

# Baptist and Reflector

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

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## Greetings! Tennessee Baptists, greetings!

There are many reasons for which Eastland Baptist Church could greet you, but only a few are given:

### FIRST, WE GREET YOU FOR WHAT YOU ARE.

You are Ambassadors for our great King. You are messengers bringing to us good news—news of the love of Jesus, news of the work of the great Baptist denomination in Tennessee, news of how the Gospel of Jesus Christ is being preached throughout Tennessee and the world. You are the salt of the earth. The Lord saves many through your preaching.

You are a city set on a hill which cannot be hid. Your lives and work are open and above board for the world to see.

### SECOND, WE GREET YOU BECAUSE OF WHAT YOU DO.

You love the Lord. You preach the Word. You win souls. You fight the devil. Thank the Lord for men—men of power, men of strength, men of character. The Lord is out searching for men. He is looking for men to stand their ground. There never was a time when men were needed more to fight under the banner of King Immanuel than today.

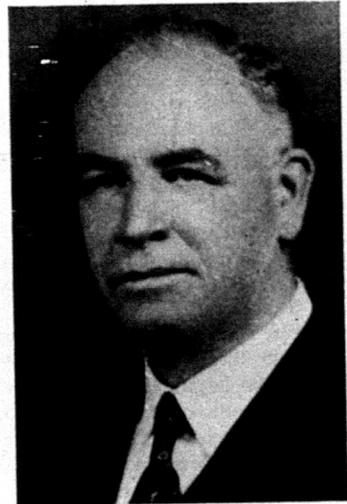
### THIRD, WE GREET YOU BECAUSE OF THE THINGS FOR WHICH YOU STAND.

You stand for sobriety. You stand for truth. You stand for justice. You stand for peace. You stand for freedom—freedom of conscience, freedom of speech, freedom of worship—separation of Church and State. Freedom, yes, freedom!

No wonder we can greet you.

Greetings, co-workers, greetings to you!

E. B. CRAIN.



REV. E. B. CRAIN, Pastor,  
Eastland Baptist Church.

## The Eastland Baptist Church

The Eastland Baptist Church was organized on March 26, 1911, in a private residence in East Nashville, with seventeen charter members.

The church was first housed in a small frame building on Greenwood Avenue. Some years later the property on Gallatin Road was purchased, where the church is now located.

The auditorium, with a seating capacity of 1,200, was erected in 1926. The Sunday School plant was built in 1931.

During the past five years the church has experienced truly remarkable growth and progress. The debt has been reduced by 50 per cent, and about \$7,000.00 paid out on repairs and improvements.

The present membership is approximately 1,200, and the Sunday School enrollment 1,000.



Where the Tennessee Baptist Convention meets November 11, 12, 13, 1941.

# TENNESSEE BAPTIST CONVENTION ISSUE

# Baptist and Reflector

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# EDITORIAL

## Greetings To Tennessee Baptists

**B**APTIST AND REFLECTOR runs on this page an admirably expressed word of greeting and invitation from the President of the State Convention to the Baptists of the state in relation to the forthcoming meeting of the Convention. So also there is a message from Secretary Freeman.

On its part BAPTIST AND REFLECTOR adds its word of greeting and invitation. BAPTIST AND REFLECTOR exists to serve the interests of Tennessee Baptists in the bonds of Christ as they serve the Lord in their communities and in the state and then reach out to the ends of the earth.

May great grace be upon you as you gather to take stock of the past and to lay plans for the future.

**T**O TENNESSEE BAPTISTS: As we approach the time for the annual meeting of the Tennessee Baptist Convention let me urge that our churches all over the state plan to send delegates to this most important of all our larger gatherings. The program committee, with Dr. L. S. Sedberry as chairman, has arranged an unusually good program with unique and attractive features, Nashville is centrally and well located as a meeting place, and Eastland Church will provide a royal welcome. Let us plan now to attend our State Convention.

J. G. HUGHES, *President.*

**T**HE ANNUAL GATHERING of Baptists from churches in Tennessee should be for all our people the "big occasion" of the year. Certainly there can be no departmental meeting of such vital concern to them as the State Convention which represents Baptists without regard to what positions they hold in their several churches, what kind of churches they are from, what part they may take back at home in church or associational work. The State Convention is a meeting of Baptists who come together to hear about and plan for all the work which the Lord has committed to their hands.

The meeting in Eastland Baptist Church, Nashville, November 11-13, should be a mighty time of rejoicing, for "God hath done great things for us, whereof we are glad." Every church in the state should have its messenger or messengers present. More than 1,700 churches have labored together during the year through our Co-operative Program. Certainly every one of them should be represented in this meeting.

On behalf of the Executive Board of the Convention and in the name of the scores of workers whom the Board employs, I send this word of greeting to our people everywhere in the state and the earnest request that they join with us in making this year's annual meeting our very greatest in spirit and attendance.

JOHN D. FREEMAN, *Executive Secretary.*

## Why Be Whipped Into Orthodoxy?

**A** NOTED MAN of God once said: "Were it not for some hard-headed deacons many a preacher would spout off heresy." We know some preachers to whom this does not apply. But why should any man claiming to believe the Bible have to be whipped into orthodoxy?

In reference to a fight against the theory of evolution a science professor said: "If it ever gets to where we scientists dare to stick our heads above water, we may be able to state some convictions along this line." But why by implication or otherwise "speak the words that become sound doctrine" only in storm? Why not also in the calm?

There have been times when some Baptist college or seminary ventured further and further into expressions of heresy through one medium or another. The institution was supposed (and was honor bound) to believe and teach the doctrines of the people with whom it was identified and who supported it. But it temporized with a heretical professor and offered an apology for him until guns in orthodox circles were leveled on him and it. This kept up until the man got out or was let out and the institution cleaned house and reaffirmed its loyalty to the truth. Why should it ever be necessary for any who wear the Baptist name to be whipped into line? The love of revealed truth ought to be sufficient to keep them in line.

The persistent venturing into heresy except when under attack leaves the impression that there must be some unbelief and infidelity regarding the Word of God, which comes to the surface now and then except when the opposition makes it unsafe.

## What Works Included In Works?

**S**Eeking to get around the clear meaning of the scripture teaching that men are saved "by grace . . . not of works," some religionists argue that the term "works" means Mosaic law works only. On this premise they contend that some works are included as conditions in the saving process. This brings up the question, *What* works are included in the Biblical term "works"?

That "the works of the law" are included is admitted without argument. The unmistakable scripture teaching is "that a man is not justified by the works of the law." But the New Testament term "works" is wider than this.

"Let your light so shine before men that they may see your good works. . . ." (Matt. 5:16). "Created in Christ Jesus unto good works. . ." (Eph. 2:10). Believers are to be "careful to maintain good works" (Titus 3:8). Evidently "works" in these passages do not mean law works or ritual. The works here indicated are those which follow salvation and which are appropriate to and expressive of the Christian life. They are the "fruit" (not the root) of salvation and are not, therefore, *conditional* to it. "By grace . . . not of works" excludes *this* kind of works from the saving process.

In Romans 4, Paul teaches, as he also does elsewhere, that Abraham was justified by faith "without works" and holds that the same is true of believers now. In James 2 is the teaching that Abraham was "justified by works." There is no conflict. James says that Abraham was justified by works "when he had offered up Isaac his son upon the altar." But this was many years *after* it was declared that Abraham was justified by faith alone. Paul quoted from Gen. 15:9 in support of the proposition that Abraham was justified by faith without works. James quoted from Genesis chapter 22 in support of the proposition that Abraham was "justified by works, and not by faith only." Paul referred to

## The "Prophetic Preacher"

the justification of the soul *before God*, which is "without works." James referred to the *demonstration* of faith in life, justification before men—"Show me thy faith without thy works, and I'll show thee my faith by my works." But justification in the latter sense cannot take place until salvation is already an accomplished fact; for we are "created in Christ Jesus *unto* good works."

The particular point here stressed, however, is that none of the "works" mentioned in connection with Abraham were Mosaic law works; for all this took place centuries *before* that law was proclaimed from Sinai. Furthermore, Paul argues that just as Abraham, as to his soul, was justified without works, even so the same is true of believers today. Therefore, "works" in the New Testament include more than simply Mosaic deeds and ritual. The term means *any* performances put up before God as a supposed condition of salvation instead of trusting wholly in Christ. All such things are excluded from the saving process by the teaching, "by grace . . . saved through faith . . . not of works" (Eph. 2:8).

Those who teach that baptism is conditional to salvation allege in argument that, while law works are not conditional to salvation, *some* works are and that baptism is one of these. They thereby admit, and rightly, that baptism is a work. But since salvation is "not of works" and works include more than Mosaic legalism, then baptism is excluded from the saving process.

Let lost men turn away from all dependence upon their character or works for salvation and trust wholly and unreservedly and exclusively in Christ.

"Nothing in my hands I bring,  
Simply to Thy cross I cling."

## A Grand "Going Over"

IN THE *Review and Expositor*, theological quarterly edited by the faculty of the Southern Baptist Theological Seminary, Louisville, Ky., in the July issue, Mr. Das Kelly Barnett had an article entitled "The New Theological Frontier for Southern Baptists." Along with some good things, the article carried a number of utterances which were simply bald Modernism. The article was a capital example of presuming to be "wise above that which is written."

Through the medium of the *Western Recorder*, Dr. L. E. Barton and others have given Mr. Barnett a grand "going over." His arguments are thoroughly demolished. When Dr. Carver of the Seminary faculty comes to the defense of Mr. Barnett, Dr. Barton levels his gun upon him. And in reaction against the article and against the employment by the Seminary of Mr. Barnett to teach, Dr. Barton, a friend and graduate of the Seminary, pleads for the dismissal of Mr. Barnett from his position before the Seminary suffers irreparable harm.

Dr. Barton quotes expressions of approval for his attack from several sources. In the same issue of the *Recorder* (October 16), on another page, the approval of Editor P. I. Lipsey of the *Baptist Record* is reproduced. Editor Lipsey considers Dr. Barton's criticism to be "timely, courteous and just" and adds: "We had as well make up our minds that not all the heresies to be fought are on the other side of the Ohio River."

BAPTIST AND REFLECTOR fully endorses Dr. Barton's trenchant criticism and believes it to be fully justifiable and sanctions Editor Lipsey's approval. And it also feels that an article by Rev. T. E. Smith regarding the situation in last week's *Recorder* is also in point. He well suggests that a clarifying statement by Mr. Barnett and the Seminary "might settle the whole matter." And he says: "At least they should be willing to avoid a certain fight. And fight it shall be, for Southern Baptists will not long support any institution or program which seeks to destroy their cherished faith."

In this issue of BAPTIST AND REFLECTOR is a presentation of the Seminary as "A Bible-Centered Institution." We believe this to be true of the institution so far as the large majority of its faculty and its students are concerned. In the Barnett matter is a definite and capital opportunity for this grand old institution to demonstrate its Bible-centered character.

THE MINISTER who studies the prophetic scriptures and endeavors to interpret them is sometimes referred to as a "prophetic preacher." But this is not the line of thought in the present study.

We are thinking of the use which Modernists make of these words. They often speak of the "prophetic soul" and the "prophetic preacher." A study of their deliverances shows that they mean by this the man who has swung away from the "traditional theology," as they call it, and whose utterances regarding the Word of God are modernistic and who interprets the Kingdom of God in terms of a social "co-operative commonwealth." The man who stands for "the faith once delivered to the saints" is not "prophetic," but is "provincial and reactionary," so they say.

But the truly prophetic man is not this "liberal" type. To be prophetic, one must be like the ancient prophets so far as it is possible for an uninspired man to reach that standard. The prophets opposed sin in high and low places, both individual and social. The man who stands for and preaches the inspired Word of God does this and does it in a scriptural way. The prophets proclaimed *the revealed Word of God* as it was delivered to them. "The word of the Lord came," "thou shalt speak my words unto them," "thus saith the Lord," were expressions descriptive of their message. They did not set forth a modernistic or humanly reasoned out message. They put no interpretation upon the Word of God to "meet the demand of modern thought," if that demand conflicted with the Word of God or changed its doctrines. They were distinctly unlike the intellectual highbrows of today, who hold that the Word of God must be "reinterpreted" and the world given "a new theology." And these were the truly prophetic men. Thus it is today.

Paul said, "Preach the word," not human theories called the Word. The character of the message of the man who does this meets the divine approval. He produces the only really genuine individual and social results. His future outlook is sound and is "as bright as the promises of God." The message of Modernism is fundamentally grounded in the earth earthy and it will end with the earth earthy. *Therefore, the straight-out, non-modernist Gospel preacher is alone the truly "prophetic preacher."*

## Berryville Baptist Church

SUNDAY MORNING, October 19, the editor was with Pastor Harold Ford and the Berryville Baptist Church not far from The Hermitage. This little church, formerly a mission, was organized in May, 1941, one of the results of the labors of Harold D. Gregory, Nashville Associational Missionary. It was organized with 19 members, we believe it was, and now has 32. It meets in a rented dwelling in the village of Berryville. Bro. Ford, who works at the rayon plant at Old Hickory, the earnest and faithful pastor, is doing a fine work with the little church. And the church has BAPTIST AND REFLECTOR going into every home in the membership. It was a joy to be with the church and to have dinner and fellowship with the pastor and his wife in their home.

## Belmont Heights Baptist Church

SUNDAY EVENING, October 19, while the pastor, R. Kelly White, was away in a meeting at Donelson, the editor supplied the pulpit of Belmont Heights Baptist Church, Nashville. This is where the editor and his family hold their membership. Dr. Charles S. Henderson had supplied the pulpit at the morning hour. We appreciated very much the excellent attention of the congregation as we endeavored to preach the Word. A fine work at Belmont Heights has been done through these years, and is still being done. And the marked results show it.

## Stewardship

By BELLE BEARDEN BARRY

**W**HAT IS STEWARDSHIP? It is service of time, talents and possessions. What did Paul say in First Corinthians 9-17? "I have a Stewardship entrusted to me." Everyone of us should realize we have a Stewardship entrusted to us also. Stewardship has recently been discussed by circles of our W. M. U. While we may not find much to say that is new, each one may give a personal expression to the same thought. Stewardship embraces many kinds of good work in which all of us may use our time and talents. Our personal responsibility and influence begin at maturity and from that period to the end of life we are daily exerting an influence for good or for evil. We need prayer, faith and works that will enable us to withstand the world's alluring temptations and become fitted for the life-work which Jesus commanded us to do when he said, "Go ye into all the world and preach the gospel to every living creature."

This command is one reason why we should be good stewards. Jesus says, "If ye love me keep my commandments." When we prefer to love him we should prove we do by obeying him. When we are inclined to shirk duty because we feel incapable we should feel willing to do our part for God in this life the best we can for the widow's mite was recognized by Jesus.

As we have received Bible training from Christian parents during childhood while many have lived and died without having heard of Jesus it is our duty to do our part to help. We can improve our talents through desire, prayer and unselfish motive. We may become personally responsible for some part of any good work in which we find an opportunity to share. We not only aid the few with whom we come in contact but others may be spiritually benefited by the little ripple of faith and good works which we in our small way have begun. Lord Bacon says, "We are creatures of habit." When we realize habits are contagious, let us cultivate pure and Christ-like habits. Let our works follow our faith.

As cultivation of a plant creates stronger foliage and more beautiful flowers, so does exercise of our faith through our brain, heart and hand, make us stronger and more helpful Christians. Dr. W. T. Ellis says, "When we become God's Stewards we achieve three requisites for serene living. We will have a great master, a great motive and a great mission."

The life of Paul is an illustration of this. Paul declared "For me to live is Christ." Let us all take up the mission of Stewardship. What will help us all to do this?

Love is a good foundation for Stewardship. We can love God and one another. It is the royal privilege of everyone so to live that his or her life and example may be an inspiration for good. What will help us do that? Love will help us all. Love is the most real thing in God's universe for God is love. Love is not personal but cosmic. It is the substance and aroma of life. Love is not only for youth but for every age and condition in life. As we give out love we shall in turn receive love. To be loved we must love, to be blessed we must bless. Love is the radiant point of all virtues. Love is the stone that reveals the gold in human nature.

Love helps us to be good Stewards. It helps us to find beauty in all life's changes. Love gives life its full capacity of doing for self and for others. Love makes the sky bluer, the rose sweeter, the touch more gentle and the voice more musical. Love helps all life to blossom into beauty. Love is the golden key that will open the door to the real harmony of life.

Touch life's harp with spirit wand  
Quickly find love will respond  
Essence sweet our lives to fill  
Beyond compare our souls to thrill!

Love is the soul's physician, for the soul without love is a sick soul. Let us use the element of love in all our work.

When rightly used it is God-given  
While many a heartache may be riven  
By such a sweet foretaste of heaven,  
Let us pass love on!

As life is God's life within us, so is love God's love within us. Let us all cultivate the love spirit which will help us do great things for God and for humanity.

Let us pass love on and be good Stewards. What did Jesus say? "He that loveth me shall be loved of my Father and I will love him and manifest myself unto him." The reservoir of love is inexhaustible because it comes from God. Love gives soul to musical instruments, the painter's brush, the sculptor's chisel. It lends a sweet rhythm to bubbling brooks and the songs of birds. All these things are Love's expression. Let us express the love we feel as we go along.

If for me some love you cherish  
Show it now!  
Show it while my heart doth need it  
In kind actions let me read it  
While my soul is hungry—feed it  
Love me now!

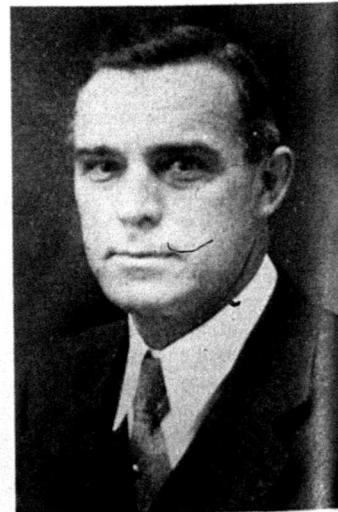
Love is the key to prosperity, happiness and good Stewardship. What did Jesus ask Peter three times? "Lovest thou me?" Love is the greatest attribute of the soul. It increases faith and hope and helps us trust God and our fellow men. It awakens within us the soul-light of all things beautiful and brings us in touch with the Infinite.

Let us cultivate the Christ-like art  
And gentle words of love impart  
Let us kindly speak to some aching heart  
As we go along  
Let us be good Stewards!

## Who's Who Among Tennessee Baptists

**R**EV. LEO B. GOLDEN was born at Harperville, Miss. Was graduated with the A.B. degree from Mississippi College and with the Th.M. degree from the Southern Baptist Seminary, Louisville, Ky. Pastor at Pickens and Goodman, Miss., before going to Seminary; pastor at Worthville, Ky., while a student in the Seminary.

Since leaving the Seminary, has been pastor of the following churches: First Baptist Church, Bolivar, Tenn.; Seventh Street Church, Memphis, Tenn.; First Baptist Church, Columbus, Miss.; Immanuel Baptist Church, Tulsa, Okla.; at present pastor First Baptist Church, Greenville, Tennessee.



REV. LEO B. GOLDEN

# CIRCULATIN'

NORRIS GILLIAM

Director of Promotion, Tennessee Baptist Convention

**T**HIS is the Special Convention Issue of the BAPTIST AND REFLECTOR. Its primary mission is to tell you that we are glad that you are coming to Nashville and to give you some information concerning the Convention meeting that will be helpful to you.

Your workers have been visiting you all over the state in the associational meetings and in our regular supply, promotional and mission work and now are to have the privilege of a visit from you. We are hoping that you will come in great numbers and stay from the beginning until the very end. The last night is to be a fine session of the Convention. Dr. John Huff of Chattanooga is to speak and the Brotherhood will have charge of the rest of the program concluding the meeting with an address by Dr. Ramsey Pollard of Knoxville. Anyone who misses this particular session will certainly be the loser.

The BAPTIST AND REFLECTOR is trying to show you its appreciation of your coming by making a special offer. Many of you have seen the book, "Son of Consolation," by Dr. J. Gilliam Hughes advertised and have failed to buy one as yet. You will have a chance to get it at the Convention with a subscription to the BAPTIST AND REFLECTOR for one year for \$2.00. Even if you already have a copy you will remember that Christmas is coming soon and that you can give this book as a very fine remembrance. Go to the BAPTIST AND REFLECTOR booth in the exhibit room and get your copy when you subscribe. If you have recently subscribed and do not want to extend your subscription you can get the book from Miss Christine Little, the efficient manager of our Tennessee Baptist Book Store. At her exhibit you will find many other useful books and helps. Examine them carefully and buy the ones that you can use. By the way, did you know that the net profit from all purchases made at the Sunday School Board's book stores goes back into our denominational enterprises? For this reason all possible purchases should be made through these stores.

The Ocoee Association met with an unusually good attendance with the Woodland Park Church in Chattanooga. The program demonstrated much thought in its preparation and contained many interesting features. Moderator Smedley is whole-heartedly for the Co-operative Program and emphasizes that every Baptist church that calls itself missionary should do missions. One of the unusual features was the presentation of the mission work that Mrs. C. M. Deakins is doing among the Negroes of Chattanooga. She brought to the Association a group of five colored singers who lifted the entire Association heavenward with their music. This association is making progress in all of our work but is among the leaders of the entire South in this particular work.

Knox County Association also had a large attendance on their meeting. A very fine crowd continued in attendance on the second day. Moderator Wyatt stressed the need of all the churches in the Association giving through the Co-operative Program and announced that an earnest effort was under way to bring Knox County Association into the hundred per cent column in this respect.

Sweetwater Association met with the East Sweetwater Church on October 16. This is the home association of Brother Mahan of Fountain City and the body had asked him to be present and bring all the devotionals. The two on the first day were indeed inspiring. Brother Roy Anderson also calls this Association home. He was heard with great delight concerning the Academy. More than enough subscriptions were received for the BAPTIST AND REFLECTOR Club Rate to prevail.

## Good Music Has A Big Place In The Program At Carson-Newman College

By C. J. JACKSON

**F**ANNY CROSBY through the hymns she wrote probably left a more indelible mark upon the world than did Moody, Spurgeon or any other of her contemporaries. It is said that more than once in the history of civilization the trend of thought of a whole nation has been changed by a great composer of music.

The great preachers of the world have made much of it in their programs of soul-winning. Great and growing churches have invariably been singing churches. Through music the congregation is united in thought and worship. Everyone can have a share and through it the souls of people are stirred.

The Management of Carson-Newman College is thoroughly aware of the importance of music in its training for leadership. Every student, young man or young woman, who has taken advantage of the opportunities offered by the College in the field of music will find a place of greater usefulness in his home church and community, when college days are over.

The College realizes that there is a trend in some sections toward a lower plane in church music. May it be said that Carson-Newman College students are taught to appreciate the type of music which is ennobling and uplifting in its influence, both spiritually and culturally.

The excellent pipe organ in the Chapel, the Hammond organs, the pianos and the variety of other musical instruments in use at the College under the direction of a corps of able teachers are helping to influence the church life and worship in Tennessee and elsewhere in no small way. This service should be enlarged.

One of the great needs of the College is a Music Building. This building would furnish a memorial opportunity for someone who appreciates the value of music in the Enlargement program of Christian Education at Carson-Newman College. A gift of such a building would enable the donor to take credit on income tax payments for one or more years, if so desired.

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## Total Depravity

By JOHN R. CHILES, Rogersville, Tennessee.

**T**HIS IS A DOCTRINE which is taught in the Bible, verified by observation and confirmed by experience.

### PLAINLY TAUGHT IN THE SCRIPTURES

David said: "Behold, I was brought forth in iniquity" (Ps. 51:5). He had just committed two terrible sins, murder and adultery, and traced the origin of them back to his birth. Sin tendencies were there then and grew as he grew.

Paul said: "For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not" (Rom. 7:18). He was of good race, good family, well educated, kept the best company, but the sin stream ran on through his life. When the first martyr, Stephen, was stoned, "Saul was consenting unto his death" (Acts 8:1). He was too cultured to help do the deed, but guarded the clothes laid down by those who did do it. He was guilty.

Peter speaks of "the corruption that is in the world through lust" (II Peter 1:4) and again of "the filth of the flesh" (I Peter 3:21).

John said: "If we say that we have no sin we deceive ourselves, and the truth is not in us" (I John 1:18).

Jude said: "They went in the way of Cain, and ran riotously in the error of Baalam for hire, and perished in the gainsaying of Korah . . . clouds without water . . . autumn trees twice dead plucked up by the roots . . . wandering stars for whom the blackness of darkness hath been reserved forever" (Vs. 11-130).

Jesus said: "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning and standeth not in the truth because there is no truth in him. When he speaketh of a lie he speaketh of his own for he is a liar and the father thereof" (John 8:44). The ones to whom he was speaking thought of themselves, and others thought of them, as the choice ones in the society of religion of the time.

Now for the summary by Him who knows all about all: "The Lord looked down from heaven upon the children of men. To see if there were any that did understand, That did seek after God. They are all gone aside: they are together become filthy: There is none that doeth good, no, not one." (Psalm 14:2, 3).

### THE DAILY PAPERS REVEAL TOTAL DEPRAVITY

There is lots of good in the world but very little mention is made of it in the press. They are publishing what they think the people want. Strange to say, with most people, good news is not news. How is that to be explained except on the theory of natural depravity prevailing in human society?

Take now the issue of today, September 18, 1941, twenty pages, 3,360 inches of column space. Of this I could find only eleven inches devoted to news about religious matters, consisting of two items. The first of these tells of a school of religion fostered at a university by and for all denominations. Out of a total enrollment of over 3,500 only 225 took that course last year. There were more church members in the school than that. This argues for the neglect of the most important thing in the lives of those young people, rather than the cultivation of it. The other article is announcement of a family reunion at a church the next Sunday with dinner on the ground. It is a question whether such events are for the honor of the Lord or for the people to break the Sabbath in the name of the Lord. One mark of depravity is to prostitute high and holy things to selfish and personal ends.

Of the twenty pages of the paper referred to above, two pages were devoted to athletics. If a person should read about those games for fifty years or go to them every day for fifty years, would he be any better physically, mentally or spiritually? Still there hangs on those events the thought and the conversation of millions of people. Little boys are out playing with their pigskins by the time they are five years of age. It fills their horizon when they are small, and, worse still, now it is filling their horizon after they get big. Men think it is highly honorable to waste their time and

money at it. High officials of states, and even governors, gather in to see the rough play, which often leaves somebody's boy maimed for life. Two years ago, thirty-four were killed at it in this country. But the people who gather there at two and three dollars per person had something to holler and laugh about, and so fine ladies and gentlemen were glad to meet their friends there. Most of these people intend no wrong and think nothing about it. They just drift along with the popular tide. That much more plainly is depravity set forth. Nothing indicates soul status like the use of leisure hours. Psalm 24 tells us that those who ascend the hill of the Lord are not to "lift up their soul unto vanity." It is bad when any small thing becomes an obsession.

The most important page of the daily paper is the first one. The very first thing there today is the picture of a wealthy matron of the Middle West, and underneath that is the story of her suicide. She first telephoned to her doctor and asked if a quart of liquor would kill her, then hung up the receiver and shot herself. Eight years ago her husband was kidnaped and \$60,000 paid for his ransom. Now culture, money, leisure, home and every earthly need supplied did not make life worth living for her. In every life "one thing is needful" (Luke 10:42). All human beings that do not have that have nothing, and all who do have that have everything.

The main headline on the front page tells of a thirteen weeks war in which there have been five million casualties of human beings, who have gone out to spend eternity in heaven or in hell. Two million of them are from a land from whose great universities arose the higher criticism of the Bible, which was the forerunner of modernism. Even some who oppose them concede that they make war to get land and that land is life for their crowded population. But that is not true. Have they not made enough on their lands to feed their people and to send their men out in all directions to fight in highly mechanized equipment? It is greed that brings the grief which they are inflicting on all of their neighbor nations. The other three million casualties were sent out to die for a regime which literally "have forsaken thy covenant, thrown down thine altars and slain thy prophets" (I Kings 19:10).

Anyhow, the ultimate origin of all wars is in human depravity; and there are said to have been upward of 4,000 of them, great and small, in our era. "From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members" (James 4:1).

### THE HABITS OF PEOPLE SHOW DEPRAVITY

There are some who continually take the name of the Lord in vain. Vile oaths never did do any good, anywhere, to anybody. Such are marks of unadulterated and inexcusable wickedness.

To lie is a prostitution of speech, which gift distinguishes man above animals and marks him as immortal.

Adultery is the prostitution of the noble faculty of procreation, which is the most nearly earthly thing to creative power, which is a function of Deity alone. Fact is, this is a continuation of that which was commenced in the beginning.

Come a little closer now and take the nicotine habit. It is nearly universal. It is productive of cancer, heart trouble, filth and poverty. It costs this nation more than does its bread. Where it has ever helped one—and that is very doubtful—it has hurt a thousand. We all sympathize with those who are bound by a chain of habit that they cannot break. But why does nearly every little boy, and girl, too, now, have to take it up? People will not waste money and waste life itself unless there is some mighty influence back of it.

Every bad habit is explained by total depravity. The seed of weeds are in the soil. The sunshine and rains of spring just bring them up and start them to growing. On and on they go toward maturity. If let alone they will literally "take the place." Depravity is specifically shown where reason is allowed no right to rule.

### TOTAL DEPRAVITY IS SHOWN BY THE MISUSE OF GREAT INVENTIONS

The radio is a marvelous thing. Just think about people talking out of New York to a cabin far back in the Southern mountains or a dugout on the Western plains. We do have some good sermons over them, but often they come at the time when well people

ought all to be at church. But even Sunday is used by radios mostly to send forth over the ether waves the songs and the talk of the world. Even presidents and ex-presidents make their addresses on that day at the hour when men of the pulpit are preaching the gospel of salvation, which the people need worse than anything else if the nation is to be saved from destroying itself. Many times on all days you cannot hear the news without being told of some favorite brands of tobacco, beer or ale that they say you ought to use.

The moving picture was long ago taken over by the evil one to exhibit nakedness and stir up unholy passions, so they say; the writer has never attended one; but the billboards indicate that.

Just recently it has been said that this is the only generation that has soared in the air and the only one, too, that has had to burrow into the ground for protection.

Some may argue that all the above shows only the depravity of the people who put on the programs. Just remember that those programs are put on because they please enough to be paid for and voted for. The tastes of the people are depraved and that depravity is from the heart.

#### WHAT WILL WE DO ABOUT TOTAL DEPRAVITY?

The first thing is to acknowledge the truth of it. Total depravity does not mean that some people are not worse than others, nor that any person is as bad as he can be, but it does mean that every unregenerate person is dominated by some lower affection, rather than by a supreme love of God.

A man cannot save himself from his depravity. He grows worse naturally as long as he lives. People cannot save each other. All the good deeds of all people put together would not avail to save one soul. Eternity never ends and the soul is immortal. So the infinite must enter in, and that is found in Deity alone. Good works, baptism, the Lord's Supper, godfathers and godmothers have no place here. They offer insult to the Almighty, if they try to take the place of Christ as Saviour.

How about this order? Depravity, conviction by the Holy Spirit under the enlightenment of the word of God, repentance from sin, justification by faith, regeneration by the power of God, sanctification in obedience and good works, and glorification at last of soul and body in heaven forever.

"For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:17-21).

"Jesus the very thought of Thee  
With sweetness fills my breast  
But sweeter far thy face to see  
And in thy presence rest.

"No voice can sing, no heart can frame  
Nor can the memory find,  
A sweeter sound than thy blest name,  
O Saviour of mankind!

"O hope of every contrite heart,  
O joy of all the meek,  
To those who ask how kind thou art!  
How good to those who seek!

"But what to those who find? Ah this  
Nor tongue nor pen can show  
The love of Jesus what it is  
None but His loved one know."

Archibald Rutledge in his wonderful book of tales about the Negroes, to whose interest he is devoted, said one of the colored men on his plantation was called into court and was unable to employ an attorney. So he went along himself to assist in the defense. The judge said: "Are you the defendant?" He said: "No, I am the one what stole the chickens." The whole world of people need to say with David: "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest" (Ps. 51:4).

## The Preacher and His Hearers

By R. LOFTON HUDSON, Portland, Tennessee.

**E**VERY PREACHER must psycho-analyze (whatever that means) his audience. He must be able to know how they think, which ones do, and what. The following outline suggests some types of hearers which most preachers face every Sunday.

1. Umbrella Hearers. They put up their umbrellas when he is preaching and let the rain drop on their neighbors.
2. Prize-Fight Hearers. They are never satisfied unless the pastor is fighting something, and lands a boisterous knockout.
3. Spy Hearers. This hostile group sit with poker faces watching for some evidence which may be led to condemnation.
4. Grasshopper Hearers. These hear a little here and a little there, with a long hop in between.
5. Cattle Show Hearers. These can tell you the exact dimensions of a good sermon. Like some cattle judges, they forget the steaks and roasts.
6. Flat Tire Hearers. The progress of their spiritual journey is completely arrested because of some distracting trouble.
7. Well Bucket Hearers. This kind go right down into the water of life and sink until they are filled. Bless their hearts! They are worth hundreds of "gospel hardened sinners" and "truth hardened saints."

## PROGRAM

### TENNESSEE BAPTIST MINISTERS' CONFERENCE EASTLAND BAPTIST CHURCH

Nashville, Tennessee November 11, 1941

R. N. Owen, Clarksville, Tennessee, President

David N. Livingston, Knoxville, Tennessee, Secretary-Treasurer.

- 9:45 A.M.—Song and Prayer.  
Appointment of Nominating Committee.
- 9:55 A.M.—Devotional: A. M. Vollmer, Pastor First Baptist Church, Dyersburg, Tennessee.
- 10:05 A.M.—Election of Officers and Miscellaneous Business.
- 10:15 A.M.—"Has Christianity Failed?", Morris Ford, Pastor First Baptist Church, Jackson, Tennessee.
- 10:40 A.M.—Discussion.
- 10:50 A.M.—"What Has the Church to Offer the Modern World?", Ramsey Pollard, Pastor Broadway Baptist Church, Knoxville, Tennessee.
- 11:15 A.M.—Discussion.
- 11:25 A.M.—"What Message Does Christ Have For the Modern World?", W. F. Powell, Pastor First Baptist Church, Nashville, Tennessee.
- 11:50 A.M.—Discussion.
- 12:00 A.M.—Adjournment and Benediction.

DWIGHT H. WILLETT, *Chairman*,  
J. CARL MCCOY,  
E. B. CRAIN.  
*Program Committee:*

## Further Evidences of Divine Inspiration

By J. E. SKINNER, Jackson, Tennessee.

**N**UMEROUS unanswerable arguments have been made in support of the orthodox view of the Inspiration of the Scriptures, some of which have stood unanswered and unchallenged by the critics through all the years of the past, three of which are briefly mentioned here in passing to the real purpose of this article. In the first place, nobody has ever been able to answer the argument based upon the Perfect Unity of the Sacred Writings—writings by individuals who were widely separated from each other, whose lives and times cover a long period of some sixteen hundred years; yet always maintaining perfect unity in purpose and teaching, an end to be accomplished, showing beyond all question to any unprejudiced mind that they are the harmonious product of a single Mind, which, of course, could be none other than the Mind of God.

In the second place, nobody has ever been able to answer the argument based upon the Miraculous Preservation of the Scriptures, bringing them through numerous and determined efforts on the part of political and religious rulers to destroy them by every possible means. The very presence of the Old Book is one of the miracles of the ages to anyone who has studied its history through the dark ages of persecution. And finally, to this late hour, neither Jew nor Gentile or any rank has been able to brush away the irresistible tide of Old Testament prophecies which head up in the New Testament, with their perfect fulfillment in the birth, and life, and work, and death, and resurrection, and ascension into Heaven of the Christ of the New Testament—giving facts even in the minutest details in more than five hundred prophecies thus fulfilled. These facts cannot be explained by any other consideration than that these prophecies of the Old Testament were inspired by One Who Knew the future, and was able to bring His Revealed Purposes and Plans to a glorious consummation.

### I.

But let us come to the real purpose of this article, in which the writer wishes to bear his own personal testimony from experiences of many years with the Old Book itself—experiences which bring internal joy and satisfaction from the evident Source and Character and Authority of the Scriptures.

In the first place, it is the only Book this writer has ever read and studied that he couldn't master to his own satisfaction, so that upon further study he could find nothing new. Unlike all others, this Old Book is always radiant with light hitherto unseen, and yields treasures of Truth hitherto undiscovered. Approached with an earnest prayer for an open mind and an understanding heart, it is like an inexhaustible fountain and an ever-ripening harvest for the thirsty and hungry soul. And, strangely enough, it is often from the very portions we have known longest and best, that the inexhaustible streams of light and strength flow most freely into the soul—portions which we have known by heart for years and have quoted many times. Here, as in no other book, every word is full of meaning and yields its Divine Treasures to those who hunger and thirst after righteousness. Men and women of even inferior mentality may be able through diligent study to master the writings of our greatest authors, so that the student may stand with perfect ease and confidence in the presence of his teacher, but not so with the Sacred Writings. Here, there is a growing and never-ceasing consciousness of one's inferiority to the Author, and that consciousness grows deeper and stronger as the student advances in knowledge of the Book. Other courses of study may be mastered by the diligent student so that he may graduate with honors, but there are no graduates from the Holy Scriptures. More and more one is led to exclaim with the great Apostle in his matchless doxology in Romans 11:33-36: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past tracing out! for who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and unto Him, are all things. To

Him be the glory for ever. Amen." It was the unfathomable depth of Divine Revelation which he had just been writing, together with all other Revelations of Divine Truth with which he was so familiar, that led the great Apostle to this amazing exclamation with utterances nowhere equaled in literature. This Old Book increasingly challenges all that is in us and incites us more and more to cry out to its Great Author, "Lord, open to us the inexhaustible treasures of Thy Holy Word!" There is no other like it—IT MUST BE THE INSPIRED WORD OF GOD!

### II.

Another vital evidence of Divine Inspiration which increasingly comes into the experience of the writer is the conscious Presence of the Holy Spirit in the prayerful study and teaching and preaching of the Word of God. No such experience ever comes into the soul in the reading or study or teaching of any other writings, even though the writings be of the highest type and upon the Scriptures themselves. The Holy Spirit seems to bear witness to His Authorship of the Sacred Writings by manifesting His Presence in their prayerful study and proclamation to other hungry souls. Through the long years of his ministry this writer has studied and taught many textbooks of very great value; has studied with pleasure and profit several great works on Systematic Theology, and Commentaries not a few—and of all these he seems never to get enough. But to this hour he has yet to experience the conscious Presence of the Holy Spirit in the study and use of any of these, as in the study and teaching and exposition of the Word of God. There is no experience more real with the fullness of His Holy Presence than in the prayerful study and proclamation of His Holy Word, no, not even in conversion itself; and to this writer there is no other explanation than that He is its Author, and that He is therefore concerned with its correct understanding and use by His servants—ever unfolding and interpreting His Holy Will and purposes revealed therein.

Perhaps these are the experiences of every faithful preacher and teacher of the Word of God, and to many they may have become even commonplace. But there are thousands of earnest Christians who need not only that their faith in Divine Inspiration be strengthened, but also the joy and happiness and usefulness of such experiences in their own hearts and lives. And so let the "newborn babes desire the sincere milk of the Word, that ye may grow thereby" (I Pet. 2:1-3), and "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the Truth in love, may grow up into Him in all things, Who is the Head, even Christ" (Eph. 4:14-16).

## A Northern Missionary

By LOUIS J. BRISTOW, Superintendent.

**R**ECENTLY the Southern Baptist hospital had as a guest patient a foreign missionary of the Northern Baptist Board. The following is taken from a letter they received from her:

"I wish to express my sincere appreciation for caring for me so well in your hospital. I told the nurses in Chapel the morning that I spoke that I enjoyed so much the wholesome Christian atmosphere there. The nurses are so sweet and unselfish in their service. The doctors seemed interested in doing something to help me. I told you the morning I entered the hospital that I had come for advice. I received both professional and friendly advice and am acting upon it. I am much stronger and better and gaining every day. My Board and I are grateful to you for treating me as one of your own missionaries. That is truly 'going the second mile'. Your generosity is very much appreciated. You have indeed exemplified the motto in front of your door, 'Come with us and we will do thee good!'"

And we were blessed in having her as our guest: for nurses and others have opportunity to learn about foreign mission work direct from the many workers who come to us to be "reconditioned."

New Orleans, La.

# A Digest of Religious Thought

By C. W. POPE, Contributing Editor, JEFFERSON CITY, TENNESSEE

## God Our Father

*Biblical Recorder*

for us to know God as the Great Absolute or First Cause or Mind or Reason or even Spirit. We want to know him as a Person, a Friend, a Father. Now, it is that kind of God that we find revealed in the Bible—a revelation that begins in the Old Testament and reaches its highest peak in the New. In the beginning—what? The Hebrews said it was God. Not some giant or monster or cosmic egg or blind force or inanimate element, but God. Not accident or caprice or chance or fate, but God. "In the beginning God." Over against the polytheism and the pantheism and the materialism of other records, Genesis speaks in terms suited to a people of high intelligence and advanced theological views concerning God as the creator of the universe and of life. The idea of God as Father is, of course, fully developed in the New Testament. It is central in the teaching of Jesus and is everywhere assumed, if not expressed in the other writings.

*(This editorial brings God down out of the abstract and makes him real. It brings God within the range of our truest loyalty when it relates him to us as father. So with every great abstract truth or principle—if we would make them real and vital we must clothe them with flesh and blood—give them a tongue and let them speak, hands and let them minister, a heart and let them love. That is what God the Father did in Jesus Christ.—C.W.P.)*

## The New Theological Frontier for Southern Baptists

Das Kelly Barnett

*The Review and Expositor*

faith and by means of a religious press that is, in the main, conservative and often reactionary. This theology, failing to revitalize itself by constructive theological thinking, has surrendered its independence to the growing institutionalism prevalent among Southern Baptists. There is a theology now in its initial stages among Southern Baptists that seeks to revitalize the traditional theology. This theology is liberal in its attitude, dynamic in its appeal, social in its application, and dedicated in its purpose to the achievement of the intention of God in history.

The new thought frontier for Southern Baptists, therefore, arises out of those historical and contemporary conditions of Southern culture as they are directly related to the task of revitalizing the traditional Southern Baptist theology.

*(The theology of any religion is that religion's doctrine of God and related subjects. A statement of theology has two aspects, namely, the body of truths presented and the language or vehicle for the expression of those truths. Human language is constantly undergoing changes and if our brother is urging a restatement of old truths he will find few objections. But, unlike human language, methods and rules, great principles never change. The great principle of gravitation never changes and never can be repealed. Even so, man has neither the power nor the authority to change or repeal the revealed truths of God.—C.W.P.)*

## God In Conversation With The World

*The Commission*

with the world, with our people, and especially with the Churches, including our own Church. The Churches must answer that initiative of God. They are in a difficult position. The time in which they would live without interference or without opposition is passed.

"From a fundamental Christian standpoint one cannot think of anything more disastrous than that a Church should emerge from this present period without having been changed. The de-Christianization of the Western world, the results and the true character of which are only now becoming manifest, is not only due to the turning of the Church from its true calling. That insight must terrify and so heal the Churches. The call to order which comes to them is then simply this: 'Wake up and realize your calling, which is your very *raison d'etre*, and enter into judgment with yourselves, so that you may receive new life.'"

*(Christian churches and the world have come to the place of the parting of the ways. Churches must cease to be influenced by the world, live like the world, and conform to the world. A new reformation which emphasizes consecration of church members must come quickly. For churches to continue to walk hand in hand with the world means death to the churches. "Return unto me and I will return unto you, saith the Lord."—C.W.P.)*

## Barth Says Britain's War Is Christian

*The Christian Century*

Barth declares without reserve that Britain's war is a Christian undertaking, "a righteous war which God commands us to wage ardently." He has no patience with an apologetic which accepts it as "a necessary evil." "The Christians who do not recognize that they must take part unreservedly in this war must have slept over their Bibles as well as over their newspapers." Addressing British Christians, he says: "I have been struck by the fact that in your pronouncements various other conceptions have been put forward as primary and ultimate reasons—such as 'Western civilization,' 'the liberty of the individual,' 'freedom of knowledge,' 'the infinite value of the human personality,' 'the brotherhood of man,' 'social justice,' etc. There is no need for me to assure you that the terms you use have a very positive meaning for me alone. . . . But our resistance to Hitler will be built upon a really sure foundation only when we resist him unequivocally in the name of peculiarly Christian truth, unequivocally in the name of Jesus Christ."

*(If a Christian policeman, using force to protect a Christian citizenry from outlawry could be represented as "doing his Christian duty," then a nation using its army and navy to protect the world against international outlawry must be classified as doing the same type of service. And if the action of Jesus in using force to cleanse the Temple can be classified as a Christian act (as it must be), then force must be recognized as a permissible means in a last resort to achieve justice.—C.W.P.)*

Dr. Hendrik Kraemer, of Holland, is one of the most influential Christian leaders in today's world. In a recent article he sounded a loud call applicable to all churches. "In and through the events of our time God has begun a serious conversation

## Keeping The Foundations

Sermon preached by DR. F. F. BROWN,

At Knoxville's Sequicentennial Celebration, University of Tennessee Stadium, Sunday Evening, August 31, 1941.

*"If the foundations be destroyed what can the righteous do?"*

—Psalms 11:3.

**H**OW BEAUTIFULLY APPROPRIATE that the commemoration of 150 years of glorious history for our city should include a religious service in which we come together, representing all creeds, to thank God for the spiritual foundations that were laid by the pioneer fathers!

This service would be forever fruitful if it should lead us to recapture some of the religious convictions of our fathers: their faith in God—their belief in the Bible as the Word of God—their reverence for the Sabbath as the Holy Day of God—their conviction as to the reality and the consequences of sin—their emphasis upon the old fashioned virtues of sobriety, honesty, truthfulness, and purity. These religious convictions were the foundations upon which the economic, social, and educational life of our city has been built, and they have given tone, color, and direction to our community life.

The old Greeks and Romans had a legend that when they came together in annual festivities to celebrate their victories, the spirits of their departed heroes returned and mingled with them. Possibly the spirits of those whom we commemorate now draw nearer than we know. If they are pleased, we are glad.

My thought has turned to the emphasis which they gave to the right kind of a home, the right kind of a church, and the right kind of a school as foundations upon which permanent progress was to be achieved. This evening I am not discussing the convictions of our fathers with reference to the right kind of education because of the lack of time. It is sufficient for us to remember here that the University of Tennessee, formerly Blount College, is the lengthened shadow of the pioneer, Dr. Carrick. So in our worship now, we are thinking of the two other institutions, the home, the church.

### THE HOME

The pioneer fathers believed that the first and most important institution in society is the home. They gave careful thought and strong emphasis to family life. This generation must recapture the vision and the convictions of our fathers concerning the central and indispensable place of the home.

Practically every problem in America just now is ultimately a home problem. What wonderful houses we are building, how carefully planned, how elaborately furnished, and what conveniences, comforts, and luxuries are now ours! We live in houses lighted by the touch of a button, heated without hardship or exposure, in touch with the most distant neighbor by merely removing the telephone receiver. Messages of the world come to our living rooms every evening by radio. The children are in school or college. The automobile is in the garage.

What a contrast to the homes of the pioneers! Life then was hard and meager. No luxuries, no conveniences—only bare necessities won by toil and hardship. But the contrast is more striking when carried into the realm of the moral and spiritual. What about the records of divorce and juvenile courts in our day? What about lawlessness and crime? What about the tides of immorality that roll through the land and break at our hearthstones? What about the spirit of recklessness and adventure evident in the whole field of morals?

The Englishman of another day proudly boasted that his home was his castle. There he was Lord. No monarch could cross that threshold without his consent. The right kind of a home is still a castle for defense, a fortress for protection, a Gibraltar of moral safety. It is more than that: In the plan of God, the right kind of a home is a "brook by the traveler's way," a spring in the desert of life, an unfailing fountain by the wilderness path.

World-weary, feverish, fretful, too many of us are lacking the values that come from a normal home. Too few of us are trying to

build the type of homes where children shall find their best friends and teachers, their wisest counselors, most joyous entertainment, their unfailing inspiration; homes where husbands and fathers may find release from worries and vexation, more strength and purpose for the burdens, temptations and conflicts of life; homes where wives and mothers shall preside at hearthstones, surrounded by great, white verities; homes where no suspicion enters, no slander approaches. This is not a fanciful word picture. God meant that our homes should be a source of steadying influence—fountains of moral and spiritual vigor. Our homes are becoming mere boarding houses and hotels, places where we eat and sleep, where we bring our worries and lodge our complaints. Hurriedly we rush elsewhere for pleasure and entertainment.

If we are to have the right kind of homes we must spend some time there. The street is hot with the rush of hurrying feet. The morning blessing is omitted. The good-bye kiss is forgotten. We must find some time for family life. Homes do not happen. Homes are built on the foundation of love that is inviolable, thinking, planning, praying, and working with unity and harmony of purpose. Memories of the pioneers should call us to the task of building homes where love lights the fire and ministers at the hearthstone—homes where God is worshipped, His teachings recognized—homes where parents and children with mutual faith, love, and service find their souls replenished and invigorated.

In the home life of most of the pioneers there was a definite place for family worship. One thinks of those homes and recalls the scene from Cotter's Saturday Night: the evening meal is finished—the family gathers for worship, the old hymns are sung:

"The priest-like father reads the sacred page,"

• • •

"Then kneeling down to Heaven's Eternal King,  
The saint, the father, and the husband prays."

Finally you have the poet's comment:

"From scenes like these old Scotia's grandeur springs,  
That makes her lov'd at home, rever'd abroad":

• • •

"O Scotia! my dear, my native soil!

For whom my warmest wish to Heaven is sent,  
Long may thy hardy sons of rustic toil  
Be blest with health, and peace, and sweet content!  
And, Oh, may Heav'n their simple lives prevent  
From luxury's contagion, weak and vile!  
Then, howe'er crowns and coronets be rent,  
A virtuous populace may rise the while,  
And stand, a wall of fire, around their much-lov'd Isle."

Some time after the Civil War, Henry Grady and a friend visited Washington City, and while there Mr. Grady spoke more than once of the White House as the home of the nation. As they returned through Virginia they spent the night in the home of a farmer. After the evening meal and when conversation was resumed in the living room, the host said, "It is our custom to have family worship, if you desire to share this worship with us we are happy to have you, if you prefer to retire there will be no embarrassment in your going." Of course they remained. As they journeyed on the next morning Mr. Grady said to his companion, "Again and again you heard me refer to the White House in Washington as the home of the nation, I was mistaken, the home of this nation is where we were entertained last night. That home and other similar homes throughout the country are the foundations of strength and perpetuity for this nation."

When opportunity affords, I visit the home of my childhood—far back in an isolated section of the North Carolina mountains. I stand with uncovered head by the decaying log cabin. Busy memory works while voices now silent speak to me. I think of how my father chopped the logs of that cabin and with the help of neighbors rolled them into place. I see him as he leads my mother to that crude home. How grim and hard their lives, how barren, how meager! But they brought to that hearthstone and kept alive there the great, white, eternal things of God. I think of the children

scattered over the world and pray that with our advantages we may have the courage, devotion, and faith to give our children the scriptural ideals that our parents gave us.

"They climbed the steep ascent of heaven  
Through peril, toil, and pain:  
God, to us may grace be given  
To follow in their train."

#### THE CHURCH

The second institution upon which the pioneers placed great emphasis is the church of the living God. The day of heckling the church is gone, some of us believe gone forever. The thoughtful man of today, regardless of his personal attitude toward God, recognizes that the teachings that center in the church represent the hope of the world. It is convincing to hear a man like Mr. Roger Babson say that if he were asked to make a survey of any city from an economic standpoint, he would appraise mills, factories, banks, and other institutions at their full value, but that he would say to the representatives of that city, "Your churches here represent your greatest value. Your bank and stores cannot make permanent progress without the leadership of your churches."

Several years ago, Edgar A. Guest wrote:

"The church stands as a symbol of the finest aims and aspirations, of the human heart.

"The church has outlived persecution from without and open disloyalty from within. It has withstood bitter and unrelenting attacks of atheists and the cynics of every age. It has outlived changing times of peace and war, prosperity and depression, and many a fad and fancy.

The church stands against all the errors and blunders of life. It is the united voice of a group of people who want their children to know what is best. It is a plea in brick and stone or board for all that is most worth while. It offers to give more than it asks. It would end murder and theft and jealousy and hatred; it would keep men out of prison, not send them there; it tries its best to comfort the bereaved, and it works without cunning or connivance."

This reevaluation of the church is leading many people to realize that there is no other institution where their time, their money, and their influence will count for so much as the churches where they hold their membership, live their lives, and rear their children.

Long centuries ago the inspired writer recorded the final word about the church: "The church of the living God, the pillar and ground of the truth."

One of our most popular paintings is Millet's *Angelus*. It is on the wall of many, many homes. This painting is simple in design and execution. The young peasant and his wife stand in the field in the early evening. Near them is a wheel-barrow containing a basket of potatoes which tells the story of the day's work. The light falls about his bowed head and her folded arms. It seems as if a window of heaven is open above this scene, and the interest of angels is centered there. In the distance the church-spire rises against the sky. You can almost hear the sound of the church bell. It is the evening "Angelus," at its sound they have paused to worship.

The sound of the church bell is still the key note of the world's music. The sight of the church spire is the pathway to the world's beauty. The permanency of human society depends on the preservation of the church of the living God. Whatever forces in the world are hostile to the church are the enemies of organized society.

Some time ago one of our magazines carried the story of a prominent man who, living in a great city, went "up state," as the people of that section call it, for a visit to the home of his boyhood. He tells of how he walked down the street of the village in the moonlight; of how he paused before the little church which he had attended until in younger manhood he left the village. He tells of how he stood before that plain rectangular building and thought of how narrow the doctrines of that little church were, of how far he had outgrown them. Then came the arresting thought, "After all can you measure that church?" With this reaction upon him, he

walked about the building in the moonlight and came again to the front yard. He thought of the great principles of life and destiny which the little church represented; he thought of how everything that he wanted to keep in his personal life forever had come either directly or indirectly from the teachings of that church. Standing there in the moonlight with such thoughts passing through his mind he decided that before he could measure the little village church, he would have to carry his measuring line around God and the spirit world.

This other illustration: after the Armistice was signed in the other world war it was my privilege to be in the Army of Occupation for a while. One Sunday morning, before leaving a billet in a small German village, I had a call from an American officer asking if I would come to an army camp some thirty kilometers away and speak at the noon hour. I demurred because there were four other engagements already made, but he insisted, and after telling me that his was an isolated outfit without a chaplain, he added, "And if you'll come, the service will be held in a Church building." That interested me. For eleven months I had held services in all kinds of places—on ship deck, in hotel lobbies, in barns, in barrack rooms, sometimes out in the open, but I had not been in a church since leaving America. When I reached the place, I found a small stone church older than American civilization in the center of the little village that nestled there in the Moselle Mountains.

Those American soldiers filled that building to overflowing, and many of them stood in the yard and all around the building looking in at doors and windows. The service began. An American lady played a crude pipe organ, and I sat on the front seat in such deep meditation that time and place were forgotten until the officer plucked my sleeve and said, "It's time for you to speak." I arose, and with an open Bible in my hand turned and faced those American soldiers. They were in the Army of Occupation. All of them were men who had seen action, men whose courage had been tested on the battlefields. Something strange had taken place as we sat there and sang some old hymns. Facing those men I was unable to read until I had brushed away the tears that dimmed my eyes and gained control of my emotions. Then I found that I was looking into the faces of strong men down whose cheeks coursed tears of which they were frankly unashamed. I did not then know what had happened, but later I understood. We were home again! It was Sunday morning and we had gathered for worship. We were looking across the aisles into faces of parents and wives, sweethearts and friends. The pastor was before us with open Bible. The unbidden tears were our silent tribute to the home churches—to the teachings and influences of those churches that had followed us through the years and experiences of life.

Let us think of our churches in something of the way that Jesus thought of them. We have been reminded by someone that Jesus never said "My home." His teachings have made brighter every home in the world where His name is known and honored, but Jesus Himself was more homeless than the birds of the air and the foxes of the field. Jesus never said "My wife." He has exalted and sanctified the marriage relationship, but He Himself never knew that most intimate of all human relationships, the love of one man for one woman. Jesus never said "My child." The faces of little children have been brighter ever since He came, but Jesus never knew the kiss of cherub lips on his own that were flesh of his flesh and bone of his bone. But he did say "My Church! My Church!"

To her my cares and toils be giv'n  
"I love Thy Church, O God!  
Her walls before Thee stand,  
Dear as the apple of Thine eye,  
And graven on Thy hand.

"For her my tears shall fall;  
For her my prayers ascend;  
To her my cares and toils be giv'n  
Till toils and cares shall end."

## Hell

By C. O. SIMPSON, Trenton, Tennessee.

**T**HIS IS A SUBJECT about which there are many opinions and much confusion. The word "hell" is generally used today to indicate the place of punishment of the wicked after death. This use of the word needs much explanation and a Biblical application.

There are four distinct words in the Hebrew and Greek scriptures translated "hell" in our common version of the Bible. These words are *Sheol*, *Hades*, *Tartarus* and *Gehenna*. The Hebrew *Sheol* in the Old Testament and the Greek word *Hades* in the New Testament are synonymous and mean the world of departed spirits in general, without distinction in ordinary cases, between the good and bad, the happy and miserable. These words do not mean the grave as some hold but the realm beyond the grave. The word for grave is *Qeber* or *Qaber*. These words simply mean the "unseen world," which includes Paradise for the redeemed and the place of punishment for the wicked. The beggar Lazarus went to the former at death and Dives, the rich man, went to the latter. The scriptural context always makes it clear which is meant.

The other two Greek words *Tartarus* and *Gehenna* which are translated "hell" mean one place only and that is the place of final punishment in fire. These words do not apply to the present place of torment, but to the lake of fire into which the resurrected bodies of the wicked with their souls shall be cast. The bodies of the wicked dead are no more in Hades, or the so-called present hell, than the bodies of the righteous dead are in Paradise, or the present heaven. *Gehenna* means the place where the whole body is cast (Matt. 5:29-30). The whole body will not be cast into that place until after the resurrection of the wicked dead and their final judgment (Rev. 20:13).

Careful distinction should be made between the so-called present hell and the final hell. In Hades or the present place of punishment all souls suffer alike just as in Paradise or the present heaven all souls fare alike. The time for the giving of rewards to the saints and the fixing of the degrees of punishment for the wicked has not come. The righteous shall be judged and receive their rewards, not when they die, but when Jesus returns (Matt. 16:27; II Tim. 4:8; Rev. 22:12). The wicked will receive their degrees of punishment, not at death, but at the White Throne Judgment when they are judged out of the things which are written in the books according to their works (Rev. 20:12). This is the very purpose of this judgment. It is not to determine whether these people are lost. That was settled on earth when they failed to believe in the Lord Jesus Christ (John 3:18). The wicked are judged at this throne. They come out of Hades, that is, their spirits come out of Hades—there are no bodies there; they come out of death and the sea, that is, the resurrected bodies of the wicked. Their spirits and bodies shall be united at this second resurrection just as the spirits and bodies of the saints are united when the spirits come out of Paradise and the bodies come out of the graves at the first resurrection.

At this judgment, everyone will be meted out his degree of punishment according to his deeds (Rev. 20:12) and when the judgment is completed, all shall be turned into Gehenna, or the lake of fire, where the devil, the beast and the false prophet shall have been cast and here they shall remain forever in endless suffering (Matt. 25:46). This place is the REAL HELL. The present place of suffering is Hades.

The American Standard version of the New Testament, the most accurate translation ever made, always translates the word *Gehenna* as "hell" and never translates the word *Hades* as "hell," but as Hades. This translation makes the truth on this subject clear. When a sinner dies his spirit goes to Hades, not to the final hell. His spirit goes to the same place that the spirit of Dives went. To a place of suffering, to be sure, but not the final place of suffering. His spirit does not go to the final hell until his body is raised and body and spirit are united and judged at God's throne and the measure of his punishment is decreed, then body and spirit shall be cast into Gehenna which is HELL (Matt. 5:29, 30).

Criminals in our country are first put in jail, then brought before the court, tried and judgment is passed, fixing their degrees of punishment and they are then sent to the penitentiary. There are no degrees of punishment in the jail; there are many degrees in the penitentiary. Hades is God's jail. Gehenna (hell) is God's penitentiary. The jail is for prisoners before trial (judgment); the penitentiary is for prisoners after trial (judgment). Hades is for sinners before judgment; Gehenna is for sinners after judgment. The reason for this is apparent. Men die but their works continue after they are dead. This is true of both the good and the bad. The good works of Paul will continue and bear fruit to his credit until Jesus comes. The blasphemy and infidelity and evil influences of men like Voltaire, Tom Paine and Bob Ingersoll will continue and bear their wicked fruit and heap up punishment to their charge until the end of time. So judgment must wait until the full effects and complete results of the sins of men are in, before final degrees of punishment are meted out. When this judgment shall be completed, DEATH and HADES will be cast into the lake of fire (Rev. 20:14) which is the Gehenna of the New Testament and the true hell.

This hell was not prepared for man, but for the devil and his angels (Matt. 25:41). Every man who goes there will be an intruder and goes there against the will of the just and merciful God, for God is "not willing that any should perish, but that all should come to repentance." God gave his precious Son to die on the cross between thieves to keep men out of hell. Let no man charge God with injustice because men willingly go to an everlasting hell, but, rather, let him charge the men who go there with folly and the guilt of their own destruction.

Men go to Hades because they refuse to repent and believe in Jesus Christ. Dives knew why he was in the flame of Hades and that his five brothers on earth would come to the same place if they did not "repent" (Lk. 16:30).

Men go to Gehenna (hell) to suffer the just penalty and punishment for the accumulated harvest of their sins. There is no escape from the confines of either Hades or Gehenna. Death forever closes the door of hope (Isa. 38:18 and Heb. 9:27). There is no chance after death. Dives did not cry unto Abraham for reliverance, but for relief from suffering. The five foolish virgins found the door closed when they sought a second chance.

Hades is a place. It is the place to which the spirits of unbelievers go after death. It is a place where these spirits are thoroughly conscious and have all the senses they had before death. They see, they hear, they think, they talk, they feel, they recognize and are recognized, all of which facts are developed in the incident of Lazarus and the rich man by the Lord himself. Hell (Gehenna) is also a place. It is the place into which the spirits in Hades and the resurrected bodies of the wicked dead are cast. It is a place of everlasting duration. Jesus speaks of it as the place "where their worm dieth not and the fire is not quenched" (Mark 9:48), as the place of "eternal fire which is prepared for the devil and his angels" (Matt. 25:41), and as the place of "eternal punishment" (Matt. 25:46) and in this same verse Jesus uses the same word "eternal" to describe the duration of the life of the righteous. Paul speaks of it as the place where the wicked "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (II Thes. 1:9). As certain as the Bible is God's word and the words "forever," "everlasting" and "eternal" have meaning and Christ's own words are truth, hell will never cease to exist, and the punishment of those who go there will be without end.

Hell is not a place of annihilation. In Rev. 19:20 is the record of the "beast" and "false prophet" being cast alive into this lake of fire and in Rev. 20:10 is the record of the devil being cast into the same lake of fire "where ARE also the beast and the false prophet." The devil was cast in a thousand years after the beast and false prophet were cast in (Rev. 20:7). The scripture says the beast and false prophet ARE (present tense) in the lake of fire when the devil is cast in. They were not annihilated and will not be for God says, "And they shall be tormented day and night forever and ever" (Rev. 20:10). If the beast and false prophet can remain

in the torments of the fire of hell for a thousand years without being consumed, the wicked dead can remain there in the same manner, and if they can remain for a thousand years, they can remain there forever. Christ says they shall remain there forever—"They shall go away into EVERLASTING PUNISHMENT".

Men question the existence and duration of hell because they fail to comprehend the heinousness and magnitude of sin against the HOLY and SOVEREIGN GOD. Besides men dying in a state of rebellion against God must continue in that state, for there is no possibility of repentance or a change of nature after death. Had there been such possibility, Dives would have taken advantage of it.

To reject the doctrine of hell is to reject the authenticity of the Bible and the very word of the Son of God. There is a hell of endless duration and unquenchable fire where suffering is incessant and everlasting.

### Nashville Association

NASHVILLE BAPTIST ASSOCIATION met October 23, 24, with Belmont Heights Baptist Church, Nashville, R. Kelly White, pastor, with Moderator W. Rufus Beckett and Clerk J. C. McDaniel in their places. There was a good attendance and a splendid spirit. The hostess church finely entertained the body. The pressure of other duties compelled the editor to attend only a part of the sessions. Under the presentation of the Executive Board of the Association, H. B. Cross, Chairman, with H. D. Gregory, Associational Missionary, there was given the finest report on Associational Missions we have ever heard. The devotion by H. D. Burns which we heard was really excellent and the Annual sermon on "Not to Me Only", II Tim. 4:8, by W. F. Powell, was a wonderful message.

### Consolation Corner

By J. LUTHER MCALILEY

CHANGE IS THE ONLY entity known that does not change. How paradoxical that appears, yet it is true. Change is one of the surest traits of all things earthy.

Nothing that one looks at is exactly the same the next time he sees it; even when only a second of time elapses between the observations.

As one looks at the colors of a rainbow, he may not be aware of it, but the reflected colors have been sent from the sun to one's eyes through millions of tiny drops of water. No two drops, perhaps, have reflected the identical rays of color. While one sees the colors for just one minute, the drops that reflect those colors have changed a million times.

Every thing material is changing constantly just as swiftly as does the rainbow.

As two stand face to face in pleasant conversation, their bodies and their characters are rapidly changing. After a few minutes, the two may part, but each walks away a different person, physically, mentally and spiritually, from what he was when they met.

Contemplation of the myriads of changes going on constantly should deepen the appreciation of the changeless character of Jesus Christ. He is the same yesterday, today and forever. That is why faith and trust in Him makes one secure. The changeless Shepherd of men's souls makes for security supreme and pure. The ever-changing character of earthly things offers only insecurity to all who put their trust therein.

## Special Offer for the State Convention

BAPTIST AND REFLECTOR makes the following special offer for the period of the Tennessee Baptist Convention, November 11, 12, 13, including the Pastors Conference in connection with the Convention: *A year's subscription to the paper and a copy of Dr. J. G. Hughes' book, "The Son of Consolation," both for \$2.00.*

The individual subscription rate of the paper is \$2.00 per year. The book retails for \$1.00. Dr. Hughes is President of the State Convention. His book is very fine and inspirational. By special arrangement with the Sunday School Board, publishers of the book, we are able to make this good offer.

The club rate of \$1.50 for ten or more subscriptions and renewals will apply during the Convention as usual, and those who already have the book can take advantage of that. The offer does not apply to mail orders. The orders are to be filled only at the BAPTIST AND REFLECTOR booth at the State Convention. Those whose subscriptions are already cared for can get the book at the regular price at the Baptist Book Store Exhibit in charge of Miss Christine Little.

Here is an opportunity to get the inspirational book of our State Convention President and also BAPTIST AND REFLECTOR for a year for the price of one individual subscription! We consider this to be a real bargain. Act upon it and see if you don't think so, too!

# The Sunday School Lesson

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

LESSON FOR NOVEMBER 9, 1941

## Repentance and Faith

LESSON TEXT AND PRINTED TEXT: Luke 15: 11-24.

GOLDEN TEXT: "Repent ye, and believe the gospel." Mark 1:15b.

**T**HE STORY of the Prodigal Son is the background of this lesson on repentance and faith. It is a moving picture that illustrates these two fundamental doctrines, in which we follow the Prodigal who wanders away from home but comes back. It is said that a Chinese preacher, who evidently knew both the English language as well as the teachings of the Bible, gave the following outline on the Prodigal Son, by Dr. E. P. Allredge: "I. His Madness: (1) His traveling; (2) His reveling; (3) His groveling. II. His Badness: (1) He went to the dogs; (2) He ate with the hogs; (3) He homeward jogs. III. His Gladness: (1) He receives the seal; (2) He eats the veal; (3) He dances the reel." (Quoted by Dr. J. O. Williams in "The Pastor's Periscope," Feb., 1940). With such an introduction we follow this interesting and dramatic "movie" as found in God's word to a better understanding of repentance and faith, for we see these two doctrines in action in the story of the Prodigal Son.

### I. THE SON GOES AWAY. (vv. 11-13.)

After his father had divided unto him his inheritance, he "took his journey into a far country." He was not satisfied with his father's care and provision. He wanted "to see the sights." He imagined he could take care of himself. He would no longer tolerate any sort of parental restraints. And so he leaves the old homestead, evidently with his father's consent and blessing. What a parable on how God deals with us! He wants us to be with Him and abide "under His roof" forever but at the same time He leaves us free to choose. We can either stay with Him and obey Him, or we can go away from Him and disobey Him. In our unregenerated state we have done the latter. "All we like sheep have gone astray; we have turned every one to his own way" (Is. 53:6a). We, too, imagine we can take care of ourselves. We imagine no harm will befall us and so we, too, take our journey into a far country. We get so far away from God that we can't come back apart from His help. Unless and until He takes the initiative we stay away and never come back. But let us never fear for He wants us back so badly that He will do all He can to bring us back to Himself. He makes possible our return through the death of Jesus on the Cross, and He sends us His Word of invitation to return.

### II. THE SON COMES TO RUIN. (vv. 14-16.)

First, he lost his money. He wasted it in riotous living, the record says. It is a case of the old saying, "A fool and his money are soon parted." It perhaps did not take long for this to take place. Second, he lost his friends. They were of the fair-weather type anyway. He likely had a host of them so long as his money held out, but when that was all gone they vanished from sight. Third, he lost his standing. Because of the pangs of hunger he ends up by living among the hogs (to a Jew this was shame unspeakable, having to live among and look after the swine). Poor fellow! He gets only what is left over after the hogs have eaten, for nobody gives him anything. He has now just about scraped the bottom in every respect. He is utterly ruined. Is not this the true condition of each unsaved person? Before we came to Jesus we, too, were utterly ruined, spiritually. We were sunken in shame and disgrace. It is not putting it too strong to say that we were ruined and undone.

### III. THE SON IS CONVICTED. (v. 17.)

Such conviction is summed up in the expression, "he came to himself." On this point of conviction the parable or story does not adequately describe what takes place in the heart of the sinner, since an outside Person moves upon the life. For it is the Holy Spirit that brings conviction rather than that the unregenerated suddenly decides to change his manner of living. We would do well to bear in mind that the Holy Spirit must bring to pass this necessary conviction. Jesus said concerning the Holy Spirit, "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment" (Jn. 16:8 ARV). The work of conviction is the work of the Holy Spirit, but we need not worry about Him doing His work. We can only proclaim and teach His Word, trusting Him to do the rest. The only point we insist upon is that conviction precedes repentance and faith.

### IV. THE SON TURNS. (vv. 18-20.)

The turning illustrates repentance, for until there is a definite turning there is no repentance. Before the Son had actually turned back towards his Father's house there must have been genuine sorrow for the way he had acted. And so it is with us when we repent. "For Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." (II Cor. 7:10). When we begin to see our sins as God sees them then we are on the road to repentance. Let all of our teaching and preaching to the lost be such that they will, by the help of the Holy Spirit, see sin in its true light; or as God sees it. We have evidence that the Prodigal Son had repented when he had made some tracks in the direction of home. We have evidence that an unsaved one has repented when he or she has changed their manner of living. Genuine repentance is an about-face in conduct. It springs from a changed heart. Such a change is the result of the movings of the Holy Spirit within the heart.

### V. THE SON TRUSTS. (v. 21.)

He had no way of knowing just how his father would receive him, but he throws himself upon his mercy. He is willing to be regarded as nothing more than a hired servant. He asks for nothing else than that his father would receive him in some manner. He confesses with, "I have sinned against heaven, and in thy sight." He believes that some way and some how his father will accept him. He takes the leap of faith. His desperation drives him to this. So it is with each sinner in coming to God. He must trust Him absolutely and implicitly, with no reservations whatsoever. He must fling himself upon the mercy of God, like the condemned criminal who in his guilt acknowledges all and begs the mercy of the court. Because of the simplicity of faith, many miss being saved. In its simplicity lies its profundity, for the simple things are often the most profound as well. We trust in God, we exercise faith in Him, when we surrender to Him and yield our lives into His hands.

### VI. THE SON IS RECEIVED. (vv. 22-24.)

What a great climax to this precious story! In it we see how God receives sinful men. We come with our worst. He comes with His best. We come with our woe and want. He comes with His joy and abundance. We come with our emptiness. He comes with His fullness and blessings. He rejoices at our coming. Heaven also rejoices. Best of all, perhaps, we rejoice.

## -- Book Reviews --

BORN OF THE SPIRIT, by T. E. P. Woods. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price 50 cents.

This is a small book of only fifty-six pages, but these pages are full of meat. The author divides the book into two parts which he calls "Two True Stories"—Nicodemus of the First Century and Nicodemus of the Twentieth Century. In the first story the visit of Nicodemus with Jesus is presented in a very unique and impressive way, stressing the necessity of the new birth and explaining the nature of it. In the second story, the visit of a boy—Junior cadet—under deep conviction to the room of his teacher, seeking help, is presented. This Christian teacher leads this lad who is the Nicodemus of the Twentieth Century through the story of the First Nicodemus until he is able to see the necessity of being born again, puts his trust in Christ and is born again.

The book is skillfully written, true to facts, extremely interesting and a good handbook for soul-winners.—C. O. SIMPSON.

# THE MASTER KEY IS READY!

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## BAPTIST BOOK STORE

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**Dear Boys and Girls:**

For all people there should be one authoritative source of religious truth and knowledge. To that source they should look in all matters relating to salvation, to doctrine, to polity, to the ordinances, to worship, and to Christian living. That source is the Bible.

Dr. E. Y. Mullins, former President of the Southern Baptist Theological Seminary, Louisville, says, "The Bible is sufficient for our religious needs. I do not mean thus to disparage other sources of religious knowledge. God has spoken to mankind in many ways throughout human history. Paul clearly shows that nature reveals some of the attributes of God, his 'eternal power and Godhead' (Rom. 1:19-21). But he shows also that men do not follow the light of nature. Sin blinds them to much of the truth in nature. Conscience also teaches us concerning God. Its action is based on the distinction between right and wrong. No other explanation really explains conscience. God is the source of the ideal of right, and yet a bare knowledge of right is not enough. Again, the religious struggles and beliefs of men, even where they are defective, or false, witness to God. Men have a belief in God which nothing can uproot. It is practically universal in extent. Sometimes it is belief in many gods. But even this shows that man cannot escape from the idea. Now it is clear that none of these other sources of religious knowledge, nor all of them combined, are sufficient for our needs. We need more than they give. The Bible gives the additional truth about God. In it we find not so much man seeking God as God seeking man. In and through the Bible, God reveals himself to us. God's power for redemption is pledged to us in the Scriptures. In Jesus Christ, God spoke finally to mankind. The Bible is God's record of his gradual revelation leading up to the final revelation in Christ. No element of truth is wanting for our religious needs when we have really obtained the message of the Bible."

The first message that we should get from the Bible is its message to penitent sinners who are seeking the Saviour. The first thing that the Holy Spirit, who is the representative of Jesus on earth, does for us is "to convict," convince us of sin. That is, he brings the evidence before us which satisfies our mind that we are not as pure, sinless, holy as God. There is sorrow in our heart that produces "repentance toward God" (Acts 20:21); that is, a change of mind and purpose with reference to sin in our relation to God. Then, as we meditate, there comes a consciousness that we cannot make ourselves pure, sinless, holy; and that we need a Saviour.

It is here that the Holy Spirit brings his message concerning Christ Jesus the Saviour. Before leaving the earth, Jesus said concerning his representative: "He shall testify of me" (John 15:26). "He will guide you into all truth. He shall receive of mine, and shall shew it unto you" (John 16:13, 14). And so the Holy Spirit, through John, said, "These things have I written, that ye may know that ye have eternal life" (1 John 5:13).

As he presents the gospel, the good news, penitent sinners will see that the first step of Salvation is to "believe on the Lord Jesus Christ" (Acts 16:31). At first this blessed truth will not be grasped, understood, appreciated; but if we just stick to our job of prayerfully meditating upon the Scripture, he brings before our mind the light which will soon come.

To "believe on the Lord Jesus Christ" means three things: (1) To accept him as Christ, the Divine Son of God (Matt. 16:16). (2) To accept him as Jesus, the Saviour, who atones for sin (Matt. 1:21). (3) To accept him as Lord, Master, Sovereign, King, to whose will we yield our will, holding ourselves in readiness to do whatever he asks at our hearts (John 2:5).

There are five things Christ asks us to do in manifestation of our love for, and submission to, him; and that the Holy Spirit may use us in bringing others to Christ. (1) To make a public announcement of our faith in, and submission to, Christ as our Saviour and Lord (Matt. 10:31, 33). He who receives Christ as Saviour confesses him as Lord, because "if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). (2) To offer oneself for membership in a church where the New Testament teaching is faithfully and lovingly followed (Acts 2:37). (3) There are two great ordinances set in the churches, and only two—baptism and the Lord's Supper. They do not come from men. They are of divine appointment. The first one of these is baptism. Be publicly baptized as a profession of faith, in the name of the Father and the Son, and the Holy Spirit, illustrating by this symbolic act of immersion one of the fundamental principles of the gospel, viz., the resurrection of Christ from the dead (Rom. 6:3-5). (4) The second one of these is the partaking of the Lord's Supper, illustrating by this symbolic act the death of Christ (1 Cor. 11:23-24). Those who have gladly received the Word and have been baptized and are continuing steadfastly in the Apostles' doctrine and in fellowship are the ones who are ready to break bread (Acts 2:41, 42). Jesus invites those who are in the church because of repentance of sin, who have accepted him as their own personal Saviour, who trust in the atoning and cleansing blood of Calvary, who have made voluntary confession of their Lord in baptism, who are holding sacred the doctrines taught us through the Apostles, and who are giving to Jesus in his church a life of obedience and service. This is the only thing he ever asked his people to do whereby they might remember him (Luke 22:19). (5) To work, henceforth, in a local church, personally and through others,



Send All Letters To  
**AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE**

under the direction of the Holy Spirit, for the spread of the gospel, by which unsaved sinners are brought to a saving knowledge of Christ (Matt. 28:18-20), consecrating our life and all we have to his service. Having accepted Jesus as "Lord," as well as "Saviour," we surrender to him as Master, subjecting our will to his will, and holding ourselves in readiness to do whatever he asks at our hands. "Whatever he saith unto you, do it" (John 2:5). A man once said to Mr. Moody, "I'd give the world to be a Christian like you." Mr. Moody replied, "Just pay what it cost me." Christian

on the witness stand as to inspire confidence and to promote righteousness. If we are to win the world to Christ, then we must be good soldiers of the cross, and the churches will have to be spiritual training camps where those who are to carry the gospel are prepared for service. Study the picture on our page this week—side by side, the Bible, the Church. We cannot know what may be ahead of us, but certainly any community where there is a church and Bibles need not have any fear. We who have had the privilege of the training a church offers and who live in a community such as you see in the picture can be faithful in handing on the torch held high and burning brightly. No greater loss can come to us than to know our duty and not do it. We should be ashamed to die until we have done what we can to bless the world. Truly, we must either change the doctrines we hold, or we must live them sincerely and share them with others.

You and I covenant together the following when we join the church of the Lord Jesus Christ:

"Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

"We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines;

to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations. "We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting and excessive anger, to abstain from the sale of and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

"We further agree to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling, and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

"We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word."

Boys and Girls, our Tennessee Executive Board has a lot of tracts on the things I have been writing about and if you'd like more complete information on these points, simply state in your next letter that you would like to have some of these tracts and I will see that you get them. Possibly, if you already have some, you'll know of some unsaved person to whom you'd like to send or give some.

Watch for a letter page next week.  
 Your friend,

*Aunt Polly*



character is the immediate reward for service. Depth and wideness of Christian character will be the measure of heaven for us,—our heavenly reward. Good works begin after we are saved, never before. We are "created in Christ Jesus unto good works." What are good works? Only and exclusively that which is in the name of Jesus and for his glory. "For my sake, and the gospel's." Here is the touchstone to the quality of works; in whose name was it done? For whose glory was it performed? Much service even in the church is for one's own glory, therefore, not in his name! Charity, philanthropy and beneficence done for lodges, societies and clubs are hardly probable to have been performed in the name of Christ. Therefore, we conclude that good works in the gospel sense are performed in and through Christ's own institution, the church, and that much of such work even loses its reward, because there is a purpose other than to glorify Christ.

As good witnesses we must know something, must be willing to tell what we know, must be truthful and consistent in our testimony, and must so demean ourselves

## "Sequel to Retirement at Forty"

By REV. BRUCE H. PRICE, Asheboro, N. C.

**I**F CHURCHES PERSIST in placing men under forty in pastorates of preferment, to the neglect of the older men, deterioration will surely begin in the work. Most thinkers in the ministry reach their best between forty and sixty. Laymen should wake up to this before it becomes a general rule, or the pulpit will become a secondary voice in promoting Christian thinking." So writes a prominent layman of Dayton, Ohio, who has joined a number of others in spontaneous and unsolicited comments on the article "Retirement At Forty," which appeared recently in this publication.

The burden of the message in "Retirement At Forty" was to call attention to the alarming increase in the number of churches which insist on calling pastors under forty years of age because of their youth, with little consideration of other more important factors; and to show that such practice is not consistent with reason, common sense, or leadership of the Spirit.

That some churches "have been so brazen and Godless as to go on record to not call a preacher after a certain age" is more than a well-known Florida pastor can understand. He continues, "Most young preachers are too full of ambition and self-sufficiency to pay any attention to the practice of many vacant churches in overlooking the older men. There is a definite ground given in the Word for not calling a young man, but nothing about setting an age limit."

Refusal to call the older ministers "may be modern, but it is not scriptural," writes an Oklahoma man. "God calls his servants for life. Usefulness in his service and not age is the limit with God. Any church that would limit God's servants to age forty is devoid of plain practical common sense, not to speak of spiritual understanding."

A young Florida pastor believes, "Even the young preachers must realize that the indiscretion of the churches in placing too much premium on youth is definitely harmful to both the churches and pastors." While from Kentucky comes the suggestion, "It is true that many churches are more concerned about a pastor's age than spiritual qualifications. May the church people take this problem to heart."

An influential South Carolina man over fifty years of age states, "I hold myself to be worth more to any church right now than ever in my life, yet, coming to my present location while under forty, I have had but one 'nibble' from a church in these years, although I have been recommended very highly by my brethren to several churches. Not that I am worried about moving, but the fact remains."

"Churches in general are almost without influence today," adds a New York pastor, "because they are not yielded to the leading of the Holy Spirit in calling pastors."

Another Florida minister who has reached fifty comments: "I have been recommended to a number of churches by those who know my work, but most of them have only asked one question, 'How old is he?'. Now if they had investigated my record and found that I have grown lazy or failed to reach and hold the young people, or any other shortcoming due to age, I should have no one to blame but myself. This has not made me grow bitter for I am doing more praying than ever. But it does hurt me to know that churches are taking such a foolish attitude. Surely the Lord does not approve of it, and I have faith to believe that He is going to bring about a change somehow."

A successful missionary in Brazil has a more hopeful feeling about the situation. He writes, "I do not think that it is the general desire of thoughtful churches to want 'cradle age' pastors. I believe that the idea was more prevalent a few years back than it is now. I agree that the Holy

Spirit has been given very little say-so in the matter of choosing pastors, and I believe, more than any other one thing, this has caused a decline in spirituality among our churches. It is all very well to say that Jesus was only thirty-three, but he also died on the cross to save a lost world and we cannot duplicate that he has done actually or chronologically."

The turning of pulpit committees to the younger ministers "is disturbing to a large majority of ministers who find that after forty they are no longer acceptable as pastors to churches they are eminently qualified to serve. Whatever advantage of training and experience they may possess is not blessing Baptists through long years after they have reached forty. While specific statistics may be lacking, this seems to be largely a Baptist problem and it belongs particularly to Baptists at the present time," is the way an able South Carolina denominational leader sees the situation.

The pastor of a large church in Texas tries to discover the source of the tendency for young pastors by suggesting "our denominational emphases, during the past two decades on pep, organization, and program, have contributed much to the demand for younger men ONLY."

An Alabama pastor has a thought which may have more influence in the calling of pastors than some of us realize. He says, "Almost any set of the dear deacons will give in when a few pretty girls of the church want them to call a young preacher."

The welfare of both pastors and churches depends on the continual use of older ministers. Pastors above forty must do their part to increase the demand for their age group in the work. This can be done by cultivating the enthusiasm and faith of youth and mingling this with the steadfastness and Christian love of age, seeking earnestly to follow the leadership of the spirit in faithful service.

Churches must consider prospective pastors as individuals, calling both the young and the old, for each can make distinct contributions to the full program of the denomination.

No longer should the churches fear to call the older men since by accepting the protection offered by the Relief and Annuity Board, churches are relieved of supporting pastors who become totally disabled or who reach sixty-five, the age of retirement. Each church should encourage and assist both young and old pastors to be prepared for disability and the infirmities of old age by joining the retirement plan of the Relief and Annuity Board.

### A Call to Service to the Women of America

**T**HERE IS A MAJOR shortage in the present crisis, which has not made the headlines.

It is a shortage which cannot be relieved by machinery or labor or money or raw materials.

It can be relieved only by American Women,—by you.

#### THE UNITED STATES NEEDS NURSES.

The recent and continuing demands of the military and naval establishments have reduced the number of trained nurses available for civilian needs to a serious low.

From the Atlantic to the Pacific, from Maine to Texas, the heads of public welfare institutions of all kinds, physicians, teachers, ministers, priests, know if something is not done about it, and soon, at best much of their most valuable and necessary work must stop.

**THEY DARE NOT THINK WHAT IT MIGHT BE AT WORST.**

It takes three years' hard work to train a graduate nurse.

But the Red Cross can train a Volunteer Nurse's Aide in 80 hours.

And every additional aide under a graduate nurse can increase that nurse's usefulness and power in geometric ratio.

But this is no easy, backdoor entry to the nursing profession. You are, and will remain, a Red Cross Nurse's Aide—a Nurse's Aide who aids the nurse.

The office of Civilian Defense has asked the Red Cross to train 100,000 of these aides.

**WILL YOU REGISTER FOR THIS TRAINING?**

Then go *now* to the nearest office of Civilian Defense or to the nearest Red Cross Chapter and inquire.

The Red Cross hopes all who are eligible will apply, although not all who apply will be eligible.

**TO BE ACCEPTED FOR TRAINING, YOU MUST:**

1. Be between the ages of 18 and 50.
2. Pass the Red Cross physical examination.
3. Have a high school education or its equivalent.

**TO QUALIFY AS A NURSE'S AIDE, YOU MUST:**

1. Satisfactorily complete an 80-hour course of which 45 hours will be spent in a hospital ward.
2. Give 150 hours' service a year, the first block of these to be spent in a hospital ward.
3. In time of war or national emergency be prepared to serve for as long as needed.
4. Serve without remuneration,—in cash.

#### BUT YOU WILL BE PAID.

You will be paid in the knowledge that thousands of public health agencies, maternity, baby, school, and industrial clinics are being kept operating by virtue of your help.

With the gratitude of the helpless—the aged and the ill—for whom you care.

With the blessings of the suffering to whom you give the precious anodyne of sleep.

By the smile of the mother whose anxiety you quiet, and the laughter of her baby whom you make well.

These will be your wage.

**IT WILL BE ENOUGH.**

### "The Day of Rest"

How thankful I am for the Day of Rest,  
When tired and worn by the work of the week,  
I come to the Day that by Him was blest  
And waiting for Him, His blessing I seek.

'Tis a day of sweet peace and communion—  
A trysting time for my soul with my Lord.  
I linger with this holy companion—  
I listen and feed on His blessed Word.

He give light for days that would be dreary  
On a day that is kept holy for Him;  
Bringing rest and new strength for the weary,  
Comfort and faith for hope that has grown dim.

There's nothing can take the place of a day  
That's spent with Him and in seeking His way!

—CORINNE WILLIAMS,  
Stanton, Tennessee.

### Prayers for Carpenter Answered

For four years Miss Gladys Keith, Home Board worker at the Rachel Sims Mission, New Orleans, prayed for and talked to a man about his soul. Two years ago, this man was employed to build the baptistry there.

Many times the missionary stood by the baptistry as he built it and silently asked God to enable her to lead him to Christ.

Last month, this man was baptized along with his little girl. The mother, the other daughter and the son had already been won through the mission. Now the entire family is Christian.

## Growth and Objectives of the Relief and Annuity Board

By GEORGE A. HUGGINS, Philadelphia, Pa.  
(Extract from address of the Actuary of the Board at the dedication of the Baptist Building, Dallas, Texas.)

THE TOTAL ASSETS of the Board as of April 30, 1919, amounted to \$106,429. By April 30, 1929, the assets had grown to \$3,028,505, and by December 31, 1940, there was a further growth to \$3,149,663.

The relief grants paid out during the year ending April 1, 1919 amounted to \$1,397 while for the year ending April 30, 1929, the total payments amounted to \$121,884. As the annuity payments have increased, the need for relief grants has decreased so that these payments for the year ending December 31, 1940 amounted to \$100,206.

The annuity roll, on the other hand, has grown from nothing in the first two years and \$15 in the year ending April 30, 1920 to \$40,821 in the year ending April 30, 1929 with \$162,705 as the total relief and annuity payments for that year; \$314,893 were paid out in the year ending December 31, 1940 for annuities so that the total benefit payments, exclusive of refunds and withdrawal equities, for that year amounted to \$415,099, an increase of 155 per cent over 1929.

The total income of the Board has grown year by year until it reached \$487,466 for the year 1935 but this was more than doubled in the year 1940 by the figure of \$1,005,025. The Relief and Annuity Board, therefore, in 1940 entered the millionaire class as to income and in not many years more will enter the millionaire class as to the outgo in benefit payments. Surely, this is a record of which we may all be justly proud.

The total benefits paid from 1918 up to the end of 1940 reached the amazing total of \$4,327,544.

During the same period, there was paid into the Board in the form of premiums and dues \$2,458,169. The earnings on the invested funds have amounted to \$3,502,209.

When we consider the earnings on these invested funds and the character of the assets remaining in the possession of the Board, we find a record which would be hard to beat and which speaks volumes for the ability and integrity of the Treasurer and the members of the Board who have served so faithfully and efficiently on the investment committee during these many years.

### Further Objectives—What of the Future?

The task of caring for their aged and disabled clergy, after much consideration by the leaders of the churches and of the Senate and of the House of Representatives of the United States, has definitely been placed upon the shoulders of the churches and that is where it belongs. Certainly, religious workers during active days and also during retirement should receive their support from the churches whom they serve, through voluntary contributions, rather than from the Government through tax-raised revenue. It is to the best interest of both the church and the state that they function side by side but separately; neither one under the domination of the other. The continuation of the exemption of the churches from taxation from which they are now exempt is of vital importance to the progress of their much-needed and very valuable services. In all these movements, Southern Baptists have taken advanced leadership and freely and publicly expressed their opinions. Therefore, we look forward to the logical sequels; namely, that coverage offered through the state ministers retirement plans and the other forms of benefits offered by the Relief and Annuity Board will be extended rapidly, so as to cover every eligible worker in the Southern Baptist Convention.

Magnificent as has been the response of the states, churches and preachers themselves, nevertheless, there are many eligible preachers and other workers throughout the Southern Baptist

Convention who, with their families, sorely need the protection available through the services of the Relief and Annuity Board, but they are not now covered. Failure to cover such servants of the church not only jeopardizes the social security of these workers and their families but is inconsistent with the expressed attitude of the Southern Baptist Convention. To not cover them will frustrate to a considerable degree the efforts of the Relief and Annuity Board to carry out the several retirement plans and its own mission as an agency of the Convention.

With confidence, we look forward to years of even greater service and growth than that of the past years, the history of which is being recorded here today not only through the printed and the spoken word but in the steel and stone in the form of this modern building with its up-to-date facilities; a home for and a monument to the outstanding work of the Southern Baptists in this great state of Texas.

## House Committee Investigating National Defense Migration

By PLAUTUS I. LIPSEY, JR.

THE PRIMARY ROOM of the school was hushed with excitement. Teacher was showing five new pupils of five different sizes to their seats. Childish eyes, bulging with curiosity, watched the five strangers take their places. Three of them were much too big for the small desks, their knees bumping awkwardly as they crowded in.

The newcomers were brothers and sisters, the five Johnson children. They had just moved into the Michigan town after a life of wandering. It was for all of them their first day in any school. All five were entering the first grade.

The Johnson parents, migratory workers, told their story to the Congressional Committee which is inquiring into the status of the millions of roving people driven by necessity to look for a livelihood in places away from home. Under questioning, the mother and father talked of their wanderings from North Dakota to Missouri to Arkansas to Michigan, parents and children working at whatever they could find, in order to feed hungry mouths. Until they came to the Michigan town, their children never had the chance to go to school.

Of the five quiet youngsters who that day in Michigan began to wrestle with "C-A-T" and "R-A-T", four of them advanced five grades in three years.

But there was a sixth Johnson child, the boy Romaine, oldest of the group. When his five brothers and sisters entered the first grade together, Romaine rebelled, shyly but stubbornly. He would not drag his long legs into that room full of staring six-year-old eyes, and fold them under a first grade desk.

Instead, Romaine went away, and got married—still unable to spell "Ned".

Both parents, John A. Johnson and Opal Johnson, had been to school long ago and could read and write. They and their two youngest were witnesses before the House Committee Investigating National Defense Migration at Chicago.

The committee, headed by Rep. John H. Tolan of California, will visit Southern defense communities this fall and winter, studying the situation of migrants themselves, and the effects of migration on areas from which and to which they move. Remedial measures for easing the distress of all classes of people affected are being worked out.

Rep. John J. Sparkman of Alabama is the Southern member of the committee.

The Johnsons' experiences are like those of thousands of American families struggling to make a living against heavy odds. They are victims of drought, floods, crop failures, mechanization, over-population and other conditions over which they have no control. Self-sacrifice and heroism mark their efforts to better themselves

and find opportunity and security for their children.

At the recent Detroit hearings the Tolan committee turned the light upon the automobile industry, whose current conversion to defense production will entail further unemployment and consequently additional migration of workers.

The committee examined sympathetically the threat to non-defense industries, which face curtailments or complete shutdowns because of shortage of materials and the priority allocations to defense purposes.

A strong sentiment prevails that workers forced by the emergency to take special training for defense production should not be required to bear alone the financial burden of this interim. Government or industry, or both, it is suggested, should share the load of this transfer, which is made in the interest of the national welfare.

## COMPLIMENTS

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## Hosiery

5 Pairs Ladies' Chardonize Hose, Postpaid, Guaranteed, \$1.00. 1942 Catalog ready. Write for one. L. S. SALES CO., Asheboro, N. C.

## 5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.

George W. Noble, The Christian Co.  
Dept. 9HX, Pontiac Bldg., Chicago, Ill.

Church and Sunday School  
Furniture  
write for Catalog  
SOUTHERN DESK CO., HICKORY, N. C.

## RICH PRINTING CO.

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FOLLOW PACKAGE DIRECTIONS. SEE YOUR DOCTOR IF HEADACHES PERSIST.

# SUNDAY SCHOOL PROGRAM

# Tennessee Baptist Convention

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Wednesday Evening, 7:15 - 8:15, Sunday School Department

7:15—Sunday School Report.

7:25—Echoes From the Field:

1. Taking and Using a Census
2. Growing by Dividing
3. Using Curtains and Screens
4. New Life in Every Church Through Training
5. Intensifying Visitation
6. It Pays to Use the Standard
7. A Vacation Bible School in Every Church Plus
8. Do Church Libraries Work In Tennessee?

7:50—Special Message: Mr. Harold E. Ingraham.

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HAROLD E. INGRAHAM

PLACE: Eastland Baptist Church,  
Nashville. . .

DATE: November 11-13, 1941. . .

Every Sunday School Superintendent in the  
state should attend this Convention. . . .  
And so should everyone who possibly can.



JESSE DANIEL

# BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS  
Director

MISS ROXIE JACOBS  
Junior-Intermediate Leader



MISS NANCY LAUPER  
Office Secretary  
DOYLE BAIRD  
Convention President

## A-1 Unions for July, August and September

Church	Union
<b>JUNIOR</b>	
Beulah Association— Woodland Mills First, Union City First, Union City First, Union City First, Union City First, Union City	“QQQ” Every Ready Cheerful Helpers On The Go Tried and True Roxie
Big Emory Association— First, Rockwood	11 and 12 yr. old
Bledsoe Association— Gallatin	Junior
Duck River Association— Smyrna	Junior
Knox County Association— Central, Knoxville First, Knoxville Lincoln Park, Knoxville Lincoln Park, Knoxville Lincoln Park, Knoxville	Hudgins J.O.Y. Powell Lambdin Steadfast
Nashville Association— Hermitage	Junior
Nolachucky Association— Russellville	Willing Workers
Ocoee Association— Big Spring, Cleveland Big Spring, Cleveland Chamberlain Avenue	Busy Bees Guiding Star Busy Bee
Robertson Association— Mt. Carmel Springfield Springfield Springfield	Busy Bee Kingdom Builders Kingdom Seekers Willing Workers
Salem Association— Salem, Liberty	Junior
Shelby Association— Union Avenue, Memphis	Lillian Hurt
Watauga Association— Hampton	Junior
<b>INTERMEDIATES</b>	
Big Emory Association— First, Rockwood	Intermediate
Duck River Association— Smyrna	Junior
Holston Association— Chinquepin Grove Chinquepin Grove	Ruth Walden Roxie Jacobs
Nolachucky Association— Russellville Bethel, Morristown	Leo Eddleman Intermediate
Knox County Association— Lincoln Park, Knoxville Lincoln Park, Knoxville	Templeton Livingstone
<b>YOUNG PEOPLE</b>	
East Tennessee Association— Rankin, Newport	Young People
Nolachucky Association— Russellville	Greenwell
Ocoee Association— Big Spring, Cleveland Ridgedale, Chattanooga	Christian Builders I. X. L.

## B. A. U.

Big Emory Association— First, Rockwood	B. A. U.
Holston Association— Chinquepin Grove	B. A. U.
Knox County— Lincoln Park, Knoxville Lincoln Park, Knoxville	Builders Loyalty
Nashville Association— Hermitage	No. 1
Ocoee Association— Big Spring, Cleveland Tabernacle, Chattanooga	Samuel Melton Every-Ready
Robertson County Association— Mt. Carmel Springfield Springfield	B. A. U. B. A. U. No. 1 B. A. U. No. 2
Shelby County Association— LaBelle, Memphis	Leaders
Watauga Association— Hampton	B. A. U.

## TRAINING UNIONS

Knox County Association— Lincoln Park, Knoxville	
Ocoee Association— Big Spring, Cleveland	
Robertson County Association Mt. Carmel, Cross Plains	

## State Training Union Convention

JACKSON, TENNESSEE

November 26, 27 and 28

On Thanksgiving, the State Training Union Convention will be in session at First Baptist Church, Jackson. LOOK who will be on the program:

Mr. J. G. Hughes, Jr., Mr. Cecil Bolton, Miss Juanita Shinlever, Mrs. J. O. Williams, Mr. Ed Glover, Mr. Glenn Hill, Mr. Sherman Robinson, Mrs. Wendell Price, Rev. O. E. Bryan, Mr. Robert Sutherland, Mr. Paul Green, Rev. Fred Tarpley, Dr. John D. Freeman, Mr. W. D. Kendall, Dr. J. O. Williams, Dr. "Bill" Howse, Mr. Henry C. Rogers, Rev. Paul Kirkland, Mrs. Stanley Armstrong, Miss Elaine Coleman, Miss Roxie Jacobs, Mrs. Emmett Golden, Inspector Lee R. Pennington, Mr. E. E. Lee, Dr. Floy Barnard, Dr. Norris Gilliam, Dr. Morris Ford, Mr. Jesse Daniel, Rev. James A. Ivey, Mrs. Genter Stephens, Miss Virginia Owen, Dr. John L. Hill, Mrs. Ralph Brewer, Dr. B. V. Ferguson, Dr. Leo Green, AND OTHERS.

## SPECIAL MUSICAL NUMBERS

This year we are featuring many special musical numbers. Among these will be:

Lenoir City Octette; First Baptist Choir, Jackson; Seventh Street Choir, Memphis; Dyersburg Choir; Covington Choir; Union University Glee Club; Girls' Ensemble, Broadway, Knoxville.

## RESERVATIONS

Make your reservations direct to New Southern Hotel. The rates are: Single Room, \$1.50 to \$3.50; 4 to a room, \$1.00 per person; 2 to a room, \$1.50 per person; 2 to a room (twin beds), \$2.00 per person.

For reservations at Roe Hotel, the following rates will be given: 2 persons to a room, 75 cents each; 2 persons to a room with bath, \$1.00 each.

## Churches and the Kingdom Work

FINANCING THE DENOMINATIONAL work is a local church task. The denominational organizations, either state or South-wide, should not be made primarily money-raising agencies. They should be promotional and administrative agencies; they should promote denominational programs and administer denominational funds.

The denomination has no life apart from the churches and surely can make no progress without their support. In fact, you cannot have a denomination without churches. This is a bottom fact.

This means several things: (1) The denominational program must root itself in the life of the churches if it would become a vital thing; (2) all denominational organizations, interests and institutions should be correct expressions of the life and spirit of Christ; (3) the denominational organizations, interests and institutions should always be so constituted and directed as to furnish adequate means of cooperation for the churches in kingdom work; (4) the supreme thing always is not the development of boards, interests and institutions but the growing of a virile, vital, vigorous functioning denomination.

Christ planned that the world should be evangelized by churches, hence He organized the first New Testament church and commissioned it with the Gospel. The preaching of the Gospel in its own pulpit and unto the uttermost parts of the earth is its task. Of course, this task has many ramifications but the objective does not change through it all. The churches may function in many ways, but they function for only one purpose. If the churches build institutions or organize boards, if they are true to their mission, it is for the purpose of making Jesus Christ known to men as Saviour and Lord, both at home and abroad. The one objective for all church activity is that "God's Kingdom may come and His will may be done on earth as it is done in heaven."

This means that our churches cannot shift the responsibility of the world-wide task which Christ has imposed upon them over onto boards and institutions. Christ gave the Great Commission to the churches and not to boards, and no church can take Jesus Christ seriously and obey His command without putting on a program that provides for the preaching of the Gospel in its own pulpit and from them all the way out into the uttermost parts of the earth.

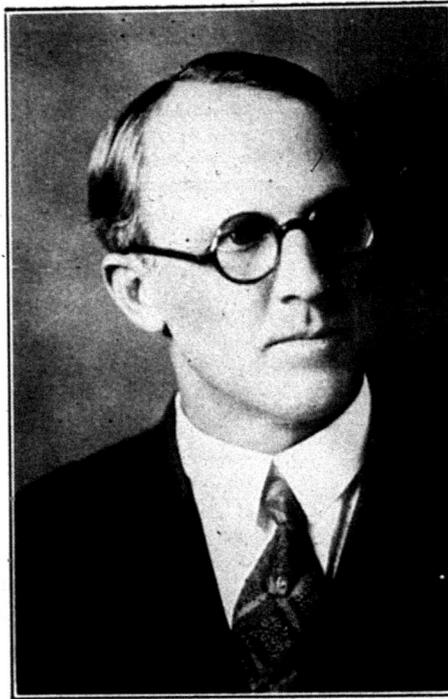
Our churches, to be obedient to Christ, must put on a financial program that includes not only their local work, but also their state work, the South-wide interests, and missions at home and abroad. Christ is cosmic. His Kingdom is world-wide. The Gospel is for all men to all men. Hence, it is a world-appeal which the churches have and it is this appeal that has through all the ages vitalized their ministry. No church can pack this appeal into a program that leaves out missions—not one mission, but all—state, home and foreign.

A great pastor said: "I can take the mission appeal of Jesus and pull any church out of any slump. The mission appeal is the dynamic of church life. It is a short-sighted policy that would soft-pedal the mission program of the denomination. A non-mission policy is a suicidal to any church."

Jesus said, "Go," and, "Lo, I am with you all the way." Christ's presence implies obedience to His command. Are we taking Him seriously?—*Southern Baptist Home Missions.*



H. H. STEMBRIDGE



R. G. LEE



KATE ELLEN GRUVER

# WOMAN'S MISSIONARY UNION

will present an interesting program during the W. M. U. Hour at the

## BAPTIST STATE CONVENTION

which will meet at the

Eastland Baptist Church, Nashville, Tennessee

November 11, 12 and 13

OUTLINE FOR THE

### REPORT OF THE WOMAN'S MISSIONARY UNION

WEDNESDAY, NOVEMBER 12, 3:00 P. M.

MISS MARY NORTHINGTON, Executive Secretary, Presiding.

Report presented by MISS MARGARET BRUCE, Young People's Secretary.

#### SPEAKING TO THE REPORT

- |                                                     |                                                     |
|-----------------------------------------------------|-----------------------------------------------------|
| Rev. Charles Norton, Tabernacle Church, Chattanooga | "A-1 Full-Graded Woman's Missionary Union"          |
| Rev. H. H. Stembridge, First Church, Paris          | "Royal Ambassador Camp"                             |
| Miss Kate Ellen Gruver, Palestine                   | "What the W.M.U. Auxiliaries Have Meant to My Life" |
| Rev. L. G. Frey, Madison and Crockett Associations  | "The Woman's Missionary Union in the Rural Church"  |
| Dr. R. G. Lee, Bellevue, Memphis                    | "The Woman's Missionary Union in the City Church"   |



CHAS. NORTON



L. G. FREY



MARGARET BRUCE

## Baptist Bible Institute Professors

**P**ROFESSOR E. O. SELLERS, Professor of Sacred Music, and most capable in leading music schools and conferences and conventions. Has national and international reputation as teacher and hymn writer and author and singer.

2. Dr. Elmer F. Haight, Professor of Christian History, who in addition to his ability in this subject is a great expositor and most helpful in Bible conferences, giving an expository study of New Testament books, giving special emphasis to the Greek.

3. Dr. Albert E. Tibbs, Professor of Religious Education and Social Ethics, and well known author in these subjects. Would be particularly helpful in educational conferences and classes, or as preacher and lecturer.

4. Dr. John W. Shepard, Professor of New Testament Interpretation and Greek, author of "The Christ of the Gospels." Was president of Rio College and Seminary and particularly helpful in dealing with Catholic questions as well as New Testament interpretation and teaching.

5. Dr. J. Wash Watts, Professor of Old Testament Interpretation and Hebrew. Most helpful in the study of the Psalms and the Prophets and Old Testament History. Was missionary in Palestine for five and a half years.

6. Professor Wistar Hamilton, Jr., Professor of Missions and Biblical Introduction. Specially helpful in presenting mission themes and in Bible geography and life and in expository preaching and teaching.

7. Dr. Park H. Anderson, Professor of Theology and Homiletics, at one time president of Graves Theological Seminary in China, and author and speaker of unusual ability. Most helpful in Bible conferences and in presentation of doctrinal themes.

8. Professor E. L. Carnett, Associate Professor of Sacred Music, a great soloist and leader of song in revivals and conferences and conventions and in presenting the high ideals of music for our churches.

9. Mrs. J. Wash Watts, Teacher of Woman's Missionary Union Methods, was missionary in Palestine, and particularly helpful in missionary conventions and conferences and schools.

10. Professor H. Leo Eddleman, recently missionary in Palestine, will begin his work with the Institute on January 1, 1942, and will be most helpful in conventions and conferences and mission schools.

This is published on my own initiative. These teachers will be glad to serve in conferences and conventions and mission schools as far as is consistent with the work here.

W. W. HAMILTON, *President.*

## Brotherhood Meeting At Dresden

By C. V. COOPER, Secretary.

**R**EPRESENTATIVES from six of the eight district associations of the Northwest Region met at the First Baptist Church, Dresden, at 2:30 o'clock Sunday afternoon, October 12, to organize this region in the Brotherhood work. Mr. E. K. Wiley, State Brotherhood Secretary, presided. Mr. W. B. Holmes, a leading layman of the Trezevant Baptist Church, was elected president, and Mr. C. V. Cooper, Hollow Rock, moderator of the Carroll-Benton Association, was elected secretary. The following pastor-advisors were also chosen: Rev. H. J. Huey, Milan; Rev. Lyn Claybrook, Dresden; Rev. C. E. Autrey, Union City, and Rev. A. M. Vollmer, Dyersburg.

Rev. Knox Lambert, Martin, sang two solos and Rev. Claybrook's son and daughter gave two instrumental numbers, all of which were greatly enjoyed. Dr. John W. Freeman delivered a fine message on "Brotherhood Work." Mr. Wiley suggested that the Brotherhoods emphasize giving more through the Co-operative Program, better support of the BAPTIST AND REFLECTOR, and more Brotherhood Movements in our churches. A fine spirit pervaded the meeting and all were impressed that the Brotherhood Movement is helping and will continue to help to extend Christ's Kingdom upon the earth.

## A BIBLE-CENTERED SEMINARY

When, eighty-two years ago, the Southern Baptist Theological Seminary was founded, the Bible, in the original languages and in English, was made the center of the curriculum.

Mastery of the Scriptures remains the primary objective of this bulwark of Baptist faith and practice.

To date 481 men have been enrolled. While the Th.B. and B.D. degrees are offered, the overwhelming majority of students elect the historic Th.M. (Master of Theology) degree, which requires graduation in both Hebrew and Greek.

Enrollment in the Departments of Old Testament and New Testament Interpretation for the current session is striking:

Old Testament Survey Course	168 enrolled
The Prophetic Movement	52 enrolled
Old Testament Hebrew (3 courses)	261 enrolled
New Testament Survey Course	169 enrolled
New Testament Exegesis	141 enrolled
New Testament Greek (3 courses)	314 enrolled

These are the largest classes in Biblical Hebrew and Greek of any Seminary in the United States—possibly in the world.

The Southern Seminary stands for high standards of scholarship and sound faith in doctrine. It summons the wisdom and generosity of Southern Baptists to its maintenance and the liquidation of its building debt.

## THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, President

2825 Lexington Road, Louisville, Kentucky

# AMONG THE BRETHREN

Following the going of D. Chester Sparks from Trenton Street Church, Harriman, to Hima, Ky., the Harriman church has asked Spencer F. Beard to supply until a pastor is called. He had previously supplied at Hima.

—B&R—

During the State Convention the Southern Seminary Breakfast will be had in the Noel Hotel basement at 7:00 o'clock Wednesday morning, November 12. Tennessee country ham and eggs will be served at 75c per plate. Dr. W. H. Davis of the Seminary faculty will speak.

—B&R—

Evangelist D. Wade Smith from Ft. Worth, Texas, is serving in the pastorate of the First Baptist Church of Parsons. The basement has been divided into Sunday school rooms and an Assembly room, and it has been painted and is in use. Runners have been placed down the aisle of the auditorium.

—B&R—

The Emanuel Baptist Church of Elizabethton has given James D. Quinton a unanimous call to accept as pastor, and he will move on the field after the first of November.

—B&R—

Hartsville Baptist Church is to hold a revival beginning the first Sunday in November, with the pastor, Felix W. Muse, preaching and Roger M. Hickman leading the singing.

—B&R—

Dewey A. Stubblefield, Chaplain with the 133rd Infantry, Camp Claiborne, La., writes of the wonderful opportunity in the army for the man who wants a big job. Also, he renews his subscription to BAPTIST AND REFLECTOR.

—B&R—

Sterling Lorenz Price has been directing the music in a revival with Pastor Ralph Moore in the Springfield Baptist Church. November 1st, he and Mrs. Price will move to Newport News, Va., where he has accepted the pastorate of the Calvary Baptist Church.

—B&R—

With a goal of \$2,700 for the Co-operative Program for the Association Year, the First Baptist Church of Ponca City, Okla., A. F. Crittenden, pastor, contributed over \$2,800 in eleven months of the year. As of October 1st all budget accounts were paid and there was \$400.00 in the treasury.

—B&R—

Word comes that Dr. E. L. Atwood, a patient in the Baptist Memorial Hospital, Memphis, is sitting up some and seems to be on his way to recovery.

CONVENTION MESSENGERS and other friends of the Orphanage are invited to attend a dedication and cornerstone laying ceremony to be held at the Home at 2:00 o'clock Monday afternoon, November 10th.

At that time the Jarman dormitory will be formally dedicated, and the cornerstone of the school building will be laid. Dr. J. G. Hughes, President of the State Convention, and Dr. J. T. Warren, President of Carson-Newman College, will be among the speakers. All friends are invited.

The Executive Board has received \$14.80 as a W. M. S. State Mission offering by check on the bank at Symrna, signed by Kathleen Robertson, Treasurer. But no address is given and the name of the church is not given. Therefore the Board cannot send a receipt and cannot give the proper credit. Kindly send the address of the signer of the check and the name of the church to the Executive Board.

—B&R—

After being pastorless for some time, Sulphur Well Baptist Church of Saltillo has called Norman O. Baker, who has accepted.

—B&R—

Pastor Floyd Creasy did the preaching in a revival in Oakwood Baptist Church, Knoxville, recently, in which there were 24 additions by profession and baptism, eight by letter and two by statement.

—B&R—

Pastor W. A. Richardson of the First Church, Columbia, has been assisted in a recent revival by E. N. Wilkinson of Danville, Ky., preaching and A. E. Gillespie, Baptist Student Union's Secretary of Kentucky, leading the singing, in which there were 25 additions and 16 baptisms, with more expected to follow. It was an unusually good meeting.

—B&R—

Secretary Freeman is with Charles L. Morgan, pastor of the Prescott Memorial Church, Memphis, in a revival which at the last report was getting well under way.

—B&R—

After nearly thirty years' service, Dr. P. I. Lipsey has offered his resignation as editor and business manager of the State Baptist paper of Mississippi, the *Baptist Record*. It will not seem right for this honored brother not to be in the editorial chair. Abundant blessings be upon him.

The sympathy of the brotherhood goes out to Dr. John L. Hill of Nashville and the other members of the family over the death of his brother, Harry Hill, 56, in Portland, Oregon. His death followed a major operation and several months of ill health. He is survived by his widow, Mrs. Belle Hill, a son, Bobbie Hill, and two brothers, Dr. John L. Hill of Nashville and Russ Hill of Detroit, Mich. God comfort the bereaved.

—B&R—

The First Baptist Church of Athens, Chas. S. Bond, pastor, recently closed a revival in which there were 19 additions to the church. Dr. J. G. Hughes of Memphis did the preaching and Sterling Price led the singing.

—B&R—

BAPTIST AND REFLECTOR was glad to welcome the following out-of-town visitors to the office last week: H. H. Stembridge, Paris; Felix W. Muse, Hartsville; R. Lofton Hudson, Portland; H. W. Farris, Granville; Mrs. Norris Gilliam, Goodlettsville; Mrs. H. G. Bernard, Springfield; W. A. Richardson, Columbia; Clarence Crouch, Clarksville; P. L. Utley, Camden; H. L. Carter, Dickson.

—B&R—

Deacon Thomas J. Hourigan, known as "Top-lady" by his host of friends, died at his home in Lebanon, Ky., a few weeks ago. He left his entire estate to his church and to Campbellville College, his wife to have the income from it during her lifetime. He was a great soul in his church and a Knight Templar who honored that great fraternity.

—B&R—

## Harrison Chilhowee Baptist Academy

SEYMOUR, TENNESSEE

We have resumed work on our new administration building at Harrison Chilhowee Baptist Academy, after waiting for eight weeks. We have about \$2,000 in and we are hoping that funds will continue to come so that work can go on until we have completed the building.

We have an emergency that must be met. Will you read the following letter, which will give you one angle of our emergency:

*"Re: Brick Administration Building and Fire Insurance Coverage.*

Dear Mr. Anderson:

Confirming our conversation relative to the inspection made by the writer of the above building a few weeks ago, please be advised that this building is in such a state of repairs and dilapidation that we would like to be relieved of fire insurance coverage on this building at your earliest convenience.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE OCTOBER 19, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alton: Calvary	204	147	Hampton		54	Mount Juliet	175	89
First	271	109	Jackson: Calvary	359	161	Murfreesboro: First	516	111
Alexandria	120	59	West Jackson	696	210	Powell's Chapel	159	81
Athens: First	372	89	Jefferson City: Buffalo Grove	52	21	Westvue	195	125
Bells	74	64	Joelton	65	30	Nashville: Belmont Heights	826	183
Bollivar: First	210	132	Knoxville: Broadway Baptist	1181	305	Edgefield	370	110
Parran Chapel	70	50	Fifth Ave. Baptist	880	40	Inglewood	351	133
Butler	237	85	John Sevier	182	102	New Hope	116	116
Cumberland Gap	145	32	Lincoln Park	517	237	Old Hickory: First	622	318
Chattanooga: So. St. Elmo	135	82	Kingsport: First	765	117	Paris: First	370	
Church Hill: Oak Grove	107	69	Long Island	107	107	Rockwood: First	219	115
Cleveland: Big Springs	275	191	Lenoir: First	335	122	Shelbyville: El Bethel	49	43
First	310	103	Pleasant Hill	200	153	Stantonville: West Shiloh	77	53
Dyersburg: First	509	126	Liberty: Salem		44	Statesville: Greenvale	42	24
Elizabethton: Eastside	117	88	Madisonville: First	178	75	Union City: First	598	296
First	500	197	Maryville: First	654	201	Watertown: First	201	53
Immanuel	103	56	Prospect		97			
Little Mountain	62		Memphis: Bellevue	1974	674			
Southside	198	67	Boulevard	543	292			
Watauga	228		Prescott Memorial	452	255			
Siam	233	168	Speedway Terrace	491				
Grand Junction	105	50	Temple	1163	313			
Green Hill	47	28	Union Avenue	987	267			

NOTE: The incompleteness of this list is explained by the fact that the office secretary is away on vacation and there are some figures in the mail which will not be opened until her return.—Editor.

However, since we have been carrying insurance for you we would not want to appear too hasty in the matter but would certainly like to impress upon you the need of being relieved of coverage on this building at the earliest practical date.

It is our understanding that you are replacing this building and will you therefore please give us your advice in the matter as quickly as possible.

Yours very truly,  
CRUM INSURANCE COMPANY."

This paragraph will also give you another angle of the needs of the completion of this building: "Hope the money for your building is coming in strong and that you can get at least one floor of it ready for use before Christmas comes along. I wish I could get our people to realize the importance of doing something immediately for the school, and make them see how vital it is for us, even if it did nothing but train preachers. The calls for trained or partly trained preachers grow louder each passing day. Unless the academy can train at least fifty per year for the next ten years, many of our rural churches are going to die for lack of leadership.

Cordially yours,  
JOHN D. FREEMAN."

Hoping and praying that funds will continue to come, I am,

Yours very truly,  
ROY ANDERSON, *Principal.*

### Pastor Thompson Goes to Kentucky

Luther Joe Thompson of Watertown, Tennessee, has announced his resignation (effective October 31st) as pastor of the Powell's Chapel Baptist Church, located near Murfreesboro. Bro. Thompson is a graduate of Carson-Newman College of Jefferson City. He is now a student in the Southern Baptist Theological Seminary at Louisville, Kentucky. He has accepted the call to the Sulphur Springs Baptist Church, located near Franklin, Kentucky.

The Powell's Chapel Church is a full-time rural church operating three church buses over long routes each Sunday. During the summer months the Sunday school attendance has averaged over 200.

Pastor Thompson closes a very successful period of work at Powell's Chapel. During the past 12 months nearly 50 people have united with the church by baptism. The church has a well-graded Sunday school, Training Union, Brotherhood, and W. M. U. with all of the unit organizations.

He has been active in Youth Revival work as well as an active pastor through this section for the past several years.

Brother Thompson regrets leaving the state and requests that the prayers of the brethren go with him in his Kentucky pastorate.

### A Letter From Brother Broome

My Dear Brother: I am writing to you a report of five nights' preaching. First, may I say my maximum crowd was approximately twenty.

Monday night, October 13, four sinners requested prayer. All others present were Christians.

Tuesday night, October 14, three sinners on altar.

Wednesday night, October 15, one soul gloriously saved, two requested prayer.

Thursday night, October 17, sixteen reconsecrations. While our crowd was an average 20, and only four sinners present at one time, you can readily see that God was working mightily and blessing in a special way. This preaching was done in the slums of Clarksville. During this time Mrs. Broome was right by my side, as is always the case. Pray for us.

Believe me to be  
Your brother in Christ,  
W. A. BROOME.

WITH THE CHURCHES: *Alcoa*—First, 3 received by letter. *Athens*—First, Pastor Bond welcomed 1 for baptism and baptized 10. *Chattanooga*—South St. Elmo, Pastor Ziegler received 3 by confession, 3 rededications and baptized 3. *Columbia*—Second, Pastor Black received 1 by conversion and 1 by letter. *Dyersburg*—First, Pastor Vollmer received 1 for baptism. *Kingsport*—First, Pastor Cobb welcomed 2 by baptism and 7 by letter. *Knoxville*—Broadway, Pastor Pollard received 12 by letter and 6 by confession; Fifth Avenue, Pastor Wood received 1 by letter; John Sevier, Pastor Cross welcomed 1 by baptism and 1 by letter. *Memphis*—Bellevue, 2 by letter; Boulevard, Pastor Arbuckle welcomed 1 for baptism and 6 by letter; Seepdway Terrace, Pastor Harris received 1 by letter; Temple, Pastor Boston welcomed 1 by baptism and 1 by statement; Un-

ion Avenue, Pastor Hughes welcomed 2 for baptism and 4 by letter. *Madisonville*—First, Pastor Grogan baptized 16 and received 2 for baptism. *Nashville*—Belmont Heights, 2 additions by letter; Edgefield, Pastor Barton welcomed 5 professions, received 3 by letter and 1 by statement. *Old Hickory*—First, Pastor Kirkland received for baptism 32, baptized 19 and received 9 by letter. *Rockwood*—First, Pastor Ford baptized 2.

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January 1, 1942

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Applicants must be a high school graduate with 16 credits and single, in good health and vouched for by two citizens, preferably a pastor and a teacher.

This ad will appear only once—in four state papers—the first 80 filling requirements will get the places. Fee, \$40.00 cash. This will probably be the last time at this price on account of increasing costs of operating our Training School.

Write:

**BAPTIST MEMORIAL HOSPITAL**

**Memphis, Tennessee**

**Atten: Miss Myrtle Archer**