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# Baptist and Reflector

TELLING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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NUMBER 14

## "JESUS NEVER FAILS"

The Testimony of RALPH JACOBUS,

1220 Bible Inst. Exe.  
Baptist Bible Institute St.

"Except a man be BORN AGAIN, he cannot see the Kingdom of God."—John 3:3.

TO R 29, 1939, found me at the point of death—a careful and thorough preparation for a premeditated death by hurling f f n the open window of a tall hotel building! Though I o o of my family background, born a Jew, blessed with a e cation—a university graduate—and prosperous in the ess, world, yet a keen disappointment in my domestic life d n thoughts to turn to death. I was tired of living.

nd was on my way to carry out my decision, when an ar in newspaper left on the seat of the street car in which I idi —descriptive of the anniversary celebration of The Chi Christian Industrial League—attracted my attention and what was curiosity at that time (but now I know it was the nce f a higher power) directed me to the office of the League d t what it meant when it stated the superintendent had so ccessful in the rehabilitation of the lives of unfortunate S it was the power of the press that directed me to the God.

nd with a confused mind, spirit-shattered and a broken heart, pt the invitation to attend the service in that friendly chapel eve ful Sunday night. There I was among many men of en types. The Scripture verses on the walls seemed to talk e pecially one: "Come unto Me, all ye that labor and are lan, and I will give you rest."

ha beautiful hymn, "Softly and Tenderly, Jesus Is Calling," ght ears to my eyes. And the message of that night! It ed at God was speaking to me. I experienced a strange, ual nsation! And when the invitation was extended to those waed prayer, something within me urged me to go back into pray room, and there, on bended knees, I repeated the Pub P er, "God be merciful to me, a sinner, and save me for se."

An notion stirred within me. I could feel a change! Then I accepted Jesus Christ as my personal Saviour! The idn't know for over fifty years! And though I was born a hat night I was born again and became a Christian. And oshua 24:15, "Choose ye this day whom ye will serve," I choice. I lost the desire to die. I wanted to live! I as in John 5:12, "He that hath the Son hath life." Yes, as led up! James 4:10 says, "Humble yourselves in the sight and He shall lift you up."

AE the experience of that night, I really did not grasp the ifice of just what was taking place within me. I felt a con tention; perhaps it was restlessness being defeated, yet in he, in spite of my head, there kept growing strong sym specially for Christianity and its Christ. I can now see tere is a great deal of force in the Christian argument that al man does not understand spiritual things because they spiritually discerned.

As I began to read the Bible devotionally and to pray, I began to grow in the knowledge of Jesus Christ; not as a mere man, but as my living Saviour, after the pattern of Paul, that converted Jew, who became an apostle and who was the chief of sinners!

I can now well appreciate the road that some must travel before they come to God, for I well know my own road. Some find God one way, others another. Being in mission work, I have seen men meet Him outside the saloon in moments of drunkenness and others, like myself, come to Him out of a great mental struggle and confusion.

It was not necessarily the Jew in me, as such, that Christ appealed to, but to the unhappy, broken-hearted orphan without a Heavenly Father, who was wandering so close to a premeditated death, until I found Him. I can see Christ now as I never did before—a star in history—illuminating all life. I have answered his voice inviting, "Come unto me all ye that labor and I will give you rest." Yes, Christ can satisfy all: all races, every human being. He satisfies me and guards me against all temptations and testings, and I know from my own experience as a Christian.

"From sinking sand, He lifted me,  
With tender hand, He lifted me,  
From shades of night to plains of light  
Oh praise His name, He lifted me."

And, finally, I have never left Judaism, but have FOUND it! Christianity is the completion of all the hopes and aspirations of Judaism. In Christ have all prophecies, types and symbols of the Old Testament come to fruition. I cite only one passage from the Old Testament, "It is the blood that maketh an atonement for the soul," Leviticus 17:11.

That is the pure teaching of Judaism, and from the moment I acknowledged Jesus as my own personal Saviour, the promised Messiah of the Jewish people and Saviour of the world, I received a peace which the world could not give nor take away. Amen, and may God save you and use you.

I am humbly rejoiced to add my word to the foregoing testimony. On September 30, 1942, in the First Baptist Church of Kingsport, Tennessee, it was my privilege to administer the ordinance of Believers Beautiful Bible Baptism to this child of God. His loyalties are challenging. Let me urge you, my reader, to turn from sin to this Jew's Redeemer and this Gentile's Saviour. Do it right now for Jesus' sake.

Earnestly,

L. B. COBB, Pastor,  
First Baptist Church,  
Kingsport, Tennessee.

# Baptist and Reflector

O. W. Taylor  
Editor

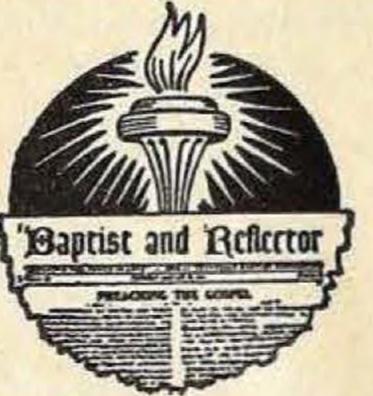
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## EDITORIAL

### The End and Continuance of Faith

**R**ECEIVING the end of your faith, even the salvation of your souls" (I Peter 1:9).

May some unsaved man, at home or abroad, read this little study. Maybe some unsaved soldier may read it.

The word "end" in this passage means "Termination, issue, or result." It does not mean that faith itself is terminated, but that its result is reached. Faith itself continues and its result continues. (I Peter 1:4.) "Faith" means trust in Christ as Savior.

Note that there is nothing between faith in Christ as Savior and the termination, issue, or result, "even the salvation of your souls." When faith, penitent faith, is exercised, there is no further condition to be met. That very moment a man is saved.

"Nothing between my soul and the Savior." Trust Him now!

### An Invisible Sanctuary For Absent Worshippers

**T**HAT is a revealing statement among revealing statements in the Word of God in Ezekiel 11:16: "Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen (nations), and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."

The meaning was that in the case of believing Israelites providentially scattered among the nations and thus deprived of the privileges of their normal place of worship God would surround them with His presence and grace and make up for the lack. In that mystical sanctuary they could worship and commune with God.

We are thinking of the principle in relation to Christian soldiers in the service of the country. Sundered far from home and loved ones and church, they can repair to the mystical sanctuary provided by the Lord and meet with Him there.

There is a place where spirits blend,  
Where friend holds fellowship with friend;  
Though sundered far, by faith they meet  
Around one common mercy-seat.

### Did The Executive Committee Exceed Its Powers?

**B**APTIST AND REFLECTOR does not agree with those who feel that the Executive Committee of the Southern Baptist Convention exceeded its proper functions in postponing last year's Convention.

The Executive Committee is empowered "To act for the Convention *ad interim* in matters not otherwise provided for in the Constitution or By-Laws of the Convention." So far we have not seen in the Convention's "work" anything covering the situation confronting the Convention on the ground of which the Convention was postponed.

Art. XII of the constitution of the Southern Baptist Convention as recorded in the Annual of 1863 reads as follows:

The Convention shall hold its meetings biennially, but extra meetings may be called by the President, with the approbation of any two-thirds of the attending delegates or by the Boards of Managers. A majority of the attending delegates shall constitute a quorum for the transaction of business. The President, or in his absence, either of the Vice-Presidents of the Convention, or in the event of his death, either of the Vice-Presidents, or the President, at the request of two of its Boards, postpone or alter the place of meeting of the Convention, when it may be deemed inexpedient by him to hold the same at the time and place appointed.

Eighty years ago the constitution said the Convention should meet every two years. But under special circumstances the President or a Vice-President, could postpone or alter the time and place of meeting. The 1863 Annual shows that the Convention was to meet in Raleigh, N. C., in May, 1865. For some reason the Convention did not meet in Raleigh in 1865, but did meet in Covington, Ky., in 1866. Doubtless President P. H. Mellor delayed the meeting. And he postponed, not to a time within the same year, but to a time in another year.

Under special circumstances one man, "at the request of the Convention's Boards," could postpone the Convention. The Executive Committee of thirty members, representing the Convention territory and heeding what appeared to be the majority sentiment among the people, has postponed the Convention in view of the special circumstances in the case. This postponement is more representatively democratic than that of eighty years ago.

Art. XII in the 1923 Annual is as follows:

The Convention shall hold its meetings annually, but extra meetings may be called by the President, with the approbation of any two-thirds of the attending delegates or by the Boards of Managers. A majority of the attending delegates shall not be necessary to make a quorum for the transaction of business. The President, or in his absence, either of the Vice-Presidents, or the President, at the request of two of its Boards, change the time and place of meeting of this Convention, when it may be deemed by him inexpedient to hold the same at the time and place appointed.

It is seen that the power of postponing the Convention under special circumstances was still left with one man, upon the request of two Boards, although annual meetings of the Convention were fixed in the constitution.

Art. XII of the constitution in the Annual of 1925 reads:

The Convention shall hold its meetings annually. A majority of the attending messengers shall not be necessary to make a quorum for the transaction of business. The Executive Committee of the Convention may call extra meetings if necessary, or change the time and place of meeting of the Convention when the Committee may deem it inexpedient to convene at the time and place appointed.

This was before the present Executive Committee was established, which was established in 1927. That was the old Executive Committee. The "Boards of Managers" had disappeared from the constitution. Annual meetings of the Convention were fixed. But the then Executive Committee was given the power to change the time and place of meeting of the Convention "if the Committee may deem it inexpedient to convene at the time and place appointed." The power of postponement had been taken away from one man and placed in the hands of the then Executive Committee. Deleting the reference to forming a quorum, this is exactly like Art. XII in the present constitution of the Convention. The present Executive Committee is given the same powers and premises as the old Executive Committee had.

in the long ago the constitution said, "The Convention its meetings biennially," that was not absolute. That ioned on *normal circumstances* and limited by *later state-*  
*he same paragraph*, which gave the President or a Vice- power to change the time and place of meeting under abnormal circumstances. That power was exercised. It usurped power, but a bestowed power. *That same prin-*  
*ciples to the Executive Committee and the postponement*  
*vention today, when special or abnormal circumstances*  
*rmally, the Executive Committee would have no right*  
*e the Convention and would not think of doing so. There*  
*no need for it.*

ore, we hold that the Executive Committee has not ex- constitutional limits in postponing the Convention. But vention thinks that the Executive Committee ought not ch power, the power can be taken from the Committee. ention gave the power in the first place and the Con in take it away. The Executive Committee has not authority. And we have some pretty convincing evidence Committee would be glad to be relieved of responsibilities d.

## Deacons Ordained At Una Church

MORNING, March 28, the editor was with Pastor J. C. and the Una Baptist Church, delivering the sermon at n which four deacons were ordained. Music for the oc in charge of Oscar Colley, with Bob Merriwether at

conclusion of the Sunday School by Superintendent Ben interesting missionary program arranged by Mrs. Nellie is given by her and Mesdames Cone, Wengar, Rice and following which an offering was taken for Home and issions.

ndidates selected by the church for ordination were: ader, Flavel E. Wells, John M. Powell and Odel Pulley. sermon these knelt and the ordaining prayer was prayed M. T. Rader, father of Odel, and this was followed by on of hands by the ministers and deacons present. The on then filed by and gave them the right hand of fel bidding them Godspeed in their new service.

on the ladies served a delicious dinner in the basement urch and in the afternoon an interesting meeting of the d teachers of the Sunday School was held.

joyed our visit very much. For some two or three years has had BAPTIST AND REFLECTOR going into the homes rs under the Church Home Plan. Bro. Miles has been re for ten years, and at the beginning of the year the nt to full time preaching. He is pastor there in addi duties as a member of the faculty of The American Bap- logical Seminary near Nashville. His is a busy life, but ng in a wise and faithful way.

## They Look To Us

women, and children are dying of starvation. Our hearts s we hear that such and such a sister or brother has not fire to cook for days. Many eat leaves and bark from me days ago a man from Mihsien, along with many is turned out of a refugee camp for lack of funds. A ne yesterday saying that he had died of starvation and his wife and children would also starve. You will be now that some of your Baptist Relief money has gone to en Church for distribution, and we trust this mother and en may be kept alive."

—MISS KATIE MURRAY, Chengchow, China.  
n Mission Board.

## Sending Mail To The Wrong Place

HE SUNDAY SCHOOL BOARD of the Southern Baptist Con- vention and the Executive Board of the Tennessee Baptist Con- vention are not the same. The former is a *southwide* organization and is located at 161 Eighth Avenue, North, Nashville, Tennessee. The latter is a *state* organization and is located at 149 Sixth Avenue, North, Nashville, Tennessee.

The Sunday School and Training Union Departments of our state work and the corresponding Departments of the Sunday School Board are not the same. The former are *state* organizations and have the same address as the Executive Board. The latter are *southwide* organizations and have the same address as the Sunday School Board.

The relationship between these organizations is most cordial. But they have no *official* connection. They are not under the same management. Their scope and their address are different.

Therefore, mail intended for the State Board or any of the Departments of the state work should not be sent to the Baptist Sunday School Board and *vice versa*. Ever so often BAPTIST AND RE- FLECTOR or the State Board or some other Department receives communications or orders for this or that which should have been sent to the Baptist Sunday School Board. Conversely, the Sunday School Board often receives orders for subscriptions to BAPTIST AND REFLECTOR or for some other item which should have been sent to BAPTIST AND REFLECTOR or to the other Department involved in the case. In such cases the mail must be forwarded to the proper parties. This is done willingly, of course, but it takes time, means a delay in the filling of the order and also means ex- pense, all of which would have been avoided had the mail been properly addressed.

To be sure, these errors are inadvertently made. We are not criticising those who make them. All of us make mistakes. But we are writing these things for the information of such people as may read them and need them.

Send mail intended for the Executive Board to the Executive Board, not to some other state department and not to the Sunday School Board. Remember that the address of the former is 149 Sixth Avenue, North, Nashville, Tennessee, and the address of the latter 161 Eighth Avenue, North, Nashville, Tennessee. Send all funds collected in the state for denominational causes to Dr. Chas. W. Pope, Executive Secretary, at the above address, or to the Executive Board at the same address.

Matters intended for BAPTIST AND REFLECTOR should be sent directly to the paper, not to some other organization, state or south- wide. The address is 149 Sixth Avenue, North, Nashville, Ten- nessee.

Matters intended for the *state* Sunday School, Training Union, W. M. U. and Brotherhood Departments should be sent direct to the organization involved at the same address as given above, not to some other organization.

When ordering books, send the order to the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tennessee, or preferably to the Baptist Book Store connected with the Sunday School Board at 127 Ninth Avenue, North, Nashville, Tennessee. When ordering Sunday School or Training Union quarterlies or literature or songbooks or church supplies, etc., send the order to the Baptist Sunday School Board.

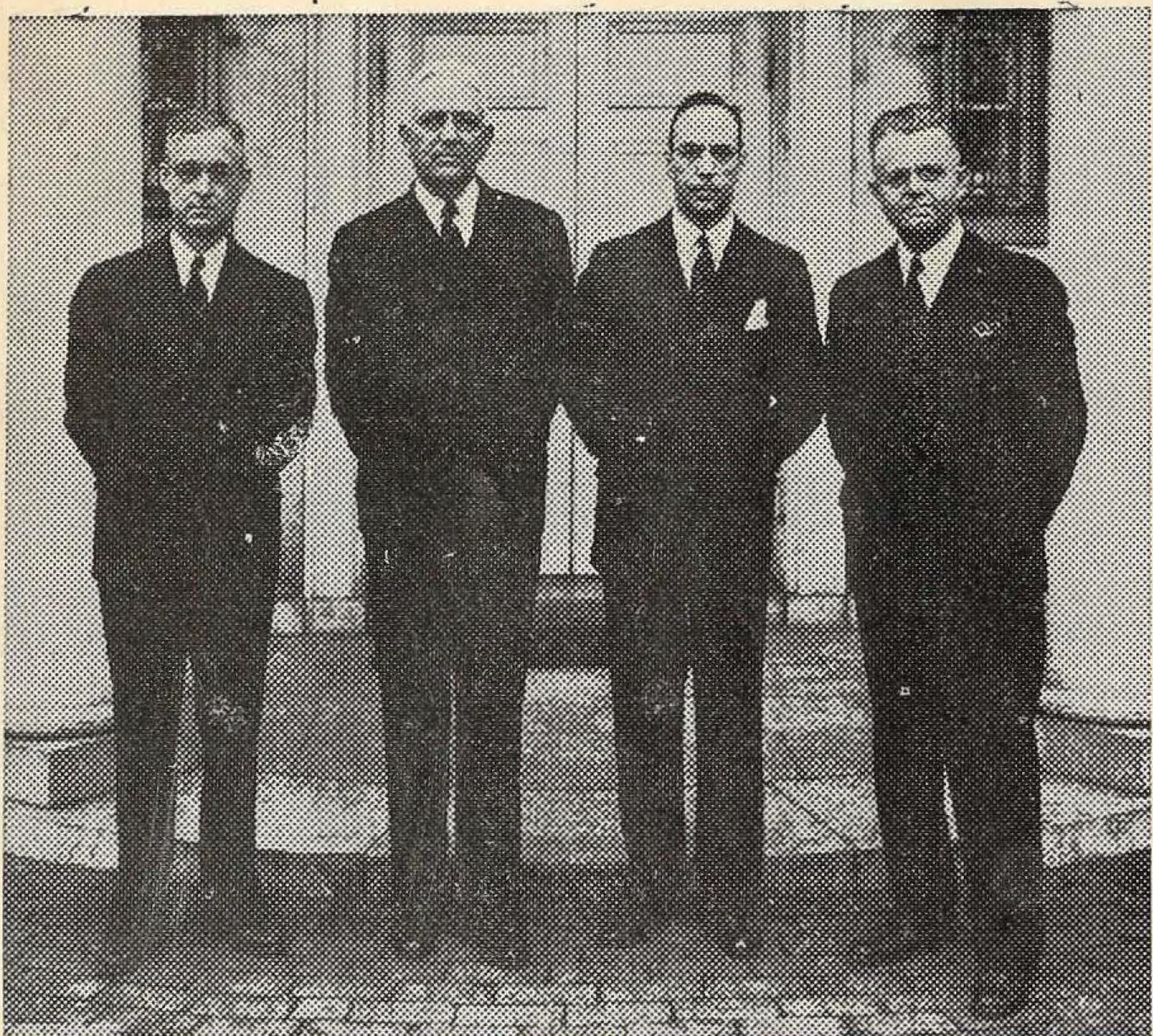
Not long since a speaker referred to Mr. W. D. Hudgins as the head of our state Sunday School and Training Union work. But this beloved man has been dead for several years. And the treasurer of a church sent some Co-operative Program funds to Dr. John D. Freeman, former Secretary, unaware that Dr. Free- man is now editor of the *Western Recorder*, Louisville, Ky., and that Dr. Chas. W. Pope is now our Secretary in Tennessee.

Let us suggest that this editorial be filed by our friends for reference in sending mail and that Tennessee Baptists can keep informed on these and other matters by *taking and reading BAP- TIST AND REFLECTOR*.

## Gleanings From The Seminary Conference

A WORLD-FAMOUS minister, the president of the Executive Committee of the Southern Baptist Convention, and a university professor were the feature speakers at the annual Pastors' Conference at the Southern Baptist Theological Seminary, Louisville, Kentucky, March 15-19.

Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church, New York, opened the Conference with an address on the Mullins Preaching Foundation, "What Is the Gospel?"



Left to right: Denna Frank Fleming, Charles W. Daniel, George A. Buttrick, Ellis A. Fuller.

Born and educated in England, Dr. Buttrick's entire public ministry has been spent in America. He holds honorary degrees from seven American colleges. In 1927 he was called to his present pastorate. Among the most notable of his internationally famous books are "The Parables of Jesus," "Jesus Came Preaching," "The Christian Fact and Modern Doubt," and his recent masterly volume, "Prayer."

Dr. Buttrick defined the gospel as a fact of history, not an opinion or a philosophy. The message of the preacher is the startling announcement that "the most wonderful thing has happened." Christianity, he said, is "something greater than life, greater than death, stronger in healing love than the destroying power of war, stronger in grace than the double power of sin. God, the very God, has come into the world in Christ."

In his second address, "Power—and the Man," Dr. Buttrick pointed out that "when a man speaks truth, the whole universe—the stars in their courses and the movement of an unseen spirit—fight with him, and he must prevail. . . . The preacher's word," he said, "is not merely a word: it is his incarnation in sound, his deed, his thrust into history; nay, it is the thrust of truth through him."

Dr. Buttrick's first two lectures will be carried in forthcoming issues of *The Review and Expositor*, theological quarterly of Southern Baptists. "We may be able to publish all the Buttrick lectures," Dr. Harold W. Tribble, business manager of the periodical, stated.

The Norton Foundation lectures were delivered during the Conference by Dr. Denna Frank Fleming, professor of Political Science in Vanderbilt University, Nashville. Discussion meetings were held by the WSM commentator on the subject, "The Present Crisis and Post-War Planning in the Light of Political Science."

Dr. Fleming argued that if the post-war world is to be one of just and enduring peace, there must be intelligent planning by wise Christian statesmen who will avoid the tragic errors which lost the

peace following World War I. Christianity must furnish the motives, the methods and the leadership for the new peace and plenty which may emerge as the rich gain from full losses of the present world upheaval will come only as a new economic philosophy replaces the pagan economic systems largely responsible for the world tragedy today.

The Conference preacher was Dr. Charles W. Daniel, I of the Executive Committee of the Southern Baptist Cor Dr. Daniel is known throughout the South as a notable and pastor. Among the churches of distinction which he ha are the First Baptist Church of Atlanta, Georgia; the First Church of Richmond, Virginia; and the First Baptist Ch El Dorado, Arkansas, of which he is now pastor.

Dr. Daniel paid tribute to the Seminary for the great its work. He also gave high praise to President Ellis A. F his high ideals of scholarship and thoroughly practical e on policies and principles geared to meet the unusual need day's rapidly changing world.

## Baptist Service Center At Memphis

By JOHN W. McCALL

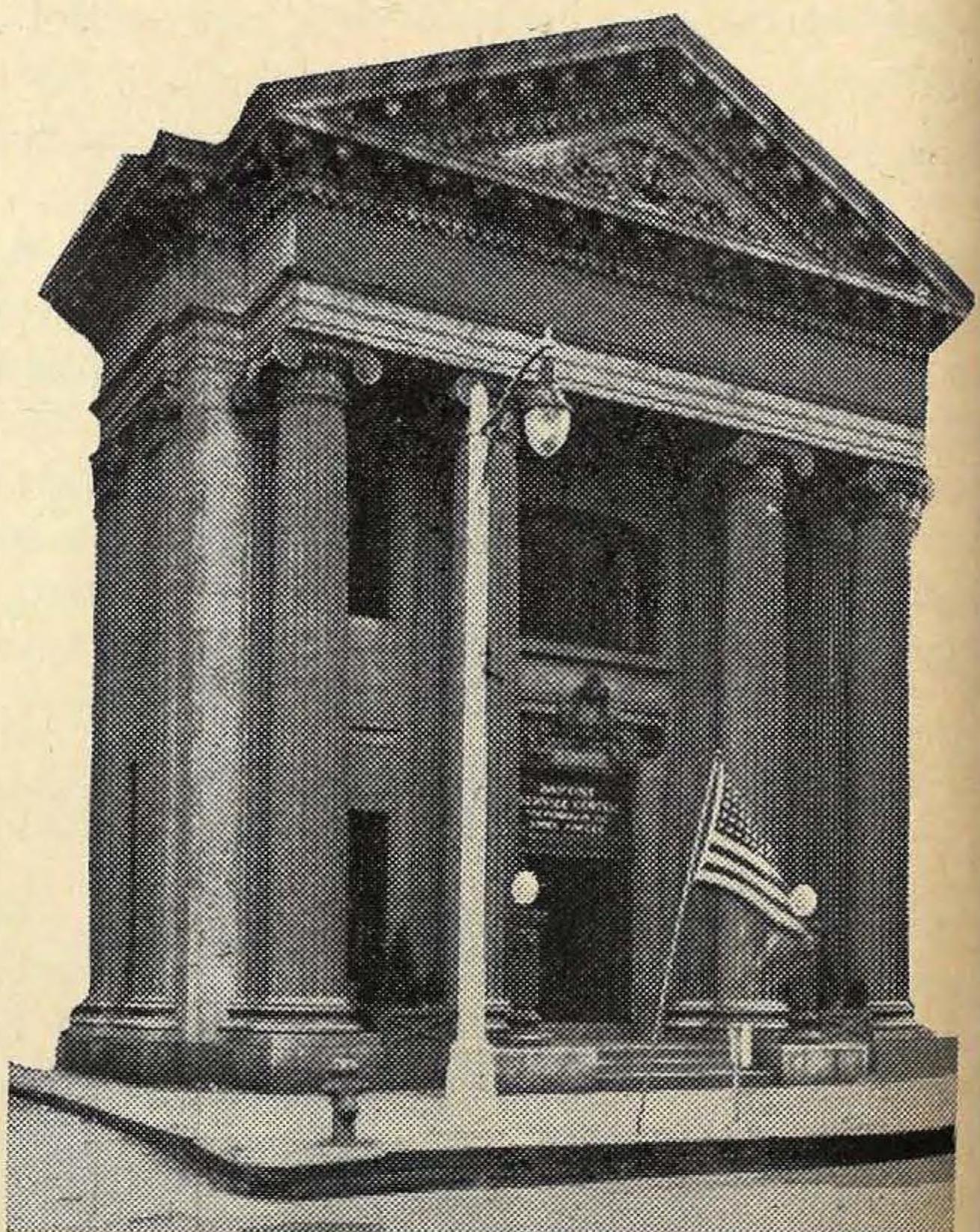
ON JANUARY 3, the Baptists of Memphis and Shelby opened their Service Center located in the downtown 78 Madison Avenue.

In addition to the spacious and attractive lounge rooming quarters, writing rooms and play halls, the Center p showers, recreation and refreshments for our men in the Forces.

Recently, the Center, under the wise and aggressive lea of Bro. Harry Hollis, has added provisions for some for and Mr. Hollis hopes to expand this feature of the service.

The Center seeks to maintain a friendly Christian atm at all times for the men. Pastors and other religious leade the Center constantly and a group of women from the churches are at all times hostess to the men. The surround clean and wholesome. The purpose is friendly and helpful. our boys in uniform serving a great cause, we seek for t know that we are for them.

If you are visiting in Memphis, visit the Baptist Service and see.



Baptist Service Center, Memphis, Tenn.

(Editorial Note: In our January 28th issue, BAPTIST AN FLECTOR carried a brief write-up concerning the opening o Service Center in Memphis and a picture of the Center. We re in the progress that is being made.)

# "DOES JESUS CARE?"

By J. E. SKINNER, Murray, Ky.

IT NATURAL that even the best men and women should  
ponder the question "Does Jesus Care?" when high  
sorrows seem to be rushed in upon them to sweep away all  
and fondest hopes, and it is only to be expected that  
question should now be heard from millions of anxious  
men and women throughout the world. The whole world now seems to be shaken  
to circumference, so that none can escape the shock  
at the end of it will be.

It is only to understand His character, His mediatorial  
manhood, and the nature of His mission in the world, to  
know of His redemptive relation to His redeemed people in  
order to know that He cares; and we may understand, for He  
revealed all this in His Word and in human experience.  
We are so accustomed to the baneful habit of thinking only  
of the material realm, and of measuring His care for us  
by material successes or failures, that when it seems ill with  
the material realm we conclude that He doesn't care what becomes  
of us. Nothing so hardens human hearts as excited fear of physical  
danger. The disciples had just witnessed the miraculous feeding  
of five thousand hungry men with five loaves and two small  
fish, handling the enlarging supply of food themselves as  
it came to the multitude; but when temporarily left to struggle  
with the mad waves of the sea until the fourth watch  
of the night, "they were sore amazed in themselves beyond measure."  
For they CONSIDERED NOT THE MIRACLE  
OF THE FIVE LOAVES AND TWO SMALL FISH  
("OAVES: FOR THEIR HEART WAS HARDENED"  
Matt. 14:34-36). Very likely they, too, were asking questions in  
their hearts, if not to one another. "Does Jesus Care?" Like  
us, fear of physical calamity had hardened their hearts  
and forgot all about His "compassion upon the multitude"  
and His desire to feed their hungry bodies as well as their souls.  
This lies one of our principal dangers in the present world-wide  
struggle for the preservation of human freedom against the  
powers that would enslave the very souls of men and bring  
human bondage. The unspeakable hardships of the  
present use men to wonder if the Lord has anything to do with  
what He cares what the outcome shall be, and they are thereby  
hardening their own hearts against His all-wise and long-suffering  
plan. But He does care; and just as He came to the rescue  
of His people in the midst of the storm, even walking upon the  
waters, so it, He will come to the rescue of His troubled people  
in due season.

Did He not care "when once His longsuffering waited in the  
wilderness?" Did He not care when He promised that if ten  
people should be found in the doomed city of Sodom He would  
not save the whole city? Did He not care when He sent Joseph into  
Egypt and brought him through unspeakable suffering to save His  
people Israel from starvation? And did He not care when with  
His people He waited for the appointed time and brought His  
people out of Egyptian bondage? And did He not care  
when God mysteriously influenced the heart of the king to send His  
people back to their own land? And did He not care when He kept His promise to Abraham  
that "in thee and thy Seed shall all the nations of the earth  
be blessed," and through His own suffering and death brought the  
blessings of Christianity into His world that was cursed  
by sin? And did He not care when "Surely He hath borne our  
sorrows; He carried our sorrows; was founded for our transgressions;  
He was wounded for our iniquities: the chastisement of our peace was  
upon Him; and with His stripes we are healed"—is this not proof  
that He cares? And did He not care for the suffering  
men and women when for three years and six months  
He was about doing good and healing all manner of diseases?"

And couldn't rest even on the Sabbath Day in the presence of human suffering? And did He not care when He carefully organized a deathless institution which He called, "MY CHURCH," and sent it forth into all the world saying, "As my Father hath sent me, even so send I you?" Did He not care when by His Spirit He inspired chosen men to write His Holy Word and reveal to His prodigal world His eternal love and grace in human redemption? And did He not care when, to make sure that His Gospel would be effective, He sent His Holy Spirit in power upon His Church to work in it and through it, "even unto the end of the world?"

Reminding His disciples of the danger of such trying days, of the danger of falling into despair under the supreme effort of Satan to destroy the faith of His Church, "He spake a parable unto them to the end that they ought always to pray, and not to faint" (Luke 18:1-8). In the parable that followed He brings three characters into view—the "widow", her "adversary," and "the unjust judge," before whom she relentlessly prayed saying, "Avenge me of mine adversary!" The Master's application of the parable follows: "And shall not God AVENGE His elect, that cry to Him day and night, and yet He is longsuffering over them? I say unto you, that He will AVENGE them speedily. Nevertheless, when the Son of man cometh, shall He find faith on the earth?" Thus He may delay with much "longsuffering" His answer, and He does; but it doesn't mean that He doesn't care, for He does care, and will avenge us of our adversary speedily at the right moment. It is not ours to tell Him when or how to do it, and to do so is to question His righteous judgment. But it is ours to "cry to Him day and night with assurance of faith that when it fits into His righteous plans He will grant our request, and will do it speedily. And let us remember that back of all our worries and temptation to question our Lord's care of His own is Satan, "our adversary," fighting to destroy our faith in our Savior and Lord, and that he is now making his supreme effort to that end through the world-wide distress he has brought on the world by the wicked hands of his demonized agents. And let us also remember that again He warned us very clearly through His Apostle Peter, saying, "Beloved, think it not strange concerning the fiery trials that are to try you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. . . . Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: Casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist steadfast in the faith knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Christ Jesus after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (I Pet. 4:12, 13; 5:6-10). It would be an unprecedented calamity if Satan should succeed in destroying human freedom which Christ purchased and gave to the world; but it would be an infinitely greater victory for Satan, "our adversary," if he should succeed in breaking down the faith and prayers of the Lord's people on the earth. But he will accomplish neither of these unprecedented calamities, for our Lord will "avenge us speedily."—*The West Kentucky Baptist*.

## Back From Brazil

(Foreign Mission Board)—Rev. and Mrs. W. B. Sherwood, two South Carolinians who have rendered immeasurable service as evangelistic workers in Brazil, have arrived in the United States for a well-earned furlough. During their sojourn in this country they will make their home in Dillon, South Carolina, Mr. Sherwood's native town.

# Baptist Papers and Civic Responsibility: "We Have Met the Enemy"

(Address delivered by DR. J. D. GREY, Pastor, First Baptist Church, New Orleans, La., at the meeting of the Press Association of New Orleans, February 3-4, 1943.)

(Condensed by The Editor.)

THE PALL BEARERS that bore ancient Greece and Rome to their graves knocks today at America's door," is the statement of a very wise man in epitomizing our day.

To whom shall we look to hold a high standard and to lead us out of the morass of liquor, gambling, and immorality? Can America today look to our educational system, splendid though it is? To ask these questions is to answer them. A few notable exceptions may be cited, but, in the main, our educational system will not lead us out.

Dare we look to our governmental capitals for a high standard? Will the city hall of the average city, the state capitol of the average state, or even our national capitol lift a high moral standard for our day?

Then, today, dare we look to those "persistent programs of propaganda," that "terrific triumvirate," the press, the radio, and the cinema? These have become so almost universally subsidized by the liquor business that it seems that we cannot look to them to hold up the moral standard. Let us not speak a wholesale condemnation of them, but let us admit that we can't look to them in this day. A few great editors who stand against evil still remain, but there are not many Horace Greeleys and Henry Watersons left.

Who will lift up the standard? Shall we look to our godless, conscienceless, pagan, pleasure-mad world to hold a high standard? Remember the oft-quoted words of Oliver Goldsmith in his "Deserted Village": "Ill fares the land to hastening ills a prey, where wealth accumulates and men decay." In this dark age, one lighthouse remains, the church of the Lord Jesus Christ. All the agencies and institutions of this force are to join in holding a high moral standard. Not least among these institutions is our own Southern Baptist press.

The owner and publisher of one of our great New Orleans dailies, in speaking to a group of businessmen the other day on the part the press is playing in the war effort, reminded them that the United States government leaned heavily upon the press for the announcement of selective service registration, of registration for food rationing, registration for gasoline rationing, for the sale of War Bonds, and many other things. All of these things were accomplished through announcements in the paper rather than a personal letter to those concerned. In the same way, we are dependent upon our Baptist press not only to give to the people news of our activities, but to give to them inspiration and information concerning the morals of our day. We are also dependent upon our Baptist press in the fight against liquor, gambling, and all allied evils. Our press will not fail in this crisis, and our people will not fail their papers. This gives us all the more reason why the state paper should be in the budget of every church. Let us pastors give to our people through the columns of the Baptist press facts regarding these evils; they will not get them otherwise, for the public press is so completely subsidized by the liquor and gambling syndicates that they cannot know the truth concerning these matters.

Warfare against evil has been the red corpuscles in the blood stream of Christianity, and when Christianity has either acquiesced in or compromised with evil, it has become anemic and insipid. It has then deteriorated into nothing but ritualism, form and creedism, instead of being virile, vital, and dynamic. Christianity in its warfare has won emancipation and elevation for womanhood. It has won eradication of slavery, it has won civilization, for many continents. Yet in every case, war had to be waged and blood had to be shed.

The forces of evil, corruption and vice are still in the world and must ever be opposed. Chief among these forces is that "terrible trio," that "diabolical triumvirate"—liquor, gambling, and prostitution. From time immemorial these three have been intimately

allied. These three have presented, and are presenting, a united front against law and order, against honor and decency, and against attempt that has been made or is being made to control and regulate them.

But we have faith in God to believe that the forces of evil will triumph. We do not believe that Christianity has lost its power and that every knee has bowed to Baal.

Noah made and drank liquor. Ham laughed—and I suppose he was less and drunken father, Noah, cursed Ham and his descendants. Thus from the first record of liquor, we find it causing a curse that damn his own child. It brings unhappiness, and divides families.

Babylon, capital of the most powerful nation in the world, had walls 150 feet high, 85 feet across at the top and 60 feet thick. It was a city of culture, libraries, laws, and medical science. King Nebuchadnezzar, the king, gave a banquet for a thousand lords and nobles. They were drunken and the king was slain; the Fifth Column was sent to the city gates to the armies of the enemies.

Greece raised her head. Soon she had a young leader, Alexander the Great, who had sat at the feet of Aristotle, learned the poems of Pindar, recited the Illiad of Homer, and mastered the military tactics of his father, Phillip. He was a masterful general, a great athlete, and a genius as a general. Syria, Egypt, Persia, and the world were conquered by this man. It was a time of great advancement in culture. In 323 B. C., in the city of Babylon, he became a young general, athlete, scholar and emperor of the world. He died in a drunken condition. At 33 he had wept because there were no more worlds to conquer. Then he was conquered by alcohol. Drunken, greedy generals began to fight among them and brought an end to the mighty Grecian Empire.

Then came Rome. In 117 A. D., she was at her height. All the nations could not defeat her. Yet liquor and its associates brought her down from the inside because of soft living, debauchery, women, and the liquor traffic. So Rome, the Eternal City, fell not because of outside enemies, but by the ravaging works of her own people from within her boundaries.

Witness also the fall of France in June, 1940.

But the enemy which we face today is dressed in a new coat. He is the same old enemy, but he is now wearing a cloak of respectability. He wears, if you please, "white tie and tails."

This enemy today moves in the high social circles. You know that he is a welcomed guest at nearly every social function. You know that his friends are those who lead in social, political, business, and professional worlds.

He boasts of being legalized in the majority of the states. He even prates about frequent approval of religious services in his works. He tells us that not a few "men of the cloth" personally drink or gamble, or approve and defend this vice or at least remain very quiet about it. Quite often, he quotes a quotation from the utterance of some great religious leader, takes it out of its context, and makes good men become spokesmen for the liquor business.

Our enemy brags of the price he pays for his position. He tells us that the amount of taxes he pays entitles him to respectability in the family of business.

Our enemy is continually flaunting his aims and interests. He wants to cleanse himself. In many of the states there is now a huge organization set up of the brewers, distillers, distributors, and manufacturers, taking the high sounding title of "Foundation." They employ a high-priced, suave, astute, propagandist to inform the public of the aims of the liquor business to purify itself. He is minded of the question of Solomon, "Can the Ethiopian change his skin or the leopard his spots?"

enemy, to further establish his respectability, gladly dismiss his "press reports," his radio and cinema standing. He page after page of clippings from magazines, newspapers, telling you how "nice a boy" he is. He knows he is safe because for he has already "paid off" those who write his arts and they have to be favorable.

Our enemy must be met with adequate means. Many of bombastic, barn-storming methods have become *passe*. We retain the zeal, the fire, the fervor, of the old methods, but new means in their place.

Let us go back to youth to re-educate it on the evils of alcohol. In church papers, denominational schools, and all of our youth must join hands in this task of laying again the foundations of young people and children for the erection of a structure of moral character.

Let us now as never before appeal to the reason of aspiring particularly to the young, to let them know that liquor is an individual as well as a nation. We must say to these youth for promotion that no subordinate has to drink with him or to "stand in" with him; no employer needs to offer his employees to win their respect and cooperation. We say to them that no man can achieve success on "cocktail

drunks, must don an evening dress coat and go into the banquette into the social function and expose the sham of "modest drinking. Let us say to those with social aspirations respect and friendship which has to be won with a champion. This is not worth the price that is paid for it.

Let us appeal to Christians to abstain, and to so educate their youth both by precept and example. We must urge them to stand square for Christ, for morality, and for sobriety, even if unpopular.

In meeting this enemy with adequate means, we must appeal instead of to Congress for our greatest help.

## Alcohol—The Damnable Curse of All Ages

By D. W. GARRETT

703 North Fifth Street, Memphis, Tennessee.

THE EARLIEST of Bible times it has caused the downfall of kings and the overthrow of nations. It is one of the devil's handiest tools.

Mal. 4:17—"Blessed art thou, O land, when thy King of nobles, and thy princess eat in due season, for strength, or drunkenness."

John 14:21—"It is good neither to eat flesh nor to drink anything whereby thy brother stumbleth, or is offended, or weak."

Belshazzar of the Feast of Belshazzar when he drank wine and what was to him and his kingdom.

Good comes from liquor? Taxes! Taxes! Eh! It gives bad men good, fat jobs.

Harm comes from it? Misery, suffering, debauchery, vice and the soul finally damned in Hell. It takes money from the pocket and bank accounts. It robs wives and children of clothing, homes, happiness, husbands and fathers; and husbands and wives and home and everything that is dear.

It makes thieves, liars, cut-throats, drunkards, murderers, and whoremongers and yet, we call this legalized liquor a legitimate business and do nothing about it.

The devil is a master at his trade and never sleeps on his job. When the XVIII Amendment to the Federal Constitution was passed, he said, "I must get busy and put the Prohibitionists of the states to sleep." And he did. (He always comes as a wolf in sheep's clothing.) He said, with a chuckle and a grin, "now, this is all right, let's lie down and take a much needed rest," having been successful in getting the enforcement of the Amendment placed in the hands of the Treasury Department.

The Secretary of the Treasurer at that time, owned more brewing stock than any other man in the world. Could you expect much to be done by a man of that caliber toward the abolishing of the manufacture, transportation and sale of liquor?

A few years later when we began to awake, the devil again said, "I'll tell you what we'll do, we'll transfer the enforcement of the XVIII Amendment to the department of Justice." There's where it should have been at first. Then at his suggestion there was a special assistant put in charge of the Prohibition Enforcement. The old fellow again laughed up his sleeve because he had put one over on us again. And as you know the story goes without saying, she made the devil a mess of it. She fought it so hard until the Amendment was repealed. She went to the next Rep. Pres. Nom. Conv. She wouldn't take a stand for or against prohibition. No wonder we didn't accomplish our aims. But there were some people connected with the Enforcement of the XVIII Amendment who were sincere and by the help of God, accomplished a great amount of good. The results were, that the Criminal Courts and their dockets were greatly reduced and the jails were being emptied. Therefore, the devil got his cohorts and he said, "We must repeal this thing, and they did.

Statistics show that in fifteen months after Prohibition Amendment was repealed that crime wave had increased from 65 per cent to 200 per cent in every state in the Union. Christians, what do you think of that?

Yes, some of our distinguished friends tell us that the seventeen years of Prohibition almost wrecked the United States, and they're honorable men.

Take any murder case you care to investigate and I dare say, you'll find liquor connected. Go to your divorce courts and you'll find the same. Take rape and bigamy and you'll find liquor connected with them.

Go into cafe's, first, second and third class, hotel dining rooms and grill, as well as the roadhouses in Memphis and the surrounding territory, there you'll find girls and boys in their teen age, as well as, young, middle age and old and gray headed women and men. What are they doing? They're drinking, cursing, petting and everything else but praying. Troding the downward road to Hell at a breakneck speed. Did you ever know of anyone being saved in a saloon or a ball room? I fear not.

We hear much said about keeping liquor away from the boys in the Armed Forces of the U. S. A. and God knows it should be. But, first let's clean up around our own front door at home and take it away from the dads, moms and sweethearts at home; by writing our Congressman and Senators to write XXI Amendment into the Constitution of the United States, prohibiting the manufacture, transportation and sale of intoxicating beverages in the U. S. and its possessions and for the army, navy, marine and officers of the air forces of the U. S. A. not to allow it in their quarters, boats, ships, bases, reservations, etc.

If we as a nation hope and expect to win this war, and we do, we must turn back to God, recognize that we need His leadership, guidance and direction in our lives, business, professions, our lives at home and in all our armed forces.

They drink beer in summer to keep cool. Whiskey to keep warm in winter. Champagne and wines at weddings, banquets and parties to be social and gay. Therefore, the devil has the whole thing reeling and rocking all over Memphis.

Mr. and Mrs. Church Member, go out on the streets tonight and take a look. Then go back home and pray and pray, AND PRAY.

Rev. 22:1—"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Not a stream of beer, wine and liquor. Remember, no drunkard can enter the Kingdom of Heaven.

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

# IF I WERE AN ARTIST

By W. C. AGNEW

"And sitting down they watched Him there." Matthew 27:36.

I AM FULLY convinced that I shall never be a great businessman, or a salesman, or a violinist, and more especially a great artist; but if I were an artist I have a story I should like to tell: 'Tis "The Story of the Cross."

## I.

I seem to see Him now just as if I really sat there beneath the cross that day. I seem to see Him as He looks down upon His enemies with pity and with compassion while they revile Him and slur Him in every imaginable fashion. Can it be possible that in spite of their curses He loves them still? And can it be possible that in spite of their false accusations that He has no ill will against them? Can it be true that His love for them is genuine and everlasting? As I look upon Him I seem to know the answer to all these questions. It was this Man, this Christ, this Son of the true and living God, who had taught as He tread the shores of Galilee and walked the streets of Jerusalem that men should love their enemies, that they should pray for them which despitefully use them. It was this Man who practiced in the hour of His death the things He had taught others to do during His ministry. As I watch Him now, I see written into every line of His features such pity for those blinded with sin as has never been known before or since. I hear Him cry out, "Father, forgive them; they know not what they do." I would name this picture "Pity" for such it was, and with it I would tell the first chapter in "The Story of the Cross."

## II.

As I watch Him more closely now, I can see that He is looking into the face of a thief who hangs on a cross nearby. The man is staring up at Him earnestly, yea, yet pleadingly. His lips are moving; His voice is heard crying out, "Remember Me when thou comest into thy kingdom." Here in the hour of his own death a man who was a thief, a confessed enemy of society, a fallen character, recognizes that the kingdom of Christ is to be a spiritual kingdom and that Christ Himself was the true Son of the living God. The prophet had written of a time which should come when "whoever shall call upon the name of the Lord shall be saved." This time had truly come, for no sooner had this man called upon Jesus than the Master cried out, "Today shalt thou be with Me in paradise." I seem to see joy crowding the lines of suffering from the face of each of them, such joy as is in Heaven "over one sinner that repenteth." If I were an artist and should paint this picture I would call it "Joy" for such it was without question.

## III.

Now Jesus is looking away from the thief toward a small group of friends and relatives, among which are His mother and His beloved disciple, John. This is a tender moment for the Master as He looks upon the little woman who had so tenderly placed Him in the manger at Bethlehem of Judea and who had cared for Him so faithfully during the days of His childhood upon one occasion going back after a day's journey to find Him in the temple. This mother was entirely human. Her heart was one which could be weighed down with grief and which could be broken by sorrow. A trying time, indeed, it must have been for her: the hour of His crucifixion. As Jesus looks tenderly upon her, His great heart goes out to her in a special way and with tenderness such as had never before graced the human tongue, He said to her, "Woman, behold thy son," and turning to His beloved disciple said with the same measure of tenderness, "Son, behold thy mother." What He really said was, I commend you each to the other as long as you both shall live. From this scene of the life and death of the Master I would paint a picture called "Tenderness" and with it add another chapter in "The Story of the Cross."

## IV.

As I sit there upon the rocky earth I feel it as it tre-  
neath me. Suddenly all around me on every hand dark-  
ning. I cannot take my eyes off the Man on the middle  
can still see Him through the mist of the darkness and i-  
ure, at least, I can tell why it was the sun would refuse  
upon such a scene. He hangs there upon a tree that God h-  
to grow outlined against a hill that God had made and  
every feature is written the supreme agony of the suff-  
the burden He bore. It was an hour of darkness—dark-  
the face of the earth and darkness upon the face of the So-  
His features were dark with agony as the sin of the wh-  
was heaped upon Him, though He had none of His own a-  
the face of God, the Father, was momentarily turned away  
only begotten Son. No human words shall ever be able to  
the intensity of such darkness into which He entered th-  
might have light, "the light of life." My heart is made  
and many a heart has been made to shudder at his cry, "My God! Why hast Thou forsaken Me?" With such  
called "Darkness" I would close another chapter in "The  
the Cross."

## V.

As I sit now beneath the cross upon which Jesus is han-  
search the darkness that envelopes the great multitude o-  
mies, I can see that He, too, has a tongue that is swollen  
that are dry and parched. I can even hear Him as He cri-  
thirst." Over and over these words ring in my ears and po-  
my heart. The thirst of death is upon Him and in the mid-  
suffering He calls for that which will stop the craving of  
If I were an artist I would paint the Master hanging th-  
ing and craving in the hour of His death.

I hear from where I sit a cry of joy, of exultation, of tri-  
victory as Jesus cries in a loud voice, "It is finished." Tr-  
a cry of victory, a cry of One who had gone all the way  
had suffered much for others, of One who had seen others  
from what He had done. Gone now was that which le-  
Him cry out in the garden, "If it be possible that this cup  
Me." Gone now was the feeling that He was forsaken a-  
place the joy of victory had come. If I were painting su-  
ture as this, I should call it "Victory," for it was your vi-  
mine and in winning of such a victory Jesus Christ came  
greatest benefactor. With a cry of triumph which must h-  
Satan tremble, indeed, He made known that the job was  
man could come back to God. What a glorious ending fo-  
chapter in "The Story of the Cross."

## VI.

Two other pictures I would paint, one of a Christ wh-  
had fallen forward until His chin rested upon His chest  
eyes closed in the sleep of death. Still another would I p-  
picture of an empty tomb. Hence, let us think of Him also  
Lord. This picture I would call "He Is Risen," and it, too,  
a chapter, a final, a glorious chapter, in "The Story of the

I sit beneath Thy rugged cross  
O! Lamb of God and see  
That there was never such a One  
As He who died for me.

Let others cast their careless smiles  
At Him as they pass by  
But I will ever strive to serve  
My Master till I die.

# A Digest of Religious Thought

By SAMUEL PIERCE WHITE, Contributing Editor, KNOXVILLE, TENNESSEE

Satisfied  
Little

And, my brothers and sisters, because you and I are born not for a moment, but for infinite moments; not for the struggle of time, but for the great platform and career of eternity—because that is so, never, never, never, if we are true to ourself we pause in the midst of our mortal pilgrimage until and grasp, and embrace, and love that which satisfies. When awaken up a young heart to that truth, then that heart, it, is on the path of conversion. When amidst the struggle you have determined the soul to strive after that truth, soul is in progress of solid conversion and final perfectibility. At any rate, all human nature joins that cry of the Christian—the Bible speaks of it as it always does—its ultimate truth being what we need. No; there are many things given, there attractions to draw; they will stimulate, they will help, console, they will give pleasure; there is one thing that is immortal, there is one life that meets your need: "My thirst for God, for the living God: when shall I come to before the presence of God?"

O the water of life will satisfy the thirst of the soul. A sense is the world's greatest need today. But a consciousness and a sense that God can and will satisfy the thirst of the Christian eat need now.—S.P.W.)

To Come  
an-Examiner

Sir Stafford Cripps warns that defeated totalitarianism, like the French Revolution, may impress its forms and ideas upon the victorious nations unless we are awake to the danger and determined in the action that we shall take. This is depressing outlook. And yet, how can we expect anything In the years prior to the war, totalitarianism was fastened nation after another on the continent of Europe and in her parts of the world. We would be guilty of being over-optimistic, indeed, if we assumed that because the United Nations in this war the nations which have been so thoroughly impressed by totalitarianism will in their defeat turn in the direction of democracy. Is it likely? How much about democracy do they History teaches us that the French Revolution started out of lesser of grievous human wrongs, but lost sight of its high on a course which led through bloody fanaticism to cynical lism. It took many years for that benevolent democracy to be established in France which later brought so much blessing to man world. We believe that totalitarianism never had any to begin with, except a certain ruthless efficiency. Nevertheless the relics of this fatal creed threaten us with disaster in the era. It is our judgment that only the Christian churches—especially evangelical and active among the people with a view to getting them away from their evil past—can achieve that equanimity which we may have a period of sane reconstruction. This is many words for saying again that the Gospel of Christ is the hope of the world.

When the storm drives, Christians should never draw the stakes tent of life to aid the wind of destruction. The world depends upon Christians as never before in these awe inspiring times.—S.P.W.)

God's Englishmen  
*Western Recorder*

\* \* \* Word has just come out of Ethiopia \* \* \* When Mussolini's hordes overran the little country, evangelical missionaries felt the iron hand of unfettered Romanism. Missionary Chorka of the United Presbyterian mission was forced to send his children to a Catholic school, but he taught them the truth in his home. Spies shadowed him and finally he was thrust into prison and for two years lived with two of his fellows in a wretched tent. Italian soldiers beat them and they were otherwise treated as Rome always treats those whom she calls heretics, if she has complete power in her hands. But the British came! The irons were broken and they were fed and sent back home, one of them blind. Where the victims of Rome's power go, they carry suffering and death. Where the Englishman and those taught by him go, they carry freedom and hope.

(Another article on the same page of the *Recorder* tells us by quotation from the *Lutheran Herald* that Catholics now have 332 publications with an aggregate of nine million copies in North America: Seven dailies, 9 semi-weeklies, 125 weeklies, 127 monthlies, 15 bi-monthlies, 44 quarterlies, 4 annuals and 1 bi-annual. This in order to build their world empire. Baptists and Catholics have the most divergent ideas of freedom. Baptists hold that the individual has an inherent, inalienable right to be free, with equal rights and privileges. Catholics practice the right of the Pope (in the prison of the Vatican) to restrict and destroy the freedom of whom he wills. This satisfies the democratic Catholic because he believes in the sovereignty and infallibility of the Pope. The Baptist knows that only Jesus is sovereign. All other assumption to him is error and sometimes painful error.—S.P.W.)

Why Is Liquor Immune?  
*Southern Baptist Press*

With practically everything else being rationed, limited, or even banned, so far as sales are concerned, the average American wonders why the dispensers of the trio of non-essential luxuries,—whiskey, beer and wines,—continue to do a land office business through the 400,000 retail outlets throughout the country.

"It's Hard to Believe"—but true. "Even the thoughtful minded in the liquor business are worried about it," declares a statement just issued by the American Business Men's Research Foundation of Chicago. \* \* \*

(Liquor is immune because it is not needed to win the war. It is more divisive than Hitler. It cripples more Americans than the Japs. It blears the eyes; it blasts the brain; it blights the mind; it bulges the ego; it breaks the morale; it bleeds the hungry child; it bends the back of the wife; it besmiches the church; it boasts of temperance; it brilliantizes the feasts in Washington; it besuckles the tax evader; it belies its purpose; and then we cannot say much against it because we lowered the fence and let ourselves be fooled by its lies and still are letting ourselves be fooled for we could rise up and put it out but it would destroy some mighty bright political prospects and so we endure. We are patriotic and so we cannot speak out. We are Christians and so we do not have the vocabulary that is needed to treat the matter as it should be treated. Liquor is Immune and we are victimized because we have no Bishop Hoss to make the welkin ring against it. We have no Dr. Folk to write amidst a hail of criticism in a way that the devil himself could understand. We have no E. W. Carmack to die for the cause of governmental banishment of the nefarious traffic. We are slaves. But we do not have to be? It's up to us to give the answer.—S.P.W.)

# The Sunday School Lesson

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

APRIL 11, 1943

SCRIPTURE FOR STUDY AND RECITATION: Mark 9:2-8; 2 Peter 1:16-18.

GOLDEN TEXT: "There came a voice out of the cloud: This is my beloved son: Hear ye him." Mark 9:7.

Who: Jesus, Peter, John, Moses, Elijah and God.

When: Autumn A. D. 29.

Where: Atop some mountain not far from Caesarea Philippi; Some think Mt. Tabor; Some Mt. of Olives; one authority argues Jebel Jermuk in upper Galilee; consensus of authorities seems to favor Mt. Hermon.

What: Meeting of Heavenly and earthly witnesses to the Glory of Jesus, the Christ.

Why: That by these Heavenly and earthly witnesses every word may be established.

## LESSON COMMENTS

The amazing marvels of this miraculous contact of Heavenly beings with those of earth in the brilliant presence of our glorified Savior almost stops one's flow of thoughts and words.

Friendship sincere is the only fit circumstance for such a gathering of earthly and Heavenly personalities; for friendship in its richest and most sacred form is Heaven's method of blending human hearts. Jesus called His disciples "friends," and the word He used is "lovers." But all friendships are formed of concentric circles or degrees of fidelity. The great outer circle encloses all who have no enmity; a smaller circle includes all whom we know and respect in passing; but that innermost circle which is exceedingly small spreads our cloak of affection about a very very small number; one; perhaps two; at most three. Jesus clung to three faithful men which he treasured in His innermost circle.

These were Peter, James and John. This trio was with Jesus when Jairus's daughter was raised to life; they were the only three who were taken by the Savior into Gethsemane. Jesus loved all His disciples. Jesus loves even now *every one* who is His own; but to be within His innermost circle is *His* not *ours* to choose.

Jesus led these three up to the top of a high mountain to pray. Friends must be very much in accord with our own hearts if they can enter into that holy sanctuary of prayer with us. Peter, James and John were considered such friends by their Master.

Luke tells us that this marvelous demonstration began while Jesus was praying. Mark says Jesus' garments became "glistening, exceeding white." Matthew says: "His face did shine as the sun, and His garments became white as the light." Luke affirms: "The fashion of His countenance was altered and His raiment became white and dazzling." The plain fact is that words which human beings can use and can understand are unable to convey the full description of this dramatic contact of Heaven and Earth.

Both Matthew and Mark use the identical words as to the "altered form" as Luke speaks of it. They both say "He was metamorphosed before them. Now, metamorphosis is not a rare or unknown word to us. The process of it is beyond our grasp in all its fine details, but God has placed many instances of the process among His animate creations.

In the fall of any year you may witness a metamorphosis. A brown worm all covered with bristling hair is hurrying along your way. While you are not watching closely, he climbs a bush; takes all those bristles off his body, weaves them into a little house which he fastens to the bush, then he goes inside and seals the door. Within a short time the metamorphosis is accomplished.

Out of that cocoon comes a beautifully colored and adorned butterfly which flits about feasting on the honey of flowers in God's bright sunlight. Its form has been marvelously changed from a repugnant "woolly worm" into a beautiful creature that floats in air on wings. No longer does it feed on the ragweed; but now it feasts on honey.

THAT is just one example of God's amazing power of revealing His glory. This instance is in no way intended to parallel this wonderful drama of the "Transfiguration" of our Lord. But this fact is clear: The identical divine Majesty made possible both this earthly phenomenon and that glorious demonstration atop of this lofty mountain when Jesus Christ was so dazzlingly glorified and proclaimed by His Father: "This is my beloved son in whom I am well pleased; hear ye Him."

Whether the dazzling changed appearance of the Lord came suddenly or gradually the Scripture does not state. What matters? The change did occur. That is important. At just what moment Moses and Elijah came into the company is not stated; but they came. Some students seem unable to figure out how Moses could appear; for he died and his body was buried. Elijah could make it all right; for he was taken to Heaven bodily . . . as if that would make it plausible and easier. I'm not trying to figure it out. God has made the statement of the facts through three separate writers whom He designated to report them; and in the mouths of three witnesses I gladly accept the whole report. I would accept it all, even if only one writer had made the report.

Yes, Moses was there; Elijah was there; both knew each other without doubt, no evidence to the contrary. Whether they talked to each other, I know not; but they both did talk with Jesus, and the topic was: The Christ's exodus which was soon to occur at the crucifixion. This, too, should be noted: Moses and Elijah did not talk to Peter, James and John. Would that all the so-called mystics of earth could get that truth once for all. If ever there were an opportunity for beings of earth and those who have gone from the earth to talk to one another, this was the most opportune time.

Peter, loquacious as he always was, did not talk to Moses or to Elijah, either. He talked to Jesus, and he was really enjoying that Heavenly atmosphere. He didn't know anything better to propose than that they erect some abiding places and stay in that Heavenly place. I've never been able to censure Peter for that. I've had somewhat the same feeling at times in a fine, spiritual prayer meeting or in a glorious baptism of the Spirit in a revival meeting.

These three disciples were sorely frightened. The glorious appearance of their Lord brought them a glorious feeling of joy. "It was good to be there." Peter, James and John seem perfectly composed in the presence of that great Law Giver and of that Major Prophet. But Luke says when the cloud began to settle over them "they feared." Mark says they were sore afraid while Peter was proposing his building project. Matthew says that the trio of trembling souls stood it all right until they heard the words of that Heavenly voice: "This is my beloved son in whom I am well pleased; hear ye him." Then Peter, James and John fell on their faces, for they were sore afraid. But it was a type of fear resulting from the immense grandeur of it all, and these three friends of their Lord did not understand it. But Matthew adds this important point: "Jesus came and touched them

and said: 'Arise, be not afraid.' I saw that all was changed again: Jesus, there with them. Moses and Elijah about their Heavenly affairs, and the come for the Lord and his beloved friend back down where the needy crowd beings dwell.

We, too, should revel on the morn of glorious communion with God, but not forget to go down with renewed power waiting ones below.

Peter says in opening his second letter is addressing it to them "that have obtained precious faith with us through the righteousness of God and our Savior Jesus Christ."

"We did not follow cunningly devised when we made known unto you the coming of our Lord Jesus Christ, but eyewitnesses of His majesty."

Just look what God did on top of the mountain: He made resplendent the beloved servants he commended with marvelous words: "I commanded Moses of the Law and Elijah of the prophets to take part in the drama; He spoke in language which these three human beings could hear and understand. Three from the Heavens were there; three still on earth in human form were the Immaculate Son of God appeared in the flesh which He will again, same day, appear in the trumpet of the Lord shall sound, and in Christ shall rise and we shall all be up to meet our Lord in the air, and even we be with the Lord.

## -- Book Review

DOLMAN, SIMPLE TALKS ON THE TABERNACLE. Zondervan Publishing House, \$1.50.

The twenty-four chapters on the Tabernacle are very informative. The book is a tonic. It shows that the author has made a study of the subject.

The book is very instructive to those poorly informed as to Tabernacle Worship especially for the Jews. The golden thread of God's plan of redemption through Jesus is fore-shadowed in the entire study of the Tabernacle Worship.—C. S. Wilson.

THE SPIRITUAL CONQUEST OF THE SOUTHERN FRONTIER, by P. E. Burroughs. Broadman Press, Nashville, Tenn. Price: \$1.50.

"Two hundred years ago the Cumberland Country was attracting visitors." In this begins the first chapter of this delightful book from the gifted pen of a great man. The author aimed primarily at being a history of the First Church, Nashville, includes also the fascinating story back of Nashville and of the enterprising work of the Second Frontier.

The reader will appreciate his presentation of the great personalities of other days and of days, laymen and preachers, the men whose names were and are consecrated to the major enterprise of building the Kingdom of God.

Many will be glad to learn the importance of this great church in the life of Nashville in the life of our denominational agencies. During the ministry of Dr. Howell the church organized what was believed to have been the first Southern Baptist school in what was then called West Tennessee. The church was urged "to give immediate vigorous support to the Southern Baptist Convention," organized in 1845; led in founding Union University; early advocated a Southern Baptist Theological Seminary; founded the Tennessee Baptist Orphanage; and published the Baptist paper west of the mountains. She has also been "A fruitful mother of churches." Her glorious work continues under Dr. W. F. Polk who entered upon his duties as pastor on Wednesday evening, June 1, 1921.—T. C. Meador.

# THE YOUNG SOUTH

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville, Tennessee

Route 1, Medina, Tenn.

and Girls:

so many letters waiting to be published I do not feel that I can take the week to do more than say "hello." If you who have asked for a picture I say that some are being made and as they are ready I will send you one. In writing. Your letter will be published as soon as possible.

Your friend,

*Aunt Polly*

th St., c/o Paul Mantooth, Newport, Tenn.

Polly: Sunday night at Second Baptist Church. I was pastor. I was trembling from head to toe to pray for those who are not Christians may be saved. The first time I wrote you, girl who said she would pray for me. I forgive, but her prayers were answered, and I for people who will pray to the end.

Your friend,

*EMMA DEAN MANTOOTH.*

sister, Polly, said "Hello." Love.—E.D.M. made us very happy. We hope that you are the kind of Christian that God wants Tell Polly to write to us.

Rt. 5, Box 183, Memphis, Tenn.

Polly: first time I have written you. We take the BAPTIST AND REFLECTOR. I am twelve years old and in seventh grade at school. I go to Berclair Church. My pastor's name is Rev. J. H. Oakley. I go to Sunday School nearly every Sunday. I would like to have some pen pals.

Sincerely yours,

*BILLY ERWIN.*

I a Christian and I would like to have some pen pals. Billy. We hope that you will get lots of

Route 1, Bolivar, Tenn.

Polly: first time I have written you. I like the page. I am ten years old and in the fifth grade. My Mother is a Baptist. Daddy and I are Christians. I enjoy Sunday School and B. T. U. to have some pen pals.

Yours truly,

*WILLIE RUTH RUSSELL.*

ubb, we sincerely hope that soon you can tell us that you and Duddy have accepted

Box 473, Morristown, Tenn.

Polly: girl seven years old. I go to Rose School. I am in the second grade. My pastor is Rev. Mr. C. H. Robinson. I like him very much. Mrs. Marie Spencers is my Sunday School teacher. I like her lots. I am sending you my letter on the Young South page.

Your friend,

*JOYCE HYDEM SLUSER.*

to you, Joyce. Write to us again.

1202 Jones St., Old Hickory, Tenn.

Polly: first time I have written you. I receive the BAPTIST AND REFLECTOR every week. I enjoy reading the Young South very much. I am a girl eleven years old. Our pastor is Rev. Paul G. Kirkland. He is a good man. I would like to have some pen pals. I am sending you my letter in print.

Yours truly,

*ANNIE LOIS ANDERSON.*

to you, too, Annie Lois. We hope that you will get some pen pals.

2708 Kirkland Ave., Chattanooga, Tenn.

Polly: would write you again, as I have nothing to say. I have been in bed sick with an awful cold ever since yesterday. I was listening to the radio this morning and a man said the greatest thing in life is winning the war. I don't believe it is. The greatest thing is winning the lost to Christ. We could very easily win the war, because we are on Christ's side. I hope my letter isn't too long. I would like to have some pen pals.

Your friend in Christ,

*RENA CLARK.*

Thanks for the nice letter and pretty picture.—

Yours, Rena. We hope that you get some pen pals.

Henry, Tenn.

Polly: fifteen years old. I am in the tenth grade at school. I am a Christian and have been in Bethlehem Baptist Church for three years. Rev. Eldrain Williams. He is a fine pastor. I am reading the Young South page very much. I would like to have lots of pen pals.

Your friend,

*DOROTHY REVEL.*

We are so glad that you like our paper and you get some pen pals.

Y, APRIL 8, 1943

Dear Aunt Polly:

I am a little girl ten years old and in the fifth grade at school. My teacher's name is Mrs. Sullivan. I am not a Christian yet. My Sunday School teacher's name is Mrs. Fred Sanders. I go to Antioch Church. I would like to see this letter in the BAPTIST AND REFLECTOR. I would like to have some pen pals.

Your friend,

*ALMEDIA GRAVES.*

P.S.: Please send me one of your pictures.—A.G.

Almedia, we hope that you can soon write and tell us that you have given your heart to God. Did you get the picture?

Wartburg, Tenn.

Dear Aunt Polly:

I am a girl ten years old. I am in the fourth grade at school. I go to the First Baptist Church at Wartburg. My pastor's name is Rev. J. C. Watson. I enjoy reading the Young South. I want some pen pals.

Love,

*JUANITA HULING.*

We are so glad that you like our page, Juanita.

E. Cheatham St., Union City, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I go to the First Baptist Church. Rev. L. D. Eppinnette is our pastor. My Sunday School teacher is Marie Pruitt. I am a girl of eleven years and in the sixth grade.

Your friend,

*WILLENE McGAW.*

P.S.: I would like to have some pen pals.—W.M.

Willene, we hope that you will get some pen pals. You have a good pastor and a good church. Write to us again.

Route 2, Goodlettsville, Tenn.

Dear Aunt Polly:

I am a little girl eight years old. I am in the third grade. I go to Union Hill Baptist Church. Our pastor is Bro. C. H. Robinson. I like him very much. Mrs. T. F. Brooks is my Sunday School teacher. We have a pretty rock church. Visit us sometime. I would like to have some pen pals.

Your friend,

*HARRIET GALBREATH.*

Harriet, we would very much like to visit your church sometime. I know your pastor and I like him a lot. We hope you will get some pen pals.

Tazewell, Tenn.

Dear Aunt Polly:

I have never written you before. I am a little girl seven years of age. I go to the Soldiers' Memorial School, and my teacher's name is Mrs. Stubblefield. I go to the Tazewell Baptist Church. My Mother is my teacher. My Mother takes the BAPTIST AND REFLECTOR. Our supply pastor is Rev. L. G. Davis.

Love,

*BETTY JEAN DAVIS.*

P.S.: I want some pen pals.—B.J.D.

Betty Jean, we are so happy to hear from you. We are sorry to not have your letter published sooner, but we have so many ahead that we get to them as soon as possible. Our field representative came in today and told me what a fine little girl you are, and he was very happy to find your letter already in type and ready to be printed this week. Write to us again.

Route 2, Seymour, Tenn.

Dearest Aunt Polly:

I have been putting off writing to you for a long time. I am fourteen years of age and am in the first year of high school. I go to school at Harrison-Chilhowee Baptist Academy. Rev. T. E. Mason is our pastor. He has two children, Sidney and Marion. I would like to have some pen pals.

Love,

*MARY JANE HALL.*

We hope that you will get some pen pals, Mary Jane.

Route 1, Elizabethton, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am a girl fourteen years old. I have been reading the Young South and enjoy it very much. I go to the East Side Baptist Church. Our pastor is Rev. James E. Boyd. I hope to see my letter printed. I would like to have some pen pals.

Your friend,

*MYRTLE DENNEY.*

P.S.: I would like to hear from you and receive your picture.—M.D.

Myrtle, we are so glad that you like our paper. Did you receive the picture?

Fifth St., Newport, Tenn.

Dear Aunt Polly:

This is the second time I have written you. I got your Christmas letter and was glad to get it, and was glad to get your picture, too. I am in the fourth grade at school and my teacher is Miss Marie Jones. There are 32 in my room at school. We are out a week for Rationing. I am nine years old. I go to the Second Baptist Church. Reverend Haven P. Lowe is our pastor.

With love,

*EMMA DEAN MANTOOTH.*

P.S.: I would like to have some pen pals.—E.D.M.

Emma Dean, we are sorry to be late with your letter. Write to us again.

Route 9, Knoxville, Tenn.

Dear Aunt Polly:

I am a girl eleven years old. I belong to New Hope Baptist Church. My pastor's name is M. W. Bodden. My Sunday School teacher's name is Miss Maud Johnson. She is a very nice teacher and I like her very much. If you don't mind, please send me one of your pictures. I haven't written you before. I like the Young South page very much and I also like the BAPTIST AND REFLECTOR, too. I enjoy reading it. I am a Christian and try to live like one every day. I enjoy my Christian life so much I never want to be a sinner any longer.

Yours in Christ,

*TRULA POSTON.*

Thank you for your fine letter, Trula. Keep on living for Jesus. Did you get the picture?

# 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 Theme for April

WE BELIEVE THE BIBLE

YES, WE BELIEVE THE BIBLE:

BECAUSE the stream of progressive revelation flows increasingly from "in the beginning God" in the book of Genesis to, and beyond, the "Amen" in the book of Revelation. In this current of genuine religious experience "God moves in a mysterious way, His wonders to perform." And through the "old Book" God searching, with an undying love, the soul of man and wants to be found by man.

BECAUSE it introduces us to a galaxy of great souls. There we meet adventurous Abraham, masterly Moses, courageous Amos, tender-hearted Hosea, oratorical Isaiah, weeping Jeremiah, the sweet singing Psalmists and the spiritual engineer, John Baptist. There we find impetuous Peter, beloved John, pioneering Paul. We are inspired by the seamstress, Dorcas, sacrificial Mary, believing Martha, and widely known Phoebe. About these and their kind it could have been written, "And these all, having had witness born to them through their faith, received not the promises, God having provided some other thing concerning us, that apart from us they should not be made perfect."

BECAUSE it contains the most lofty love stories in all the world. Consider Jacob who toiled fourteen romantic years for his wife. Recall love's deepest loyalty as described in the book of Ruth. Imagine the imperishable friendship of David and Jonathan as "one soul in two bodies." Reread Paul's immortal love poem, addressed to the Corinthian Christians, and how he opened his heart and let it run to the Philippians friends. And the sublimest of all, remember the saying, "God so loved the world, that He gave His only begotten Son."

BECAUSE it reveals God's concern and Christ's compassion for all the races and nations of the world. Why was the book of Jonah written if not to portray God's everlasting love for the Gentile world, and His effort to reach the "heathen" through His chosen people? In the Book we read, "Go ye into all the world" and "Lo, I am with you unto the end of the ages"—and that the early Christians went out as flaming evangelists towards the uttermost parts of the earth.

BECAUSE it lets us see sin and salvation. "For I know my transgressions, and my sin is ever before me." We see the scarlet thread of sin running all the way from the once beautiful garden of Eden through the Patriarchal age, the history of the kingdoms, the period of prophecy, the New Testament times and the pagan Roman Empire. In the course of sin and the tragic consequences we see ourselves if we have the courage to look. But we find our salvation too. "And thou shalt call His name Jesus; for it is he that shall save His people from their sins."

BECAUSE it speaks directly to our hearts. It tells us that man is not to live by bread alone, but by every word that comes from the mouth of God. For "Every scripture is inspired of God and is profitable for teaching, for reproof, for correction, for discipline which is in righteousness: that the man of God may complete, furnished completely unto every good work." And "Thy word have I laid up in my heart, that I might not sin against Thee."

BECAUSE it presents the promise, presence and power of our Saviour. The course of Old Testament history leads us directly to His coming and

His Cross. The New Testament pictures Him as a man of Authority over disease and death, the Pattern of all great teaching, Lover of little children, the Rebuilder of shattered homes, the Comforter of broken hearts, the Deliverer from doom and the Offerer of the more abundant life. No wonder "WE BELIEVE THE BIBLE."

WM. R. RIGELL, Pastor  
*The Central Baptist Church,*  
Johnson City, Tenn.

## Knox County Does It Again

The Knox County Baptist Training Union, under the splendid leadership of Mr. Ernest E. Hale, associational director, had the greatest central Training School ever to be held in Knoxville the week of March 7th.

The week's work began on Sunday afternoon with a Mass meeting in the First Baptist Church with some 500 people attending. The program for the afternoon and week was presented around the letter "E." Dr. C. W. Pope was the main speaker at the Mass meeting. The key words for the week were: "Enlistment, Enrollment, Enrichment, Enlightenment, Endurement." There were approximately 1200 people enrolled in the school during the week with over 1,000 present Friday night. On the last night churches which had enrolled in the school were given a small letter "E". A large letter "E" was given to the church with the largest enrollment. Churches winning the large letter were: County; John Sevier, first; Meridian, second. City: Gillespie Avenue, first; Mountain View, second.

There were more than 50 of the churches reached during the week with an average attendance of 897 and more than 800 awards issued. The following books were taught:

Story Hour—Mrs. Emmett Golden.

### Junior Department:

Junior Leaders' Manual, Miss Margaret Griffin.  
Junior Manual, Mrs. J. A. Boston.  
"Friends Down Under," Mrs. Sam Duff.  
"Living for Jesus," Miss Lorena Garland.

### Intermediate Department:

"Intermediate Leaders' Manual," Miss Roxie Jacobs.  
Intermediate Manual, Mrs. Hattie Rogers.  
"Wings Against the Blue," Mrs. Lloyd Householder.  
"Witnessing for Christ," Mr. Edward Glover.

### Young People's Department:

Young People's Administration, Rev. James Ivey.  
"The Eternal King," Rev. Floyd Starke.

### Adult Department:

Adult Manual, Mr. Charles Morton.  
"The Fine Art of Soul Winning," Rev. Nane Starnes.  
"Building a Christian Home," Mr. Fred Brown.

### General Officers:

Baptist Training Union Manual, Mr. Emmett Golden.

### Recreation:

Handbook for Church Recreation, Miss Mary Jane Redwine.

### Music:

"Let Us Sing," Rev. J. Howard Young.

### Special Class:

"Alcohol the Destroyer," Dean J. A. Thackston, U. T.

## Junior-Intermediate Sec

### MEET THE JUNIOR

#### AT SCHOOL

One of my most interesting experiences meeting the Junior was when I went to school.

First, I must meet his teacher. "She's a pretty one you see at the door," he said and with all ease he presented me, union leader. She was pretty, stylish and I'm sure she had a new "hair-do." She was very gracious and seemed to have everything well planned that she was happy to have. She told me she always came early to room attractive and ready for the boys. She had done such a complete job in I that I could tell without asking that lesson must be first on schedule. She had the idea for teaching history at a recent meeting. She said she never missed going to summer school. (I thought I study course I missed because I had studied the manual before.)

Then I began to be interested in the equipment which seemed to be to meet the physical, social, and emotional needs of the child. My Junior friend happened to help collect this equipment. sounded. Immediately there was evidence of planned, expected order. The girls, the teacher, the room, the materials all ready for a day of learning.

Through the day I sat—hearing a the children recite, discuss, and participate in the program of learning designed for the development of each child. Then I remembered friend had said it was fun to go to this twenty-five hours each week.

There were so many things I wanted that I asked the teacher for a conference.

1. What grades have nine-, ten-, eleven-, twelve-year children in them in public schools?
2. Does he understand what he reads? How well?
3. What is the extent of his activities? How does he carry them out?
4. What motivates his learning?
5. What is the attitude of his teacher towards his church relationship?

So many things that we must know "meet the Junior learning"—but there is one thing I had learned definitely: If I am training him in the most important basic life; I must prepare.

—ROXIE JACOBS

## Wonders Never Cease

On Sunday afternoon in the beginning of the year, the Associational Mass meeting inaugurated the multaneous Study Courses for Nashville. A skit was presented. I don't remember it was for so much has happened since.

I was escorted to the platform by the National Director, Henry H. Dorris, I tried to stress Study Course attendance. Dr. A. sang something and Mr. Dorris handed a package. They said it was a silver goblet just so overcome I couldn't tell what it was more until he says, "there's twelve couldnt seem to be able to count but later when I was partially recovered, I had a card attached,

"Because we love you!"  
Henry H. Dorris, Director,  
Nashville Training Union Association

I tried to say "Thank You" to the course, I couldn't, so I'm so glad that Father whom they love and serve will be good friends know how grateful I am for calling me into His service and giving the opportunity to work for a long time in the Nashville Association and

—ROXIE JACOBS



# 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 NORINGHTON, Nashville  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville  
Office Secretary

## Plan of Work for Tennessee W.M.U. 1943

**WATCHWORD:** *That all the kingdoms of the earth may know that thou art the Lord, even Thou only.* Isa. 37:20.

**HYMN:** *All Hail the Power of Jesus Name.*

We recommend the Plan of Work of the Southern Union as our guide for plans and methods; in addition we make the following recommendations:

### 1. Prayer

That the Day of Prayer for State Missions be September 22nd.

That the service flag in our churches serve as a constant reminder to pray for our loved ones serving our country.

### 2. Enlistment

That the moving multitudes of our women coming into our communities serve as a challenge to an earnest enlistment program in every organization.

That Business Circles be organized wherever there is a group who are employed in the day.

### 3. Study

That credit be given for the study of "If Two Agree" as a book on prayer.

That "Guide to Community Missions" be studied in each society.

That Schools of Missions be planned so that the church members may have an opportunity to study missions, the graded series on Cuba and South America are now available.

That each mission study chairman plan prayerfully and carefully for Mission Study work in her society, so that it will be possible to reach the women and young people during these trying times when gas and tire rationing have created transportation problems.

Continue to emphasize the importance of reporting mission study classes, and call attention to the requirement of the Standard of Excellence for young people to have two mission study classes a year.

That we urge special work on the Reading Courses, but no credit will be given to this work as mission study.

### 4 Community Missions

That the words Community Missions be substituted for Personal Service in all of the Standards.

That emphasis be placed on definite mission work in the community with soul-winning as the chief aim.

That a series of institutes be held for Negroes wherever it seems advisable and that the Community Mission Chairman shall foster same.

### 5. Missionary Education of the Young People

That every missionary society have a third vice-president or young people's vice-president and a young people's committee, and that quarterly conferences for these leaders be held for the faithful fostering of the auxiliaries.

That the treasurer secure statistical as well as financial reports from the third vice-president or counselors, and forward the combined reports to the superintendent.

That young people be encouraged to attend the Ridgecrest Y.W.A. Camp, June 17-24, and the summer camps in Tennessee.

### 6. Stewardship

That we continue to seek a 10 per cent increase in tithers in all of our organizations during the year.

That first and foremost we strive to wipe out all of our state and southwide debts in 1943.

That we take for our apportionment a 10 per cent increase in our gifts to the Cooperative Program.

That we call our state mission offering the Golden State Mission Offering in honor of Dr. and Mrs. W. C. Golden, who were pioneers in state mission work in Tennessee.

That we take as a goal \$12,000.00 for the Golden State Mission Offering; \$15,000.00 for the Annie Armstrong Home Mission Offering and \$23,000.00 for the Lottie Moon Foreign Mission Offering.

That we strive to enlist every woman member of our churches in missionary giving.

That we definitely seek to encourage our young people to offer themselves to God for service.

That "sacrifice" be the incentive of all of our stewardship endeavor.

### 7. Training School and Margaret Fund

That each association elect a W.M.U. Training School and Margaret Fund chairman. It shall be her responsibility to (1) Keep the school before the W.M.U. of the association and to interest the finest young women to become students. (2) To keep the Margaret Fund students in school in Tennessee in the hearts of the women.

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

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

### 8. Reports

That we commend the combined reports of all organizations adopted last year.

That we urge the treasurer to recognize her responsibility in securing the statistical and financial reports from the W.M.S. and Auxiliaries and in sending the three copies of same to the associational superintendent.

### 9. Standard of Excellence for Associations

1. An Association organized with a superintendent, assistant superintendent, or district superintendents, secretary, young people's leader, mission study chairman, community mission chairman, stewardship chairman, and other chairmen as needed.

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

3. An adequate expense fund, including expenses for superintendent and young people's leader.

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

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

6. Community Missions report of the organizations to association man quarterly and the associational to the state chairman quarterly.

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

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

9. Associational W.M.U. meeting portionment for the Cooperative Pro. the Training School.

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

## Statistical Record of the W.M.U. the S.B.C. for Calendar Year

### New Organization:

Young People's Organizations . . . . .	
Woman's Missionary Societies . . . . .	
Total . . . . .	

### Total Organizations:

Young People's Organizations . . . . .	
Woman's Missionary Societies . . . . .	
Total . . . . .	

### Organizations Reach Class A-1 on Uniform Standard of Excellence

Young People's Organizations . . . . .	
Woman's Missionary Societies . . . . .	
Total . . . . .	

### Number of Churches Maintaining an A-1 Full Graded Union . . . . .

### Number of Churches Having Full Grade W.M.U. System . . . . .

### Number of 100% Stewardship Churches . . . . .

### Number of Organizations Observing Season of Prayer for Missions:

	State	Home
Young People . . . . .	12,020	13,904
W.M.S. . . . .	8,405	9,203
Total . . . . .	20,425	23,107

### Number of Tithers in South:

Young People . . . . .	
Women . . . . .	

### Mission Study Classes Held:

In Young People's Organizations . . . . .	
In Woman's Missionary Societies . . . . .	
Total . . . . .	

### Small Seals Awarded for the Study of One Mission Study Book:

To Young People . . . . .	
To W.M.S. Members . . . . .	
Total . . . . .	

### Number of Members:

In Young People's Organizations . . . . .	3
In Woman's Missionary Societies . . . . .	4
Total . . . . .	7

### Concerning W.M.U. Contributions in dar Year 1942:

The record of contributions as reported by state W.M.U. treasurers as having been contributed by W.M.U. members gives the following totals:

Debt Paying Campaign . . . . .	\$ 290,
Foreign Missions . . . . .	981,
Home Missions . . . . .	418,
Ministerial Relief . . . . .	82,
Christian Education . . . . .	423,
State and Other Objects in S.B.C. Program . . . . .	1,558,

W.M.U. Training School:	
State Apportionment . . . . .	19,
Scholarship Fund . . . . .	8,
Special Gifts . . . . .	8,

Grand Total . . . . .	\$3,791,
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# TRASH, TRAITOR, TREASON, TRAMP OR TREASURE

DR. WILLIAM POTTER, McLain Baptist Church  
McLain, Mississippi

ILLUMINATING and interesting treatise, "Christ of the Gospels," Dr. J. W. Prolific teacher of New Testament at Bible Institute, makes this statement in the advent (birth) of the Lord Jesus in the incarnation (i. e., 'act of assuming' in John 1:14) there was a tragedy." Sense of this statement further explains, unto His own world which was His but His own intimate "family" people, no welcome." Dr. Shepard might kindly, for public consumption, that still persists in this decade of the century.

my elder brethren in the service of the church, those who have through years of testing, self-adjustment and the pastoral care that beget both joy and sorrow, "not in their ways" would remain further in common-place controversial subjects of hypocrisy and bigotry, but these are no deny facts. The trend of external, ritualistic extraneous form of Christianity must be this country if we are to survive the victory.

of the New Testament churches, pride on the intensity of our evangelistic

We hold two 'revivals' each year in the doors of the church" for fellow-participation in the Holy ordinances. The time has come when the back door churches should be open to allow the sons to move out and allow some "old and undefiled, 'true to the faith,' genuine again, baptized believers room enough to their knees in earnest, fervent, heart-agonizing prayer that the good Lord America and "not destroy it for ten's

## TRASH

an indictment, indeed, to heap upon the member of the church. There is a ty of difference between a member of and a member of THE church. It is too easy in this day of 1943 to "jine some church whose pastor is looking for results and increased membership of the cost. The one who has been "into Christ" takes on an entirely different than the one who has merely been in the beautiful and Biblical rite of baptism. One is outward, the other heart-

according to my dictionary is "worthless matter; being of no use." Look pastor friend, and pray God that those in congregation, and in mine, will see before their "luke warm" religiosity the dangerous border of heresy. In our office, in our workshop, on the streets of our city, a constant endeavor is made of the trash that accumulates. Why the same precaution augur well for the growth of the local church.

## TREASON

offense of betraying; subverting that offender belongs" is the rebuking sting as indicated by Mr. Webster. Jesus, speaks many times in warnings to we should be careful lest we offend. One most incriminating charges that can be against an individual is the fact that he participated or engaged in that while non-harmful to him, definitely in the weaker and more susceptible friend and perhaps feel that "because John does alright for me because John is a church man." Treason of the highest order. Each o matter how humble our walk of life

may be, has someone upon whom the shadow of our influence is falling. How little has been the attention we have paid to the matter, who has said, (Matt. 13:41,42) "The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." We could well do some "gathering" of our own accord if we would but return to the "old way" and do a bit of disciplining in our churches instead of remaining passive to the impiety of too many church members.

In the "Church Manual" written for the "use of Baptist Churches" by Dr. J. M. Pendleton and published by our own Sunday School Board, there are thirty pages given over to the chapter on "The Discipline of the Church." Wonder how many pastors knew it was there? Wonder if all of us are not guilty of the too infrequent use of the subject matter therein "that Christians should ever be in a state of progressive Spiritual improvement" and as the author indicates under his sub-title of 'General Offences' the sins of (1) a rejection of any of the fundamental doctrines of the Gospel and, (2) anything that seriously disturbs the union and peace of a church, together with (3) disorderly and immoral conduct in all its forms and beloved friends that category includes "drunkenness." Concluding this most profitable chapter, Dr. Pendleton asserts that the discipline of the church must be objective and with these thoughts in mind, namely: (1) to the glory of God, (2) purity of the churches (3) the spiritual good of the disciplined. Brethren and friends, if you would spend a profitable half hour in true study, a prayerful meditation of this chapter would, perhaps, solve some disturbing problems within the confines of your church.

## TRAMP

In these war-torn days of increased activities within our defense projects and the tendency to unestablish the permanency of the home, individual church members moving to new localities are prone to "shop around" before settling down. The radio has helped increase this problem and while the broadcast of worship programs were originally intended for shut-ins, the sick and the "hard-to-reach" there has been a general softening of many members to "sit at home" and take it easy. But the problem of the "church tramp." Their names are legion.

Perhaps they have even become religious "hitch-hikers" . . . willing to go along with the pastor as long as he goes their way . . . but, oh! my . . . when he steps on their toes doctrinally they find it convenient to get out and try to catch another ride on another highway. In defense of the one who has become a 'church tramp' through lack of the proper food (spiritual) at the hands of his own pastor, there is a well defined remedy for the situation in the Gospels. That, to preach Christ and Him Crucified and as He did, "Repent for the Kingdom of God is at hand." There is no other message under Heaven, when presented in simple, understandable language, devoid of "high sounding theology" phrases that will keep a congregation quite so satisfied. The Gospel is "sharper than a two-edged sword" and in it is found the Truth. As the advertisement of old used to say, "Accept the genuine only."

## TRAITOR

Or, as the dictionary bluntly states, "a deceiver." Here we find the type, hiding behind the respectability of a church membership, having others think that because they are enrolled in the church

they are Christians and entitled to such respect. The one who joins church to be respectable and yet carries on in carnal lusts of the flesh is nothing more than a traitor to Jesus Christ. The Holy Word of God is not devoid of wrath or judgment and it contains as many lessons, well taught, of God's vengeance as it does of love and blessings. Paul writes, "Let no man deceive himself." And James tells us, "If any man among you seem to be religious, but deceiveth his own heart, this man's religion is vain."

A traitor, in war time, is one becoming subversive to the best interests of his native land. We, then, as Christian soldiers, enrolled in the warfare of the believer (at least outwardly) become traitors to the Lord Jesus the very moment we weaken in our constant efforts to win others to Christ; fail to testify; become slack in our prayer life; become dilatory in church attendance and neglect our tithes to the Lord's work. It is not pleasant to say that we have traitors within our ranks, but we have and it behooves every diligent, right thinking believer to get busy and "pray down" a Holy Ghost that will sweep this nation back to God. If the church members won't do it . . . certainly we can't expect the sinners. American churches stand at the Gethsemane of their experience. **WHAT WILL THEY DO?** If the moral degeneracy into which this nation fell in 1918-1942 becomes a repetition of history in the post-war era then the fault may be well placed at the door-step of every local church in America. **WHAT ARE YOU GOING TO DO ABOUT IT, CHURCH MEMBER FRIEND?**

## TREASURE

Thank God there is a goodly minority that take their church affiliation seriously. They become in the words of Webster, "something highly valued."

Jesus said, "For where your treasure is, there will your heart be also."

If your treasure is in Heaven, God bless you. If, on the other hand, you, dear reader, have set your treasure on "things" of the temporal realm, God have mercy upon you.

Every local church has its quota of "old faithfuls" who can be counted on to back up the pastor with prayer, with their tears, with encouragement (both spiritual and financial), but a few is not enough in God's sight. Everyone, accepting refuge behind the blood-stained Cross; everyone accepting full fellowship in the church, is enjoined by DUTY to be "all-out" for Christ but to find such a majority in most any church would remain an unchallenged prophecy.

The pastor who finds himself surrounded by a faithful group of Marys, even Marthas, and Johns is indeed fortunate. Church membership is a serious, solemn obligation and must not be taken lightly lest we fall, shortly, into one of the four classifications mentioned previously.

Thank the Lord for the "treasures" (saints) of our church. Without them many a pastor would "fold up" and move on, either to new fields or on out of the ministry.

Let us not be as Voltaire who once said, "I want my tailor, my lawyer, and my wife to believe in God, so I imagine, I shall be less robbed and less deceived." And we might well add, even from the pen of this champion atheist, to our note, "Crush the infamy" of the non-conformists who so tenaciously cling to church membership but refuse to help the advancement of Kingdom service and the cause of Christ.

**TRASH . . . TREASON . . . TRAMP . . . TRAITOR . . . TREASURE . . . ? ? ?**

Give your answer to Christ . . . better yet . . . if you haven't . . . give HIM your heart and your life.

# AMONG THE BRETHREN

Not only did the Trezevant Baptist Church, Vernon Sisco, pastor, on Sunday, March 21, raise its accepted quota of \$400.00 on the Tennessee Debt-paying campaign, but went \$50.00 beyond it, which the church then voted to go to the Co-operative Program.

—B&R—

The First Baptist Church of Metropolis, Ill., has purchased a lot across the street from the present church building for the construction of a future new house of worship. Curry Simpson, son of Pastor and Mrs. C. O. Simpson of Barren Plains, Tenn., is the pastor.

—B&R—

Enclosing a contribution for the church, Paul Parkins, a soldier from the Metropolis Church in Service at Ft. Logan, Col., said a true thing: "I sincerely believe that prayer and faith in God will bring us victory quicker than anything else we might do."

—B&R—

From W. K. Price, Jr., Pastor John R. Chiles of Rogersville recently bought a \$10,000.00 piece of grove and home property near Lockhart. Bro. Chiles baptized Mr. Price years ago.

—B&R—

After three years' service with the Second Baptist Church of Newport, Haven C. Lowe has resigned the work there to become pastor of the Butler Baptist Church at Butler. On March 28 a glorious commemoration service in honor of the 32 men in the Service was held with one profession of faith.

—B&R—

The sympathy of the brotherhood goes out to the loved ones of Deacon L. W. Alexander of Fayetteville, who died March 19. Preston L. Ramsey of the First Church, Covington, a former pastor, was called to assist in the funeral service. Bro. Alexander was the major factor in the building of the house of worship at Kirkland's Chapel out from Fayetteville. The Lord comfort all the bereaved.

—B&R—

"Eagleville Baptist Church gave today, March 28, the largest single cash contribution in many years to the Co-operative Program, \$162.00.

Though a small church, its membership contains some of the finest of God's people.—Livingston T. Mays, Pastor."

—B&R—

J. A. Aydelotte, Publicity Director of Youth Week, sends the following announcement: "The First Baptist Church of Columbia has announced plans for its third annual youth week. Officers have been selected and the church is looking for the biggest and best youth week yet. The young people will assume control of the church April 11-18."

—B&R—

"The Rev. and Mrs. W. H. Carson, missionaries to Nigeria, Africa; and the Rev. H. M. Harris, of Kaifeng, China, recently have been patients in the Southern Baptist Hospital in New Orleans.—Louis J. Bristow, Superintendent, New Orleans, La."

—B&R—

W. R. Rigell, pastor Central Baptist Church, Johnson City, preached Sunday evening, March 28, in the First Baptist Church of Kingsport preparatory to a series of lectures by him on "From Bethlehem to Olivet" on the following evenings through Friday. Pastor L. B. Cobb preached from Pastor Rigell at the same hour at Johnson City.

—B&R—

Sterling Lorenz Price, formerly head of the Voice Department of Carson-Newman College and now pastor of Calvary Baptist Church, Newport News, Va., has been appointed chairman of the State Music Committee in that state. Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, is to assist him in a revival in the near future.

—B&R—

The following is part of a paragraph in a letter received recently from a soldier in the Service by Pastor Hayward Highfill of the Seventh Street Baptist Church, Memphis: "I've been receiving the *Messengers* (church bulletin.—Ed.) very regular. They are like letter from home. I read them from cover to cover. The REFLECTOR, too, is very nice. I enjoy both very much.

Bro. Highfill, I've been reading in *The Reflector* where other boys have been sending tithe. Mine will start coming in on next

—B&R—

Wayne Dehoney, student in the Seminary in Louisville and pastor of Powell's Chapel Church in Concord Association, writes, as follows:

"It might be of interest to the paper of our Tennessee boys is receiving his degree this spring. He is Herbert Gabhart graduated from Carson Newman, and he is up here at the Seminary as a Fellow under J. M. Adams in the field of Biblical Introduction and Archaeology. He at present has a job in Kentucky but some of us are trying mightily to get him in Tennessee, for he would be an asset to our state."

—B&R—

Bishop Haralson of Lebanon, Route 1, us a letter from his soldier son in Africa shows that BAPTIST AND REFLECTOR is reaching and ministering to soldiers in that land. The letter is, in part, as follows:

Somewhere in Africa  
Sun., Feb. 4,

Dear Folks:

Received Sam's letter yesterday so will answer as today is Sunday. I wrote last night too. Hope you are all as well as I am feeling fine.

Say, did Al get to come home on furlough? Was afraid he didn't, as he spoke of a furlough pass in Dallas. Probably I've asked this question but haven't got a letter answering yet.

I still get the REFLECTOR fairly regularly reading it and there is another fellow in the company from Nashville that likes to read the

Well, as there's not much news will close this time so write and tell all the news (tail) for it's all interesting to me. Tell everybody hello and tell Marguerite (if she's not married) to please answer my letter!

Yours,

G.L.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR MARCH 28, 1943

	Sunday School	Training Union	Sunday School	Training Union	Sunday School	Training Union	Sunday School
Alcoa, Calvary	202	73	Dyersburg, First	404	84	Galilee	140
Alexandria	129	47	Elizabethton, East Side	110	65	Highland Heights	625
Athens, First	267		First	653	165	LaBelle	639
Bolivar, First	201	132	Immanuel	102		Louisiana Street	144
Boys Creek	102		Little Mountain	65	78	Prescott Memorial	454
Bristol, Calvary	182	59	Southside	70	53	Seventh Street	335
Virginia Avenue	211	150	Watauga	241		Sylvan Heights Mission	64
Chattanooga, Brainerd	374	125	Etowah, First	352	63	Shirley Park Mission	18
Cedar Hill	207	66	Erwin, Calvary	296	145	Speedway Terrace	514
Cloud Springs	176		Chestoa Mission	48		Speedway Mission	48
Cross Road	64	58	Ninth Street	216		Temple	1198
Delmar	60		Fountain City, Central	626	162	Union Avenue	992
Eastdale	274	91	Grand Junction	133	60	Murfreesboro, First	417
East Ridge	146	63	Harriman, Walnut Hill	200	62	Walnut Mission	27
First	862	200	Jefferson City, First	461	242	Powell's Chapel	62
Mount Taber	50		Kingsport, First	559	108	Taylor's Chapel	150
Northside	466	125	Glenwood	284	146	Westvue	8
South Rossville	128	70	Knox, Broadway	962	222	James Street Mission	325
South St. Elmo	70	30	Fifth Avenue	855	208	Nashville, Inglewood	410
Spring Creek	124	64	First	973		Lockeland	174
St. Elmo	254	46	Lonsdale	331	61	Old Hickory, First	514
Tabernacle	262	73	Oakwood	353		Dupontonia Mission	55
Woodland Park	689	212	Lenoir City, First	339	96	Philadelphia	134
Cleveland, Big Spring	242	124	Lebanon, Powell's Chapel	145		Rogersville	300
First	368	130	Pleasant Hill	169	75	Stantonville, West Shiloh	49
Victory	32	22	Madison	222	97	Trenton, First	380
Columbia, First	310	39	Madisonville, First	184	52	Tullahoma, First	165
Cookeville, First	233	42	Maryville, First	566	162	Union City, First	408
Corryton, Graveston	92	66	Memphis, Bellevue	1979	480	Watertown, First	158
Counce, Bethel	84	26	Boulevard	467	135	Whiteville	120
Crossville, First	130	41	Buntn Street	104	35		
			Central Avenue	523	140		

(The deadline for receiving Sunday School and Training Union attendances is EARLY Wednesday morning. Material received at 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.)

Mrs. Cox, of Memphis, daughter of Mr. W. W. Cox of Bolivar, and Enos Fisher, Jr., were married in Memphis, March 12, at the Bellevue Church, with the pastor, Dr. Robert G. King. Both these young people are sons of the editor and his family, and God's blessings upon them through life.

—B&R—

Baptist Church of Bolivar has called Rev. Clyde C. Bryan, who hails from Tennessee, pastor at Concord, Tenn., and senior student at the Southern Baptist Theological Seminary, Louisville, Ky. He preached his initial sermon Sunday, March 28. From now until graduation in May, he will come to church Sunday from Louisville and afternoons on the field.

—B&R—

In the BAPTIST AND REFLECTOR of week were: John L. Curtis, Pulaski; C. H. Ebanon; C. L. Hammond, Lawrenceburg; Homer Brown, Leoma; Mr. and Mrs. Davis, Union City; Mrs. Bill Farris, Hornsby; Olla Johnson, Hickman, Kentucky; Smith, Tennessee College; Alvina Fitch, Margarette Hancock, Cross Plains; Cassie Strong, Guys; Rev. N. D. Story, Golconda; M'Lemore Roberts, Dresden; Eraope; Laverne Lawrence, Dyer; Alma Hampton; Rev. Roy E. Harlan, Memphis; Sego, Clarksville; Rev. A. B. Harrison,

THE CHURCHES: Bristol—Calvary, 2 received by letter 2, for baptism 1. Chattanooga—Brainerd, Pastor Collected 4 by letter; Cedar Hill, Pastor Tallied 1 by letter; Cloud Springs, Pastor welcomed 1 conversion, 1 reclaimed; Pastor Denny received 2 by letter; First, 4 received 4 by letter; Northside, Pastor received 3 by letter; South Rossville, Pastor received 3 by letter, 2 for baptism; Park, Pastor Tallant received 3 by letter; Pastor Williams received 2 by letter for baptism. Cleveland—Big Spring, Iton received 1 by letter, 1 profession. First, Pastor Keel received 1 by letter; Pastor Hayes welcomed 2 for baptism. First, Pastor Ledbetter received 1 by letter. Elizabeth—First, Pastor Starks received 33 by baptism. Erwin—Calvary, Hopkins received 5 for baptism. Grand Pastors Fite received 2 by letter. Jefferson—First, Pastor Hale received 8 by letter, baptism, 1 by reinstatement, 15 rededicationsport—First, Pastor Cobb welcomed 1 member; Glenwood, Pastor Blalock welcomed by statement, 1 by baptism, 1 conversion; Broadway, Pastor Pollard welcomed by letter; Fifth Avenue, Pastor Wood additions to church. Madison, Pastor welcomed 1 by letter, 2 by baptism. Middle, Pastor Grogan received 1 by letter, baptism. Memphis—Buntn Street, Pastor baptized 1; Bellevue, Pastor Lee welcomed 1 to church, 5 by baptism, baptized 1; Pastor Pickler received 1 by letter, 1; Central Avenue, Pastor Riser received 1 for baptism, baptized 5; Galilee, Madison welcomed 1 for baptism; Highights, Pastor Murphy received 1 by letter; Pastor Renick welcomed 3 by letter, 2 m.; Louisiana Street, Pastor Tallant received 3 by letter; Speedway Terrace, Pastor Harder 3 by letter; Union Avenue, Pastor welcomed 1 by letter, 3 for baptism. Second, Pastor Lowe welcomed 1 prof of faith. Murfreesboro—First, Pastor baptized 2. Nashville—Lockeland, Pasum welcomed 1 by letter, 2 for baptism. Kirby—First, Pastor Kirkland received 1

## First Baptist Church

Elizabethton, Tennessee

March 24, 1943.

DEAR DR. TAYLOR: March 7th was the Fourth Anniversary of our Pastor, V. Floyd Starke, and I thought perhaps you would like to see some of the accomplishments of the First Baptist Church of Elizabethton under his leadership in these four years. In reviewing the files I found the following: 414 new members have been added to the church, 222 by baptism and 192 by letter. A total of \$70,760.80 has been contributed to all causes. Gifts to missions have been on a steady increase during these years, with an outstanding gain in giving to the Cooperative Program. To all causes of missions a total of \$11,053.87 has been contributed in the four years. At the time Brother Starke came here, the church was in debt approximately \$28,000. Now the only indebtedness is \$7,500. Plans are now underway to retire this amount and dedicate the church free of debt on May 9th. In the past twelve years the Sunday School has been Standard each year, and we are ready to make application for this year. The following departments are already Standard, or will make application in the near future: Beginner, Primary, Junior and Intermediate. The Training Union is about to make application for the Standard for the first time in the history of the church. In the past nine months a Music Department, with six graded choirs and a Male Chorus, has been organized and the choirs are used at intervals in the regular church services. When they all sing together, some 125 people participate.

The church has launched out into a great Revival Campaign this week, with Dr. James W. Kramer, Colorado Evangelist, leading.

I will soon finish my first year of service here as Director of Music and Education. It has truly been a great inspiration to work with Brother Starke as Pastor, and with these fine people of East Tennessee.

Pray for us in our Revival, and as we launch out in another year's work in the Kingdom.

Yours in Christian Bonds,  
EDMOND D. KEITH.

## Yes, You Are

YOU are asked  
You are begged  
You are constrained  
You are delegated  
You are entreated  
You are freighted  
You are garnered  
You are hounded  
You are impelled  
You are jogged  
You are kindled  
You are lured  
You are moved,  
You are needed  
You are ordered  
You are persuaded  
You are quested  
You are rustled  
You are sought  
You are tempted  
You are urged  
You are voted  
You are wanted  
You are expected  
You are yowled  
You are z—

in other words

WE WANT YOU TO COME AND WE ARE EXPECTING TO SEE YOU!

(Editor's note: This is the unique announcement of Pastor Walter Warmath of the First Church, Lexington, in regard to a week of special, spiritual emphasis in the church.)

## Baptist Training Unions Honor Woman Leader

IN RECOGNITION of the 15 years of service Miss Roxie Jacobs has given as leader of the junior and intermediate departments of the Training Union Department of Tennessee Baptist State Mission Board, the Nashville Associational Baptist Training Union recently presented her with 12 silver goblets.

Presentation of the goblets was made by Henry Dorris, director of the Nashville Associational Union, and was a feature of the program launching simultaneous training unions held this week in 20 Baptist churches in Davidson County.

Approximately 1,000 Training Union members have participated in the schools, which will close tomorrow night.—*Nashville Banner*.

Congratulations, Miss Roxie!—Editor.

## Calvary Baptist Church

Alexandria, Louisiana

DEAR EDITOR: The Home Mission offering of the W.M.U. of the Calvary Church, Alexandria, Louisiana, which was made Sunday night, March 21st, totaled \$1057.46. Dr. Everett Gill of Wake Forest, North Carolina, was the guest speaker. This organization gave \$820.64 in the Lottie Moon offering.

The Calvary Church is now in the last days of the campaign to lift the church debt which was approximately \$39,000.00. This church has recently closed a revival in which over two hundred members were added to the church. Dr. Charles R. Shirar will close his fifth year here on April 15th.

Sincerely,

MRS. E. F. MASINGILL,  
Church Secretary.

## Tennessee College Expresses Thanks

THE ADMINISTRATION, faculty and students of Tennessee College for Women wish to express their deepest gratitude to the Woman's Missionary Union of Tennessee for its splendid support and encouragement, financially and morally. All friends of the college are grateful.

We have already received about one thousand dollars in stamps and bonds as endowment from all parts of the State. The fact that the W.M.U. is now pledged to assist in the debt retirement campaign and to designate its gifts to Tennessee College as a memorial to the late Dr. E. L. Atwood in the form of a Bible Professorship is stimulating to all friends of the institution.

Backed by the traditional W.M.U. loyalty and enthusiasm a brighter day faces Tennessee College for Women.

JOHN B. CLARK, President.

Our Spring-Summer semester begins April 19, and our Summer Quarter, with two six-weeks' terms, begins June 1.

## Mass Baptismal Ceremony Held Near Japanese Lines

San Diego, Calif., Mar. 19.—Baptizing Marines almost within sight of entrenched Japs on Guadalcanal was only part of the scope of religious activities carried on by Chaplain W. Wyeth Willard, USNR, during his stay on the island. The chaplain told of a mass baptismal ceremony staged on 7 Dec. in the heart of the battle zone.

"There is a great demand for Gideon New Testaments on Guadalcanal, and I personally have given out 1200 of the 2800 which were given us by the San Diego Gideons," he added. "Only time will reveal how many of our boys have been notably helped by the thousands of New Testaments which have been distributed in training camps, afloat and in battle areas ashore."

Over 3,250,000 Testaments have been given by Gideon International to U. S. armed forces.

## Briefs Concerning the Brethren

### *Called and Accepted*

Rev. Paul D. Cullen, First Church, Borger, Texas.

Robert L. Moyer, First Church, Minneapolis, Minn.

Dr. T. E. Durham, Brandon Church, Greenville, S. C.

J. W. Gillespie, Auburn, Ill.

### *Resigned*

J. W. Gillespie, Oelwin Church, Oelwin, Iowa.

Dr. T. E. Durham, Arlington Heights Church, Fort Worth, Texas.

### *Ordained*

A. W. Venable, Jr., St. Elmo Church, Chattanooga, Tenn.

## Southern Baptist Missionaries' Birthdays

May

1. Rev. D. H. LeSueur  
1600 Dunlap  
Mission, Texas
2. Mary Scrymgeour Deter (Mrs. A. B.)  
2615 Throckmorton Street  
Dallas, Texas
2. Rev. Blonnye H. Foreman  
1810 Bine Street  
Boulder, Colorado.
3. Rev. W. C. Harrison  
118 E. de R. G. Do Sul  
Porto Alegre, Brazil
4. Miss Maye Belle Taylor  
Caixa 178  
Pernambuco, Brazil
4. Pauline Willingham Moore (Mrs. John Allen)  
Southern Baptist Theological Seminary  
Rice Hall  
Louisville, Kentucky
8. Elizabeth Fountain Callaway (Mrs. M. P.)  
15 Everett Street  
Apt. 41  
Cambridge, Mass.
9. Cora Burns Marriott (Mrs. C. C.)  
Box 120  
Sunland, California
12. Miss Auris Pender  
Seminary Hill  
Texas
14. Elin J. Bengston (Mrs. Nils J.)  
C. Tavern 15  
Barcelona, Spain
15. Miss Virginia Bennett Mathis  
International House  
Berkeley, California
15. Dr. Ray U. Northrip  
Ogbomosho, via Lagos  
Nigeria, West Africa
16. Anna S. Pruitt (Mrs. C. W.)  
635 North Highland Avenue  
Atlanta, Georgia
16. Irene Spencer Northrip (Mrs. R. U.)  
Ogbomosho, via Lagos  
Nigeria, West Africa
17. Miss Alice Parker  
906 Montrose Avenue, S. E.  
Roanoke, Virginia
19. Miss Mary C. Alexander  
Box 1581  
Shanghai, China
19. Grace Mason Suggs (Mrs. H. H.)  
300 University Ridge  
Greenville, South Carolina
20. Miss Lorene Tilford  
International House  
Berkeley, California
21. Rev. William McKinley Gilliland  
Judson College  
Marion, Alabama

22. Sr. Orvil W. Reid  
Independencia 657  
Guadalajara, Jalisco  
Mexico

24. Sara Gayle Parker (Mrs. Earl)  
Falmouth

Kentucky

24. Lulie Sparkman Terry (Mrs. A. J.)  
Caixa 52  
Vitoria, Brazil

24. Rev. Clem D. Hardy  
Caixa 12-A  
Manaos, Brazil

26. Ione Buster Stover (Mrs. T. B.)  
Caixa 352  
Rio de Janeiro, Brazil

26. Rosalie Duggan Clinkscales (Mrs. T. N.)  
Box 259  
Landrina, Parana, Brazil

29. Rev. Taylor C. Bagby  
Postal N. 35  
Goyania, Goyas, Brazil

29. Martha Bigham Belote (Mrs. J. D.)  
Box 456, Wahiawa  
Oahu, T. H.

30. Nan Trammell Herring (Mrs. J. A.)  
Cullowhee  
North Carolina

30. Rev. I. N. Patterson  
Abeokuta, via Lagos  
Nigeria, West Africa

Grand Junction, Tennessee.

March 29, 1943.

DEAR DR. TAYLOR: As a special feature in the observance of Home and Foreign Mission Day in the Sunday School of Grand Junction Baptist Church, an all-male program was presented. We had a men's choir, a male pianist, and a cast of eight men for the program "Entrusted with the Gospel." The mission offering amounted to \$50.00, and the Sunday school attendance was 133. (Enrollment: 154).

The worship hour service at 11 o'clock was in honor of service men and their families. Chaplain Herbert G. Barnett of Camp Cooke, California, and a former Union University student, brought the inspirational message. There was an overflow attendance, and two additions by letter.

The Training Union attendance was 60, and a large number were present at the evening preaching service. Brother McKnight Fite is our pastor and is doing a wonderful work.

Sincerely,

T. E. TIPLER, Church Clerk.

## PREACH AS WE WALK

Francis of Assisi said to one of his young students, "Brother, let us go down into the town today and preach." So they sallied forth, the venerable man and the youth, conversing as they went.

Down the main street, into the alleys, to the outskirts of the town, and to the village beyond they wended their way—returning at length to the monastery gate.

"Father," said the young man, "when shall we begin to preach?"

"My child," said Francis kindly, "we were preaching while we were walking. We have been looked at; our behavior has been remarked upon; and so we have delivered a moving sermon. O my son," continued the saintly man, "it is of no use that we walk anywhere to preach unless we preach as we walk."—*Exchange*.

## WOULDN'T TAKE MUCH

Warren: You're not conceited, are you?

Lucy: No, but with my looks, personality, and brains, I could be.

## Just for Fun

Gathered Here and There

Bob had handed in his composition a long list of dots and dashes at the end.

English Prof.: "What is the meaning of these marks?"

Bob: "They're punctuation marks. I made them up to suit yourself."

"But, Betty dear," advised her mother, "you are not getting all the feelings off the page."

"Yes, I am Mother," replied Betty, "but I like the dimples."

Neighbor: "Where is your brother, Freddie?"  
Freddie: "He's in the house playing. I finished first."

Officer (to colored driver who had been whipping his horse): "Don't whip him, nigger!"

Driver (to horse by way of opening salutation): "Ah comes from N'Awleans. Does you-all come from?"—*The Watchman*.

Two Negroes were attending a political meeting where a candidate was making a speech.

In a few minutes one said, "Mose, what's the matter?"

"I don't know," Mose answered, "but I do recommend himself."—*The Virginia Advocate*.

The president called his office manager and thrust a letter under his nose.

"Look at that! I thought I told you to get a new stenographer on the basis of her merit!"

The office manager looked startled.

"Grammar? I thought you said glamor."

—*Biblical Recorder*

Sonny: "What do they mean by sphere, Daddy?"

Father: "The earth."—*The Virginia Advocate*.

"What has eighteen legs and catches flies?"

"I don't know, what?"

"A baseball team."

Snow: "So Millie has caught that you know who rescued her while skating. He's terribly shy."

Sleet: "Yes, she had to break the ice."

"I asked her if I could see her home."

"And what did she say?"

"She said she would send me a picture."



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## THE TWO CONVENTIONS

ICLE published in the Pacific Coast Doctor Powell says concerning the difference between Northern and Southern Baptists in part:

be kept in mind that there are certain positive differences between the two. It is true that they bear the same similarity in local churchs and officers, and use some of the same denominational machinery. In they keep up a fraternal exchange of members and official messengers. But do tell all that ought to be known in the whole picture? They do not, undertake to show.

The differences of belief about the ordination of the Baptists of the Northern Convention are strictly conscientious in practicing ALIEN IMMERSION. So have been able to ascertain from a contact, speaking in Baptist churches to coast, we do not know of one church anywhere in the Northern Baptist that does not receive any one who is immersed, regardless of what Christian he immersing. If Southern Baptists changed within the last ten years, they sanction such departure from what they their historic Baptist position. So far, they have consistently accepted only baptism. We do not know of a church Northern Baptist Convention that does OPEN COMMUNION. Southern claim that they do not believe in such

The differences of belief about the Bible. Once with some of the very responsible of the Northern Convention some years later raised the question of consistency p with Modernists, or those who deny the essential doctrines of the Book, in authority and verbal inspiration, and advised that the 'Baptist Denomination' enough to allow for a difference of such matters. Some who are high in the Northern Baptist Convention rated in many quarters as rank Modernists, these persons are placed in key positions of influence as leaders and teachers. We understood, on the other hand, that Baptists have adhered to their age-old that the Bible is the sole rule of both faith and practice, limiting themselves by a 'Thus saith the Lord' in all matters of largest importance. The difference here between the two Conventions could NOT be found in the pronouncements of the two bodies, but rather in the practical application of doctrine to the affairs of the inner workings of their leaders, councils and They may both say the same words, but NOT necessarily mean the same thing they say. . . .

is a difference of emphasis in the message. The Gospel ought to be the same in the North and South. Yet, it is possible to have such as to change the very nature of the self. The Northern Baptist Convention place to what they call the 'implications of the gospel,' which means that they believed what is generally understood and often as the 'social gospel'. . . .

It to be said however, that there are great Gospel preachers and great Gospel messages in the North. I have spoken in the greatest churches of the Convention for years where they believe and teach the gospel message. Southern Baptists, if they changed radically in the last few years, started evangelists, preaching the old Gospel of blood-redemption, salvation

from sin by the grace of God and the miracle of personal regeneration. . . .

"There is a difference of belief about missionary methods. In the 1924 session of the Northern Baptist Convention, a resolution was adopted which established what has come to be known as the 'Inclusive Policy'. The meaning of this policy is that the Foreign Mission Society of the Convention is authorized to use its own discretion as to faith limitations to be put upon the missionaries on the field. The society MAY, if it so desires, send out Liberals or Modernists. . . . We have understood that the very large majority of Southern Baptists would not favor such a policy and would promptly reject such a move if presented to the Convention.

"There is a clear difference of attitude toward outside organizations. Southern Baptists hold to the theory that they can do their best work by attending to their own business. While they respect all other Christian bodies, they steadfastly refuse to have any kind of organic relationship with them. This matter was settled at the 1919 Atlanta Convention, when the Inter-Church Movement was presented and Dr. J. B. Gambrell gave his laconic and memorable reply to Dr. White. As we understand it, that has been the established policy of the Southern convention from that day until now.

"To the contrary, the Northern Baptist Convention has voted itself into organic union with the Federal Council of Churches in America, also the International Council of Religious Education. These two bodies are wholly outside of the ecclesiastical set-up of the Convention. . . .

"There is a difference in spirit and thought life. Southern Baptists have a wealth of doctrine, but a poverty of practice in relationship with the world. They have no conscience about the use of tobacco. They have plenty of orthodoxy, but are a little short on 'orthopraxy'. On the other hand, while Northern Baptists are extremely conservative in their outward conduct, they are deliberate, extremely judicious and far-seeing in their methods of work. They scorn any act that would in any way reflect upon their respectability. They look with disfavor upon the use of tobacco, especially among the ministers. They are precise and exact, living largely according to the generally accepted rule in respectable society.

"There is a different reason for denominational loyalty. Northern Baptists are loyal to their Convention on grounds of organizational integrity, faithfulness to the constituted leadership and fear of punishment for departure. . . . Southern Baptists are loyal to their Convention on what they believe to be doctrinal grounds, especially with reference to local church authority, democratic principles of operation and the idea of voluntary co-operation.

"We have tried to sum up some of the differences. But we think that there is a deep, subtle difference of spirit that can never be expressed in any policy or public statement, but must be felt and experienced. It is the product of the basic rather than obvious differences. It is the heart-difference between the two Conventions. . . .

"Having lived and worked in both Conventions, the writer is of the opinion that if and when a movement is launched to unite these two great Baptist bodies, there will follow such a grave disruption of fellowship as to disturb the Baptist cause for generations to come. It will jar the very foundations."

—The Sling and Stone.

### A Day at a Time

A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to lie here?" The answer, "Only a day at a time," taught the patient a precious lesson. It was the same lesson God

had recorded for His people of all ages, long before: The day's portion in its day. Faithful for one short day, long years take care of themselves.—*Baptist Bulletin Service*.

ANDREW MURRAY



Two ill dressed women have just escaped across the Norwegian frontier.

"Why do you take such terrible chances to come to Sweden?" a Stockholm correspondent asked the women who had walked 100 miles



to the border which was patrolled by Nazi troopers.

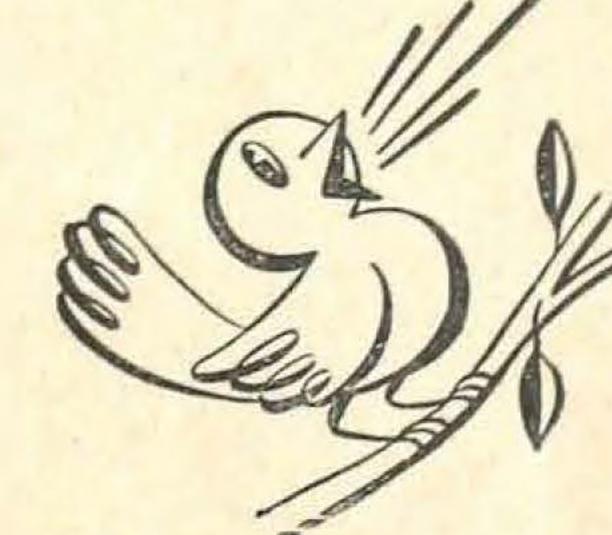
"We have left our homes and our possessions knowing we are leaving our old life for a crowded refugee camp," the older woman answered. "Life is not worth living in Norway today. Our homeland has been turned into an inferno."

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# BACK IN THE NAVY AS A CHAPLAIN

Public Relations Office  
Fifth Naval District  
NOB, Norfolk, Va.

HE ENLISTED in the Navy in 1914 and helped in the ferrying of American refugees out of Europe at the start of the First World War.

He went through the Haitian Campaign, and was aboard the *Tennessee* when a tidal wave smashed that warship on a reef near Port au Prince.

He was in the crew of the destroyer *Fanning* when it destroyed the U-58 and captured the crew of that German submarine.

He spent 12 years in the Navy and Naval Reserve, and left the Reserve only because of moving inland where there was no Reserve unit.

And he's back in the Navy for World War Two—as a chaplain.

Though he has a wife and six children, Lieutenant William Angus Wiggins, of Talladega, Ala., returned to the service at the age of 50, the maximum for the Chaplain Corps. His oldest daughter, Ruby, 22, is married. A son, Angus, Jr., 19, is in the Navy. The other children are Ida Mae, 17; Bessie, 15; Glen, 13, and David, 8. Two others died in infancy.

The son who followed in his father's footsteps enlisted in 1941, went through the Metalsmith School at the Naval Base, Norfolk, where the father stands by for chaplain training, and has gone to sea on a minelayer.

Angus, Sr., first enlisted in July, 1914, at the age of 21. He signed up at Birmingham, sailed from New York on the *Tennessee*. The war had started in Europe and the *Tennessee*, carrying several million dollars in gold, went to the rescue of American citizens stranded overseas.

This ship went to England, Holland, France, Spain, Italy, Turkey and Egypt. It ferried Americans from France to England. It sped through the Mediterranean moving refugees from Beirut and Haifa to Alexandria.

When the U. S. S. *Scorpion*, in Turkish waters, flashed word of a boat accident in which a number of crewmen were drowned, the *Tennessee* started on another errand, plowed through Turkish mine-fields, and made a stop at Smyrna where the Turks opened fire on the captain's steamer.

After a year Wiggins returned to the States on the *Tennessee*, expecting his first furlough, but the ship had been at New York only four days when it received sealed orders. They sailed as soon as supplies could be loaded, picked up Marines at Philadelphia, landed them at Port au Prince, and made two more trips to Haiti with troops sent to cope with a revolution.

Pulled out of the Haitian station, the *Tennessee* carried William G. McAdoo and a "Good Neighbor" party around South America. Wiggins and all others aboard received King Neptune certificates which McAdoo signed.

Meanwhile, the trouble in Haiti had spread to the Dominion Republic and the *Tennessee*, after landing the McAdoo party at Norfolk, sped to Santo Domingo on what proved to be its last long voyage.

Within view of the people of Santo Domingo, the tidal wave wrecked the *Tennessee* on August 29, 1916, when 43 of the crew perished and 350 were seriously injured, out of a complement of 984.

Lieutenant Wiggins carries a scar of that tragedy. The end of the big toe on his right foot was mashed off. He and other survivors got off, two at a time, by riding a stage along lines rigged from the ship's masts to the beach. Seas were so high they poured over the ship's 80-foot stacks.

Wiggins returned to the States on the *Prairie*, drew duty on the *North Dakota* at Philadelphia, and was sent to Guantanamo Bay on the *Celtic*.

Thoughts of the *Celtic* made him chuckle. "After all those trips at sea I got seasick on that voyage for the first time," he said.

At Guantanamo he caught the U. S. S. *Fanning*, in February 1917. This destroyer with other units of the Atlantic Fleet, steamed north to Norfolk in March. It moved on to Yorktown and was there when the U. S. declared war on Germany.

In May, the *Fanning* sailed from New York with the First Troop Train—a convoy in four sections, the sections 24 hours apart. The troops were landed at St. Nazaire. The *Fanning* stayed in the War Zone, basing at Queenstown. In one month it steamed 11,000 miles and dropped 111 depth charges.

It was on November 17, 1917 that the *Fanning* encountered the U-58.

"As junior escort," said Lieutenant Wiggins, "we were in the rear of the convoy. A coxswain in charge of the forecastle gun sighted the periscope. We steered across the sub's course, dropped an 'ash can' and flashed word to the *Nicholson*, another destroyer, which dropped back to help. The sub came up between the *Fanning* and the *Nicholson*, dived again, and was jolted by a depth bomb tossed by the *Nicholson*. Then it came to the surface again.

"Our fo'castle gun opened fire as the U-boat reappeared. It came up at such a sharp angle that the bow was in view before the conning tower. Seconds later the conning tower was flung open and a German leaped out, waving a white shirt. The rest poured out like bees coming out of a beehive.

"We closed in and got lines to the U-boat, fore and aft. I was on top side with a camera and snapped pictures, the only pictures which were taken. The Navy Department used them. Some appeared on recruiting posters.

"It looked for awhile like we'd be able to tow the U-boat to port, but the Germans opened the flood valves and leaped overboard as the sub sank. We picked them up and took them to Queenstown as prisoners."

Wiggins was at Liverpool on the *Fanning* when he got the shock of his life.

"We were in the drydock where the Confederacy's *Alabama* was built," he recalls. "I left the *Fanning* to go to London on a 7-day leave. In London I heard there was mail aboard, so I hurried back to the ship. Soon after I stepped aboard a shipmate told me that my brother was dead.

"Unable to conceal my grief, I walked ashore again. Two girls stopped to console me. One said her father and five of her six brothers had been killed in France. Later I visited her home and was there when the girl was notified that the sixth brother also had been killed in action."

Wiggins' enlistment expired in July 1918, when he was released from the *Fanning* and returned to the States on the *Leviathan*. He went back to his birthplace, Jackson, Ala., viewed a farm he paid for during his wanderings and married Nora Oswald who had waited for him. After 30 days he reenlisted, this time in the Naval Reserve, and was sent to Charleston, S. C. He taught in the Machinist's Mates School there until after the end of the war.

But he continued in the Naval Reserve, drilling and performing annual training cruises. He was in the Birmingham Division which cruised out of New Orleans. Once they took a subchaser from Key West to Birmingham and it was the first Naval vessel to go up the Tomigbee River to that city.

In the early 1920's, Wiggins felt that he had a vocation for the ministry but lacked a high school education. He worked his way through high school, through Howard College at Birmingham and through Southern Baptist Theological Seminary at Louisville. He graduated from the Seminary in 1931.

He preached at four churches near Birmingham and two at Returning to Birmingham, he organized Thomas Baptist Church. Then on to where he organized the Bemiston Baptist and where he served until he was called Chaplain Corps of the Navy.

## -- Book Review

ALCOHOL THE DESTROYER, by C. Aubrey Smith, Broadman Press, Nashville, Tenn. Cloth, 60 cents, paper, 40 cents.

If one has doubts about alcohol being a destroyer let him read this book! It is ten, readable, comprehensive, convincing object of the study is "to discover how drink influences innocent people, and how it affects the drinkers themselves" the author's own words.

As the writer states there are many gathered through four years of research the book was written. Making large use and drawing conclusions from his own knowledge of the disastrous results of beverage alcohol discusses the scourge and nature of alcohol fact that it is the destroyer of physical mind and personality, of moral and values of society; and finally, makes a total abstinence on the part of Christians that they make a determined crusade against the destroyer. Let one significant statement concerning alcohol being an enemy to suffice for this review: "The drinking headed down the road to sinful self-indulgence and ruin instead of the road to spiritual life is here that liquor strikes its deadliest blow. Spiritual vision is dimmed by alcohol takes its victim away from the church people, and from those ideals held up to us by Christ and by the New Testament writers."

Study course credit on this book will be in the Graded Baptist Training Union Course to Intermediates, Young People and General Officers.—T. C. Meador.

IN THE TIME OF SORROW, by William J. Zondervan Publishing House, Grand Rapids, Michigan. Price: \$1.00.

The author brings together in three worthwhile helps for funeral services. In one he has committal services, appropriate services on children, pity, the heavenly home the resurrection; follows this with almost hundred pages of suggestive subjects with tures and outlines and some discussion; in section three, devotes several pages to poetry.

This can be a useful book to one who is rushed for time in his busy day as he selects material for funeral discourses. However, this reminds that the contents are recommended helps and are not to be used as a crutch. This book has consumed much time of one man to save time for other men.—T. C. Meador.

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