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statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints.*

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REPLY TO OVERTURE FROM THE PRESBYTERIAN CHURCH IN U. S. CONCERNING DOCTRINAL BASIS OF THE FEDERAL COUNCIL

HEARTS THAT BURN

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TWICE KING

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"AN EVANGELIST"

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WOMAN'S WORK

Edited By Mrs. R. T. Faucette

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MEAN THINGS THEY SAID ABOUT JESUS

By Rev. W. W. Sprouse, D.D.

BROADCASTING OUR MESSAGE

By Samuel M. Zwemer, D.D.

the Cross. For at this point every genuine Christian experience must begin.

Years ago Sherwood Eddy, at the first meeting of the laymen of the Northern Methodist Church in New York City, made a memorable statement. Speaking of the great need of the heathen world he said: "I would not go across the street to give India a new theology, India already has too much theology; I would not go across the street to give Japan a new religion, Japan already has too many religions; I would not go across the street to give China a new code of ethics, China has today a far higher ethical code than ethical life. But I would go round the world again and again to tell India and China and Japan that

"There is a fountain filled with blood

Drawn from Emmanuel's veins;

And sinners, plunged beneath that flood,

Lose all their guilty stains."

These words should strike a responsive chord in our hearts. We wouldn't cross the street to interest and amuse our neighbor's children, a nursemaid could do that better; we wouldn't cross the street to train our neighbor's children in good manners, that is the business of their parents and Emily Post; we wouldn't cross the street to educate our neighbor's children in literature and music and art, the day school can do that far better. But we will pray and work and sacrifice that every child and youth and adult within reach of our churches may know in its wonderfulness that "God so loved the world . . . that whosoever believeth in him should not perish, but have everlasting life!" That is the high purpose of our Southern Presbyterian Religious Advance. It should have our loyal allegiance and our enthusiastic support.

—The Earnest Worker.

*Pastor of the First Presbyterian Church, Roanoke, Va.

Giants And Grasshoppers

By Rev. M. E. Melvin, D.D.

Possession of the Land of Promise was once denied Israel because a majority of the investigating committee magnified their difficulties and minimized their God. "The inhabitants of the land are as giants and we are as grasshoppers." Faith and courage were both lacking in spite of God's order to advance.

Time moves on. Human nature changes little. Today our Church faces a veritable Land of Promise. The call to advance is loud and clear. **But the giants!** "Untimely." "Difficulties too great." "The cost." Not since Adam has unconsecrated human nature been ready to respond to a call from God to move out and on.

In all the history of our Church we have never faced an opportunity such as we have today. Into whatever State we turn there are many communities swarming with newcomers, unreached, unchurched, unsettled. Church buildings and chapels are needed. Baltimore, Washington, Birmingham, Corpus Christi, Fort Worth, Houston, Kansas City, Kanawha Valley of West Virginia, Norfolk, Portsmouth, Oklahoma City, Savannah, are a few areas mentioned only to illustrate.

Permanent industrial plants involving millions of dollars of investment are drawing skilled and technical workers from all over the Nation. Local churches, Presbyteries and even Synods are un-

able to take advantage of these opportunities. **It must be a denominational advance!**

This vision so stirred the General Assembly that a campaign for \$250,000.00 per year for five years was authorized for a **Home Mission Denominational Advance**. To this must be added \$70,000.00, the usual Home Mission Week Offering the Church gives for the **sustaining work** of Assembly's Home Missions.

Are there not fifty individuals in our Church each of whom will give \$2,500.00 for a Chapel in one of these promising sections? Are there not 2,500 individuals each of whom will give \$100.00 towards the Home Mission Emergency Fund?

Method! Cash or pledges payable in thirty days. The Annual Home Mission Season: October 4 to November 8. **"This is the Home Mission Hour!"**

The Evening Service

By Rev. Wm. C. Robinson, D.D.

Discerning Christians are awakening to the importance of the evening worship on the Lord's Day. The secretary of a committee appointed to nominate a pastor for one of our most strategic congregations recently remarked that he did not think he could recommend any minister who was not having evening services in his present field.

This article is a tribute to a bonny, big-hearted Nova Scotian who came to Montgomery, Ala., seventeen years ago this month with a determination to worship God at the time of the evening as well as of the morning sacrifice. Dr. Donald C. Macguire decided that an up-town church had an obligation to the city, to the travelling men, and to the soldiers, as well as its own congregation.

Therefore, the doors of the Church were kept open and the preacher continued to preach whether the benches were occupied or not. Perhaps preaching to wooden benches at times made a wooden note creep into the preaching, but a stalwart heart refused to give up. How long does it take to build up a night congregation? In this case about fifteen years. About two years ago the tide turned. The evening congregations began to increase and this year the increase continued even through the summer months. Indeed, the summer was still hot in Montgomery when I visited the Church the middle of September and that day the evening congregation in this down-town congregation could compare with the morning congregation in a larger church in the residential section. The number of young people and children was impressive, the young people were there to sing and lead others in singing a goodly number of the hymns of the Church. There seemed no effort to cramp the service into a short period. Indeed, after the benediction these same young people gathered in the lecture room with one of their loved leaders at the piano for a songfest. In the Church it was the Church Hymnal, here it was the Premier Hymnal, with a verse from every kind of hymn in that book. Every boy or girl, young person or soldier had his favorite and each was sung. Finally the doors of the adjoining classroom were opened and from **God Bless America** we went to enjoy a cool glass of grape-juice and a cookie.

There are some great reasons for evening worship. The first is the worship of the ever blessed God, the praise of the glory of His grace. "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."

It is not easy to preach to a small congregation,

but even a handful of people can worship the Lord. I attended a service at Notre Dame when hardly more than a score were worshipping. Let us not forget the fact of objective worship. The evening service is another opportunity to tell the old, old story of Jesus and His love.

The observance of evening worship maintains the sanctity of the Sabbath. When the last worship service closes at 12:00 o'clock it is not long before the city is crying for afternoon and evening movies, Sunday baseball, "hell-drivers," and what-not. Stop the final service at noon and ere long the people want it a bit earlier in order to get to the baseball game or the golf course. On the Continent the services now begin at 9:00 or 10:00

o'clock on Sunday morning, and that is slipping back toward early morning mass and the whole of the Lord's Day turned into a holiday. Keep the church doors open as a testimony to the sanctity of the Sabbath.

Again such a service of worship and song as was enjoyed in the First Church of Montgomery keeps the young people of the Church occupied until bedtime on the Lord's Day. It cultivates their love for the Church. Further, the evening service is an additional time to gather and uphold the hands of the man of God as he prays for our soldiers and sailors and marines who jeopardize their lives on the high places of earth's battlefields.

With Our Chaplains

Camp Wolters, Tex.—Lt. Col. Cecil H. Lang, silver-haired and genial Presbyterian camp chaplain, can hold his own when "the boys" start swapping yarns after the war.

Chaplain Lang has all the cares and details attendant to his position as supervisor of religious activity at this huge infantry replacement training center. He directs a corps of fourteen chaplains of all faiths who minister directly to the soldier's spiritual needs and acts as a father, mother, father-confessor, advisor, information bureau, diplomat, or what have you, for any man who needs help.

Out of these activities has developed a system of informing parents of each new soldier's arrival for training. Starting with the camp's second cycle in 1941, the chaplain had cards printed which disclosed that "Pvt. Johnny Jones" had arrived, was well, and had been invited to attend church every Sunday.

Each man was handed one with instructions to fill out. They were returned and mailed homeward immediately. That's where our story starts:

Or rather, it starts at 2:00 o'clock one August morning. Chaplain Lang was sleeping peacefully. The telephone rang.

A weeping feminine voice on the other end of the line had received the card as planned, but she, the mother of a soldier here, had mis-read it in her eagerness. All that caught her eye was the "War Department" return address. She just knew her son was ill and had been trying for five hours to get a call through from her Ohio home to check.

"When I explained what the message was, that was a very happy woman," laughed Chaplain Lang.

Another one rebounded quite unexpectedly. A new soldier had listed his wife's name under "parents." That irate lady wrote back: "Sir, I'll have you know I am not Private Blank's mother. I've been married to him for almost a year."

"That one took real diplomacy," remarked the chaplain.

Then there was the wife who hadn't heard from her husband in several years. She received her card and wrote: "Thank you very much for telling me the rascal's location. I'm coming down!"

But all is not on the comic side. One father from Oklahoma had contact with his son re-established for the first time in eight years through the medium of the card; another family had the first news of their son for the first time in five years through it.

CHURCH NEWS Synod Of Appalachia

At a called meeting of the Board of Trustees of King College held during the recent session of the Synod of Appalachia, President Thomas P. Johnston offered his resignation, in order that he might accept the call of the First Presbyterian Church of Kingsport, Tennessee. The resignation was accepted with regret to be effective as of November 1, 1942. A committee of the Board of Trustees was appointed to nominate a successor to President Johnston. Dr. Johnston was elected president on August 13, 1935 and has served continuously since. Prior to his election he was pastor at Kingsport for eleven years and the present call will mark the beginning of a second pastorate. Dr. Johnston succeeds Dr. Wm. H. McCorkle who resigned Sept. 1, 1942 to accept a chaplaincy in the Navy.

A Soldier Prays

O God of all who need Thee and reach out for
Thy hand,
I'm not expert at praying, but Thou dost understand;
Since days of "Now I lay me" beside my mother's
knee
I've known that Thou wast there, Lord, when I
have called to Thee.
And as I prayed in childhood before I went to
sleep
I ask Thee now in manhood, ask Thee "my soul
to keep";
I also pray for courage, dear God, I need it so.
For faithfulness in duty wherever I may go.
In every encounter help me to do the right,
In marching, or in waiting, or in an actual fight.
Deliver me from hatred of any human kind
And keep my heart full, steady and clean and
clear my mind.
Bless those I've left behind me, my dearest one,
and dear,
And as I name them over, God keep them free
from fear.
"If I should die tonight," Lord, I pray "my soul
to take,"
And may my life, thus given, be counted for Thy
sake.
As in my childhood's praying, now once again, as
then,
I ask in Jesus' name, O God, and then I say: Amen.
—La Prairie Church Bulletin.