

# Baptist and Reflector

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"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

JOURNAL

SEE BAPTIST CONVENTION

VOLUME 108

THURSDAY, APRIL 23, 1942

NUMBER 17

## Sound Doctrine

By SAM W. SCANTLAN, Pastor,  
Capitol Hill Baptist Church, Oklahoma City, Oklahoma.

NOW IS THE TIME to stay with the fundamental teachings of the Scriptures. It is also a time when one can be led astray by strange doctrines. Paul exhorts us that we be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error.

Every pastor must make up his mind whether he is going to keep right on preaching the Bible or play to the balcony with a lot of popular subjects which catch the eye and tickle the fancies of many people.

For example, in Isaiah 3:18 there is a reference to the taking away of tires. What a sermon one might build on the present tire situation! But when this Scripture is rightfully interpreted and compared with Ezekiel 24:23 it is plainly seen that the reference is to some sort of dress for the head. It is a temptation though to preach on "Prophecy foretells the taking away of tires," and twist the meaning to fit our plight of today.

Hitler makes a popular subject for preaching; Mussolini and Stalin are subjects to send one off at a tangent. But the true preacher of the Gospel will continue to preach Christ and Him crucified; warn people of the coming judgment and tell them that they may be summoned up before God at any moment. He will warn all men to prepare to meet God.

The business of the church and the preacher is religion. Some thirty religious denominations recently met in Ohio and drafted thirteen points for world peace. Not one of the points mentions personal religion of the individual,—they deal with such subjects as: "World Government," "International

Police," "International Banks," etc. Personally, I think the business of the church is not to police the world, but to proclaim the Gospel of the risen Lord to a lost and dying world.

A story is often told about a little girl who accompanied her father to the office. She gave a good deal of trouble. The busy father took a map of the world and cut it into several pieces and told her to put it together again. In a short while she was back with the announcement that she had the world back together. The father marveled that she had done it so quickly. She said, "Daddy, I found that there was a man's picture on the other side of the paper and when I got the man right, I had the world right." The application is obvious.

Now is the time to take stock of Paul's words, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Sound doctrine is needed today as never before,—the kind of doctrine that makes a man see his own condition in the light of the coming resurrection and judgment day. Christ's forerunner came proclaiming with earnestness, "Repent ye, repent ye, for the Kingdom of Heaven is at hand." He lost his head for preaching sound doctrine and we need preachers and laymen today who are willing to sacrifice their lives, if necessary, in the giving to the world a real Gospel message.—*Baptist Messenger.*

# Baptist and Reflector

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Rich Printing Co., Nashville, Tenn.

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

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

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

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

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

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

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

## EDITORIAL

### Needed More Humility and Less Dignity

IN MANY QUARTERS it is quite the fashion to conceive of God's concern for and dealings with man as a tribute to "man's dignity and worth."

The incarnation of Christ in human form is considered to reveal the "dignity of man." This concept overlooks the fact that, although Jesus was personally sinless, He was "made in the likeness of sinful flesh." Sin does not "dignify man"!

Jesus' death on the cross is interpreted as a tribute to "man's dignity and worth." But there He "bore our sins." He did not compliment our dignity!

Scripture declares that, as tested by the standard of God, man is "a worm" and that "the nations (are) as a drop of a bucket" and that "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." There is not much "dignity" in that!

The truth is that the only dignity or worth that any man has in God's sight is imparted and imputed. In regeneration one is made a "partaker of the divine nature" and in justification the righteousness of Christ is imputed to him. But this is not a matter of *dignifying man*, but of *magnifying God's love and grace*!

Jesus said that for one to enter the Kingdom he must "be converted and become as little children" in simplicity and humility. And He also taught that one must come to the attitude of the publican, who prayed, "God be merciful to me a sinner." What a surrender of dignity! No man can ever "pat himself on the back" because of God's dealings with him. All the glory goes to the love and grace and mercy of God. One cannot enter heaven in the spirit of self-praise. One cannot go there with his prideful head in the air.

Riding on a train in another state recently, we engaged in religious conversation with two ladies. At one point one of them said people needed something to "make them see how little they are." She might have added that correspondingly people need to see how great God is. In fact, if one really sees the greatness of God, he'll see the littleness of self! All these tributes to the "dignity" of unregenerate human nature are based fundamentally on a reduced concept of God.

"To make them see how little they are!" More humility and less prideful dignity is needed! "He that humbleth himself shall be exalted." "Blessed are the meek, for they shall inherit the earth."

### "Prayer Has No Influence On The Divinity"

IN THE COLUMNS of an exchange (*The Gospel Witness*, Toronto) is a letter concerning a radio broadcast presenting an intimate conversation between two characters, one a minister, in which the minister said:

"Prayers have no influence on the Divinity. . . . The answer to prayer is in ourselves and only ourselves."

Admitting the noble influence of prayer upon the one who prays, the letter says:

"But to say that 'prayers have no influence on the Divinity', that prayer is never answered outside ourselves, is to deny the specific declarations of both the Old and the New Testaments, to contradict Christ Himself, and to overlook the Christian experience of the ages."

Then, irony of ironies, it was pointed out that the broadcast closed with a passage of scripture which contradicted the remarks about the ineffectiveness of prayer:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" II Chron. 7:14.

*There is a double influence in prayer; it influences the one who prays and it influences God!*

### Irony In Wetness

IN A RECENT bulletin of the First Church, Trenton, Pastor C. O.

Simpson indulges in the following irony at the expense of the "wets" and the "wet dries" (forgive the contradiction!):

It is a marvelous revelation to pass along the highway near Waverly, Tenn., and see the whiskey bottles scattered on both sides of the road, thrown from passing cars.

Waverly has "legal" liquor. The wet politicians told us that "legal" liquor would reduce drinking; that if people could obtain liquor legally, they wouldn't drink so much. So, all those empty bottles are the proof of their argument(?). Of course, those bottles never had "legal" whiskey in them(?). They are just the bottles that were used to contain "bootleg" liquor under prohibition and since "legal" liquor came and the people quit drinking(?) and had no more use for the bottles, they just carried them out in their cars and threw them on the roadside near where "legal" liquor is sold.

Now, that is about what the wets would tell you and it would be just about as truthful as any other arguments they have made.

Not only in the area here designated but in other places as well, one sees numerous empty whiskey bottles. From our own observation, we are prepared to say that one sees far more of these than under prohibition. What is the explanation? Just one thing—*repeal!*

### They Felt The Need For God

NOT LONG SINCE *Life Magazine* carried an absorbingly interesting article by Harold F. Dixon, Aviation Chief Machinist Mate, U. S. N. It was an account of how he and two other young men had to make a forced landing in their plane into the sea, barely managing to escape in an inflated rubber raft and without being able to carry with them any supplies of food or water. For 34 days they drifted until finally they landed exhausted on a friendly island.

Mr. Dixon tells, among other things, of how they were tortured by hunger and thirst and well nigh gave up all hope of rescue. Then he said: "Now, in the midst of our great trial and tribulation, we all felt our need for God." And out upon the restless, tossing sea, these three young men had a prayer meeting, the first of regular similar meetings. Then food and water came to them to hold body and soul together until they were saved.

It may be that God is permitting this old world to be tossed on life's sea until in sheer desperation and in great trial and tribulation people realize their need for God and turn to Him in utter dependence. Sometimes people will not learn this in any other way. When the people in America and elsewhere come to the conclusion to which these noble young men out upon the sea came, a new day will dawn. And not till then!

Significant is it when people can look back and say: "In the midst of our great trial and tribulation, we all felt our need for God!" Many a turning point in history dates to such a realization!



## How Many Would Vote "Aye"?

IN ITS MAJOR expressions, the so-called "Federal Council of the Churches of Christ in America" is the chief organized exponent of religious rationalism versus the position which accepts the Bible as the divinely and uniquely inspired, inerrant and authoritative Word of God. In addition there are many lesser exponents. By scholastic analysis and criticism, or by outright attack, or by subtle suggestion and by formulated program, these exponents undermine the historic Christian faith and substitute for it the concepts and programs of mere human wisdom dressed in a religious guise.

Under the direct or indirect influence of such rationalists, blighting modernism is infiltrating into the South. Even some Baptist preachers are more or less falling in with its views and techniques. The evidence is seen in their utterances, in their contention for modernistic concepts and techniques, in their sneer at "traditional theology" and in their spirited defense of modernism when it is attacked. If the proposition of the fundamental concepts and procedure of modernism versus the historic revealed faith were put to a vote, how many Baptist preachers would vote "aye" for the former? We do not know. But, thank God, many, many of them would not!

It would seem that the time has come when preachers and teachers should be more fully tested to see whether they really believe and set forth the Word of God as against rationalism or not. If any are shown not so to believe, Bible-believing Baptists ought resolutely to refuse to employ them in their schools and churches. Southern Baptists do not need men who have the voice of Jacob, but the hands of Esau.

## Doing Something About It

A COMMON SAYING of "social gospel" exponents of the modernist dye is that they "not only see the evils of society, but believe in doing something about it." But those who accept the unique inspiration, inerrancy and authority of the Word of God make the same claim.

Jesus and His apostles saw social evils and did something about it. Yet they did not do it at the expense of revealed truth. They did not, in the name of the Gospel and under the guise of social uplift, employ worldly-wise programs and techniques. They believed that "the weapons of our warfare are not carnal" and acted upon it. They accomplished results which must ever remain the despair of the rationalists. Yet they remained on the clear-cut Biblical basis. The legitimate social application of the Gospel does not require the implements of rationalism to make it effective.

In the recent Delaware, Ohio, conference on post-war world reconstruction, there was barely more, if any more, than a hint at personal regeneration, which is basic to all genuine social results! Mass techniques, political maneuvers, economic factors, organizational pressures and so on were proposed. So far as we have read, not a word was uttered about the atoning cross and salvation by grace without conditional works! Post-war-world reconstruction!

We have long wished that a thorough investigation could be made between modernists and old-fashioned Bible believers as to the genuine social fruitage of the two. We believe that it would redound distinctly to the credit of the latter group. The former do more about social evils *academically*, but when it comes to bringing in *actual, genuine, permanent social results*, it is believed that would be found to be another matter.

## Sin

Sin as a caterpillar is bad enough, but sin as a butterfly is a thousand times worse. On every wing there is a picture as varied as the rainbow. There is a power in sin to make itself attractive. Sin beautifies itself by assuming and wearing the wings of wit, the wings of fashion, the wings of art, the wings of attractive and pleasing names.—DAVID GREGG, *First Baptist Advocate*.

## The Foundation of Christianity

HISTORIC CHRISTIANITY has through the centuries accepted and taught, among other things, the following: The divine and unique inspiration, inerrancy and authority of the scriptures; the fall and depravity; the virgin birth of Christ; the absolute deity of Christ; the substitutionary and atoning death of Christ on the cross; the bodily resurrection and the ascension of the Savior and His coming again in power and glory; salvation by grace through and regeneration by the Spirit; and the future bodily resurrection of the just and the unjust, the former to go into everlasting bliss and the latter into everlasting damnation.

That the Bible, in its obvious meaning, teaches these things is undeniable. To make it appear otherwise, the Bible must be rejected or watered down or explained away. These and related doctrines are clearly taught in the scriptures and historic Christianity and the scriptures stand or fall together. Therefore, such doctrines are basic in and basic to real Christianity. Take them away and what remains is only an imitation.

If in his heart a man rejects these doctrines as obviously taught in the Word of God, how can he justifiably claim that he is a Christian and that his system of religious teaching and practice is Christian? That cannot be genuinely Christian which rejects the very revealed basis of Christianity. Therefore, Bible-believing Christians are not to be condemned for declining to class Bible-whittling religionists as real Christians and for declining to fall in line with their Bible-bellitting program. "What communion hath light with darkness?"

## Three Churches and Three Services

SUNDAY, April 12, the editor was with Pastor C. A. Wingo of Dyer and his churches. At the morning hour we were at Dyer, in the afternoon at New Hope near Dyer and at night at New Salem at Laneview. At each place the hearing given as we tried to preach the Word was greatly appreciated. For dinner it was our pleasure to be in the home of Mr. and Mrs. Jesse Barr of Dyer. Mr. and Mrs. W. H. Keathley of Dyer carried the pastor and the editor out to New Hope and helped in the service. When the proposition of the Church Home Plan of subscriptions to the paper was presented to the little church, Bro. Keathley offered to reimburse any subscribers a year from that time, if they felt they had not been paid by subscribing. It looks like each of the three churches will adopt the Church Home Plan. Bro. Wingo is one of the increasing number of pastors who boost the state paper among their members. Our fellowship with him and Mrs. Wingo and their little boy in their home and through the day is pleasantly remembered. For supper the four of us enjoyed the hospitality of Mr. and Mrs. Paul Kinsey at Laneview. For the courtesies of the pastor and Mrs. Wingo and their people we express our thanks. At each church marks of faithful and constructive leadership were evident. It refreshed our own spirit to be there.

## The Disliked Man

The big man, who had just been introduced to one of his host's guests, stood staring blankly at him for some time.

"You know, sir," he said, after a while, "you look like a man I've seen somewhere before. Your face seems very familiar; you must have a double. Strangely enough, I remember I formed a strong dislike for the man who looked like you, but I don't remember having met him socially."

The other guest smiled.

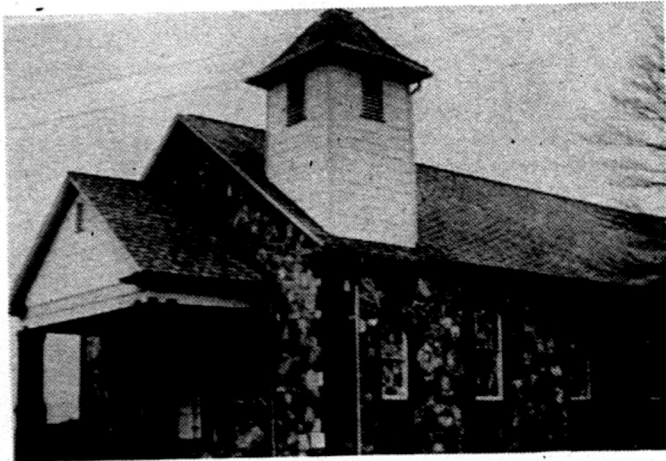
"Yes, I think I'm the man you mean," he replied. "I passed around the plate for two years at the church you attended."—*First Baptist Advance*.

## Valley Grove Baptist Church

**D**EAR DR. TAYLOR: Hope you are well and happy, as the spring-time with its invading fever comes on. I hope that I shall survive the tide.

We are about to get into the new church building completely. Our expectations are to be in within the next two weeks.

The church is some fifty years old. The building which will be vacated soon was built in 1896. The new stone building was started in 1940 under the leadership of the Rev. Raymond DeArmond, at which time the plans were drawn and the basement dug. Bro. DeArmond resigned that fall and entered the Southern Baptist Theological Seminary at Louisville, Ky. The church then called Rev. Luther Rule as supply pastor. Bro. Rule is a fine young preacher; native of the community. Under his leadership the church made great and rapid progress. Bro. Rule resigned about the first of 1941 to become pastor of the Prospect Baptist Church.



*Valley Grove Baptist Church, Neubert, Tenn.*

The church has continued to go forward in a great way with the cooperation of the church members and its efficient and faithful committees—Building Committee: composed of Brethren Ottis Webb, Chairman, George Holt, James Wittenbarger; Finance Committee: Mark Johnson, Chairman, Dot Clabo, Perman Maples, Ernest Kinder and the Rev. Roscoe Rule, deceased now.

The building, which would have cost by contract about \$21,000, has cost, complete with \$1,200 worth of pews, \$10,000 cash, plus months of free labor given by the committees and other members of the church and many friends of the church from the community and other congregations.

At present with cash on hand to finish the building the church only owes a total of about \$1,500, which the church hopes to have paid in full before January 1, 1943.

From April 1, 1941 to April 1, 1942, there have been fifty-one souls saved and fifty additions to the church. We have had one revival meeting during the year with the pastor doing the preaching and the Rev. Carl W. Hunter of Jefferson City directing the music. At present the church has 454 members on roll.

The Sunday School, with Bro. George Holt as superintendent, averages around two hundred in attendance. The Baptist Training Union averages around one hundred in attendance.

Please pray for us that the Holy Spirit of God may lead us on to greater service in His kingdom.

We shall never forget your visit with us and shall look forward to a return visit at your earliest convenience.

Our people are greatly appreciative of you and the BAPTIST AND REFLECTOR.

Thanking you sincerely for your great kindness, I am,

Most sincerely yours,

ORAN O. BISHOP, Pastor,  
Valley Grove Baptist Church,  
Neubert, Tennessee.

## IN GOOD FAITH The Source of American Ideals

By WILLIAM C. KERNAN

**T**HINK OF THE MEN and women who first came to America and the Book which they brought with them.

Here was a people coming to a new and unknown land, knowing little of the hardships which faced them and which would send many of their number to an early grave, but knowing much about the desire for liberty of conscience.

Poor in the world's goods, as they were, they yet possessed a great treasure from which both they and their children would bring forth such riches of the soul as to build a singularly precious society. We call the society American democracy, and the treasure which built it the Holy Bible.

The Bible was no dead Book to them. It was a living reality and it had the message for their times—as indeed it has for ours, too. They valued it so highly that they learned Hebrew in order better to understand its meaning. By 1750 Hebrew was studied at Harvard where such future leaders of American thought as Ezra Stiles and Cotton Mather pondered long and lovingly over the ideals set forth in the Holy Scriptures. One day they were going to proclaim them as the inspiration of the gradually forming American nation.

The legal codes which our fathers adopted to govern their early communities were profoundly influenced by what the Bible said about human relations. The Mayflower Compact of 1620 was based almost literally on the Old Testament. The New Haven Code of 1639 drew at least half of its provisions from the same source.

Thus the pattern for American life was formed. Justice, fair-dealing, love of one's neighbor, liberty of conscience, equal rights—these were the ideals which our fathers held before them.

Later they were to be translated in terms of the Declaration of Independence and the Constitution. And when the Liberty Bell was rung, inscribed on it were the words of Leviticus, "Proclaim liberty throughout the land, unto all the inhabitants thereof." It was the message of the Bible to America, and to all the world. The living Book for every generation! The living Book for this age, when spiritual regeneration is our greatest need, hatred and injustice two of our greatest enemies.

### The Thoughts of The Day

By MARVIN PUGH

While through Christ, the Lord, we can endure.

What can I write to fit this Soul of mine,

As I linger and wait the light to shine?

Deep in my heart is a tiny spark,

That shines out yonder in the dark.

Oh, the hours that come, the hours that go;

Of Christ, the only Son, I long to show

To those out yonder who are wond'ring each day,

After the world and the wicked way.

Pleasures of life after Satan have trod,

Paying no attention to the home of God.

There is something for us all to do,

To study the Word and carry it through.

To those out yonder that are lost in sin,

That's damning the Souls and hearts of men.

Old Satan I know is fast at work,

Watching his program—never known to shirk;

Trying to destroy all the good and pure,

While through Christ, the Lord, we can endure.

Through the only Son there shines the light,

So we may rest throughout the night.

In the morning as the day breaks new,

There is the Light shining for me and you,

To carry us through the days that come,

To live with Christ, the only Son.

(Mr. Pugh is a soldier and wrote this from Ft. Jackson, S. C.—EDITOR.)



## Baptists Should Be Ready After The War

By H. H. HARGROVE

Columbus Avenue Baptist Church, Waco, Texas.

**W**ORLD DEVELOPMENTS during the last twelve months period have strengthened the probability that post-war conditions, prophesied in a previous article, will prevail. In brief these were set forth as follows: First, after the war tragic poverty and suffering will prevail. The present conflict is so far reaching in its destructive force that not only homes, churches, mission property, etc., are being obliterated but resources for rehabilitation are being wiped out. Second, after the war unparalleled opportunities for preaching the gospel to the whole world will be presented to Baptists. If the democracies win the war, as we believe they will, it seems almost a foregone conclusion that religious freedom will be a tenet of world-wide relationships and the doors of all nations will open to the preaching of the gospel. People, long oppressed, will be hungry to hear a gospel of freedom. Nations which have hindered or prohibited the preaching of the gospel in the past will swing their doors wide for the entrance of missionaries after the war. A third condition which will prevail after the war will be a financial depression. Business men seem universally agreed that a slump is inevitable after war-industry has ceased.

Now what does this mean to Southern Baptists? First it means that they cannot escape the necessity of rehabilitating destroyed mission work and answering the calls of human need after the war. Second, if they are ready to take advantage of the mission opportunities which will be presented after the war, they can then make more progress in ten years in the spread of the gospel than they have made in the last hundred years. The religious group which is ready in that day to project a mission program in the world can lay a foundation which will make them a world force in a generation. Baptists ought to be that people! Third it means that Baptists cannot meet the need after the war or take advantage of the opportunities, unless they gather funds to finance a program before the post-war depression clamps the lid of poverty on the people.

What should Baptists do in the face of these facts? There seems only one answer! They should first resolve to accept the challenges and grasp the opportunities which will be theirs after the war. They dare not ignore them. Then they should set themselves to the task of gathering the funds during the war necessary for a world-wide program after the war. Call it what you will—"World Emergency Fund," "World Need Fund," "Human Redemption Fund"—this fund should be gotten together during the war. In spite of difficulties it should be raised!

Let us not think that such an effort would meet only difficulties. There are some advantages it would enjoy. First, is the fact that the people in general will have more money from now to the end of the war than they have had for a long time and, perhaps, more than they will ever have again. Second, the spirit of giving is being emphasized and practiced more than usual. Deductions for gifts on incomes subject to income tax stimulates this spirit. Third, many people who buy defense bonds to help the government could be led to donate them to this fund and thus help both causes.

The value of the Hundred Thousand Club effort to get out of debt is recognized in this connection. But this is not enough. If we are out of debt at war's end and have no money ready for a world program the only way we could grasp the opportunity before us would be to go in debt again. Let us conserve all of the Hundred Thousand Club effort to pay the debts made after the last war but let us have another appeal to keep from making more debts after this war, either in conjunction with the Hundred Thousand Club movement or separate from it.

This article is written to suggest that Southern Baptists should launch an effort at the San Antonio Convention to prepare for this challenge. A Committee should be appointed at the beginning of the Convention to study the matter and report back at an appointed time. Every session of the Convention should pray for that committee and for God's leadership in the matter. In the meantime let everyone who loves this lost bewildered race and Jesus Christ, its only hope, pray for God to lay his will on the hearts of his people.

## Paying Tithes

By E. A. COX, Elizabethton, Tenn.

**I**T IS OUR PURPOSE in this little article to approach the subject of tithing from a different angle than that usually used in discussing the question. All agree that tithing is taught in the Old Testament as a duty that rested upon the Jews. But many stop there. They find no obligation in the Word that makes tithing a Christian duty. As tithing might relate to Christian duty, they find it only as an inference or as a deduction. This was the position formerly taken by this scribe. It is to this class of "doubters" that I address the following line of argument.

The first account of paying tithes is found in Gen. 14:18-20 and reads as follows: "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the Most High God, and he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: And blessed be the Most High God, which hath delivered thine enemies into thine hand. And he gave him tithes of all." The writer of Hebrews (Heb. 7:1-10) discusses this very thing in the life of Abraham, and his paying of tithes to Melchizedek is referred to as an outstanding incident in the life of the patriarch. (See Heb. 7:2, 4 and 6.) In the foregoing scriptures we have Melchizedek, the greatest of all the Old Testament types of Christ, receiving tithes. Melchizedek received tithes because of his station as the king of Salem and Priest of the Most High God, possessor of heaven and earth. In paying tithes, Abraham who is the heir of the world (Rom. 4:13), recognized the ownership and sovereignty of the Most High God over all the earth. "The earth is the Lord's." Does it not follow that He, Who is the great antitype of Melchizedek, would also receive tithes? From whom would He receive them? Would it not be from those who are the seed of Abraham and the heirs with him of the same promises? Are not we who walk in the faith of Abraham heirs of the world? Should not we recognize the Most High God as the possessor of Heaven and earth by paying Him tithes?

The question might be raised as to who are the children of Abraham. The Scriptures teach that Abraham was both a natural and a spiritual seed. All will agree that the Jews are the natural children of Abraham; but they are not the real seed, and the posterity which God counts from him. Rom. 9:6-8, reads, "For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." This great truth is further set forth in Gal. 3:7, "Know ye therefore that they which are of faith, the same are the children of Abraham." And v. 29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This writer rejoices in the fact that he is one of the seed of Abraham through faith in Jesus Christ. But God forbid that he should rejoice in the privileges that are his as a worshiper of the Most High God, possessor of Heaven and earth, while he would shirk the duties and obligations that rest upon him as the servant of such a God.

There is one more thing that we have to say in clinching this argument. In the eighth chapter of John, Jesus says to those Jews who were the natural seed of Abraham (v. 39): "If ye were Abraham's children, ye would do the works of Abraham." Jesus here did not intend to deny that those folks to whom He was speaking, were the natural seed of the patriarch. He was laying the emphasis upon the higher fact of Abraham's spiritual seed. "Ye would do the works of Abraham." In one of the high points of Abraham's spiritual exercises, he paid tithes. It was a great day when Abraham bowed his knees before Melchizedek, king and priest of the Most High God, and then out of his treasures paid tithes to that holy man. It will be a great day for you when you shall bow before Our Great King-Priest and receive his blessings, and to Him pay your tithes. "If ye were Abraham's children, ye would do the works of Abraham." Dear reader, are you one of Abraham's children? Do you do his works?



## WE SHALL BUILD ON!

By GEORGE W. SADLER, Secretary,  
For Africa, Europe and the Near East.

### "WE SHALL BUILD ON!"

"On through the cynic's scorning,  
On through the coward's warning,  
On through the cheat's suborning,  
We shall build on!"

"Firm on the Rock of Ages,  
City of saints and sages,  
Laugh while the tempest rages,  
We shall build on!"

IT WOULD BE DIFFICULT to find a happier expression of the attitude of the Foreign Mission Board than the above lines which the late Studdart Kennedy has given us.

### AT THE BASE

Since his return from Honolulu, Dr. Charles E. Maddy has spent much time making preparation for launching the Emergency Campaign. In addition to his regular duties, this has involved days and nights of traveling, long periods of planning and many hours of writing special articles.

The Secretary for the Orient, Dr. M. T. Rankin, has been a prisoner of war in Hongkong since December, 1941. He has been circumscribed but we are confident that he has been praying and planning in connection with the China of the future. In a recent cablegram Dr. Robert E. Beddoes says: "Rankin appeals South support enlarged program West China."

The Secretary for Latin America, Dr. Everett Gill, Jr., has, since coming to Richmond at the beginning of the year, devoted most of his time to acquainting himself with the personnel of our missionary force in Latin America and studying the possibilities of expansion in that region. Dr. Gill will fly from Miami on April 10, beginning an itinerary of the countries of South America that will require about five and a half months.

Speaking in many parts of the South, directing the deputation work of the Board, establishing and maintaining contact with the State Department, giving attention to correspondence, are some of the activities that have occupied the time of the Secretary for Africa, Europe and the Near East.

Mr. E. P. Buxton, the treasurer, and his faithful helpers have carried on effectively despite the added burdens that have come in connection with frozen funds, closed treasuries, divided families and special offerings.

Miss Nan F. Weeks, Miss Mary M. Hunter, Miss Lucy E. Smith, Miss Gene Newton and their associates have been "building on" in their creative, editorial and promotional work.

### AMONG THE CONSTITUENCY

Seminary and college presidents, State and W. M. U. secretaries, editors of denominational papers, pastors, professors, members of the laity—all seem to recognize that they are parts of this building program.

In all the institutions we have visited recently we have found scores of the most gifted of youth asking that they be privileged to participate in the program of building a better world.

A college president and the members of his faculty are talking in terms of inspiring, training and sending forth from their institution one hundred young persons who will accept the responsibility of becoming builders in the blighted areas of the earth when the fires of war shall have died down.

The women have shown their determination to build on the Rock of Ages by contributing through their Lottie Moon offering about \$445,000.00.

These others—men and women, boys and girls—have gone so far in recognizing their responsibility that during the month of March of this year, they gave \$15,000.00 more through the Co-operative Program to Foreign Missions than they gave during the corresponding period of 1941. This does not take into account the thousands of dollars that were designated for relief and other worthy objects.

### AT THE OUTPOSTS

One of the most faithful of our Board's missionaries wrote some time ago: "I would like to run away; but I can't. I am a prisoner of Jesus Christ; held by His sacrifice, by His love, by His grace, by His tender compassion and by His immutable call to service."

Another wrote: "Our opportunities for work are marvelous. How we wish that many of our folks could have gone into Free China, but the Lord may have work for them where they are, and they may have special blessings of which we cannot know."

Still another declared: "But over against the inconveniences of the war there stands the glorious opportunity of preaching the gospel—an opportunity that is so abundant here. For five months we have continued, day by day, our evangelistic meetings. We are now preaching twice daily. The people still come eagerly to hear, and the responses are most glorious."

Yet another said: "It is a glorious privilege to be here. The opportunities are great."

Even from military-mad Tokyo, Maxfield Garrett cabled: "Happy—profitably interned."

From impoverished Spain, Pastor Samuel Vila wrote on February 7 to say, among other things: "God is blessing us in the meantime in home services and personal work for the stimulation of Christian piety. I think you will be interested to see the cards that our Christian youth printed a few weeks ago to promote Bible and religious reading among themselves. We had never seen our youth so enthusiastic for deepening their own spiritual life and to win others for Christ. At the New Year's midnight service in my own home I had the joy to see five people give their hearts to Jesus Christ. Others are being saved, one by one."

### LEST WE FORGET

Dr. M. S. Bates, formerly a faculty member of the University of Nanking, now consultant of the International Missionary Council, wrote recently: "Funds can currently be sent to Free China without difficulty, and the medical materials on hand or on the roads from upper Burma will cover many needs until the projected new highways and air transport from India, or the hoped-for reopening of the lost routes, remedy the most urgent shortages in those items which must be imported."

Speaking to the Christian students of the University of Cincinnati recently, Mr. Roland Elliott told of the desperate need of food in France. He is quoted as having said: "A ten cent hamburger has as much bread as the French get in a day, more meat than they get in a week, and more butter than many get in a year."

In a later article we shall tell what our Board has done to meet the needs of the peoples of China and Europe.

**WE SHALL BUILD ON!**



# A Digest of Religious Thought

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

## World Cannot Gain Peace or Justice If It Continues To Ignore God

*Our Sunday Visitor*

cannot recover from this deluge as long as it ignores God and His laws. This is what brought on World War II. It will be Christ or chaos after the armistice. The world will have prosperity or revolution after Germany, Japan, and Italy are defeated. These are alternatives about which we all may well worry. We sincerely hope the Churches of America will soon unite and state courageously that the world must turn over a new leaf in order to bring peace. Not only must the United States lead this return to God; but we who are enjoying security and comforts should lead in such a spiritual awakening." The first President of the United States, George Washington, set an example to all Presidents when he wrote in 1794: "Let us unite in imploring the Supreme Ruler of Nations to spread His holy protection over these United States; to turn the machinations of the wicked, to the confirming of our Constitution; to enable us at all times to root out internal sedition and put invasion to flight; to perpetuate to our country that prosperity which His goodness has already conferred; and to verify the anticipations of this government being a safeguard of human rights." Later in his Farewell Address, Washington said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness."

*(Let the people of the United States ponder these words of two great men, and let us repent of our sins and turn again to God. It is the shortest and most certain road to victory.—C.W.P.)*

## Do Our Beliefs Matter?

James Reid

*The British Weekly*

H. G. Wells describes a man talking to his son about ideas. "What are ideas? What good are they? What good do they do you? I made good because I took good care to steer clear of all these ideas." Many people feel like that about religious beliefs. They are just ideas. They do not matter. It is, of course, mere nonsense to say that what people believe does not matter. It does matter what we believe about the Ten Commandments. It does matter also what we believe about God. Is He supreme? Is He so like Jesus that Jesus is no other than the Son of God? If these things are true, God must have a purpose of love for this world which He is going to see through, whatever may happen on the way. Does it make no difference to us when we stand by the grave of one we love whether or not we believe in the after-life? If we do, there may be tears, but there will be a light in the heart that throws a rainbow across the clouds.

*(Conduct is the fruit of belief, and the fruit is always commensurate with the tree that bears it. If we want apples it does matter what kind of a tree we plant to produce them.—C.W.P.)*

On Thursday, February 19, 1942, Boake Carther emphasized the need of getting God on our side by repentance and penance as well as prayer. More recently Roger W. Babson wrote these words: "One thing is certain, namely, the world

## A Chaplain To His Own Church

Arthur O. Hoppe

*The Christian Advocate*

the boy's interest in the church may not die, and that he may continue to dream, to hope, to plan for the coming of a better day. What is happening in the minds of our boys in the service. Are church people concerned enough to know? When this grim business is concluded, will we have several million veterans feeling, as many felt at the end of the last war, that God was of no concern, and no obligation was owed to him? What effect will the present conflict have upon the church? Will these boys come home feeling that the church has forsaken them when they needed it most? These questions are being faced by the chaplains; they ought to be faced by church members everywhere. One of the best kinds of service the church can render the soldier or sailor or flyer grows out of the fine art of encouragement. The soldier needs encouragement. If we do not provide it in a Christian way, the forces of evil will do in their own way what we should have done in a better way. Write the boy often; pray for him; let him know that he belongs to your church. The soldier or sailor or flyer thus undergirded by the knowledge that someone cares and prays for him, will probably some day return to bless that church.

*(This article should be read by every member of every church which has a young man in military service. Southern religious bodies have taken steps to safeguard the conscientious objector. Let us certainly be as diligent in our attention to the conscientious soldier who guards with his life our homes and country.—C.W.P.)*

## An International Prayer Meeting

*The Christian Century*

for, ask him to do? We cannot abide in his presence and look up into his face without remembering that he is our God in no exclusive sense, but the God of all men, of all nations—of our enemies in the war as well as of ourselves. The one overmastering yearning is for victory—for our nation. But remembering that there are Christians in Japan and Germany who pray to the same Father, shall they pray for victory while these Christians of enemy lands ask God for the precise opposite? Many are neglecting their prayer habits because they do not know how to pray under the intense pressure of a world gone mad with war. Let us suppose that four Christian men—a Japanese, a German, a Briton, and an American—are gathered in the Upper Room for no other purpose than to pray together to the one God whom all acknowledge as the Father of their Lord Jesus Christ and their common Father. What shall they say to God? What shall they with one heart ask him to do?

*(Men should never engage in anything in which they cannot invoke the blessings of Deity. Christians from every warring nation may pray that right shall prevail and the will of God be done.—C.W.P.)*

The Methodist Church, having promised to support conscientious soldiers as well as conscientious objectors, owes an obligation to the boys in the service, and this obligation is urgent. It requires something practical and constructive that

The crucial point at which all our differences and perplexities which war creates for the Christian come to a focus is in the act of prayer. How shall we pray to the God and Father of our Lord Jesus Christ? What shall we say to him, ask him

## Cooperation Concerning Chaplaincy

By J. HAROLD STEPHENS, Pastor,  
First Baptist Church, Cookeville, Tennessee.

I AM WRITING this article in the interest of the young pastors, the old pastors, and the churches.

We are informed that there is a shortage of Southern Baptist Chaplains in our armed forces. The young pastors, for the most part, are the ones who have enlisted and will enlist as Chaplains. There are some who have given the matter very serious thought, but who have not yet taken the final steps for entrance into the service of our country as Chaplains. There are a number of factors contributing to hesitancy among our young pastors. One thing that confronts us is the dire need for evangelistic work right where we are, along with the need for ministering to the sorrowing parents and loved ones who have close kin in the danger zones.

Another thing is the idea of giving up a good pastorate to go to the army, and having no assurance of a pastorate to which to return when the war is over.

Another question arises something like this: Why should one young pastor make the sacrifice to go to the army, and leave a good pastorate vacant, which will soon be filled by another young man who is just as fit for Chaplaincy as was his predecessor?

I believe that young pastors, older pastors and churches should cooperate as never before. It seems that right now is a good time for the pastors who are nearing retirement age to be given some real consideration by the churches that have young pastors entering the Chaplaincy, or that have pastors contemplating such.

All over the Southern Baptist Convention we have educated, cultured ministers who have in their younger days held large pastorates, but who have been more or less pushed aside as they neared or passed sixty, and the first choice has been for young ministers in the majority of our churches.

Why should not these older brethren be called by the churches that have young ministers leaving for the army? They could be called with the understanding that the young pastor, who sacrificially left the church to serve his country, should be given an opportunity, if he so desired, to return to the former pastorate at the close of the war. In the meantime, the older pastor and church could be in the minister's retirement plan, and upon the return of the former pastor from the army the older pastor could honorably retire with a reasonable income, if he had reached retirement age.

I sincerely believe that a plan similar to the above will work to the advantage of all concerned, and to the Glory of God. Our quota in the Chaplaincy could soon be filled, our older brethren would be given an opportunity, and the young brethren will have some future security, as they leave all to go into the service of our country.

### Prayer For America

Be with our boys, O God, as across the seas they fight  
For their lives, their country, and the cause that's just and right.  
On the land, in the air, and on the sea—  
May they never fail to look to Thee  
In their struggle, against a world of sin,  
May they, with Thy help, the victory win!

Help us, Lord, put courage in our hearts,  
Make us strive to do our parts.  
In our fight for our religion, our country and our life—  
May we win, no matter what the strife!  
Take from our souls the flame of hate,  
Help us remember Thee,  
May we, with Thy help, our duty in this struggle do.

If it be Thy will—  
May war and struggle cease,  
Before another spring,  
God grant your children peace

—MARJORIE FAY ROSE.

## Convention President

By FRANK M. WOOD, Pastor,  
Fifth Avenue Baptist Church, Knoxville, Tenn.

ANY PERSON chosen as President of the Southern Baptist Convention might well feel that his brethren have honored him. But the responsibilities of this high office are too great and too far-reaching in our denominational life for us to use the office simply for honoring well-deserving men. The President of the Convention is charged with grave responsibilities and he is looked upon as the leader of the greatest body of Christian people in all the world. Therefore, whether he be layman or preacher, the man chosen as Convention President should possess qualities of spiritual leadership and be a servant of God and of His people.

Southern Baptists expressed their confidence in him once by electing him to this high office. Failing health, at that time, made it impossible for him to serve. Today he has regained his physical strength and is serving his denomination. He has deep and abiding convictions that all of our churches must emphasize and practice evangelism in our own local fields; that missions is the logical expression of the spiritual life of a church—and his own great church practices missions from its own doorstep to the ends of the earth; and that the Co-operative Program must not only be retained but strengthened as a means of carrying forward our work.

He knows the denominational leaders in all the states of the Convention territory and is well known by them. God has richly endowed him with qualities of spiritual leadership. If, after prayerful thought, the Holy Spirit leads someone to nominate him at the San Antonio Convention and he is elected, Fred F. Brown, pastor of the First Baptist Church, Knoxville, Tennessee, will make the Southern Baptist Convention a great President, a wise spiritual leader and an untiring servant.

### BONDS—WHICH?



From Buffalo Courier-Express

Form No. D. S. 8, 265



## "Will Somebody Hear, When I Cry?"

By MRS. WALTER E. CRAIGHEAD

Missionary to Bessarabia, Rumania (1921-1940).

INTO MY HUSBAND'S study one winter morning walked the faithful young assistant pastor of our Baptist Church, in Cernati, Rumania. No one had rendered more willing and effective service for one Lord than brother Eli Black. His mornings were usually occupied with routine work, translations, or the continual attempt to secure the release of our Baptist prisoners, held in that city by the government on false charges. Each noon he had carried heavy kettles of steaming food, or other vital necessities, to these prisoners for the faith. Often his fingers became numb with cold, as he waited at the prison gates for admission with the food.

Happening to be in the study as he entered on that particular morning, I overheard a conversation which I cannot forget. My husband said, "Brother Eli, we need a man like you, who knows all the languages, to take charge of the district bordering upon Soviet Russia. You know that persecution is intense there, but the opportunities are greater than ever. Many are awaiting baptism. You might live in the central city, Hotin, and serve the whole district. There is no one else as capable as you for this work. Will you go?"

Brother Eli's usual smile faded. He was silent for a moment or two, probably thinking of his young, beautiful wife, Lydia, and their infant son. They were accustomed to privation already, but this field would be more difficult for her. Lydia would agree to go, of course. (The precious Russian pastors' wives always agree, God bless them!) He would doubtless see the inside of the ancient Russian prison, in Hotin, and feel the blows again of the rod. In any case, the isolation would be bitter, in this border province. Turning toward us both with sober face, Brother Eli simply said:

*"Will somebody hear, when I cry?"*

We understood what he meant. He did not fear physical need, although that, too, might come. It was a craving for spiritual fellowship in his difficult task, for intercessory prayer, and for legal intervention, in case of imprisonment. His face was tense.

"Yes, we will hear you!" we replied. I can still recall the relieved expression upon his relaxed face.

"Then I will go!" he said with a smile.

Today thousands of fellow-Baptists in war-ridden areas are asking this question, *"Will somebody hear when I cry?"* Southern Baptists are answering, "Yes, we hear you and are sending you our help, and our prayers to God in your behalf." We are answering through the Baptist World Emergency Relief Fund, obeying Paul's injunction: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Galatians 6:10.) May we give generously and sacrificially.

In our special April offering to this fund we are privileged to quench also the spiritual thirst of thousands of Russian war prisoners in German prison camps. So eager are these men for God's word that they even hoard their meager food rations, in order to persuade some fortunate fellow prisoner to share with them a part of his coveted Bible. Many Bibles have already been distributed. Thousands more are needed. The limit will only be set by our response. The converted prisoners will return to their homes in Russia, after the war, carrying Christ's salvation in their hearts and the printed word in their pockets. Scores will be converted in Russia, as after the first World War. A great spiritual revival has already started in Soviet Russia. This is now the golden opportunity to send millions of copies of the Bible to 200,000,000 heart-hungry people of the white race.

As a Russian Christian has written:

"Will you listen to the cry of Russia?  
Will you hearken while her children weep?  
They are hungry, but the fields are barren;  
They are thirsty, but the well is deep."

"Behold the days come, saith the Lord God, that I sent a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11.)

## Opportunity or Tragedy?

By A. V. WASHBURN

PICTURE what it could mean if all the soldiers, sailors, marines, and airmen who are going out from our communities were Christians—earnest, devout, witnessing Christians. Suppose they could be prepared spiritually for the unusual experiences which lie ahead. Suppose they were imbued with a passion to win souls. As they go throughout our land—and other lands—what could they not do for the cause of Christ!

Many of our churches have already lost, or are facing the prospect of losing in the days ahead, a great percentage of their young men to the armed forces or defense industries. The churches do not thereby lose responsibility for their spiritual welfare. Perhaps that responsibility increases.

Certainly responsibility increases for every church to press forward immediately to enlist numbers of their remaining unreached young people and win them for regular Bible study and for Christ. If our men are to go to war, they should go to war as Christians, with the sustaining power of a great Saviour.

In conversation with an Alabama pastor recently, he was describing the great losses his church had already sustained to the armed forces and to seven-day-a-week defense industries. He had lost the bulk of his Young People and much of the younger leadership of the church. The ministry of his church of necessity—to meet the opportunities of the present—must follow new lines—must minister to people who no longer could attend services. He was using his Extension Department of the Sunday School to great effect with those who worked on Sunday. And then, in thinking of his responsibility to the boys away in the service of country and those yet to go, he exclaimed, "Three of the boys from our church are in the armed forces—one in Alabama, one in Florida, and one was wounded at Pearl Harbor. Oh, if those boys were all earnest, soul-winning Christians, our little church would already have active missionaries in the camps of our land, and even to Hawaii!"

Let us not forget, also, that our young women are being called to active duty as nurses. What great opportunities there are today for Christian nurses to meet both physical and spiritual need!

Surely our churches never faced greater testings—nor greater opportunities. A seeming difficulty and tragedy might become the greatest opportunity. Where could emphasis be placed with greater hope of fruitfulness than upon the immediate enlisting, teaching, winning, and training for Christian living of those young men and women who are with us yet.

Perhaps there is a challenge for us in the story recorded in II Kings where the servant had been given by his king the responsibility of keeping in custody a certain important personage. This was his assignment. For some reason the servant failed in his duty, and these were his tragic words, "And as thy servant was busy here and there—he was gone."

Will today be for us opportunity or tragedy?

The American Bible Society reports that its own circulation of Bibles, Testaments and Gospel portions, has for the last ten years been well over 7,000,000 copies a year. When there is added to this figure the annual distribution of the other great Bible Societies in England, Scotland and the Netherlands, the annual figure mounts to over 20,000,000 copies every year. The sale by other agencies, it is estimated, brings the annual figure to approximately 25,000,000 copies.

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# The Sunday School Lesson

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

LESSON FOR MAY 3, 1942

## Sunday: The Day of Acclaim

LESSON TEXT AND PRINTED TEXT: Mark 11:1-11; Luke 19:41-44.

GOLDEN TEXT: "Blessed is he that cometh in the name of the Lord." Mark 11:9b.

With this lesson we begin a detailed study of the events of the week that immediately preceded the Crucifixion; devoting the next seven Sundays to what took place on the six days of the life of Jesus, two Sundays being given to the events of the Friday of this week. This is fitting when it is recalled that about a third of the space of the four Gospels is given to telling what took place during this particular week. It reminds us that the death and the resurrection of our Lord have far more meaning and value to us than does His matchless life; for He came supremely in order to die for the sins of mankind.

"Two considerations help us to appreciate this remarkable incident of our Lord's triumphal entry into Jerusalem. The first of these is its date. It apparently occurred on the Sunday of the Passion Week. The Friday saw the crosses on Calvary. The night before, Jesus had sat at the modest feast that was prepared in Bethany, where Lazarus was one of the guests, Martha was the busy servant, and Mary poured out the lavish treasures of her love upon His feet. The resurrection of Lazarus had created great popular excitement; and that excitement is the second consideration which throws light upon this incident. The people had rallied round Christ, and, consequently, the hatred of the official and ecclesiastical class had been raised to boiling-point. It was at that time that our Lord deliberately presented Himself before the nation as the Messiah, and stirred up still more this popular enthusiasm. . . . Why did He act thus? He was under no illusion as to what would follow. For the night before He had said: 'She hath come beforehand to anoint My body for the burial.' He knew what was close before Him in the future. And, because He knew that the end was at hand, He felt that, once at least, it was needful that He should present Himself solemnly, publicly, I may say ostentatiously, before the gathered nation, as being the Fulfiller and the fulfillment of all the prophecies and the hopes built upon them that had burned in Israel, with a smoky flame indeed, but for so many ages. He also wanted to bring the rulers to a point. I dare not say that He precipitated His death, or provoked a conflict, but I do say deliberately, and with a clear understanding of what He was doing, He took a step which forced them to show their hand. For after such a public avowal of who He was, and such public hosannas surging round His meek feet as He rode into the city, there were but two courses open to the official class: either to acknowledge Him, or to murder Him. Therefore He reversed His usual action, and deliberately posed, by His own act, as claiming to be the Messiah long prophesied and long expected" (Expositions of Holy Scripture, A. Maclaren, vol. 2 Mark, pp. 109, 113-114).

I. THE KING PRESENTS HIMSELF IN JERUSALEM (Mk. 11:1-11).

Such presentation was in accord with prophecy (Isa. 62:11; Zech. 9:9) which Matthew's account of the incident quotes and to which John refers in his account. This is in keeping with Jesus' entire life and ministry, He fulfilled every Old Testament prophecy concerning Himself. But note how this fulfillment made its difference in

application to those who witnessed it. His enemies, as well as those neutral or unconcerned, could hardly see a king coming into the capital city in this fashion. They would expect to see such a person coming with a great display and upon a spirited horse, as if ready for battle and conquest. His friends and followers would dimly perceive such an entry as riding upon a lowly beast of burden in thorough keeping with His entire life and teaching, symbolic of peace and service and uplift. The King of Kings sets an example in humility that even His most devoted followers have difficulty in always keeping prominent so far as their own conduct is concerned. But the triumphal procession moves into the city and the crowd goes wild with excitement and popular acclaim. Do the multitudes think Jesus will throw aside the humble and lowly accessories at the proper time and with a bold stroke raise the standard of revolt against the Roman authorities to make a bid for political power and dominion? Perhaps so. But if they do, they are wrong for the King must be true to all that He has said up to this time. His kingdom is first of all one of the spiritual realm. Because of this, it will outlast all and at the same time supersede all other kingdoms of the earth. When the frenzied crowds discover this, that it is spiritual rather than political, they will in their fickleness change from their "Hosannas," on Sunday, to their "Crucify Him, crucify Him," on the following Friday.

Jesus moves from Bethany to Jerusalem, looks into the Temple and perhaps notes its need of cleansing which will be done on the following day, and then goes back to Bethany to spend the night there. It is a day of Messianic demonstration that He refuses to quiet, though the chief priests and scribes insist upon it, by saying that the very stones would cry out in glad acclaim if the glad crowds should be compelled to be silent. All creation recognized the triumphal march and procession of its great King. How could it be silent?

II. THE KING LAMENTS OVER JERUSALEM (Lu. 19:41-44).

The most heart-breaking experience we can ever know is in being unable to help those we love. The mother watches her helpless baby in the grip of some deadly disease and has her heart torn because she is unable to do anything further. The father sees a son or a daughter depart from his wise and sane teaching and advice, going beyond his aid because of a wayward disposition or a spoiled nature, and he stifles a sob that only God can hear. The pastor warns his people against sin or tries to lead them into a larger usefulness and vision, then notices that they turn his ministry aside with little concern or with scorn and bitterness, and he hides his head in shame and disappointment. In all such experiences there may be found the "fellowship of suffering" (Phil. 3:10) with Jesus; for He too had similar ones. He loved Jerusalem and its teeming multitudes. He wanted to help them. For that end He had come to them. But they would reject Him and clamor for His life. "He came unto his own, and his own received him not" (Jn. 1:11) Could anything be more pathetic?

On His way to the city of Jerusalem, likely, He rounds a bend in the road and suddenly the whole view of the city is spread out before Him. It overwhelms with grief, and strong Son of Man that He is, He weeps and sobs, with, "If thou hadst known, even thou, etc." He had given them the best He had to offer, the best that all heaven and earth could afford, and they had

spurned it; now He can do nothing more than to die for them, and that He will do soon. But He sees their day of coming doom when the city shall be laid waste, because they knew not the time of their visitation, and now it is too late. God's mighty finger was already beginning to write out the word, "Ichabod" (the glory is departed).

## -- Book Reviews --

THE TECHNIQUE OF CRADLE ROLL ADMINISTRATION in the Cradle Roll Department in the Sunday School, by Miss Mattie C. Leatherwood is handled in a very interesting way. The language is plain and pointed and the illustrations make it attractive reading. The nine chapters cover this department of the Sunday School very satisfactorily. It makes a concise hand book for the Cradle Roll worker and fills a long-felt need in the Sunday School organization. I recommend it for each Cradle Roll Worker who is looking for the best. This is a new edition with 1941 copyright, published by the Broadman Press, 127 Ninth Avenue, North, Nashville, Tennessee. Price: cloth, 60 cents; paper, 40 cents. For sale at all Baptist Book Stores.—L. G. Frey.

THE PRIMARY SUNDAY SCHOOL WORK, by Miss Allene Bryan, is a new treatment of an old subject. The departmental plan of organization has been interwoven with the most modern methods of teaching in this age group. The author has been careful to avoid the error made by many who write only for the large and highly departmentized schools. This book fits into the class as well as departmental schools and will be welcomed by the many one-room Sunday schools over our Southland. It is complete and compact in order to meet the demands as a study course text for the ages six through eight. I heartily recommend it to Primary teachers. This is a new edition with 1941 copyright, published by the Broadman Press, 127 Ninth Avenue, North, Nashville, Tennessee. Price: Cloth, 60 cents; paper 40 cents. For sale at all Baptist Book Stores.—L. G. Frey.

JUNIOR SUNDAY SCHOOL WORK, by Miss Blanche Linthicum, is a new book in the Junior Specialization Unit on the Training Course for Sunday School Workers. The arrangement of the material adds interest to the reading and greater usefulness as a text book. The devotional Scriptures at the beginning of each chapter are very appropriate and the questions at the end of the chapter for evaluating the procedure and also the guide to study and discussion, together with the brief chapter outlines, leave little to be desired by the Junior Worker. Chapter I, Our Responsibility, alone is worth the price of the book. This book will be a valuable addition to the Junior Workers kit of necessary tools. This is the 1941 edition, published by The Broadman Press, 127 Ninth Avenue, North, Nashville, Tennessee. Price: cloth, 60 cents; paper, 40 cents.—L. G. Frey.

THE CRADLE ROLL DEPARTMENT OF THE SUNDAY SCHOOL, by Mattie C. Leatherwood. The Broadman Press, Nashville, Tenn. Cloth, 60 cents; paper, 40 cents.

The technique of Cradle Roll administration in the Cradle Roll Department of the Sunday School by Miss Mattie C. Leatherwood is handled in a very interesting way. The language is plain and pointed and the illustrations make it attractive reading. The nine chapters cover this department of the Sunday School very satisfactorily. It makes a concise hand book for the Cradle Roll worker and fills a long felt need in Sunday School organization. I recommend it for each Cradle Roll worker who is looking for the best.—L. G. Frey.



# THE YOUNG SOUTH

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

Dear Boys and Girls:

Last week's mail brought us a note from Chattanooga saying that little B. Frank Collins, Jr., has a new baby brother, born April 14, named James Harris. Congratulations, B. F., to you and your parents.

Watch next week's page for poems.

Your friend,

**Aunt Polly**

Dresden, Tenn.

Dear Aunt Polly:

I am a girl of eleven. I am in the fifth grade and love my teacher very much. I go to the First Baptist Church. I love my Sunday School teacher very much. Her name is Mrs. F. G. Smith.

Love,

BARBARA MANGRUM.

P.S.: I am thinking of being a Missionary when I grow up, but don't know yet. —B.M.—

You have a great ambition, Barbara.

Lexington, Tenn.

Dear Aunt Polly:

I am a little girl nine years old. I go to Rocky Hill Baptist Church and Sunday School. Our pastor is David Cooper. My Sunday School teacher is Mrs. Ollie Wallace. I am not a Christian, but hope to be some day. I hope my letter isn't too long.

Your friend,

NORMA JEAN ROBISON.

Welcome, Norma Jean. We hope you will soon become a Christian. We will remember you in our prayers.

R. 2, Box B, Pioneer, Tenn.

Hello, Aunt Polly:

I will write you for my first time. I am writing for my little nephew, James Edward Lay. He lives at Caryville, Tenn. He is two years old. He has a little brother two weeks old. His little brother's name is Robert Ray Lay. I hope that as soon as James gets big enough he will write you himself, so please put this in the BAPTIST AND REFLECTOR.

From James'

AUNT LOIS LAY.

Aunt Lois, we are glad that you wrote for James. We will be looking for a letter from James and little Robert just as soon as they are big enough to write.

Brighton, Tenn.

Dear Aunt Polly:

This makes my second time to write you. I am in the seventh grade. Mr. John Chisholm is my teacher. I am having a hard time in school now. We are going to have our revival the first week in October. Bro. Bowden of Ripley, Tenn., is going to be responsible for it. I am already a member of the church. I hope my letter is not too long. I'm going to give you a poem this time. Little sis is writing.

With love,

AILEEN SIMONTON.

LIFE

By ENID AILEEN SIMONTON

Life is a wonderful thing to live—  
If you could live it right—  
Deep in the heart of Jesus;  
I would like to live a life of happiness.

Just put all your trust in Jesus  
That is exactly what to do,  
Where life will be so sweet;  
And there your life will end.

P.S. Print this on the Young South page.—E.A.S.

Thank you for your letter and poem, Aileen. We are glad to hear from you again.

805 Lawrence St., Old Hickory, Tenn.

Dear Aunt Polly:

I am nine years old. I go to Du Pont School and am in the third grade. I go to the First Baptist Church. I am in the Junior Class. I am also a Christian. Our pastor is Rev. Paul Kirkland. This is the first time I have written and I hope I have not written too much.

Your friend,

MARY EVELYN KIRKLAND.

Welcome, Mary Evelyn. You are a member of a fine church and you have a fine pastor. We heard about the great service you had recently.

Mercer, Tenn.

Dear Aunt Polly:

This is the third time I have written you, and have been able to see my letter in print every time. I hope it escapes the waste paper basket this time. I read the BAPTIST AND REFLECTOR every week. I have a father and mother, two brothers and a sister living. I have a brother and a sister who have gone to live with Jesus. I also have a little niece who is staying with us this week. My school teacher is Miss Mary Helen Jones. I love her very much, and some of my real good friends at school

are: Eula Heidelberg, Barbara Lyon, John Thomas Turner and Bill Bailey.

Love of love,

GERTRUDE ARENDALL.

Gertrude, we are so glad to have another letter from you. It's nice to have a lot of friends!

## THE BOY SCOUT OATH

On My Honor I will do my best:

1. To do my duty to God and my country, and to obey the Scout Law;
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

## THE SCOUT LAW

1. A SCOUT IS TRUSTWORTHY  
A scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by creating, or by not doing exactly a given task, when trusted on his honor, he may be directed to hand over his scout badge.

2. A SCOUT IS LOYAL  
He is loyal to all to whom loyalty is due: his scout leader, his home and parents and country.

3. A SCOUT IS HELPFUL  
He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least one good turn to somebody every day.

4. A SCOUT IS FRIENDLY  
He is a friend to all and a brother to every other scout.

5. A SCOUT IS COURTEOUS  
He is polite to all, especially to women, children, old people, and for the weak and helpless. He must not take pay for being helpful or courteous.

6. A SCOUT IS KIND  
He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.

7. A SCOUT IS OBEDIENT  
He obeys his parents, scoutmaster, patrol leader, and all other duly constituted authorities.

8. A SCOUT IS CHEERFUL  
He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

9. A SCOUT IS THRIFTY  
He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. He may work for pay but must not receive tips for courtesies or good turns.

10. A SCOUT IS BRAVE  
He has the courage to face danger in spite of fear and to stand up for the right against the coaxings of friends or the jeers or threats of enemies, and defeat does not down him.

11. A SCOUT IS CLEAN  
He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd.

12. A SCOUT IS REVERENT  
He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion.

Rt. 1, Neuberts, Tenn.

Dear Aunt Polly:

I am a boy twelve years of age and go to Valley Grove Baptist Church on Chapman Highway. My pastor is Rev. Oran O. Bishop. We are building a new church and are almost ready to start having services in it. I like my pastor very much and think he is a good one. I also like the BAPTIST AND REFLECTOR, especially the Young South page. I am so glad to hear of so many of the boys and girls giving their hearts to Christ at your church. This is my first time to write you, but I intend to write you some other time.

Yours truly,

GILFORD LYNN BOWMAN.

Thank you, Gilford. We hope you will write often.

Seymour, Tenn.

Dear Aunt Polly:

I am a girl nine years old. This is my first time to write you. I enjoy the Young South page very much. I go to First Chilhowee Baptist Church. My Daddy is a preacher. Our pastor is T. E. Mason. We like him very much. I am a Christian. I am in the fourth grade. I hope to see this letter printed on the Young South page. I'd like very much to have some pen pals.

Yours truly,

ELOISE BINKLEY.

Thank you, too, Eloise. We hope you will get lots of pen pals.

Lexington, Tenn.

Dear Aunt Polly:

I am a little girl eight years old. I am in the third grade. I go to Sunday School at Rock Hill. Our pastor is Brother David Cropper. My Sunday School teacher's name is Mrs. Deere. I like to read the Young South page.

With love,

BETTY MAE MIDDLETON.

Welcome, Betty Mae. We are glad that you like our page.

1913 Forestdale Ave., Knoxville, Tenn.

Dear Aunt Polly:

I am a girl eleven years old. I attend Sunday School at the Arlington Baptist Church. Our pastor is Rev. J. Howard Young. My Sunday School teacher is Mrs. Ward. I gave my heart to Christ last June, during the revival. I enjoy reading the Young South page. This is the first time I have written you, but I hope to write you again. I hope my letter isn't too long.

With love,

BARBARA LOU BRANSCOM.

We are glad that you like our page, too, Barbara Lou. Write to us again.

Route 3, Lexington, Tenn.

Dear Aunt Polly:

This is the first time I have written. I am a girl twelve years old. I go to Sunday School, and church at Rock Hill. Our pastor is Bro. Cooper from Jackson. My Sunday School teacher is Mrs. Laura Deere. I enjoy reading the Young South page.

Your friend,

ANN MCPKEAKE.

Thank you, Ann.

312 Seventh Ave., Springfield, Tenn.

Dear Aunt Polly:

It's been so long since I have written you that I think it is time to drop you a line. I am in the eighth grade and I go to Springfield High School. I still go to the First Baptist Church. We now have a new pastor. He is Dr. Ralph R. Moore and he was formerly pastor of Central Baptist Church in Chattanooga. He sure is a good preacher. Aunt Polly, I want to be a missionary if called by the Lord. I want to be a medical missionary. I am planning to study medicine, if possible, at Baylor University and Johns Hopkins University. Please remember me in your prayers. I want some pen pals and wish that boys and girls around my age would write to me. For now, I'll close. God bless you.

Your friend,

WALLACE MCGILL.

We are so glad that you hadn't forgotten us, Wallace. You do have a fine pastor now. We enjoyed your letter very much and we hope that all your plans will come true.

## Words of Jesus

Bible Reference, Matt. 8:7

1	2	3	4	
5		6		7
8		9		10
		11		
	12		13	
14		15		16
	17			

© W.A.W. Co.

NO. 4.

ACROSS

- 1 Rap
- 5 Indeed not
- 6 Plus
- 8 Pronoun
- 9 Observes
- 11 Must
- 12 Exist
- 13 A duet
- 14 Steep
- 16 Penny (10 . . . nails)
- 17 Expanded

DOWN

- 1 Make a fabric with needles
- 2 Negative
- 3 Money
- 4 Work into a mass—as bread
- 7 Cheat
- 10 Skilled mechanical work
- 11 Ooze
- 12 Brother
- 15 More than one of us

# SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL  
Superintendent

MADGE McDONALD  
Office Secretary

IRA C. COLE  
Convention President

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

MOTTO: "Try It!"

## Third Annual Training Group Banquet Held

ELIZABETHTON, March 14.—Third annual training workers' banquet was held Friday evening at 6:30 o'clock in the banquet hall of the First Baptist Church. Members in training, special guests, the Sunday School officers, and teachers comprised the guest list.

The banquet hall was decorated with the St. Patrick color scheme emphasized. The tables were overlaid with white linen cloths and centered with streamers of green arranged with shamrocks and seasonal flowers. Green and white tapers were arranged at intervals along the festive tables. An outstanding feature of the decoration was the shamrock trees. The centerpiece on the guest speaker's table was of white gladioli furnished by Mrs. Frank Percy. Mrs. Ralph Lusk was general chairman of the decorations, assisted by Mrs. Ruby Mooney, Miss Ruth Brumit and Miss Mary Shultz. Programs in green were arranged at each place. Green mint cups holding green mints completed the table decorations.

General chairman of arrangement for the banquet was E. L. Bowers, superintendent of the Sunday School. He was assisted by Woodrow Wilson, master of ceremonies; Roy Wheeler, Ernest Cardwell and Gusta Grindstaff. Mrs. R. R. Atkinson was general chairman of the dinner, and members of the Gleaners Sunday School class were in charge of the serving.

A three-course dinner was served, further emphasizing the St. Patrick colors.

The program hour was opened with invocation by D. M. Laws. Superintendent Bowers gave the welcome address, which was followed by J. D. Brooks giving an article on "The Origin of the Christian Flag." The Rev. V. Floyd Starke introduced the guest speaker for the evening, Dr. W. R. Rigell, pastor of the Central Baptist Church of Johnson City.

Dr. Rigell gave an interesting talk, using as his topic the banquet theme, "The Value of Christian Training." He discussed the trying times regarding religion with all the false doctrines we are faced with, the poverty of mental and religious resources, and the tragic conditions of our country. He said that all officers and teachers must have a clear, honest to goodness thinking mind and know exactly what their work is about; must study their Bibles more, should be people of prayer, and should be prepared to meet this trying time in history.

Following Dr. Rigell's talk, George Starke, accompanied by his mother, Mrs. V. Floyd Starke, at the piano, sang a Negro spiritual, "Swing Low, Sweet Chariot." The 1941 accomplishments and 1942 goal were discussed by the Rev. Starke. The program was closed with prayer by Supt. E. L. Bowers.

Approximately one hundred officers, teachers and guests attended.

## Standards Reported During January-February-March, 1942

### STANDARD DEPARTMENTS

Association—Church Superintendent

#### BEGINNER

Holston—	
First, Kingsport	J. B. Carson
Shelby—	
Boulevard	Mrs. M. C. Denly
Watauga—	
Siam, Elizabethton	Mrs. Guy T. Coley

### PRIMARY

Holston—	
Central, Johnson City	Mrs. Gladstone White
Shelby—	
Speedway Terrace	Mrs. R. L. Staples
Knox—	
Central, Fountain City	Mrs. White Tolbert

#### JUNIOR

Knox—	
McCalla Ave.	Mrs. Hobert Williams

#### YOUNG PEOPLE

Nashville—	
Grace	Frances Ewton

#### ADULT

Knox—	
Broadway	Mrs. S. V. Phillips

### STANDARD CLASSES

#### JUNIOR CLASSES

Ocoee—	
Avondale	W. H. Morrison
East Lake	Mrs. Ellis Gennial
East Lake	Mrs. John Wilson
Watauga—	
Southside, Elizabethton	Mrs. J. E. Ledbetter

Madison—	
West Jackson	Mrs. R. E. Dickinson

Knox—	
Fifth Ave.	Georgia M. Hays

McCalla Ave.	Donald L. Pennington
McCalla Ave.	Mrs. Jack Archer

McCalla Ave.	Mrs. W. H. Anderson
McCalla Ave.	Mrs. H. E. Evans

McCalla Ave.	Mrs. Roy V. Brock
McCalla Ave.	Mrs. Jack Waller

McCalla Ave.	Margaret Copelle
McCalla Ave.	Mrs. W. J. Adams

McCalla Ave.	Mrs. D. L. Shannon
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Holston—	
Central, Johnson City	Mrs. E. Frank Brown

Shelby—	
Speedway Terrace	Mrs. Blanche Powers

Speedway Terrace	Hugh Cox
Speedway Terrace	Miss Rebekah Haste

Speedway Terrace	Mrs. Vivian Landreth
Speedway Terrace	Miss Mamie Morgan

Speedway Terrace	Miss Edna Lowry
Speedway Terrace	S. W. Douglas

### INTERMEDIATE CLASSES

Wilson—	
First, Watertown	Mrs. Melvin C. Williams

Chilhowee—	
First, Maryville	Mrs. Fred McTeer

Knox—	
Broadway	Mrs. Neva Tarver

McCalla Ave.	R. V. Brock
McCalla Ave.	Mrs. Kenneth Smith

Nashville—	
Judson	Clara M. Macke

Judson	Mrs. Andrew D. Tanner
Judson	Mrs. John W. Griffith

Judson	Mrs. W. E. Hessey
First	Mrs. Cloyd Adcox

Robertson—	
First, Springfield	Mrs. Harry Stark

Shelby—	
Temple	Mrs. J. S. Harris

Temple	Mrs. G. E. Murray
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Watauga—	
First, Elizabethton	Mrs. F. J. O'Donnell

First, Elizabethton	Mrs. Roy Childress
First, Elizabethton	M. D. Branch

### YOUNG PEOPLE CLASSES

Knox—	
Broadway	Mrs. Bruce Carter

Broadway	H. R. Lyon
Broadway	Mrs. H. R. Lyon

Broadway	Margaret Johnson
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Nashville—	
Grace	Mrs. F. M. Haley
Grace	R. M. Megar, Jr.
Grace	Mrs. H. E. Sprouse
Grace	Mrs. Donald Davis
Grace	D. R. Davis
Grace	Mrs. T. M. Megar, Jr.
Donelson	Mrs. Robert A. Baker
Eastland	Steve E. Hood
Eastland	Mrs. E. B. Crain
Nolachucky—	
Brown Springs	Mrs. W. R. Brown

### ADULT CLASSES

Big Hatchie—	
First, Covington	Mrs. Claud Whitaker
First, Covington	Mrs. H. M. Fleming
First, Ripley	Mrs. R. H. Chisholm

Giles—	
First, Pulaski	Mrs. John O. Burns

Holston—	
Temple, Johnson City	Mrs. Jack Sullivan

Knox—	
Broadway	Mrs. W. F. Townsend

Broadway	Singleton McGhee
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Nashville—	
Eastland	Mrs. Laura Gupton

Eastland	Mrs. W. E. Breedlove
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Robertson—	
First, Springfield	Mrs. J. H. Padfield

First, Orlinda	Mrs. T. C. Meador
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Watauga—	
First, Elizabethton	Mrs. W. W. Evans

## Plan Now for Your Vacation Bible School

Now is the time to begin plans for your Vacation Bible School. Tennessee's record for 1941 was 974 schools. Our goal for 1942 is 1000. Will your school be one of that number?

### ORDER THIS FOR YOUR VACATION BIBLE SCHOOL

From your Baptist Book Store, Nashville, Tenn.  
Miss Christine Little, Manager

NO. V.B. 307—ADVERTISING TAG



Used to tag children at registration session—very effective. Size, 3x3 inches. Hundred, 50 cents.

## Note Young People's Classes in College Center Churches

### Amendment of Requirement IIIa in Young People's Class Standard—

For classes composed solely of nonresident\* Young People in college center churches, the quarterly average may be based on the number of Sundays in the quarter when the college actually is in session. Thus OFFICIALLY declared college holidays (such as Thanksgiving, Christmas, and Easter) which include week-ends, permit exemption of the Sundays thus covered from the quarterly average of the class.

Where classes are composed of both nonresident\* and resident Young People, the records of the nonresident members may be exempt for the Sundays affected as indicated above in figuring the quarterly average.

\*Nonresident is to be construed as "out of town" Young People residing in a dormitory or temporary residence simply for the purpose of attending college.



# BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS  
Director

MISS ROXIE JACOBS  
Junior-Intermediate Leader



MRS. STUART H. MAGEE  
Office Secretary

DOYLE BAIRD  
Convention President

## Miss Nancye Lauper Becomes Bride of Mr. Stuart H. Magee



MISS NANCYE LAUPER



MR. STUART H. MAGEE

On Saturday afternoon, April 18th, in the study of Eastland Baptist Church, Miss Nancye Lauper was married to Mr. Stuart H. Magee. Rev Henry C. Rogers performed the impressive ceremony in the presence of a limited number of friends and relatives.

Mrs. Magee has been the office secretary for the past fourteen months in the Baptist Training Union Department, also serving as Recording Secretary of the State Baptist Training Union Convention.

Mr. Magee is connected with the Federal Reserve Bank of Nashville. Mr. and Mrs. Magee will reside in Nashville and Mrs. Magee will continue to serve as office secretary of the Baptist Training Union Department.

## Last Call for Associational Rally!

Below we submit the number that attended the Associational Rally Meetings last year by associations and the goal for this year. As Honor Roll will be run in this paper giving the Associations reaching their goals.

Association	Attendance 1941	Goal 1942
Beech River	50	200
Beulah	170	400
Big Emory	136	500
Big Hatchie	141	500
Bledsoe	103	200
Campbell	66	200
Carroll	68	200
Chilhowee	90	500
Clinton	87	200
Concord	109	300
Crockett	48	100
Cumberland	85	200
Cumberland Gap	65	100
Duck River	67	150
Dyer	56	200
East Tenn.	34	200
Enon	54	100
Fayette	13	100
Gibson	57	300
Giles	57	150
Grainger	54	200
Hardeman	26	100
Hiawassee	67	75
Holston	92	500
Holston Valley	53	150
Indian Creek	40	60
Jefferson Co.	87	150
Judson	71	100

Knox County	118	1500
Lawrence	25	50
McMinn	150	500
McNairy	32	150
Madison	69	500
Maury	95	200
Midland	35	75
Mulberry Gap	44	100
Nashville	95	1500
New River	56	100
New Salem	23	100
Nolachucky	89	300
Northern	28	60
Ocoee	160	1500
Polk	100	200
Providence	85	150
Riverside	59	125
Robertson	75	200
Salem	68	100
Sequatchie Valley	71	150
Sevier	27	150
Shelby	206	1500
Southwestern District	48	100
Stewart	36	75
Stockton Valley	53	100
Stone	101	200
Sweetwater	100	300
Tennessee Valley	35	50
Union	78	150
Watauga	145	500
Weakley	67	100
Western District	75	150
West Union	27	50
William Carey	75	150
Wilson	137	200
Wiseman	62	75

4,795

17,545

## Hearty Congratulations!

The first report received in the state office reporting a Standard Union was the Junior Union at Belmont Heights Baptist Church, Nashville. Thirty minutes after this report came, Lincoln Park Baptist Church, Knoxville, sent their reports and the following were standard:

Junior Department.

"Steadfast" Junior Union.

"Lambdin" Junior Union.

"Templeton" Intermediate Union.

"Hodgson" Intermediate Union.

"Livingston" Intermediate Union.

"Omega" Adult Union.

"Builders" Adult Union.

"Loyalty" Adult Union.

STANDARD BAPTIST TRAINING UNION.

## Youth Week!

Have you reported Youth Week Observance yet? Be sure to send in your report at once. It is very necessary that you report this so a record may be kept of those churches observing it.

## Pray!

Please pray for those who will be on the Teams next week leading in the conferences and also pray that the Tour will be far-reaching.

## Plan for Christian Home Week!

Christian Home Week-is to be observed during the week of May 3-10. In order for you to prepare for this, we suggest the following books for Christian Home Week:

*Fireside Talks for the Family Circle*, by A. W. Bevan—\$1.25.

*Home Life in the Bible*, by Emma Williams Gill—\$1.25.

*Give Your Child a Chance*, by Sallie Rust Moss—\$1.00.

*The Fine Art of Living Together*, by A. W. Beaven—\$1.50.

*What God Hath Joined Together*, by W. C. Boone—\$1.00.

*Youth and the Homes of Tomorrow*, by Edwin T. Dahlberg—\$1.00.

*There's No Place Like Home*, by James L. Ellenwood—\$2.00.

*Building a Christian Home*, by Martha Boone Leavell—60c; 40c.

*Christian Home Making*, by Mrs. Robert E. Speer and Constance M. Hallock—\$1.50.

*As the Twig Is Bent*, by Leslie B. Hohman—\$2.50.

*Christ at the Hearth*, by Sidney W. Powell—60c.

*Building Spiritual Foundations in the Family*, by L. Foster Wood—25c.

*God Save the Home!*, by W. E. Schuette—60c.

*Creating Friendly Attitudes Through the Home*, by Grace W. McGavran—25c.

*Life's Intimate Relationships*, by Talmage C. Johnson—\$1.50.

*For Better Not for Worse*, by Walter A. Maier—\$2.50.

*Making Marriage Christian*, by Strother A. Campbell—\$1.00.

*Hallowing the Home*, by Norman B. Harrison—25c.

All of these can be ordered from the Baptist Book Store, 127 Ninth Ave., North, Nashville, Tennessee.

## Home for the Aged on the Suwannee River Endowed

Life Maintenance or Monthly Boarding Plan. Correspondence Solicited.

BURE A. L. BIXLER, Sec.-Treas.  
Live Oak, Florida

# WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson  
President

MISS MARGARET BRUCE, Nashville  
Young People's Secretary

MISS MARY NORTHINGTON, Nashville  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville  
Office Secretary

## We Want You in the Picture

There are many lovely pictures in our Woman's Missionary Society gallery. Won't you come and look at them? We are not satisfied, however, because *you* are not in the pictures.

One picture is of the Baptist women of our church, planning for the work we feel the Lord wants us to do. What a good time we have! The fellowship is very sweet as we talk together of the affairs of the Kingdom of God.

Another picture is of a group visiting those who are in need. A number of snapshots make up this picture. One is a hospital scene, another a destitute home, another of food and clothing which will be left where it is most needed; another is of a lonely shut-in who needs the cheer which we can bring; another is of a group who go to a nearby Negro Church to help the women and young people in their missionary work. This we call Personal Service in Christ's Name.

A third picture is of the Baby Building in Nigeria, West Africa, where motherless children are brought and cared for. These children would die of starvation if they were not rescued by our missionaries. Our Missionary Society is in that picture.

Another scene is in the oldest capitol in America—Santa Fe, New Mexico. A large group of Spanish-American children in Sunday School and Daily Vacation Bible School are seen in this picture. This is the first time they have ever been in Sunday School, the first time they have ever heard the Gospel or seen a Bible. Our Missionary Society is represented there, too, because of our season of prayer for Home Missions, out of which came the Offering which makes possible this work. We want your picture in the next news sheet.

Still another picture. Two thousand of our own young people are in camp; thousands of Royal Ambassadors are in Rallies in our State; a beautiful group of young women attending the Woman's Missionary Union Training School in Louisville—a composite picture of Youth in the King's Service. And our Woman's Missionary Society has its likeness in the background of these scenes, because we are, under God, responsible for these activities.

One more picture and we must close. Three Good Will Centers in which almost one thousand underprivileged people are given the Gospel of Jesus Christ. These Centers offer to the children Sunday School privileges and wholesome recreation; they offer to the mothers help in their problems—and the Gospel; they offer to the fathers the prayer meeting, the Sunday School and preaching services. Our Woman's Missionary Society wants you in this picture with us.

These are just a few of the pictures in our gallery. The entire program of our church and denomination is represented there, also. These are just a few of the special scenes in which only members of our Society have a part.

Come to church each month and have your picture included in the new scenes which will be taken from time to time.—Adapted Virginia Leaflet.

## Stewards of Peace

There is not a more beautiful or more significant word in any language than PEACE. Every once in a while someone will give his idea of what are the ten most beautiful words in the English language. To me PEACE is one of those words. Dwelling upon it, I think of tranquility, serenity, calmness, a lovely quiet lake, a sweet-faced grand-mother with composed and smiling countenance—the Whistler type—storms of life now almost over, and the peace of God has settled down over what in earlier days may have been a tempestuous character—the waiting time has come.

In Isaiah we have these words, "Thou wilt keep him in perfect PEACE, whose mind is stayed on Thee." There, is the one condition, "whose mind is stayed on Thee." How many people do you know who meet this condition? There is unrest everywhere. In the heart; in the home; in the city; in the state, and in the nations. Why? Simply because GOD is left out of all the affairs of life, with individuals, and with nations.

We cannot quell the turmoil of nations to any great extent but we can, as acknowledged stewards of our Lord and His Kingdom, "Seek peace and pursue it." We can bring to troubled hearts the wonderful message of peace from the "Prince of Peace." No person except a Christian can have peace in the life. "There is no peace saith my God to the wicked." We are stewards of the Gospel. It is the one remedy for the sin which brings unrest, and will cure the sin-sick soul. Men are seeking something to which they can anchor. Let us be faithful, let us "Be Alert" for opportunities of bringing together the troubled and the Comforter.

In the very center of a tornado, we are told there is a spot of perfect calm, while just outside this central place, all is turmoil and confusion, destruction and death. If we can get those outside this place of perfect rest in Christ, to trust in Him, then all will be well. In the story of blind Naomi, and her father in Hall Caine's book "The Scapegoat," Naomi felt secure in her utter loneliness only as she stood beside her father's bed. She could not see him, but standing there, all fear subsided, and peace and security entered her heart. So it is with the Christian. We cannot see Him with the physical eyesight, but the eye of faith sees, and feels His protecting care.

Through giving the life in service; through faithfulness in tithes and offerings; through consecration of talents however small, through helping to train the young people; through house to house visitation; through helping in Good-will Center and hospital work; and through diligence in PRAYER, the Woman's Missionary Union of Tenn. can make a deep impression upon the whole world.

"PEACE I leave with you, My PEACE I give unto you, not as the world giveth, give I unto you." The world has its ARMISTICES, Christ gives abiding PEACE.—EVA E. HOLLIS.

## The Stars Also

The world could get along somehow  
With sun and moon, I know,  
But after God, has finished these  
He made the stars also.

The world could get along somehow  
If I give grudgingly, I know,  
But rather would I give like God  
Who made the stars also.

—Alice C. Hoffman.

## Baptist Building in Brazil

The W.M.U. family welcomes a new graded series on South America. The first one off the press is "Baptist Building in Brazil" by Dr. A. Ben Oliver, one of our missionaries.

The book is designed especially for the young people, but the women will be delighted with it. The aim of the book according to Dr. Jeter is "To present the gracious successes God has already showered upon us, and the mighty challenge which Brazil constitutes today, as the greatest and most promising mission field open to our message." Dr. Jeter tells of Brazil in a most interesting way. He makes you see the beauty of Brazil, the bigness of the country, its vast resources, its great possibilities.

He introduces the reader to Baptist missionaries and when you see the results of the work done by them you feel you have made a splendid investment when you gave to Brazil.

We recommend this book most highly for mission study both for the women and the young people.

Paper, 50c; cloth, 75c. Order from Baptist Book Store, Nashville.

## The Trip to San Antonio

It is a long, long ways to San Antonio but we do hope there will be a number from our state to attend the meeting of the S.B.C.

The W.M.U. convention opens on Thursday the 14th and closes Friday night. The S.B.C. starts Saturday morning. We do hope the women will go in time to attend the W.M.U. meeting.

The round trip coach fare on the railroad is \$37.43, with a limit of fifteen days on the ticket. You can go by New Orleans or by Memphis and the rate will be the same.

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## After the War—Then What?

By C. J. JACKSON

THE AFTERMATH OF WAR sometimes is almost as bad as the war itself. The aged and the historians tell us that was true in the South following the War Between the States. Many who read this remember well the moral let-down following the Armistice of 1918.

Again we are in a World War which is not of our choosing. Again we must face an enemy who would destroy the governments of free people. But there is no doubt about the determination of liberty-loving America. Finally victory will crown our efforts—and may it all be to the glory of God.

We have passed the time in American life when a few wise platitudes served as sufficient guide posts to hold our youth in the straight and narrow way. The boys and girls of this generation are better informed about world affairs than their forebears were at twice their age. The high school senior today knows more by far than the average college sophomore knew a few decades ago. And as they learn more they explore more. If we are to meet successfully the changes brought on by a more highly trained young citizenship, coupled with after war conditions, we must now be making our plans for a virile, intelligent Christian program of action.

From the angle of the church two things are imperative:

First, our religious leaders must be on a higher intellectual plane in order that they may meet the young people on their own grounds. A fourth grade preacher or Sunday school teacher no longer can satisfy the high school or college graduate. They are living in different worlds of thought and knowledge. We too should be concerned about a leadership for our churches which can challenge and lead the older people of intelligence in the community.

Second, we must have a larger number of trained leaders. Our denomination is growing numerically by leaps and bounds. To hold our rightful place of leadership in the world about us and abroad, we must have a leadership not only as good as the best, but also sufficiently large to thoroughly cover the field which is ours to serve. If these conditions are not met, some day we will look back as a denomination upon the glory which "once was ours" but which we lost.

*Christian Education is the answer.* But sad to say, we have invested relatively very little in Christian Education in Tennessee and only about half as much as the average invested by Baptists in the other Southern states.

Many of our sons now of college age and others approaching college age will no doubt go to war. Their careers will be upset and changed. Many will have traveled over rough roads when they approach peaceful life in years to come. Every possible moral and religious influence will be needed to help them reconstruct and readjust their lives to meet the needs of the times when they return.

Our daughters now of college age and those approaching college age likewise will have weightier responsibilities placed on their shoulders. Their greatest responsibility will be in the field of morality and religion. We must help fortify them for their serious tasks through their homes, through their churches and through our denominational colleges.

Our three Baptist Colleges in Tennessee are giving their best to the denomination. But their best only partially meets the needs of the hour. Let us think seriously of the problems before us and rise up and make the necessary sacrifice to the end that Carson-Newman College, Tennessee College for Women and Union University may be enabled to do for the denomination through our youth what is so badly needed at the present, and what will be more desperately needed in the years before us.

## Devotional

By JAMES AVERY, Alamo, Tenn.

LET US READ for our devotional scripture I Corinthians 3:6-11. You have observed from the program that the subject assigned to me for this devotional is the W. M. U. watchword: "We are labourers together with God." I want to discuss the subject for a moment in three divisions.

*Labourers:* From the time that God closed the gates of Eden's Garden and informed Adam that he must earn his bread by the sweat of his brow, men everywhere have been forced to labour. The individual who expects to excel must labour. The reward of a democracy for the individuals which make it comes from labour. No idler has been pointed toward and held out as a leader. Those men and women to whom we are proud to point as ideal are the ones who have spent much of their lives at work. No red blooded person wants to be pointed out as a physical or mental weakling. If we had in mind only the purpose of keeping ourselves physically fit, and developing our physical strength as to be able to present a body uniform and developed to the point that we were able, at any moment, to have it exert its most possible strength and nothing else, no other motive, if you please, prompted our labouring exercise, then it would not be without its reward. The temple in which God has placed man's soul must labour if it is to give out an appearance of physical strength and fortitude. We look at a building, and we determine in our own minds, though sometimes we are mistaken, whether strong enough to stand the storms that beat against it, and to shelter in safety the ones who may have their home beneath its roof. If we have no thought of the force of co-operative labour; if our mental position is one without faith, it still behooves to labour.

*Labourers together:* Where would you look to find a person who never wanted to make his labours physical or mental—to be associated with the labour of others so that the strength of united labour could not be felt; one so selfish as that he would want to exert his physical and mental labours only for his personal benefit; one who would want the balance of the world to dwarf and decay; one who did not appreciate the warmth of friendship, the bonds of fellowship, the strength of union. Happy is he who not only labours, but he who wants his labour enriched and made strong with the joint labour of others, and his efforts to be bound up with the efforts of others so that they may enrich and bless civilization. It is the result of "labourers together" that has given to civilization the modern methods of transportation, communication, and comforts of both travel and home. It is the joint and co-operative labour of the engineer, chemist, and the mechanic that gives to us the speed, comfort and durability of the automobile, the air-plane, the stream-lined engines and passenger coaches; the power of the cannon, torpedoes, bombs and guns. These represent the powers of "labours together" bunched up in one machine or unit. It is the joint labour of him who weaves the screen, who discovers the oils, and who handles the brush, that presents the painting work of art in all of its beauty. So it is my friends, we get the most out of our labor when we are unselfish enough to join it with the labour of others. We give ourselves more strength for the task before us when we are willing to spend and be spent for others.

Now I come to the last division of the subject, which takes in every work in it. "Labourers together with God."

Misguided labor is as bad and sometimes worse than no labor. It is the laboring together "without God" which has brought this terrible war into the world. Little did the chemist who worked for hours, days, months and years in the development of explosives think how, laborers without God, would some day carry them into

the skies and dump them out upon defenseless women and children bringing destruction and death; never did the Wright brothers, as they stood that day on the brow of the Kitty Hawk hill and watched the little plane they had labored so long to make, fly a few feet, dream that it would be used to carry death and destruction behind the clouds of the sky and pour it out upon innocent and helpless millions. Misguided labor, labor without a referee or an umpire, labor gone mad, labor directed by Satan, labor without God. Labor with God sweetens life, strengthens life, develops the soul. 'Tis a tragedy to see a withered hand, a blinded eye, or a motionless limb, but it is a greater tragedy indeed to find a strong body and bright mind with a withered soul because God has been left out of man's labor.

The beauty of laboring together with God is found in its all inclusiveness. There are machines so powerful that there is no place for a child but only the strong bodied men can operate; there are places of labor so dangerous that only the most skillful can fill. God's field of labor can be in them to be sure, but the universal field of God's labor includes the girl as well as the woman, the boy as well as the man, and the girl, the woman, the boy and the man can all work together with God in that certainty of faith, that knowledge of safety, that beauty and grace of confidence that labor saturated with God's love can develop. The laymen, the W.M.S., the R.A.'s, the G.A.'s, the Y.W.A.'s and the Sunbeams laboring together with God can present to the World a Battle Front where the Hosts of Heaven will be revealed, and a commander-in-chief who never makes a mistake.

## Let's Have No Lottery

By S. A. MAPLES, Murfreesboro, Tenn.

WHILE IN FLORIDA last winter I noticed in some of the leading newspapers where some of the Congressmen were suggesting that the government adopt the Lottery System to raise funds to help carry on the war. I also talked to some very prominent business men from N. Y. and other cities, who were very enthusiastic. Those favoring this method claim due to the war it would be all right and in this way would raise many millions of dollars. That the government would have a number of big prize tickets and any one drawing a prize ticket the government would get most of the money back in taxes. They would catch them "go in' and comin'."

I was informed that a bill was being prepared for that purpose and would be presented at the right time.

The question that naturally arises in my mind due to the war and the defense program is what stand will the church take should a bill of this kind be presented? I can not speak for others, I can only speak for myself. We claim to live in a Christian land and often boast of the progress we are making. Should the government adopt a measure of this kind then we need to take our sign down.

When it becomes necessary for the government to go into the lottery business in order to raise funds to carry on the war, then we have lost the war.

No use to pray for God to help us, to guide and lead us, then do something that we absolutely know displeases Him. In my opinion a measure of this kind means destroying all we have been trying to teach our youth in our Sunday schools these many years. As a citizen, I am willing to make all the sacrifices I possibly can to win this war and preserve the freedom that has made this nation the greatest nation in the world, but the high ideals of Christianity instilled into my heart in my younger days by a Christian father and mother, what little faith and confidence that the church and the people place in me as a Christian is not for sale at any cost.—S. A. Maples, Murfreesboro, Tenn.

## Was Joseph Smith, Jr., the Mormon Prophet, a True Prophet of God?

By WILLIAM JAMES ROBINSON, A.M., D.D.

**M**ORMONS UNIFORMLY CLAIM Joseph Smith, Jr., was a true prophet of God in the same sense that Moses, Isaiah, Jeremiah, Ezekiel, Daniel and others were; and that he spoke with authority for God as his special messenger. They claim that his "revelations" were given to him by God himself and that they are the true words of God, and are infallible, and binding on all men to the extent that they must be believed and obeyed in order to be saved.

Since they accept the Bible they cannot refuse to accept the test it erects to prove one is or is not a true prophet. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or wonder and the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God. . . ." (Deut. 13:1-5). Can Smith and his fellow prophets meet this test?

Let us notice another test. Read Leviticus 18:15-22, but I shall quote only from 20-22. "The prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou shalt say in thine heart, how shall we know the word which the Lord hath spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Can Smith and his brethren meet this test?

I will first notice the man, Smith, himself. Mormons themselves do not claim he was a very virtuous man. So far as we are informed, and I believe the evidence justifies us in believing the prophets mentioned in the Bible were holy men. Not sinless, but blameless. No one of them is reputed to have frequently fallen into evil ways. Smith fails in comparison.

Smith certainly seriously violated the scripture I quoted. "Let us go after gods, which thou has not known, and let us serve them." He plainly taught that there are many gods. He said: "God himself was once as we are now, and is an exalted man (*Journal of Discourses*, VI:4); "And you have got to learn how to be gods yourselves the same as all Gods have done before you" (*Ibid*). "He (Adam) is our Father and our God, and the only God with whom we have to do" (*Brigham Young*, J. of D., 1:50). Smith taught this also. Under this scriptural requirement concerning prophets both Smith and Young are proven "false prophets" for turning men to other gods.

"Joe at first declared that no one but himself could see the plates and live. He later declared in the presence of sworn witnesses that his first-born would be allowed to open the plates. But Joe's first-born was born dead. Yet Joe had made mistakes in prophecy before. In March, 1829, he got a revelation that only three of this generation were to witness to the plates on the ground of having seen them, and yet when the Mormon Bible came out it was prefaced with the statement that eight others had seen and "hefted" the plates. It looks like the angel

who gave Joe his orders got his wires crossed" (*W. E. Biederwolf*).

Note what he said. He alone could see them and live. His prophecy concerning his first born utterly failed. He alone could see them and live; and then three of this generation might see them. But when the book was published it was prefaced by the signed statements of eleven men that they had seen them. Each of these men lived for years after. Surely Joe got his prophecies a bit tangled.

The Book of Mormon when first published bore on the title page "By Joseph Smith, Junior, Author and Proprietor." It was a revelation how could he be the author of it? The copy in my hand was copyrighted in 1920. Instead of "Author and Proprietor" we have "Translated by Joseph Smith, Jr." 1842 an edition appeared bearing on the title page this announcement, "Carefully revised by the translator." If God had told him what to write why did it need revising? Who would revise what God said? "A comparison of the latest Salt Lake edition with the first has shown more than three thousand changes" (*Snouwen*). And still it abounds in errors.

Linn in the "Story of the Mormons, page 113, says "At the very start Smith's revelations failed to 'come true' and cites this instance. Being in serious need of money to bring out the book Smith's brother and other friends suggested to the 'prophet' to ask the Lord about sending some men to Canada to sell the copyright. Joe complied and said the mission to Canada would be a success, but it failed absolutely. When asked why this mission failed Joe said he did not know, but said he would inquire of the Lord about it. He did so and this "revelation" came through the stone: "Some revelations are from God, some revelations are of men, and some revelations are of the devil." Again Joe failed. A true prophet of God would surely know when God was speaking to him.

In January, 1833, Smith predicted that "there are those now living upon the earth whose eyes shall not be closed in death until they shall see all these things which I have spoken." Every person then living is dead and what he predicted has not come to pass. 1843 he said the Lord had promised that if he lived to eighty-five he should "see the Son of Man." Smith did not live and the Son of Man has not come.

He prophesied that "about the year 1890, the New Jerusalem would be let down from God out of Heaven and located in Jackson County, Missouri, with the corner-stone of the Great Temple 'three hundred yards west of the old' courthouse in Independence," where is to be the capital of Christ's earthly kingdom" (*Stenhouse*, page 318). No one residing here has seen this marvelous thing. Again he failed.

His revelations often contradicted each. The Book of Mormon says positively no man shall have more than one living wife. Later he declared he had received a revelation authorizing polygamy and making belief in it essential to salvation.

Mormons themselves have discredited him as a revelator. "We see that in his latter days, in Navoo, Smith was allowed to issue revelations only after they had been censored by a council. He himself testified to the reckless-use he had made of them, and which perhaps brought about this action" (*Story of the Mormons*, by W. A. Linn, page 114).

The Mormons of Salt Lake City do not deny that he made a translation of the Bible, but refuse to use it. Brigham Young said (I quote from memory) "I think Bro. Joseph does pretty well if one in ten of his prophecies come true." One in ten true when the Bible says all must be true.

Kansas City, Mo.

## Just for Fun

Gathered Here and There

### JUST ONE CONDITION

(Pathfinder)

Barbara—"What did your father say when you told him you wanted to marry me?"

George—"He didn't object, but he did impose one serious condition."

Barbara—"What was that?"

George—"He said he'd see me hanged first."

Joe, the sailor, had broken with his girl. After ignoring several letters, requesting the return of her photograph, he received one threatening to complain to the captain.

Deciding to silence her for the time, he borrowed all the pictures of girls available on the ship, sending them to her in a large bundle with the following note: "Pick yours out! I've forgotten what you look like!"

A colored man was caught trying to sell insurance without a license, and was hauled before the insurance commissioner.

"Don't you know," demanded the Commissioner, "that you can't sell insurance in this town without a license?"

"Boss," said the colored one, "Dat splains de mattah. I done foun' out dat I couldn't sell none, but I didn't know whuts de reezin wuz ontill you tole me."

Judge O'Flaherty: "Haven't you been before me before?"

Prisoner: "No, yer honor. Oi never say but wan face that looked loike yours an' that was a photograph of an Irish king."

Judge O'Flaherty: "Dismissed! Call the next case."—Ex.

When the term of the old Negro preacher had expired, he arose and said:

"Bredden, de time am heah fo' de reelection ob yo' pastoh for anudder yeah. All dose faborin' me fo' yo' pastoh will please say 'Aye'."

The preacher had made himself rather unpopular and there was no response.

"Ha," he said, "silence gibbs consent. I'se yo' pastoh fo' anudder year."—Exchange.

Asker: "Would you be afraid to hunt grizzly bears with a club?"

Teller: "Not if there were enough members in the club."

### Now Many Wear

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# IN MEMORIAM

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## —RESOLUTIONS OF RESPECT—

TO THE MEMBERS of Calhoun Baptist Church and Sunday School:

We, your committee appointed to draft resolutions and memorial touching the life and death of Brother John C. Deakins, respectfully submit the following:

It is with saddened hearts and a deep sense of loss that we mourn the death of Bro. John C. Deakins, who passed away at his home February 9th, 1942.

He was a member of Calhoun Baptist Church, having been a Deacon for several years and was a member of the Adult Bible Class No. 8. The funeral services were held for him at this Church. The large attendance, beautiful flowers and gracious words of the several Ministers were eloquent tributes to a noble life.

It may well be said of him, Our Church has lost one of its strongest and most faithful members, the community one of its highly honored citizens.

We extend sincere sympathy to his family, relatives and friends and to those who were with him in his daily work and who knew the loyalty and sympathy he had for others.

He followed the way to the better land, when the voice of the master called clear.

He lovingly served with heart and hand, and answered the call without fear.

Therefore be it resolved:

First—That we bow in honor to him that doeth all things well.

Second—That a copy of this memorial be spread on our Church record in honor of his memory.

Third—That a copy be furnished to his family and friends.

Respectfully submitted,

REV. WILL SHAMBLIN, *Pastor*,

J. L. LYLE,

MRS. J. W. PLANK, *Committee*.

MRS. ELLENA MITCHELL

God in His infinite wisdom has called our dear friend and member of our Missionary Society, Mrs. Ellena Mitchell to her reward.

All who came in contact with her could but feel that she was a devout Christian. As one woman said to her daughter after a visit from Mrs. Mitchell, "I feel like an angel has visited me."

Therefore, be it resolved by the Missionary Society of the First Baptist Church of Athens.

First, that in the passing of Mrs. Mitchell our Society has lost a loyal member, one who was ready and willing to do what she could;

Second: Whereas it has pleased God to take her from our fellowship, may we bow in humble submission to His will, realizing that He knoweth best and also that her life has been a blessing to our Society, our Church and her family:

Third: That we extend to the family in his hour of grief our heartfelt sympathy. God's richest blessings be upon them all.

Signed by the Committee,

MRS. J. L. THOMAS,

MRS. J. H. MCPADDEN.

WOODWARD

Since God in His infinite wisdom has removed from our midst our beloved sister and co-worker, Mrs. G. B. Woodward; We, the Woman's Mis-

sionary Society, of the First Church, Erwin, feel deeply our loss, and desire to express to her loved ones our heartfelt sympathy.

May the example of her loyalty and faithfulness, and the memory of her consecrated life ever inspire us to greater service for our Master.

MRS. C. D. MOSS,

MRS. VANN GRIFFIN,

MRS. S. M. LARIMER, *Committee*.

## I Am Thinking Today of Nov. 23, 1942

If I live to see that day, I will have completed 84 years of treading along Life's Highway, and will have completed 61 years of labor as a Pioneer Missionary Baptist Preacher, and as my mind runs back over these 84 years of earthly pilgrimage, and 61 years as a preacher of the Glorious Gospel of Jesus Christ, my soul is filled with great joy, and much praise to God for His wonderful blessings upon me and the work He has given me today. "IN HIS NAME" and for His glory and honor. I have tried to know and do His will, and to do the work He wanted me to do. I have endeavored to "Keep the Faith," which was once delivered into the saints; and to be a faithful Minister of the Gospel of Jesus Christ.

Many times Satan has sorely tempted me and I have gone through many perils and dangers but the guarding angels have always "compassed" about me and kept me, *Praise God*. Another thing, "I Am Thinking Today" is the great host of friends and fellow helpers in my life's work. Many of these have finished their earthly pilgrimage, and have gone on to Heaven, to be with God, His angels and loved ones and that innumerable throng of blood washed Children of God. But "I am thinking today" of great numbers of Younger Friends and fellow helpers in the Gospel, who are in the front line fighting the Good Fight of Faith—I THANK GOD FOR THEM.

I am also thinking especially of the Pastors, Missionaries, Evangelists, and other workers who are laboring on my old fields of labor, where I labored as an Evangelical Missionary Pastor, or regular pastor, and I rejoice in the work these workers are doing. A large number of churches that I have organized are today leading churches in Southern States.

Another thing, "I Am Thinking Today" is the privilege and joy I have had in the past 10 years, is that of visiting above 10 of my old fields of labors. Everywhere I went I was most cordially received, and shown many kindnesses. Moreover I have a standing invitation to visit the fields again.

Still another thing, "I am thinking today" is this—The Lord permitted me to lead in the establishment of the Cumberland College, Williamsburg, Ky., and the Bottoms Baptist Orphanage, Monticello, Ark. As I write this letter, many are the memories that come rushing into my mind and of these I would like to write, but limited space will not permit. But there is one other thing I must write—namely—MY FREE BIBLE & TRACT WORK. It is through this work I can witness for Jesus Christ and the past 10 years I have sent out hundreds of Bibles and Testaments, thousands of Gospels and millions of Gospel Tracts and papers—these messages of Light and Salvation have gone out into 40 states and 10 foreign countries. I hope to send out at least 30,000 Gospel messages this year. This glorious work is supported alone by Free Will Love Offerings.

Pray for me and my work. Write me.

Yours, "In His Name,"

R. C. MEDARIS,

314 N. Claybrook Street,  
Memphis, Tennessee.

## An American's Creed for 1942

By DANIEL A. POLING

God helping me:

1. I WILL PUT FIRST THINGS FIRST: God and country, church and home.

2. I WILL DO MY BIT AND MAKE IT MY BEST.

3. I WILL SERVE WHERE I AM CALLED. For such a time as this, freedom is not an inheritance—it is an achievement.

4. I WILL DESTROY INTOLERANCE—BEGINNING IN MY OWN HEART . . . We are Jews; we are Catholics; we are Protestants; we are white; we are black; we are first generation and sixth generation American—and we are Americans all.

5. I WILL BE UNUSUALLY ALERT IN MY USUAL ACTIVITIES AND DUTIES. Life must go on and there must be neither neglect nor a war hysteria.

6. I WILL "HATE NO ONE: hate their vices, not themselves," for hate corrodes the souls of those who hate.

7. ALWAYS, I will conquer fear with faith; I will meet rumor with reason; I will assuage my sorrows by sharing my joys; I will make my prayer my practice and service my program; I will "laugh and love and lift;" I will trust and not be afraid.

God helping me, I will.

—THE BUILDER.



## Christian Missions in Today's World

By W. O. Carver

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Dr. W. O. Carver's pen is pungent, pertinent, prodig. Eminently qualified to discuss missions, he declares that Christianity faces the world as its practical problem. Changes in that world make imperative a reconception of our worldwide Christian task. Christianity must save its "established bases," it must be prepared to meet conditions that will follow the present crisis. . . . This book should have priority rating with preachers, missionaries, and Christian leaders everywhere.

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# AMONG THE BRETHREN

A. E. Jennings, chairman of the Executive Committee of the institution, announces that the Baptist Memorial Hospital at Memphis will invest \$150,000 each year in United States War Savings Bonds for the duration of the war.

—B&R—

Dr. W. M. Wood of Murfreesboro, who recently retired as Secretary of State Missions in Kentucky, preached at the 11 o'clock hour, Sunday, April 12, at the Edgefield Baptist Church, Nashville, on the occasion of the 75th anniversary of its organization. He was once pastor there. Dr. W. Henderson Barton is the present pastor.

—B&R—

Congratulations to Pastor and Mrs. B. Frank Collins of Brainerd Baptist Church, Chattanooga, over the birth on April 14 of a new son, James Harris. The Lord be with the little fellow during all the oncoming days.

—B&R—

David Livingstone of Knoxville has been assisting Pastor Guard Green and the Donelson Church in a revival, and J. D. Barbee of Clovis, N. M., has been assisting his brother, Pastor J. T. Barbee, and the Madison Church in a revival.

Publicity Director J. D. Sapp announces that the annual Southwestern Seminary alumni banquet at the Southern Baptist Convention will be held on Monday, May 18, in the dining room of the First Baptist Church of San Antonio and that the price of the tickets this year will be 85 cents. The hours of the banquet will be 5 to 7 p. m.

—B&R—

The American Red Cross is making arrangements for tonnage to transport a cargo of canned milk and layettes for the relief of French children in unoccupied France. During the past year this program has given relief to some 2,500,000 children in unoccupied France.

—B&R—

The Lenoir City News announces simultaneous revival services among the churches of Lenoir City, which began April 12. C. A. Huff of Wichita Falls, Texas, assisted Pastor Richard Huff at the First Baptist Church.

—B&R—

The month preceding Sunday, April 5, the First Church, Dyersburg, A. M. Vollmer, pastor, distributed 1000 dime folders with the hope that on that day each would be returned holding

\$3.00. At the final count \$3600 had come in. This will be added to other funds in an effort to pay \$10,000 this year on the church debt.

—B&R—

Total financial receipts of Fifth Avenue Baptist Church, Knoxville, Frank Wood, pastor, are more for the first six months of the present church year than for the entire year of 1935. Notwithstanding expenditures on improvements on the building, mission contributions for the same period are more than for any year up to 1938 (with the possible exception of 1926).

—B&R—

Pastor L. H. Hatcher and North End Baptist Church, Nashville, are to have Pastor-Evangelist E. Floyd Olive in revival services April 26-May 10 and the prayers of the brotherhood for the meeting are requested.

—B&R—

Pastor L. B. Cobb writes that the A Capella Choir of Carson-Newman College gave a sacred concert to a capacity house in the First Church, Kingsport, Sunday evening, April 12. This is to be an annual event. The church will give a Bible each year to the most helpful choir member selected by the group.

—B&R—

According to Coach C. H. Farnsworth, the period of April, 1941, to April, 1942, represents the greatest year in the history of Union University's debating. The following is the outline of activities and the results:

April 1941—Southern Championship (14 States Represented), Charles Millican and Fred Wood.

March 1942—State Championship, Gordon Clinard and J. T. Ford (Best Individual Debater Award Voted to Gordon Clinard).

State Extemporaneous Speaking Champion—Fred Wood.

March 1942—Mid-South Volunteer (Five Awards are given, and Union won four cups). Debaters: Clinard, Ford, Wood, James, Irwin and Joe Harting. Union finished second on the other cup.

April 1942—Southern Tournament (14 States represented). Both Union teams finished second, one in Junior and the other in Senior division.

Southern Championship in Extemporaneous Speaking taken by Union—Gordon Clinard.

April 1942—Grand Eastern Tournament. Union won first place in Direct Clash Debating—

J. T. Ford and Gordon Clinard. Both Ford and Clinard won National Awards as direct clash debaters.

Every member of this team is an ordained Baptist preacher and these ministers hold pastorates in West Tennessee, Kentucky and Mississippi.

—B&R—

Not long since, the fire alarm in Milan sounded just as Pastor H. J. Huey and the First Church were closing their morning service. It was the pastor's home on fire, having caught from an electric stove. The building was not extensively damaged, it is reported, but some valuable books of the pastor were lost and also some valuable scrapbooks belonging to Mrs. Huey. Only recently did BAPTIST AND REFLECTOR hear of this loss.

—B&R—

The sympathy of the brotherhood goes out to Mrs. Florence Hearn, wife of C. Aubrey Hearn, associate editor of *The Baptist Training Union Magazine*, over the death of her father. The Lord comfort the bereaved.

—B&R—

Harrison Chilhowee Baptist Academy announces the following program for Commencement week:

Friday evening, April 24—Music Recital.

Saturday evening, April 25—Alumni Banquet.

Monday evening, April 27—Oratorical and Reading Contests.

Tuesday evening, April 28—Play, "Drums of Death."

Wednesday evening, April 29—Senior Class Program.

Thursday evening, April 30—Baccalaureate sermon by Dr. J. R. Bateman, First Baptist Church, Memphis.

Friday evening, May 1—Commencement—Literary address by Dr. Morris Ford, Jackson, Tenn.

The summer session will open June 1, 1942, and the fall session will open August 17, 1942.—Roy Anderson, Principal.

—B&R—

I understand that Rev. A. T. Willis is changing his address to 983 South Cox Street, Memphis, Tennessee. He graduated from the Southwestern Seminary in 1939 and has been engaged in evangelistic work since. He has been kept busy in more than one state. He is a good man, true

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR APRIL 12, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Calvary, Alcoa	222	78	White Oak	213	78	Knoxville: Broadway	1072	274
Alexandria	92	51	Woodland Park	1100	234	Fifth Ave.	903	134
Athens, First		94	Church Hill: McPheeter's Bend	138	65	First	941	
Bells, Midway	74	64	Mission	58		John Sevier	225	126
Bristol, Va. Ave.	225	105	Oak Grove	108	42	Lenoir City: First	348	114
Butler	178	77	Clarksville: First	434		Pleasant Hill	201	111
Cobb Creek	85	60	Cleveland: Big Spring	243	160	Liberty: Salem	118	37
Chapel Hill, Smyrna	87	66	First	427	89	Maryville: First	617	125
Chattanooga: Apison	102	56	Columbia: First	303	47	Memphis: Bellevue	1952	516
Avondale	479	121	Cumberland City	75	14	Boulevard	641	167
Brainerd	363	139	Cumberland Gap	112	17	Central Ave.	571	154
Calvary			Elizabethton: Eastside	152	92	LaBelle	680	211
Central	293	114	First	509	183	Prescott Memorial	371	135
Chamberlain Ave.	340	124	Immanuel	106	57	Speedway Terrace	549	
Concord	215	140	Little Mt.	76	44	Temple	1311	316
Eastdale	250	110	Siam	232	178	Union Ave.	997	246
Falling Water	118	91	Watauga	212		Murfreesboro: First	471	181
Morris Hill	197	102	Fountain City: Central	600	129	St. Clair Mission	24	
Northside	394	109	Grand Junction	97	44	Walnut Mission	35	83
Oak Grove	203	104	Guys: Gravelhill	71	55	Westvue	166	189
Ooltewah	96	74	Hixson: First	126	75	Nashville: Belmont Heights	830	190
Red Bank	607	210	Humboldt: First	379		Lockeland Bapt.	518	
Ridgdale	483	197	Jackson: West Jackson	644	199	Neuberts: Valley Grove	185	121
Rossville Tabernacle	194	72	Jefferson City: Buffalo Grove	48	60	Old Hickory: First	613	279
Spring Creek	124	56	First	480	302	Union City: First	492	
Summerfield	161	81	Kingsport: Calvary	192		Walter Hill: Powell's Chapel		39
Tabernacle	318	71	First	777	133	Watertown: First	210	59
			Lynn Garden	128		Round Lick	95	45



to the gospel and loyal to our denominational work, and as a soul-winner. I will be happy if the brethren will use him in evangelism.—L. R. Scarbrough.

—B&R—

L. S. Sedberry, pastor of the First Church, Murfreesboro, assisted Pastor R. Lofton Hudson and the First Church, Portland, in a recent revival, resulting in 19 additions, the most of them by baptism.

—B&R—

Evangelist Selsus E. Tull of Hazlehurst, Mississippi closed a two weeks Revival on Easter Sunday with the Park Memorial Baptist Church of Houston, Texas, of which Dr. W. L. Shuttlesworth is the pastor. The meeting resulted in 60 additions to the church and many reconsecrations. This was Dr. Tull's second engagement with this great church and noble pastor.

—B&R—

Pastor H. L. Carter of Dickson is a member of the Rationing Board of Dickson County.

—B&R—

The Southern Baptist Theological Seminary announces its Annual Alumni Meeting at San Antonio in connection with the Southern Baptist Convention. The Alumni and friends of the Seminary will meet for breakfast at 7 o'clock on the morning of Tuesday, May 19, at the St. Anthony Hotel. Tickets will be on sale in the Seminary Booth in the Exhibit Room of the Convention all day Monday. The Alumni Meeting will center around a new Kodachrome motion picture of Seminary life. It is said to be the best that the Seminary has produced to date.

There will be an address by an outstanding Alumnus, and a word from "Old Tiglath" himself.

—B&R—

Missionary C. P. Holland of Polk County reports a fine series of mission rallies during March. Paul Culpepper of Ocoee and G. W. Passmore of Benton were great helpers, he says.

—B&R—

Visitors in the BAPTIST AND REFLECTOR office last week were: W. J. Malone, Fayetteville; David Livingstone, Knoxville; Guard Green, Donelson; A. W. Jenkins, LaFayette; C. H. Robinson and E. C. Galbreth, Goodlettsville; H. D. Burns, Franklin; Rev. and Mrs. H. L. Carter, Dickson; Gordon Hurlburt, Point Clear, Ala.; Dan L. Lawler, Moodyville; Mrs. P. S. Chandler, Mt. Pleasant, and J. T. Barbee, Clovis, N. M.

—B&R—

Missionary W. A. Broome of Erin reports the revival of Mt. Sinai church near Erin. The plaster between the logs of the church walls has been replaced, interest is growing and they will have messengers to the association this Summer, the first time in years. The Mission at Elk Creek near Erin is growing, 55 present the fifth Sunday in March.

—B&R—

Missionary James Shirley reports that Enville Baptists have called Harry Harp, a Union student. They have been without pastoral care for more than two years.

—B&R—

The faculty and Senior class of the Southern Baptist Hospital School of Nursing invite you to attend their graduating exercises Tuesday evening, May 5, 1942, at 8 o'clock at Saint Charles Avenue Baptist Church, 7100 Saint Charles Avenue, New Orleans, La.

—B&R—

J. E. Sharp of Gatlinburg, Tennessee, has accepted a call to the First Baptist Church of Bells, Tennessee, effective June 1. Bro. Sharp has an A.B. degree from Carson-Newman and will in a few weeks receive his Th.M. from the S.B.T. Seminary. The church goes from half to full-time work with this call.

—B&R—

CHURCH MEMBER'S HANDBOOK: This is a pamphlet by a Baptist minister and pastor, Joe T. Odle. It is mainly designed for and is a fine thing for putting into the hands of people

coming into the church. But others as well will find it very helpful. The chapter headings are: "The Meaning of Church Membership"; "The Church Covenant"; "Christian Growth"; Baptist History"; "Baptist Doctrine"; "Baptists and Other Denominations"; "God's Plan of Church Finance"; and "Baptist Churches at Work." In concise form this little booklet discusses Baptist life spiritually, historically, doctrinally, practically and co-operatively. He who reads it will be calculated to make a better church member. It is a timely work and we warmly commend it.

### Thank You, Tennessee Baptists

By S. F. LOWE, Chairman  
Radio Committee S. B. C.

The churches of Tennessee have forwarded \$900.72 on the goal of \$1650.00 to apply on the expense of the Baptist Hour. Other churches are making their contributions this month. We know Tennessee Baptists will not, through any lack of theirs, cause the Radio Committee to report a deficit at San Antonio next month. Such deficit would mar the all-time record of the Radio Committee and retard radio work of Southern Baptists. Immediate response of from \$5.00 to \$25.00 from your Church will vitally help. Will you not take your offering next Sunday and forward same to Secretary Freeman immediately? We believe you will. Thank you.

### Briefs Concerning the Brethren

Called and Accepted

E. D. Boyer, State Highway Church, Tampa, Fla.

Clarence A. Moore, Grenville Church, Northeastern Ass'n., N. M.

John Caylor, Jr., Pinegrove Church, Ruby, La.

Troy V. Wheeler, First Church, Natchitoches, La.

W. E. Fountain, West Tenth Street Church, Okla. City, Okla.

M. T. Wilson, Kilbourne, La.

Eugene Howard, Calvary Church, Many, Okla.

J. E. Sharp, First Baptist Church, Bells, Tenn.

Resigned

J. H. Brister, Calvary Church, Roswell, N. M.

Harlan J. Matthews, First Church, Marshall, Texas.

Troy V. Wheeler, First Church, Marion, Ill.

Luther J. Holcomb, First Church, Durant, Okla.

Dewey Mann, First Church, Blountstown, Fla.

Ordained

Wm. Overton, New Bethel Church, near Goodlettsville, Tenn.

Henry Smith, New Bethel Church, near Goodlettsville, Tenn.

G. A. Gregory, New Bethlehem Church, near Goodlettsville, Tenn.

Harry Dix Morgan, White City Church, Tulsa, Okla.

Fred Williams, Trinity Bapt. Church, Ada, Okla.

John Brill, Trinity Bapt. Church, Ada, Okla.

J. I. Funderburk, Lincecum Church, Pineville, La.

Kazuo Harper, Sakane, Japanese Baptist Mission, Clearwater, Calif.

WITH THE CHURCHES: Athens—First, Pastor Bond received by letter 5, for baptism 3. Butler—Cobbs Creek, Pastor Nelson received for baptism 3. Chattanooga—Apison, Pastor Ramsey received by letter 2; Avondale, Pastor McDaniel received by letter 3, for baptism 3; Brainerd, Pastor Collins received by letter 4; Central, Pastor Jones received by letter 5, for baptism 1; Eastdale, Pastor Denny welcomed by letter 2, for baptism 1, baptized 1; Falling Water, Pastor McDowell received for baptism 6; Morris Hill, Pastor Cadlett received by letter 1; Oak Grove, Pastor Donahoo baptized 3; Red Bank, Pastor Pickler received by letter 1, for baptism 1; Ridgedale,

Pastor Ivey received by letter 2, for baptism 2; Spring Creek received for baptism 2; Tabernacle, Pastor Norton received for baptism 2, baptized 4; Woodland Park, Pastor Williams welcomed by letter 5, for baptism 10, baptized 35. Cleveland—Big Spring, Pastor Melton received for baptism 1. Columbia—First, Pastor Richardson received by letter 2. Elizabethton—Eastside, Pastor Boyd received for baptism 1. Hixson—First, Pastor Harris baptized 8. Kingsport—First, Pastor Cobb received for baptism 2, by letter 1; Lynn Garden, Pastor Trent received for baptism 3, conversion 2. Knoxville—Broadway, Pastor Pollard received by confession 3, baptized 1; Fifth Ave., Pastor Wood received by letter 4, baptized 1. Memphis—Bellevue, Pastor Lee received by letter 16, for baptism 8, baptized 5; Boulevard, Pastor Arbuckle received by letter 1; LaBelle, Pastor Renick received for baptism 2, by letter 1; Speedway Terrace, Pastor Harris received by letter 8; Temple, Pastor Boston welcomed by letter 5, for baptism 3, baptized 5; Union Ave., Pastor Hughes received by letter 1, for baptism 1. Murfreesboro—Westvue, Pastor Medlock received for baptism 1. Nashville—Belmont Heights, Pastor White received by letter 3, for baptism 1, by statement 1; Lockeland, Pastor Gilliam received by letter 2, for baptism 1.

### Letter to a Senator

Senator Tom Connally, Chairman  
Committee on Foreign Relations,  
United States Senate,  
Washington, D. C.

By dear Senator Connally:

Several recent news reports, originating in Washington, have indicated that our Government may undertake to establish diplomatic relations with the Vatican on an early date. I cite, as an example of these rumors, the following excerpts from a story in the Chicago Tribune, under a Washington date line, April 3:

"President Roosevelt today revealed that the question of permanent American representation at the Vatican is under consideration. He said he could not say at present whether this country would or would not have such representation because of the transportation difficulty. . . ."

In view of these persistent rumors, and in view of the undefined status of the President's personal envoy to the Vatican, and in view of the clear declaration of the Constitution of the United States that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and in view of the strong and sincere conviction on the part of so many of the citizens of the United States regarding religious liberty and the complete separation of church and state, and in view of the obvious need for a united people in this crucial hour of struggle between democracy and totalitarianism; I am writing to inquire if you, as Chairman of the Committee on Foreign Relations, will clarify the situation by saying whether or not there is any foundation in fact for the rumors that our Government may be considering the establishment of diplomatic relations with the Vatican.

Appreciating your early and definite reply to the above request, I am

Sincerely yours,

LOUIE D. NEWTON,  
Associate Secretary,  
Baptist World Alliance.

### Southern Seminary Alumni

Many of the alumni of The Southern Baptist Theological Seminary, Louisville, will be attending the Convention in San Antonio May 16-20. The Seminary Alumni Breakfast will be served at the St. Anthony Hotel Tuesday, May 19, at 7:00 o'clock. Dr. Dobbins always has a good program for this meeting and the fellowship never fails to be inspiring. Make your plans to attend the Alumni Breakfast.—Frank W. Wood, Tennessee Alumni President.

# *An Appeal From the Heart To the Heart*



**These—and More Than Two Hundred Others—Look to Tennessee  
Baptists for Everything**

**Make a Liberal Mother's Day Offering  
—May 10—**

**TENNESSEE BAPTIST ORPHANS' HOME**

**W. C. CREASMAN, Superintendent**

**NASHVILLE,**

**TENNESSEE**