

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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"GOD IS STILL HERE"

(A Sermon by Norman Vincent Peale, Marble Collegiate Church, New York City.)

Scripture Reading: Revelation 21:1-7 and 19:6.

I GIVE YOU one of the most magnificent sentences ever written down in literature. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia; for the Lord God omnipotent reigneth".

These mighty words were written by Saint John, written in a desperate situation. He was in a penal colony on an island in the sea. It was a dark day for the Christians and for all idealistic civilization. Force and evil were in the ascendancy. But this man was a seer. He had insight. He was able to see beneath the surface. He was able to see beyond things as they were seemingly, to things as they were actually. He rises to sublime heights in his vision over all the dark clouds until he finally breaks forth into that noble prophecy of victory: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 'Behold the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God Himself shall be with them, and be their God.'"

John knew, as every true Christian heart has always known, that come what may the Eternal God is still here. He knew that, regardless of what *seems* to be, the Lord God omnipotent reigneth. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia; for the Lord God omnipotent reigneth".

Now that sounds like poetry, but it isn't. It is one of the soundest statements mankind possesses. This country has been made by people who had the solid conviction in their souls that God is present in human affairs. The substantial people upon whom our civilization was built had an infinite, naive, childish sense of the great presence of God. It may be that because to a large extent modern Americans have lost this simple conviction of their fathers that today we are adrift. We have loosed from our moorings. We are upon a wild and tumultuous sea and the storm clouds are all about us. There is a great need for us to recover once again the mighty conviction that God is still here, to experience once again this ineffable mystery.

I.

I was interested to read on good authority that in the Batan Peninsula today they cannot satisfy the desire for Bibles, and it is said that it is no uncommon sight to see when off duty the soldiers of this heroic little army sitting under a tree reading this old Book.

On Corregidor, where the mighty guns blast forth, where General MacArthur stands in one of the greatest sagas of history, men are reading the old Book. They are seeking to get into their souls, amidst the tragedies of our time, the conviction that the Lord God omnipotent reigns. This is not only an encouraging situation from a religious standpoint, but it is an old basic American way of meeting life; it is of the noblest tradition of our country.

Some of us grew up in a generation when men still lived nearer to the soil, when they had not been afflicted with the modern disease of skepticism to the degree they now possess it, when they still went to church in great numbers, when they practiced family prayers and devotions. They were not all good people by any means, but they were still a very reverent people. God was very near and real in their lives.

I shall never forget an experience I had as a boy in a little farmhouse in Ohio. I was visiting there. It was evening time and the sweet-faced farmer's wife went outside, wiping her hands on her apron, and rang a bell summoning the men in from the fields to their evening meal. By the back door was a bench with pans on it and there they made their toilet. They would not call it "making their toilet"; they would say they were "washing up". Then they looked at themselves in a mirror that was cracked and of uneven surface and it gave back distorted images. There was a comb hanging there by a chain, with some teeth missing. They combed their hair, pressing it down scrupulously, and then all came trooping in through the kitchen, which was spotless and fragrant. They looked and acted a little awkward, and abashed. The Minister (my father) and his family were there. We sat down

around the table together, with the hired men as part of the family. My father happened to be Pastor of that family. It was a family meal in a beautiful relationship of employer, employees, Pastor, friends. The farmer sat at the head of the table, and his wife at the other end. The sun streamed in bright, slanting rays through the window, passing through the steam from the dishes on the table. The aromatic steam from home dishes passing up through sunlight always impressed me as something very beautiful; as of home and the nourishment of life, the veritable incense of fellowship and of deep meaning and tenderness.

A hush settled upon the table as the old farmer lifted and opened his Bible. His hands were big and sturdy. They were rough from working with the earth, but they held this Book as gently as a Mother holds her baby. He leafed through it until he came to the 90th Psalm, which he read with sonorous voice:

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed

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DR. NORMAN VINCENT PEALE

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EDITORIAL

"Crime and The Great Crime Maker"

UNDER THIS HEADING the *First Baptist Advance* of Abilene, Texas, passed on the following serious considerations, which we, in turn, pass on to our readers:

Here is something to think about:

"Evil forces in America today seek to undermine law and order. This battle cannot be successfully waged until our citizens recognize the dangers that confront us . . . and immense threat lies in America's 4,750,000 persons who have exhibited their lawlessness."—J. Edgar Hoover.

"Of all intoxicating drinks, beer is the most animalizing. It dulls the intellectual and moral, and feeds the sensual and beastly nature. Beyond all other drinks, it qualifies for deliberate and unprovoked crime. In this respect it is much worse than distilled liquors."—Sir Astley Cooper, medical authority.

The brewers of England put on a crusade for more beer drinkers. They said:

"We want more customers. We want to get the beer-drinking habit instilled into thousands of young men who do not at present know the taste of beer."

The physicians of Great Britain circulated a paper of protest, which "was signed by thousands of medical men." It read: "We, the undersigned, view with serious apprehension the projected campaign which would seek to enlist the young men of the country who do not know the taste of beer into the beer-drinking habit."

"A beer drinker stands a poor chance when stricken with pneumonia, influenza, typhoid fever, or any febrile disease . . . no surgeon cares to operate on a beer drinker."—Daniel H. Kress, M. D.

"Beer kills quicker than any other liquor. My attention was first called to its insidious effects when I began examining for life insurance."—S. H. Burgen, M. D.

"Alcohol is an enemy to mankind. It has destroyed so many valuable men, especially among our own people; it makes them unfit for the nation, to such an extent that, within a century, their number is many times higher than that of those who have lost their lives within the same period on all the battlefields."—Herr Adolf Hitler.

We of America not only have a formidable foe to fight without. We have a formidable foe of John Barleycorn's forces within. Will we learn our lesson in time?

Different sources have pointed out the desire and program of the brewers to cultivate a taste for beer among the youth of our land, including the boys in the service. Moreover, in striking advertisements beer has been recommended to young and old as "the beverage of moderation and sobriety." From the things said one would almost be expected to feel particularly virtuous and patriotic, if he drank it! But study these things in the light of the witnesses indicated above, one of them the implacable enemy of our country, who knows the stamina of non-drinking soldiers over drinking soldiers, as demonstrated, for instance, in the collapse of France.

"Will we learn our lesson in time?" God grant that we may!

"Try The Spirits"

BELOVED, BELIEVE NOT every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

The "spirits" here referred to are not simply "evil influences," but evil spirits with personality. They are "demons" or "devils," as they are designated in our Authorized Version of the scriptures. They work under the direction of Satan, "the prince of devils." As indicated in the passage quoted and as indicated elsewhere, these demonic spirits embody themselves in and implement themselves with "false prophets," the preachers, teacher and promulgators of those systems of religious teaching which are contrary to the Word of God and, therefore, are in opposition to Christ as He is set forth in that Word.

Doctrinal "broadness" and compromise are definitely in the air these days. These things are widely popular. For one easily to fall in line with and approve any religious teachings which strike the fancies and preferences of men and say that it makes no difference if one is sincere, is looked upon by many as a mark of the particularly Christian character. Any man or woman with an engaging personality and with a grasp of crowd psychology and a glib tongue can come along and declare the most fantastic and silly and unscriptural doctrines and dress them up in an apparently plausible religious garb, and even some Baptists lose their heads and take up with such stuff.

But the Word of God teaches that it should not be so. Paul teaches Christians not to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness" (Eph. 4:14). Thus the people of God are warned that, though the proponents of erroneous doctrinal systems are ever so skillful and are able to make things seem ever so plausible, these proponents are not to be followed. Christians are to be stable doctrinally. They can be so only as they stand on the clear-cut Word of God. Instead of doctrinal pliability's being a mark of superior spiritual development, Paul says it is a mark of *spiritual childishness*.

Then John, the beloved disciple and apostle of love, instructs Christians to "believe not every spirit, but try the spirits whether they are of God." A teaching greatly loved by many may be only one of the "doctrines of devils" of which Paul speaks in one place, and be but the promulgation of "seducing spirits." Christians are to test "false prophets" by testing their teachings, and in doing this the demonic spirits which actuate these false prophets are tested. And the only supreme and authoritative test of any teaching is the blessed Word of God. "To the law and to the testimony if they speak not according to this word, it is because there is no light in them."

One of the greatest needs today, religiously speaking, is for God's people to distinguish between things that differ and to "prove (test) all things, hold fast that which is good" and, correlatively, reject that which does not meet the test. There is needed today a wide-spread, clear-cut, Biblical "discerning of spirits" in order that Christians may distinguish between "the spirit of truth and the spirit of error."

"Try the spirits whether they are of God." It make a difference what a man believes!

The Gospel of Grace The Gospel of The Kingdom

JESUS PREACHED "the gospel of the kingdom of God" and said, "repent ye and believe the gospel" (Mark 1:14, 15). Repentance and faith are the means of salvation as set forth in the Gospel of grace. That was what Jesus preached and it was called "the gospel of the kingdom of God."

When Paul stood before Agrippa (Acts 26), he said that he had been declaring "none other things than those which the prophets and Moses did say should come." Then he went on to list particulars of that message, the death, the resurrection and the salvation of Christ—just such verities as make up "the gospel of the grace of God." The apostle said he preached nothing else.

Ordination of Deacons

After Paul had reached Rome as a prisoner, he arranged for a meeting with representative Jews to whom he might explain his teaching. "And when they had appointed him a day, there came many to him into his lodging; to whom he testified and expounded the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening" (Acts 28:23). Evidently he followed the same course which he had previously described to Agrippa. Doing so, he "testified and expounded the kingdom of God," and the teaching involved is indicated in the phrase, "persuading them concerning Jesus." In other words, he set forth the Gospel of grace.

Reading such passages, the average English reader of the Word of God with no fine-spun theory to maintain comes to but one conclusion: "The gospel of the kingdom of God" and "the gospel of the grace of God" are the same. The Gospel of grace in its present redemptive application and in the future divine climax which it reveals is the Gospel of the kingdom. Whoever preaches the Gospel as we now have it preaches the Gospel of the kingdom, whether he technically realizes it or not.

When in Matt. 24:14 Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," He meant the very same Gospel which He had been preaching and which Paul later preached—"the gospel of the grace of God." It is the message entrusted to the churches in the Great Commission. This is the only *gospel* which has been preached, is to be preached and shall be preached. When this has been done according to the divine plan, "then shall the end come."

The blessed "gospel of the grace of God" is not to be supplanted by another message called the "gospel" nor modified into a different type message nor improved upon. It is perfect as it is. Men must face their responsibility to God in relation to it; there is no other gospel under which this can be done. There is one true Gospel—"THE EVERLASTING GOSPEL."

Christianity Is Not Funny

IT IS LEGITIMATE for Christians to have "a good time" socially. So also is the reasonable use of decent wit and humor in the pulpit. But as compared with the regular and commanded concerns of the Christian life, such things are purely incidental. And they ought not so to be emphasized as to leave the impression that they are basic or required items in Christian activities.

Christianity is designed to instruct men, not to tickle them. It is not geared to the natural risibilities of men, but to their spiritual sensibilities. The concept that religious invitations, appeals and procedures must be combined with the bizarre, the silly, or the laughable in order to make them effective must be rejected. If a man must be amused to be enlisted religiously, he is too shallow to be worth much after he is enlisted. Christianity is not funny.

There are not wanting instances of preachers who employ fantastic or silly sermon themes and whose main pulpit procedure is made up of "monkey shins" and side-splitting jokes. This tends to cheapen the Gospel in the minds of men and to develop the notion that even the serious business of preaching and winning souls is promoted by the administration of laughing gas.

The objection here is not to wholesome amusement in itself. The objection is to the idea that amusement is a basic item in or necessary accompaniment of the commissioned Christian program. Christianity is not designed to pull men by their funnybones, but by their heartstrings. Keep "funology" in its proper place and estimate and there is no conflict. Jesus attended social affairs where decent merriment reigned, but He did not teach that merriment is a necessary parallel to spiritual activities.

It is legitimate for a man to laugh on occasion. But it would not be flattering to have it recorded of him that he refused to carry on in religion because he was not sufficiently amused!

THURSDAY, APRIL 30, 1942

WOODMONT BAPTIST CHURCH met Sunday afternoon, April 19, 1942, at 3 o'clock in special business session for the purpose of ordaining three deacons, previously elected by the church. The pastor, Dr. Allen West, Jr., called the meeting to order and the congregation sang "All Hail the Power of Jesus' Name." L. G. Frey offered prayer. The deacons of Woodmont Church, together with deacons and pastors previously invited from other Baptist churches formed a presbytery and elected Dr. O. W. Taylor moderator and L. G. Frey clerk. Upon motion and second, the Moderator was asked to conduct the examination. This covered a few brief questions on Bible Doctrines and practical work of deacons. The presbytery being satisfied with the questioning, the church authorized them to proceed with the ordination. The Moderator introduced Dr. Clifton J. Allen, who delivered the charge to the three candidates, brethren Charles McGlon, Fred Powell and Norman O'Neal. The pastor, Dr. West, in a few well-chosen words, charged the church, then Rev. R. E. Ricketson led the ordination prayer, followed by laying on hands by the presbytery. While the audience stood and sang "Take My Life and Let It Be," all the deacons of Woodmont Church were given the hand of cordial good wishes and Christian fellowship. The benediction was pronounced by Rev. P. L. Langston and the meeting adjourned.

O. W. TAYLOR, Moderator,
L. G. FREY, Clerk.

EDITOR'S NOTE: Instead of our own write-up of the ordination service at the Woodmont Church, we substitute the admirably written account by L. G. Frey, Clerk of the presbytery. The spirit in the Woodmont Church is very fine and the church is growing. It is one of the churches in the state where BAPTIST AND REFLECTOR goes into every home in the membership.

Dedication Service At Franklin Baptist Church

SUNDAY MORNING, April 19, the Franklin Baptist Church, H. D. Burns, pastor, dedicated its splendid Sunday School Annex. The annex was built under the leadership of Dr. E. P. Alldredge, pastor of the church for some eight years. Then under the pastorate of J. P. Jacobs and his successor, H. D. Burns, the remaining indebtedness on the building was liquidated. In connection with the construction of the annex, the auditorium of the church was also remodeled to some extent and renovated. Regret was expressed that Brethren Alldredge and Jacobs could not be present at the dedication, due to a previous engagement on the part of the first and to ill health on the part of the latter.

The attendance at and the spirit of the service were both fine. The pastor presided. The local choir furnished appropriate music, with Miss Frances Stewart at the instrument. The dedication hymn, a duet, was effectively sung by Mrs. H. D. Burns, wife of the pastor, and Mrs. Guy Craddock. The scripture reading for the morning was by Dr. W. J. Stewart, a former pastor. For the dedicatory sermon the pastor preached an earnest and excellent message on "The Challenging Hour." The editor, a former pastor, read a brief history of the church, after which J. E. Hall and Walter King burned the cancelled notes. Dr. Stewart prayed the dedicatory prayer and the editor pronounced the benediction.

Along with the others who attended, it was a distinct pleasure for the editor and Mrs. Taylor to visit again the church where the friends were so kind in bygone days. The Franklin Church has passed through many trials and tribulations, but brighter days come and the church is moving steadily on "with the cross of Jesus going on before."

A True Prophecy

On a grave-marker an Alaskan Christian Indian has carved a thunderbird with a dove atop it. True prophecy; for one day the dove of peace shall spread its wings over a war-torn world, and "nation shall not lift up a sword against nation, neither shall they learn war any more." (Mi. 4:3).—*First Baptist Advance*.

"God Is Still Here"

(continued from page 1)

the earth and the world, even from everlasting to everlasting Thou art God. . . . For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep. . . . And let the beauty of the Lord our God be upon us. . . ."

He closed the Book, we all bowed our heads, and he started to pray. (He had asked his Pastor, but my father wanted him to pray—we all loved to hear him talk to God.) He was a bit ungrammatical, but I never believed God paid much attention to grammar. That has always been a comfort to me. We bowed our heads and he prayed, and I, a little fellow, looked at him through my fingers, and I am glad I did. I saw great beetling brows, hair that was steel gray, great lines on his face, deep-seamed. The sunlight falling on his face was like the sunlight falling on a granite cliff, only his was softer because of an inner light. He prayed. He thanked God for the food. He thanked God for his home, for his workmen, for his farm, for friends, for the Church. He prayed for the President of the country. He thanked God for the flag and this free land. He lifted us all up to God, and I remember that at that time I had an overpowering sense of the relationship of everything—food, the home, friends, the good earth, his farm, the President of the country, the flag, the Eternal God, all as one vast spiritual unity. I felt the ineffable mystery of the presence of God in that old American home.

II.

I was reminded of this recently in reading an editorial in one of our great newspapers, which said that this nation in some way must once again recover the fact that the Lord God omnipotent reigns, "and," says this editorial, "the best way to do it would be for people once again to learn the art of personal prayer, to have family prayers in their homes, and come, as their fathers before them, to the House of God on Sunday. Sinful and pagan as this people has become, the brooding presence of the Eternal, the Almighty, the Everlasting God, the Eternal Father, in whose hands we rest for now and eternity, can save us in this terrible hour of our history." God is still here. He waits for us to turn in humility to Him for guidance and strength.

Our future is to be understood at this point. Our future is by no means assured. What right have we to think our future should be assured? Did our forefathers who came to this country have any notion that nature should guarantee them, any security? No, but they were willing to work for it and fight for it and pray for it. Did George Washington at Valley Forge have any idea of gaining a soft security for himself or for us? No, George Washington was a man who was willing to take life with his two hands and make his own security. They were men in those days. Our nation today faces a far greater crisis than a military situation. We are undoubtedly facing a time of spiritual deterioration and decay, and there is our problem. If we do not recover the old strength of character and faith, we may have to walk through a very dark valley.

Twenty years ago Lloyd George said, "The facade of civilization is crumbling." Many years ago Oswald Spengler told us that even then we were facing deterioration of the West, that civilization had taken the turn and was being undetermined within itself, eaten away by rot and decay. Every civilization that has risen under the sun has faced this problem. Many have gone down. Ours can also go down unless we apply a healing to its spiritual diseases.

I have been reading lately a five-volume work by Arnold J. Toynbee, Professor of International History at the University of London. Dr. Toynbee devotes a large part of his work to what he calls "the deterioration of civilizations," and brilliantly traces it through all history. He shows how a civilization arises out of hard work and personal discipline; how men are strong. They work hard, and then they become rich. Then after several generations they become soft, and when they become soft they become wicked, and when they become wicked social decay begins. They hand down some of their victories and achievements in the arts and sciences,

but they hand down some of their moral defects, until finally, despite their splendor, deterioration has its way. What seems to be splendor in a dying civilization is the final burst of glory lighting up the sky that often precedes the setting of the sun.

There was a time in history when they realized that the Hellenic civilization was passing away. In desperation, hoping to save it by a mechanical effort, they tried to superimpose an ethical system with poor religious symbols upon their society, but the character of the people had so deteriorated that it was like fixing a new patch to an old garment. Hellenic Civilization went down, and practically all that remains are noble, shining pillars gleaming above an azure sea. A memory is all that is left of a great civilization.

Another book I have been reading is "The Crisis of Our Age," by P. J. Sarokin, head of the Department of Sociology at Harvard University, an excellently written work; a scholarly and common-sense analysis of our contemporary society. Dr. Sarokin stresses that throughout history we have tried mechanically to save our civilization. He says the more we have tried to outlaw war, the more war we have; the more we have tried to change the social situation, the worse it has become; the more we have tried to create security for the people, the more insecurity we have gained.

He points out that we have come to the time where there must be repeated in this society the process which alone has saved civilization in the past. We cannot change our situation by mechanisms, however skilfully devised. He says the formula is crisis followed by catharsis, culminating in resurrection. This crisis, catharsis and resurrection, he says, must take the form of a profound change in contemporary mentality; we must learn to think differently. The only method for attaining this change is a spiritual rebirth to come into the minds of people of the Western civilization, else we collapse, and furthermore, Dr. Sarokin tells us, every individual should with all his power attempt to have this formula of resurrection within himself. The salvation of society ultimately depends, in the view of this eminent thinker, upon the possibility of change in the average person. For this reason, religion, which is the dynamic of changed personality, is the only hope of civilization.

III.

I had an experience last Fall. I got into an airplane one afternoon in Los Angeles. I had the rear seat, which is, incidentally, the best seat; the wings are not in your way of vision. The compartment in which I was located held three others. One was a young woman. She entered the plane considerably decorated with orchids, and perfume filled the air. There was also another woman, not as young as the first one but trying rather hard to be that way. And finally there was a young man. There we were—the four of us. We had to ride all evening, all night and late into the next morning packed together in a few inches of space in this plane.

It was a radiant evening. We lifted over the Sierra Madre Mountains and made our way over the vast desert area in the Coast ranges down to the great plains of Texas. The quiet night came on and the Lord put out His candles in the overarching canopy of night. We saw the little cities, their twinkling lights showing below us. We passed over El Paso at a great height, lying like farsprinkled jewels below. We saw the outline of the international bridge crossing over to Juarez, Mexico, silhouetted in twinkling lights. A rain squall hit us and rain dashed against the windows for a while. Then once again the stars came out, and we talked and talked, all of us with ill-concealed awe looking upon the magnificent panorama below over which we glided at more than 200 miles per hour, but as it seemed, in majesty. Then we all retired for the night. I awakened in the morning just as we were coming up through the wonderful Shenandoah Valley, one of the loveliest lands, perhaps, that God ever made. Then over the capital city, lying sunbathed beneath us, the Capitol Building looking for all the world like one of those little toy capitols that they have on sale in the Washington Union Station. We sped on over Philadelphia and finally we came to this wonder city here at the mouth of the Hudson.

As we flew along on that trip I became interested in the conversation of these two young people across the way. They were

obviously both quite wealthy, for it developed that they attended college in the East, though living in California, and came home frequently on week-ends by plane. When I went to college I was but forty miles from my home and I got home only once in the year—at Christmas time. Think of it—these two traveling 6,000 miles across the country and back by plane for the week-end! It was indeed hard for one educated in the horse and buggy age to comprehend. We talked about the war, about the airplane in which we were riding, and about the chaotic world in which we live. The boy looked pensively out of the window and finally sat back and said, "It's a great country, isn't it?" "It's a wonderful country; we mustn't ever let Hitler have it," he continued. The girl across the aisle replied, in language which left something to be desired culturally but with nothing lacking patriotically, "You said something, big boy!" Then she said, "Do you know, we have got to do something about this country." I was interested, and said, "Yes; what is your thought?" She went on, "Look at this plane. It's a wonderful thing; consider the skills, the mentality of modern man, but look at the damage it can do. We have made the airplane, and in all a great material civilization, but we don't know how to control ourselves." She did not know I was a Minister, and I was glad, for had she known, perhaps she would not have talked as freely.

She continued, "I don't know how you people feel about it," looking around at us, "but if we don't have some kind of change in people we are going to smash in our civilization."

I inquired, "What kind of a change?"

She hesitated. "I don't know exactly how to put it; I don't know just what to say, and I don't exactly like to use the word, but maybe we ought to have more religion." I asked, "Do you mean we need a spiritual transformation?"

"Yes, that's it," she eagerly exclaimed. She probably wondered how I could think up such a phrase as that.

She said, "Spiritual transformation—that's it."

I asked her, "How do you think we are going to get such a change?"

"Well, I don't know. Maybe we all had better start going to Church more," she said. "Maybe we had better start with you and me," she smiled. "Better start with each of us. What do you think?"

I said, "Yes, that is right," and all nodded assent. It was so and we all knew it—we were conscious that here was the answer to our problems.

Well, she was a modern young woman, and probably had more money than was good for her, but I turned away with a tear in my eye. She was the daughter of great souls who had gone across the plains; an offspring of pioneers who had nothing but their hands, sturdy hearts, and faith in God. This girl was a product of decaying civilization, but the light, the ancient good, was still there, you see. She knew what was needed and she knew where it needed to begin—with herself, in her own heart.

Did you ever think you would live to see the day when this country and this civilization of ours would face a crisis like this? In this congregation this morning, sprinkled about us here, I see boys in the uniform of the United States. May God bless them and may God go with them, but bear in mind, my friends, you too are wearing the uniform of the United States of America. You, too, have upon you a great mantle, handed down by great men of the past, who in their time, deep in their hearts, could say, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying 'Alleluia: for the Lord God omnipotent reigneth.'"

The time must again come, and soon, when like our fathers we kneel at the altars and with contrition say, "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips"; "but here and now, to arrest this decay and purify our society in order that it may live—that the flag, the Book, the pulpit, the pew, and the State may live—I hereby dedicate myself to Thee."

Then God will dwell with us and we shall be His people, and a new day shall dawn. Get this faith deeply into your heart; God is still here, and in His name we shall set up our banners.

(Stenographically Recorded.)

This appropriate Hymn, sung by a great audience, was an inspiration to all at the close of this sermon:

"ONWARD CHRISTIAN SOLDIERS"

Onward Christian Soldiers, Marching as to War,
With the Cross of Jesus, Going on Before.
Christ the Royal Master leads against the foe,
Forward into Battle, See His Banners Go.

Chorus

Onward Christian Soldiers, Marching as to War,
With the Cross of Jesus, Going on Before.

Like a Mighty Army, Moves the Church of God;
Brothers, we are Treading Where the Saints have trod.
We are not Divided, All One Body We;
One in Hope and Doctrine, One in Charity.

Crowns and Thrones may Perish, Kingdoms Rise and Wane,
But the Church of Jesus Constant will remain.
Gates of Hell can never, 'Gainst that Church Prevail;
We have Christ's Own Promise, and That cannot Fail.

Onward then ye People, Join our Happy Throng,
Blend with Ours your Voices, in the triumph Song;
Glory, Laud and Honor, Unto Christ the King.
This through Countless Ages, Men and Angels Sing.

(Courtesy of CHRISTIAN ENDEAVOR, Russell G. Sheppard, President; John W. Page, Reporter. Permission to reprint any of this sermon in whole or in part must be secured from the Christian Endeavor of the Marble Collegiate Church.—EDITOR.)

Who's Who Among Tennessee Baptists

REV. A. H. HICKS. Born in Selma, Alabama. A sister and three brothers. Mother died while he was quite young and he was placed in the Baptist Orphanage in Alabama. Came in contact with two of Alabama's great ministers, John W. Stewart, the founder of the Home and for many years the Superintendent, and Dr. J. O. Colley, now Superintendent. Converted at the age of twelve. While in high school, he attended many religious Camps and took an active part in the church. It was during this period that he felt the call to the ministry. Completed high school in 1926 and entered Howard College to prepare for the ministry.



REV. A. H. HICKS

Married the former Catherine Glass of Birmingham in 1931. Spent 18 months preaching at Ardmore before going to the Seminary at Louisville. While there he preached at Mulberry, Tennessee, and Switzer, Kentucky. In 1937, completed work at the Seminary and was called to the joint field of Whiteville in Hardeman Association, Mt. Moriah in Fayette Association and Harmony in Big Hatchie Association, where he served four years and nine months, all three churches full time. The three churches entered the Ministers Retirement Plan and all three churches have the Unified plan of giving. Last but not least, all three churches have the BAPTIST AND REFLECTOR in the budget. Whiteville needed additional Sunday School rooms and these were provided. Called to McKenzie and moved there the first of April. Bro. and Mrs. Hicks have one son, William Jerry.

"In Another Form!"

By REV. W. J. THOMPSON, D.D.

After that, He appeared in another form unto them. (Mark 16:12.)

DURING his earthly ministry, our Lord continually appeared "in another form!"

In Matthew 11:29, Jesus refers to Himself as "meek and lowly." In the same Gospel, Matthew 25:32, our Lord describes Himself as the Great Judge of all the Universe—the same Christ, but "He appeared in another form." He tells His disciples that He is among them as "One that serveth." Yet He reminds them that He is indeed their Lord and Master.

I.

"He appeared in another form." We find amazing variety in Him:

To the Artist He is the One Altogether Lovely.
To the Architect He is the Chief Cornerstone.
To the Astronomer He is the Sun of Righteousness.
To the Baker He is the Living Bread.
To the Banker He is the Hidden Treasure.
To the Biologist He is the Life.
To the Builder He is the Sure Foundation.
To the Carpenter He is the Door.
To the Doctor He is the Great Physician.
To the Educator He is the Great Teacher.
To the Engineer He is the New and Living Way.
To the Farmer He is the Sower, and the Lord is the Harvest.
To the Florist He is the Rose of Sharon and the Lily of the Valley.

To the Geologist He is the Rock of Ages (and it is more important to know the Rock of Ages than the age of rocks).

To the Horticulturist He is the True Vine.
To the Judge He is the Righteous Judge, the Judge of all men.
To the Juror He is the Faithful and the True Witness.
To the Jeweler He is the Pearl of Great Price.
To the Lawyer He is the Counselor, the Lawgiver, the Advocate.
To the Newspaperman He is the Good Tidings of Great Joy.
To the Oculist He is the Light of the Eyes.
To the Philanthropist He is the Wisdom of God.
To the Preacher He is the Word of God.
To the Sculptor He is the Living Stone.
To the Servant He is the Good Master.
To the Student He is the Incarnate Truth.
To the Theologian He is the Author and Finisher of our Faith.
To the Statesman He is the Desire of all Nations.
To the Toiler He is the Giver of Rest.
To the Sinner He is the Lamb of God that taketh away the sins of the World.

To the Christian He is the Son of the Living God, the Saviour, the Redeemer and the Lord.

"He appeared in another form." Our Lord combines, in His Divine Personality, the universal and the individual in such unique fashion that no other leader can compare with Him. And when men came to write about Him—"He appeared in another form unto them!"

II.

Matthew saw Christ from the Jewish viewpoint—as the One who fulfilled ancient prophecies. Mark saw Christ from the viewpoint of one impressed by the active ministry of the Master. Luke saw Christ from the Gentile viewpoint—emphasizing His compassion and tenderness and healing powers. John saw Christ, and was awed by his Deity. Paul saw Christ from the Hebrew viewpoint as the atoning Sacrifice.

Read your New Testament, and you will observe—"He appeared in another form" to the writers of the Sacred Epistles. For instance: Note how varied are the descriptions of Christ by the writers of the Four Gospels. In Character: Matthew is Messianic, Mark is realistic, Luke is aesthetic, John is a mystic. In Outlook: Matthew is prophetic, Mark is practical, Luke is historical, John is theological. In Quality: Matthew shows stability, Mark shows activity, Luke shows sympathy, John shows profundity. In Time

Element: Matthew emphasizes the past, Mark emphasizes the present, Luke emphasizes the future, John emphasizes eternity.

"After that, He appeared in another form unto them."

III.

After that—after sorrow. Dr. Horace Bushnell wrote:

I have learned more experimental religion since my little boy died than in all my life before that happened. God is more real to me because of that sorrow.

A poet tells us:

I had not known what God could be
Had I not known adversity!
Out of the burden so hard to bear
He gave me a blessing divinely fair!
So even sorrow itself may be
A means of bringing my Lord to me!

After joy or success comes to you, then the Lord Christ appears in another form, radiant in His Glorious Reality.

There is joy in the service of Christ the Lord
No pleasures of earth can bestow:
He giveth to all who are faithful to Him—
A delight the world cannot know!

And when we pass into the unseen life beyond the grave, after that, praise God, "He appears in another form." We do not fear the life beyond for our Lord has promised, "I go to prepare a place for you, that where I am there ye may be also. Let not your heart be troubled, neither let it be afraid."

So, in youth and in age, in sickness and in health, in joy and in sorrow, in life and in death, our Divine Lord and Saviour continually appears to His followers "in another form"—and the best is yet to be!

Lead on, O King Eternal!
We follow, not with fears;
For gladness shines like morning
When thy dear face appears!

—Supreme Council Bulletin.

Up To The Edge, But No Further

By H. C. SANDERS, Selmer, Tennessee.

THE CAPTION of an extremely important editorial in the BAPTIST AND REFLECTOR of April 9.

Faith was the special item being dealt with. About the same as was said can be applied to repentance. The preachers talk and talk, and keep talking repentance and faith, but how much or how little do the majority of their hearers know of what they are talking about? What would they be told if they asked for information? Soon they might get a dozen or twenty definitions and explanations of the meaning of repentance and as many of faith—might get this number from Baptist preachers and teachers, to say nothing of other sources. Why, oh why, do not Baptists find the truth of these two things, and get it published in a way that it will be handed out to the world? Paul was so positive about the importance of "Repentance toward God, and faith toward our Lord Jesus Christ" in Act 20:20-21, and Jesus, when He said, "Except ye repent ye shall all likewise perish." And Paul and Silas to the Phillippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." They must be done by the lost one or he remains lost—and they must mean exactly what the speakers had in mind and were undertaking to picture to the minds of their hearers. No substitutes accepted. What of the poor lost one who may hear a whole dozen of the definitions and explanations of repentance and faith; may do all of them and never hear the right ones. SO EXTREMELY IMPORTANT, yet so much of the "getting up to the edge, but no further." Oh, that our leaders would get the truth—especially on these two items—agree, and get it published in plain, simple language that a "wayfaring man, though a fool, might not err therein," nor a little child, nor a college professor.

Repentance toward God and faith toward our Lord Jesus Christ. With what do they begin? What goes into their structure, and with what do they become finished products? If the lost one gets the real things done, then he gets salvation, with all that accompanies it, or is a part of it, as a free gift. If he falls short, does not get them done, he remains lost. How awfully important that truth, the whole truth, and nothing but truth be taught!

A Digest of Religious Thought

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

Crooked Thinking

The Alabama Baptist

It is crooked thinking to assume that Christianity has any effect upon men who are hostile to the spirit of Christ and who wish to overthrow the Christian religion. It is crooked thinking to say, as many have done and are doing, that nothing good has ever come out of war. The plain fact is that all the liberties, both in church and state, which free people enjoy came out of a perpetual struggle, which struggle time and again in history flared forth into war. It is crooked thinking to affirm that all of the difficulties of the world could have been settled by arbitration, because those who have wielded tyranny over other men were unwilling to arbitrate except on terms which would still leave the people in bondage. It is crooked thinking to infer that force in the hands of wicked men, being used by them to enslave other people, may not be resisted and finally triumphed over by force in the hands of other men who use it in defense of their freedom. It is crooked thinking to interpret the Sermon on the Mount with reference to turning "the other cheek" so as to make it relate to the organized savagery now practiced by ruthless men. For if one wishes to take the passage literally and is willing to turn his own cheek personally, still he is not asked to submit to the enslavement of his wife and children and children's children, which is certain to be the outcome of the present war if the Axis wins. It is crooked thinking to assume that all centralized religious governments are not dangerous and do not have deeply embedded in them the seed of persecution, for such centralized governments have persecuted other religious people in the past and they will do it again whenever and wherever conditions are favorable to persecution and to the coercion of the faith of minority religious groups.

(And when we indulge in wishful thinking about the reformation of Communism and Nazism it is crooked thinking to believe that the "leopard can change his spots or the Ethiopian his skin."—C.W.P.)

Kingdom Facts and Factors

W. O. Carver

The Commission

In a paragraph in March, this page warned of a new surge of effort to entrench immorality and vice in legal sanction while public attention is absorbed with war. This was done in the war a generation ago. Ethical and moral sentiment has become inured and calloused to an alarming degree. We shall sink to new depths of public and general immorality in this war unless there shall be a more vigorous challenge to righteousness, purity, sobriety, reverence and godliness than is yet in evidence. Shortly after the note for March was written a bill was introduced in Congress to legalize a lottery on a staggering scale—the highest "prize" to be one million dollars. More recently a "Gallup poll" professes to have discovered that fifty-four per cent of Americans gambled during 1941 and now favor setting up a national lottery "to help finance the war." More and more I suspect these "Gallup polls." However trustworthily they may reflect actual opinion, it is quite clear that they are a powerful means of influencing public opinion and it looks as if they were being used quite skillfully for propaganda. In any case this showing is cause for very great alarm. High honor and strict integrity are not outstanding in public life today. It is hard to believe that our Government and our Congress would be willing to debauch the people further under pretext of meeting need for revenue.

(What right has a Christian nation to expect the blessings of God, or to pray to Him for leadership and guidance if its government legalizes and promotes gambling and debauchery?—C.W.P.)

Adequate Preparation For Peace Following The World War

J. M. Dawson

News and Views

Most representative Christian leaders would agree, I think, that we must not only win the war but win the peace. It is to be regretted that perhaps the greatest theological thinker of our time, Karl Barth, advises against our doing anything more at the present than concentrating all our powers "in the name of Jesus Christ" for winning the war. He says, "It is not necessary for us or others to busy ourselves about plans and pictures of the economic and social, national and international, and lastly the religious conditions in the new order which must be established after this war. We shall not set our hearts on such 'peace aims'. There is no reason why we should not dream about such 'peace aims' as occasion offers. But we shall always remember that we cannot do more than dream about these things. We shall guard against founding our willingness and the willingness of others, to do our best today on such definite expectations and promises. Why? Because if we are serving Jesus Christ we shall know that the ordering of what will be salutary and necessary after we have obeyed Him today will be His concern, and then He will certainly not fail to set us to work on new tasks in His service." Ellis A. Fuller, pastor, First Baptist Church, Atlanta, Georgia, in an unusually cogent article on "Christian Answers to War Questions", published in the *Christian Index* of February 5, 1942, refutes Barth's inadequate statement of the case. "He would declare," says Dr. Fuller, "that one side is so distinctly wrong and the other is so obviously right that the innocent ones are waging a holy war . . . while I believe with all my heart that it is right for the Allies to defend themselves against the atrocious schemes and designs of the Axis powers, I do not think of this defense as being anything we can do in Christ's name or for Christ's sake. Our Lord never relied upon physical force, brute force, murderous designs and cruelty to advance the cause which brought Him from heaven to earth. These instruments are as futile and as useless today for this purpose as they were then."

(Perhaps we would do well to remember that the victors in any war usually dictate the terms of peace. Better give primary attention to winning the war lest we awake to find all our peace-plans very premature. "Sufficient unto the day is the evil thereof."—C.W.P.)

Who Is Responsible?

Home Missions

There seems to be some contention among different groups as to who is responsible for the birth of modernism. The *United Presbyterian* calls attention to the fact that "the modernists are fond of telling us that modernism is the result of intellectual progress." But the Unitarians say that it is just what they "have been teaching all along." Then come the Jewish writers who tell us that "it is their ancient philosophy reshaped." The *Jewish Chronicle* says that "the teachings of modernism are a reaction of Judaism," and that "the place for its exponents is in the synagogue." So far as we are concerned any one of these groups can have the honor of having originated that type of religion known as modernism. We prefer the divine religion given to us by Jesus Christ.

(To us it seems that trying to find the author of modernism is like trying to find who has the honor of starting a plague of small-pox.—C.W.P.)

Death Notice

MRS. PRAYER MEETING died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and scriptural holiness, soon growing into world-wide prominence, and was one of the most influential members of the famous Church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now absent from her presence, busy in the marts of trade and places of worldly amusement. Her older brother, Brother Classmeeting has been dead for many years.

Experts, including Dr. Works, Dr. Reform and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests, drives and religious education, but to no avail. A post mortem showed a deficiency of spiritual food, coupled with lack of fasting, faith, heartfelt religion, shameless desertion, and non-support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged to tenderly bear her remains away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace," and "Rock of Ages," were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories, awaiting the summons from above.

In honor of her going, the church doors will be closed on Wednesday nights save on the third Wednesday of each month, when the Ladies' Pink Lemonade Society serves refreshments to the members of the men's handball team.

—Clipping contributed by a friend.

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New Pastorium To Be Dedicated

DEAR DR. TAYLOR: Enclosed you will find a program for the dedication of the Baptist Parsonage of Stock Creek Church, which will be Sunday afternoon, May 3, at 2:30 o'clock.

The program will be as follows:

- 11:00 A.M.—Worship, observing the Lord's Supper.
- 2:30 P.M.—Song by Stock Creek Choir.
Prayer—Rev. J. R. Dykes.
- 2:40 P.M.—Quartette from Alcoa Baptist Church.
- 2:50 P.M.—Church History, by U. A. French.
- 3:00 P.M.—Dedicational Message, by Dr. A. T. Allen, Bell Avenue Baptist Church, Knoxville, Tennessee.
Quartette—Alcoa Baptist Church.
Dedicational Prayer—Rev. W. F. Hale, Seymour, Tennessee.

The home was built two years ago, and all indebtedness was paid the first Sunday in January of this year.

We urge all former pastors to be present on this day, and anyone else who has given money or work in making it possible to have this nice home.

I am,

Sincerely yours,

T. T. LEWIS, Pastor.



Baptist Parsonage of Stock Creek Church

A Fine Spirit Commended

IN A LETTER to the editor, Pastor T. W. Calloway of St. Elmo Baptist Church, Chattanooga, expresses a viewpoint and spirit which we wish to commend in him and commend to others.

Your recent editorial "Remembered Courtesy of Two Men Now Sleeping," and especially that portion referring to Dr. Allen Fort, recalled sweet memories of by-gone days. As boys we attended the same public and Sunday schools together in Americus, Ga., and I had the pleasure of assisting in his ordination, having entered the ministry myself a year previous. Fort, and my brother, T. F. Callaway, who for the past 16 years has been pastor at Thomasville, Ga., were ordained at the same service. Both were young attorneys at the time. It was also my joy to be present at his wedding in Spartanburg, S. C., and we both have filled the same pastorate, at First Baptist church, Dublin, Ga., and the Baptist Tabernacle, Chattanooga. Hence, I have had the opportunity of seeing how he was beloved by every one, white or black, rich and poor alike. Surely Fort was a prince among men, a lover of souls, and every word you wrote about him was more than deserved.

Permit me also to thank you and Dr. Skinner for your articles on the "Millennium." While I have always been a Pre-millennialist, yet the question should not be a divisive one. We should be able to disagree without being disagreeable—contend for the faith without being contentious—love the Truth as we see it, at the same time love the brother who differs with us.

Can you beat the last paragraph for concisely expressing the spirit which should characterize brethren when they disagree on debatable questions?

The Sunday School Lesson

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

LESSON FOR MAY 10, 1942

Monday: The Day of Authority

LESSON TEXT AND PRINTED TEXT: Matthew 21:12-22.

GOLDEN TEXT: "For mine house shall be called an house of prayer for all people." Isaiah 56:7b.

This lesson is an account of the events of Monday of Crucifixion Week. The scenes are Bethany and Jerusalem, and the road leading from one to the other. It is a great day in the life of our Lord, a day of Messianic Power. For the other events of this same day, John 12:20-50 should be read, which passage tells of the coming of the Greeks seeking Jesus, at which time He shows how His being lifted up would draw all men to Himself. The lesson divides itself into two parts. When we recall that Matthew's account is topical, rather than chronological, and that we can follow Mark's version better from the standpoint of the order of events (Mk. 11:12-18); we feel justified in taking the last part of the lesson passage from Matthew for our first consideration. For it was evidently on His way from Bethany to Jerusalem on that Monday that our Lord pronounced a curse on the barren fig tree. It was as He came into Jerusalem, then into the Temple, that He cleansed the same. This was the second cleansing of the Temple, or so think those who are best equipped to say; the first cleansing taking place at or near the beginning of Jesus' public ministry (John 2:13-22). Is it not indeed significant that He found it necessary to cleanse His Father's House twice while upon the earth, at the beginning and at the closing of His ministry? Truly, in the words of the Golden Text, He would have it to be that "mine house shall be called an house of prayer."

I. THE CURSING OF THE FIG TREE: BARRENESS BRINGS BITTERNESS (vss. 18-22).

On this event Dr. John A. Broadus writes as follows. "And here was an opportunity for a very striking lesson. The tree gave by its leaves a false sign of possessing fruit, and so would strikingly represent false professions of piety without the effects thereof, as so plainly seen in the contemporary Jews, and alas! not in them alone. By the curse pronounced it became a symbol and a warning to all who should ever hear the gospel. That withered fig tree stands as one of the most conspicuous objects in sacred history, an object lesson forever (comp. on 18:2). Its lesson corresponds exactly to that of a parable given some months earlier (Lu. 13:6-9), and corresponds generally to the lamentation over Jerusalem the day before (Lu. 19:42), to the cleansing of the temple which immediately followed, and to the long course of teaching on the next day (Mt. 21:28 to 23:39)." (American Commentary on Matthew, page 435).

If there is one clear and positive teaching in the Bible it is that which may be summed up in the statement that privilege carries with it responsibility. Those who have had greater privileges certainly have greater responsibilities. That is why we here in America, where we have had freedom of worship and religion together with almost unlimited privileges in countless ways both of matter and of spirit, must measure up to those privileges. With us, as with the Jews in the ancient world, God has placed us in the midst of the nations geographically, economically, politically and religiously. It is fearful to contemplate what may happen to us if we misuse or abuse our privileges and fail to discharge our obligations both to God who has so placed us and to those about us. Of this we may be sure:

if in the time of expected fruitage of those eternal verities of the spirit we are found to be barren, we shall be compelled to drink the cup of bitterness of God's disappointment and rejection as well as our own despair.

II. THE CLEANSING OF THE TEMPLE: CORRUPTION CONTRAVENES COMMUNION (vss. 12-17).

In order to get a picture that made necessary this cleansing, we quote these words. "According to Edersheim the Temple-market was what is called in the Talmud 'the booths of the sons of Annas.' The bulk of the enormous profits went to increase the wealth of Annas, his family and adherents. The Talmud frequently speaks in strong language of the iniquities of this traffic, which was swept away by a strong explosion of popular feeling three years before the destruction of Jerusalem. The money-changers sat in the Temple-court, (1) to receive the half-shekel which was due from every male Israelite at this period, and could be paid either at home or in Jerusalem; (2) to change foreign money into Jewish currency, with which alone the half-shekel could be paid, or animals for sacrifice be bought" (Dummelow's Commentary, page 694).

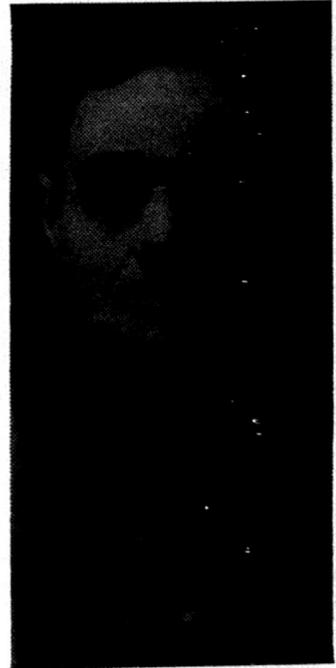
Into the midst of these traffickers, religious racketeers, Jesus strode with flashing eyes of indignation (of righteous sort) and uplifted arm. "Get out of here," He must have said, sternly. Then He turned over their tables and seats. With an assertion of His divine authority, that all must have felt and responded to at least for the time being, He then refused to let another vessel be carried through the Temple. Those who are opposed to the use of force, and do so on the basis of their Christianity, must have trouble with this and the related passage (Jn. 2:13-22). At least once, and perhaps twice, our Lord used force to accomplish His purpose. It is not clear whether or not He actually struck any one, in either instance; but they evidently got out of His way for fear that He would, both times. It is impossible for us to imagine that He was to any sort of extent "running a bluff," either.

We have the racketeer of things pertaining to religion among us today. For instance, what can be said about the free-lance evangelist and preacher who puts up his tent in the town without consulting the pastors and then "clubs" them into cooperation or preaches over the radio in such a way as to drive a wedge between pastor and people? Or what can be said about the religious leader that condemns any and all organizations that have to do with religious work, and all the while is diligently at work building his own organization along the same line? Or what can be said about the ecclesiastical oligarchy of a religious organization that "feathers its nest" in sumptuous living, some times riotous living as well, that has its support from the deep poverty of its constituents? Or what can be said about that infamous "sale of indulgences" extending over a long period of years that finally had its violent reaction over most of Europe that headed up in the Reformation?

It is impossible for us to have fellowship with God so long as our lives are knowingly filled with sin and sinful practices. Corruption contravenes communion. If we are harboring sin within, we may go to church and go through the forms of worship but there will be no contact with God that is either genuine or satisfying. Such a sin may be one of omission as well as one of commission. Either one, or both, will

keep God out of our hearts and lives. It may well be that one reason why so many Christians are disappointed in their attempts at worship is because they are failing to do their known duty.

Tribute to a Faithful Member



MRS. EMMA SWINNEY

In a tribute to one of its faithful members now deceased, the bulletin of the Trezevant Baptist Church, Vernon Sisco, pastor, carried her picture on the front page and said the following:

"This page is dedicated to the memory of Mrs. Emma Swinney who was called to her reward several months ago. Mrs. Swinney was the widow of the late John M. Swinney. She lived to a ripe old age, faithful to her church as long as her health would permit. During her lifetime she extended a helpful hand to many along the way and in keeping with her life-long interest in that that was good she made a substantial donation of money to the church, in her last will, and this has been spent in redecorating the church and parsonage, the bequest being the largest sum ever left by will to the Trezevant church.

"Mrs. Swinney had been a member of the Trezevant church for many years, her husband, the late John M. Swinney being among the substantial contributors to the building of the church. Her faith and devotion are exemplified in the life of her son, Luther N. Swinney who with his devoted wife are loyal members of our church now. The membership expresses its thanks and appreciation to her son who sought to carry out the last will and testament of his mother in a gracious gift to the congregation."

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149 Sixth Avenue, N. Nashville, Tennessee

Dear Boys and Girls:

Do you still like our crossword puzzles? I hope you worked last week's correctly and I hope you are reading the scripture that they suggest. I hope you like our poems this week.

Your friend,

Aunt Polly

THE TONGUE

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.
"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith:
"A lengthy tongue—an early death."
Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Say the Chinese, "outstrips the steed."
While Arabs' sagas this impart,
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet would slip, ne'er let the tongue."
The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."

—Maritime Baptist, Watchman Examiner.

THE FACE OF JESUS

By NELLIE SUMNER BROOKS

You ask me—did I ever try to trace
My own conception of the Saviour's face,
What picture could my finite verses bring
From sacred Word, or heart's imagining?

Would it be face of gentleness one sees
As little children pressed about his knees,
Or the transfigured holiness—in sight
Of Peter, James and John—on mountain height?

Would I portray the thorn-pressed, tortured brow—
The same that wears the crown of glory now—
Or kindly look of friendliness which shone
And claimed the loved disciples as his own?

Oh, words would fail! My heart could only call
The Master's name, as at his feet I fall;
As Mary saw her risen Lord of yore,
Let me but see, and worship, and adore.

—Watchman Examiner.

WHEN SUNDAY COMES

I know that I can worship while
I travel highways, mile by mile,
Or sit beside a clear, cool stream
Out in the woods, to fish and dream.
But, oh, I know I cannot find
On Sundays while on roads that wind
The fellowship of Christians who
Have come, as I, to worship, too;
And, oh, I know I cannot see
In flash of wing, or tall, green tree,
As lovely as these are to me,
God's love for lost humanity!
And so when Sunday morning breaks,
Some inward need felt always takes
Me to God's House of Prayer to seek
New strength to live the coming week.

—Jesse Merle Franklin, Christian Index.

THE VISION BEAUTIFUL

By ARTHUR M. JEFFRIES

I heard a voice, I saw a face, I felt a touch!
Till then life had been poor, its level low;
The revelation of my Lord, it meant so much,
All was transformed, he loved me so.

Why should he come to one as mean as I?
So futile and so useless life had been;
The silent cravings of my heart did not pass by,
But let the glory of his face by me be seen.

O Blessed Jesus! Holy Lord! I love thee so,
Unworthy as I thou did'st restore,
Ungrateful would I be from thee to go,
My supreme purpose is to love thee more.

I dedicate the rest of life to thee,
Unknown, untrod the path that lies before;
It doth not yet appear what I shall be,
But I would walk with thee for evermore.

Into that holy place I then shall come,
For thou hast there eternal joy for me;
I strive as one who journeys to his home,
From sin and care and burdens to be free.

—Watchman Examiner.

HOW CAN WE DOUBT?

If man can create a beautiful garden,
So lovely it brings the tears,
If man can sail in the skies
Yet cannot stop the years,
How can he doubt there is a God to quiet his fears?

If man can capture the lightning
And make it his will obey,
If man can speak into a microphone
And the whole world hear what he has to say,
How can he doubt that God holds sway?

If man can build a great cathedral
That speaks of God in nave and spire,
If man can paint a great Madonna
With eyes aglow with living fire,
How can he doubt there is One up higher?

If man can raise his feeble voice
So that we hear angels as he sings,
If thought can lift us clear of place and time
And help us forget our pain and petty things,
How can we doubt that God will give us wings?

If Christ could walk this earth
And never make a mistake,
If we can get forgiveness
For the ones we make,
How can we our faith in God forsake?

Miriam Adair Dabbs,
Baptist Record, Clarksdale, Miss.

YOU WILL NEVER BE SORRY

For living a pure life.
For doing your level best.
For being kind to the poor.
For hearing before judging.
For thinking before speaking.
For harboring clean thoughts.
For being generous to an enemy.
For stopping your ears to gossip.
For standing by your principles.
For asking pardon when in error.
For being square in business dealings.

—The Mission Herald, Baptist Standard.

OUR LITTLE DIME

We spend a little money for things, I will admit—
Some things we take a fancy to, we do not need
a bit.

It may be just a lemonade, a soda, or a lime,
But when we get inside a church, it's hard to
give a dime.

We go out for a picnic and rent a boat all day
To fish or row around the lake and drive our
cares away.

But when we get inside a church, and sitting in
a pew,

We think how much we spent this week, we
guess a dime will do.

We're glad to pay a dollar to get a real good
laugh,

And for a little lunch each day we gladly give
a half.

But when we get inside a church we're thinking
all the time,

What a great thing we are doing when we drop
our little dime.

Perhaps we play a little bridge or give a little tea,
It surely costs us something whatever the case
may be.

We don't seem to worry, we don't seem to care
Providing when we get to church we have a
dime to spare.

So long as we are living, we have nothing to
fear,

But it starts a person thinking, when the end of
life draws near.

And I wonder if our conscience will not smite
us at the gate,

Or is heaven only worth the dime we put upon
the plate?

—Charles A. Wing in The Baptist Recorder.

GOD, TOUCH MY LIFE!

God, touch my ears that I might hear,
Above earth's din, Thy voice ring clear.

God, touch my eyes that I might see
The tasks Thou'd have me do for Thee;

God, touch my lips that I might say
Words that reveal the Narrow Way;

God, touch my hands that I might do
Deeds that inspire men to be true;

God, touch my feet that I might go
To do Thine errands here below;

God, touch my life that I might be
A flame that ever grows for Thee.

—Selected, Fla. Baptist Witness.

Answers to Last Week's Crossword Puzzle

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

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NO. 4

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

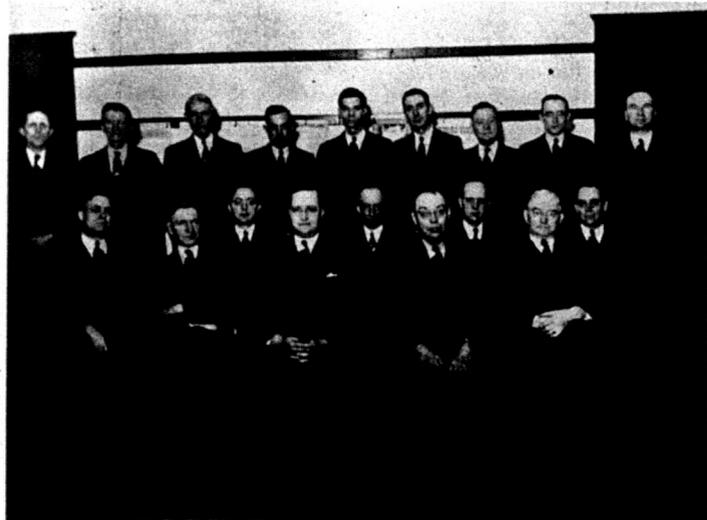


MRS. STUART H. MAGEE
Office Secretary

MISS ROXIE JACOBS
Junior-Intermediate Leader

DOYLE BAIRD
Convention President

DEACONS STUDY TRAINING UNION COURSE



Seated, left to right—Dawson Shannon, Milt Eccles, C. Wells Burr, Ralph R. Moore, H. G. Gilbert, Hal G. Bernard, Chairman of Deacons, W. R. Parrish, Walter S. Edwards and C. W. Bidwell.

Standing, left to right—A. W. Moore, S. T. Gregory, Sherman Huphrey, W. P. Griffin, J. G. Humphrey, C. Wesley Cook, R. T. Randolph, Harry Stark and Marvin S. Smith.

Recently at the Springfield Baptist church of which Rev. Ralph R. Moore is pastor, a Training Union Study Course was held. The pastor taught "Honoring the Deaconship"—one of the Adult Study Courses recommended by the Training Union Course. Each deacon of the church was enrolled in the class and completed the course. Congratulations! This is a worthy example for others to emulate.

March—An Eventful Month!

During the month of March, Tennessee came second in the South in Study Course Awards.

In Tennessee the awards issued by associates are as follows:

Beech River—		
Lexington	11	11
Beulah—		
Union City	1	1
Big Emory—		
Rockwood	81	
Trenton St.	1	82
Big Hatchie—		
Brighton	24	
Covington	94	
Pleasant Grove	5	
Smyrna	1	124
Carroll—		
Trezevant	1	1
Chilhowie—		
Rockford	47	
Rocky Branch	2	49
Concord—		
Murfreesboro	46	46
Cumberland—		
Clarksville	18	18
Duck River—		
Tracy City	1	1
East Tenn.—		
Newport, 1st	40	
Newport, 2nd	49	89

Gibson—		
Humboldt	26	26
Giles—		
Pulaski	75	75
Hardeman—		
Bolivar	1	
Grand Junction	6	7
Knox County—		
Bell Ave.	10	
Fifth Ave.	11	
Broadway	152	
Island Home	1	
Lincoln Park	2	
Mr. Harmony	4	
Park City	3	
South Knox	7	
F.C.—First	8	198
Madison—		
Herron's Chapel	38	
Jackson—West	24	62
McMinn—		
Athens, East	2	
Athens, First	7	
Athens, North	61	
Center Point	25	
Etowah	2	
McMahan-Calvary	17	
Roger's Creek	3	117
McNairy—		
Selmer	1	1
Nolachucky—		
Mooresburg	33	33
Polk—		
Mine City	1	1
Providence—		
Lenoir City	60	60
Robertson—		
White House	5	
Springfield, 1st	31	36
Sequatchie Valley—		
Dunlap	9	9

Watauga— Big Springs	37	
Southside	1	
Hampton	56	
Siam Valley	127	221
Western District—Paris	1	1
Wilson— Mt. Juliet	60	
Mt. Olivet	1	61
Nashville— Antioch	1	
Baker's Grove	12	
Belmont	25	
Calvary	1	
Centennial	15	
Donelson	31	
Eastland	14	
Edgefield	31	
Fatherland	13	
First	144	
Freeland	16	
Grace	32	
Grandview	13	
Green Hill	17	
Harsh Chapel	5	
Hermitage	16	
Immanuel	3	
Inglewood	24	
Ivy Chapel	9	
Judson	23	
Lockeland	47	
Madison	11	
New Hope	10	
N. Edgefield	8	
North End	74	
Park Ave.	32	
Radnor	30	
Richland	8	
Seventh	4	
Shelby Ave.	74	
Tenn. Home	100	
Third	22	
Union Hill	21	
Woodbine	2	
Woodmont	19	901

Ocoee— Alton Park	2	
Avondale	24	
Calvary	33	
Chamberlain Ave.	69	
Chatt., First	90	
Chatt., East	119	
Cleveland, First	48	
Big Springs	96	
Clifton Hill	18	
Eastdale	41	
Eastlake	81	
East Ridge	45	
Edgewood	1	
Falling Water	67	
Highland Park	16	
High Point	1	
Hughes Ave.	4	
Morris Hill	112	
Northside	41	
Oak Grove	2	
Oakwood	30	
Ooltewah	37	
Red Bank	110	
So. St. Elmo	14	
Silverdale	32	
Oak St.-Soddy	45	
Summerfield	51	
Thompson Springs	33	
Woodland Park	127	1389
Shelby County—Boulevard	45	
Egypt	3	
Highland Heights	106	
Longview Heights	1	
Louisiana St.	40	
Prescott Memo.	37	
Seventh St.	57	
Speedway Terrace	18	
Temple	25	
Yale	15	
Woodstock	1	
Central Ave.	83	431
GRAND TOTAL		4,285

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MADGE McDONALD
Office Secretary

IRA C. COLE
Convention President

Convention Date, Sept. 29-30, Oct. 1.

Special Associational Sunday School Meetings March 16-20

SCHEDULE FOR MEETINGS

Date	Association—Church	Attendance
TEAM 1: A. V. Washburn - L. A. Stephens		
March 16—Big Hatchie, First, Ripley		55
March 17—Shelby, Speedway Terrace		175
March 18—Fayette, Williston		17
March 19—Hardeman, Grand Junction		36
March 20—McNairy, Adamsville		38
TEAM 2: James T. Shirley - O. W. Taylor		
March 16—Madison, First, Jackson		52
March 17—Crockett, Friendship		65
March 18—Dyer, Halls		48
March 19—Beulah, Woodland Mills		29
March 20—Gibson, Trenton		70
TEAM 3: E. K. Wiley - Walter Warmath		
March 16—Beech River, Parsons		22
March 17—Carroll, Huntington		15
March 18—South Western, Shiloh		—
March 19—Western, West Paris		48
March 20—Weakley, Greenfield		15
TEAM 4: Andrew Allen - Guard Green		
March 16—Bledsoe, Portland		6
March 17—Robertson, Lebanon		64
March 18—Cumberland, Second, Clarksville		60
March 19—Stewart, Dover		14
March 20—Judson, McEwen		11
TEAM 5: J. N. Barnett - C. L. Hammond		
March 16—Maury, Mt. Pleasant		37
March 17—Giles, Pulaski		28
March 18—Lawrence, Iron City		45
March 19—Indian Creek, Waynesboro		22
Jan. 27—Nashville, First, Nashville		525
TEAM 6: C. P. Hargis - Joe Wells		
March 16—Tennessee Valley, Dayton		30
March 17—Sequatchie Valley, Whitwell		32
March 18—Union, Spencer		30
March 19—Duck River, Shelbyville		41
March 20—William Carey, Ardmore		42
TEAM 7: E. N. Delzell - C. E. Wright		
March 16—Salem, Salem		42
March 17—Concord, Westvue		23
March 18—Wilson, Watertown		66
March 19—Enon, Red Boiling Springs		19
March 21—Wiseman, LaFayette		20
TEAM 8: L. G. Frey - A. D. Nichols		
March 16—West Union, Oak Grove		20
March 17—Stockton, Van Branch		25
March 18—Riverside, Byrdstown		18
March 19—Stone, Monterey		24
March 20—New Salem, New Middleton		32
TEAM 9: Harold Gregory - E. C. Sisk		
March 16—Clinton, Lake City		30
March 17—Campbell, Caryville		18
March 18—New River, Oneida		16
March 19—Big Emory, Rockwood		32
March 20—Providence, Lenoir City		32
TEAM 10: C. F. Barry - C. B. Cabbage		
March 16—Mulberry Gap, Sneedville		35
March 17—Cumberland Gap, New Tazewell		50
March 18—Northern, Maynardsville		17
March 19—Grainger, Washburn		35
March 20—Jefferson, White Pine		45
TEAM 11: W. H. Pangle - Jno. D. Freeman		
March 16—Watauga, Siam		145
March 17—Holston, Greeneville		73
March 18—Holston Valley, McPheeters Bend		42
March 19—Nolachucky, Bulls Gap		26
March 20—East Tennessee, Second, Newport		28
TEAM 12: W. A. Harrell - A. T. Allen		
March 16—Sevier, Alder Branch		25
March 17—Knox, Bell Avenue		71
March 18—Midland, Fairview		21
March 19—Chilhowie, Calvary		57
March 20—Sweetwater, Sweetwater		21
TEAM 13: Jesse Daniel - R. W. Selman - N. R. Drummond		
March 16—Polk, Shiloh		48
March 17—McMinn, North Athens		37
March 18—Hiwassee, Ten Mile		17
March 24—Occee, Tabernacle		143
TOTAL		3,025

TENNESSEE ASSOCIATIONAL GOALS

Association	Churches Having Training Schools Goal	Training Awards Goal	Standard Schools Goal	Sunday School Enrollment Gain Goal	New Schools Goal	Vacation Bible Schools Goal	Church Library Goal
Beech River	10	250	4	376	8	18	5
Beulah	20	200	2	0	2	25	2
Big Emory	30	300	5	0	5	20	5
Big Hatchie	12	200	4	425	4	25	5
Bledsoe*	0	0	0	0	0	0	0
Campbell	5	100	2	1,325	5	15	3
Carroll	9	120	3	410	5	18	5
Chilhowie	49	500	5	500	2	50	5
Clinton	51	300	4	300	1	20	5
Concord	20	250	12	514	3	20	4
Crockett	13	150	5	0	3	15	5
Cumberland	11	155	0	347	3	15	5
Cumberland Gap	10	100	5	189	2	18	0
Duck River*	0	0	0	0	0	0	0
Dyer	20	300	2	0	3	28	5
East Tenn.	20	300	4	550	2	20	10
Enon	1	27	0	75	0	1	0
Fayette	7	150	2	180	0	10	2
Gibson*	0	0	0	0	0	0	0
Giles	8	100	4	200	0	10	2
Grainger	20	300	2	360	2	10	0
Hardeman	14	200	6	270	1	20	2
Hiwassee*	0	0	0	0	0	0	0
Holston	9	1,200	10	0	6	50	10
Holston Valley	0	0	0	0	0	0	0
Indian Creek	10	100	2	200	2	12	0
Jefferson	26	400	5	400	2	26	6
Judson*	0	0	0	0	0	0	0
Knox	40	1,000	5	2,957	6	25	6
Lawrence	10	200	3	500	3	13	4
Madison	34	500	8	0	3	50	5
Maury	15	200	4	200	2	23	0
McMinn	30	150	5	300	1	15	5
McNairy	10	300	3	316	1	10	3
Midland	3	0	2	0	0	3	0
Mulberry Gap*	0	0	0	0	0	0	0
Nashville	45	2,000	20	1,000	5	40	10
New River	6	400	2	200	8	6	3
New Salem	0	110	3	100	2	0	2
Nolachucky*	0	0	0	0	0	0	0
Northern	6	100	5	691	6	10	0
Occee	60	2,000	15	1,400	3	100	15
Polk	38	200	3	438	4	20	10
Providence	15	150	3	607	2	15	5
Riverside*	0	0	0	0	0	0	0
Robertson	15	244	5	641	3	25	4
Salem	10	200	3	600	1	10	0
Sequatchie Valley*	0	0	0	0	0	0	0
Sevier	3	78	2	509	0	3	0
Shelby	48	2,500	8	1,550	5	48	5
S. W. District	0	0	0	0	0	0	0
Stewart*	0	0	0	0	0	0	0
Stockton Valley*	0	0	0	0	0	0	0
Stone	20	150	5	1,025	2	27	5
Sweetwater	25	250	2	657	5	18	4
Tenn. Valley*	0	0	0	0	0	0	0
Union*	0	0	0	0	0	0	0
Watauga	25	1,000	12	1,020	3	35	5
Weakley	20	50	3	314	3	12	3
Western District	15	100	3	450	4	25	5
West Union*	0	0	0	0	0	0	0
William Carey*	0	0	0	0	0	0	0
Wilson	0	155	4	480	1	15	0
Wiseman	5	50	2	75	3	5	3
TOTALS	943	17,889	218	22,651	137	999	188

*No record received of associational goals set.

New Libraries in Tennessee, February, 1942

Church	Librarian	Association
Brighton Baptist, Brighton, Tenn.	Miss Grace Simonton, Brighton, Tenn.	Big Hatchie
The Erin Baptist, Erin, Tenn.	Miss Margrete Ruth Mitchum, Erin, Tenn.	Cumberland
New Salem Baptist, Kenton, Tenn.	Mr. Lawrence Freeman, Kenton, Tenn.	Beulah
Springfield Baptist, Springfield, Tenn.	Mrs. Geo. Stevenson, 105 2nd Ave., W., Springfield, Tenn.	Robertson County

Please send us your report if you have started a church library.

No. V.B. 308—Advertising Button



Advertising Buttons. Per hundred, \$1.50.
(Hundred rates on fifty or more.)

BAPTIST AND REFLECTOR

YOUNG WOMAN'S AUXILIARY

Focus Week, May 10-15

"And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3.

How One Y.W.A. Observed Focus Week

Monday—We had our regular Young Woman's Auxiliary meeting at 8:00 o'clock in the evening.

Tuesday—On this evening we gave a handkerchief shower and devotional service for a shut-in lady. Then we went to see a brother-in-law of one of our members, who had been sick for a long time, and carried him a bowl of fruit and had a devotional service.

Wednesday—We were in charge of the mid-week prayer service in our church, so we presented our Y.W.A. Ideals in a most attractive and impressive way.

Thursday—We met at the home of our W.M.S. President, at 8:00. At this time we studied our Y.W.A. Manual. As we studied we made interesting notebooks. At the close, a tempting plate was served.

Friday—Circle No. 2 of the W.M.S. fostered us in 1941. On Friday evening they gave us a beautiful banquet in the banquet hall of our church.

Sunday—We sat in a group at the morning worship service, dressed in white wearing our Y.W.A. regalia, made of white sateen with green letters. We sang the response number *I Will Lift Up Mine Eyes*. Six of our girls passed the offering plates.

Adding to Our Banner

As we add a letter to our Y.W.A. banner each month—and give our dollars to the Baptist Hundred Thousand Club, we rejoice that each auxiliary can share in this effort of Love. If your Y.W.A. has not yet started its banner, look back in the February *Window of Y.W.A.* for complete plans and start yours now.

Think of these lines as you add "L" this month:

L—? Yes. L is for Love and Loyalty.

We will Look, we will Lift, we will Love.

Till we reach this fine goal of our S.B.C.—

"A Debiless Denomination by 1945."

A Prayer

Mid thund'rous roar of guns
In war-torn lands away—
Heed Thou our country's prayer to Thee,
And lead, O God, the way.

Protect our freedom, Thou,
Nor let the despot reign—
Till human hopes of life and peace
Lie prostrate with the slain.

Let go unscathed, O God,
Our right to bow to Thee;
Alike in travail, toil and pain,
Or hours of ecstasy.

And haste the day when by
Divine grace from above,
This bitter hatred in men's hearts
Is transformed into love.

—Mildred Keeling,
Window of Y.W.A.,
Y.W.A., Danville, Va.

Young Woman's Auxiliary Focus Week, May 10-15



Remember the purpose of this week and make whatever plans seem wise to you in their behalf. Your Y.W.A. has this opportunity to acquaint your church and congregational community with its activities and service: this can be done by posters, public meetings presenting a missionary program or play, by participating at the pastor's request in one or more of the church services of the week, by write-ups in church bulletin and local newspapers, by visits to W.M.S. circles or general meetings where Y.W.A.'s can express appreciation of the societies' fostering and give account of their work.

Make this week an Enlistment Week. Try to enlist every young woman in your church from the ages of 16 through 25. Help the members of Young Woman's Auxiliary to appreciate more the opportunities for missionary activities through their auxiliary.

Materials for Your Focus Week

Make Your Church Y.W.A.-Conscious

Two Dramatic Presentations of
"O ZION, HASTE"

A pantomime and a pageant with pictures
and diagrams.

Price 15c

GREEN AND GOLD TWO-INCH
Y. W. A. SEALS

12 for 15c—100 for \$1.15

Order From

W.M.U. LITERATURE DEPT.
1111 Comer Building,
Birmingham, Alabama.

Commencement at the W.M.U. Training School

On May 7, Tennessee will have ten students to graduate from the Training School, four young women who are residents of the school, Miss Deris DeVault of Elizabethton, Janell Greer and Caroline Cross of Nashville, and Lorene Holland, Scott's Hill, besides these, there are six married students who will graduate, Mesdames W. C. Adkinson, John Busby, J. T. Hart, Herbert C. Jackson, James Sharp and Fred Tarpley.

The prayers and best wishes of the Tennessee W.M.U. will follow these friends as they go out into various avenues of service.

"In the Land of the Sky"

Young Woman's Auxiliary Camp is held at the Southern Baptist Assembly Grounds, Ridgecrest, North Carolina, 18 miles east of Asheville, N. C. . . . Plan to arrive on Tuesday, June 23rd and stay until Friday, July 3rd.

10 Glorious Days

of withdrawing from routine life to become "Seekers and Discoverers" of God's plan for us all. In a world at war young women want purposeful gatherings from which they can find strength to re-establish their faith and calm their confusion. . . . Come with us as we seek together through the morning devotional, the Bible hour, the class periods, the vespers and all the vital messages, to discover rich spiritual rewards. . . . Come, and fellowship with our young women, missionaries and leaders from our Southland and foreign countries; discover new friendships. If you seek happy hours filled with noble experiences, you will discover them at Y.W.A. Camp at Ridgecrest—

WHAT CAMP WILL COST

Registration fee, \$2.00.

Room rates vary according to place and kind of room.

Huts with central bath, \$1.75; hotel rooms, \$2.25 and \$2.50; hotel rooms with bath, \$3.00. All these rates include meals and linens.

Friendship, Fellowship, Frolic and His Spirit Over All.

Why Warn the Clergy?

By BISHOP JAMES CANNON, JR.

ON MY RETURN HOME in a recent issue of the Times-Dispatch of Richmond I saw a three black-type headline—"Clergy to Get Polite Warning on Tire Ration." The article with this headline states: "Virginia clergymen who seek permits to buy tires may henceforth get a politely worded warning not to abuse their privilege," and reference is made to a statement prepared by the pastor of a Methodist church. This statement declared: "We preachers are a greatly favored group. Because the Christian Church which we represent has so large a place in the life of the nation, and in the mind of our public, much consideration is shown us. And now the Government has made provision for us to receive automobile tires, while members of our congregations and others equally deserving have no such rights."

The writer of this statement is the pastor of a large influential congregation in a city of a population of about 40,000, where there is public transportation available, and where he can reach nearly all his members without a car. But this is not the case with our preachers in charge of circuits. I preached on a circuit one Sunday recently at 7:30 p. m. The pastor had preached at 10 a. m., 11:30 a. m., 3 p. m., and would have preached that night had I not preached for him, making a circuit of over 30 miles, and ministering to his members, most of whom lived near to, or within a few miles of the different churches. Very many pastors can not possibly do their full work without cars.

The Government has granted tire priority to pastors in order that they may preach at their several churches, visit sick men, women and children, comfort and strengthen their members who are in sorrow and bereavement—increasingly so as the war goes on. To say, as this city pastor does, "if others must walk, or use worn tires, we should ask no more," ignores the reason for the priority. It is to render an essential service, which can not be efficiently, or fully rendered, if the pastors are limited to walking. The priority is granted, not as a favor, but to enable needed work to be done. Similar priorities are granted to doctors, nurses and veterinarians. Why should they not get "polite warning?" Are the clergy less intelligent, or more selfish than doctors, nurses and veterinarians? I talked today with an official of one of the Dairy Companies of Richmond and was informed that there is no priority granted to a milk delivery truck, while there is priority granted to beer trucks. Why should a beer truck be granted priorities and milk trucks not?

Preachers as a class will not abuse the tire priority granted. They will not think of themselves as more "deserving than members of their congregations," but they and their members also must recognize that they have essential work to do in the maintenance of spiritual life and morale, which can not be done as it should be without tire priority. This is not granted as a matter of consideration or of special privilege to the minister personally, but as a recognition of the vital work which he ought to do.

It would be quite interesting to see a headline in our papers such as, "Why Tire Priority to Beer Trucks, and Not to Milk Trucks?" and a headline "Veterinarians to Get Polite Warning on Tire Ration." Our Lord said: "How much better then is a man than a sheep?" To visit, to read the Scripture, to talk and to pray with troubled, sick souls, is certainly as important as to visit a sick dog, or sow or horse, and the delivery of milk is far more important than the delivery of beer. Leading scientists deny the brewers' claim that beer is food; indeed, they declare that 3.2 beer is intoxicating, and that its food value is infinitesimal.

Richmond, Va.

Delaware and Southern Baptists

The Delaware in question does not refer to the river that George Washington crossed; nor does it refer to the lovely little state which bears that name. It has reference to a charming little city in the state of Ohio which bears that name. In this city is located Ohio Wesleyan University, and in it on March 3-5 was held what is in my judgment, one of the most significant meetings that has gathered on our earth within this generation. It was made of 374 people coming from 40 of our United States. These people had come together to confer on serious business. They were there engaged in no less a task than that of studying and trying to state what seemed to them to be the bases of a just and durable peace. Surely, every man and woman in all the world must be deeply concerned in the object of their quest. Southern Baptists were invited to share in the deliberations of that conference, but failed to do so. A few from amongst us were there in the capacity of individuals, but could, of course, utter no word for their people. They could not even express sympathetic interest in the conference on behalf of their people. As one Southern Baptist who is deeply concerned in all that makes for the ongoing of the kingdom of truth, of righteousness, and of peace in the earth, I must say that I was deeply grieved that we could not share in so important a conference, and especially when we consider that these people were concerning themselves with a matter of such worldwide, vital and tremendously important significance for our human race. I am glad that a few of our people at least were there. Several of these were men who had been students with me in former days. One of that group, Rev. James H. Ivey, of Saint Joseph, Mo., has written for the Southern Baptist Press something of his impressions of this meeting. He is also urging that Southern Baptists in their meeting at San Antonio next month shall make provision for giving to the world a declaration of what we think, of what we feel, and of what we will try to do in dealing with this present emergency. I have just finished reading Professor Sorokens, *The Crisis of Our Age*. This book has strengthened my conviction that the experience through which the world is now passing is one of the four or five major crises of all time. I believe that we Baptists, we Southern Baptists, have a contribution to make in such a crisis and it is a contribution for which God will hold us responsible. It seems to me that Mr. Ivey's suggestion is a wise one. I shall pray God to guide our coming Convention as it faces a world which is now bleeding at every pore, and which is threatened with dissolution at the very heart of things.

W. R. CULLOM,
Wake Forest, North Carolina,
April 25, 1942.

From the Field

By E. N. DELZELL

The first quarter of this year has been very encouraging, the circulation of the BAPTIST AND REFLECTOR having increased more than 3,000 during this time.

Since the beginning of the year, it has been my privilege to present the BAPTIST AND REFLECTOR in more than thirty churches. This was made possible by the splendid cooperation of the pastors of the churches, and especially by the loyalty and zeal of Rev. James Shirley, region missionary of the South Western region. It will be my pleasure to be with him again, May 3-10.

The second quarter has started off with an unusually bright outlook, with new budgets coming in weekly. I have observed during my contacts with our people over the state that there is a zeal for knowledge; that with all the heresies and "isms" being propagated by other sects through radio and press, the field is indeed "white unto harvest" for the promotion of Divine truth as set forth in the BAPTIST AND REFLECTOR.

One of the many compensations of doing field work, and one that doubly compensates us for the burdens and discouragements such work must inevitably entail at times, is the joyous reunion with old friends. It was my pleasure to enjoy such fellowship with my much loved, former pastor and wife, Rev. and Mrs. J. H. Sharp, who recently sent in a budget from his church at Huntland.

Then it was a great joy to speak at the First Baptist church at Winchester, on Sunday morning, April 19. Pastor O. E. Bryan, Jr., is doing a fine work there, not only in his church but also in the High Schools at Decherd and Winchester. Bro. Bryan is the son of Dr. O. E. Bryan, Sr., who wrote "Twelve Reasons Why Subscribe for BAPTIST AND REFLECTOR," which is being received in a great way all over the state.

I especially enjoyed the delightful and refreshing drive over the mountain, up the beautiful Sequatchie Valley to Dunlap, the church of my long time friend, Rev. Thomas Wells to speak and present the paper at the evening service. I am deeply grateful for the hospitality extended to me by Bro. Thomas and Lillie in their home. It was a happy climax to a gratifying, and I trust, spiritually remunerative trip.

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Why I Believe in Evangelism

REV. FORREST LEE FERKINS
Mt. Vernon, Ill.

FIRST: IT'S GOD'S PLAN to build a church. 75 per cent of all Christians were converted at some revival. Our Lord in Matthew 19:28 says: "Go ye therefore and teach all nations." Surely He meant our own nation as well as foreign nations. Again in Luke 14:23 the Lord said unto His servants "Go out into the highways and byways and hedges and compel them to come in." Again Paul said in second Corinthians 5:11, "Knowing the terror of the Lord we persuade men."

Second: Our nation is badly in need of the Revival fires to be kindled in our hearts and also in our churches. While the United States owns half of the world's railroads and half of the world's telephones, and half of the world's hard roads and three-fourths of the world's gold, yet seventy million people of our nation never attend church services. We have millions of young people in our nation under thirty years of age. Less than five million attend church. These being facts, it appears to me that America is in a very low spiritual condition.

Third: I am far within the mark when I say that all the armies that ever marched and all the navies that ever were built and all the Parliaments that ever set and all the Kings that ever reigned put together, have not affected the life of man upon this earth as powerful as has that one solitary life, "The Life of Christ." He spake as never man spake. The system of ethics Jesus taught during His earthly sojourn, 2000 years ago was true then, has been true in every century and will be true forever. He came to seek and to save that which is lost. The human experience of 2,000 years shows that Jesus never made a mistake. Other men taught us to develop a system of Government, Jesus taught us as to perfect the minds of men. Jesus looked to the soul while men dwell on material things. We need Christ. The world needs Christ. Our own hope is in Christ. When we have Christ, we have everything and without Christ we have nothing.

Fourth: Personally, one of the greatest teachings that our Saviour taught us is found in Matthew 9:37 and 38, then said He unto His disciples: "The harvest true is plentiful but the laborers are few. Pray Ye therefore the Lord of the harvest that He will send forth laborers into His harvest." When we consider these conditions I feel strangely drawn toward the Evangelistic field, and to lay down all other efforts and to put on the whole Armor of God and by faith go out to win souls for the living Christ. I have prayed for years that an old fashioned sweeping Holy Ghost Revival would come to Southern Illinois.

(Rev. Ferkins is entering full time evangelistic work after thirteen years with the Anti-Saloon League in this state. Churches desiring help in revivals should address him at Mt. Vernon. Editor.)—*Illinois Baptist*.

My God Smiles

My God is a God that smiles,
I know not what your God may be to you
But my God is the laugh of a little child,
The blush pink of a sun at evening,
The fiery glow of a sun rising
On the cool, conscious morning.
My God is the surge of joy in my heart
At the beautiful melody of a glorious song.
And when a gay laugh
Bubbles itself to my lips
My God laughs too.
My God is a God that SMILES.
Does YOUR GOD smile at YOU?

CLARABETH COOPER,
Student—Carson-Newman College,
Jefferson City, Tenn.

An Invitation From San Antonio

By PERRY F. WEBB, *General Chairman*

THE TWENTY-SIX Baptist Churches of San Antonio, with their 16,500 members, hereby extend the hand of cordial invitation to the Southern Baptist Convention. You will find here that facilities for your comfort are sufficient and attractions are numerous.

Girdled by tree-covered hills, through whose fertile valleys run crystal streams; combining in its architecture the lure of the historic past with the designs of the present; made lovely by the romantic river that winds through the business section and from which the city takes its name; adorned with innumerable parks, and made illustrious by the famed Alamo—San Antonio is beautiful for situation.

Large and well appointed hotels, many of them adjacent to inviting parks, and all of them near points of historic interest will welcome the convention messengers. Civic authorities have united with the Chamber of Commerce and the various convention committees in all the arrangements for your comfort and safety. We are sparing no effort to make your visit pleasant and profitable.

The municipal auditorium, comfortably seating 7000, is in easy walking distance from most of the hotels. Ample committee rooms, display and exhibit space, as well as lounging rooms, will be available both at the auditorium and the various hotels. Restaurants, cafes and dining rooms, ranging from the modest to the elaborate, will provide good foods within the price range of all messengers. It will be of general interest for the brethren to know that the restaurants have agreed to give free breakfasts to all of our accredited Home and Foreign missionaries. Details of this generous service have not yet been completed.

Some twenty-five years ago, before the widespread use of automobiles, messengers made their way to the annual convention almost exclusively by train, and thought little of it. But whether you come by train, airplane, ox-cart, or by "thumbing," be assured of a cordial welcome. We want you to come in large numbers and may God bless you enroute.

Resolutions of Memphis Baptist Pastors' Conference

Memphis, Tenn., April 6, 1942

WHEREAS, it comes to our attention that our beloved brother pastor, Dr. Ira C. Cole, of the Highland Heights Baptist Church of this City, has submitted his resignation as under-shepherd of this great church to assume the pastoral care of the First Baptist Church of Martin, Tennessee.

Therefore be it resolved:

First, That while recognizing his obligation to follow the call of our Lord, nevertheless we, the members of the Memphis Baptist Pastors' Conference, express our regret at the departure of him and his family from our midst.

Second, That we are grateful to God for the years of service so ably rendered in our Association, and for the spirit of devotion to our Lord and his task always manifest in him.

Third, That we extend to him and his family our abiding affection, and pledge ourselves to follow prayerfully the work in the new field.

Fourth, That we most heartily commend him to those among whom he goes as one possessing the pastor heart, sound in the doctrine, a hard worker, cooperative in all our denominational work, and "A good minister of the Lord Jesus Christ."

Fifth, That a copy of these resolutions be included in the minutes of our Conference, a copy to be sent to Bro. Cole, the Highland Heights Baptist Church, the First Baptist Church of Martin, the BAPTIST AND REFLECTOR, and the WATCHMAN AND EXAMINER.

H. J. RUSHING, *Chairman*,
M. A. YOUNGER, *Secretary*.

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Gathered Here and There

Mrs. J.: "Whenever I'm in the dumps I get myself a new hat."

Mrs. S.: "I was wondering where you got them."

Husband: "You say the bill collector is downstairs?"

Wife: "Yes."

Husband: "Well, tell him to take that pile on my desk."

RIDDLE

"How would a street car sign a letter?"
"Yours trolley, of course!"

Coed: "I'd like to see the captain of this ship."

Sailor: "He's forward, Miss."

Coed: "That's all right. This is a pleasure trip."

Freshman: "Transfer, please?"

Conductor: "Where to?"

Freshman: "Can't tell you; it's a surprise party."

"See that drum? My great-grandfather used it in the Revolutionary War."

"Yes, and I suppose he beat it when he saw the enemy."

Teacher (at Children's Building): "What is the definition of income?"

Pupil: "Something difficult to live within; impossible to live without."

First Person: "Dull party, isn't it?"

Second Person: "Yes."

First Person: "Let's go home!"

Second Person: "I can't, I'm the host."

Visitor: "I suppose you farmers would be glad to have this rain keep up."

Farmer: "Well, it'll do us more good if it keeps coming down."

MAKING SURE

Mistress: "Mary, I think I smell something burning downstairs. Did you remember to turn off the electric iron when you left the ironing board, as I told you?"

Maid (newly arrived): "Yesm' I did. I mos' surely did. I pulled dat chain once lak you tol' me, and den I pulled it again to make sure."

A schoolboy was asked to explain the formation of dew. His answer was: "The earth revolves on its axis every twenty-four hours, and in consequence of the tremendous pace at which it travels, it perspires freely."

LOONEY LOGIC in a magazine article: "The three-year-old boy has *sucked his thumb off and on* since he was a few weeks old!"

Bobby (short of money): "Say, Dad, have you any work you'd like me to do?"

Father (taken by surprise): "Why—no—but—er—"

Bobby: "Then how about putting me on relief?"

The true value of horse sense is clearly shown by the fact that the horse was afraid of the motorcar during the period in which the pedestrian laughed at it.

Friend: "Did you get any replies to your advertisement that a lonely maiden sought light and warmth in her life?"

Spinster: "Yes, two from an electric company and one from the gas people."

Sermon Outlines

By D. W. PICKELSIMER,
Chapel Hill, Tenn.

A CHALLENGE TO MAKE LIFE'S SUPREME CHOICE

Text: "Choose you this day whom you will serve" Joshua 24:15.

INTRODUCTION: This is indeed "Life's Supreme Choice." The poet expresses it thus:

"Once to every man and nation comes a moment to decide, In the strife of truth with falsehood for the good or evil side.

Some great cause God's new Messiah, offering each the bloom or blight,

Purs the goats upon the left hand and the sheep upon the right;

And that choice goes by forever, 'twixt the darkness and the light."

1. Joshua summons all Israel to Shechem and recites to them God's favors. (Joshua 24:1-13).

2. Joshua challenges them to serve the Lord instead of false gods. (Joshua 24:14-15) "Choose you this day whom ye will serve."

In this "Challenge To Make Life's Supreme Choice" we notice:

I. THE THINGS IMPLIED IN THIS CHALLENGE:

The exhortation, "Choose you," implies:

1. The Power of choice.
2. The Privilege of choice.
3. The Responsibility for one's choice.

Do not misuse this power, nor abuse this privilege; else you must suffer the consequences.

II. THE THINGS INVOLVED IN THIS CHOICE.

In choosing "whom ye will serve," you choose:

1. Between Two Masters: "the Lord" and "the gods" of this world, for "No man can serve two masters" with equal loyalty. (Mt. 6:24).

2. Between Two Ways: the "narrow" way, and the "broad" way. (Mt. 7:13-14).

3. Between two classes: the "godly," and the "ungodly." (Psalm 1).

4. Between two sides: the side "with" Christ, or the side "against" Christ, the devil's side. (Luke 11:23).

5. Between two places: "Heaven" or "Hell."
a. Heaven, where there shall be "no night," "neither sorrow nor crying," "no pain," "no death."

b. Hell, where there shall be "outer darkness," "weeping and gnashing of teeth," "torments" and "eternal death."

"Life's Supreme Choice" involves a choice between all these.

III. THE CHALLENGE TO AN IMMEDIATE CHOICE.

We should make life's supreme choice "this day."

1. Because of God's past mercies and favors.
2. Because too much is involved to wait.
3. Because tomorrow may be too late.

Therefore, "Choose You THIS DAY whom ye will serve."

"Today, if ye will hear His voice, harden not your heart," but make Him your choice.

The Great Baptist Opportunity for Today

Youth are ready for adventure. In our seminaries, training schools and colleges we have an army of young people who are thoroughly consecrated and willing to go to the ends of the earth to carry the gospel message of love and peace. Now that our foreign mission activities are so circumscribed because of conditions of war, many of our missionaries have been brought home and the fine group of volunteers who are ready and waiting to go are delayed, why could they not be used in meeting this Great Baptist challenge in our rural communities? During these days of farm prosperity the farmers could greatly aid in the support of religious work in the rural sections. The last census shows that over 56,000,000 of the population of the United States live on the land. What a challenge to our Baptist people!

—G. W. Griffin.



"Dr. Carroll can dig deeper to find God's truth and climb higher to reveal it than any man that ever lived."



The Baptist Sunday School Board Acquires All B. H. Carroll Books

The Sunday School Board of the Southern Baptist Convention has secured all the published writings, and all manuscripts yet unpublished, of Dr. B. H. Carroll. The list, including the famous thirteen-volume "Interpretation of the English Bible," totals some thirty titles. These the Sunday School Board will publish under the imprint of The Broadman Press. They may be secured immediately, and as the unpublished manuscripts are prepared, from your Baptist Book Store.

A FREE DESCRIPTIVE FOLDER WILL BE SENT UPON REQUEST.

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Baptist Pastors Conference Welcomes Southern Baptist Convention

REV. F. C. DUTTON

President San Antonio Baptist Pastors Conference

An Antonio Baptists are reminded of "the old woman who lived in a shoe." But unlike that old woman, we know what to do, and everything we know to do is being done to make Southern Baptists welcome and comfortable during their visit to San Antonio for their 87th convention celebrating their 97 years of spiritual service to the nation and to the world.

It has been eight years since the Convention has met in Texas and this is the first time for it to meet in San Antonio. Upon this occasion every local pastor is doing his utmost to be a good host to the people called Baptists.

Sixteen different Committees being led by Dr. Perry F. Webb of the First Baptist Church, are working overtime with preparations. The Housing committee, led by Dr. Clyde V. Hickerson of Baptist Temple has already received and made more than 2,000 reservations. Deacon Grover Quillan has charge of the room reservations. Preparations to house upward of 6,000 souls are being made.

San Antonio Baptists with their 26 white Baptist churches and their 17,000 members, and the 22 colored Baptist churches and their 8,000 members, and the 6 Mexican Baptist churches and missions with their 750 members, and the Chinese Baptist Church with its nearly 100 members join in hearty chorus to welcome you to our fair and beautiful city.

The City of San Antonio with its corporate population of 253,954 and the metropolitan population of 319,000 and the Bexar County population of 338,176 join together in wishing you a pleasant visit with us. The Mayor, Hon. C. K. Quinn and his splendid staff of workers, the Chamber of Commerce with their sincere helpfulness joyfully wish you a pleasant stay here.

The greatest defense area in the United States with its more than 50,000 soldiers and more than 50,000 defense workers housed in 9 Army Camps and Posts, with the 3rd Army Headquarters, the 8th Corps Area and the Gulf Coast Air Corps Training Center join in asking you to help build the spiritual defenses of our nation.

All of this is to say to you that we are glad you are coming to San Antonio and that we are doing everything we can to make your stay pleasant and profitable.

Nation Builders

Not gold, but only men can make
A people great and strong;
Men who for truth and honor's sake,
Stand fast and suffer long;
Brave men who work while others sleep,
Who dare while others flee
Who build a nation's pillars deep,
And guard its liberty.

—*Ralph Waldo Emerson,
Baptist Bulletin Service.*

American parents have a right to expect the officers of the United States Government to use all reasonable precautions to protect their sons (and ultimately their daughters) against these terrible enemies. The Secretary of War has all the legal authority he needs in order to deal effectively with the problem of prostitution. He is beyond the reach of local politics, so far as his authority is concerned.

Mr. Secretary, in the name of the nation's need, in the name of the parents who have trusted you, in the name of the unborn, in the name of the

millions of American youth who are giving their lives to our Government, we call upon you to act! Your reputation for effective action is high. You have dealt with other problems in a forthright

fashion. You are known as one who is able to "follow through." You have the power, and the ability, to do so in this case. Mr. Secretary, it is up to you!

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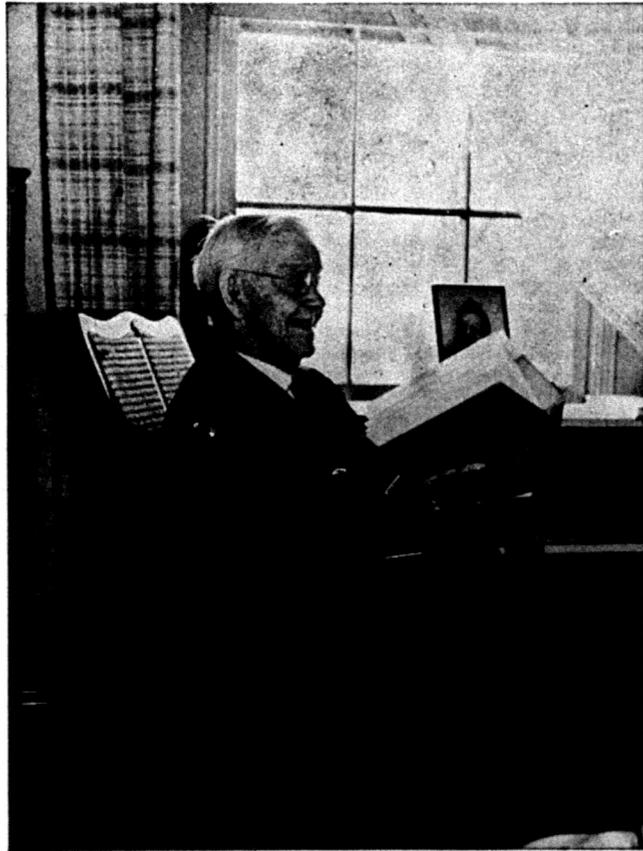
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AMONG THE BRETHREN

A news mimeograph, by J. C. Williamson, the associational missionary in Ocoee Association, points out that the association has lately welcomed five new pastors: Russell Bradley Jones, Central Church; Raymond Roberson, Cedar Springs; Clarence Starling, Philadelphia; Clifford Owenby, Fairview; and Vestal Tarpley, Daisy.

—B&R—

April 19 the First Baptist Church of Alexandria, La., celebrated the fourth anniversary of the pastorate of Charles R. Shirar. An average of \$23,004.21 each year has been contributed in this period and the membership numbers 1,994. Other fine lines of growth are indicated.

—B&R—

Marble City Baptist Church, Knoxville, C. P. Jones, pastor, plans to begin in May the construction of a new building of red shale brick, green asphalt shingles, oak floor, stained glass windows and full size basement.

—B&R—

In connection with the celebration of his second anniversary, Hayward Highfill did the preaching recently in a Loyalty Revival in his church, Seventh Street, Memphis, which resulted in 29 additions. During his pastorate the church has welcomed 343 additions, paid all its indebtedness, paid approximately \$2,000 for repairs, purchased an electric organ, and the church gave four and one-third times as much to missions the past month as in the first month of his pastorate.

—B&R—

The Lord is blessing the work of the Dresden Baptist Church. Pastor Lyn Claybrook baptized three on a recent Sunday night. The Sunday School is growing steadily. A. Warren Huyck of the First Church, Paducah, Ky., will assist in a revival there beginning July 19. The church will send the pastor to the Convention at San Antonio. He begins his third year with the church May 1.

—B&R—

Mrs. Frank Beaumont of Clarksville writes to known and unknown soldiers to cheer them and also she sends BAPTIST AND REFLECTORS to them. It is a noble ministry.

—B&R—

Lockeland Baptist Church, Nashville, has welcomed 60 additions in the four-months' pastorate of Norris Gilliam.

Pastor Edwin E. Deusner of Carthage has had his address changed from Barboursville, Ky., to 1315 Helm St., Henderson, Ky., where he will visit his mother for a few weeks. He is much improved following his recent operation and hopes to resume his work soon. He says, "Dr. W. M. Wood is a fine supply."

—B&R—

Have any of our people forgotten the announcement which has been made several times? The announcement is that if churches or individuals wish to send Baptist and Reflector to any soldier boys and will pay one-half the price the State Board will pay the other half. Send the names and addresses of the soldiers and 75 cents for each and the Board will pay the remainder.

—B&R—

Last week Belmont Baptist Church, Nashville, and the pastor, R. Kelly White, were assisted in a revival by J. B. Lawrence, Executive Secretary of the Home Mission Board, Atlanta, who spoke each day at noon on missions and conducted an evangelistic service at night. There were 10 additions by baptism and 13 by letter.

—B&R—

Daisy Baptist Church, Daisy, has called as pastor H. Vestal Tarpley of the Seminary in Louisville as pastor and he will move on the field soon.

—B&R—

Ira C. Cole, for several years the fruitful pastor of Highland Heights Baptist Church, Memphis, accepted the call of the First Baptist Church of Martin and is on the field. The Martin church feels that God led it to Bro. Cole.

—B&R—

The revival in the Eastdale Baptist Church, Chattanooga, R. R. Denny, pastor, in which the preaching was done by Pastor James A. Ivey of the Ridgedale Church and the singing was led by Kenneth Hill, resulted in 24 for baptism, 4 by letter, 10 consecrations and the church revived.

—B&R—

Sunday night, April 26, D. T. Williams died at his home at Newport. The funeral was held at Newport April 28. He had been in ill health for a long time. He was the father of Ada Williams Rutledge of Cowan, former Sunday school worker with the State Sunday School Department. The Lord's grace be with all the sorrowing.

At the last word the pastorium of the Apison Church, Chattanooga, C. C. Ramsey, pastor, was about completed and ready for occupancy.

—B&R—

If any of our readers are interested in the sound investment of funds by way of an established religious organization, let them write to T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, Nashville, Tenn., and get a copy of the pamphlet SECURITY IN SERVICE.

Dr. James Randolph Hobbs, for 19 years pastor of the First Baptist Church of Birmingham, Ala., until ill health forced his retirement, died at his home in Birmingham, April 23. The son of a Baptist minister, he was born in Hinds Co., Mississippi, and attended Mississippi College and Union University. Prior to coming to Birmingham, he was pastor of churches at Mt. Sterling and Owensboro, Ky., Shelbyville, Tenn., and Jonesboro, Ark. He served as vice-president of the Southern Baptist Convention for two terms, as president of the Alabama Baptist Convention for two years and was president of the Anti-Saloon League in 1937. Blessings be upon his memory and the Lord comfort the sorrowing.

Money has been provided in the Young People's Sunday School Department of the Seventh Street Baptist Church, Memphis, to send BAPTIST AND REFLECTOR subscriptions to the soldier boys.

—B&R—

Herbert C. Jackson and wife have been appointed as missionaries to India for the American Baptist Foreign Mission Society. They will begin work on their field just as soon as world conditions permit. Bro. Jackson's mother is Mrs. F. M. Jackson, matron of the Tennessee Baptist Orphans Home Hospital, and he is a nephew of Dr. H. B. Cross, pastor Judson Memorial Church, Nashville, and his wife is the daughter of Mr. and Mrs. J. D. London of Chattanooga. She will graduate from the W.M.U. Training School May 7 and he will receive his Th.M. from the Southern Baptist Theological Seminary May 8.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR APRIL 19, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Calvary, Alcoa	211	84	Cleveland: Big Spring	260	153	Pleasant Hill	208	90
First, Alcoa	262	106	First	421	112	Lexington: Rock Hill	91	35
Alexandria	102	58	Columbia: First	307	34	Liberty: Salem	93	34
First, Athens	377	96	Dyersburg: First	440	94	Madisonville: First	253	108
Bells, Midway	73	62	Elizabethton: Eastside	152	89	Maryville: First	571	540
Bristol, Va. Ave.	215	110	First	509	175	Memphis: Bellevue	1979	151
Butler	204	76	Immanuel	107	70	Boulevard	610	161
Butler: Cobbs Creek	98	60	Little Mt.	74	53	Central	659	213
Chapel Hill: Smyrna	83	51	Watauga	268	246	Prescott Mem.	376	187
Chattanooga: Avondale	533	121	Siam	78	55	Speedway Ter.	562	332
Calvary	305		Southside	712	149	Temple	1348	229
Chamberlain Ave.	331	121	Fountain City: Central	105	44	Union Ave.	1027	126
Concord	231	164	Guys: Gravelhill	111	96	Murfreesboro: First	476	
East Ridge	148	66	Hampton	67	65	St. Clair Mission	43	
Edgewood	194	101	Hermitage: New Hope	148	104	Walnut St. Mission	166	73
Falling Water	98	68	Humboldt: First	388	70	Westvue	893	209
First	887	226	Hixson: First	664	206	Nashville: Belmont Heights	325	115
Morris Hill	179	98	Jackson: West Jackson	541	309	Inglewood	226	118
Northside	437	106	Jefferson City: First	190	106	North End	211	100
Oak Grove	29	42	First	722	86	Neuberts: Valley Grove	154	49
Ooltewah	595	207	Lynn Garden	86	192	Newport: Second	635	353
Red Bank	229	75	Knoxville: Bell Ave.	644	1033	Old Hickory: First	131	59
Rossville Tab.	119	46	Broadway	1033	266	Pulaski	230	90
So. St. Elmo	176	85	Fifth Ave.	935	132	Rockwood: First	131	59
Summerfield	338	70	First	1006	91	Shelbyville: El Bethel	54	41
Tabernacle	251	90	John Sevier	208	91	First	169	14
White Oak	853	210	Lenoir City: First	334	115	Walter Hill: Powell's Chapel	103	58
Woodland Park	421					Watertown: First	207	
Clarksville: First								

We call the attention of our readers to the advertisement of the Missouri Pacific Lines elsewhere in this issue. One can leave Nashville at 2:30 in the afternoon and reach San Antonio the next afternoon, making only one change, that is, at Memphis. Or, of course, if one prefers he can leave on the night train and make the journey. This is a fine way to go to the Southern Baptist Convention in San Antonio. Inquire for information at the address given.

Dr. Wm. D. Nowlin, now of Arcadia, Fla., was ordained to the ministry at Martin, Tenn., 50 years ago when he was 28 years old. He is still in good health and preaches somewhere nearly every Sunday. The First Church of Punta Gorda, Fla., has called him as supply until a permanent pastor can be secured. His bow abides in strength.

—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 the fifth, nineteen hundred and forty-two at eight o'clock, St. Charles Avenue Baptist Church, 7100 St. Charles Avenue, New Orleans.

—B&R—

On Sunday, May 3, the Ridgedale Church, Chattanooga, is observing Decidation Day. The debt on the church was paid in full on January 1, this year. The auditorium has been redecorated. Dr. J. B. Lawrence will preach the dedicatory sermon at 10:50 in the morning. An old-fashioned basket dinner will be served in Central High School's dining room. At 2 o'clock in the afternoon a brief history of the church will be read. Rev. J. J. Johnson, a former pastor, and Mrs. R. L. Baker, a former pastor's wife, will be on the program. The afternoon program will be one of reminiscences. All of the former members of the church are cordially invited to be present and guests of the church for lunch. James A. Ivey is pastor of the church.

—B&R—

The following have sent in subscriptions other than their own: Mrs. Ernest Walker, Mt. Harmony No. 2 Church, Riceville, 4 soldiers' subscriptions; A. F. Baker, Knoxville, 10; Mrs. Will Pinion, Chattanooga, 1; Willig D. Pafford, Gladeview Church, Mt. Juliet, 3 soldiers' subscriptions; Wm. Lewis Baker, Springfield, 1 soldier's subscription; Mrs. E. N. Lowery, Memphis, 1; YWA, Eastlake Church, Chattanooga, 1 soldier's subscription; Spring Creek Church monthly club, Chattanooga, 1. The following have added to their Church Home Plan: First, Athens, 4; Daisy, 1; Chamberlain Ave., Chattanooga, 1; Collierville, 3; Westover, Jackson, 1; Salem, Liberty, 1; Mt. Pelia, Martin, 1; First, Milan, 3; Catherine Nenny, Nolachucky, 1; Hohenwald, 1; and First, Columbia, 1. The following new Church Home Plans have been received: Dyer, 40; Etowah, 17; Pleasant Grove, Wm. Carey Ass'n, 13; and Whitehouse, 24.

—B&R—

Visitors in the BAPTIST AND REFLECTOR office last week were: J. V. Wells, Dunlap; B. B. Powers, Mt. Juliet; W. O. Farmer, Sr., Maryville; O. J. Lewis, Doyle; Joe Harris, Dyersburg; James M. Gregg, Butler; Oscar Nash, Brotherton; Roger M. Hickman, Petersburg; Beryl Tucker, Livingston; Frances Harvey, Concord; Mary Anderson, Kyles Ford; Roy R. Newman, Morristown; Mrs. C. W. Lawson, Benton; Mrs. Clyde Nichols, Etowah; E. C. Routh, Oklahoma City, Okla.; and V. R. Butler, Old Hickory.

Briefs Concerning the Brethren

Called and Accepted

H. Vestal Tarpley, Daisy, Tenn.
Ira C. Cole, First Baptist Church, Martin, Tenn.
Troy V. Wheeler, First Baptist Church, Natchitoches, La.
Grover W. Splawn, Broadway Baptist Church, Maryville, Tenn.

Resigned

Ira C. Cole, Highland Heights Baptist Church, Memphis, Tenn.
Grover W. Splawn, Central Baptist Church, Bearden, Tenn.

WITH THE CHURCHES: *Alcoa*—Calvary, Pastor Drinnen received by baptism 2. *Bristol*—Va. Ave., Pastor Wright received for baptism 1. *Chattanooga*—Avondale, Pastor McDaniel welcomed by letter 1, for baptism 2, baptized 4; Edgewood, Pastor Petty received by letter 5, for baptism 1; First, Pastor Huff welcomed by letter 9, for baptism 1, baptized 6; Morris Hill, Pastor Catlett received for baptism 1; Red Bank, Pastor Pickler received by letter 4; Rossville Tabernacle, Pastor Tallant received 3 conversions; Summerfield, Pastor Pruett received for baptism 2; Tabernacle, Pastor Norton received for baptism 1. *Woodland Park*, Pastor Williams received by letter 7, for baptis m4; *White Oak*, Pastor Horltd received by letter 9, for baptism 1. *Cleveland*—Big Spring, Pastor Melton received for baptism 1; First, Pastor Keel received by faith 2. *Dresden*—Pastor Claybrook baptized 3. *Elizabethton*—Eastside, Pastor Boyd welcomed by letter 1, for baptism 13, baptized 8; First, Pastor Starke baptized 1. *Gates*—Pastor Williams received 3 by letter. *Hermitage*—New Hope, Pastor Olive received by letter 2, for baptism 2, baptized 3. *Hixson*—First, Pastor Harris received for baptism 1. *Kingsport*—First, Pastor Cobb received for baptism 5, by letter 5. *Knoxville*—Bell Ave., Pastor Allen received for baptism 1, baptized 4; Broadway, Pastor Pollard welcomed by letter 4, by confession 3, baptized 5; Fifth Ave., Pastor Wood received by letter 5, for baptism 2; John Sevier, Pastor Cross welcomed for baptism 2, by letter 1. *Madisonville*—First, Pastor Grogan received by letter 3, for baptism 1. *Memphis*—Bellevue, Pastor Lee received for baptism 1; Boulevard, Pastor Ar buckle received by letter 9, for baptism 18; Central Ave., Pastor Turner received by letter 1; LaBelle, Pastor Renick received for baptism 5, by letter 1; Temple, Pastor Boston received by baptism 10, by letter 7; Union Ave., Pastor Hughes received by letter 2. *Murfreesboro*—First, Pastor Sedberry received by letter 1. *Nashville*—Belmont Heights, Pastor White received by letter 4; Inglewood, Pastor Beckett received 1 by letter; North End, Pastor Hatcher received by letter 4, for baptism 2. *Old Hickory*—First, Pastor Kirkland received for baptism 2. *Rockwood*—First, Pastor Ford received 1 by profession.

What Makes a Land Great?

That land is great which knows the Lord,
Whose songs are guided by his Word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

—Alexander Blackburn.

Carson-Newman to Have a Busy Summer

THE CAMPUS of Carson-Newman College will be a busy place during the summer of 1942. In the first place, the college is re-establishing its summer school which it conducted for twenty years. This will open on May 25th and will make it possible for students to enter and finish college in three calendar years. Work taken in the summer will be based on two courses completed so there will be no broken courses or irregular credits.

In the second place, there will be two house parties of groups of the Women's Missionary Union of Knox County. These come and spend a week-end at the college for their annual outing and study course.

Next will be the Preacher's School which has been an annual feature for many years. This school was established by Mr. W. D. Hudgins who was much loved by all Tennessee Baptists. This year we have added a new feature. The W.M.U. of the State is arranging for the preacher's wives and for the expenses to be paid as the expenses of the pastors are paid by the State Board. This Preacher School will open on June 8th and will continue two weeks. We expect to have at least a hundred preachers and the wives of many of these preachers. Board and room will be furnished free to all pastors. Those who are not pastors may come but pay a board charge of \$7.50. All pastor's wives will be admitted free also. There is no charge for tuition or other expenses for any who desire to come. We have arranged for a very fine faculty composed of Dr. J. Wash Watts of the Baptist Bible Institute, Dr. E. A. McDowell of the Southern Seminary, Dr. A. F. Mahan of Fountain City, and Dr. S. W. Eubanks of Carson-Newman. It is also planned for Dr. J. E. Skinner to be the visiting speaker and preach each night on Baptist Doctrines.

Following the Preacher's School will be the R. A. Camps divided into junior and intermediate groups. This is the first year that the college has entertained our boys and we are happy to have them.

In July will come the regular house parties of the Y.W.A. and the G.A.'s. These house parties will last for a period of ten or twelve days and will be divided into three groups.

We always have a large group and are happy to have them. The administration and faculty of Carson-Newman College are very glad indeed to have the opportunity of serving more than a thousand people who will be on our campus during these days.

JAMES T. WARREN, President.

Tennessee College for Women

Murfreesboro, Tennessee—April 24, 1942. Plans are going steadily forward for the next school year at Tennessee College for Women. Dr. John L. Hill, President of the Board of Trustees of the college, states: "The Trustees of the college are determined to make the college what we and all its friends want it to be, and to continue through the years the same great service which has characterized its work since its establishment thirty-six years ago. It will assuredly continue its work.

"The Trustees have several able persons in mind for the presidency and hope to be able to announce the new president within the near future.

"Effective plans are already at work, under the leadership of the present administration and the Trustees looking to an increased enrolment of students for next year. Rev. L. S. Sedberry, pastor of the First Baptist Church, Murfreesboro, and Merrill D. Moore, President of the college, are directing the enrollment effort."

President Moore recently tendered his resignation to the Trustees in order to accept the call of the Immanuel Baptist Church of Nashville. His resignation takes effect with the close of the school year on June 9.

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