

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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IT'S NOBODY'S BUSINESS!

"IT'S NOBODY'S BUSINESS what a man thinks,
Nobody's business how much a man drinks,
It's nobody's business what I may do."
That sounds very well, but say, is it true?

Go ask the mother who's watching at home,
At midnight hour for her boy to come;
Night after night she will watch and pray,
Till her eyes grow dim and her hair turns gray.

Is it nothing to her that her innocent boy
Shall ruin his soul and his manhood destroy?
Go ask the wife in her faded gown,
Who anxiously looks for her husband from town.

She knows that the money needed for bread
Has gone to the bar-keeper's till instead.
She knows that their garments are tattered and old,
She knows her home has been mortgaged and sold.

She knows the saloonkeeper's mansion so grand,
And its table of luxuries best in the land,
Are furnished by fathers whose own girls and boys
Have few of life's comforts and none of its joys.

Is it nothing to her that her children must die,
While her drink-crazed husband is deaf to their cry?
Go ask the children in school and in street,
Who are slighted and scoffed at by others they meet.

Is it nothing to them in the years to come,
That their father was killed by the drinking of rum?

—AUTHOR UNKNOWN.

—Civic Bulletin.

Baptist and Reflector

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EDITORIAL

Better, But Still Bad

A BROTHER WRITES in to protest against the implication of favoritism by the Government toward beer over milk in the rationing of truck tires, as carried in a recent editorial in BAPTIST AND REFLECTOR. He points out that beer and milk are put on a par in tire rationing in the wholesale delivery realm. Neither, of course, get tires for retail delivery.

The quotations in the editorial were taken from reputable Baptist publications, one from a Northern state, the other from a Southern state. The quotations were not "twisted." Editorial comments (brief for lack of space) were based on these. We could not go into detail.

But, if we know our heart, we are loyal to the Government. We are always ready to correct any unfair implications. Such implication is always unintended. The Government does not discriminate between beer and milk trucks in rationing tires for wholesale deliveries. Yet it does seem to us to be absurd to class both beer and milk as a "food" and ration tires on that basis. There are arguments in support of our statement, which we cannot here take up. The situation as clarified is better, but still bad.

BAPTIST AND REFLECTOR, however, means to be fair. And it regrets that circumstances, beyond its control have prevented an earlier statement in this connection.

The Proof Waited For Not Yet Seen

A PERIODIC CHARGE of a few against the Executive Committee of the Southern Baptist Convention is that the Committee, reaching out for power, brought about, through a committee of its own, the death of a certain Convention by-law, designing thereby to keep information on new proposals from the constituency until the Executive Committee was ready to spring it at the Convention and thus hamper intelligent messenger participation in the affairs of the Convention.

Two or three times, BAPTIST AND REFLECTOR has published documentary proof of the unfairness of this charge, giving numerous citations to and from the Convention annuals, the records in the case. In the paper and also in one case in a private letter, we have asked for citations proving that we were wrong, if these were available. To this day, no reply has been received.

We renew this request. There is a question of ethics involved in this which has puzzled and pained us greatly.

Open Discussion In The Southern Baptist Convention

WITH THE PRINCIPLE and practice of open discussion in the Southern Baptist Convention, we are in hearty agreement, when brethren have something to say and when saying it helps on the cause of Christ. But if at any time there has not been enough of this, it has been because the messengers of the churches present voted the situation in and not because "officialdom" forced it on the Convention.

However, we have more than once seen open discussion in the Convention when the brethren were in the mood for it. For instance, we saw a country pastor walk from about the middle of the great auditorium to the rostrum and speak what was in his heart and no official or anybody else sought to throttle him. We saw others speak, some from the rostrum, some from the floor. And then, there have been times when open discussion was going on and the messengers were leaving the hall in droves, exercising their Baptist liberty because they did not want to stay and hear the discussion.

We think, however, that more general messenger participation in the discussions of the Convention is greatly desirable. Therefore, the Committee on the Order of Business for this year, with Editor V. I. Masters as chairman, is to be commended for arranging for fifteen minutes of open discussion in connection with the topics on the program after the assigned speakers have had their say.

But BAPTIST AND REFLECTOR must state good naturedly that it sees some humor in this year's situation. Through the chairman, the committee announces that certain key men have been selected and notified to open the open discussion in order that spontaneous addresses may be stimulated. These men will have prepared addresses. This reminds one of the man who was reported to have delivered an "impromptu address" on which he had studied for ten years. Of course, these key men will not have had that much time to prepare.

These men who are to introduce the democratic discussion will have an advantage over the other speakers who may follow in that they have had time to get ready for it. But it will be the speeches of the others that will really be spontaneous.

Though the names of these speakers will not be disclosed beforehand, we are told, the Convention will soon identify them because they will be the men who will fire the opening guns in the democratic process—unless, of course, somebody else beats them to it. In that case, there will be a case of mistaken identity.

So, then, this year two speakers have been appointed to speak on the topics on the Convention agenda—the first and lengthier speaker and the second and shorter speaker commissioned to touch off the open discussion. The usual Convention custom of having appointed speakers is thus extended, and the second appointed speaker is to function by way of making the open discussion move off easily and quickly.

Forgive us, brethren, if we seem to be trying to be pert. With the principle of open discussion in the Convention we are in thorough accord. We think that it is a fine thing that the Committee on Order of Business has provided a period for such discussion. However, we feel that it would have been better to have provided the period and left it to the brethren to speak spontaneously, if they so desired. But we may be wrong. We have been many a time before.

To us, however, there is a degree of humor in the fact that in seeking to get away from appointed speakers' preempting the Convention's time an appointed speaker is resorted to to stimulate spontaneous speeches. But we begrudge the time to neither the first nor the second appointed speaker. We shall listen to them with interest and respect, and when the second shall have finished we shall do the same in relation to those who have not been appointed, but who speak under the spell and spur of the first speakers and of the occasion.

The Bases of A Just and Durable Peace

WE HAVE READ carefully the digest of the discussions in and the findings of a conference on this theme at Delaware, O., sponsored by the so-called Federal Council of the Churches of Christ in America. Scholarly people were in attendance, some 384 of them. The discussions and the conclusions had the academic and scholastic bent characteristic of such meetings. The discussions were fundamentally in terms of worldly wisdom dressed in a religious guise and so were the conclusions.

So far as the record goes, there was either no mention of or no insistence upon the Gospel of the atoning blood, salvation by grace, regeneration by the Spirit and other revealed redemptive verities without which being a real Christian is impossible. The emphases were social and economic and organizational. The proposals for peace were idealistic, but impractical. "The Church," as the conference conceived it, will be no more effective in organizing "a new world order" to procure and insure peace on the bases laid down than "the Church" was following the former World War. This kind of "church" and "peace" under its wings are unknown to the Word of God and both will fail.

One delegate at the conference was frank enough or bold enough to say, as reported in the daily press, "not one person in a hundred knows what the church leaders are talking about." Perhaps, therefore, we may be forgiven our temerity or obtuseness or dullness, or whatever it is, if we suggest that the wisecracks tell the people just *how* they propose to make workable (actually, not theoretically) a post-war organization to "enforce peace." Mark the words, "enforce peace"—"enforce peace"—"enforce peace"! Will not enforcement require force, which may run through the social and economic realms into the *military realm*, which will, no doubt, mean *war*? How is peace going to be *enforced*? Peace, how many fantasies gather under thy name!

Moreover, one would be obliged if the worldly wise would tell just *how* they expect the post-war rulers and presidents and diplomats and statesmen and military leaders and ambassadors are to be led to adopt a World Court suggested and conceived by "the Church," with perhaps some remnants of the League of Nations, as the machinery of a just and durable peace, and thus fall in line with the suggestion of "the Church" of the scholastic, socio-economic complexion, or with the suggestion of any church.

We gave a resume of the findings of the Delaware, O., conference to a wise brother and asked him, "Just what do you suppose the proposals will amount to?" And he made a sign which signified "zero." Well, long ago Paul spoke of worldly wisdom coming to "naught." A just and durable peace? Of course, every right-thinking man longs for it and hopes to live to see its day. But, depend upon it, such a peace will not be brought in by worldly wise techniques.

A just and durable peace is coming some day. It shall be "when he shall come whose right it is to reign."

It Is Not Easy

- | | |
|------------------|------------------------|
| To apologize. | To keep on trying. |
| To begin over. | To avoid mistakes. |
| To admit error. | To forgive and forget. |
| To be unselfish. | To keep out of a rut. |
| To take advice. | To be charitable. |

- To be considerate.
- To make the most of a little.
- To maintain a high standard.
- To recognize the silver lining.

BUT IT ALWAYS PAYS!

—Bulletin, First Baptist Church, Trenton.

"Just A Propaganda Sheet"

PROBABLY MOST state denominational papers have each been charged at some time by some party with being "just a propaganda sheet."

BAPTIST AND REFLECTOR does not accept classification as a mere "sheet." It carries sixteen or twenty or twenty-four pages, depending on the nature of the issue. It does gladly admit that it is a propaganda agency. It propagandizes for the following: The Word of God, the Gospel of grace, the salvation of souls, the service of the saved, righteousness, State, Home and Foreign Missions, benevolence, Christian education, the Sunday school, Training Union and W. M. U. work, the Brotherhood work, the pastors and the churches, and so on. In short, it propagandizes for everything that loyal Baptists hold dear. And it feels that this is a noble ministry and that there is something wrong with the Baptist who is not interested in all of this kind of propaganda.

Probably, however, the critic means *technical* denominational propaganda. But the state paper is not a mere "propaganda sheet" even from this viewpoint. And why should any Baptist not be interested in *this* kind of propaganda? Do State Mission presentations not appeal to him? Is he unresponsive to Home and Foreign Missions presentations? If these things do not appeal to him, what is wrong with him?

If the brother has particular reference to the departmental pages, can he afford to admit that he does not *care* for information on and the promotion of the Sunday School work, the training in religious service of our young people and the work of our faithful women? God forbid! In other years there was a time in our pastoral ministry when we paid little or no attention to the departmental pages. But, having occasion to prepare a speech, we needed some information which only the departmental pages could give. When we read them sympathetically, we found the pages informing and interesting and we continued to read them. If the editor may judge the critics by himself as he was in those days, then the critic judges these pages superficially, not justly. Reading them sympathetically, he will find them informing and interesting.

As much as the editor in those days might, with a superior air, speak of "departmentalized propaganda" or "other propaganda," when any material relating to *himself* or *his* church was run on a departmental page or elsewhere, *that* was always interesting and somehow it added interest to the entire page! Finally, it occurred to him that if he was interested in propaganda concerning himself, then he ought to be interested in propaganda concerning his *fellow workers* in the Kingdom. There are still some brethren who need to learn this lesson. We have also observed that those who speak disparagingly concerning "propaganda" in the paper are nevertheless, often very insistent that *their* propaganda be published. One supposes that they are related to the man who does little or nothing to boost the paper and discounts its value and yet sends in for publication more material concerning himself and his work than most anybody else!

If one will take the trouble to investigate the state paper over a reasonable period of time and list the strict propaganda material and then list the non-propaganda material, he will find that, on the average, the amount of the latter material exceeds the amount of the former. The "propaganda sheet" disparagement is without an adequate basis.

So far as BAPTIST AND REFLECTOR is concerned, it admits that it ought to be *better balanced* as between the two types of material. This can be remedied by adding more pages. More pages can be added when the subscription list and income of the paper are so enlarged as to make it possible. So the thing to do is for no pastor and church to turn the cold shoulder to their state paper, but for our people throughout the state to boost their paper until its income is sufficient to bring in this better balance.

A Crusade Against Beverage Alcohol

By T. L. HOLCOMB, Executive Secretary,
Baptist Sunday School Board.

BEVERAGE ALCOHOL has become blatant and challenging. Its challenge is apparent in the liquor stores which abound on our streets. It is manifest in the advertising of liquors which greets us as we open our daily papers and our magazines. It is scarce possible to walk the streets or travel in a public conveyance without being greeted by evidence of its presence.

Beverage alcohol is our ancient enemy. It has been the arch enemy of mankind from time immemorial. It is just now more dangerous than before, partly because it is more bold and daring, and partly because as a nation engaged in war our people are more vulnerable to its insidious appeal and influence. With millions of men away from home engaged in service on land and on sea and in the air, with the lowering of standards and the relaxing of restraints which must come in wartime, we face in beverage alcohol a major problem. We must wage and win the war against the drink evil if we are to wage successfully the war against the despots of Europe and Asia.

Through its fifty years, the Sunday School Board has increasingly fought against the use of beverage alcohol. Through its literature, its field representatives, and with its every ounce of power, the Board has opposed both the use of liquor and the sale of liquor as a beverage. Believing that the present perilous times justify and even demand it, the Sunday School Board is lining up all of its agencies and using its many periodicals for a special crusade against the drink evil.

Dr. John L. Hill has been chosen by his associates to head a committee which is to organize the proposed crusade. All of the Board's workers stand pledged to follow Dr. Hill's leadership. As a fighter against beverage alcohol, Dr. Hill is not a novice. From his youth, in season and out of season, he has with voice and pen struck hard and effective blows against the drink evil. He is now a veteran leader in this age old fight. He will represent the Sunday School Board in the proposed crusade and we confidently anticipate that this will mark the beginning of a great moral awakening on the part of our people.

A Treasured Testimony

(Editorial)

ONE APPRECIATES words of commendation from any source. But some words of this kind are particularly appreciated because of their special background and connection. Such are some recent words from the pen of Miss Musa Hall of Martin when renewing her subscription to BAPTIST AND REFLECTOR.

In years gone by the editor studied voice under Miss Musa. So did others, among them Mr. Daniel, who is now our State Sunday School Superintendent. Still others studied piano under her. The hundreds whose lives have been touched and enriched by her will agree with the editor in saying that a commendation from her was coveted because it was not bestowed on impulse but because she believed it was justified and deserved. All of them will agree that she was, and is, a competent, thoroughgoing witness. All the more, therefore, are these words from her letter of renewal appreciated:

I not only read it, but I pass it on to two of mother's old friends who would otherwise not get to read it.

May I say that your editorials are strong and fine. I have not yet found a weak article from your pen. Every time I read it I am very much pleased to say to myself, "One of my boys in whose useful life I am interested."

May the Lord ever be with you in your work.

These words are not passed on in the spirit of strutting. They humble us. We do not feel that we deserve, and ought not to be in our position if we did. But if someone write in disparagement of the paper (all the state papers have to face such at times), it gladdens us to be able to meet him with the testimony of one whose appraisals are carefully and thoroughly formulated.

Thank you, Miss Musa. The days are brighter because you have written.

Pneumatic or Spiritual

By P. I. LIPSEY

IN THE NEW TESTAMENT the word pneumatic, commonly translated spiritual, has a very definite meaning, having reference to man, his mental state and his acts. There are two main ways of finding out the meaning of words. One is to know their origin or etymology; and the other is to find out the connection in which they are used, the other words with which they are associated, sometimes with similar meaning and sometimes with contrasted meaning.

Other words with which "pneumatic" is connected, mostly by contrast, are "fleshly" or "carnal," and "psychic" or "animal." And "animal" extends all the way from the highest merely human intelligence to the lowest stage of bestiality. Psychic is not necessarily bad, but is capable of both bad and good. It may describe that which is wholly carnal or it may give place to that which is spiritual or pneumatic. But the psychic man is in the New Testament contrasted with the spiritual (pneumatic) man.

The natural man does not grow or evolve into the spiritual man. This is done by being born again, born from above, born of the Spirit. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." The man who is twice born lives in a new world, a wholly different world. He is as different, and his life is as different, as the Junebug is different from the grubworm which he once was. "Unless a man be born again he cannot see the kingdom of God."

The New Testament speaks positively about the difference between the natural (psychic) man and the spiritual (pneumatic) man, I Cor. 2:14, 15. The natural man receiveth not the things of the Spirit, because they are spiritually judged. The spiritual man is one who is Spirit-born, Spirit-filled, Spirit-led, Spirit-taught, Spirit-controlled, dominated and used by the Spirit of God. He is therefore one in whom his own spirit, as opposed to his fleshly mind and fleshly desire, has come into the ascendancy. And so he comes to live in a new world. He sees things that he did not see before, understands and discerns what was all meaningless to him before. He comes to see things from God's point of view. He says with the psalmist: "In thy light shall I see light." He looks back upon his previous condition and says, "So brutish was I and ignorant, I was as a beast before thee."

After one is born of the Spirit, and is spirit-led, all his life may be spiritual. His sense of values changes. His conception of life, its meaning and purpose changes. Spiritual wisdom takes the place of worldly wisdom; Colossians 1:9, "Spiritual wisdom and understanding"; I Corinthians 2:6-16; James 3:15-17; Ephesians 1:17ff. Spiritual blessings supersede temporal blessings in importance, Ephesians 1:3.

Christians become the beneficiaries of "spiritual gifts," I Corinthians 12:1ff and 14:1ff. His songs are spiritual songs, Colossians 3:16. God's people constitute a "spiritual household," offering up "spiritual sacrifices," I Peter 2:5. They delight in spiritual food, I Corinthians 10:3-4. The man who is spiritual has no difficulty in accepting the Bible as the word of God, I Corinthians 14:37. He sees the heights and depths and length and breadth of God's revelation as others do not, Ephesians 3:16-19. See also I Corinthians 2:9: "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit, for the Spirit searcheth all things, even the deep things of God."

Genius is talent set on fire by courage. Fidelity is simply daring to be true in small things as well as great. Courage is the standing army of the soul which keeps it from conquest, pillage, and slavery. —Van Dyke, from *Baptist Bulletin Service*.

Can You Imagine It?

By W. C. TAYLOR, Rio de Janeiro, Brazil

SUPPOSE WE TRY TO imagine a Baptist National Congress of the Lord's Supper! We hold it in Washington, Chicago, New York, Boston, Los Angeles, anywhere so it is in the center of things. We make preparations years ahead of time. We call in Dr. Rushbrook, Lloyd George, Justice Hughes, our governors, senators, great Baptists the globe around who can be gotten to come. We hire a great advertising agency to fill the world with propaganda. The steamship companies and the railroads and the air travel agencies take it up and proclaim it to the four winds. There is money in it for them. We ask Dr. Truett to preside. We bring the great pastors by the thousands to march in parade. We send trainloads of our Baptist college students to march behind the communion bread and the supper wine. Our Seminary choirs are there under long training under Brother Johnson and Brother Sellers and Brother Reynolds, and all the evangelistic singers bring on their choruses from every quarter of the land. The Foreign Board marches in force down the main avenue, the Home Board, the Sunday School Board, similar agencies from every Baptist Convention in the nation. Our Baptist Universities and Colleges have their faculties on hand in cap and gown to adorn the great homage to the Baptist Lord's Supper Congress.

Then we begin to assert ourselves. We have the police plan to interrupt traffic in our benefit, for we must parade the main avenue with the elements borne aloft. Great public spaces must be roped off, police by the thousands put at our disposal. The Red Cross and the city health departments must plan ambulances and hospital services and a corps of doctors and nurses. The politicians will have respect to the Baptist vote and will kneel and kiss the hand of—I am ashamed, even in my imagination, to associate any Baptist's name with consenting to that sort of groveling, even for a moment's imagination, though I could imagine some politicians kissing any Baptist's ring if it could ring in the voters at the next election.

Now we turn to press and radio to do their part. All you hear is eulogy of the Baptist Lord's Supper. One speaks on the Baptist Lord's Supper and the State. Another speaks on the Baptist Lord's Supper and the public schools. Another speaks on the Baptist Lord's Supper and Youth. Another speaks on the Baptist Lord's Supper and Morals. Another writes on the Baptist Lord's Supper and the Intelligentsia, and on and on and ever on. Baptist clerics—if we had them—would in ecclesiastic pronouncements orate on the Baptist Lord's Supper and the Holy Trinity and the Living Presence and the rest of all that. And time would run on, and things would gather momentum, and the organizers would gather red tape and a million flags and bunting by the ton, and merchants would be told how to decorate and the public would be drilled on the Baptist Lord's Supper hymn for the occasion and verse writers would fill their corners of the papers and we should ask the nation's officials to come or send, and the army and navy would have their spokesmen there. And really, I have just begun. But imagine it if you can.

Well, if some humble Baptist church could be induced to sit on the platform before the vast throng and really observe the Lord's Supper, you would have seen that biblical scene enacted before your eyes. And that would be that.

Yet without having to imagine, that is exactly what is going on in every nation of the world today in behalf of the medieval superstition of the sectarian Eucharistic Congresses, in idolatry of the wafer and the wine of the Roman Catholic Mass. I have just seen close up through a week of preparation in a small inland town for a regional Eucharistic Congress. Such was the order of things, just as I have described. State, press and radio and commerce, education and traffic gave themselves utterly over to magnifying the worship of that white wafer, with weeks of preparation for the week of such worship, with paralyzation of local life the week of the region-wide idolatry. And the butcher and the baker and the candlestick maker—for there are countless candles to be used—and the gamblers and the harlots and the small-toy sellers and the money-sucking devices of a thousand kinds all centralize their attention

on the crowds that come by special trains, plane and dust-choked auto traffic, for they must minister to their whims and passions most of the day. And other regions will have their eucharistic congresses, in turn, all during the year. And next year will come the great national eucharistic congress and parade, and millions will worship a piece of bread, the Eucharistic Jesus, the Sacramental God, the Wafer Lord, the Transubstantiated Christ.

If the Baptists were to try to pull off a stunt like that, I seem to hear somewhere a whisper: "Well, isn't that, after all, a bit sectarian on the part of our friends, the Baptists?" In the eucharistic congress nobody even remembers the Lord's Supper of the Christian religion. I heard all the radio hours, read all the bulletins, scanned all the many newspaper columns of propaganda for a week in which priests and bishops talked and wrote about the event. Never once did they mention the Lord's Supper. It was Jesus the Host, Christ the Sacrament, the Eucharistic God, on and on. Yet if this ceremony is not the Lord's Supper that Jesus instituted on the eve of His passion, it isn't anything at all that is Christian. It is the propaganda of some other religion's ceremonialism. Well, it doesn't even pretend to be the Lord's Supper. It is as different as Christ is different from Mahomet. It is time's greatest idolatry, worst superstition. Yet state, school and all public life must stop and pay homage to this pagan, cheap, gaudy, super-sectarian sensationalism. And if not, then YOU are sectarian. Some day the nations will tire of the folly of it all, will remember God and the word of our Lord to Satan: "Thou shalt worship the Lord, thy God, and him only shalt thou serve." And they will say to this vast scheme of self-advertisement: "You gentlemen have churches. Carry on your sectarian ceremonies there. What is all that to the State, to public schools, to traffic, to the radio, to the press, to the police? Every rightful use of your rights as citizens we guarantee you. But that all public life shall be paralyzed for you to gather in obstructionist throngs and worship a piece of bread from an ecclesiastical bakery, that is just a bit too sectarian. If you want to do it yourselves, in your great cathedrals, or even in some open field apart, you have full liberty, and the common public services that belong to the citizenship. But the State is not the slave of the Clergy, no matter how many votes you control. Nor will we, as free men, bow down and kiss a cardinal's ring, or do obeisance to a Pope's nuncio or stop the life of free citizens in their daily responsibilities. The State is servant of all the citizens, not of any sect."

Can you imagine the Baptists, on behalf of the truth, making such schemes, spending the vast sums of tax money involved, calling the officers of the State to be their lackeys in such a parade of themselves? Why should others presume to do it, then, on behalf of superstition? Maybe we can't prevent it, for many politicians will do anything for votes. But we can at least protest against this union of church and state "for the duration," and inform our public, that they be not bewildered by the gaudy show of idolatry in their midst.

Why Not Ask Your Brotherhood?

A SUGGESTION TO PASTORS

By LOUIE D. NEWTON, Chairman,

S. B. C. Committee on Increased Circulation, State Baptist Papers.

ONE OF THE BEST speeches I heard at the Illinois Brotherhood Convention, on March 10, was by Pastor Pruett of Nashville. He told about how he prayerfully studied the best plan of getting *The Illinois Baptist* in his church budget, and finally it occurred to him to ask the Brotherhood of his church to do it. They did.

Why not ask your Brotherhood to take the lead in putting your State Paper in your church budget? They will handle it through the church treasury, just as they did at Nashville, Illinois. It will give your Brotherhood a definite task, and the whole church will be blessed, and you can go to San Antonio with your church on the honor roll of Budget Churches. This is merely a suggestion, but I believe a good one.

Please help us to make a worthy report of Budget Churches at San Antonio. Thank you.

Providential Hours

By CHARLES R. SHIRAR, Alexandria, La.

Esther 4:14. "Who knoweth but that thou has come to the Kingdom for such an hour as this."

HOURS OF GREAT CRISIS have been experienced by all people and mark the turning points in the history of all nations. To every nation there has come an hour that marked its destiny to glory or despair.

Providential hours are manifest in the life of every nation and can be seen in the life of every individual. In fact there is no hour that is not providential. Some people believe that God ruled in the lives of men and nations of old but do not believe that about the present. But the same Providence that called Moses, Joshua, and Abraham to carry out the plans and purposes of God, calls men today!

PROVIDENCE IN JEWISH HISTORY

There is no race of people that has furnished the world with greater examples of faithfulness under trial and hardships than the Jew. There is no place in literature where more inspiration can be gathered than the Old Testament which is a history of the Jewish people. Perhaps there is no place in all the history of this people that is more fitting to give encouragement and inspiration **FOR SUCH AN HOUR AS THIS PRESENT HOUR** than the bit of history recorded in the Book of Esther.

The crying need of this hour is for all religious leaders and laymen to feel that God has placed them where they are as providential as these other men of responsible leadership. This is one hour when all must feel the urge of Providence. Two thousand years of Christian progress is at stake! Woe unto him who would hold his peace in an hour like this!

TRUE NOBILITY

Who does his task from day to day
And meets whatever comes his way,
Believing God has willed it so,
Has found real greatness here below.

Who guards his post, no matter where,
Believing God must need him there,
Although but lowly toil it be,
Has risen to nobility.

For great and low there's but one test:
'Tis that each man shall do his best.
Who works with all the strength he can
Shall never die in debt to man.

That was a providential hour when Esther came to the Kingdom. It was an hour which demanded prayer. It was the most challenging hour in the life of Esther, and equal to any in the life of Israel. They fasted and prayed three days and nights. There never was a victory without real prayer on the part of God's people. America must pray! We ought not to feast but to fast and pray these coming days. The picnic attitude of "maneuver days" must be adjourned. Unless we desire to see the Pearl Harbor tragedy repeated we must pray and not piddle and fiddle while civilization burns. There is a time for all things except Fifth Columnists' attitudes of complacency and isolation. America cannot pray and permit social termites to prey upon her soldiers and civilians at the same time!

That was an hour which demanded courage. Esther wanted to evade it. No girl was ever called to show greater courage than she. She didn't falter. We need courage today. Many pastors and churches will be tempted in these coming days to localize their endeavors. Local problems and burdens will challenge our courage. Most all progressive churches have either just completed a big program or are now in one, in behalf of their own local work. Will we have courage in an hour like this to do our best for others? Not to meet the challenge of this hour with courage will mean defeat that will be disastrous. All the principles that we hold worth while are attacked today. We need courage to meet this insult.

That was an hour which demanded unselfishness. The challenge was to selfishness. Esther cried, "It will mean death to me if I go in unto the King." Mordicai replied, "It will mean death to others if you don't go in." The greatest battle that Esther had was with herself. When she won over herself she saved others. In fact she saved herself by saving others. This hour is a challenge to selfishness. Some are called upon to give their lives while others give their money. We may not be called upon to die for Christ and Country but we are all called to serve both Church and State. What we do for Christ and Country in this hour will reveal our love and patriotism. The success of this crusade depends upon the degree to which we are willing to deny ourselves. The challenge of this hour is before us. Hear Christ say, "He that would be my disciple let him take up his cross and deny himself and follow me." Selfishness will defeat the Kingdom of God and man. There is no sacrifice too great for God and Country.

That was an hour of supreme crisis in the life of Esther and the Jewish people. Mordicai was not excited nor beside himself. He was not a pessimist but a realist. A decree had gone forth that meant the death of every Jew in a hundred and twenty-seven provinces. Every Jewish person in the Kingdom would have been affected extending from the Jew on the street to the Queen on the throne. It was an hour of supreme crisis!! This is America's supreme crisis! It is Christianity's severest challenge.

Property was at stake at that hour. The real estate of the Jews would have either been confiscated by the government or have been taken by those who slew them. Think of the assets in dollars and cents that were at stake. All that the Jew had accumulated in property value was in great danger. It is difficult to get some to see that all Americans, rich and poor; white and black; capitalists and laborers; Jew and Gentile are in the same strait and condition. We are not going to lose all of our possessions, in fact we are not going to lose any of them, except temporarily, but we will lose some of them, and permanently, unless we meet this crisis.

Lives were at stake at that hour! The enemies were blood thirsty and eager to satisfy their lust. Unless somebody went between the decree and the people death was sure and certain for all. It is not difficult to see a parallel in that hour and the hour that confronts civilization today. Those who have never been under great responsibility perhaps cannot appreciate this analogy but to those who know, realize that we have men who are breaking under the strain of this hour! Helpers are needed not hinderers; carriers are wanted not critics. To the wise-cracking radio news analysts and newspaper columnists who sound like oracles of God and appear to be wiser than they are, we would say, spare some of the men in leadership who may be just as American as you, and may be just as subtle. At least they have been asked to serve, and may be asked to resign after a fair chance has been given them to prove their ability.

Souls were at stake at that hour! If the urge of the salvation of human lives will create a response in the human heart how great ought this response be when both lives and souls are involved! What we do in the next few months will recreate the lives of our leaders or bring distress to them and greatly handicap our future. Missionaries and soldiers alike will be encouraged by what we do, or be greatly disappointed. The issues of this hour are so great that loyalty cannot be over emphasized.

Unless we are convinced that what has happened to France, the Scandinavian countries, and Central Europe, can happen in America, not merely Australia and South America, and apply all we have to counter the enemy's triumphs, we will see economic slavery for the masses and bankruptcy for the classes, and our way of life so changed and circumscribed that death would be preferred. It is true the rich would be soaked but the poor would be poor indeed! What about the life insurance companies and social security contracts, annuities, and old age pensions? Yea, what would become of organized labor's savings and privileges; lodges and church freedoms? Think of the untold wealth of America falling into the hands of pagans and bandits. It can happen over here unless we keep them over there!

Property was at stake; lives were at stake; the truest form of revealed religion, in that day, was at stake, and the greatest of these three was religion. It makes no difference how great the man is, his place can be filled by another, or at least his work can be carried on by another. Whole cities have been wrecked and ruined and on the ashes have been builded larger, more beautiful, and more modern cities. But this is not true of moral ideals and principles of religion. China is what it is today because the thoughts of its greatest men were permitted to die. Modern science is still searching for many of the thoughts and principles that were common to the Egyptian mind. We have been a long time in finding some of the things enjoyed daily by those of another age. Regardless of what some may think of the Jew it was through that people the truest conception of God was nurtured. While others worshiped gods of wood, iron, and flesh, they worshiped God as One Divine Spirit, perfect in holiness. The loss would have been great indeed had the Jew been destroyed that day.

PROVIDENCE IN CURRENT HISTORY

I see a parallel in the religious issue of this hour. There is no denying the religious angle in this war. It will become more pronounced as we approach the end of this epoch. Religion is to play a great part. Paganism is arrayed against Christianity in a form more destructive than in any preceding age. Japan is no more pagan than the fundamental philosophy of Totalitarianism. Germany has forsaken the idealism of the Reformation which was a revolt against Totalitarianism in church.

Christianity and Democracy are not synonymous, but Christianity will fare better in an atmosphere of freedom. We deplore many things in the democracies but we would despair under the rule of the tyranny of dictators. Some prefer totalitarianism in State but not in church; some prefer totalitarianism in church but not in State; while some prefer totalitarianism neither in church or State, and this is the Baptist position, and this is the American ideal.

PROVIDENCE IN BAPTIST HISTORY

Baptists do not contend that they are the only people that hold religious truth. Other great religious bodies hold many things in common with us. But if Baptists do not hold any religious principles that are essentially different from what other people hold we cannot justify our existence as a separate people. If our plan of salvation is the Bible plan we cannot afford to falter in the promotion of it. If it is true that democracy is the New Testament form of church government then we must prove our contention by giving to the world a demonstration of the efficiency of a pure democracy in a crisis like the present one. If there is any virtue in the system of education we promote, this is the hour to prove our faith. If there is no difference in our system of education we are not justified in maintaining our schools.

If there is any virtue in Democracy; in our doctrines, and institutions; if there is any praise; we must prove our faith by our works in an hour like this. All must feel the urge of providence in a personal way; all must realize the supreme crisis of the hour; all must meet the challenge of this hour with an apostolic faith and sacrifice. He is no prophet at all who does not see that America has come into power and influence "For Such An Hour As This."

This is a Providential Hour for the people called Baptists. The principles of Democratic Nations are essentially Baptist principles; the freedom being demanded of India and threatened in China are the same principles for which America declared her independence. The paganism and the tyrannical dictates of wicked rulers are but the re-enacting of the vicious principles which caused the thousand years known in history as the Dark Ages, and in which New Testament Christians protested before the Reformation.

The only message adequate for an hour like this is the message of absolute religious and civil liberty. A new order without these liberties in every nation, regardless of the religious background of the people, will annul the blood sacrifice of this terrible conflict. The Baptist Message will find a welcome in all the democracies, and among some of her allies where the people have been searching for religious truth and found only the forms and ceremonies of nominal Christianity.

THURSDAY, MARCH 26, 1942

Objectives For All Deacons of The Bellevue Baptist Church

(Outline of talk made to the Board of Deacons
by Mr. N. R. Jones, Sr.)

1. Every deacon a tither.
2. Every deacon attending every service Sunday morning and Sunday evening and Wednesday Prayer-Praise-and-Fellowship Service.
3. Every deacon an evangelistic force, using every opportunity to reach some lost person or to interest the unattached church members.
4. Every deacon living and acting as a deacon should. I Timothy 4:8-15.
5. Every deacon a visiting deacon, visiting each other and members of the church.

PROGRAM

EAST TENNESSEE BAPTIST PASTORS' CONFERENCE

Monday, April 20, 1942

Carson-Newman College, Jefferson City

Theme: Spiritual Armament.

Scripture: Ephesians 6:10-18.

- 10:00 A.M.—Chapel Exercise, "Christian Fidelity During a Crisis"
R. H. Huff, Lenoir City
- 10:30 A.M.—Conference Called to Order, Minutes, etc.
Pres. C. L. Hammock
- 10:45 A.M.—"Civic Righteousness in War Times"
Wm. R. Rigell, Johnson City
- 11:15 A.M.—"Promoting the Church Program"
C. D. Martin, Maryville
- 11:45 A.M.—Special Music... By Carson-Newman College Group
- 11:55 A.M.—"Bible Preaching in a Changing World"
H. J. Beasley, Sevierville
- 12:24 P.M.—"Cultivating Our People's Prayer Life"
A. F. Mahan, Fountain City
- 12:55 P.M.—Announcements, Miscellaneous Pres. C. L. Hammock
- 1:00 P.M.—Adjournment.

(Committee: O. L. Rives, Jas. A. Park, G. W. Splawn.)

A Layman's Dream

"It has occurred to me that a group of our men might work out a plan whereby we can purchase U. S. bonds and make them payable to an agency of the Baptist Conventions, and thus be patriotic to our country and at the same time help to liquidate our obligations as Baptists. Would it not also be possible to furnish such bonds to the Tennessee Baptist Foundation for investments?"

"We know some of our laymen are going to buy bonds, and we believe that some of these men would be glad to do something for the denomination. If the idea is any god would like to mention it to our church."

The above message came February 18th from a fine Baptist layman and made the Secretary's heart jump with expectancy. "SURELY THIS LAYMAN HAS SOMETHING THERE!" was the immediate response in his mind. Why not let bonds be bought in the name of "Tennessee Baptist Foundation," and sent to us for safe-keeping. At maturity they can be sold and the funds reinvested so that the interest earned will go to whatever cause the donor of such bonds may specify. Think of it and let's have Bonds for Baptists which will always mean "Bonds for individual, Religious and political freedom!"

Write for information about how to give your bonds, insurance, cash, or real estate so that it will live for you after you have been called to your eternal reward. Address, Secretary, Tennessee Baptist Foundation, 149 Sixth Ave., North, Nashville, Tennessee.

A Digest of Religious Thought

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

Maintaining The Right To Criticize

The Christian Advocate

One of the striking achievements of democratic governments is the maintenance of the right to criticize, even in wartime. The loss of Singapore and the escape of the German fleet from Brest precipitated a crisis in Britain that brought about an upheaval in the cabinet and loosed a flood of criticism running all the way from powerful editorial columns to the crowds of plain people on the streets. The capsizing of the Normandie and the failure of the American Government to get reinforcements to General MacArthur in the Philippines, has seen the tide of criticism rising in the United States. This is both the strength and the weakness of a democracy. It is proof of the fact that the people can be trusted, and it is also a hazard in the fact that information valuable to the enemy may be given out by those who are irresponsible spokesmen. The war is not being fought in behalf of the political party in power, in behalf of an economic group, or in behalf of a group of office-holders. Because this is so, the people have a right to criticize their leadership and the manner in which their sacrifices and efforts are being invested in the cause. Just because we believe in certain individual rights, we insist upon the right of the individual to criticize his government. But there are bounds past which our criticism has no right to go. . . . That criticism, for instance, which is inspired by political partisanship cannot be defended on any moral, social, or public-welfare grounds. The individual, or group, seizing upon the present emergency to advance personal political fortunes at the expense of our President is as unpatriotic as those who betray military secrets on the field of battle.

(As citizens of a democratic government we do have the right to criticize our government. But one of our noblest rights is the right to not exercise all our rights.—C.W.P.)

Will God Bless Our Armed Forces?

W. W. Hamilton

The Christian Index

In July, 1776, George Washington issued the following "General Order" to the American Army: "The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American Army is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it." Will God bless our armed forces when officers and men in the ranks are so profane as to constantly defame His name, and when God's only begotten Son is so repeatedly and shamelessly insulted? No man can honor the Father who does not honor the Son.

(Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain.—Ten Commandments, Exodus 20:7.—C.W.P.)

The Place of The Church In An "All-Out" War

S. Lewis Morgan, Jr.

Biblical Recorder

Our nation is now committed to the waging of an "all-out" war against the Axis powers. Nothing less than a complete dedication of all the resources of America to this task will be sufficient to achieve victory. Fifty per cent of the national income will be spent for defense, and 80 per cent of all production will be war production. Each individual must willingly make sacrifices until now unthinkable; each group must bend every effort to the task of helping in the national emergency. Life as usual, business as usual, organizational activity as usual are unpatriotic. What then is the place of the church of Christ in such an all-out war? The answer to this question is far from easy—not easy for any Christian who sincerely desires to do God's will. Still less easy for any Christian leader—preacher, deacon, Sunday School teacher, W. M. U. officer—upon whom rests the responsibility for shaping the program of the church in the year ahead.

No, God did not want this war for the world. It is not pleasing to him. War is not in his design for living. His way of life calls for peace. So war cannot be right. The first task of the church in such a crisis is to keep constantly before its people—and all the world—this truth: that war is not in God's design for living, that war is the result of sin, that war is wrong. Christians can never put a uniform on Jesus and a gun in his hand and follow him to battle. As a church, therefore, we have not the right to give God's sanction to war. However, we may acknowledge that since we Christians have permitted the sin of mankind to bring the world to its present state, there is no alternative to doing all we can to prevent a worse fate.

(True, we have no Biblical picture of Christ in uniform with a gun in his hand. But we do have a picture of Christ with a whip in his hand cleansing the temple of its thieves and robbers. In this case, as in war, Jesus was using force to accomplish a much needed result.—C.W.P.)

Make Theology Popular

The Watchman-Examiner

Is it possible to make theology popular? Certainly not while it continues to be written in abstruse language and filled with abstract ideas. What the people need just now to help them clarify their religious thinking is a kind of theological interpreter who can state profound things in simple forms. The so-called "Apostles' Creed" was originally issued by the Christian church to clarify the muddled condition that learned men had made of theological thinking. It is generally regarded as a statement in defense of the faith, but actually it was a positive statement for simple believers. In the last analysis, the Christian faith is not something which can be always demonstrated by irrefragable logic. But it must be defined in understandable terms.

(We have a conviction that theology would be more popular if more theology were preached. Preach it, not as an abstract principle, but as the moral and spiritual laws of God having practical application to the problems and difficulties and sins of every-day life.—C.W.P.)

San Antonio

By JOE MUSGRAVE,
Manager, Public Relations Department,
San Antonio Chamber of Commerce.

PICTURESQUE SAN ANTONIO, one of the leading convention and resort cities of the Southwest, looks forward to entertaining the Southern Baptist Convention, May 16th through 20th.

Detailed plans are being executed to make the convention in cosmopolitan San Antonio one of the finest in the long list of outstanding Southern Baptist Conventions.

Climatic and recreational advantages offered by San Antonio make it a favored convention city. A magnificent municipal auditorium in the downtown business district and large assembly room in the modern hotels provide for every need while the many first class hotels can comfortably accommodate thousands of delegates. San Antonio has hotels of every size, from the small family type with their air of hominess to palatial hostelrys which are small cities within themselves. And for every visitor who prolongs his stay there are apartments, cottages and automobile camps of the most modern type.



View Looking South on St. Mary's Street, One of City's
Busiest Downtown Sections

All the progressiveness of a thriving metropolis of over three hundred thousand inhabitants has failed to mar the beauty and charm of San Antonio, one of the most cosmopolitan communities in America.

Ancient documents reveal that a settlement existed at the present site of San Antonio as early as 1692. Since that time a rich and colorful history has ordained that this historic city should be the seat of political government for Spanish viceroys and Mexican governors. Today it is the headquarters of the largest military establishment that flies the Stars and Stripes. Besides giant, bustling Fort Sam Houston, headquarters of the Eighth Corps Area, San Antonio has Camp Stanley, Camp Bullis and Camp Normoyle. As to flying fields, San Antonio is the home of Randolph Field, the West Point of the Air, Kelly Field, Brooks Field and Duncan Field, and these fields comprise the largest capital investment in aviation of any place in the world.

Towering structures compose the skyline of modern San Antonio, but within their lengthened shadows lie the picturesque realities of another day and another civilization.

It is a romantic blending of the old and the new, the Latin and the Anglo-Saxon. Preserved in and near the city are the shrines of Texas history, monuments of Spanish rule and Mexican dictatorship, the Alamo, San Fernando Cathedral, missions built by the

calloused hands of soft spoken Spanish priests, and the palace in which resided the viceroys of the King of Spain.

Located in the heart of a fruitful valley seven hundred feet above sea level, San Antonio lays special claim to the affection of the sun. To fortify the vacation appeal of its climate and naturally beautiful environs, San Antonio has dedicated to the enjoyment of its inhabitants and visitors more than two thousand acres of parks and playgrounds. One of these parks, Brackenridge, is world famous for its Japanese Sunken Garden, its zoological gardens and its innumerable bridle paths, swimming pools, tennis courts, golf links, polo fields, baseball diamonds and picnic facilities. The city is dotted with more than three score parks and plazas of various sizes and attractions.

As a leading resort city, San Antonio naturally provides entertainment of every type. Some of the most modern theatres in the South are located here. On every hand there are cafes, restaurants, unusual eating places that will serve food pleasing to the most exacting taste. Those who are pleasure bent find that life takes on a new meaning in the Sunshine City. San Antonio, an outstanding convention city and one of the most interesting communities in America, looks forward to being host May 16th through 20th to the Southern Baptist Convention.

Interesting Gleanings

By C. J. JACKSON

EDMOND BURKE is credited with saying that education is the chief defense of a nation. By and large, Burke was right, for education has undergirded the progress of communities, the states and our nation.

But education, like food, to be at its best, must be flavored. The salt of a great purpose, ground in with education, makes it more delectable; and when peppered with determination a better community is the inevitable result.

Christian education stands out as the *summum bonum* in the field of education. It stands out because it motivates life and also gives it a rudder. It stands out because it establishes an ideal and provides a compass. Christian education truly is education-plus.

Facts gathered regarding American leadership sustain the claim that Christian education is the most fruitful education. Seven of the eight college graduates who have served as Chief Justices of the United States Supreme Court were from Christian colleges. Of the twenty-one American Presidents who were College graduates, eighteen came from Christian schools.

Roger Babson, the great analyst and likewise the great Christian, is credited with saying that of all the men elected to our National Congress who have previously gained a place in "Who's Who," two-thirds of them came from Christian institutions.

A check of the records shows that Christian colleges are producing thirty per cent of the college graduates in America each year. A further check shows that this small group furnishes seventy per cent of all those who for meritorious work and service have been recognized in "Who's Who."

An overwhelming percentage of the denominational leadership in America comes out of the Christian college. Christian Education is without doubt the greatest defense of our churches.

Is the Christian College worth sponsoring? Is it a good place to send your son or daughter? Past and current records answer these questions affirmatively and positively. There is "that something" in a Christian college which brings out and energizes the best there is in a young man or a young woman. Now, of all times, our best is needed.

Carson-Newman College at Jefferson City, Tennessee, provides a well-rounded program of Christian Education and asks your support. Its program should be greatly enlarged. As believers in Christian Education, will you express yourself in a tangible way to the College?



LIGHTS ON THE HORIZON

By GEORGE W. SADLER, *Secretary for Africa, Europe and the Near East,*
Foreign Mission Board.

OUR GENERATION is passing through a storm whose danger beggars appraisal. To say merely that it is the worst the world has ever known is to admit man's inadequacy to describe it. The point we wish to emphasize is that the voyage is partly over. Out of the night, from the deck of our storm-tossed craft we can see lights along the shore. The first of these we mention is

A SENSE OF DISSATISFACTION

That this tragedy should have occurred after all these years of so-called civilization is to many a source of profound sorrow. That the men and women of our generation were not good enough and wise enough to prevent this calamity is the cause of much heart-searching. That we depended upon our own inventive genius for progress rather than upon the wisdom of God fills us with the spirit of penitence. That we were more concerned about getting gain than giving the Gospel leads us to confess our sins. That this shall not happen again is the pledge that some are making to their fellow-men and to their God.

RESPONSE TO HUMAN NEED

In one of the churches of Richmond two members have already given and pledged more than a thousand dollars. These gifts were made weeks before the emergency campaign was launched, by a widow and a business man. During the months of January and February almost \$25,000.00 was paid into the treasury of the Foreign Mission Board to meet the peculiar needs of those who look to Southern Baptists for help.

CONTACTS WITH MISSIONARIES

No direct messages have been received recently from our missionaries in Harbin and Baguio. The evidence, however, is that they are being well treated. From practically every other beleaguered quarter the Foreign Mission Board has had definite information concerning its representatives. The following message came March 7 from Mr. Sumner Welles: "Swiss Charge D'Affaires Shanghai, China, reports following information received from James Toy Williams. Missionaries unrestricted at Shanghai. All others in occupied China living in compounds and homes. Persons at Pochow moved to Kweichow Lutheran compound. Activities and amount of freedom vary in different localities. Have had no news from Hong Kong, Stewart (Manchuria) Garrott (Tokyo) or Baguio. Hope receive funds through Swiss consulate soon although some money available. In forwarding money co-operate with State Department. All are in good health and send their families greetings."

A telegram received from the State Department on March 9 brings a message from Maxfield Garrott in Tokyo to Mrs. Garrott. This message came through the Swiss Legation in Tokyo and stated that Dr. Garrott was "happy and profitably interned."

Since much of Hong Kong, including the water system, was blown to bits before that stronghold fell, it is generally supposed that conditions there are far from wholesome. Because of their desire to clothe their activities in this area in the utmost secrecy, the Japanese have asked that the Swiss agent be removed. That means that our government has absolutely no contact with this outpost. There is, however, a gleam of light emanating from this dark region. That is, Dr. Rankin and the others of our group who are now in Stanley Prison are to be included in the number of those who are to be brought from the Orient soon—we hope.

THE GOSPEL IS PREACHED WITH POWER IN CHINA

When the State Department reports that the missionaries are unrestricted in Shanghai and that they are living in homes and compounds in other parts of occupied China, we are sure that the Good News is being preached with power even in the midst of war.

Those who live and labor in Free China have almost unprecedented opportunities to preach and teach and heal. Teeming millions, uprooted and dispossessed, have trekked hundreds of miles into unoccupied areas. In these new environments, they have found not only physical safety but in many instances they have become acquainted with Him who came to seek and to save that which was lost.

Our Board is considering means by which it may help students who have found their way into Free China. Some who would normally be continuing their studies in Shanghai and other east China centers have found it necessary or advisable to move into more peaceful areas.

IN AFRICA

A few weeks ago a letter was received from one of our devoted missionaries in Africa in which it was stated that there was evidence not only of heart hunger but assurance that many were finding and appropriating the bread of life. At a recent service more than sixty persons were approved for baptism.

IN SOUTH AMERICA

About two months ago Rev. J. L. Hart and Rev. H. W. Schweinsburg made a thorough survey of the situation in Colombia. In their official report to the Board they ask that ten missionary couples be sent to that republic in order that the opportunities for preaching and teaching may be met. Similar statements concerning opportunity and need come from other lands to the south of us.

MEANS AND MAN-POWER

In the past month the Board has received \$28,000.00 for the support of new missionaries. If we keep the money and keep faith with its donors, we must appoint and send forth recruits for various posts in Africa and Latin America. There is no disposition on the part of the members and officials of the Board to be extravagant or expansive, but we must not take counsel with our fears. Because we have to do with the destiny of men, we must be true to the trust that has been placed in our hands, making available to all men that which is "the power of God unto salvation to everyone that believeth."

Another beam of light that warms and inspires us is the spirit of sacrifice made manifest through the Lottie Moon Christmas Offering. More than \$426,480.00 has already been received. Thanks to the glorious women of the W. M. U., work long established may be maintained, much-needed mission homes in neglected regions may be built, hospitals may continue to function and the Good News may be preached.

GOD'S LAMP

Of all the lights that give us hope the brightest is that one which no war can dim and no darkness overpower. Let us hear and heed and identify ourselves anew with Him who says: "Be of good cheer, I have overcome the world."

The Sunday School Lesson

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

LESSON FOR APRIL 5, 1942

Christ and Life After Death

LESSON TEXT AND PRINTED TEXTS Mark 12:24-27; 1 Corinthians 15:50-58.

GOLDEN TEXT: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57.

V for victory, written here and there, tapped out in the telegraphic code, signaled with the fingers, and in many other ways; has become a slogan spreading over the world in recent months. It represents the deepest desires of those who would see the conquest of the Nazi military machine and its allies. But there is an even deeper desire of the human heart. That is, the desire for victory over death itself. The Golden Text, together with the many Scriptural passages relating thereto, give us the surest light we have. For the Bible's positive message on immortality is clear and convincing. As an approach to this lesson, we may ask some questions.

First, what are some intimations of immortality? In all probability, by the time this lesson is presented before the class new plant life will be emerging. The fresh and green blades of grass will be found everywhere. Many of the earlier spring flowers will be in bloom. It may be that the tips of the leaves on the trees will be showing. The long winter of sleep for the vegetable world will have been completed and all nature will be putting on garments for the glorious months ahead. A stroll through the woods or the fields should arouse deep intimations of immortality. Those whose hearts are tired or whose spirits are jaded will listen to such echoes with peculiar interest at spring-time. For it may well be that God speaks to the human soul in such contacts.

When thoughts Of the last bitter hour come like a blight Over thy spirit, and sad images Of the stern agony, and shroud, and pall, And breathless darkness, and the narrow house, Make thee to shudder, and grow sick at heart; Go forth, under the open sky, and list To Nature's teachings, while from all around—Earth and her waters, and the depths of air— Comes a still small voice. . . .

Second, what are some speculations about immortality? Philosophers have labored long with this great problem, with some degree of success. Perhaps the most abiding product of their work is the idea that the persistence of this hope within the human heart, which, if the psychologist doesn't object, might be termed an instinct, represents an abiding reality. For nowhere else do we find such an abiding instinct without at the same time finding the possibility of the satisfying of the instinct. Anthropologists have yet to find a group of human beings on the earth without this hope of immortality. Its universality argues convincingly for its actual possibility. Immanuel Kant postulated three things in his system of philosophy: God, freedom and immortality. Those who are willing to assume these three in their thinking can go far, and with satisfaction; while those who deny these are doomed to utter frustration and will ultimately come to a mental blind alley.

Third, what are some assurances of immortality? For the Christian, these fall under about three main headings. In the first place, every discerning Christian believes that Jesus literally rose from the dead; that His tomb was empty that first day of the week when the disciples visited it at the suggestion of Mary Magdalene (John 20:1-18) and that it has been empty ever since. We believe that He arose as He had said

He would (John 2:18-22). We recall that His disciples did not expect Him to arise and that some of them were convinced that He had actually arisen only after the positive proofs of His personal presence. It is important to bear this in mind or we shall be misled by those who say that His disciples were expecting this so strongly that they finally came to believe that He had. John saw Him as the Risen One on the Isle of Patmos and heard his voice of encouragement and instruction. Paul did the same thing on the road to Damascus; and upon this and other like experiences he wrote the sure words that constitute a part of our lesson text. Concerning the early Christians, Pliny wrote: "They meet at daybreak to sing hymns to Christ as God."

Is it any wonder? Their faith in the Risen Lord made it so. In the second place, the thrilling and glorious history of Christianity, as seen in the life of the churches, is inconceivable if it has its basis either upon a fraud or a fiction. The resurrection of Jesus is the foundation upon which the Christian movement ultimately rests, as Paul so eloquently argues in the opening verses of this the classic chapter on immortality, 1 Corinthians 15. The churches have lived through a number of crises, brought safely through all kinds of fiery persecutions. They have not only survived but have been projected out of them into larger fields of usefulness and ministry, following such periods. Can it be that men would have permitted this to be the case if their beginning rested either upon fraud or fiction? Would God have allowed it to be so if the basis and foundation had not been factual? In a time of great testing people have turned instinctively to the churches. God has used them as channels of blessings to His creatures in ever-increasing proportions.

In the third place, the personal experiences of individual believers in and followers of the Lord Jesus have been most re-assuring. Because they have been permitted to say with Paul, "and last of all he was seen of me also," they face the future without fear or doubt. Since their souls have been saved and redeemed in the hour of regeneration by repentance and faith, they feel that their bodies must be likewise. As they, too, have known the "power of his resurrection" (Phil. 3:10) in their daily experiences; they feel that such power will be sufficient in the day of the resurrection of their bodies from the grave. Such power has already, in a measure, been transmitted to their lives here and now so as to enable them to trust and serve and suffer as well as to enoble them in Christian effort by making their lives worthy and glorious. Saved people have already experienced immortality, in a certain definite and re-assuring sense. They believe that nothing, not even death itself, can break the tie between them and God. "For I am persuaded, that neither death, nor life, nor angels, nor principalities . . . nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Ro. 8:38,39). "These Christians, they die well," was remarked by the pagans of the early days. And why shouldn't they? The assurances that belong to every child of God make them unflinching in the time of trial, in life as well as in death, when they are known and appropriated. They can be "steadfast, unmovable, always abounding in the work of the Lord." May it be so!

Churches Using Church Home Plan of Baptist and Reflector Subscriptions

1. Alamo
2. Mt. Zion, near Alexandria
3. First, Athens
4. Atwood
5. Bethlehem, Atwood
6. Bartlett
7. Bells
8. Bordeaux
9. Brighton
10. Holston Valley Church, Bristol
11. Smyrna, Chapel Hill
12. Avondale, Chattanooga
13. Chamberlain Ave., Chattanooga
14. Oak Grove, Chattanooga
15. Ridgedale, Chattanooga
16. Second, Clarksville
17. First, Cleveland
18. First, Clinton
19. Collierville
20. First, Columbia
21. Second, Columbia
22. Colerown, Copperhill
23. First, Covington
24. Cowan
25. Immanuel Church, Cumberland Ass'n.
26. Cumberland City
27. Daisy
28. First, Dayton
29. Rogers Creek, Decatur
30. Doyle
31. First, Dresden
32. Union Ridge, Eagleville
33. East Side, Elizabethton
34. First, Elizabethton
35. Central, Fountain City
36. First, Fountain City
37. Gibson
38. Antioch, Gibson Association
39. Union Hill, Goodlettsville
40. Goodlettsville
41. Grand Junction
42. Greenbrier
43. Hohenwald
44. Baileytown, Holston Association
45. New Lebanon, Holston Association
46. Oakdale, Holston Association
47. First, Greenfield
48. Trenton Street, Harriman
49. Walnut Hill, Harri-man
50. Berryville, Hermitage
51. New Hope, Hermitage
52. Hickman
53. Center, Jackson
54. Laneview, Jackson
55. Maple Springs, Jackson
56. Parkview, Jackson
57. Poplar Heights, Jackson
58. West Jackson, Jackson
59. Westover, Jackson
60. Tabernacle, Jonesboro
61. Sullivan, Kingsport
62. Arlington, Knoxville
63. First, Knoxville
64. New Hopewell, Knoxville
65. Grove City, Knoxville
66. Lancaster
67. New Hope, Lawrenceburg
68. Rock Hill, Lexington
69. First, Lewisburg
70. Salem, Liberty
71. Loudon
72. Central, Martin
73. Cedar Grove, Maryville
74. First, Maryville
75. Grandview, Maryville
76. Kagley's Chapel, Maryville
77. Mt. Zion, Maryville
78. Pleasant Grove, Maryville
79. Prospect, Maryville
80. Temple, Memphis
81. First, Milan
82. Moodyville
83. Green Hill, Mt. Juliet
84. First, Mt. Pleasant
85. Freedland, Nashville
86. Harpeth Heights, Nashville
87. Ingleswood, Nashville
88. Ivey Chapel, Nashville
89. Third, Nashville
90. Una, Nashville
91. Woodmont, Nashville
92. Neubert
93. Catherine Nenny, Nolachucky
94. Oakdale
95. Oakfield
96. Orinda
97. First, Portland
98. Walnut Grove, Ripley
99. Ripley
100. First, Rutledge
101. Santa Fe
102. First, Savannah
103. Alder Branch, Sevierville
104. Shop Springs
105. Sylvia
106. Smyrna
107. Soddy
108. Gum Springs, Sparta
109. First, Springfield
110. Hopewell, Springfield
111. Trezevant
112. Troy
113. Zion Hill, Turtle-town
114. First, Union City
115. First, Watertown
116. Whiteville
117. Harmony, near Whiteville
118. Mt. Moriah, near Whiteville
119. Concord, Wm. Carey Ass'n.
120. Whites Creek, Rockwood
121. Ashport, Big Hatchie Association
122. Calvary, Decatur

NOTE: The last three churches were reported too late to be properly placed in this week's listing.

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THE YOUNG SOUTH

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

Dear Boys and Girls:

Don't these days make us feel as though our door has blown open and a deluge of light new airs have come in and filled the close, musty room of our beings? Haven't we felt a new throb in the earth itself, a sense of bud and blossom bursting forth and green upon the out-of-doors? The season of naked and frozen fields and woods is waning and the time for a resurrection and a new life is at hand.

Spring arrived officially last Saturday. On Sunday when I stepped out of the house to go to church I met it. I felt the warm sunshine and the wind blowing my hair. I lifted my head to the sky and it seemed to me that the season was never before so exalted, so airy, so unusually valuable. Valuable because it brings a reassurance of new life and much to be thankful for.

Last Sunday as I walked along enjoying the day I could not help thinking of the approaching Eastertide. And I thought of a day a long time ago when Mary Magdalene went to the Savior's Tomb. The signs of springtime were all about her but she was entirely oblivious of them. Her heart was full of grief because she did not find the body of Jesus. And I thanked God that she found the Tomb empty. If it had not of been, we would all have cause to grieve. Thank God that even while Mary Magdalene stood there in grief, suddenly, from behind, came The Voice, "Woman, why weepest thou? Whom seekest thou?" and Jesus was alive and forbade her to go to His brethren "and say unto them, I ascend unto my Father, and your Father, and to my God, and your God."

I love this season of the year. I am fully aware that all outdoors is now emphasizing the meaning of Jesus' words: "I am the resurrection and the life." Are you?

Your friend,

Aunt Polly

Harrogate, Tenn.

Dear Aunt Polly:

I am a girl eight years old and in the third grade. I go to Sunday School every Sunday. My Sunday School teacher is Ruby Ray. I like her very much. This is the first time I have written you. I hope my letter is printed in the BAPTIST AND REFLECTOR.

Lots of love,

ANNA MAE VANNON.

We want to thank you for your letter, Anna. Tell your father I have changed the BAPTIST AND REFLECTOR to Harrogate and I hope it is coming O. K. We are so happy that you folks are back in Tennessee.

838 Lamont St., Kingsport, Tenn.

Dear Aunt Polly:

I am eleven years old and in the 6-A grade. Miss Booth is my teacher at school. I go to the Calvary Baptist Church. Rev. J. L. Trent is my pastor. Mrs. E. J. Isenburgh is my Sunday School teacher. I hope my letter is not too long. I hope to see my letter printed on the Young South page.

Love,

KATHLEEN BRADLEY.

You have a fine church, Kathleen. A great big welcome to you and we want you to write again.

Route 7, Sparta, Tenn.

Dear Aunt Polly:

How are you? For me, O. K. I have been having a big time these snowy days. I hope you have. I have been going to Sunday School and church. I have been studying very hard at school this week for finals next week. My school is out March 6th. I certainly did appreciate the BAPTIST AND REFLECTOR you sent me a few weeks ago.

With love,

DOROTHY HOWELL.

We always send some extra copies of the paper to those whose picture appears in our paper, Dorothy, and when there is an article about a person. Yes, the snow has been fun. What are you doing now that school is out?

1603 Eleventh Ave., N., Nashville, Tenn.

Dear Aunt Polly:

I am a girl twelve years old. I go to the Third Baptist Church every Sunday morning. Rev. Bunyan Smith is our pastor. I am a Christian. I have been a Christian for two years. I have tried to be a sincere Christian and think I have succeeded. I pray every day that God will help me. This is the first time I have written to you. I am sick and can't get out of the house, so I get lonesome. I will close now. I hope my letter isn't too long.

Your friend,

JEAN HARVILL LOFTIN.

I know your pastor, Jean, and like him very much. We hope you are feeling better now. We thank you for such a nice letter and we hope you will write again.

507 Park Ave., Athens, Tenn.

Dear Aunt Polly:

I am a boy ten years old. I am in the fifth grade. Rev. Charles S. Bond is my pastor. I go to the First Baptist Church, Athens, Tenn. I am a Christian. I like to go to Sunday School, church and Training Union. I like to read The Young South. This is the first time I have written you. I hope you like my letter.

Your friend,

DAVID NEIL.

I do like your letter, David, and I like your name, too. I know your pastor and like him very much. You have a fine church. We are glad that you like our paper.

507 Park Ave., Athens, Tenn.

Dear Aunt Polly:

I am a boy nine years old in the fourth grade. Mrs. Keirn is my teacher. I am a Christian. I go to church and Sunday School every Sunday, and Training Union, too. Charles S. Bond is my pastor. I like to read the Young South. I want to be a preacher.

Sincerely yours,

BOBBY JOE NEIL.

Welcome to you, too, Bobby Joe. If God wants you to be a preacher that is what we hope you will be.

For, lo, the winter is past, the rain is over and gone;

The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.

—Solomon's Song 2:11-15a.

1815 Ninth Ave., N., Nashville, Tenn.

Dear Aunt Polly:

I am a boy six years old. I go to Jones School. I am in the H-1 grade. I go to Freeland Church. My pastor is Bro. Osborn. I go to Sunday School and Training Union. My mother is a Christian and also a teacher. My father is not a Christian, but I hope he will be soon. I like to read the Young South. I wish you would print my letter, and I hope to write again.

Thanking you,

EDGAR WIDENER.

Thank you for your letter, Edgar. We hope your father will be saved soon. You have a good pastor and your church has the BAPTIST AND REFLECTOR in the budget.

McEwen, Tenn.

Dear Aunt Polly:

I am Margarette Thompson's sister. She has written you before. I am twelve years of age and in the seventh grade. My teacher is Dennis Greenwell. I like the Young South page very much. I am in the Intermediate Class at Sunday School. My teacher is Mrs. R. M. Hastings. We have named our class "The Missionary Endeavor." We are glad for Bro. L. G. Frey to visit our church at Oak Grove next Sunday. I am looking forward to his coming. He held a series of revivals at Oak Grove about three years ago. I was saved during the revival, and so was my sister, Margarette. We have both been trying to be true Christians and follow Jesus. We hope our Sunday School will grow this summer to be a 100 per cent Sunday School.

Your friend,

RUTH THOMPSON.

Thank you so much, Ruth, for such a fine letter. We like Bro. Frey, too. I am thankful to have such a Christian to work with. May God bless you and Margarette in your Christian life.

Dear Aunt Polly:

I am a girl twelve years old. I go to Sunday School every Sunday. I am a Christian. I go to school at Doyle. I am in the seventh grade. I hope my letter is not too long to be printed.

With love,

JOODA YATES.

Welcome, Jooda. We are glad that you are a Christian. Write to us again.

Route 1, Neubert, Tenn.

Dear Aunt Polly:

This is the first time I have written you. But I am going to start. I am twelve years old, will soon be thirteen. My aunt lives with us. She is crippled. She reads the BAPTIST AND REFLECTOR. She enjoys it. I have seven brothers. They are all Christians. I go to New Hopewell Church. I enjoy reading the Young South page. I pray every night before I go to bed. I hope my letter is not too long.

Love,

MARTHA HODGES.

P.S.: I have a real sweet Sunday School teacher.—M.H.

Thank you for your nice letter, Martha. We are so glad that you and your aunt enjoy our paper. We are sorry that your aunt is crippled.

Lexington, Tenn.

Dear Aunt Polly:

I am not a Christian, but I enjoy reading your page. I am ten years old. I go to Rock Hill Church, near Lexington. Bro. David Cooper, from Jackson, is our pastor. Mrs. George Wallace is my Sunday School teacher. I go to Training Union, too, and like it very much. Mrs. Calvin Beker is my teacher in the Union.

With lots of love to you and The Young South,

MELBA RHEA DEERE.

Melba Rhea, we hope you will give your heart to Jesus soon. Perhaps, before this Easter Season has passed. We will remember you in our prayers.

Box 68, Watertown, Tenn.

Dear Aunt Polly:

I am a girl eleven years old and am in the sixth grade. I go to the First Baptist Church. I am a Christian and a member of the church. I am also a member of the B. T. U. and G. A. Rev. C. E. Wright is our pastor. My Sunday School teacher is Miss Frances Forrester. This is the first time I have ever written you, but I will write you again sometime. I enjoy the Young South page best of all and I would like very much to see this letter on it if it is not too long.

Sincerely yours,

MARY BLACKSHEAR.

Welcome, Mary, from Watertown. I know your pastor and I like him very much. You have a good church. We are glad you like our page. Write us again.

Servilla, Tenn.

Dear Aunt Polly:

I have written you twice before, but I thought I would write you again. I surely do enjoy reading the BAPTIST AND REFLECTOR, especially the Young South page. I like your stories and puzzles very much. I am eleven years old. I go to school every day I can. I am in the sixth grade. I go to church and Sunday School. I sure was glad to get your Christmas letter. I read it two or three times. I put it away and I am going to keep it. It sure was a sweet letter, telling about Jesus' birth and the Christmas story. We take the BAPTIST AND REFLECTOR and it sure is a good paper. Hoping my letter isn't too long, I will close for this time.

With love,

IVA LEE FREEMAN.

The BAPTIST AND REFLECTOR is a good paper, Iva Lee. We're so glad that you liked the Christmas letter. We're glad you like our page and especially our puzzles. Did you get last week's worked all right?

Answers to Last Week's Puzzle

B	L	E	S	S	E	D
S	E	A	H	S		O
	A	R	E		C	M
O				T	H	E
P	O	O	R		A	S
U	P			I	N	
S	P	I	R	I	T	

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NO.3

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—St. John 11:25.

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MADGE McDONALD
Office Secretary

THEME: "Whatever you need in your church train for it."

MOTTO: "Try It!"

LIGHT



for the

WORLD'S DARKNESS

"I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Dear Brother Superintendent:

As you know, Home and Foreign Mission Day in Sunday School this year (1942) is March 29. The Sunday School lessons for that day are missionary lessons on "The Transfigured Christ Meets Human Need."

The special program, "Light for the World's Darkness," is printed in *The Sunday School Builder* for March, and in *The Quarterly Review* for first quarter, 1942. Also two copies of the program have been sent to you.

Today many millions of people in the world live in darkness of sin and know not that Jesus said, "I am come a light into the world, that whosoever believeth on me may not abide in darkness." May Southern Baptists let their light so shine with their gifts, their prayers, and their service until all people everywhere learn that the light of the world is Jesus! Home and Foreign Mission Day in Sunday School offers you an opportunity to lead your church to join with others in this special effort.

SUGGESTIONS

1. Plan as soon as possible with your pastor about the observance of Home and Foreign Mission Day.
2. Appoint a dependable Missionary Committee to make announcements of plans, and to put on the program on Sunday, March 29.
3. If the fifth Sunday in March is not suitable for Home and Foreign Mission Day in your church, change the time to another Sunday in the month. Remember the Home and Foreign Mission Boards are counting on you.
4. Additional copies of the program may be secured by writing to the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tennessee, for the March issue of *The Sunday School*

Builder or *The Quarterly Review*, and sending ten cents in cash or stamps for each copy.

5. Set worthy attendance and offering goals. Aim for the largest attendance of the year. Lead your entire school to set a goal for the offering, and make it as large as possible. Write your goal on the poster which was sent to you, and be sure to place the poster where everyone can see it.

5. Order offering envelopes early from the COMMITTEE ON DENOMINATIONAL CALENDAR.

6. Send your offering immediately to your Baptist state headquarters, Dr. John D. Freeman, 149 Sixth Ave., North, Nashville, Tennessee, stating that it is for Home and Foreign Missions. (Give name of your church.) The amount will be credited to your church as a gift from your Sunday School, and distributed 32 per cent to Home Missions and 68 per cent to Foreign Missions.

COMMITTEE ON DENOMINATIONAL CALENDAR.

An Important Announcement

In carrying out the action of the Board at the December meeting, Dr. John L. Hill has been chosen by his associates to head a committee which is to organize *A Crusade Against Beverage Alcohol*. All of the Board's workers stand pledged to follow Dr. Hill's leadership.

As a fighter against beverage alcohol, Dr. Hill is not a novice. From his youth, in season and out of season, he has with voice and pen struck hard and effective blows against the drink evil. He is now a veteran leader in this age-old fight. He will represent the Sunday School Board in the proposed Crusade and we confidently anticipate that this will mark the beginning of a great moral awakening on the part of our people.

Sunday School Awards—February, 1942

Church and Teacher	Awards
Beech River:	
First, Lexington, Walter Warmath	17
Bledsoe—	
Portland, Rev. G. G. Graber	21
Clinton—	
Black Oak, Floyd T. Buckner	4
First, Clinton, E. C. Sisk	24
Concord—	
First, Murfreesboro, Mrs. G. B. Taylor	4
First, Murfreesboro, Mrs. Lawrence	
Freeman	24
Mt. View, Jesse Daniel	21
Crockett—	
Bells, L. G. Frey	11
Poplar Heights, L. G. Frey	5
Alamo, L. G. Frey	2
Cumberland—	
New Providence, Keidell Thomas	8
Cumberland Gap:	
First, Cumberland Gap, Rev. W. M. Thomas	9
Duck River—	
McMinnville, Jesse Daniel	12
Gibson County—	
Poplar Grove, A. M. Senter	6
Gibson, H. J. Huey	10
Eldad, A. M. Senter	9

Holston—	
Tabernacle, Jonesboro, J. C. Blalock	9
Lynn Garden, Kingsport, J. C. Blalock	1
Central, Johnson City, Mrs. Gladstone	
White	9
Holston Valley, Bristol, J. C. Blalock	17
Indian Creek—	
Green River, Joe L. Wells	12
Knox—	
Broadway, J. G. Price	1
Madison—(see report of Association-wide school, March 19 issue)	74
Maury—	
First, Columbia, W. Edwin Richardson	18
Second, Columbia, W. Edwin Richardson	2
First, Columbia, Jno. D. Wagster	6
First, Mt. Pleasant, Lucius W. Hart	7
First, Mt. Pleasant, Mrs. E. P. Walters	5
First, Mt. Pleasant, Mildred Walker	6
Nashville—	
Grandview, J. R. Kyzar	24
Harsh Chapel, J. E. Tanksley	18
First, Old Hickory, Mrs. Ray Stinson	10
Ocoee—(see March 5 issue for detailed report of city-wide school)	559
Polk—	
Mine City, C. C. Carlton	4
Mt. Zion, Mrs. Sanford E. Swann	10
New Zion, R. H. Ray	3
Sevier—	
Antioch, Miss Nelle Elder	14
Shelby—(These awards are part of the city-wide training school. See March 5 issue for full details)	166
Sweetwater—	
Island Creek, Mrs. A. J. Williams	16
Hopewell, Mrs. Charlie Henderson	6
Holly Springs, Miss Ruby Teague	10
Rocky Spring, Mrs. M. L. Hicks	13
Watauga—	
Butler, James M. Gregg	34
Watauga, Gertrude Hale	25
Cobb's Creek, J. D. Brooks	15
Elk River, Joseph G. Miller	18
Elk River, Earl Tester	19
William Carey—	
Elora, Joe L. Wells	15
TOTAL	1323

A Letter to Polk County Sunday School Superintendents

Dear Superintendents:

In view of the national emergency we want you to take upon yourself the responsibility for the training of your teachers and officers in April.

During the last six months of 1941, sixty-six book awards were granted for the study of Sunday School Training Course Books in our Association. During April let us see if we cannot do an equally fine job of training.

This is a fine time to study a book on doctrines or evangelism. In this critical hour we need a stronger faith in God. Plan a week in April when you can spend five nights at the church in study. Select the study course book you desire on doctrines or evangelism. Invite your pastor to spend the week with you to teach, and really study the book. Enlist all your teachers and prospective teachers in this effort and you will be richly blessed.

The Sunday School will become effective as a teaching agency in accordance with our efforts to make it efficient. All of us need deeper conviction in vital gospel truths. Our faith in God is deepened as we think on these truths. Let us therefore do our best in this training of our people.

Sincerely yours,

S. E. SWANN, Supt. of Training,
Polk Co. Sunday School Ass'n.

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

Now Is the Time

Now is the time for that quarterly report to be sent in. Remember the first report that is standard—a write-up of this Union will appear in the BAPTIST AND REFLECTOR. Will your Union be the one?

Timely Thoughts

By JOHN L. HILL.

Perhaps, I can begin in no better way than by saying that I never heard of anyone who ever claimed that beverage alcohol is a stimulus to spiritual growth. Of course, there is a chance that such claim may be made before this appears in print. The liquor people are making claims almost as ridiculous, and in doing so are insulting the intelligence of every informed person. Among the most brazen bids for respectability is the recent policy of awarding scholarships in colleges and universities to worthy young people; of course, it would be only a short step to financing our churches.

Liquor enslaves man. These are three strong words; they are properly used. Liquor enslaves man intellectually. Some of the most brilliant minds that I have ever known have been rendered utterly useless by slavery to drink. In my own section of Kentucky, there were not many families of real strength that did not have at least one victim of liquor—and more frequently than otherwise this member of the family was the most brilliant and promising. Liquor enslaves men morally. Liquor at once breaks down the highest and elevates the lowest in man. Look about you and note the elegant gentleman whom liquor has lowered to the level of a beast. Liquor enslaves man financially. Liquor has always left in its path the trail of lost positions, ruined businesses, wrecked estates. Possibly liquor has caused more financial ruin than any other enemy of mankind. In contrast, the cross stands for man's liberation and release: liquor is the archenemy of the cross.

Liquor reduces and destroys man's efficiency. There is no business in which man can engage in which his success can be enhanced by the use of liquor. No application for any position is strengthened by the sentence, "I use liquor." Even the liquor business requires that its employees be sober. Liquor makes impossible happy domestic conditions. Some of the best homes I have ever known have been utterly ruined because the very finest of fathers became a victim of the liquor habit. Liquor breaks down the strength of personal character which is the basis of personal self-respect. Watch the gradual degeneration of the drinker as marked by carelessness in dress, by the emergence of filthy habits, by the use of foul speech, by the hangdog expression. Liquor reduces man's efficiency. In contrast, the cross stands for man's highest usefulness: liquor is the archenemy of the cross.

Liquor destroys man's soul. Here is the vital point for him who values the spiritual. Liquor originates most of the enemies of man's soul, and encourages and aids those which it does not originate. There is no practice so foul that liquor does not gladly aid. Liquor deadens all sense of spiritual values. Catering to the physical, the carnal, liquor takes no account of the spiritual. The drinker of liquor soon loses sight of the importance of anything beyond the gratification of his appetite. Liquor sinks the immortal soul into hell. The drunkard cannot enter the kingdom. Liquor destroys man's soul. On the contrary, the

cross is God's estimate of the value of man's soul: liquor is the archenemy of the cross.

The friend of Jesus, the friend of his own soul, the friend of his own spiritual growth cannot give liquor hospitable place in his thought or life. Just as well think of growing spiritually by close fellowship with the devil as to expect to improve one's spiritual stature by using liquor: the devil and liquor are one in their effects on spirituality. My generation looks expectantly and confidently, my young friends, to your intelligence and consecration to give liquor the position to which its record entitles it, namely, that of an outlaw, as an enemy to everything for which the cross of Christ stands.—*Training Union Magazine*, April, 1942.

Loyalty To Church

Dr. A. T. Green, of our Southern Baptist Theological Seminary in Louisville, Kentucky, says that some of the outstanding reasons for being loyal to the church are:

1. I'll be loyal to the church because I love its Founder.
2. I'll be loyal to the church because I love its purpose and its program.
3. I'll be loyal to the church because I love its principles.
4. I'll be loyal to the church because I love its message.
5. I'll be loyal to the church because I love its people.
6. I'll be loyal to the church because I love its security.
7. I'll be loyal to the church because I love its achievements.
8. I'll be loyal to the church because I love its goal.

Mt. Juliet Study Course

During the week of March 8th at Mt. Juliet Church in Wilson County under the leadership of Rev. B. B. Powers and Director William Donnell, this splendid Training Union held one of the finest Study Courses that it has been our privilege to have a part in. This Training Union has an enrollment of 103. Practically every one of this number was enrolled in the Study Course and those above the Story Hour took the examination. Those teaching were Mrs. I. L. Kirkland, Miss Cecile Smith and Roxie Jacobs.

Awards for February, 1942

Beulah—		
Martin	4	
Union City	163—	167
Big Hatchie—		
Brighton	29—	29
Chilhowee—		
Seymour	143	
Kagley's Chapel	28	
Oak Street	24	
Rocky Branch	12—	207
Cumberland Gap—		
Cumberland Gap	1—	1
Dyer—		
Dyersburg	2—	2
Holston—		
Glenwood	26	
Kingsport	5—	31
Holston Valley—		
McPheeter's Bend	35—	35

Jefferson—		
Buffalo Grove	8	
J. C., First	2—	10
Knox—		
Broadway	10	
Euclid Avenue	57	
Lincoln Park	8	
Fountain City	26—	101
Madison—		
Jackson	12	
Westover	9—	21
Maury—		
Columbia, First	6	
Columbia, Second	17—	23
Nashville—		
Belmont Heights	8	
Donelson	8	
First	3	
Freeland	17	
Harpheth Heights	1	
Inglewood	1	
North Edgefield	47	
Old Hickory	46	
Shelby Avenue	1—	132
Ocoee—		
Avondale	7	
South Cleveland	1	
Eastdale	1	
Edgewood	8	
Oak Grove	3	
Red Bank	6	
Ridgedale	1	
Tabernacle, Rossville	1	
White Oak—H	1	
Woodland Park	1—	30
Providence—		
Lenoir City	58—	58
Salem—		
Mt. Zion	26—	26
Sevier—		
Gatlinburg	3	
Sevierville	56—	59
Watauga—		
Elizabethton	14	
Elizabethton, Immanuel	38	
Elizabethton, Southside	1	
Elizabethton, Grace Tabernacle	30—	83
TOTAL		1,015

--Book Reviews--

THE TRUE SPIRIT OF WORSHIP, by George Evans, Bible Institute Colportage Assn. \$1.

The book is built around a premise stated in his own words: "As spirituality declines, forms and ritual develop, but as spiritual power increases, so do simplicity and freedom of worship, casting off the fetters of man-made forms." The Lord sent Israel into captivity to wean them from idolatry. The author thinks also that Mohammedanism, that abomination to the Lord, was used by Providence to remove images from the churches of the eastern lands. He argues that where symbols are used in worship, soon the symbols themselves are worshipped as in Roman Catholic countries. The principal plea to us is against the use of the cross or candles within our church buildings. "How careful we ought to be as Christians lest there creep in among us any forms of worship or ornaments, or objects of reverence that may become snares and instruments of bondage to our children in future generations, bringing upon them the judgment of God." Many churches in trying to enrich their services by forms and uniforms make them poorer than they were before. This book ought to have a wide reading.—J.R.C.

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MRS. DOUGLAS GINN, Nashville
Office Secretary

Plan of Work

RECOMMENDATIONS OF THE EXECUTIVE COMMITTEE OF THE WOMAN'S MISSIONARY UNION FOR THE YEAR 1942

With gratitude to God for His blessing upon our service and appreciation for the splendid co-operation of our women and young people, we face the challenging responsibility of this another year of missionary endeavor. We therefore recommend:

I. Watchword.

Oh send out Thy light and Thy truth. Psalm 43:3.
Hymn: "The Light of the World is Jesus."

II. That we adopt the Year Book published by the Woman's Missionary Union of the Southern Baptist Convention, and our Guide Book as our guides to methods, plans and standards. We further urge that our women study the Year Book noting changes in this year's plans and as far as possible bring their organization up to the standard set. That special emphasis be placed on the fundamentals for which our Union stands, endeavoring thus to strengthen and deepen the spiritual life of our constituency. Also that our high-moral standards shall be presented continually as a definite and much-needed witness for Christ in this present time.

III. State Missions.

Recognizing the position Tennessee holds today in the defense program which means that thousands are moving into our state, we urge our women and young people to earnest prayer and sacrificial giving on the State Mission Day of Prayer, September 23.

IV. Enlistment.

Deploing the loss of many societies during the past year because of the failure of constant fostering by a stronger organization, we urge each society to take another church in the association as a special opportunity for missionary enlistment.

V. Mission Study.

That definite plans be made by the Mission Study chairman for organized study in circles, and with young people's organizations, advising that books on Prayer and Stewardship, and the graded series on Cuba be used as part of the study.

That we enlarge the scope of information by using the field workers and missionaries when they can be secured.

That each associational mission study chairman be urged to send the printed report blank quarterly, and not annually to the State chairman.

VI. Stewardship.

1. That more dependence upon the Holy Spirit, and the power of Prayer for the success of our work be stressed.

2. That more diligent STUDY of all phases of stewardship be made, and to this end the Year Book and Guide Book, a copy of "It Is Required" and all available stewardship literature be placed in the hands of the chairmen.

3. That, as our young people are our greatest responsibility, we promote the Stewardship Education Plans for them and cooperate heartily with third vice-presidents in putting on pageants, plays and programs, during Focus Weeks.

4. That we try to attain one point in stewardship each month, including visitation of every resident woman member of every church to enlist her in missionary living and giving; the securing of new tithers, the studying of an accredited book on stewardship, holding a clinic, stressing the Co-operative Program and the special offerings for

State, Home and Foreign Missions. The Associational chairman is the key woman to her particular situation.

5. That a 10 per cent increase in tithers be our minimum goal, and that we try to enlist EVERY BAPTIST FAMILY in taking at least one membership in the Hundred Thousand Club, also to increase Centennial Memberships.

6. "BE ALERT" and "VICTORY THROUGH CHRIST" be our stewardship slogans.

VII. Missionary Education of Young People.

1. That fostering and advancing the missionary education of young people be faithfully promoted through studying and fostering as suggested in the South-Wide Year Book.

2. That every missionary society have a third vice-president and young people's committee, and that quarterly conferences for these leaders be held.

3. That we seek the cooperation of the Brotherhood in the promotion of the Royal Ambassador work, urging the Brotherhood to study the work of the Order of Royal Ambassadors and help furnish counselors.

4. That the Literature Chairman of the W. M. S. continually seek to secure subscriptions to the "World Comrades" and "The Window of Y. W. A." through the W. M. S. and the auxiliaries and that subscription week be observed December 7-12, 1942.

5. That \$2,000.00 be taken as a goal for the Young People's gift to the 100,000 Club during 1942 and an offering be taken at the summer quarterly meeting for this purpose.

6. That young people be encouraged to attend the summer camps and houseparties on the following dates:

Northeastern, Eastern and Southeastern Divisions	
Junior R. A.	June 8-11
—Harrison-Chilhowie Academy, Seymour	
Intermediate R. A.	June 11-15
—Harrison-Chilhowie Academy, Seymour	
Junior G. A.	July 13-16
—Carson Newman College, Jefferson City	
Y. W. A.	July 16-19
—Carson Newman College, Jefferson City	
Intermediate G. A.	July 20-23
—Carson Newman College, Jefferson City	

South Central, Central and North Central	
Junior R. A.	June 15-18
—Castle Heights Academy, Lebanon	
Intermediate R. A.	June 18-22
—Castle Heights Academy, Lebanon	
Y. W. A.	July 24-26
—Tennessee College, Murfreesboro	
Junior G. A.	July 27-29
—Tennessee College, Murfreesboro	
Intermediate G. A.	July 29-August 1
—Tennessee College, Murfreesboro	

Southwestern and Northwestern	
Intermediate G. A.	June 30-July 3
—Lac La Joie, Chickasaw Park	
Y. W. A.	July 3-6
—Lac La Joie, Chickasaw Park	
Junior G. A.	July 6-8
—Lac La Joie, Chickasaw Park	
Junior R. A.	July 8-11
—Lac La Joie, Chickasaw Park	
Intermediate R. A.	July 11-14
—Lac La Joie, Chickasaw Park	

VIII. Training School and Margaret Fund.

1. That each association elect a W. M. U. Training School and Margaret Fund chairman. It shall be her responsibility to: (1) Keep the school before the W. M. U. of the association and

interesting the finest young women to become students; (2) To keep the Margaret Fund students in schools in Tennessee in the hearts of the women.

2. That we continue to send fruit cakes at Thanksgiving time to the W. M. U. Training School, and remember the Tennessee girls on special occasions.

3. That we continue to encourage young women to prepare for Christian service who have strong bodies, alert minds, good education, attractive personality, sincere purpose.

4. That the Burney Love Gifts for the Margaret Fund students be sent through the associational W. M. U. treasurer to the State Margaret Fund trustee.

IX. Gifts.

1. That we accept as our apportionment a ten per cent increase in gifts to the Co-operative Program, and \$5,000.00 for our apportionment to the Training School.

2. That our goals for the Seasons of Prayer offerings be: State Missions, \$11,000.00; Home Missions, \$14,500.00; Foreign Missions, \$22,000.00.

3. That we keep in mind our goal of \$100,000 for the Hundred Thousand Club by 1945.

X. Reports.

That each W. M. S. treasurer recognize her great responsibility in compiling the reports of all organizations, in cooperation with the third vice-president (young people's leader), sending three copies to the associational superintendent.

That associational superintendent send to state headquarters a report from each W. M. U., send one to associational young people's leader and keeps one for her own record.

XI. Recognition.

1. That recognition be made of churches where every resident woman member contributes to missions.

2. That a W. M. U. pin be awarded to the A-1 associations.

3. That two banners be awarded associations on the percentage basis for:

- Cooperation in reporting.
- Mission study.
- Growth.
- A-1 organizations.
- Increase in tithers.

The associations shall be divided into two groups, one having above 100 organizations and one with a smaller number.

XII. Standard of Excellence for Associations.

1. An association organized with a superintendent, assistant superintendent, or district superintendents, secretary, young people's leader, mission study chairman, personal service chairman, stewardship chairman and other officers as needed.

2. Four quarterly meetings with an average of one-half of the organizations represented.

3. An adequate expense fund, including expenses for superintendents and young people's leaders.

4. An executive board composed of officers, presidents of societies and counselors or third vice-presidents, meeting quarterly.

5. Three-fourths of the organizations reporting on time quarterly.

6. Directed personal service reported by half of the organizations to associational chairman quarterly and the associational chairman to the state chairman quarterly.

7. Three-fourths of the organizations with a mission study class.

8. The superintendent and the young people's leader reporting on time, quarterly, to the executive secretary and young people's secretary and to the vice-president and divisional young people's leader.

9. Associational W. M. U. meeting its apportionment for the Co-operative Program and the Training School.

10. A net increase of ten per cent in number of organizations during the year.

The Book of Mormon Examined

LET ME REMIND my readers that much has been recorded on this subject, and that it is not easy to decide what to quote and what to omit. The interested reader should consult some or all of these books: "The Truth About Mormonism" by Snowden; "The Story of the Mormons" by Linn, or "The Mormons and Their Bible" by Lamb. There are many reliable books on the subject, but these are easily obtained. In this article I can do no more than introduce the subject.

The Mormons say: "We consider the Bible, Book of Mormon, Book of Doctrines and Covenants, Pearl of Great Price, and Sayings of Joseph the Seer, our guides in doctrines. . . . We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." The first four have been officially adopted by a general conference.

The name of the book. Smith gave in the Times and Seasons his own account of the origin and meaning of the word Mormon. He said: "Before I give a definition of the word, let me say that the Bible, in its widest sense, means good; for the Savior says, according to the Gospel of John, 'I am the Good Shepherd'; and it will not be beyond the common use of terms to say that good is among the most important in use, and, though known by various names in different languages, still its meaning is the same, and is ever in opposition to bad. We say from the Saxon, *good*; the Dane, *god*; the Goth, *goda*; the Germans, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos*; the Hebrew, *tob*; the Egyptian, *mo*. Hence, with the addition of more, or the contraction *mor*, we have the word Mormon, which literally means *more good*."

The word "Mormon," according to the *Century Dictionary*, is from the Greek "Mormon," meaning "big bear," and in zoology is the name of several animals, including a baboon." It is said that when the Mormons learned that the Greek word mormon means "bugbear," they began to look on the name as a term of reproach and ridicule and have ever since objected to it, calling themselves "Saints."

This discussion of the word "mormon" is a fair sample of Smith's ability as a linguist. "Small boats should stay near the shore" is good advice for all to heed.

I have before me a facsimile of the title-page of the first edition of the Book of Mormon. It reads, in part, "The Book of Mormon: an Account written by the Hand of Mormon, Upon Plates Taken From the Plates of Nephi." Then a bit of explanatory matter, but too much to quote. Then these significant words, "By Joseph Smith, Junior, Author and Proprietor." This edition was published in 1830. But this latter statement was changed in subsequent editions to read, "Translated by Joseph Smith, Jun." Why the change? Was the statement untrue? If so, how can we believe other things in the book?

Orson Pratt, an early Mormon apostle says in his book, "Divine Authenticity" of the Book of Mormon. "The witnesses of the Book of Mormon are not only equal in number, but superior in certainty to those which this generation has of Christ's resurrection," and that "this generation have more than one thousand times the amount of evidence to demonstrate and forever establish the divine authority of the Book of Mormon, than they have in favor of the Bible." This certainly belittles the Bible they claim to believe. He further says that "the nature of the message in the Book of Mormon is such that, if true, none can be saved who reject it, and, if false, none can be saved who receive it." This is indeed serious. We will examine this claim further.

Stenhouse, a Mormon elder and missionary for twenty-five years and an authority on Mormonism, says of Pratt's claims: "Of the hundreds of thousands of witnesses to whom God has revealed the truth of the 'Book of Mormon,' Pratt

knows full well that comparatively few have ever read that book, know little or nothing of its contents, and take little interest in it" (*Rocky Mountain Saints*, page 553).

Smith said, in the early days of his claim to have gold plates, that no one, but himself, could look on those plates and live. But when the book was published, like all subsequent editions to this day, it was preceded by the testimony of a group of three witnesses, and one of eight, who said they saw the plates, and that Smith had translated them. The three witnesses say "We also know that they have been translated by the gift and power of God." These men all lived for years after they claimed to have seen the plates. Smith also claimed that his first born child should be the next one to himself to see the plates. The child was born dead. It is clear that he made two statements here that failed to be true, and contradicted other statements he had made. He said no one, but himself could see the plates and live, and then put in the book the signed testimony of eleven men that they had seen the plates. I leave the reader to draw his own conclusions.

The three said: "We know also that they have been translated by the gift and power of God." How did they know? They were all men of little education. At the time these testimonies were given no one could read the hieroglyphs of Egypt. Smith claimed the plates were written in "reformed Egyptian." Linguists even now know of no such Egyptian writings. The specimens he preserved have been proven fraudulent beyond a doubt.

In 1842 an edition appeared bearing on its title page this statement, "Carefully revised by the translator." This is a shockingly astounding statement for he had declared that with his face in his hat the characters appeared, one at a time, and the English equivalent under it, and from behind a curtain he told his scribe what to write. The character remained till the scribe had written its English equivalent correctly. It is a matter of record that the printers had to make many corrections in the manuscript while setting it up. Now Smith produces an edition "Carefully revised by the translator." How could he dare revise what God had authorized should be written, and had approved the copy made by the scribe? How could he "carefully revise" it when, according to his own statement, the angel took the plates from him several years before this date? Corrections have continued till a comparison of the first edition with the latest Salt Lake edition will show more than three thousand changes have been made. And still it abounds in errors.

Smith summarized the contents of the book in "Times and Seasons," a Mormon paper, of March 1, 1842. He said: "The history of America is unfolded from the first settlement by a colony that came from the Tower of Babel at the confusion of languages, to the beginning of the 5th Century of the Christian era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the Tower of Babel. The second race came directly from the city of Jerusalem about 600 years before Christ. They were principally Israelites of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inhabitation of the country. The principle nation of the second race fell in battle toward the close of the fourth century. The remnant are the Indians that now inhabit this country." In Smith's time many held the theory, long ago exploded, that the Indians descended from the ten lost tribes of Israel.

The book tells of a third group, the "people of Zarahelma," the Jews, who came from Jerusalem about eleven years after Lehi, and whose descendants were destroyed by wars or mingled among those of Lehi."

Not one thing has been discovered in the archaeology of America to give the slightest support to those claims. But much has been found that disproves them.

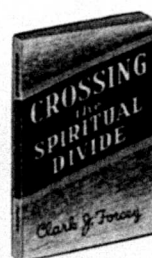
We read of the "Gospel" and of "churches" six hundred years before Christ, and a hundred years before Christ "all those who were true believers in Christ took upon them gladly the name of Christ or Christians as they were called, because of their belief in Christ who should come." He is reputed to have appeared to these people after his death, and to have been transfigured before them and to have delivered addresses like the sermon on the mount. We are told he appeared before a group of 2,500 persons and said, "Arise and come forth unto me that ye may thrust your hands into my side," and they all "did thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did, going forth one by one, until they had all gone forth."

Many chronological errors are found. A sword with a "blade of the most precious steel" is spoken of centuries before steel was known anywhere. Passages from the New Testament are quoted centuries before it was written. The Copernican theory of the solar system is proved fifteen centuries before he was born. "For sure it is the earth that moveth and not the sun"—*Helamon* 12:15. Many short quotations, and whole chapters of the Bible are quoted without credit in the first edition, but are credited properly in Utah editions. It is strange that Smith could translate from Egyptian plates "by the power and gift of God" and get exactly the same words, errors and all of the Authorized Version. The book claims that Jesus was born in Jerusalem. To quote all such errors, without comment, would make a very large volume. Space forbids more.

Such is book Mormons say is inspired of God the same as the Bible; and the basis of their faith. The language of it is so ordinary that it proves God had nothing to do with it. Spaulding's "Manuscript Found" is certainly its basis.

Brigham Young said: "Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is Anti-Christ." From this I dissent whole-heartedly.

Kansas City, Mo.



Crossing the Spiritual Divide

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"Victory All the Way."

This new book consists of eight stimulating messages setting forth the riches of the Christian's inheritance in Christ. "Think not that we are the persons that once we were. We have crossed the great divide." 96 pages, 50c.

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These Secretaries of the Foreign Mission Board Administer Relief Funds Raised

During the last ten years alone, Southern Baptists, through this Board, have—

Sent out 157 missionaries (force now numbers 537);

Spent \$10,500,000 to advance God's Kingdom on earth;

Seen 165,000 baptized by their missionaries.

Back up the Board and help save the world in this crucial hour.

"I am come that ye might have life . . ."

Missions have flourished in times of war: Carey went out during the French Revolution, Judson in 1812. They should today.

The \$300,000 to be raised in April should be sent to your State headquarters or directly to the Baptist Foreign Mission Board, Richmond, Va.

For further information, read all of your State paper or **THE COMMISSION** (order at 50¢ from Box 1595, Richmond—order Relief Issue free NOW).

YOUR GIFTS WILL SAVE LIVES OF YOUNG AND OLD



Each child in this Spanish refugee camp gets one bowl of milk and a chocolate bar daily.



An old Chinese man has gotten his rice (thanks to Southern Baptists) and is on his way home.

WORLD EMERGENCY RELIEF

AMONG THE BRETHREN

Pastor Chas. Ausmus reports that since the New Hopewell church of Knoxville has adopted the Church Home Plan of having BAPTIST AND REFLECTOR go into the homes of the members the offerings have increased more than enough to pay for the paper.

—B&R—

Pastor Kenneth B. Combs and his church at Van Lear, Ky., have been assisted in a recent great revival by Rev. H. Evan McKinley and wife, "The McKinley Musical Messengers" of Morristown, Tenn., which resulted in 39 additions and a great many reconsecrations. The pastor writes in high praise of the visiting helpers.

—B&R—

We beg our friends that in sending in manuscripts or other material to BAPTIST AND REFLECTOR they be sure to put on enough postage. Time and again we receive material which lacks from three to six cents having enough postage and which the paper has to make up. This amounts to a sizeable sum in the course of a year. Please put on enough postage, have the material weighed on postal scales if necessary to be sure.

—B&R—

The address by Dr. W. O. Carver in the March 12 issue of BAPTIST AND REFLECTOR can be ordered in full in pamphlet form from him at 5 cents per copy or for 3 cents each for ten or more copies. We had to reduce the address somewhat on account of our space. Address Dr. Carver at the Southern Baptist Theological Seminary, Louisville, Ky.

—B&R—

Broadway Baptist Church, Fort Worth, Texas, W. Douglas Hudgins, pastor, has worked out a plan for raising building funds supplemental to those already in hand by the purchase of defense bonds and stamps in addition to cash gifts and pledges.

—B&R—

The sympathy of the brotherhood goes out to Mrs. G. W. Bouldin, wife of Pastor G. W. Bouldin of Ashland City, on account of the death of her mother late in February in her 84th year. The body was carried to Winchester for the funeral and burial. God comfort all the bereaved.

—B&R—

Press Representative Walter M. Gilmore informs BAPTIST AND REFLECTOR that the subject

of Dr. Pat M. Neff's address at the Southern Baptist Convention, the last thing on the program for Wednesday morning, May 20, has been changed from "The World Situation and the Baptist Response" to "America and the Present World Situation."

—B&R—

Pastor Lloyd T. Householder and the First Church, Lewisburg, recently had the assistance of R. Kelly White, pastor Belmont Heights Baptist Church, Nashville, in which, despite the bad weather, the attendance was fine and in which there were 12 additions, 9 of them by baptism. Roy Bethune, assistant pastor of Grace Church, Nashville, directed the music. The people were delighted with the visiting workers.

—B&R—

Chris D. Livesay writes concerning possibly the greatest revival in the 151 years' history of Kyles Ford Baptist Church in which the pastor had the assistance of Willis R. Allen preaching the plain Gospel of Grace. Sunday afternoon, March 15, the pastor, G. W. Trent, baptized 16 happy people in the Clinch River, with probably 500 people present.

—B&R—

In a recent revival in which Rossville Tabernacle and Pastor J. B. Tallant of Chattanooga had the assistance of Rev. Geo. M. Trout of Harrodsburg, Ky., there were 25 additions.

—B&R—

Harsh Chapel Baptist Church, Nashville, recently held a Church School of Missions with 64 as the largest attendance, 49 average attendance and 50 taking the examination. Guard Green, Mrs. Elvin Sanford, Mrs. Oscar Farris, Mrs. T. E. Brandbury, Misses Marjorie Dobie and Joyce Bailey and Harold D. Gregory were the teachers. Inspirational speakers were: E. B. Crain, Mrs. Homer L. Grice, H. D. Gregory, Mrs. C. J. Lowe and Mrs. E. P. Alldredge.

—B&R—

Not long since, Pastor E. L. Williams of Woodland Park Baptist Church, Chattanooga, assisted Pastor R. H. Black and the Glenwood Baptist Church, Kingsport, in a revival in which there were 108 professions, more than half of them being baptized.

—B&R—

L. M. Chisholm of Laurel, Miss., father of Mrs. L. B. Golden, wife of the pastor of the First

Church, Greenville, Tenn., died February 26 at his home. He was 82 and had been a deacon for over 45 years. God's grace be upon all the sorrowing.

—B&R—

In the midst of their grief, to which reference has just been made, Bro. and Mrs. Golden received glad news, a cablegram from their boy on March 6 that he was still with the MacArthur forces in the Philippines, flying a P-40 Pursuit Plane. The Lord be with him and with all the boys in the service.

—B&R—

On a recent Sunday the West Monroe Baptist Church, West Monroe, La., where C. E. Autrey, formerly of Union City, is pastor, had 1,053 in Sunday School, two more than the First Church, Shreveport.

—B&R—

Chaplain Floyd H. Chunn, after eight months' active service in the U. S. Army, has been promoted from the rank of First Lieutenant to the rank of Captain. He is stationed with the 2nd Armored Division, Fort Benning, Ga.

—B&R—

After several years in the pastorate in Texas following three years in the Seminary at Fort Worth, the last two years at Canton, Texas, C. H. Parrish, native of Tennessee, has accepted the pastorate of the First Church, Cordova, in our state and has taken up the work. Tennesseans welcome him back home.

—B&R—

A group from the J. R. Graves Society of Union University will have charge of the night service at the Central Baptist Church, Martin, March 29, with Harold Davis, James Irwin and Franklin Paschal speaking on "What Christ Has to Offer to a World in Conflict."

—B&R—

Dedicated to the general theme, "Heaven," and with Prof. A. J. Brandon presiding and Geoffrey Marable leading the singing, with Mrs. Marable at the instrument, the Fifth Sunday Meeting of Concord Association will be held at Powell's Chapel Baptist Church, Sunday, March 29. The following are indicated as having parts on the program: Wayne Dehoney, pastor, Homer Martin, J. W. Goodwin, moderator, L. H. Platt, Mrs. W. G. McHeffey, O. P. Brakefield, Leonard Arbuckle, James Harvey, L. S. Sedberry, H. A. Russell, W. M. Wood, J. O. Oglesby.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR MARCH 15, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: Calvary	202	82	S. St. Elmo	114	54	John Sevier	224	75
First	238	77	Summerfield		93	Lincoln Park	484	191
Alexandria	92	57	White Oak	206	72	Sevier Heights	238	76
Athens, First	372	86	Woodland Park	756	127	Lenoir City: First	356	139
Bella, Midway	75	92	Church Hill: Mcpheeters Bend	139	77	Pleasant Hill	174	93
Bristol, Va. Ave.	154	97	Oak Grove	108	35	Liberty: Salem	49	31
Butler	175	75	Clarksville: First	420		Maryville: First	651	126
Cobbs Creek	84	60	Cleveland: Big Spring	270	113	Memphis: Bellevue	2035	481
Chapel Hill, Smyrna	70	47	First	405	72	Bivd.	639	152
Chattanooga: Avondale		113	Columbia: First	262	29	Central Ave.	639	579
Brainerd	349	112	Cumberland City	18	8	Highland Heights	617	161
Calvary	299		Doeville: Little Doe	84	93	LaBelle	642	212
Central		93	Dyersburg: First	440	115	Prescott Memorial	404	130
Chamberlain Ave.	347	106	Elizabethton: Fairview	139	68	Seventh	468	122
Concord	224	116	First	104	71	Temple	1312	297
Eastdale	245	87	Immanuel	104	71	Union Ave.	960	239
Eastlake	367	96	Little Mt.	84	52	Mt. Juliet: Green Hill	38	17
East Ridge		50	Siam	230	177	Mt. Pleasant: First		71
E. Chattanooga		94	Southside	94		Murfreesboro: First	398	130
Edgewood	166	106	Watuga	218		Walnut Mission		59
Falling Water	89	57	Fountain City: Central	639	127	Westvue	158	158
First		174	Grand Junction	85	43	Nashville: Belmont Heights	612	178
Hixson	130	43	Guys: Gravel Hill	126	126	First	757	341
Hughes Ave.		75	Hampton	86	70	T. I. S.		155
Morris Hill		71	Hermitage: New Hope	90	81	Lockeland	352	162
Oak Grove	186	71	Jackson: West Jackson	656	196	Newport: Second	154	62
Ooltewah	89	32	Jefferson City: First	605	357	Old Hickory: First	511	338
Red Bank	489	156	Kingsport: First	715	123	Union City: First	522	
Ridgedale	445		Knoxville: Broadway	1003	257	Walter Hill: Powell's Chapel	99	53
Rossville Tab.	210	68	Fifth Ave.	895	141	Watertown: First	153	38
St. Elmo		68	First	976				

BAPTIST HOUR

March 29, 1942

(Closing program of 1942 Series)

Speaker: Dr. George W. Truett

Subject: "Our Adequate and Abiding Gospel."

NOTE: By every measure the Baptist Hour is successful. The messages are outstanding, the coverage includes almost all the South, and much of the North, thanks to the 32 co-operating stations which carry the programs without charge. The audience is tremendous, estimated between four and five millions. Tennessee Churches have contributed \$517.50 on her part (\$1,650) of the cost. The single need now to bring this good work to a happy conclusion is for your church to make a good contribution to the \$1,132.50 balance on Tennessee's part. If you will do this next Sunday you can help the Radio Committee pay the final bill of over \$5,000 promptly. Southern Baptists by vote are calling on you. The crowning success of the Baptist Hour depends upon your response.

Ramsey L. Pollard, pastor Broadway Baptist Church, Knoxville, did the preaching in a recent revival in the First Church, Middlesboro, Ky., in which there were 82 additions. L. E. Martin of Hopkinsville led the singing.

—B&R—

BAPTIST AND REFLECTOR was glad to welcome the following visitors last week: W. E. Richardson, Columbia; W. E. Davis, Wartrace; J. C. Owen, Ridgecrest; A. W. Jenkins, Lafayette, and W. P. Davis, Springfield.

—B&R—

State Missionary Ira I. Marks, Plaquemine, La., R. F. D. 2, writes as follows:

"In connection with a mission project in South Louisiana we have just about completed a thirty-bed hospital which is to be used in reaching the thousands of French people who have heard little of real Christianity in South Louisiana. We have the hospital equipped, we have nurses, we have everything necessary for rendering a great service for our Master, with the exception of a Christian doctor who could come and live on the field. We have the full cooperation of the doctors of the near-by town, but since it is sixteen miles from town it is necessary that we have a local doctor."

Attention, Parents, Pastors, and Parish Workers!

Many Baptist young men, also Baptist families, come from all over the United States to work in the General Electric Company and the American Locomotive Company in Schenectady, N. Y. They came before the war, they will come after the war, and they are coming in large numbers during the war. Nearly 40,000 people are now working in the GE and ALCO. It stands to reason that a good per cent of these are Baptists, since the Baptist denomination is the largest free church body in America.

The new pastor and people of the Schenectady First Baptist Church desire to be of the largest possible service to all Baptists coming to their city and they are reorganizing their church programs in order to be able to do that in the most efficient manner. Won't you parents, pastors and parish workers help by sending to Dr. John Newton Garst, 409 Union St., Schenectady, N. Y., the names and addresses if possible, of all Baptists who go from your churches and communities to Schenectady? Please make up your lists NOW and send them without delay and then send supplementary lists any time others go. The pastor will give them personal attention and First Church groups will welcome them and seek to be of service in every possible manner.

Brethren, let's be brotherly in these bewildering days.—John Newton Garst.

Briefs Concerning the Brethren

Called and Accepted

- Paul H. Elmore, Mountainair, N. M.
- Cecil H. Franks, Robberson Avenue Church, Springfield, Mo.
- Ottis Spriggs, Luther, Okla.
- E. B. Campbell, Crowder and Canadian Churches, Pittsburg Association, Va.
- Chas. M. Brewer, First Baptist Church, Trenton, Fla.
- Shadrack Brooks, Manifest, La.
- T. S. Boehm, First Church, Lakeland, Fla.
- J. E. Barnes, First Baptist Church, Jasper, Ala.
- C. H. Parrish, First Church, Cordova, Tenn.

Resigned

- Paul H. Elmore, Lordsburg, N. M.
- Cecil H. Franks, First Baptist Church, West Helena, Ark.
- J. W. Hendley, Covington, Va.
- T. W. Snider, Calvary Church, Columbus, Ga.
- T. S. Boehm, First Church, Sylvania, Ga.
- E. L. K. Tune, Oak Grove Church, Manchester.

Ordained

- Archer Weniger, First Baptist Church, Minneapolis, Minn.
- Delbert Khehl, First Baptist Church, Minneapolis, Minn.
- Roy V. Nelson, First Baptist Church, La Mesa, Calif.
- L. Earle Shipley, First Baptist Church, Ojai, Calif.
- I. A. Idlecoffer, First Church, Herington, Kas.
- N. E. Rogers, Forest Grove Church, Augusta Association, Okla.
- Thos. S. Messer, Fifth Ave., Hattiesburg, Miss.
- Arthur L. Walker, First Church, Jefferson City, Tenn.

Married

- J. W. White, Campbellton, Fla., to Gladys Sinquefield, Ashford, Ala.

Died

- Rev. L. D. Craddock, Lynchburg, Va.
- Rev. W. T. Graves, Baptist Hospital, Jackson, Miss.

Telegrams

Reports from all sections of the South indicate a widespread and growing interest in the World Emergency Relief Offering. The time set for the offering is April 5th and the Sundays following during the month. The goal of \$300,000 has been divided among the states comprising the Convention. The need is immediate and appalling. We sincerely hope every church will take the offering. Send all funds to your state headquarters.—CHARLES E. MADDRY, Foreign Mission Board.

George Braxton Taylor not long since laid down his life's work and went to be with the Lord. In the W. M. U. and in other circles a sense of bereavement is felt; for it was he who more than fifty years ago established the Sunbeam Band movement. Blessings be upon his memory and God's grace be upon all the sorrowing.

WITH THE CHURCHES: Bristol—Va. Ave., Pastor Wright received for baptism 2. Builer—Pastor Gregg received by letter 1. Chattanooga—Brainerd, Pastor Collins received by letter 1; Calvary, Pastor McMahon received by letter 2, for baptism 1; Chamberlain, Pastor McClanahan received by letter 1, for baptism 1; Concord, Pastor Frazier received by letter 1; Red Bank, Pastor Pickler received by letter 1; Ridgedale, Pastor Ivey welcomed by letter 1, for baptism 1, baptized 1; Rossville Tabernacle, Pastor Tallant baptized 6; White Oak, Pastor Horlde received for baptism 1; Woodland Park received by letter 4, for baptism 5. Cleveland—First, Pastor Keel received by letter 1. Columbia—First, Pastor Richardson received by letter 1. Elizabethton—First, Pastor Starke received for baptism 1. Johnson City—Unaka Ave., Pastor Bowers received for baptism 2, baptized 3. Kingsport—First, Pastor Cobb received for baptism 5, by letter 2. Knoxville—Broadway, Pastor Pollard received by letter 2, for baptism 2; Fifth Ave., Pastor Wood received 2 additions; John Sevier, Pastor Cross received by letter 6, for baptism 5. Memphis—Bellevue, Pastor Lee welcomed by letter 14, for baptism 6, baptized 5; Boulevard, Pastor Arbuckle received for baptism 1, by letter 5; LaBelle, Pastor Renick received by letter 6, for baptism 2; Seventh, Pastor Highfill received by letter 2, baptized 2; Temple, Pastor Boston received by letter 4, for baptism 5; Union Ave., Pastor Hughes received for baptism 1. Nashville—Belmont Heights, Pastor White received by letter 1, for baptism 1; Lockeland, Pastor Gilliam received for baptism 3. Old Hickory—First, Pastor Kirkland received by letter 3, for baptism 1. Walter Hill—Powell's Chapel, Pastor Dehoney received by letter 2.

Don't Neglect Slipping

FALSE TEETH

Do false teeth drop, slip or wobble when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No rummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.

WHAT BETTER GIFT For Easter?



Designed as the perfect gift, Bible No. 100 truly contains "infinite riches in a little room." It is in the King James Version, and is bound in genuine leather, with overlapping covers and round corners. It contains a family register, 32 full page illustrations, many in full color, over 60,000 center column references, 72 pages of Bible study helps, 5,000 questions and answers, indexed atlas and 18 colored maps. Self-pronouncing type. It is only 5x7 1/4 inches, and comes packed in a gift box \$2.85
No. 101, same as No. 100, plus concordance \$3.10

Baptist Book Store

127 Ninth Ave., N.
Nashville, Tenn.

Three and Three and Three and Three!

THREE FACTS

1. Not all Sunday School pupils read the quarterlies. But the church provides the quarterlies anyway, and the most of them are profitably read.
2. Not all church members will read BAPTIST AND REFLECTOR, but the most of them will. This is a fine reason for seeing that they get it.
3. The reading of the paper means a better informed membership. Hence, pastors and churches should *work diligently to get the paper into the homes of the members.*

THREE PROOFS

Three proofs, among others, show that BAPTIST AND REFLECTOR is widely read.

1. Testimonies to the good received from it which have come from numerous and widespread sources.
2. The continued use of its columns by denominational leaders and agencies and advertisers shows that the paper *produces results.*
3. The protests received when the paper publishes something not liked or not believed. Yes, the paper is read!

THREE WAYS

There are three major subscription plans whereby our people can have BAPTIST AND REFLECTOR come into their homes with its ministry of information and inspiration. The prices apply to both new and renewal subscriptions, and under each plan the papers are mailed out from Nashville to the subscribers personally.

1. **INDIVIDUAL SUBSCRIPTIONS:** Each \$2.00 a year, payable in advance.
2. **CLUB SUBSCRIPTIONS:** Ten or more names sent in in one group \$1.50 a year each, payable in advance. Fewer than ten names in a group with remittance of only \$1.50 for each can be listed for only nine months.
3. **CHURCH HOME PLAN SUBSCRIPTIONS:** When 50 per cent or more of the resident homes in a church receive the paper and it is paid for through the church treasurer, the rate is 10 cents a month per subscription—the lowest rate offered by the paper. It is better for ALL the resident homes to receive the paper, as the benefits are then more widely distributed.

Under the CHURCH HOME PLAN the papers can be paid for in either of two ways:

- A. The CHURCH can pay for them out of its budget funds.
- B. The SUBSCRIBERS can pay for them by putting 10 cents a month into the church treasury, which the treasurer remits monthly to the paper. In this case, free envelopes will be furnished for the use of the subscribers upon request to the paper. These are for putting subscriber funds into the church treasury, not for transmitting the funds to BAPTIST AND REFLECTOR. Of course, the entire amount of a subscription can be paid in full in advance, if desired.

Last State Convention year 45 churches used the CHURCH HOME PLAN. At the present time 122 are using it. "There's a reason"; find out about it! Read the list elsewhere in this issue. What about YOUR church coming on the list?

THREE THEREFORES

1. THEREFORE, write for fuller information on any point, if desired!
2. THEREFORE, subscribe for your state paper and begin getting its benefits!
3. THEREFORE, by all means act quickly. Today is the best time!

BAPTIST AND REFLECTOR

149 Sixth Avenue, North

Nashville, Tennessee