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Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 109

THURSDAY, MARCH 18, 1943

NUMBER 11

'TIS LOVE

'Tis Love that keeps the world today,
From dying at a monster's hand;
The love of life and freedom, still
Burning in the hearts of man.

'Tis Love for our friends, that makes us fight,
And suffer and die for what is right;
'Tis Love, I say, that gives us strength,
To conquer over every wrong.

'Tis Love that makes us hurt inside,
When we hear our friends have died
On battlefields so scarred and torn.
'Twas their Love for us that prompted them to fight.

'Tis the Love of souls that directs our life,
And makes us remember, through this stress and strife,
That without Him, who gave us our Love for men,
This war would ne'er be worth fighting to win.

'Tis the Love of God that makes us know
That all is not bad, and much is good;
For in the face of those who Love,
Shows the light that comes from Heaven above.

God give me strength, from day to day,
To live for Him, and never stray,
So others may see, in the life I live,
Through His Love, Eternal Life He'll give.

CPL. P. E. CLAYBROOK.
Ft. Knox, Ky.

Baptist and Reflector

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A. L. Todd, W. Morris Ford.



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EDITORIAL

A Correction

IN LAST WEEK'S paper on the editorial pages there was a mix-up in type which made the editor speak confusedly.

The last line in the last paragraph of the editorial, "Jesus and War," at the top of column 1, page 3, was made to read as follows: "He providentially furnishes both aggressor and non-aggressor nations for their own sins." The word, "furnishes," should have been "punishes," and so it was in the manuscript.

Not only so, but the paragraph at the top of column 2, page 3, should have been the last paragraph of the editorial just referred to and not as the last paragraph of the editorial, "Let Us Hear the Conclusion of the Whole Matter," and so it was in the manuscript.

For some reason the type did not follow the manuscript.

The Field on The Mountain

SUNDAY, February 7, the editor was with Pastor Merrill Aldridge of Tracy City, one of our faithful state missionaries. His field is on the Cumberland Mountains and is 375 square miles in extent.

Sunday morning we preached at Tracy City while Bro. Aldridge preached at Altamont, one of the several points where he ministers. Dr. ——— Adams, Sunday School Superintendent, presided. Sunday afternoon we went with Bro. Aldridge to Hixon and preached. This is a new church organized last August. Their building, which is being paid for as constructed, is not yet completed. The little church has BAPTIST AND REFLECTOR in the budget. This is another of the points in addition to Tracy City where Bro. Aldridge ministers. Sunday night we preached at Altamont. At all the places we were grateful for the responsive attention.

For dinner and supper Sunday, we went with Pastor and Mrs. Aldridge to the home of Mr. and Mrs. J. E. Phillips of Altamont whose courtesies shall long be remembered. Our stay at night during our visit was in the home of Pastor and Mrs. Aldridge, the former Miss Kathleen Deakins of Chattanooga. She is a faithful co-worker with her husband in the important and needed service in which he is engaged. We have never had a more pleasant stay anywhere than in their home.

We Should Not Encourage Gambling

(Editorial in the *Baptist Record*.)

IN THE NOVEMBER issue of the *American Magazine*, Congressman A. J. Sabath has an article advocating a national lottery. He makes the following arguments in favor of a national lottery:

1. Billions of dollars now going into the hands of gamblers would come into our war treasury.
2. It would eliminate the arguments for a sales tax.
2. It would reduce gambling.
4. These are abnormal times.
5. It would prevent inflation.
6. It is human to gamble.
7. Many churches hold raffles for quilts, etc.
8. It would not make gamblers of people who never gambled before.
9. The Selective Service Act is a lottery.
10. In 1776 our government conducted a lottery.
11. Many foreign countries conduct lotteries.
12. Gambling supported the late "Dutch" Schultz.
13. Illegal lotteries are in operation.

In the first place, the name Sabath should not be connected with such a nefarious scheme.

Congressman Sabath asserts that "billions of dollars now going into the hands of gamblers would come into our war treasury."

Experience does not justify such a claim. The same seducing statement was made about prohibition. We were assured that if prohibition was replaced bootlegging would become a memory of a by-gone era. There is more bootlegging now than ever before. There were more violations of liquor laws in 1933 than in any five years of prohibition.

Nor is it true that it would eliminate arguments for a sales tax. We are not arguing for or against a sales tax, but we would prefer a sales tax to gambling. All the sales tax would go to war effort, but only a part of the lottery funds would be kept by government. AND if we are to choose between the two, the tax is much more preferable. The sales tax is honest, gambling is WRONG.

The congressman also claims that a national lottery would reduce gambling. When did more *wrong* ever eliminate or reduce *wrong*? A national lottery, backed with the prestige of legality and the blessing of our national government, would entice many gamblers who now fear it because of its illegality and its underworld associates.

Making liquor legal has not reduced drunkenness—on the contrary, it has increased it. The per capita consumption of liquor in 1933, the first year of legalized liquor, was three gallons. It is now sixteen gallons per capita. Legalization has increased, not decreased consumption.

Another argument by Mr. Sabath is that "these are abnormal times." He is correct. There never will be a time when gambling should be legalized and encouraged. But it would be worse in abnormal times. In such times we need to get away from such things rather than encourage them.

Nor is it true that a lottery would prevent inflation. France we already have inflation. Check the prices of things you buy today with prices two years ago. But if prices hadn't risen a national lottery would neither help nor harm inflation.

Nor is it human to gamble. The gambling habit is an acquired habit. If it is human to gamble, we know a lot of people who are not human.

As the congressman says, "Some churches raffle quilts," but doesn't make it right. Instead of trying to make gamblers of a nation, the gambling churches should quit gambling. Some people are thieves, but that is no reason why thievery should be legal. To claim that "it would not make gamblers of people

bled before" is to close the eyes to the facts. If a national lottery won't promote gambling, why have such a law? The purpose of a national lottery is to promote gambling. Only begging the question to claim that the "Selective Service is a lottery." The men do not put up one dollar with the winning many dollars. Gambling is defined as "hope to something or make monetary gains." Men are selected for service because they can best be spared from their communities. Paul V. McNutt has decreed that men in many non-essential industries must either transfer to war work or be drafted. Is the gambling?

Suppose our government did conduct a lottery in 1776. Did it make it right? Adolf Hitler has lied to or about every nation. Does that clothe lies with truth?

Japan stabbed us in the back at Pearl Harbor on December 7, 1941. Because that happened in the past is no reason to declare it a honorable act as of the present.

The fact that many foreign countries conduct lotteries is no reason our country should compete with them for gambling dollars. People of other countries do many things that we consider wrong. Should we legalize every wrong of other nations?

Another poorest argument of all is that gambling supported the "Black" Schultz. Murder and robbery supported the late John Dillinger, but murder has not been legalized.

In the same class is the claim that illegal lotteries are now operated. The same thing is true of murder, rape, graft, stealing and so on. But because someone does such is no argument for legalizing these crimes.

Money is what the congressman wants, just legalize bank gambling and the license fees will help pay the war expense.

Editor Goodrich covers the ground so well and so well that our sentiments that we reproduce his editorial.—Editor, THE SOUTHERN BAPTIST AND REFLECTOR.

When One Is So Good, He Is Too Good

IF AN INDIVIDUAL church or preacher or several such churches and preachers go wrong doctrinally or morally, it does not justify the conclusion that the generality of such churches and preachers are in the same class.

Over the years, an anti-board, anti-Southern Baptist Convention man was arrested in a Kentucky town for drunkenness. So far as we are able to discover, publications which held his organization did not, generally speaking at least, publish the unfortunate incident to the world. There was no need to do this because it was already a matter of common knowledge.

Now if some Convention preacher had explicitly or by implication labeled anti-Convention preachers and their followers as a whole in the same class as this man, as being on a similarly low moral level, and as trying to cover up or condone his sin, because they were so sharp loud and long on his sin, that would have been untrue and downright mean. Some of the noblest people one can find anywhere have been anti-conventionists. One must not let the dereliction of one or of a few as descriptive of the rank and file. But we respectfully suggest that there are certain anti-Convention preachers who ought to follow this same principle in relation to ministers in the Convention ranks.

Sometimes, however, one finds in both ranks a man who disowns this principle. He takes the dereliction of one in a given instance as descriptive of the generality of people in that camp and then to howl vociferously, "Behold the evil and corruption in such a set-up!" There is such a thing as sympathetic criticism. It may hurt, but it helps. Then there is the destructive criticism which does not seem to know the principles of Christian fairness and which rings the changes on the critical key, but which never suggests a *workable substitute* for the thing he criticizes. In such a case, we think that that kind of a cold and unsympathetic critic is not as good as the people in the denomination whom he criticizes.

WEDNESDAY, MARCH 18, 1943

Here is a situation which often makes one burn with righteous indignation. A man claims to be a Southern Baptist. But he has little or nothing to do with the local Baptist churches, except to lambast them—or ask them for money—and he has little or nothing to do with the organized work of the denomination which the majority of Southern Baptist churches through their chosen messengers have approved. And he attacks and attacks and attacks. Our judgment is that the set-up which he thus attacks is far better than he and that any system which he may set up.

Our Southern Baptist people have their faults. The pastors and the churches have their faults. They are still in their human bodies. Some of them have nearly as many faults as the editor has. But when any man assumes to be superior to the rank and file of our Southern Baptist people and churches and pastors, then he is entirely too good for us. He is clear out of our class. He does not know how to be sympathetic sufficiently with our faults—and he does not see his own with sufficient clearness.

We believe that the rank and file of our blessed Baptist people, with their churches and pastors, are as fine people as can be found on the face of the earth. And we cannot appreciate it when some man wearing the name "Baptist" feels himself above them. Nor can we appreciate it when somebody of another name feels himself above them.

The Postponement of The Convention

OUR READERS will recall the announcement of the postponement of the Southern Baptist Convention by action of the Executive Committee without a dissenting vote. The announcements explain that this was done in view of transportation and entertainment problems.

This action was not taken until after a poll of a cross section of opinion in the Convention territory showed people favoring such action three to one and until after consultation with Mr. Joseph Eastman, head of transportation in the Federal Government. We think the action shows a wholesome respect for the opinion of the constituency and is a fine gesture toward the Government.

Article XII of the Constitution of the Convention says:

"The Convention shall hold its meetings annually. The Executive Committee of the Convention may call extra meetings if necessary, or change the time and place of meeting when the Committee may deem it inexpedient to convene at the time and place appointed."

Under By-Law 9 (5), paragraph 5, where certain duties of the Executive Committee are listed, one finds two of the duties specified as follows:

"(1) To act for the Convention *ad interim* in matters not otherwise provided for in its plan of work. (2) To have oversight of arrangements for meetings of the Convention with authority to change, if necessary, the time and place of meeting."

Let it be noted that these duties have not been self-assumed by the Executive Committee. These things have been placed on the Committee by the vote of the messengers of Baptist churches. Study carefully these excerpts from the Constitution and By-Laws of the Convention and consider reasons for the action of the Executive Committee and it will be seen that the Committee has not exceeded its functions and has not assumed "bureaucratic governmental control."

In normal times and under normal circumstances, the Committee would have no right to postpone the Convention, would not need to and would not. But these times and circumstances are abnormal. If in view of an emergency the committee has the constitutional and by-law right to postpone the meeting of the Convention to another time *within* a year, then in an emergency it has the right to postpone the meeting to another time *outside* the year.

But if somebody wants to blame somebody, don't blame the Committee. Blame the people who voted the Committee its functions and powers.

Baptist Liberty: How the Editors Can Help Safeguard

By P. I. LIPSEY, Clinton, Mississippi.

(Address delivered at the Southern Baptist Press Association, New Orleans, La., February 3-4, 1943.)

(Condensed by The Editor.)

A BAPTIST is not content for liberty for himself alone, nor for any group or class. The freedom which we advocate is for those who differ from us equally with those who agree with us, the same in kind and degree. "Equal rights to all and special privileges to none" is our slogan.

I.

Freedom is primarily a matter of the soul. It deals with or concerns the spirit of the man, and works its way out through the mind and body. Religious liberty is the source of all other liberty. "If the Son shall make you free, then are ye free indeed." And if soul liberty is lacking or kept in restraint, it is impossible for men's minds to be free, and their bodily freedom is endangered or uncertain.

This liberty of the spirit comes of direct knowledge of and contact with God. The soul that God touches is awakened and is set in motion. Its activities are bound to be free; they cannot continue indefinitely when restraints are put upon them from without.

If there is ecclesiastical tyranny exercised over the souls of men, they cannot have normal growth. There have been whole nations so held in moral and spiritual infancy, not to say idiocy.

There can be no real freedom when there is not direct contact with God. "There is one God, and one mediator between God and man, himself man Christ Jesus." Any interference with this brings arrested development, or it brings rebellion, revolution, and the declaration of independence.

"And call no man your father on the earth, for one is your father, even he who is in heaven. And neither be ye called masters, for one is your Master, even the Christ." If this precept had been heeded, it would have freed many a folly freed us.

Let there be no misunderstanding about this source of freedom. It comes from being born again, born of God. If all people had adhered to the New Testament teaching of the new birth as necessary to church membership, there would be no spiritual overlords and no spiritual slaves.

This birth from above gives the only adequate sense of the value of the soul. This gives individuality and the assurance of the independence of man. Man knows now that he is made in the image of God, or as Paul says, Ephesians 4:24, "A new man, that after God hath been created in righteousness and holiness of truth."

This is the basis of personal accountability and the assurance that we are accountable to *God alone*. "Each one of us shall give account of himself to God." The New Testament keeps the emphasis on the individual. And the aim of the whole gospel, the whole of revelation, is to bring the individual to the likeness of God.

II.

We must also know what are the enemies of liberty. To my mind, these fall into two categories: a perverted selfish ambition on the one hand, and a multiform manifestation of laziness on the other. This second I would put first. You may call it by many names, for it has many forms or manifestations. Call it indolence, inertia, indifference, sloth, love of superficial ease, dread of hardship, lack of courage, drowsiness, without ambition or sense of spiritual values, fleshly indulgence, flabbiness of soul. When men shirk responsibility, when they are willing to accept a state of dependency, when they surrender to the indulgence of the flesh, when they prefer sleep to the awakening of the mind, when they yield to the numbness of the soul, when they forget they are sons of God and are content to be earthworms, then the flower of freedom dies in the soul, and men become human chattels.

To some of us in America, it seems inconceivable that we accept any substitute for liberty, and are content to be owned and controlled by overlords. We marvel at the supineness of nations in Europe who accept the domination of local tyrants, national despots, or would-be world dictators, with little or no test or resistance.

And don't think that this condition is confined to the people in other continents. A young man who was half way through college course left the Baptist ministry and became a Methodist minister because he said he would not have to stand on his feet and find a pulpit on his own merits. And this is not a sole case. Men accept the ministry of priests and prelates, because they are unwilling to face personal responsibility, but turn their backs over to ecclesiastical substitutes.

Lack of liberty is a lack of life. Without it all religion is reduced to a mechanical process. It is to such people that despots and selfish and ambitious people come with the offer to take a responsibility for you, perform all spiritual functions for you. A Roman Catholic recently wrote me that he didn't dare put his opinions and beliefs against those of the "church."

Ignorance is a great ally of laziness; indeed it may be called twin brother, or Siamese twin. There are people who are "alienated from the life of God because of the ignorance that is in them." Ignorance becomes conscious inferiority. It is afraid of itself, leans for support on others. It is also easily misled. Men blinded by ignorance are led by those blinded by selfish ambition; leading the blind.

This can happen among Baptists as well as among Catholics. Most of the troubles that Baptists have in their denomination today are due to masses who know little, and are misled by the demoniacal shrewdness of a man or men who capitalize on their ignorance to promote personal ambition. That's where a dishonest editor can threaten the whole household of faith.

All the enemies of liberty are enemies of the souls of men, enemies of the Christian religion. It is our business to be on guard against them.

III.

And now how are our editors supposed to help maintain the spirit of, and devotion to, freedom?

We should say, that having found first of all what awakens and keeps alive in men the passion for liberty, they can best maintain or safeguard it by awakening the slumbering souls of men. Editors must, along with every other spiritual force and agency in the land, put men in vital personal touch with God.

If the flame of liberty is kindled on our altars, it must be fed by fire come down from heaven. It is only God who can fit men to live in freedom, to be worthy of freedom. Freedom cannot be imposed from without. If the shackles were struck today from the hands of Roman and Greek Catholic nations by some well-meaning person or nation from without, the people would be in slavery tomorrow. Freedom cannot be bestowed from without; it comes from God working in us to will and to do. A true democracy is possible only when there is a change of heart; when there is a subsoil of righteousness and an atmosphere of intellectual freedom. Evangelism and missions are our chief weapons in the fight for liberty. Democracy is but partially established in any land because the inward constraints are inadequate, and must be supplemented by outward constraints. This has its applications in all our social, economic, political and religious problems. A Baptist church is the best exponent of religious liberty because it is based on the theory of spiritual regeneration, moral reform, and appeal to reason and conscience.

But boasting is not in order for us if there is evidence anywhere that our devotion to, and practice of, democracy is slipping. There are those among us who are afraid that this is true, and now then we are called upon to "view with alarm" rather than to "boast with pride."

Is it possible that something like this has crept into hearts of Baptists?

Where is the old "Saturday meeting"? Where is the monthly business meeting of the church? It is not in my church; is it in yours? Why has it disappeared? There may be more than one reason for it, but I am persuaded from what pastors tell me, that they are afraid to trust the people, afraid of the New Testament democracy which is our birthright. The deacons' meeting substitutes for the church meeting, because the smaller group can be manipulated more easily than the larger one. Where is the old prayer meeting? Many pastors don't believe the church has enough religion to make a prayer meeting, and they may be correct in this.

All of us are familiar with the almost universal complaint that conventions, both state and southwide are run by a few people. "functionaries" and the "platforms" are accused of being the whole show. We turn over to boards and committees matters that were threshed out in the open. In Roman Catholic circles the "church" means the "clergy." Have we come over, or are we coming to a similar situation?

What can editors do to correct or prevent these trends?

There are certain qualities needed here, which are absolutely indispensable if one is to fulfill his office. First, he must be absolutely honest. He must be willing to see the facts; he must not flinch or run away in the presence of them.

Then he must be courageous. He must be bold in telling the world what he sees. Isaiah summons all the devouring beasts to come and help themselves against an unprotected flock: He says, "The watchmen are blind; they are all without knowledge; they are all dumb dogs; they cannot bark." A dog that can't bark is of no use at all. A dog that tucks his tail between his legs and hides when danger appears is not as good as a pussy cat.

Another thing an editor must have is knowledge. He must see and recognize approaching events and be able to interpret them for people who look to him for warning and guidance.

From what has been said it is clear that our editors must be trumpeteters; they must have a world outlook; they must particularly know what are the trends in our own denomination. They must be spokesmen for God. They dare not drift with the tide.

That does not mean that he is to be a carping critic. It does mean that he is to rebuke, exhort, admonish with all long suffering. Our weapons of our warfare, thank God, are not carnal; we do not fight after the flesh. Our weapons are spiritual and are mighty before God to the casting down of strongholds. They are the same as those used by Isaiah and Jeremiah and Daniel, and John and Paul. It is yours to speak and hold not your peace.

Salvation By Grace In Summary

Christ paid the whole penalty for sin and grace saves from the penalty of sin on that account. Let us sum it all up in three brief words, viz:

1. God saves sinners by grace without anything added to it or from it.

2. God keeps by His power all those whom He saves by grace.

3. God teaches those whom He saves and keeps how they should live in grace. Salvation is by grace through faith, resulting in the transforming work of God for man; while the work of man for God is the fruit of salvation.

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now I'm found,
Was blind but now I see."

—T. G. Davis.

Owe No Man Anything

OWE NO MAN anything, but to love one another" is a divine injunction about which Tennessee Baptists are becoming more and more concerned right now. The Debt-Paying Campaign now on to rid all state Baptist agencies of burdensome financial obligations is gaining momentum. Even before plans are completed for sharing the responsibility, several of the churches have already agreed to accept worthy portions of these debts. With these churches leading out in such a courageous fashion, we believe their enthusiasm will become contagious. Just as fast as possible arrangements are being completed to give every church an opportunity to share in the joy that will surely follow the freeing of these agencies from debt. The total debts aggregate approximately \$177,000.00, and that is not large when compared with the 427,000 and more Baptists in the State. Neither does it represent money wasted or poured into a rat-hole. The combined assets of the agencies obligated for these debts amount to \$1,482,304.00. In other words, for every \$8 of assets, we owe \$1 on debts. The ratio of 8 to 1 is a good margin. But we want to kill these debts and Baptist minds are pretty nearly unanimous on that subject. Some of us have already pledged and paid on a portion of these debts heretofore, but since we are to finish them this time, we want to have a part in it. It is chiefly a personal matter. What shall I give? First, talk to the Lord about it, and then tell your pastor the amount you want to give over and above regular church pledge. Won't it be a grand and glorious feeling as a denomination not to owe anything save to love one another?—L. G. FREY.

NOTICE

HOW TO SEND MONEY

FOR THE DEBT-PAYING CAMPAIGN

To prevent confusion and to insure your Debt-Paying Campaign funds reaching their proper destination we suggest that church treasurers and individuals mark all Hundred Thousand Club Funds, "Hundred Thousand Club."

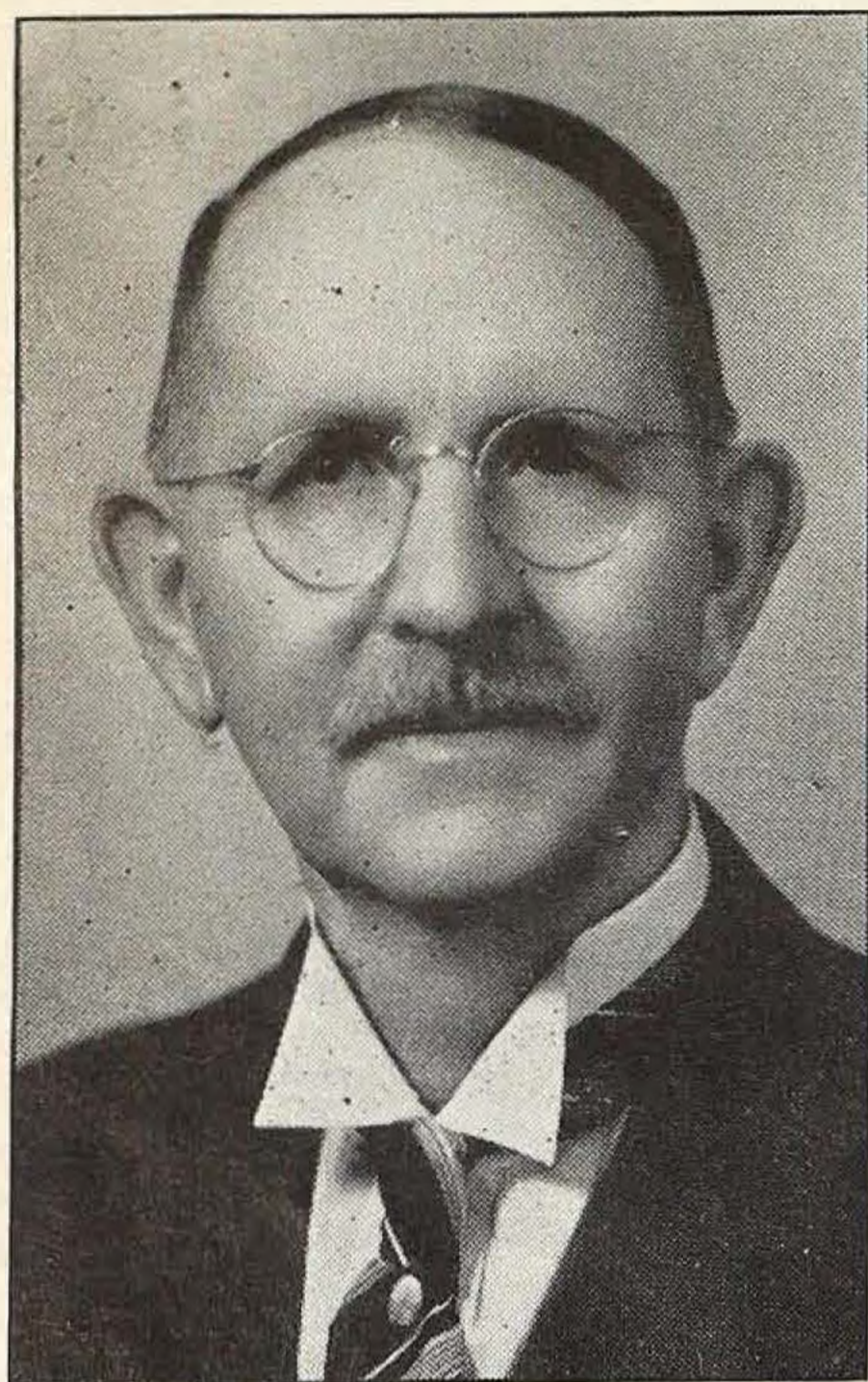
There are two debt-paying campaigns now in progress in Tennessee. Hundred Thousand Club funds are to be divided fifty-fifty between South-wide and State-wide causes. The Tennessee Debt-Paying Campaign applies only to the debts of Tennessee which amount to \$177,000.00. Remittances to our office marked "Hundred Thousand Club" will be applied as indicated. Funds marked "Debt-Paying Campaign" will be regarded as applying on the State-Wide Debt-Paying Campaign. When we are in doubt we will write the donor, but we will greatly appreciate your following the above suggestions.

ALL FUNDS FOR BOTH THE HUNDRED THOUSAND CLUB AND THE STATE-WIDE DEBT-PAYING CAMPAIGN SHOULD BE SENT TO

CHAS. W. POPE,
Executive Secretary,
149 Sixth Avenue, North,
Nashville, Tennessee.

Honored Twin Readers of Baptist and Reflector

WHEN THE EDITOR visited Pastor E. W. Roach of Johnson City and the Boone's Creek Baptist Church in Holston Association and near Johnson City, some weeks ago, he met in the home of Mr. and Mrs. John Glaze Mrs. Hattie W. Galloway, Mrs. Glaze's mother, and Mrs. Juliet Galloway. We asked for their picture to be run in BAPTIST AND REFLECTOR, together with the picture of the church and of the pastor.



REV. E. W. ROACH

These two honored women are twin sisters. They were 87 years old the day following February 28. They were born on February 29, which, so far as the calendar is concerned, means that they have a birthday only every four years. Both married cousins, hence both bear the same married surname. Both have been very active workers in the church. Mrs. Hattie belongs to Boone's Creek Baptist Church; Mrs. Juliet belongs to Central Baptist Church, Johnson City. Both are subscribers to BAPTIST AND REFLECTOR and have been for many years. We honor them. It was a benediction to meet them.

We gladly present herewith the likeness of these two faithful souls, together with the picture of the pastor of Boone's Creek Baptist Church and the picture of the beautiful and substantial building of this fine, full-time rural church.



MRS. HATTIE GALLOWAY

MRS. JULIET GALLOWAY



Boone's Creek Church

Consolation To The Sick

Of days gone by, when I have like they
Looking out the window, I see
The people in the valley below;
They go about their work with glee
But many cares they shoulder, I know.

As I look down at them, I dream
Of days gone by, when I have like they
Thought life was all a sunbeam
And took cares and worries with the day.

But now I am weary and sick
And my body cannot travel far,
But my mind, able and will click,
Can't be held behind a prison bar.

With imagination our lives are full
We can travel into lands unknown
Although pain at our bodies pull
God and His creations are our own.

We can go to Him with our cares
Each of us may have a different woe;
Each one can be sure He hears
And will answer our prayers, we know.

—LUCIUS EASTERLY.

Short Sermons

SOME CHRISTIANS manifest plenty of emotion but very motion.

A kicking mule just can't pull, and a pulling mule just kick. (Amen!)

You must either use or lose what God has given you.

Some people need to sell their hammer and get a horn. (booster, not a knocker.)

When you start progressing you will run into problems. Dead churches never encounter any difficulties.

Sympathy without relief is like mustard without beef.

You cannot be down-at-the-mouth and up on your toes at same time.

It is easier to throw stones than it is to lift a load.—Bull Philadelphia Baptist Church, near Waynesboro, L. F. Gassapastor.

HOME MISSION FACTS

Home Board Extends Mission Work

THREE NEW MISSIONARIES were appointed and thirty ministers endorsed for chaplaincy commissions by the Home Mission Board March 4, Dr. J. B. Lawrence, executive secretary-treasurer announced.

The Board extended the city mission program to Jacksonville, Miami, Dr. Lawrence stated, by appointing Rev. H. M. Leichty of Marianna to be superintendent of city missions in Jacksonville, Rev. J. E. Johnstone of Homestead, Florida, to be superintendent in Miami.

The agency now has its new city mission program in operation in Southern cities, Dr. Lawrence said. This work is under the direction of Dr. Solomon F. Dowis of Atlanta.

The third new missionary appointed, Dr. Lawrence said, was Lewis Hancock, full-blood Indian, who will be stationed at Muskogee, Oklahoma.

Seven Baptist preachers were endorsed for Navy chaplaincy and six for the Army chaplaincy as the Board acted on recommendations of its committee on Army and Navy chaplains, Dr. Alfred Carpenter, superintendent.

Offerings in February were up twenty per cent, Dr. Lawrence said, as receipts totaled \$41,956.55 in comparison with \$29,466.35 the same month last year.

Soldier Convert Surrenders To Preach

A YOUNG SOLDIER who was led to Christ by a Southern Baptist chaplain has surrendered to the call to preach and is already being used as acting regimental chaplain with his outfit, an Army report chaplain reports to Dr. Alfred Carpenter, superintendent of home mission work.

This chaplain reports that he has not yet made a voyage with his outfit, winning a number of soldiers to Christ, and that several of the converts have felt called to the ministry while on the transport with the chaplain.

Recently to the port of embarkation, Dr. Carpenter sent one hundred thousand New Testaments most of which were to be used by this chaplain.

Chinese Women Meet At Baptist Center

RECENTLY elected president of an organization of Chinese women in Phoenix, Mrs. Wing F. Ong, who is herself a Christian, was a faithful attendant at the Chinese Christian Center, called the meeting of the year at the Center instead of at the school where the organization had formerly met, according to Miss Marjorie Jung, Home Board Missionary to the Chinese in Phoenix. Mrs. Ong wanted the women to become acquainted with the work of the Chinese Christian Center.

Miss Jung reports that the meeting afforded an opportunity to explain to the Chinese women who attended the real meaning of Christianity. The response was very encouraging, she says.

Chaplain Distributes Testaments

A SOUTHERN BAPTIST chaplain with the Navy on duty with the Pacific fleet reports that in a recent month he gave away two hundred and New Testaments.

At one lonely foreign outpost he has carried eight hundred Bibles and a ton of magazines.

His chaplain reports professions each month.

THURSDAY, MARCH 18, 1943

Entrusted With The Gospel

THAT IS THE SUBJECT of a very attractive program prepared by Mrs. Myrtle R. Creasman, Donelson, Tennessee, for Home and Foreign Mission Day Sunday in our Sunday schools throughout the Southern Baptist Convention March 28. It is written in Mrs. Creasman's unique style and can be presented without great effort with fine effect. It contains much valuable missionary information that every Southern Baptist should know.

Provision is made for a freewill offering to Home and Foreign Missions on a ratio of 32 per cent for Home and 68 per cent for Foreign Missions. The primary purpose of this program is to present missionary facts to all our Sunday school pupils, and at the same time to give them an opportunity to express their love and loyalty to Christ by making an offering that will worthily represent them in trying to carry out his great command.

His Yoke Is Easy

A MAN was carrying a heavy basket. His son asked to help him. The father cut a stick and placed it through the handle of the basket so that the end toward himself was very short, while the end toward the boy was three or four times as long. Each took hold of his end of the stick, and the basket was lifted and easily carried. The son was bearing the burden with the father, but he found his work easy and light because his father assumed the heavy end of the stick. Just so it is when we bear the yoke with Christ; He sees to it that the burden laid on us is light; He carries the heavy end.—JOHN T. FARIS.

OUR BONDS FREE THEIR BONDS



WHAT THE BIBLE SAYS ABOUT DRINK

WHAT does the Bible say about drink?

Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise.—Prov. 20:1.

What about drinking?

Be not among winebibbers; among gluttonous eaters of flesh. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.—Prov. 23:20-21.

About "eye openers" and "night caps".

Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night till wine inflame them.—Isa. 5:11.

About "chronic boozers" and "tanks".

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; that justify the wicked for a bribe, and take away the righteousness of the righteous from him.—Isa. 5:22-23.

About "jolly good fellows" and "treating".

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken. (*Which means voting it to him as well as handing it to him.*)—Hab. 2:15.

What about drunkards?

Who hath woe? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without cause? Who hath redness or eyes? They that tarry long at the wine, they that go to seek out mixed wine.

Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly. At the last it biteth like a serpent and stingeth like an adder.

Thine eyes shall behold strange things and thine heart shall utter perverse things. Yes, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again.—Prov. 23:29-35.

What does it say about electing saloon advocates to office?

The wicked walk on every side when the vilest men are exalted. Have no fellowship with the unfruitful works of darkness, but rather reprove them.—Psa. 12:8.

What about drinking by public officers?

It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes to say, Where is strong drink? Lest they drink and forget the law, and pervert the justice due to any that is afflicted.—Prov. 31:4-5.

What about rum rule and laws?

Wherefore hear the word of Jehovah, ye scoffers that rule the people that is in Jerusalem. Your covenant with death shall be annulled and your agreement with hell shall not stand. When the overflowing scourge shall pass through, ye shall be trodden down by it.—Isa. 28:14 and 18.

What about prosperity founded on wrong?

Woe unto the crown of pride of the drunkards of Ephriam, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine. Behold the Lord hath a mighty and a strong one; as a tempest of hail, as a destroying storm, as a tempest of mighty waters overflowing, will be cast down to the earth with his hand. The crown of pride of the drunkards of Ephriam shall be trodden under foot.—Isa. 28:1-3.

What about rum's influence?

And even these reel with wine and stagger with strong drink; the priest and the prophet reel with strong drink, they are swal-

lowed up of wine, they err in vision and they stumble in their judgment.—Isa. 28:7.

What does it say about raising revenue from the license of wro

Woe unto him that buildeth a town with blood and establisheth a city by iniquity.—Hab. 2:12.

What does it say about license money?

It is not lawful to put it into the treasury, for it is the price of blood.—Matt. 27-6.

What does it say about "tainted money"?

Woe to him that getteth an evil gain for his house, that he set his nest on high, that he may be delivered from the hand of evil! Thou hast devised shame to thy house by cutting off men from the peoples, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.—Hab. 2:9-11.

What does it say about our internal revenue system?

Woe unto them that decree unrighteous decrees, and to the writers that write perverseness; to turn aside the needy from justice and to rob the poor of My people of their right; that widow may be their spoil and that they may make the fatherless their prey.—Isa. 10:1-2.

What does it say about legalizing wrong?

Shall the throne of iniquity have fellowship with thee, who frameth mischief by a law?—Psa. 94:20.

What does it say about ruining others?

Because thou hast plundered many nations, all the remnants of the peoples shall plunder thee, because of men's blood and the violence done to the land, to the city, and to all that dwell therein.—Hab. 2:8.

What does it say about being our brother's keeper?

And he said, What hast thou done? The voice of thy brother's blood crieth unto Me from the ground.—Gen. 4:10.

We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not help; therefore is this distress come upon us.—Gen. 42:21.

What is the Christian law of Brotherhood?

It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or is weakened.—Rom. 14:21.

What Bible battle cry should be adopted?

I looked and rose up; and said unto the nobles and to the rulers and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses.—1 Sam. 14:14.

What is the New Testament attitude toward evil?

To this end was the Son of God manifested that he might destroy the work of the devil.—1 John 8:8.

And behold now the axe also lieth at the root of the tree. Every tree, therefore, that bringeth not forth good fruit is hewn down, and cast into the fire.—Luke 3:9. By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?—Matt. 7:16.

Every plant that my Heavenly Father hath not planted shall be rooted up.—Matt. 7:19.

(This certainly refers to brewery plants, distillery plants, saloon plants, gambling plants and every other vice establishment that produces bad fruit.)—*The Civic Bulletin*.

A Digest of Religious Thought

By SAMUEL PIERCE WHITE, Contributing Editor, KNOXVILLE, TENNESSEE

Leadership

Christian Century

While the operation of the Selective Service Act confronts Protestants with this crisis in leadership, the law has apparently been eminently satisfactory to the authorities of the Roman Catholic Church. This is not surprising. The influence used while Congress was debating the passage of the law was an important factor in its final form. The *Christian Century* strongly objected at the time to the provision which gave exemption to members of religion and theological students *exemption* as a class. The government has gone a long way toward giving legal status to the ancient wheeze which divided mankind into "men, and preachers".

Segregation did not disturb the authorities of the Catholic Church. They found nothing repugnant in seeing the priest saved from his holy vocation from sharing to the full the responsibilities of the country's service. But it did not fit into the Protestant conception of the place and function of the ministry, and this fact was recorded in these pages. It is only of late, however, that Protestants have begun to awaken to the full extent of the handicap which this legislation is imposing on Protestant methods of ministerial ranks.

Along with their desire to protect the priesthood from military service, Roman Catholic leaders were concerned lest the operation of the Selective Service Act should weaken their 201 American seminaries. In these institutions more than 17,000 young men were in training for the priesthood, and in spite of their protestations of devotion to the cause of democracy, the hierarchy had no intention of allowing these young men to interrupt their training for military service. Every representative and senator on Capitol Hill was visited by one Catholic leader or another, many bearing names and weighty titles, to see that what were regarded as the interests of that church in this respect were safeguarded. * * *

Catholic boys who "have a vocation" for the priesthood are considered by the church to be students of theology even before they have completed secondary school. So the lowering of the draft age to eighteen has not reduced so much as one the number of young men who crowd Catholic seminaries.

* * * Candidates for the Protestant ministry are not customarily recruited in the high school or below it. Not many of them make their commitment so as to be identifiable as prospective theological students before reaching the age of eighteen. Probably the majority of those who are to enter theological seminaries make the commitment within their last two years of college. It was doubtless one of the representations to this effect that the Selective Service System (in Occupational Bulletin Number II, June 22, 1942) that exemption might be granted to pre-theological students who have completed their sophomore year. Though general in its statement, the provision actually applies only to Protestants, because Protestant Catholic priests are already theological students before they reach the end of the sophomore year in college and before they are eighteen years old. * * *

This is discrimination by a simple twist of the wrist. The law has a direct line to Washington. When a fine home is built, the real character of some people is revealed as it related to the property which they have not bought.—S.P.W.)

Divided We Fall

Western Recorder

The tragedy of divided opinion among Baptists is evident today in the various opinions about the withholding provision of the Victory Tax. If all Southern Baptist editors had stood together against the provision making churches agents of the Federal Government, the support of our contention, so evident during the recent visit to Washington, would have been practically unanimous. As it was, congressmen and senators (some of them) from states whose editors feel that the law does not abridge the absolute freedom of the churches were the only ones who seemed indifferent to the pleas made by the committee from Kentucky. If courtesy allowed, it would be interesting indeed to set over against our editors' arguments some of the statements made by the outstanding men in our national legislature on the subject.

(The *Western Recorder* strikes a vital note here. A New Testament church does not belong to the political plane. The Bill of Rights is clear. Why should Baptists have different views about a matter so significant? But we hire and fire pastors instead of "calling" them under the direction of the Holy Spirit. We talk and act like the world in religious matters and now we are tangled with it and some seem to like it.—S.P.W.)

Canadian Liquor For Libya

Christian Century

Along the railroad lines of eastern Canada the traveler can see miles of flat cars loaded with the machinery of war. These flat cars are not going anywhere. * * * The battle of distribution has become more critical than the battle of production. * * * Yet the people of Canada who have seen the stranded freight cars have learned with amazement that while these have been waiting, other freight cars loaded with liquor have been rushing by with blanket priorities to tie up shipping space for 18,000 miles around the seaways to Suez. The cars that wait come from Canada's vaunted plants of war production. The cars that go gaily by (hundreds of them, perhaps many thousands of them) come from central Canadian breweries—breweries now doing the greatest export business in Canadian history. These breweries are directed by men of potent influence in the Canadian government.

* * * In the hour of crisis, fifty miles of reserve equipment might have tipped the scales and saved the day. But the beer still went, even in all the succeeding months, when Allied shipping was under the additional strain of assembling the huge armada required to seize North Africa—an armada which apparently was still insufficient in striking power.

* * * Incidentally, General Montgomery himself appears to do quite nicely without being replenished with the essential salts supposedly supplied to the human body by beer.

(Mr. E. P. Taylor, an aggressive Brewer and an able young man, is executive assistant to Hon. C. D. Howe, the minister of munitions. He is president of three Breweries and V.P. of four breweries in Canada and V.P. of one at Cleveland, Ohio. But since the Liquor Forces have found out that the Eighteenth Amendment is responsible for the slaughter of Gen. George Armstrong Custer and his 600 by Crazy Horse and Sitting Bull at Little Big Horn in 1876, it seems like it is no use for a Prohibitionist to make a moral protest.—S.P.W.)

The Sunday School Lesson

By J. LUTHER McALILEY, 237 East Deaderick Avenue, JACKSON, TENNESSEE

MARCH 21, 1943

SCRIPTURE FOR STUDY: Gospel of John, Chapter 17.

RECITATION PASSAGES: John 17:1-8; 18-26.

GOLDEN TEXT: "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are." John 17:11.

Who: Jesus and eleven of His disciples.

When: Thursday night, preceding the crucifixion.

Where: Some place in Jerusalem, the definite point not positively identified.

What: The most sublime prayer ever uttered on earth.

Why: The purpose is fully set out in the Golden Text.

LESSON COMMENTS

Genuine prayer always creates a sacred precinct. It calls for silence that is golden, even when human beings are addressing their prayers to God. How infinitely more sacred are those precincts wherein the Son of God talks with His own devoted Father!

"This prayer of Jesus in some respects is the most precious relic of the past. . . . Even among the prayers of Christ this stands by itself as that in which He gathered up the retrospect of His past and surveyed the future of His Church; in which, as if already dying, He solemnly presented to the Father Himself, His work and His people. Recognizing the grandeur of the occasion, we may be disposed to agree with Melancthon. . . . 'There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God Himself.'" (Marcus Dods in Peloubet.)

"Tholuck, the great German theologian, said: 'If in human speech divinity is manifest and sublimity is joined to condescending humility, it is in this prayer.'" (Ibid.)

"Neither in the Scripture nor in the literature of any nation can there be found a composition which in simplicity and depth, in grandeur and fervor may be compared to this prayer." (Luthardt, Ibid.)

Let us examine minutely the verbiage of this marvelous prayer. Jesus lifted his eyes to heaven. The eyes of faith always look heavenward. The prayer's opening is simple; unadorned; how refreshing that! How vastly more beautiful than the ornate embellishments employed by men on auspicious occasions as they try to impress the multitude with their ability in prayer, and as they undertake to inform God as to what a wonderful being he is! Jesus says: "Father." "The hour is come," a complete recognition by our Lord that the supreme sacrifice for which He came to earth was at hand.

"Glorify thy Son, that thy Son may glorify thee." That request for glorification is stupendously important and significant. The far-reaching implications and connotations are: "Father, cause the dignity and worth of thy Son to become manifest and acknowledged; for this is truly eternal life when people grasp the dignity and worth in their true knowledge of the only true God and of Jesus Christ whom thou hast sent. I have caused thy dignity and worth to become manifested and acknowledged; I did it in the work which thou hast given me to do and which I have accomplished. Now, Father, cause my dignity and worth to be identified along with thine own in the identical magnificence as we knew before the world was formed."

The word Jesus used to signify: "Glorify," connotes all the meaning and more as expressed above. The glorification Jesus asked His Father to bring to pass consisted of the divine dignity and worth of Jesus' being made manifest and acknowledged by all His disciples. (So Thayer.)

For one to come into possession of eternal life, this clear and accurate understanding and acknowledgment of Jesus the Christ and His Father who sent Him into the world *must be* achieved. Since the natural mind of man cannot grasp the truth of spiritual things, God, through the work of the Holy Spirit, must enable the heart of man to understand and accept the truth to the saving of his soul. This is exactly what Jesus asks His Father to do.

This petition of Jesus' prayer was answered even before He died on the cross. Down through the centuries literally millions of human souls have grasped through faith the identical eternal and saving truth which Peter replied to Jesus' question: "Who do you say that I am?" "Thou art the Christ, the Son of the living God," Peter replied.

"You are happy, Peter, for flesh and blood did not reveal that truth to you, but my Father who is in heaven."

All the millions of saved through the centuries have come into possession of that saving truth in the identical manner and means by which Peter received it. So shall it be on and on till Jesus comes back again.

How tenderly did Jesus talk to the Father about His disciples! How their own hearts must have been deeply touched and thrilled by His words! Jesus' report to His Father about the manner in which these eleven disciples had heard and accepted fully all the things Jesus had told them must be fully accredited to these eleven stalwarts who stood by their Master while He prayed. What a grand privilege it would be if everyone who trusts in Jesus Christ actually and truly could have this opportunity to hear the Master tell His Father that they, too, have received and believed all these things! And we *do* have such opportunity. Jesus not only prayed for those eleven who were with Him that night; but he prayed for *all* who should believe those identical facts through the words of those eleven. Thus the link between them and all consequent generations is sealed, never to be broken.

At the 18th verse Jesus weaves into His prayer the missionary thread of scarlet . . . a scarlet made brilliant and beautiful by His own pledge to "consecrate Himself" for the sake of these, His missionaries.

"As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves may be sanctified in truth."

The word Jesus used to signify *sanctify* is a powerful one. In its reference to persons, it comprehends a full and complete consecration of one's self to the holy purposes of God. "So, Christ is said, by undergoing death to consecrate himself to God, whose will he in that way fulfills, John 17:19. God is said to consecrate Christ, i. e. to have selected him for his service by having committed to him the office of Messiah, John 10:36." (Thayer.)

Note the purpose of all this: "That the world may believe that thou didst send me." "Go ye into all the world and disciple all nations. . . ." Convince them that thou didst send me. The supreme purpose of the missionary is to be the evangel of this saving truth expressed so aptly by Peter: "Thou art the Christ, the Son of the

living God." Since that is true, every Christian becomes, immediately upon his actual birth, a full-fledged missionary . . . who is sent to take his full part in the discipling of all nations. There is no escape from truth in the face of all the facts.

It becomes exceedingly clear, now, the unity for which Jesus prayed is not at union or uniting of various groups of beings professing to be Christians.

Jesus prayed for the eleven who were with Him at the time and for all others should come to believe on Him through word. Why? What was the purpose in mind? "That they may all be one; even thou, Father, art in me, and I in thee, that also may be in us, in order that the world believe that thou didst send me."

Wherein did the oneness of Jesus Christ and His Father consist?

Jesus Christ became the Messiah in the sense of the term by the complete consecration by His Father, of His only begotten Son to the work of eternal salvation of the souls of men. John 3:16. Jesus came to earth, gathered Himself twelve men. Eleven of these men, the teachings of Jesus, accepted them fully became positively convinced by the revelation of truth by the Holy Spirit that Jesus Christ was from God. Jesus verifies all this in the content of His prayer. See verses 7 and 8.

Now a oneness of the God-born purpose to include God, the Father; Jesus Christ, the Son; and these eleven disciples. The thirteen are all of one mind, one purpose and working to accomplish one thing in the world of men. The remaining life histories of the eleven men will verify the fact that they were "all one" with God, the Father and with Jesus Christ, the Son.

Since Jesus prayed this marvelous prayer for numbered hosts of men and women from the present day have heard the identical truths; they have accepted them fully; they have come convinced through the Holy Spirit's witness of that identical sacred truth which Peter testified: "Thou art the Christ, the Son of the living God."

One hazards no error when he asserts that every human soul who has come to know the truth to accept this saving truth, has along with him come into that oneness of purpose which was in the beginning. This oneness of purpose spread among the eleven, so has it spread among millions. It is revealed the force of Jesus' lesson in the leaven placed in the meal; of His lesson in the grain of mustard seed. The oneness of purpose resides in leaven. It continues to work till all is leavened. That oneness of purpose resides in every single seed of mustard plant. Sow it where you will, a microscopic mustard tree hiding in that time will grow and spread its branches for the purpose of the air to light upon.

There is no question about the complete thorough oneness that came to be among God the Father, Jesus Christ, the Son and these disciples. Jesus testifies to that in His prayer.

There can be no question about that identical oneness of purpose in the hearts and lives of the living and the dead, of unnumbered hosts of the centuries who came to know all these things and came to consecrate themselves to the same plan and purpose which God conceived in the beginning.

There can be no question about the fact that there are untold numbers of saved men and women alive today and scattered over the world who are *one* with God and with the Lord Jesus Christ and with all former men and women who knew the fullness of that oneness for which Jesus prayed to that single and supreme purpose: "that the world may believe that thou didst send me."

THE YOUNG SOUTH

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

Boys and Girls:

I have a new book. The name of it is "The Boy and the Fine Arts." The other day I read a story by Nan F. Weeks in it. The name of the story was "If He Had Not Come."

It was a story of a little boy named Bobby. On Christmas Eve and Bobby had hung his stocking by the fireplace and gone to bed.

That day Bobby and his father had read in the Bible (John 15:22). Five words that they had stayed in his mind and he kept repeating them until he fell asleep. The words were "If He Had Not Come."

Bobby went to sleep. He dreamed. In his dream a harsh voice said: "Get up, get up, I want you. It's time to get up."

Thinking of all the toys that would be waiting for him downstairs, Bobby got up and dressed in a hurry. But he was wrong. There were no toys. There wasn't anybody downstairs—and his stocking was not even hanging by the fireplace. There were no Christmas decorations.

When Bobby looked outside and down the street he found that the factory was running so fast that he couldn't find out why it was open on Christmas. The foreman there told him that he had never heard of Christmas and told him to get out, that they were busy.

Not only the factory was open, but Bobby found that all the stores were open, too, and he asked them "why" they each gave him the same reply that the factory foreman had.

Bobby decided to go to his church. They were having a service there on Christ's birthday. When he came to the spot where his church was—there wasn't anything but a vacant lot and a signboard bearing these words, "If I Had Not Come."

Things began to clear up for Bobby then. He found the reason there was no church—or Christ—was because "Christ didn't come."

That had not come."

The story gave many more incidents of how Bobby went to the Orphans' Home, the hospital, the Rescue Mission, but at each place he found the same words, "If I had not come."

He even found when he returned home that there was no New Testament, only the Old.

Malachi all the pages were blank, but he seemed to read through the blank pages and said, "If I had not come."

Bobby found out what a world of sin we live in "If Jesus had not come."

He was only dreaming, for when he awoke he heard his favorite song, "Joy to the World, for the Lord Is Come."

Bobby was so happy that he knelt and told his father that he would always try to be the kind of boy that God wanted him to be.

One week the postman brought me a letter from Lebanon saying that because of this page my young man had accepted Christ. What if my dream had been the truth. This young man would not have been saved—You would not have been saved.

I would not be.

We afford to do less than spend the rest of our lives thanking God for Christ, who came to give us life—and have it more abundantly."

Keep on writing—and if you are a new subscriber—tell us.

Your friend,
Aunt Polly

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THURSDAY, MARCH 18, 1943

156 Hurt St., Jackson, Tenn.

Dear Aunt Polly:

I am a Christian girl thirteen years old. I was converted in the Calvary Baptist Church of Evansville, Ind., when eleven years of age. When I moved here, I moved my church membership to the First Baptist Church here. Our pastor is Dr. Morris Ford. We like him very much. I have a brother in the Marines who is now overseas. I wish you would please pray for him and that God will bring him safely back to us.

With love,

BETTY LOU FLEENOR.

P.S.: I read the BAPTIST AND REFLECTOR every week and like it very much. May God bless you for the work you are doing.—B.L.F.

Thank you, Betty Lou. We will remember your brother and we hope that you will keep us informed about him from time to time. You have a fine pastor.

Route 1, Bells, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I go to the Baptist Church. I will be eleven years of age the sixth of March. I like to read the *Young South* page. I am in the fifth grade. My teacher's name is Miss Elizabeth Jackson. I hope my letter isn't too long.

Yours very truly,

JAMES HARRIS VESTAL.

James, we are so happy to hear from another boy. We are so glad that you like our paper.

McMinnville, Tenn.

Dear Aunt Polly:

I am a girl nine years old. I am in the fourth grade. This is the first time I have written you. I go to the First Baptist Church in McMinnville. Brother E. L. Smothers is our pastor. Miss Ina Dodd is my Sunday School teacher. I belong to the G. A.'s. I read the *Young South* page every week. I hope to see my letter printed on the *Young South* page.

With love,

JOE ANN NELSON.

Welcome, Joe Ann. We are so glad that you like our paper, too. Write to us again.

A NOTE TO RUTH DOGMAN, WHITESIDE, TENN.

Ruth, I am so sorry to hear about your bad luck. I have had the same thing happen to me and I know all about it. God has a reason for things like these. I trust that you and your family will have His blessings and that you may be closer to Him for what has happened to you.

—AUNT POLLY.

Boys and Girls, write to Ruth. She is nine years old.

Old Hickory, Tenn.

Dear Aunt Polly:

I am a boy ten years old. I have three brothers younger than I am. My brothers, Horace and David, and I go to Sunday School every Sunday. Horace and I are members of the R. A. Band and Training Union. I like our pastor, Bro. Paul Kirkland, very much. I also have an awfully good Sunday School teacher, Mr. Jerry Sadler. I am a Christian and I hope you will pray for my brother Horace, who is nine years old, to become a Christian. We both enjoy the *Young South* page very much. I am in the fourth grade at school. I certainly do want to live a true Christian life, as I know that is the only way to be able to meet my Savior by and bye.

Yours truly,

GEORGE DRAKE.

P.S.: We have a nice baby 14 months old. His name is James Edward, and he walks and talks a little.—G.D.

George, we are so glad to hear that Horace has accepted Christ. We did pray for him and now we'll pray that the two of you will grow up to be what God wants you to be.

Route 2, Corryton, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am twelve years old, and in the sixth grade at school. I am a member of Corryton Baptist Church. Rev. J. C. Davis is our pastor. He is a great preacher. I would like to have your picture. I go to church and Sunday School every Sunday I'm not sick. I hope my letter isn't too long.

Your friend,

BOBBIE JEAN HAMRICK.

P.S.: I hope to see my letter printed.—B.J.H.

Bobbie Jean, you should have received the picture by this time. Write to us again.

Route 1, Monterey, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am eleven years of age. I go to the Johnson Baptist Church. I am in the Junior Class at Sunday School. My teacher's name is Miss Seacke Little. My pastor is Rev. Oscar Nash. He sure is fine. I am the secretary of our church. I am a Christian.

Your friend,

ALINE ROBBINS.

Welcome, Aline. We hope that you will write to us often.

703 Woodland St., Nashville, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am seven years old. I go to Sunday School and Training Union every Sunday, at Edgefield Baptist Church. Our pastor is Dr. Henderson Barton. I am in the H-2 grade at school. My teacher is Mrs. Cleveland. Please send me your picture. Mother reads the *Young South* page to me every week. I like it a lot. I hope to see my letter on the *Young South* page if it isn't too long.

Your little friend,

ANNE OLDHAM.

Anne, you've made us very happy by writing. You have a fine pastor and church. Guess you have the picture by now.

Pikeville, Tenn.

Dear Aunt Polly:

This is the first time I have written a letter to you. I read the *Young South* page at Aunt Grace Perry's. I go to the Mt. Crist Sunday School. My teacher is Uncle Floyd Perry. I am a Christian. I became a Christian last fall. I have a chum in school. I'd like for her to be a Christian.

Your little sister in Christ,

MISS DARTHEA WALKER.

Welcome, Darthea. We hope that your school chum will soon become a Christian.

Brighton, Tenn.

Dear Aunt Polly:

I am asking you to send me some Christian Literature. I am anxious to win someone to Christ. I especially want the Gospel of St. John, about five of them. Betty Jo, my sister, says thank you very much for the literature you have sent her. She is reading them and I am, too, but I want some to give to my pals here. I know some of them have not found Christ as their Saviour.

Yours in Christ,

AILEEN SIMONTON.

Aileen, we were happy to send you the literature and I will send you another picture.

Riceville, Tenn.

Dear Aunt Polly:

This is the first time I have written to you. I am six years old and go to school every day. I like my teacher fine. She is Mrs. Wiley Grubb. I go to church and Sunday School every Sunday. My father is our pastor. Mrs. Ray Evans is my Sunday School teacher. I hope my letter is printed in next week's paper.

Your friend,

OZELL CREASMAN.

Welcome, Ozell. We are so happy to have you write to us.

Riceville, Tenn.

Dear Aunt Polly:

This is the first time I have written to you. I am five years old. I go to Sunday School and church every Sunday. My father is pastor of my church and my sister is my Sunday School teacher. I have three brothers in the Navy. I hope my letter is not too long.

Your friend,

CARL CREASMAN.

Welcome to you, too, Carl. We hope that you and Ozell and Herschel will write to us often.

Riceville, Tenn.

Dear Aunt Polly:

This is the second time I have written you. I am a boy ten years old. I like to read your *Young South* page. I go to the Riceville Baptist Church. My father is my pastor. I am a Christian boy. I was led to Christ by my father, and was baptized by my father, also, 2 years ago. I go to the Riceville High School. I am in the fifth grade and my teacher's name is Mrs. Mary Elliot. I sure did appreciate your nice letter. I sure do agree with you for everything you had in it. It always pays to be trusting and know that you have a Savior that you can depend on. Every since I have become a Christian I have learned that my life has been easier.

Your friend in Christ,

HERSCHEL CREASMAN.

P.S.: I hope my letter is not too long. I hope to see my letter printed in the next issue.—H.C.

Thank you for your nice letter, Herschel. We appreciate it very, very much.

Riceville, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I have been reading the *Young South* page. I like it fine. I am a boy nine years old and a Christian. I go to church and Sunday School every Sunday. My teacher is Mrs. T. B. Isbell. My Daddy is the pastor of our church. I hope to see my letter printed in your good paper next week.

Your little friend,

ORAN CREASMAN.

P.S.: I did not get your letter and picture Christmas. So I hope you will please send me one.—O.D.C.

Oran, I do not have any more of the Christmas letters but I will send you a picture. If you don't get it, ask again.

Etowah, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am eleven years old. I am a Christian and I am in the sixth grade. My Daddy is a preacher and takes the BAPTIST AND REFLECTOR. I am president of the B. Y. P. U. I go to the North Etowah Baptist Church and I like to read the *Young South* page. I hope my letter isn't too long.

Your friend,

CHARLENE TATUM.

P.S.: I hope you get some pen pals, and write me PLEASE.—C.T.

Charlene, I would write to each of you personally if I could but instead I have to be satisfied with these little spaces. At Christmas time each year I try to get a letter off to each of you that have written during the year. We welcome you to our page. Write again.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

CHARLES L. NORTON
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MRS. STUART H. MAGEE
Office Secretary

ORELLE LEDBETTER
Convention Vice-President

Training Union Study Course at Madison Church—Nashville Association



The First Baptist Church of Madison has just completed the most successful training school in its four-year history. During the week of February 1-5 the Training Union organization sponsored classes for every church member. The Adults studied the book, "The Fine Art of Soul Winning," taught by the pastor, Rev. F. M. Dowell, Jr.; The Young People's course, "Investments in Christian Living," was taught by the new Tennessee Training Union Director, Rev. Charles Norton; "Witnessing for Christ" was taught to the Intermediates by Miss Roxie Jacobs, Tennessee Junior-Intermediate Leader; Miss Margaret Griffin, Southwide Junior Leader, taught "The Junior Union Manual" for the Juniors.

The church, faculty, and Training Union organization are extremely proud of the results of the week of study and training. Out of a church resident membership of 300 there were 147 enrolled in the school; the average attendance for the school was 113; the total number of awards was 105. The church and Training Union organization is also proud that this school offered the first class to be taught in the state by our new state Training Union Director, Charles Norton, since he came to this new position, and also that this school offered the first class to be taught by the pastor, F. M. Dowell, Jr., since he came to this field. Both of these classes were unusually successful in the number reached and the results attained.

Awards in Tennessee for Month of February

Big Emory—				
Trenton St., Harriman	30	30		
Big Hatchie—				
Antioch	1	1		
Clinton—				
First, Clinton	1			
First, Lake City	6	7		
Jefferson—				
First, Jefferson City	1	1		
Knox County—				
Euclid Avenue	59			
Immanuel	1			
Riverview	1	61		
McMinn—				
First, Athens	1	1		
Midland—				
Graveston	1	1		
Nashville—				
Antioch	20			
Belmont Heights	2			
Bordeaux		1		
Centennial		10		
Eastland		21		
Grace		3		
Madison		117	174	
Ocoee—				
Big Spring		35		
Clifton Hill		22	57	
Salem—				
Salem		9	9	
Shelby—				
Berclair		8		
Boulevard		1		
Longview Heights		20		
Seventh Street		1		
First, Millington		25		
Bellevue		2	57	
Watauga—				
Butler		4		
Calvary		39		
Elk River		1	44	
TOTAL			443	

Junior-Intermediate Section

MEET THE JUNIOR AT HOME

If we will and can meet the Junior at home many questions that have perplexed us re to his behavior, his development, or ability make adjustments may be cleared up. We that if we are to aid in the shaping of it is necessary to know something about the we are to shape, and no place of study quite so revealing as his home.

First, we should know his parents, for child has inherited certain physical, mental behavior traits, and to some extent one's ability depend upon heredity.

Then, we would know the environment which he lives. If this environment has a favorable one, tendencies toward certain orders may have been counteracted, or versa. We should also familiarize ourselves his pre-school years, during which there perhaps the most rapid development of his sonality and behavior.

Since the Junior is in a period of habit formation, we will do well to find the cause the forming of many habits such as friendliness, honesty, sincerity, obligations toward friends and attitudes toward that which belongs to him. His moral habits may be the outgrowth of his habits, and when he behaves as if others him everything, perhaps he has been overindulged.

There are other questions we shall want to know about his first years at home. Has he been taught to obey? What is his standard of conduct? What he thinks about right or wrong may be an outgrowth of early training. A lack of mistrust or fear may have developed because of threats to force obedience, or promises of rewards that were never given. Is his home a convenient place to sleep and eat? How much leisure time does he have there? What kind of a world has been prescribed for him? Has he any understanding on the part of his parents forced him to seek interests and friends outside the home, regardless of their worth? since we seek primarily to aid the Junior in his development, we must know what attitudes he has taught toward Christianity and the church.

If the leader sincerely desires to help the Junior he will cultivate the confidence of the child and of his parents. He will discuss what he has acquired by heredity, early training and environment. He will also try to enlist other forces at work in shaping his life by pointing out the good, and when impossible to do that which is not good, offer something better. This can be done best when one knows the Junior at home.

ROXIE JACOBS

Greetings to W.M.U. Convention

Baptist Training Union forces throughout the state greet the annual W.M.U. Convention being held in First Baptist Church, Chattanooga, this week. May this be one of the best Conventions ever held. Training Union members throughout the state will be praying for this great meeting.

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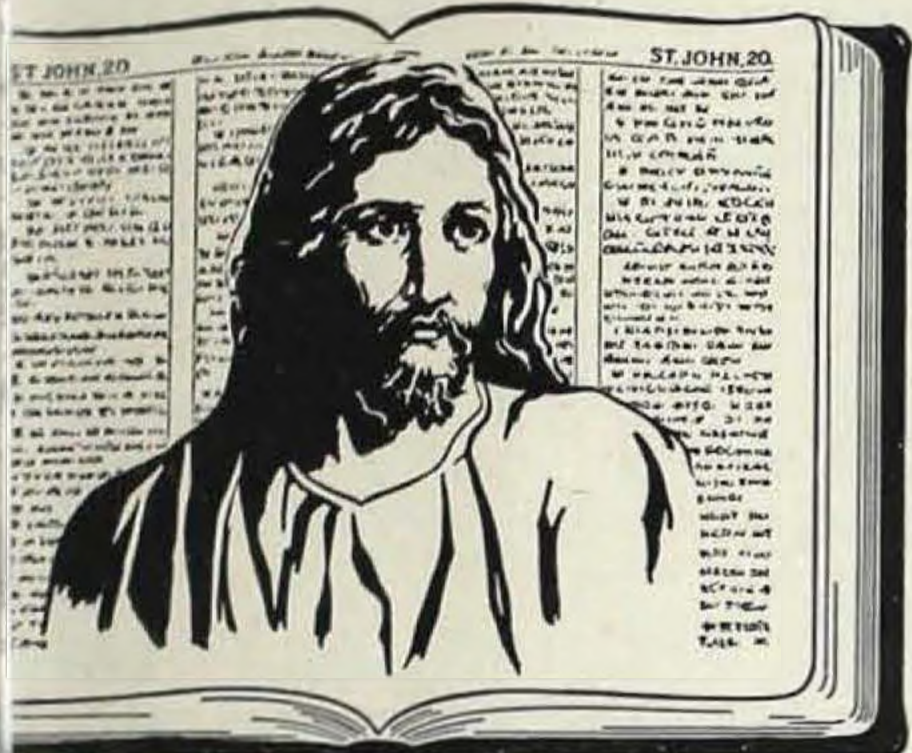
NASHVILLE, TENNESSEE

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MADGE McDONALD
Office Secretary



AS MY FATHER HATH SENT
EVEN SO SEND I YOU"

TRUSTED WITH THE GOSPEL

Program for Home and Foreign Mission Day

SUNDAY SCHOOL, MARCH 28, 1943

WARTLE R. CREASMAN, Donelson, Tenn.

Home and Foreign Mission Day in Sunday School will be March 28, 1943, or on whatever day in March best suits your church, and will be for the cause of Christ.

The program, "Entrusted with the Gospel," is a simple but attractive presentation of how Baptists through their home and foreign missions are obeying Christ and following His plan. It has been prepared by the Sunday School Board, with the approval of the Committee on Calendar of Co-ordinated Denominational Activities and your state secretary.

We hope that the educational value of the program and suggested plans will greatly increase church membership and support for home and foreign missions. Especially do we urge that the announcement be put up early. We believe it will be a blessing to you and do good.

We are entrusted with the gospel. To know the love of God and the depth and the breadth of His love for us—a love that took Him to the cross—ought to inspire us to wholehearted devotion to His cause around the world. May we do our best!

Every member of the Sunday school should hear this program and then be led to an offering to these worthy causes. Not only these causes need the money, but every member needs the information and inspiration from the program.

PERINTENDENT:

Jesus came to bring salvation to a lost world. In turn Jesus sends His disciples to carry the message of salvation to all people. To you I say, "As my Father hath sent me, even so send I you."

Home and Foreign Mission Day in Sunday School, March 28, 1943—the special program, "Entrusted with the Gospel," tells how Southern Baptists through their home and foreign missions are obeying Christ and following His plan.

Much has been accomplished, yet in the harvest of Jesus, "the harvest truly is plentiful but the labourers are few." We are entrusted with the gospel. May we do our part! The program is printed in the March issue of *The Sunday School Builder* and *The Teacher*, and in *The Quarterly Review* (first quarter). Also materials for Missionary Day. Below suggestions are offered for your help.

SUNDAY, MARCH 18, 1943

MAKE CAREFUL PREPARATIONS FOR THE DAY

1. *Begin early to plan the program.* Ask your pastor to preach a missionary sermon on the Sunday before your program day.

2. *Call a meeting of your teachers and departmental officers (Workers' Council).* Select carefully those deacons, or their representatives who will present the program most effectively. Appoint a missionary committee to make announcements of plans to magnify the educational value of the Special Day.

3. *Secure additional copies of the program* by ordering from the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tennessee, *The Sunday School Builder*, or *The Teacher*, for March at 10 cents each; or *The Quarterly Review* (first quarter), at 25 cents a copy.

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

5. *Order free offering envelopes.* They will be sent in quantities needed, and should be distributed on the Sunday before Missionary Day in Sunday school. Write to the *Committee on Denominational Calendar*, 161 Eighth Avenue, North, Nashville, Tennessee.

6. *Send your offering immediately to your Executive Board, Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville, Tennessee, Chas. W. Pope, Executive Secretary-Treasurer, Jesse Daniel, Supt. Sunday School Department, stating that it is for Home and Foreign Missions. (Give name of your church and association).*

The amount will be credited to your church as a gift from your Sunday school, and distributed 32 per cent to Home Missions and 68 per cent to Foreign Missions.

COMMITTEE ON CALENDAR OF
CO-ORDINATED DENOMINATIONAL
AFFAIRS.

FOLLOW SUGGESTIONS AND EXPLANATIONS FOR THE PROGRAM

"ENTRUSTED WITH THE GOSPEL"

This program is planned as a panel discussion to be given by five men of the Sunday school. It will be most effective if mature men, perhaps deacons, are chosen for the parts. For convenience, the characters are named Mr. A, Mr. B, Mr. C, Mr. D, and Mr. E, but if those taking the parts address each other, they should use their own names.

The only platform furnishings necessary are five chairs, arranged in a semi-circle, in which the men sit during the discussion. If desired, Mr. A, who is the leader of the group, may sit behind a small table.

The discussion should be given naturally and informally. The parts need not be verbally memorized, the men expressing the thought in their own words. But great care must be taken that all facts and figures are accurately stated. As an aid to memory, copies of the program may be placed in Bibles or books, which are held in the hands of the men, or lie upon tables conveniently placed. However, the program must be so well rehearsed that there will be no stumbling over the parts. If the five taking the parts enter into the discussion as earnest, enthusiastic, well-informed missionary men, the program will prove most interesting and effective.

(NOTE: The program is to be given during the opening exercises of the entire school. In large churches it may be given in the departmental assemblies. Take the offering in the classes, and see that every one has a chance to give.)

Date

Brethren:

Please send us Offering Envelopes to be used in our Sunday school on Missionary Day, Sunday, March 28, 1943.

WRITE NAME AND ADDRESS PLAINLY

Signed

St. No. or R.F.D.

Post Office State

Church Ass'n.

A sufficient number of envelopes to supply the entire school will be mailed FREE upon receipt of this card, stating how many you can use to advantage. Order promptly to avoid delay.

REMITTANCE FORM

OFFERING FOR HOME AND FOREIGN MISSION DAY IN SUNDAY SCHOOL

March 28, 1943

Dr. Chas. W. Pope Treasurer
149 Sixth Avenue, North
Nashville, Tennessee

Dear Dr. Pope:

Enclosed find (check or money order) for \$ which is the offering from the Sunday School of Baptist Church, Association for HOME AND FOREIGN MISSION DAY, MARCH 28.

Please send receipt to Name Post Office

(This offering will be credited to your church, and distributed 32% to Home Missions and 68% to Foreign Missions)

WOMAN'S MISSIONARY UNION

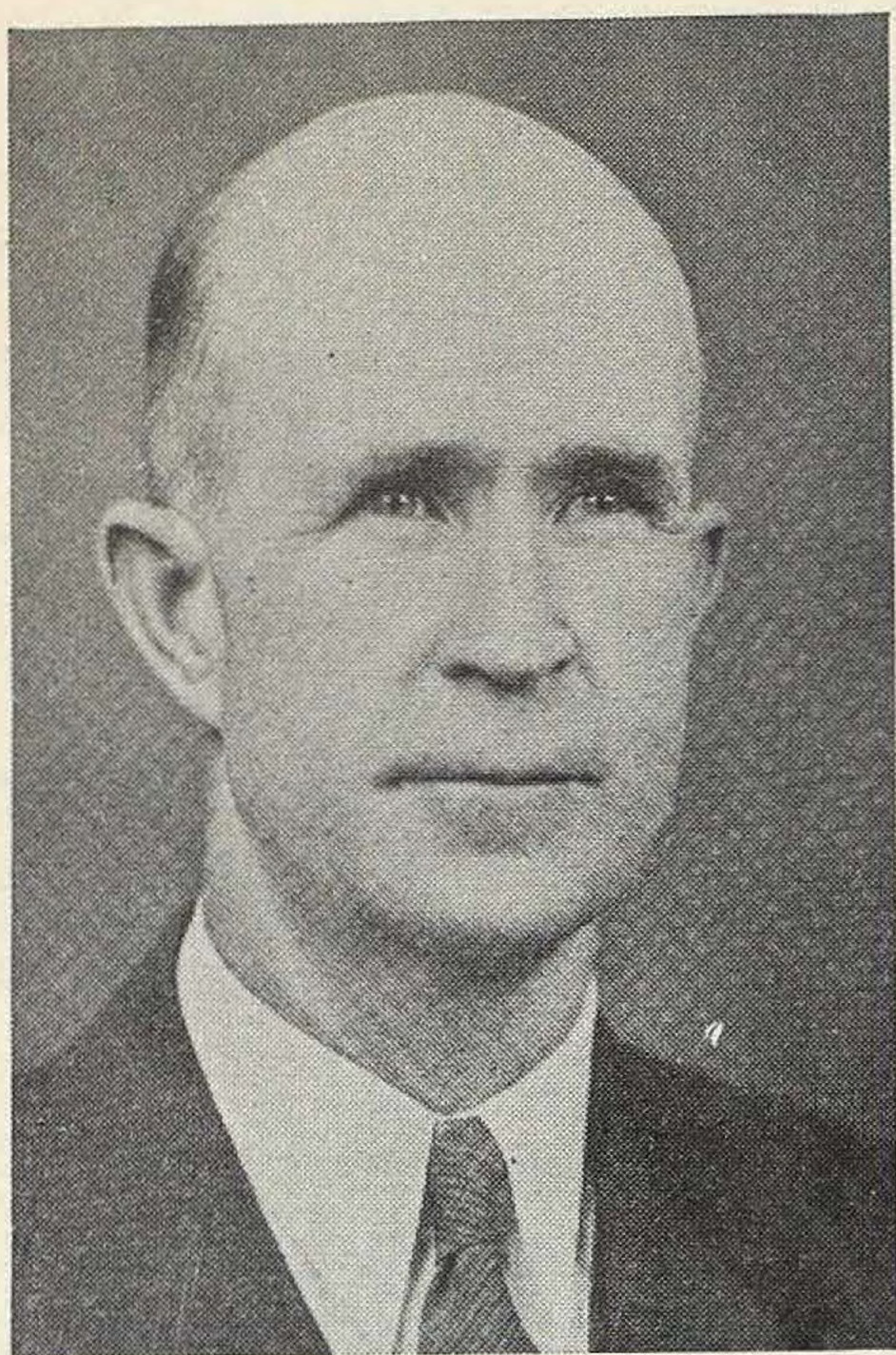
149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary



DR. C. W. POPE,
Executive Secretary Tenn. Baptist Convention



DR. J. E. DILLARD,
Secretary of Promotion, S. B. C.

On to Convention

"Do you expect a crowd in Chattanooga?" is the question the brethren keep on asking. Certainly, we do. We are expecting representatives from every division, and from a large number of associations. They will not be coming by "fives" as in years past when they have filled the cars, but loyal W.M.U. members will come by bus and train. As the meeting will be in the middle of the week we will avoid the crowds who travel over the week-ends.

Be sure and make your reservation before going to Chattanooga for the hotels are crowded. The Park Hotel is now filled with reservations for our guests and no more can be received.

If you want a home for \$1.25, room and breakfast, write Mrs. Harold Smartt, 3 Brookhaven, Chattanooga.

Waverly Has a W.M.S.

As we studied "They Need Not Go Away" we read that "Waverly has no church." How glad we are that this is no longer true. We have a splendid group of people who were organized last fall into a church by Rev. Harold Gregory, one of our state missionaries.

We now have a missionary society composed of fourteen members, and they meet every day during the Week of Prayer and all day on Friday.

They have no building, so the church meets on Sunday in the picture show house. The W.M.S. meets in the homes of the members. They have sent in \$12.00 for the Annie Armstrong Offering for Home Missions. A new organization, no building, yet meeting daily to pray and they brought this offering that others might know of Him.

Your secretary was happy to accept the invitation to visit with them on Tuesday of the Week of Prayer. It was snowing and very cold, but eleven came in spite of the weather.

How does your society's observance of the Season of Prayer compare with this new organization?

Our Debt Paying Campaign

All women hate debt. They hate to have a personal debt and they have keenly regretted the fact that there was a debt on their beloved denominational agencies. They have not set calmly and bemoaned the debts, but they have worked to remove them. During the past year the Tennessee W.M.U. has paid \$27,315.95 on these debts.

We are happy now that the men have become concerned and that they are working to pay off the debts on our state institutions. We pledge to give them our full support. Dr. C. W. Pope will explain the plan to our convention on Wednesday afternoon.

Dr. J. E. Dillard will bring us the good news of our progress in paying Southwide debts. We welcome both of these brethren and we will continue to support the 100,000 Club and also will help pay off our own Tennessee debts.

A Training School Girl Writes

This has been another glorious Missionary Day. We had a good state meeting. Bro. Stevens, formerly at Cookeville, Tenn., spoke about his experiences in doing city mission work. It was a real challenge. Dr. Robert E. Humphreys of Owensboro, Ky., brought the main address on "Faith in Christian Missions." It was a powerful message. Dr. Sampey said "I thought I knew Abraham rather well, but after this address I see that I wasn't so well acquainted with him. I have a new Abraham to take home with me today." His message was based on the faith which Abraham exercised in comparison with the little which we manifest. Tonight as we went to the chapel for our Praise Service I couldn't help but think of the many people around the world who would give anything to be able to attend one Christian service such as we had today and here we are privileged to have so many. Janet Langston of South Carolina led our service tonight in a very meaningful way. No, the day of inspiration did not close with this. I was on my way to my room to do a little studying when I was very willingly detained to gossip a

minute. Miss Flora Dodson came by and invited us to go to her room and visit for a minute. Well, I assure you it wasn't a minute although it didn't even seem that long. She told me of her experiences there in the internment and, oh, I feel that I have done so little. I realize all that such great souls as she have done and are doing. I think I learned more the little time with her tonight than I have learned from many books. It is such a privilege for us to have the privilege of knowing the missionaries who visit here.

One of the girls just came by to inform me of my new house work, guess what it is—running the dish washer—they said my education was not complete at the Training School until I did that so I'll try and complete that part of my training this month. It's really not half as bad as some other things, such as "Up and resetting."

I can hardly realize that in less than two weeks we will be graduating—time has certainly gone by on a rapid chase. You should see our calendar of activities, every week night one in this month is already filled. Prayer Conference, Youth Revivals, Home Missions of Prayer Programs and a little culture (a program) thrown in with them certainly a full, brisk March.

I wish we could visit more often, even in a medium, but we just want you to know that the Tennessee girls love you and are remembering you and the other workers in our prayer. We were so sorry to learn of Margaret's death. May we ask you to especially remember the girls who are graduating this year as we make decisions about our work. We do need your prayers much.

REGINA SLIG

Pageants of the Kingdom

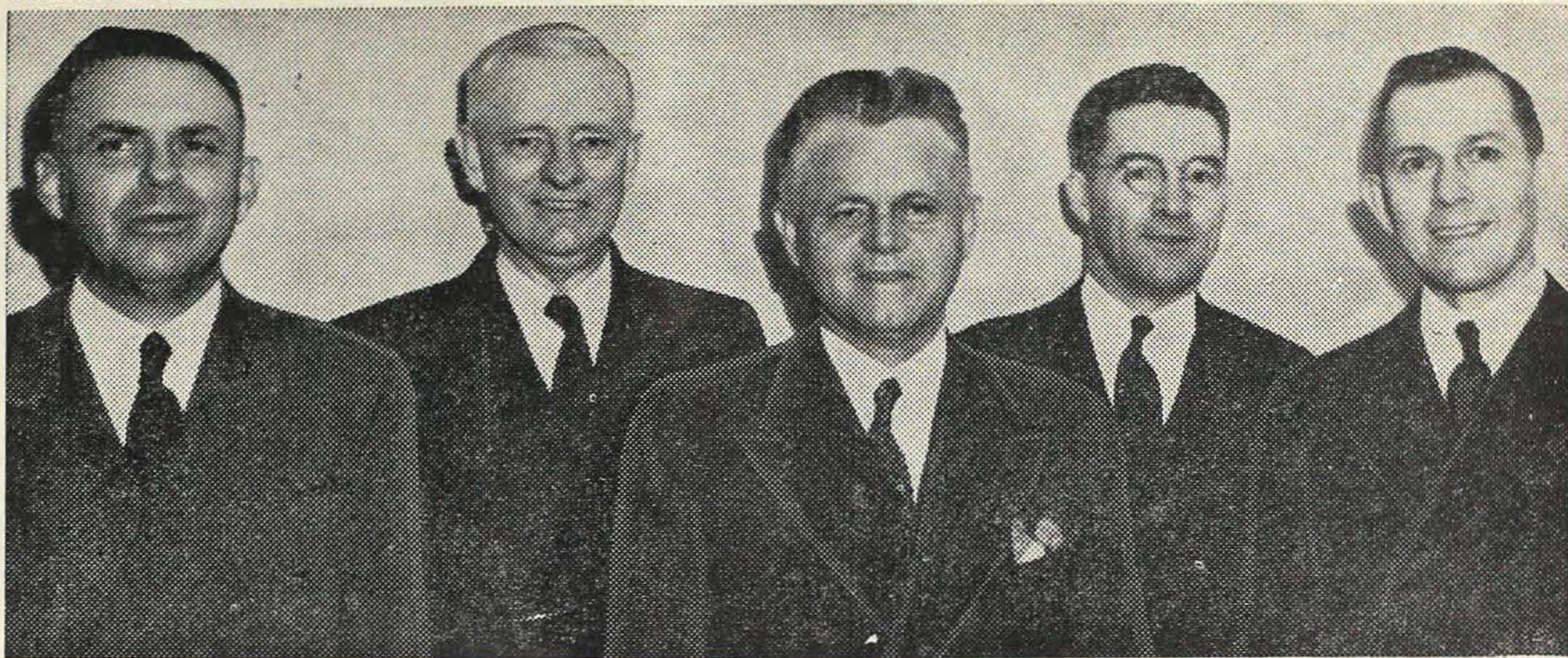
Tennessee W.M.U. welcomes from the "Pageants of the Kingdom," written by its president, Mrs. C. D. Creasman. She has had experience in writing and directing church pageants; has written and presented many and pageants, among them two pageants for the Elementary Department of the Baptist School Board at Southwide Sunday School conventions; the pageant for the Shuck Centennial Celebration in Richmond, Virginia; and pageants for the Woman's Missionary Union Ruben Golden Anniversaries. A number of her dramatic writings have appeared in the Training Union Magazine and in W.M.U. literature.

The title, "Pageants of the Kingdom," indicates the nature of its contents. While so many of the dramas would more properly be called "pageants," all are written for the purpose of deepening the spiritual life and promoting the spread of the Kingdom of God. They are simple in design, but if carefully rehearsed and artistically presented, will deliver a spiritual message and prove worthwhile educational work of any church. While they are written with the denominational attitude of the Southern Baptist Convention in mind, a few changes in terminology, they can be adapted to fit the work of any denomination. Each has its own distinctive and spiritual message.

Price is \$1.25. Order from the Baptist Book Store, Nashville.

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MIDWINTER CONFERENCE, SOUTHWESTERN SEMINARY



Presidents of five Baptist seminaries who appeared on the program of the annual Mid-Winter Conference at Southwestern Baptist Theological Seminary, Fort Worth, Texas, are, left to right (front row): Dr. E. D. Head, Southwestern Baptist Theological Seminary; Dr. Ellis A. Fuller, Southern Baptist Theological Seminary, Louisville, Kentucky; Dr. Charles W. Koller, Northern Baptist Theological Seminary, Chicago; (back row): Dr. H. E. Dana, Central Baptist Theological Seminary, Kansas City, Kansas; and Dr. J. Wash Watts, Baptist Bible Institute, New Orleans, Louisiana.

RENTS of three Baptist the-
ological seminaries and a distin-
guished pastor from Memphis, Ten-
nessee were the feature speakers at
the annual mid-Winter Conference
at Southwestern Baptist Theological
Seminary, Fort Worth, Texas, Feb-

Dr. Charles W. Koller, president
of Northern Baptist Theological
Seminary at Chicago, opened the
conference with the Founder's Day
"Keeping Faith With the
Past," a memorial to the late
Dr. Carroll, founder and first
president of the Southwestern Semi-
nary. In his second address, "Can
We Live Without a Revival?"
Koller pointed out that Amer-
icans lay not in her allies,
industries, but rather in her
faith to God, saying, "In Thee we
live."

Holland Foundation lectures,
made possible by a special
arrangement provided by Rev. Lewis Hol-
land of San Antonio, were de-

delivered each day during the four-day Conference.
Dr. I. E. Dana, president of Central Baptist
Theological Seminary, Kansas City, Kansas. Dr.
Dana, president of the Southwestern New Testament
Seminary for twenty years, presented a series
of lectures on "Great Words in the Vocabulary
of Faith," these being Consecration,
Faith, and Self-Surrender. By special
arrangement Dr. Dana also gave "The Conversion of
the Lord's Brother," in which he repro-
duced dramatized the probable experiences
of James and Jesus in their home life, and
the organization of The Book of Philemon.

Dr. Ellis A. Fuller, president of Southern Bap-
tist Theological Seminary, Louisville, Kentucky,
gave three addresses on "The Kingdom of
God," the first of these being designated as the
Day address. Dr. Fuller stressed the
implications of the Kingdom idea as repre-
sented in the New Testament. "We need to
be thinking about the Kingdom of God
today, particularly in this age when many
think this Kingdom is strictly an ideal social
order realized upon Earth, and to be ushered
in by natural forces," he declared. "There will be

'unspeakable tragedy' if Christians, in facing a
post-war world, confuse the spiritual Kingdom
of God with temporary and materialistic ideals
for human society," Dr. Fuller said.

The fourth principal Conference speaker was
Dr. V. E. Boston, pastor of Temple Baptist
Church, Memphis, Tennessee, who, like Dr. Kol-
ler and Dr. Dana, took his Th.M. and Th.D.
degrees at Southwestern. In his first address,
"Christ for the Crisis," Dr. Boston warned
that Baptists are to avoid entangling alliances
that would tend to cripple in the propagation
of the glorious Gospel of Christ, and urged vigi-
lance against pressure for global federation of
religious groups. Describing the movement to
bring all religions under one federated, ecclesi-
astical head as "sinister," the Memphis pastor de-
clared that "it is alarming to know how many
prominent church leaders believe that the church
organizations at present on this earth constitute
the permanent Kingdom of God which is to be
established on earth. They believe that merg-
ing all these groups will result in restoration of
order, peace, justice, liberty, and human happi-
ness to all the peoples of the earth." He termed

this a complete reversal of the form of civil
government conceived by the founders of the
American republic and stated that "Baptists will
never surrender their inalienable rights and con-
stitutional liberties without a struggle." Terming
religion and politics a bad mixture, resulting in
the corruption of both, Dr. Boston, in discussing
what he named an approaching religious crisis,
said that "liberty-loving Baptists will not allow
themselves to be made puppets of such unholy
schemes."

Dr. E. D. Head, president of Southwestern
Seminary, presided at each of the Conference
sessions and led the devotional services preceding
the addresses by the visiting speakers. Special
music was furnished by the Southwestern School
of Sacred Music, under the direction of Dr. I. E.
Reynolds and Prof. Edwin McNeely.

Dr. J. Wash Watts, acting president of Baptist
Bible Institute, New Orleans, Louisiana, was
guest of honor at each of the Conference ses-
sions. Many other outstanding state and South-
western denominational leaders attended the Con-
ference, called by one Fort Worth editor, "the
best we have attended in fifteen years."

CONFERENCE FOR PASTORS AND OTHER CHRISTIAN WORKERS Southern Baptist Theological Seminary, Louisville, Ky. March 15-19, 1943

By G. S. DOBBINS

OUTSTANDING speakers—Charles W.
Dana, one of the South's great preachers
and poets; George A. Buttrick, New York
and internationally known author; and
Frank Fleming, university professor and
commentator on world events—are slated
for speaking at the annual Conference for
pastors and other Christian workers at The
Southern Baptist Theological Seminary, Louis-
ville, Ky., March 15-19.

Dr. Buttrick, best known for his recent book
"THE PREACHING FOUNDATION." He also has
written "THE PARABLES OF JESUS, JESUS
PREACHING, and THE CHRISTIAN
AND MODERN DOUBT." Born in Eng-
land in 1892, he graduated from Lancaster Col-
lege, Victoria University with honors in
1915. Because of his outstanding work
as a pastor, his notable service in meeting
the needs in a world of doubt and his re-
scholarship, he has been recipient of
three doctorate degrees from seven American

colleges. He has been pastor of the Madison
Avenue Presbyterian Church in New York since
1927.

Dr. Fleming, professor of Political Science in
Vanderbilt University, will deliver the Norton
Lectures, leading general conferences on "The
Present Crisis and Post-War Planning in the
Light of Political Science." He has a long and
eminent career as teacher, and in recent years
has become widely known as commentator and
analyst of current events on regular programs
over radio station WSM, Nashville. His lecture
series, for which he is superbly qualified, will
throw the light of his specialized scientific knowl-
edge on the problems of the present and the
future, especially as they relate to the mission
and the message of Christianity.

Dr. Daniel, pastor of the First Baptist Church
of El Dorado, Arkansas, is to be the Conference
preacher. Other churches of distinction which
he has served include the First Baptist Church of
Atlanta and the First Baptist Church of Richmond.
He is especially gifted as an expository preacher.

Dr. Buttrick's addresses will be given at the
Crescent Hill Baptist Church at 11 a. m., Dr.
Fleming's lectures and discussions will be con-
ducted at Norton Hall at 3:15 p. m., and Dr.
Daniel's sermons will be at the Crescent Hill
Baptist Church at 8 p. m. each day of the period.

Pressure of duties and engagements has led
President Ellis A. Fuller of the Seminary to re-
quest that he be relieved of the responsibility
for the previously announced conference on "Pas-
toral Problems."

Annually the Conference attracts Southern Bap-
tist pastors and other Christian workers to the
Seminary. Though the Seminary, due to the
stringency of the war situation, will be unable
to furnish lodging or meals for the visitors this
year, every assistance will be given the guests
in securing rooms in the Crescent Hill commu-
nity. A list of available rooms is being compiled
and will be given to visitors on their arrival in
Louisville.

AMONG THE BRETHREN

BAPTIST AND REFLECTOR is receiving a good many expressions of appreciation of the fact that it now publishes the Sunday School lessons the week preceding the Sundays when they are to be taught instead of some ten days in advance as formerly.

—B&R—

The Board of Directors of the Southern Baptist Hospital, New Orleans, has named the Educational Building "Sample Hall" in honor of Miss Dixie Sample, chief instructress in the School of Nursing for 15 years.

—B&R—

Word has been received of a ten-day meeting in the Union Avenue Baptist Church, Memphis, in which the pastor, J. G. Hughes, and the church were assisted by W. Morris Ford, pastor of the First Baptist Church of Jackson, but we have not been apprised of the visible results.

—B&R—

Pastor A. M. Stansel and the Clifton Hill Baptist Church of Chattanooga were assisted in a recent revival by Floyd Creasy, formerly of Knoxville, in which there were 38 decisions and 29 additions to the church, 19 of them for baptism. The pastor speaks in high praise of the visiting preacher.

—B&R—

St. Elmo Baptist Church, Chattanooga, T. W. Callaway, pastor, recently ordained to the ministry Rev. W. A. Venable, Jr., formerly a Presbyterian minister. May the Lord bless our brother in his work.

—B&R—

Pastor B. Frank Collins of the Brainerd Baptist Church, Chattanooga, is back in his pulpit following a sinus operation six weeks ago. "You can't keep a good man down."

—B&R—

Pastor R. K. Bennett of Parsons writes: "Would like to report a fine meeting of the Men's Brotherhood last Tuesday night, in which plans were made to go out into the surrounding territory and seek to organize new Brotherhoods. The idea of getting behind the debt-paying campaign was well received by all the men present. I think you can count on the Parsons Brotherhood."

Two former Tennessee pastors are engaged in a revival in the First Baptist Church of Blackwell, Okla. Nolan M. Stigler, the pastor, who was formerly pastor at Martin, Tenn., is doing the preaching and E. L. Carnett, formerly pastor at Union City, Tenn., now pastor at Mansfield, La., is directing the music.

IMPORTANT CORRECTION

In last week's BAPTIST AND REFLECTOR on the editorial page at the top of column 1, page 2, we editorially welcomed the W.M.U. Convention to "Nashville" when it should have been "Chattanooga." It was written in a rush and our mind was on Nashville in connection with another matter and so we typed "Nashville" instead of "Chattanooga." Instead of saying, "We welcome you to Nashville," we should have said, "We welcome you in your meeting in Chattanooga." by reference to the program of the Convention our readers could see that Chattanooga is the place of meeting, and also by reference to the announcement elsewhere. Are we red? Rather! But on the principle that "misery loves company," we could often take our exchanges and show equally absurd errors in them. It seems that this is one of the banes of journalism. However, we regret this error very much and hasten to correct it.

For the months of February '40, '41, '42, '43, the total offerings of the Seventh Street Baptist Church, Memphis, Hayward Highfill, present pastor, were \$849.29, \$918.47, \$1,150.23 and \$1,535.19 and the mission contributions were \$69.81, \$87.90, \$185.27 and \$252.74, respectively.

—B&R—

After four years in the pastorate of the First Baptist Church, Brownsville, Dr. Leonard A. Stephens has resigned there to become pastor of the First Baptist Church of Albany, Ga., to take effect the first of April. The local paper at Brownsville says concerning him: "An able minister, a worthwhile citizen and a true Christian gentleman is the record he has made here." Tennesseans regret for him to leave the state.

WE BEG TO ADVISE AGAIN

As it has done many a time before, Baptist and Reflector begs to advise our friends of the following:

1. We cannot use unsigned or unidentified articles and news notes. Please do not send them, as they will go into the waste basket.
2. News notes, Sunday School and Training Union attendances must be in the hands of the publisher early Wednesday morning, else they cannot be published in the following week's issue of the paper.

—B&R—

In a revival in the First Baptist Church of Metropolis, Ill., Curry Simpson, pastor, in the preaching was done by L. B. Cobb of the First Baptist Church, Kingsport, Tenn., there were 16 additions to the church, 12 of them for baptism. Bro. Simpson is the son of Pastor Mrs. C. O. Simpson of Lebanon Baptist Church, Barren Plains.

—B&R—

The bulletin of the Calvary Baptist Church of Bristol, Hampton C. Hopkins, pastor, announced that the Holston Baptist Association is sponsoring a radio broadcast each Sunday afternoon from 3:30 to 4:30, over station WJHL. Good! This will tend to counteract some of the wild speculative things that go out over the air.

—B&R—

With the pastor, Boyd LeCroy, presiding, Hohenwald Baptist Church recently ordained Walter Vandiver and Herman Adair as deacons. In addition to the pastor, others taking part in the service were: Pastor A. M. Senter, O. R. E. C. W. Peeler of Centerville; Clarence Bates, Roads; Leon McCaleb, Pine Grove; Tom and Wesley Wade, Hohenwald.

—B&R—

March 7 Robberson Avenue Baptist Church of Springfield, Mo., Cecil H. Franks, pastor, dedicated their new building with an appropriate program.

—B&R—

Trezevant Baptist Church, Vernon Sisco, pastor, has accepted a quota of \$400.00 for the Tennessee Baptist debt-paying campaign.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR MARCH 7, 1943

	Sunday School	Training Union		Sunday School	Training Union		Sunday School
Alcoa, Calvary	200	84	Elizabethton, East Side	94	37	Galilee	89
Alexandria	106	46	Grace	62	40	Highland Heights	527
Athens, First	278	79	Immanuel	88	84	LaBelle	1007
Boys Creek	72		Southside	84	81	La. St.	95
Bristol, Calvary	180	77	Watauga	175		Seventh St.	269
Va. Ave.	195	127	Erwin, Calvary	287	122	Shirley Park	14
Chapel Hill, Smyrna	38	38	Chestoa Mission	41		Sylvan Heights	52
Chattanooga, Avondale	293	82	Ninth Street	176	53	Speedway Terrace	430
Brainerd	320	106	Fountain City, Central	569	127	Speedway Mission	47
Calvary	249		Grand Junction	62	36	Temple	935
Cedar Hill	172	70	Hampton	72		Union Ave.	756
Clifton Hill	370	80	Harriman, Walnut Hill	162	58	Mitchellville	31
Eastdale	257	104	Hixson, First	94		Murfreesboro, Taylor's Chapel	45
East Ridge	109	58	Jefferson City, First	397	222	Nashville, Harpeth Hts.	54
Northside	373	109	Northside	89	55	Lockeland	366
Oak Grove	154		Kingsport, Glenwood	215	102	Old Hickory, Dupontonia	
Red Bank	384		Knoxville, Broadway	872	162	First	434
S. St. Elmo	70	32	Lonsdale	309	58	Parsons, First	111
St. Elmo	202	42	Liberty	77	13	Philadelphia	135
Woodland Park	601	203	Lenoir City, First	315		Pigeon Forge	93
Cleveland, Clingan Ridge	49	25	Pleasant Hill	138	64	Pulaski, First	86
First	280	101	Madison	193	106	Rockwood, First	174
Columbia, First	240	49	Madisonville, First	145	39	Shelbyville, First	143
Cookeville, First	145	50	Maryville, First	500	128	Tullahoma, First	122
Corryton, Gravelton	75	68	Memphis, Bellevue	1539	458	Walter Hill, Powell's Chapel	
Dyersburg, First	337	74	Buntyn St.	102	36		

(The deadline for receiving Sunday School and Training Union attendances is EARLY Wednesday morning. Material received that time cannot be published in the following week's issue. The current week's issue is already off the press at that time. Please in such matters early in the week.)

For Marvin M. Welch and the Celina Baptist Church have been assisted in a revival by T. T. Hall of Byrdstown. There were 7 conversions, 1 addition by letter and 1 for baptism.

—B&R—

Meeting in the BAPTIST AND REFLECTOR of last week were: Mrs. Percy S. Chandler, Pleasant; Lyn Claybrook, Lewisburg; C. H. Wain, Lebanon; H. A. Dye and Boyd Lecroy, Wald; Mrs. Louisa Carroll, Celina; T. T. Byrdstown; A. M. Senter, Centerville, and P. Ramsey, Covington.

—B&R—

TELEGRAM

Meridian, Miss.

BAPTIST AND REFLECTOR, 149th Ave., North, Nashville.

During a series of simultaneous meetings in Baptist churches of Meridian in a period of intercession and conference of prayer and evangelists it was decided to appeal churches of the Southern Baptist Convention to pledge every member who could be encouraged to pray specially on each Saturday for as long a period as they will for the services of the following Lord's Day in their churches that the Word may be so taught and that the Holy Spirit will make it effective in giving the saved and saving the lost. We believe that the revival that will save America is such intercession. Pastors are urged at each service during the month of March to encourage every member they can for this blessed purpose and to press it upon the hearts of their people until we raise up an army of tens of thousands who will each Saturday night give themselves to special prayer for the services the next day in their churches.

NORMAN W. COX.

—B&R—

DR. TAYLOR: I have checked on the BAPTIST AND REFLECTORS coming into my office here and they are all reaching us as indicated in the list I sent you the first of the year. Our people are liking the paper more each week. The good and favorable comments during almost each visit I make among the membership of the church here. That is a gratifying indication that the paper is worth all we put into it. As indicated in our receipts to the Co-operative for January, the paper is the best medium by which to inform the people of the Mission of the denomination."—HOBART B. FORD, Rockwood, Tenn.

—B&R—

WITH THE CHURCHES: *Alcoa*—Calvary, Pastor received 1 for baptism, baptized 8. *Calvary*, Pastor Gregg welcomed for baptism by letter 1, baptized 4; *Va. Ave.*, Pastor received by letter 1. *Chattanooga*—Clifton Hill, Pastor Stancel received by letter 3; *East*, Pastor Denny received by letter 4, for baptism 3; *Northside*, Pastor Hudson received by letter 2, baptized 1; *Oak Grove*, Pastor Honaker received for baptism 1; *Woodland Park*, Pastor Williams welcomed by letter 1, for baptism baptized 14. *Cleveland*—Clingan Ridge, Pastor Hayes received 1 profession. *Columbia*—First, Pastor Richardson received by letter 3. *Dyersburg*—First, Pastor Vollmer received by letter 1. *Erwin*—Calvary, Pastor Hopkins received for baptism 1, by letter 1; *Ninth St.*, Pastor Hamlett received for baptism 3. *Jefferson*—Northside, Pastor Hincy received 3 conversions. *Kingsport*—Glenwood, Pastor Blalock received by letter 4. *Knoxville*—Broadway, Pastor received by letter 3. *Madisonville*—First, Pastor Grogan received by letter 4. *Memphis*—Bellevue, Pastor Lee welcomed by letter 8, for baptism 7, baptized 4; *Buntyn St.*, Pastor Cannon received by letter 1; *Galilee*, Pastor Davidson received for baptism 2, baptized 2; *LaBelle*, Pastor received by letter 8, for baptism 2;

Seventh, Pastor Highfill received by letter 4; *Speedway Terrace*, Pastor Harris received by letter 5; *Temple*, Pastor Boston received by letter 2, for baptism 2, baptized 2; *Union Ave.*, Pastor Hughes received for baptism 2, baptized 7. *Nashville*—Lockeland, Pastor Gilliam received by letter 6. *Old Hickory*—First, Pastor Kirkland received by letter 4.

FIRST BAPTIST CHURCH LONDON, KY.

DEAR DR. TAYLOR: We have just experienced a great out-pouring of the Holy Spirit in our Revival Services at the First Baptist Church of London, Kentucky. Rev. J. B. Tallant, pastor of Cedar Hill Baptist Church, Chattanooga, Tennessee, was our evangelist this year.

Our revival began February 14th and concluded February 28th, during which time Rev. Tallant brought heart-searching messages to our congregation. There were two services daily, one at ten o'clock in the morning and the other in the evening. The combined Senior and Young People's choirs and the Junior choir, under the leadership of Harold D. Tallant, pastor, contributed much to the success of the Revival.

There were added to the church 61 by profession of faith and letter, and there were those who gave themselves in rededication and complete surrender to the Lord Jesus Christ, making a total of 82 decisions. Our church as a whole received spiritual edification.

Altogether it was a great Revival and we rejoice in the manifestation of the power of the Holy Spirit in the hearts and lives of our people.

Most cordially yours,

HAROLD D. TALLANT.

The Baptist Hour

DATE: March 21, 1943.

SPEAKER: Dr. R. G. Lee, Pastor, Bellevue Baptist Church, Memphis, Tennessee.

SUBJECT: "Paying the Price to Follow Christ."

STATIONS IN TENNESSEE: WSM of Nashville, WNOX of Knoxville, WREC of Memphis.

Briefs Concerning the Brethren

Called and Accepted

W. A. Curtis, Rual Shade Baptist Church, Cleveland, Texas.

Gene Bartlett, First Baptist Church, Blytheville, Ark.

Judson Prince, Riverside Church, Fort Worth, Texas.

A. F. Johnson, First Baptist Church, Brownsville, Okla.

A. C. Donath, First Baptist Church, San Angelo, Texas.

Dotson M. Nelson, First Baptist Church, Richmond, Va.

Monroe F. Swilley, Pine Bluff, Ark.

Joe T. Odle, Baptist Crystal Springs, Miss.

Lyn Claybrook, First Baptist Church, Lewisburg, Tenn.

Resigned

Duke K. McCall, Broadway Baptist Church, Louisville, Ky.

Joe T. Odle, East Baptist Church, Paducah, Ky.

Guy S. Wilson, Friendship Baptist Church, Jacksonville, Fla.

Monroe F. Swilley, South Avondale Baptist Church, Birmingham, Ala.

Thomas G. Ashby, Baptist Church, Mazie, Okla.

Dotson M. Nelson, Vinton Baptist Church, Vinton, Va.

Ordained

Charles G. Cornell, Little Rock, Ark.

Alton W. Greenlaw, Crescent Hill, Ky.

Died

Dr. W. Harvey Clark, Gastonia, N. C.

Dr. J. C. Crawford, Mobile, Ala.

Big Emory Baptists Organize for Enlargement Campaign for Carson-Newman College

THE BIG EMORY Baptist Association met in a meeting called by the Executive Committee at Harriman, Feb. 15, at 7:00, for the purpose of setting up an organization to cooperate with the Enlargement Campaign for Carson-Newman College. Under the direction of the Associational Moderator, Mr. E. H. Howard, Walnut Hill Baptist Church, the meeting was centered around discussions about the College and its needs. Mr. Jackson, Promotional Director of the Campaign, was present to tell of other associations in the effort with the college. Officers were elected and a plan of work was adopted for the Association, with Hobart Ford, Rockwood, as General Chairman and O. C. Rainwater, Harriman, Co-Chairman. Plans will soon be completed for making a canvass of the Churches of the Association for soliciting pledges and offerings toward the goal set for the Association. June was set as the month in which to begin definite work, since that is Religious Education month on the Denominational Calendar. The Executive Committee and the General Committee feel that there are sufficient able and willing friends of Carson-Newman College in Big Emory Association to attain the goal as set for the college for the next 8 years. Our goal is \$10,000.00 for the 8 years leading up to the one-hundredth anniversary of the college.

More Good News

J. E. DILLARD

ALL REPORTS from Debtless Denomination day are encouraging.

Since January 1 we have paid or have on hand to pay \$200,000 on the old Southwide debt; balance March 1, about \$925,000.

The First Church, Cullman, Alabama, Dr. J. E. Marion, pastor, and Broadway Church, Knoxville, Tennessee, Dr. Ramsey Pollard, pastor, have voted to give to this debt-paying fund the money they had expected to give for the expenses of pastor, or pastor and wife, to the Southern Baptist Convention. Beautiful! Next?

Home Missions Stressed

MISS BILLIE KUYKENDALL, Nashville, graduate of Tennessee College, spoke on Home Missions to the Y. W. A. and visitors at Tennessee College for Women, Friday night, March 5.

Miss Kuykendall gave astounding figures to show how many people we have in the United States who are not Christian, and discussed the various activities by which the Southern Baptist Home Mission Board endeavors to reach all the lost. She stressed the fact that it is the responsibility of every Christian to be a missionary to those whom he contacts.

MAE JONES, Student Reporter.

EYE COMFORT

The cleansing and soothing action of

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OLD RELIABLE EYE WASH

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Duke K. McCall Accepts Presidency of Baptist Bible Institute

By E. C. ROUTH

WE HAVE RECEIVED from Dr. Duke K. McCall, Pastor, Broadway Baptist Church, Louisville, the following announcement, which will bring joy to many:

"With the same sort of hesitancy Jeremiah felt when faced with the Divine appointment for his life, but with that timidity overruled by a conviction of the guidance of God, I am today (Sunday, March 7th), informing the Trustees of my acceptance of the position as president of the Baptist Bible Institute.

"More than two weeks of prayer (and fasting so far as sleep has been concerned) have confirmed the impressions of a Divine Call which first moved me to agree to meet with the Trustees. It has been necessary to consider many implications of this call, not the least of which has been the severing of our happy associations in Louisville, Kentucky, and the turning aside from the pastorate.

"I recognize the tremendous responsibilities freighted upon the shoulders of the great opportunities provided by this position. The Baptist Bible Institute, aside from the fine training it provides all types of religious workers, is one of the greatest missionary agencies Southern Baptists have. Set in the heart of one of the most pagan sections of our United States, this Institution has a local opportunity and responsibility to conquer for Christ while keeping faith with the teaching ministry for which it was founded.

"Its peculiar history and location charge it to meet a need Southern Baptists have recognized, and the same history and location have equipped it for a large place in the work of God. As I take up the task, I pledge to those who have invested themselves there to seek to be true to the heritage which is ours, and I plead with all of my brethren and colleagues for their support and prayers.

"DUKE K. MCCALL,
Broadway Baptist Church,
Louisville, Ky."

Add This Book to Your Library

THE PERIL OF BREAD, by J. B. Lawrence, Executive Secretary of the Home Mission Board, Atlanta, Georgia. Other books: *Taking Christ Seriously*; *Home Missions in the New World*; *Missions in the Bible*; and others. Price \$1.25. Printed Feb. 16, 1943.

Twelve topical sermons which cover a large portion of Christian life and service. They are characterized by vigorous, clear thinking and deal with the problems which each one of us is trying to solve in this day of bewilderment.

It is a thorough, sane, and timely treatment of the teaching of Christ, in both its redemptive and social aspects, as applied to the problem and peril of materialism.

The author gets down to the very depths of the wrongs and evils as practiced in our world today and leaves no doubt in the mind of the reader as to what are our obligations and duties as individuals, as citizens, as Christians toward correcting these evils and applying the Golden Rule in all our personal, social, and business relationships.

He points out clearly and forcibly the perils of living "by bread alone," or for material things only, instead of living for the higher, spiritual values of life.

Ask for this at your Baptist Book Store, 127 Ninth Ave., North, Nashville, Tennessee.

Radio Announcer: "The three minutes' silence you just heard, ladies and gentlemen, was not due to a technical breakdown, but was sent to you by the courtesy of Noiseless Typewriters."

Just for Fun

Gathered Here and There

What with trying to learn the mechanics of making up a paper at a time when, on account of the draft and defense work, there has been a scarcity of workers and much change of personnel in the printing shop, the editorial secretary of the RECORDER can sympathize with Curtis Williams who wrote recently in the *Arkansas Methodist*: "It is quite a task to help edit a paper and keep it interesting and free from errors. In fact, you may have to overlook a few errors on my page now and then, like the widow who went to the editor of a small town paper and told him she wanted him to say something about her husband who had recently passed away. The editor assured her that he would take care of the matter. The next day the paper, among other things, said this about the deceased, 'Brother Jones has gone to rust.' The widow was much grieved and called the editor's attention to the error. He promised to make the correction. The next day the paper came out with this, 'Brother Jones has gone to roost.' The widow complained again and the editor assured her he would get it right the next day. The next issue of the paper had this, 'Brother Jones has gone to roast.'" —*Biblical Recorder*.

Little Mary was left to prepare lunch, and when the mother returned with a friend she noticed Mary had the tea strained. "Did you find the lost strainer?" Mother asked.

"No, Mother, I couldn't, so I used the fly swatter," Mary replied.

Mother nearly swooned, so Mary hastily added: "Don't get excited, Mother, I used the old one."

Small Son: "Papa, what are cosmetics?"

Papa: "Cosmetics, my son, are peach preserves."

Mrs. Smith: "That woman next door who talks so much is getting a noticeable double chin."

Mr. Smith: "Too much work for one, mebbee."

Bidding ceased suddenly while the auctioneer examined a slip of paper that had been sent up to him.

"Gentlemen," he said, "I understand there's a gentleman among those present who has lost a wallet containing \$50. He is prepared to offer \$10 for its recovery."

A Voice: "Eleven!"

"Pa," said Johnny, looking up from his composition, "is *waterworks* all one word or is it spelled with a hydrant in the middle?"

"How did you get on in your action for compensation against the man whose dog bit you?"

"His lawyer proved I bit the dog."

Prospective Tenant: "I like this room, but the view from the windows is rather monotonous."

Landlord: "Well, of course, this is just a rooming house, it isn't a sight-seeing bus."

"Why did the mouse gnaw a hole in the carpet?"

"He wanted to see the floor show."

"I never see you with Joan nowadays."

"No, I don't like the way she laughs."

"Really? I've never noticed it."

"Well, you weren't there when I proposed to her."

He: "I have a cold in my head."

She: "Well, anyway, that's something."

NOTICE

HOW TO SEND MONEY

FOR THE DEBT-PAYING CAMPAIGN

To prevent confusion and to insure your Debt-Paying Campaign funds reaching the proper destination we suggest that church treasurers and individuals mark all Hundred Thousand Club Funds, "Hundred Thousand Club."

There are two debt-paying campaigns now in progress in Tennessee. Hundred Thousand Club funds are to be divided fifty-fifty between South-wide and State-wide causes. The Tennessee Debt-Paying Campaign applies only to the debts of Tennessee which amount \$177,000.00. Remittances to our office marked "Hundred Thousand Club" will be applied as indicated. Funds marked "Debt-Paying Campaign" will be regarded as applying on the State-Wide Debt-Paying Campaign. When we are in doubt we will write the donor, but we will greatly appreciate your following the above suggestions.

ALL FUNDS FOR BOTH THE HUNDRED THOUSAND CLUB AND THE STATE-WIDE DEBT-PAYING CAMPAIGN SHOULD BE SENT TO

CHAS. W. POPE,
Executive Secretary,
149 Sixth Ave., N.,
Nashville, Tennessee.

He Set My Own Soul Free

BY DAVID COOPER

MY SOUL was buried in sin and slime
And Satan ruled me, too,
But I was conscious all the time
Of what I ought to do.

The Lord had pointed out the way,
And there I saw a cross.
'Twas just as clear and plain as day,
But I stood there as lost.

My thoughts recalled the dying thief
In all his sinful way.
Yet seeing Christ; how through belief
He went with Him that day.

The Christ was just as clear to me
As ever to the thief.
He agonized upon that tree—
Of sinners I was chief.

The Master's eyes then fell on me,
'Twas more than I could stand,
For that brave Christ of Galilee
Was killed for sin-wrecked man.

My wretched soul went out to Him,
Yet not a word He spoke;
But with His blood He covered sin,
And I in peace awoke.

Of all the days that ere have gone
That one meant most to me,
For as He covered all the wrong
He set my own soul F R E E.

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YOUR DOCTOR IF HEADACHES PERSIST

tes: Mainly European and Australian

By DR. J. H. RUSHBROOKE,
resident, Baptist World Alliance

OF A VICE-PRESIDENT

men would be more seriously missed or
sincerely mourned than Principal N. J.
m, D.D., of whose passing on the 3rd
ary I have heard by cable. He has
r communion in his own country and
s borders with rare devotion and ability,
character commanded respect and con-
eyond the limits of the Baptist fellow-
s Principal of the theological seminary
olm, he has left his mark on the min-
Sweden and Swedish-speaking Finland.
e pen has laid his brethren under deep
t, especially by his standard history of
ish Baptists. Still wider is the circle
indebted to him for the masterly re-
t as chairman of international commis-
drafted and presented at the World
s of Berlin and Atlanta. He was a
ar and a true Christian gentleman, whom
ed to honor in choosing him as a Vice-
of our World Alliance, and for whose
influence we render heartfelt thanks to

AN BAPTIST ACTIVITY

esident of the Australian Baptist Union,
Waldock of Canberra (known as "Presi-
eral" to distinguish him from the Presi-
the Unions in particular States) has
e denomination to undertake a "Cam-
Spiritual Awakening." The Board of
n is formulating detailed plans and
l missions are to be arranged through-
th-commonwealth in the period March-May
his ar.

us ia has paid homage to William Carey
e "Ter-Jubilee" year, and others than
have rendered tribute, including the
p of Sydney. Indeed the greatness of
those landing in India in 1793 was, ac-
o Professor Latourette of Yale, "to start
a in Protestant missions not only in
a, t in the entire world") has evoked
tributes from representatives of many
ns in many lands. In Britain a film
pical scenes from his life is being
ly d.

SCHOLARS HONORED IN CONNECTION W "TER-JUBILEE"

he ev. S. Pearce Carey, M.A., a great-
ds of William Carey and author of a mas-
graphy of his distinguished ancestor
h been many times reprinted, has been
hored in connection with the historic
ns. The Council of Serampore College,
de by William Carey, has under its charter
lly granted by the Danish Government)
confer degrees in divinity. This power
y exercised only in the case of students
mi g to examination; but Mr. Pearce Carey's
devotion to the missionary cause, his
fts, and conspicuous services, demanded
l recognition, and on the recommen-
the Senate in India the degree of Doctor
y *honoris causa* has been conferred upon
e ceremony of conferment took place
al session of the Serampore Council in
st Church House, London, under the
of the "Master," Mr. C. T. LeQuesne
who is also the Eastern Treasurer of the
World Alliance).

session I had the privilege of formally
to the "Master" that the Chancellor
e of the McMaster University of Canada
months earlier conferred the honorary
D.D. on the Principal of Serampore
he Rev. G. H. Christopher Angus, M.A.,
recognition of his eminence as scholar
er, his long service to the institution,
representative character. It was a source

of gratification, I added, that a leading University
in one of the Dominions should thus recognize
a Baptist of Britain, whose lifework had been
done in India; such action symbolized the unity
of the British Commonwealth of Nations.

RUSSIAN BAPTISTS

The "Appeal to their co-religionists through-
out the world" by the Russian Baptists and Evan-
gelical Christians has aroused wide attention and
raised many questions. Unfortunately many of
these cannot be answered. Down to the year
1928 there were two quite separately organized
bodies in Soviet Russia, the first—reputed to be
by far the larger, though no definite statistics
were available—known simply as "Baptist" and
the second as "Evangelical Christian." They
were so closely in agreement that their repre-
sentatives had signed a common statement cov-
ering doctrine and polity; both groups were mem-
bers of the Baptist World Alliance and members
of both were included in its Committee. The
difference of names was accidental; and all ack-
nowledged themselves to the outside world as
"Baptists." In the body of the recent "Appeal"
they speak as unitedly claiming 4,000,000 ad-
herents and address in common their "co-religion-
ists," the Baptists of the world; but the signa-
tures are added under separate headings "Bap-
tists" and "E. C.s." It would therefore appear
that no complete fusion of the two organizations
has taken place, though they co-operate for cer-
tain purposes. It is improbable that the "4,000,-
000" is intended as an estimate of actual church
membership; it may represent an estimate of
the number assumed to be in general sympathy
with the Baptist position. One point seems cer-
tain: that the Baptists of both sections are firm
in their loyalty to their country's cause. This
attitude should tend to soften the anti-religious
feeling characteristic of doctrinaire Communism.

RUMANIA: A SORRY STORY

The Rumanian Government through the Min-
ister of Cults has issued a decree having the
same objects as the notorious decree issued by
Bishop Colan as a Minister of State when the
late Patriarch Miron Christea was Prime Minister.
"Religious societies" and "sects" are dissolved,
their property nationalized, and no activity what-
ever is henceforth permitted them except by
special leave of the Minister of Cults on the
basis of Cabinet resolutions. Any permission
thus granted can be withdrawn at any time with-
out reason given. It is unnecessary to refute,
or even to quote, the re-hash of discredited
charges put forward in justification of the decree.
Whatever its immediate effect, the Baptists of
Rumania, against whom it is really directed, will
outlast the pro-Nazi dictatorship under whose
authority it is issued.

BAPTIST WORLD ALLIANCE GREETING TO W. LLOYD GEORGE

On the eightieth birth of Mr. Lloyd George
I forwarded him the following telegram:

"The Right Honourable David Lloyd George,
O. M.

"Fellow Baptists throughout world thankfully
recalling your long and distinguished service offer
respectful congratulations and wish you every
blessing."

"J. H. Rushbrooke,
President, Baptist World Alliance."

How To Hold

FALSE TEETH

More Firmly In Place

Do your false teeth annoy and embarrass by slip-
ping, dropping or wobbling when you eat, laugh
or talk? Just sprinkle a little FASTEETH on your
plates. This alkaline (non-acid) powder holds false
teeth more firmly and more comfortably. No
gummy, gooey, pasty taste or feeling. Does not sour.
Checks "plate odor" (denture breath). Get FAS-
TEETH today at any drug store.

I Was Hungry . . . Ye Gave

THE UNSPEAKABLE SUFFERING of the people
of Greece—innocent victims of a relentless
power—is beyond our ability to comprehend.
Today in that land once famed for its beauty and
culture and art, Starvation stalks the streets.
Where of old the voices of Socrates and Plato
and Demosthenes rang forth their challenges to
noble living, there now echo and re-echo the
pitiful cries of want and wretchedness and suf-
fering.

To that land of hunger and misery Southern
Baptists have sent \$7,500.00. Toward the sup-
port of the many Greek children, now being
cared for in Switzerland, an additional \$2,000.00
has been sent, making a total of \$9,500.00 given
thus far to provide food for some of the starving
thousands of Greece.

The following letter, dated February 25, gives
us the gratifying assurance that the help we have
provided has reached those for whom it was
intended:

"Dear Dr. Maddy:

"I want to express once more my deep grati-
tude and that of my colleagues for your unflinching
generosity to the cause of Greek relief. It is most
gratifying to have friends who are not content
with a single donation but who feel impelled again
and again to send aid to the starving people of
Greece.

"Our shipments continue to go to Greece
regularly, and we know that they are doing a
great deal to relieve the misery in that unhappy
land. Just recently we had a letter from a tiny
village in Arcadia describing in touching terms
the arrival of some of our wheat and the renewed
life that it brought the peasants there. Such a
letter is a glowing tribute to support like yours
which enables us to continue to save those people.

"Joseph J. Larkin,
"National Treasurer."

Thus we have begun to know the joy of sharing
with him who said "I was hungry and ye gave
me to eat." We have *begun*. May God help us
to continue worthily.

Is It Spring in your

CHURCH AUDITORIUM?

What do you see in the song
book racks, Brother Pastor?
... In the Broadman line of
hymnals and song books
there is a volume to fill every
church need and fit every
church budget. Won't you
let us help you? Drop in to
see us—or write for our free
song book folder. We'll
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FREEDOM OF WORSHIP

By WILL DURANT

DOWN IN THE VALLEY below the hill where I spend my summers is a little white church whose steeple has been my guiding goal in many a pleasant walk.

Often, as I passed the door on weekdays when all was silent there, I wished that I might enter, sit quietly in one of the empty pews, and feel more deeply the wonder and the longing that had built such chapels—temples and mosques and great cathedrals—everywhere on the earth.

Man differs from the animal in two things: he laughs, and he prays. Perhaps the animal laughs when he plays, and prays when he begs or mourns; we shall never know any soul but our own, and never that. But the mark of man is that he beats his head against the riddle of life, knows his infinite weakness of body and mind, lifts up his heart to a hidden presence and power, and finds in his faith a beacon of heartening hope, a pillar of strength for his fragile decency.

These men of the fields, coming from afar in the uncomfortable finery of a Sabbath morn, greeting one another with bluff cordiality, entering to worship their God in their own fashion—I think, sometimes, that they know more than I shall ever find in all my books. They have no words to tell me what they know, but that is because religion, like music, lives in a world beyond words, or thoughts, or things. They have felt the mystery of consciousness within themselves, and will not say that they are machines. They have seen the growth of the soil and the child, they have stood in awe amid the swelling fields, in the humming and teeming woods, and they have sensed in every cell and atom the same creative power that wells up in their own striving and fulfillment. Their unmoved faces conceal a silent thankfulness for the rich increase of summer, the mortal loveliness of autumn and the gay resurrection of the spring. They have watched patiently the movement of the stars, and found in them a majestic order so harmoniously regular that our ears would hear its music were it not eternal. Their tired eyes have known the ineffable splendor of earth and sky, even in tempest, terror and destruction; and they have never doubted that in this beauty some sense and meaning dwell. They have seen death, and reached beyond it with their hope.

And so they worship. The poetry of their ritual redeems the prose of their daily toil; the prayers they pray are secret summonses to their better selves; the songs they sing are shouts of joy in their refreshed strength. The commandments they receive, through which they can live with one another in order and peace, come to them as the imperatives of an inescapable deity, not as the edicts of questionable men. Through these commands they are made part of a divine drama, and their harassed lives take on a scope and dignity that cannot be canceled out by death.

This little church is the first and final symbol of America. For men came across the sea not merely to find new soil for their plows but to win freedom for their souls, to think and speak and worship as they would. This is the freedom men value most of all; for this they have borne countless persecutions and fought more bravely than for food or gold. These men coming out of their chapel—what is the finest thing about them, next to their undiscourageable life? It is that they do not demand that others should worship as they do, or even that others should worship at all. In that waving valley are some who have not come to this service. It is not held against them; mutely these worshipers understand that faith takes many forms, and that men name with diverse words the hope that in their hearts is one.

It is astonishing and inspiring that after all the bloodshed of history this land should house

in fellowship a hundred religions and a hundred doubts. This is with us an already ancient heritage; and because we knew such freedom of worship from our birth, we took it for granted and expected it of all mature men. Until yesterday the whole civilized world seemed secure in that liberty.

But now suddenly, through some paranoiac mania of racial superiority, or some obscene sadism of political strategy, persecution is renewed, and men are commanded to render unto Caesar the things that are Caesar's, and unto Caesar the things that are God's. The Japanese, who once made all things beautiful, begin to exclude from their realm every faith but the childish belief in the divinity of their emperor. The Italians, who twice littered their peninsula with genius, are compelled to oppress a handful of hunted men. The French, once honored in every land for civilization and courtesy, hand over desolate refugees to the coldest murderers that history has ever known. The Germans, who once made the world their debtors in science, scholarship, philosophy and music, are prodded into one of the bitterest persecutions in all the annals of savagery by men who seem to delight in human misery, who openly pledge themselves to destroy Christianity, who seem resolved to leave their people no religion but war, and no God but the state.

It is incredible that such reactionary madness can express the mind and heart of an adult nation. A man's dealings with his God should be a sacred thing, inviolable by any potentate. No ruler has yet existed who was wise enough to instruct a saint; and a good man who is not great is a hundred times more precious than a great man who is not good. Therefore, when

we denounce the imprisonment of the E. Niemoller, the silencing of the brave Faulstich, we are defending the freedom of the German people as well as of the human spirit everywhere. When we yield our sons to war, it is in trust that their sacrifice will bring to us and allies no inch of alien soil, no selfish monopoly of the world's resources or trade, but only the privilege of winning for all peoples the precious gifts in the orbit of life—freedom of body and soul, of movement and enterprise, of thought and utterance, of faith and worship, of hope and charity, of a humane fellowship for all men.

If our sons and brothers accomplish their duty by their toil and suffering they can carry to mankind the boon and stimulus of an ordered liberty, it will be an achievement beside all the triumphs of Alexander, Caesar and Napoleon will be a little thing. To that purpose they are offering their youth and their lives. To that purpose and to them we others, regret that we cannot stand beside them, dedicate the remainder of our lives.

—Courtesy Saturday Evening Post

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