

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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Christ The World's Only Cure

WE THE PEOPLE of America should be a happy people. We have the arts of Greece, the laws of Rome and the religion of the Hebrews. We live here in the most prosperous age of the republic. Our country is traversed by a network of railroads and highways, steamship lines, airplane lines and wireless telephone, so that we may talk to a man on any part of the globe. All these things are before us. We stand amazed at the solemn responsibility. We are made to wonder what will become of all these increased privileges. But as we move out into the year 1946 we are made to realize that no one but an All-Wise God knows what is in store for a war-torn, blood-soaked and sin-cursed world.

High-pressure groups are in the driver's seat of our nation. Nations, grasping for the proverbial straw of self-existence, are arrayed one against another as they look with suspicion upon every act of each other. On the surface there is a hypocritical appearance of mutual aims and desires, all joining in the prediction of a "lasting peace," while under the surface of pretense there is envy, selfishness and greed. God is still left out of national and international councils, Jesus Christ, God's only begotten Son, is still looked upon by many as an antiquated ideal of the superstitious past, and those who espouse the cause of the world's only hope are still considered well-meaning, but lacking in the elements of mental stamina and political sagacity that qualify one for statecraft advice or render one capable of speaking on matters of national importance.

God has been very gracious to our land. While thousands in other lands are hungry and cold, we are fed and warm. While many hearts are aching because of lads who will not return home, yet millions of homes are rejoicing in the home-coming of their dear ones. God has a strategic place for Baptists in his redemptive world-wide plan of the ages. And since this is true every member of every church throughout the bounds of our great denomination has a great responsibility of taking the message of salvation to a lost world. In order to measure up to what our Lord expects of us, as his "Peculiar People," there must be complete consecration of all we have upon the altar, confessing our sins of indifference and a willingness for The Holy Spirit to clothe himself with us. Then, and not until then will the unsaved masses about us see much difference in our daily lives. When that happens, all of our Baptist work both at home and abroad will take on new life. The Baptist Co-operative Program will be more ardently supported and the lost all about us will come to know by experience that Christ is the "ONLY CURE FOR A SIN-SICK WORLD." "Looking unto Jesus the author and finisher of our faith". "Look unto me and be ye saved all the ends of the earth, for I am God and there is none else." (Heb. 12:2; Isa. 4:22.)

—W. B. YATES, Pastor,
First Baptist Church,
Lake City, Tennessee.

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EDITORIAL

A Dear Kinswoman Gone

NOT LONG SINCE, Mrs. J. R. Hutchins, of Lynn Grove, Ky., went to be with the Lord. She was a cousin of the editor. She and the editor grew up together from the time he was four years old, and she seemed like a sister to him. She married J. R. Hutchins of Hazel, Ky. To this union were born three sons and four daughters. Five of these survive. She was a noble Christian woman and mother. The Lord give grace to her sorrowing loved ones. "Weeping may endure for a night, but joy cometh in the morning."

How Do You Feel?

THERE IS REST in the soul of the true believer in Christ. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

There is *peace* in the soul of the true believer in Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

There is *love* in the soul of the true believer in Christ. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

There is *joy* in the soul of the true believer in Christ. "Whom, having not seen, ye love; in whom, though now ye see him not, ye believing, yet rejoice with joy unspeakable and full of glory" (I Peter 1:8).

Therefore, when one is truly converted, he feels different. He feels good!

Hence, if one has never experienced this happy feeling, he has never been saved. The professed conversion which makes no change in one's feelings is spurious.

This happy feeling is not a condition of salvation. It is the result of salvation. "The Spirit itself (Himself) beareth witness with our spirit that we are the children of God" (Rom. 8:16; I John 5:10).

It is appropriate to ask, *How do you feel?* But let no sinner depend upon his feeling instead of depending upon Christ. Trust Christ, and the feeling will take care of itself.

When in doubt, write courteously.

Loving the unlovely is the test of love.

"He That Goeth Forth And Weepeth"

CONCERN AND EARNESTNESS in the Lord's work are to reach such intensity as to be expressed in tears from time to time. The Lord's servants are not constantly to be dry-eyed.

Christians should weep over lost sinners. That is, their burdened concern should reach that point on given occasions. Of course, no one is expected to stay at that point all the time. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

The "precious seed" means the Word of God (Luke 8:11). One object in sowing this seed is that sinners may be "born again, not of corruptible seed, but of incorruptible . . ." (I Peter 1:23). The worker whose burdened concern moves him to tears from time to time is the one shall "doubtless come again with rejoicing, bringing his sheaves with him." "They that sow in tears shall reap in joy" (Psalm 126:5). In the nature of the case, "goeth forth" not only includes the specific thing of soul-winning, but also the whole category of Christian service. The feelings and emotions of people are to be involved in Christian service within Biblical limits.

God said that "as soon as Zion travailed, she brought forth her children" (Isa. 66:8). The term means spiritual birthpangs. Paul experienced such over the Galatians and, of course, over others. "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19). In the gospel arrangement, God uses the soul-travail of saints as an instrument in bringing about the spiritual birth of sinners by the power of the Spirit. Something is seriously wrong with that worker who is never broken up over lost sinners and never suffers real pangs over them. The injunction, "Keep smiling," is not appropriate when dealing with souls on the road to doom.

For his lost kinsmen according to the flesh Paul had "great heaviness and continual sorrow in my heart" (Rom. 9:1, 2). From other scriptures it is seen that this sorrow frequently expressed itself in tears.

Jesus wept over lost Jerusalem (Luke 19:41-44). There is a lesson in this for Christians which is evident.

Did Christ o'er sinners weep,
And shall our tears be dry?
Let floods of penitential grief
Burst forth from every eye.

Christians should weep over backsliding, their own and that of others. The great and good Daniel did (Dan. 9:20; 10:2). The great and good Jeremiah did and wished that "my head were waters, and mine eyes a fountain of tears" (Jer. 9:1). Simon Peter "wept bitterly" over his sin (Matt. 26:75). Paul wept over sin in the Corinthian church (II Cor. 2:4).

In a crisis of reconsecration, Jacob wrestled all night with an angel and "he wept and made supplication unto him" (Hos. 12:4). When Jesus in Gethsemane faced the near prospect of the cross and entered into an agony of intercession, He did it "with strong crying and tears" (Heb. 5:7). Surely, then, it is not beneath the dignity of Christian men and women today to experience such concern for the salvation of sinners, the consecration of saints and the cause of Christ in general to break into tears now and then over these things.

There is something wrong with the religious worker whose eyes are constantly filled with fun and foolishness and never with tears. If all classes of men and women throughout the Southern Baptist Convention should suffer such pangs over the cause of Christ that they broke into tears over it, a new day would dawn in Zion.

In many cases today, there are frost and icicles that need to be melted. As sure as you live, they need to be melted!

When Were Simon Peter And Nathaniel Saved?

JOHAN THE BAPTIST exclaimed concerning Jesus, "Behold the Lamb of God!" (John 1:36). Two of his disciples, Andrew and Philip, heard him speak and followed Jesus "and abode with him that day." Then Andrew found his brother, Simon Peter, "And he brought him to Jesus" (John 1:42). Philip found Nathaniel and invited him to "Come and see" (John 1:46).

Almost invariably these cases are referred to as instances of personal soul-winning. They are used in sermon, address, article, pamphlet and book to stimulate Christians in soul-winning. BAPTIST AND REFLECTOR hesitates to dissent from an interpretation held by so many honored men and women. However, the suggestion is made that Simon Peter and Nathaniel were not saved *when* they were brought to Jesus as recorded in John 1, but saved *before* under the ministry of John the Baptist. And let it be remembered that as the paper states its reasons for this view it is discussing an *interpretation*, not singling out particular speakers and writers in thought for opposition.

John the Baptist was sent to "prepare ye the way of the Lord, make his paths straight" (Luke 1:76; 3:4). Scripture reveals how this was done and what was involved in it.

1. *People Called upon to Repent* (Matt. 3:2; Luke 3:3). This repentance was a revolutionary experience. It was a process of spiritual overturning, grading and leveling (Luke 3:5). It was linked with "the salvation of the Lord" (Luke 3:6). "Works worthy of repentance" (Luke 3:8) were required, not as a means of salvation, but to show that repentance had taken place:

2. *People Called upon to Believe in the Coming Messiah*. "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him, that is, on Christ Jesus" (Acts 19:4). Repentance and faith were the conditions or means of salvation proclaimed by all the New Testament preachers of the gospel of grace.

As an instrument, John the Baptist "made ready a people prepared for the Lord" (Luke 1:17). It has already been shown that repentance and faith were involved in this. When people repent and believe in Christ, they are saved. So Zacharias, "filled with the Holy Ghost," understood that the work of his distinguished son was, instrumentally, to be *redemptive* in character and was to involve the following: "To give the knowledge of salvation unto his (God's) people by the remission of their sins" (Luke 1:67-77). This knowledge was not to be simply doctrinal and prospective. It was to be experiential—"the knowledge of salvation *by the remission of their sins*."

Therefore, when people truly responded to the message of John the Baptist, they were saved. Thus were gathered "people prepared for the Lord." Like believers in the preceding Old Testament days, they looked forward to Christ and put their trust in Him. Regarding the saving promises, they were like the people in Heb. 11:13, they "were persuaded of them, and embraced them." These promises were future so far as *historical enactment* was concerned, but they were operatively present in *redemptive essence and accomplishment*.

Now Andrew and Philip were disciples of John the Baptist. Manifestly, they were true disciples of his. Therefore, they had repented and exercised faith and possessed "the knowledge of salvation by the remission of their sins." Consequently, when they said, "We have found the Messiah," it meant that they had found Him incarnate and become personally acquainted with Him in the body. It did not mean that they had not already met Him *spiritually and redemptively*. He whom they already knew in the spirit and in the Holy Spirit they now met and knew in the flesh.

The evidence seems to indicate that Simon Peter and Nathaniel were in the same spiritual category as Andrew and Philip. If so, they, too, had repented and exercised faith in Christ and possessed "the knowledge of salvation by the remission of their sins." Simon

Peter, who was brought to Jesus, and Philip, who invited Nathaniel, both equally became apostles and entered into the formation of the New Testament church (Luke 6:12-16; I Cor. 12:28). And they did these things and fulfilled their life's ministry with no baptism except that of John the Baptist (Acts 1:21, 22). This baptism required repentance and faith before it was administered.

BAPTIST AND REFLECTOR holds, therefore, that "brought him to Jesus" in the case of Simon Peter and similarly in the case of Nathaniel meant what was meant when Andrew and Philip "found the Messiah." *It meant a personal introduction to Christ in the body on the part of men who already inwardly knew Him spiritually and redemptively.*

One should observe the principle of "rightly dividing the word of truth." To do this, it is necessary carefully to study the pertinent references and not jump at a conclusion. Because "brought him to Jesus" in John 1 is construed in popular thought to mean bringing a lost sinner to Christ, it does not follow that this is the meaning *in the passage itself*. The evidence in the case indicates otherwise. There are other scriptures which unmistakably bear on soul-winning. Let these be used to stimulate Christians in soul-winning.

"But what difference does it make when and where Simon Peter and Nathaniel were converted, and what difference does it make if we do make 'brought him to Jesus' to mean personal soul-winning?" Someone may ask this. It is the difference between fairly and accurately using scripture and misapplying it. It is the difference between keeping scripture inviolate and taking liberties with it. Of course, no Christian intentionally does this. But great care should be taken to avoid it and to avoid encouraging others to play loose with the Word of God.

However, the editor is a very imperfect man. If he is wrong in these conclusions, he will welcome the *scriptural proof* of it. He wants to know the truth.

Shelby Avenue Baptist Church

SUNDAY MORNING, Jan. 13, the editor and Mrs. Taylor worshiped with the Shelby Avenue Baptist Church, Nashville. Pastor P. F. Langston, recuperating from the "flu," was not able to preach, but he was present. Rudolph Hooper led the spirited singing, with Mrs. Naomi Thomas at the piano, and John Dugger, chairman of the deacons, introduced the speaker. The responsive attention of the congregation warmed our heart. Bro. Langston has done and is doing a monumental work, with the loyal co-operation of the members. It does our soul good every time we visit Shelby Avenue.

Woodmont Ordains Deacons

SUNDAY AFTERNOON, Jan. 13, at 2:30, Woodmont Baptist Church, Nashville, ordained three deacons. They were Milford Smith, Henry Horrell and W. P. Campbell.

The pastor, G. Allen West, was chosen moderator of the presbytery and the clerk of the church, John Rutledge, was chosen clerk. Pastor Fred Tarpley of Donelson led the presbytery in prayer prior to the opening of the ordination service proper.

Pastor West led the congregational singing, with Mrs. Milford Smith at the instrument. Pastor A. W. Osborn, pastor Freeland Baptist Church, led in prayer. The editor led in the examination of the candidates, Merrell D. Moore, pastor of Immanuel Baptist Church, delivered the charge to the candidates, and Dr. Austin Crouch delivered the charge to the church. With Mrs. Smith at the instrument, Mr. Wayne Barker sang a solo, the "ordination hymn." Then followed the ordination prayer by J. Harold Stephens, pastor of Inglewood Baptist Church, and the laying on of hands. The editor had to leave before the close of the service. May the Lord bless these men in their new ministry.

Dr. J. T. Henderson At Rest

By GEORGIA M. HAYS

DR. J. T. HENDERSON, General Secretary Emeritus of the Baptist Brotherhood of the South and deacon of the First Baptist Church of Knoxville, Tenn., passed away on January 7, in Knoxville, after an extended illness. He was born in Monroe County, Tennessee, son of Mr. and Mrs. Benjamin P. Henderson. He is survived by his widow, Mrs. Martha W. Henderson; a daughter, Mrs. J. Victor Henderson of Knoxville; a brother, H. E. Henderson of Knoxville, a granddaughter and several nieces and nephews.



DR. HENDERSON

Funeral services were conducted on January 8, with Dr. F. F. Brown and Dr. A. F. Mahan officiating. Deacons of the First Baptist Church and the former members of the Executive Committee of the Baptist Brotherhood

of the South served as active and honorary pallbearers.

Doctor Henderson was educated in Carson College, now known as Carson-Newman College, at Jefferson City, Tennessee, from which he received the degrees of A. B., A. M., and LL. D. and also attended Columbia University in Washington, D. C.

During the years of 1883-93, Dr. Henderson was professor of mathematics in Carson-Newman College, then was president from 1893 to 1903. For the next eleven years he was president of Virginia Inter mont College, Bristol, Virginia. From 1891 to 1902 he was president of the Tennessee Baptist Convention and for two years was vice president of the South Baptist Convention. In 1902 he was elected corresponding secretary of the Baptist State Mission Board of Tennessee, but declined. He was president of the Baptist General Association of Virginia in 1907.

The Laymen's Missionary Movement (now known as the Baptist Brotherhood) of the Southern Baptist Convention was organized in May, 1907, with Dr. Henderson as general secretary, which position he held until July 1, 1938, when he retired from active service. During those years he worked among the laymen of the eighteen states comprising the Southern Baptist Convention, teaching by precept and example the stewardship of life, money and influence. Thousands of men throughout the South adopted the tithe as the minimum standard of Kingdom support as the result of his addresses and study classes. He has been known to travel as much as 33,000 miles and deliver 275 addresses in more than 100 churches in *one year*, in addition to attending and conducting numerous conferences, organizing Brotherhoods, promoting State and Southwide meetings of men, speaking at banquets and publishing literature. Dr. Henderson contributed articles regularly to a number of denominational papers, was author of many tracts and wrote the following books: "Financing a Church", "The Office of Deacon" and "The Preacher from the Layman's Viewpoint".

Himself a layman, the pastors of the Convention had no truer friend than Doctor Henderson; he personally enlisted and helped support many of the new leading pastors of the South, while they were yet struggling for an education. As he traveled over the eighteen States, many times he was made happy by meeting former students, who held him in highest esteem and attributed much of their success to the Christian training received from him while in Carson-Newman and Virginia Inter mont Colleges.

At the time of his death, Dr. Henderson was a member of the Board of Trustees of Carson-Newman and Virginia Inter mont Colleges.

He was interested in promoting every righteous cause in his city and supported them liberally with his money.

Since his retirement from active service he and Mrs. Henderson had spent considerable time in Florida and North Carolina.

J. T. Henderson

By LAWSON H. COOKE

WITH THE PASSING of John Thompson Henderson, one of God's noblemen, and a great layman, has been removed from the ranks of Southern Baptists. Truly, it can be said that no layman has exerted a greater Christian influence among the men of our churches than J. T. Henderson. For more than thirty years, he gave himself unsparingly to the task of inspiring men with a clearer understanding of their Christian obligations, and to enlisting men in the work of their churches, and of the denomination. Today, unnumbered are the churches that continue to feel the impact of his personality through the services which he rendered them in past years.

Dr. Henderson's book, "The Office of Deacon", is one of the clearest and most helpful expositions of the duties of a deacon. It has been read and taught by and to thousands of deacons throughout the Convention, and has become the source of a more consecrated service by these men.

Dr. Henderson's noble life was spent in the service of Christ and his denomination. For eleven years, he was president of Carson-Newman College, Jefferson City, Tennessee; for eleven years he was president of Virginia Inter mont College, Bristol, Virginia; and for eleven years he served as president of the Tennessee Baptist Convention. He was moderator of the Virginia General Association one year, and vice president of the Southern Baptist Convention two years. He held many other positions in connection with our denominational enterprise.

After having served thirty years as general secretary of the Baptist Brotherhood of the South, on July 1, 1938, he voluntarily retired as general secretary. The Southern Baptist Convention in Richmond, Virginia, May, 1938, voted that he be given the title of General Secretary Emeritus, which title, with the abounding confidence of his brethren, he retained up to the time of his death.

The growth and development of the Brotherhood movement, which is now a great denominational asset, attests the solid foundation upon which Dr. Henderson built.

(Editor's Note: Mr. Cooke and the other party whose communication appears on this page, knew Dr. Henderson better than the editor. Mr. Cooke is Dr. Henderson's successor in the Brotherhood work and Miss Hays was Dr. Henderson's secretary. We join them in tribute to his life and ministry. God's grace be upon all the sowing. "God buries the workmen, but carries on His work.")

New Year's Night

IF ONE SHOULD SEE two men walking down a road and a dog following the two men one could not tell to whom the dog belonged. But if the road forks and one man goes one way and one the other then one will know who owns the dog.

Of all the days and nights of the 365 which compose a year there is no other night like New Year's night which draws such clean line of demarcation between the two groups of people who compose American society.

One crowd turns to the drum rooms (drinking rooms) in the hotels, to cabarets, to the night spots and honky-tonks, where there is carousing, dancing and much immorality. They are wholly of this world and there is no thought of God in their minds and hearts.

The other crowd turns to the churches, and they pray and sing and heart short talks from their own members. They are dissatisfied with their accomplishments and pledge themselves and each other that they will better live the New Year. They invoke the power and grace of God to give them greater strength. They see the moment in which they live as a prelude to the eternity to which they are going.

It is the business of this group to show the other group the way. That is what preachers and churches are for.—*Alabama Baptist.*

Lovers Of Lies

LYN CLAYBROOK, Pastor First Baptist Church, Lewisburg, Tenn.

THE TWENTIETH CHAPTER of 1 Kings record's God's marvelous and miraculous deliverance of Israel from the power and oppression of their enemies, the Syrians. *It reads so much like our own recent deliverance from our enemies and the dread horrors of war.* Ahab and his army had just gotten home from war, in which "like two little flocks of kids" they had been given victory over an army that "filled the country". *They had almost as much reason to be humbled and inspired to love God and to obey Him and be true to Him as we.*

Yet, in spite of all that God had done for them, they came home to live like heathens and to fill the land with their wickedness. Immediately, there follows the sordid story of King Ahab taking Naboth's vineyard, abetted by the diabolical doings of the queen, Jezebel.

What a dramatic scene is the meeting between Ahab and Elijah, God's fearless prophet, in the vineyard of Naboth! "Thus saith the Lord, hath thou killed and taken possession? Where dogs licked up the blood of Naboth shall dogs lick up thy blood." *When a man is "sold to do evil" he hates the preacher who tells him of the ruin ahead and of the certain judgments of God to come upon him.* And so we hear King Ahab say, "Hast thou found me, O mine enemy?"

Jehoshaphat, King of Judah, had come down to pay Ahab a visit of state. It is almost certain he had been invited to do so. Ahab sought his help to reclaim Ramoth-Gilead. Jehoshaphat answered, "I am as thou art, my people as thy people and my horses as thy horses." But being a man who sought to honor the Lord, he went on to say: "Enquire, I pray thee, of the Lord." Forthwith, Ahab called 400 of his prophets, poor time-serving creatures they were, and said to them, "Shall we go up to Ramoth-Gilead to battle or shall we forbear?" With one voice they said, "Go." They knew Ahab was determined to go and they always blessed what he wanted to do, right or wrong. It meant more pay and better treatment for them to do so. In this way they could stand in with the crown. They could be popular and live on the fat of the land. They could be stable in their positions and not be on the run so much, as was old Elijah. *It is feared that we have too many such prophets in our land today; meal-ticket prophets, who had rather be popular than right.* But Jehoshaphat distrusted that bunch and said to Ahab, "Is there not here a prophet of the Lord besides, that we may enquire of him?" To which Ahab said, "There is, one Micaiah, but I hate him; for he doth not prophesy good concerning me, but evil." It was if he had said, "I love those who lie to me but I hate the one who tells me the truth."

This is a strange thing about sin that it makes one love his real enemies and hate his friends; to love lies and hate the truth; to love darkness and hate the light; to love a popularity-seeking, time-serving preacher and to hate one who dares preach the truth.

Ahab, then, by the insistence of Jehoshaphat, had a servant to bring Micaiah. On the way this servant said to Micaiah, this fearless and noble-hearted preacher of the Lord, "All the king's prophets bless his purpose to go to Ramoth-Gilead to battle with one voice. You do the same. You've suffered already enough at the hands of the king by opposing his ways. It won't do any good to tell him the truth. If I were you I would pat him on the back and tell him to go on and do as he pleases. This will win his favor and you will stand in with him. This will be only using good sense. To do otherwise will be just to act a fool and get yourself in more trouble." What true preacher has not received such counsel from the worldly-wise like this! But great old Micaiah answered him and said: "*As the Lord liveth, what the Lord saith unto me, that will I speak.*" This is one of the sublimest things ever said, and in a few words it sets out the glorious work of a true preacher of righteousness. *If all God's preachers in America would begin to do this, fearlessly and fervently, we would see another great spiritual*

revival sweep the country that would save us from the certain destruction ahead of us if we keep going on as we are now.

When Micaiah stood before King Ahab and King Jehoshaphat, Ahab asked him, "Micaiah, shall we go against Ramoth-Gilead to battle, or shall we forbear?" Micaiah cut a glancing wink toward Jehoshaphat and answer, "Go and prosper: the Lord shall deliver it into the hands of the king." But Ahab knew that Micaiah was only chiding him and making sport of him. He was convicted of his own evil designs and he knew that Micaiah, being a man of fearless courage, would not and could not bless these designs, and so said to him, "How many times have I adjured you to tell me nothing but that which is true, in the sight of the Lord?" To which Micaiah answered, "You ask for the truth, here it is: I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, these have no master." Ahab turned to Jehoshaphat and said: "Didn't I tell you so? He always prophesies evil concerning me." But Micaiah is not through. "I saw the Lord," said he, "sitting on his throne, and all the host of heaven standing by him, on his right and on his left. And the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner and another said on that. Another said, I will persuade him. And the Lord said, how? I will go forth and be a lying spirit in the mouth of all his prophets. And the Lord said, go, that will do it. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." *God has a lot of ways to bring a confirmed sinner to his doom. He can even bring him into contact with a "lying preacher" if He chooses so to do, who will preach lies to him, that he may "believe a lie and be damned." God has many yet untried and sure ways of bringing a nation to destruction, when that nation rebelliously trifles with His mercies and wilfully refuses to walk in the ways of decency and sobriety.*

When Micaiah finished telling of his vision one of Ahab's prophets slapped him in the face and Ahab ordered him put in prison and fed on the bread of affliction and given the water of affliction until he returned from Ramoth-Gilead a conqueror. But Micaiah said to him, "If you return at all in peace, the Lord hath not spoken by me." Then he called upon the people to witness what he had said. And now how rapidly the remainder of the story unfolds.

The battle is joined. Thirty-two captains led the Syrian forces. They had been instructed to "get the king." Only the mercy of God kept Jehoshaphat from being killed that day. God can deliver the righteous, even though they act foolishly, as did King Jehoshaphat, in making this unwise alliance with the wicked. And now the fatal moment has come for King Ahab. "And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness." *The arrows of God can always find a vulnerable spot.* His blood flows out into the bottom of his chariot and "he died at evening."

There are many such lovers today. All who think they can wilfully rebel against the Lord and get by with it are in love with a lie. All who think they can reject Jesus Christ and all will be forever well with them are lovers of a lie. All who think that America can sow to the winds of liquor, lust and license; wickedness, wantonness and recklessness; disobedience, dirt and deviltry; desecration of holy things as the marriage relation, the Sabbath, and sex; neglecting the house of God and the things of God, and then not have to reap the "whirlwind" of utter ruin and rejection and finally destruction.

"All these things happened unto them (back there in Ahab's time) for ensamples: and they are written for our admonition upon whom the ends of the world are come. Wherefore let them that think they stand take heed lest they fall." 1 Cor. 10:11-12.

Old Timey Ways Versus The Observance Of Days

By JOHN R. CHILES, Lockhart, Florida

The general text is Luke 5:39: "*And no man having drunk old wine desireth new, for he saith, the old is better.*"

Many no doubt were glad to see that article against "Ceremonialism," copied from the *Word and Way* recently, and highly commended by Brother R. B. Jones in his good column:

It was about "Good Friday" observance. Baptists are traveling right rapidly now "on the way toward Rome" in the observance of Easter and pre-Easter meetings of all kinds. In the North it has done lots of harm to our people, as many of the leaders now see and say. But it looks like we in the South are neither to be forewarned nor forearmed about a lot of modern (modernism) practices.

Just look over the list of sermon topics on the day before and see how many sermons on the resurrection on one Sunday and how few on the other fifty-one Sundays in the year, and you can tell how little the Holy Spirit is having to do with the selection of pulpit ministrations. Others have decided and Baptists are now deciding whether they shall be free for divine directions in their worship or go by the fixed programs of "the church year".

If we go in for Easter then of course the only logical thing is Palm Sunday, Whit-Sunday and the rest of them. One is as scriptural as the other, and so far as I know, one is as helpful as another.

Right at this point no need of berating the Catholics too much, as Baptists and Protestants have gone a step farther and added "Mother's Day" and made a gesture at "Father's Day". State Legislatures have had their say about these latter one, despite the fact that those who have fallen most strongly for them are the very ones supposed to be the strongest for the First Amendment to the Constitution that Congress should make no enactment concerning religion.

Now, let us reason together a little bit. Mother love is very strong and rightly so. Does it need to become a once-a-year formality to insure its existence or its perpetuity? Does anything done because somebody else is doing it mean so much as it would otherwise? Are not some things too sacred to be dragged out into the public gaze? This is a heart flower, personal and perennial, that survived for centuries without any handling by either church or state. Prettier when not wilted by formalities nor artificially made up.

No one can honor his mother, whether living or dead, who does not honor Jesus Christ with a good life.

None of us believe in mariolatry, but there is a varying ingredient of that in this. A few years ago at a radio broadcast from a great Baptist church in the South there went out over the air, according to the next morning's paper, "Hail Mary," one of the phrases of which is to ask for her intercession. The fine pastor was not at home or very likely that would not have happened, but no one can tell what may happen when the holy day is taken from its rightful Lord.

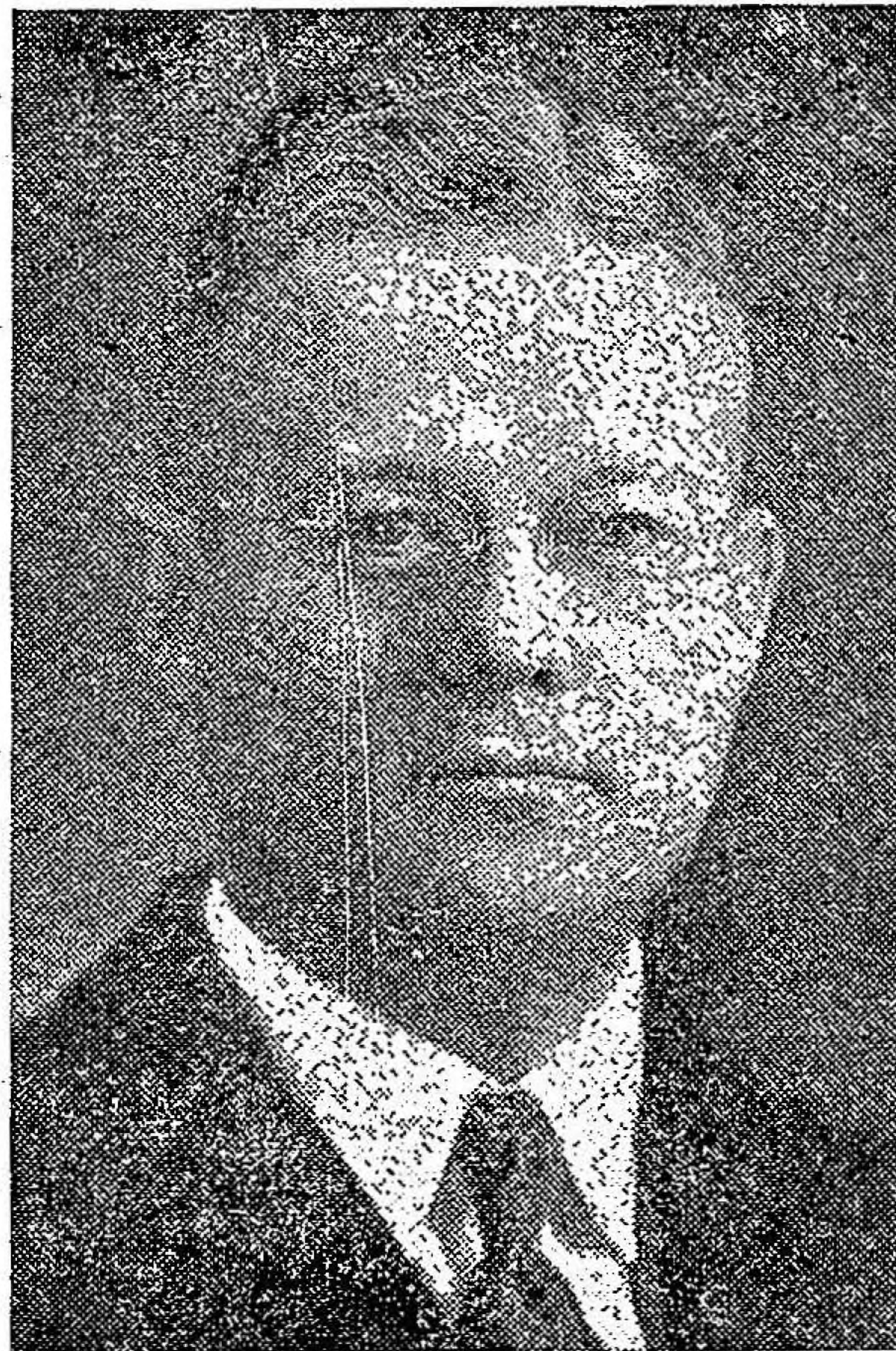
In my own church on one of those days a young minister, college and seminary trained, said in the opening prayer: "Lord, thou knowest we have come out here today to honor our mothers." Frankly, I hadn't. I had tried to come out there to honor Jesus Christ, who was the Saviour of my dear mother, and had made of her one of the greatest personalities I have ever known. The closing prayer was led by a fine young layman, who had come from the city to visit his mother. He told the Lord that we were there "to worship our mothers," which neither he nor the rest of us would have done, of course. That shows what we come to when we go to substituting for either right or righteousness.

One woman, according to her report in the BAPTIST AND REFLECTOR, a few years ago, said she went to church on that day to hear about her Saviour and was disappointed, as it was all about herself.

Telegraph companies, confectioners and florists are cashing in on noble sentiments, and often to the total disregard of the sacred-

Secretary Of The Tennessee Baptist Foundation

DR. NORRIS GILLIAM, who since December, 1941, has been pastor of the Lockeland Baptist Church of this city, recently resigned his pulpit and has accepted the position of Secretary of the Tennessee Baptist Foundation. Before going to Lockeland he was Director of Promotion of the Tennessee Baptist Convention.



DR. NORRIS GILLIAM

Since the beginning of his ministry at Lockeland there have been 545 additions, the membership increasing from 939 to 1,242, a net gain of 303, in four years. During 1945 Dr. Gilliam served the Tennessee Baptist Convention as State Director of the Centennial Evangelistic Crusade. In spite of this added responsibility Dr. Gilliam baptized 100 people into the fellowship of the church and received 86 others by letter.

The church budget has increased from \$19,034 in 1941 to \$41,118 for the associational year of 1945. Lockeland's gifts to the co-operative program have increased from \$2,745 to \$6,886 in the same period. The church indebtedness of \$19,794 was paid five years ahead of the time it was due. The church has employed a full-time church secretary and a full-time educational director, a part time organist and choir director since the beginning of Dr. Gilliam's ministry.

Dr. Gilliam has shown remarkable leadership in every phase of the church life and has given much time to the promotion of denominational activities as well as local church leadership.

Dr. Gilliam has begun his work as Secretary of the Tennessee Baptist Foundation, but will also serve as supply pastor at the Lockeland church during the month of January.

ness of a day that is vital to the very existence of Christianity itself. In the shuffle many now are passing up the churches in favor of dinner parties, long trips and worldly amusements.

For a long time Father's Day seemed to be a kind of fiasco, for the reason, most likely, that he was the one who had the whipping to do, and regarded as "not so good to us," but now the merchants, especially those who have shirts and cigars to sell, are trying hard to make a go of it for DEAR OLD DAD.

We hear something said about Independence Day along about July and something about Labor Day along about September, a little run over from week-day celebrations. Then there are some little stirrings around, about Junior Day and Intermediate Day.

Unless we are very careful, very prayerful and very faithful, we will hear a hand that once had nail prints in it, knock on the doors of our churches to ask if there is a Lord's Day left.

We have already reached the point where otherwise great leaders speak of these days with as much finality as an Episcopal rector does of Palm Sunday or a Roman Catholic archbishop does of a decree of the Council of Trent. On whose authority are we acting? Have we quit saying that "the Bible and the Bible only is the religion of Baptists?"

Not only are these innovations unscriptural, but anti-scriptural, as shown by the words of Paul in Galatians 4:10: "YE OBSERVE DAYS AND MONTHS AND SEASONS AND YEARS. I AM AFRAID OF YOU, LEST BY ANY MEANS I HAVE BESTOWED LABOR UPON YOU IN VAIN."

A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE
Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

Peris Of Fundamen- talism

New York Times

Fundamentalism needs to return definitely to spiritual genuineness, "or else it will surely recreate the pharisaical spirit which crucified Jesus in the long ago," the Rev. Dr. William Ward Ayer, pastor Calvary Baptist Church, New York City, said. "I am a Fundamentalist in Christian doctrine," he said, "but I realize that the movement, now more than a quarter of a century old, is in danger of being blighted by religious froth, acrimonious debate and a stern and unlovely religious objectivism which demands the strictest adherence to creed, while failing to create the inner content of brotherliness, tolerance and deep Christian character. Doctrines are necessary, but they are not an end in religion; the great doctrines of the Christian faith are like the skeleton of the human body, necessary to uprightness and locomotion; but doctrines and skeletons by themselves are oftentimes scary things. God has clothed His skeletons in flesh and blood to make them presentable and attractive; so must the doctrines be incarnated in practical everyday living if the multitudes are to see and appreciate the great truths of our faith."

(Well said, Dr. Ayer. We hope somebody was listening when you said it.—R. B. J.)

Priority For Evangelism

The Way

The South-wide Methodist Pastors' Conference disclosed that "Saving men's souls is the main business of the church and the church cannot afford to substitute anything else for it, not even so great and useful a program as social reform." One speaker declared that "Evangelism" has priority over everything else and the central business of the church is saving individuals and that alone is our mission." Another speaker stated that it was his opinion that it was the providence of God that the atomic bomb was not given to man until the unity of man had been recognized at the San Francisco Conference. He further stated that "this world is filled with powers and forces we did not dream of five and ten years ago and the minister who thinks he can go into this thing with the same approach he had twenty years ago will be disillusioned."

(It is good to see the preachers turning back to the truth.—R. B. J.)

Another Denomi- nation To End Denominations

Baptist Messenger

As it looks to us, much of this church union movement is just the effort of another group to organize a denomination to end denominations, which is all very good, provided, of course, it works. But here is the hitch—there will be inevitable leaks, both at top and bottom. At the top, like Newman in the nineteenth century, many ardent evangelicals, doctrinally unsupported, will stray off with the Roman Catholics and other mystics. And at the bottom, many emotionally unbalanced will stray off with the pentecostals. In between top and bottom man will rightfully resent an institutional Christianity. They will flee the folds of uniformity for a more local New Testament kind of Christianity. Don't you thank God that so long as we are truly Baptist, we maintain a strictly New Testament movement and not just a twentieth century organization? A Christ-given local democracy and not an imposed episcopacy? Beyond

reach of the control of the common man? A big part of this ecumenicalism is just plain ecclesiolatry. Real union has to be born within and that is the kind Baptists want.

(Let us major on trying to get men to unite with Christ. That alone will bring us into spiritual unity.—R. B. J.)

Open Membership

Paul Barker in
Watchman-Examiner

In some states, as many as one-third of the Baptist churches accept members who have not been immersed. . . . In one association of an Eastern State, some pastors are not averse to performing the rites of pouring and sprinkling at the altar of their own churches. There are definite reasons for this deplorable tendency away from immersion in Baptist churches. In the first place, modern, sophisticated people resent the process of being put under water. A woman candidate recently said to me, "It all seems so silly to me. We do everything differently nowadays. And certainly baptism ought to keep in step." A Baptist pastor told me that he sees no difference in the total implications among different forms of baptism, and that he is sick and tired of the difficulties encountered in trying to immerse people. It is true that sprinkling involves very few of the difficulties of immersion. These people are representative of thousands who are as willing to change one of the most sacred ceremonies as they are to change their clothes or their daily habits to fit newer fashions. So universal has this feeling become that in one of the most populous associations of New York State only a few churches, representing less than one-seventh of the total associational membership, require immersion. One of these pastors says that the experience of immersion is too terrific and should not therefore be tolerated in religious experience.

(Let us stand guard that a like condition not develop among Southern Baptists.—R. B. J.)

The Pope's Plans For America

Baptist Standard

The Religious News Service made the following report of a Roman Catholic meeting held in Woonsocket, R. I. "Europe is no longer the bulwark of the Catholic Church, according to the Rev. Louis Bouchard, S. J., of Quebec City, speaking at a communion breakfast of the Franco-American Closed Restaurants Association of the Holy Name parish here. Because European Catholics cannot regain their strength for at least fifty years, he said, Catholics of North America must carry on the Church's crusade. 'North American Catholics,' he asserted, 'have woefully left it up to Europe to expand the Church.' Father Bouchard explained that in 1940 the Pope, realizing how weakened was the condition of the Church in Europe and in Asia, saw the propagation of the faith as a task for the New World." All of which confirms what many of us have known, and a few have said through the press; while the vast majority have remained entirely too complacent. It is now the publicized plan of the Roman Catholic hierarchy to supplant our American ideals and foist upon our people the religio-politico ideology of priestcraft, union of state and church, which has bled the people of Europe white and left the nations impotent. It will do the same for America if it ever gets a death grip on us.

(Fellow Baptists, we have the antidote to this poison. What will we do about it?—R. B. J.)

Is This the Same America?

TO THE EDITOR:

One hundred fifty thousand persons staging Miami' King Orange Jamboree parade—throngs jamming hotels to overflowing for the Rose Bowl game in Pasadena—\$3,000,000 worth of liquor sold in one of these cities, alone—multitudes swarming the dance halls and night clubs—popping bottle corks—clinking champagne glasses—drinking to the future—shouting defiant joy into the sky of a changed world." Thus did America greet the new year in its loudest and wildest celebration since the reckless and roaring 1920's. Thus did she enter the portals of a new and uncertain era with light, heart, dancing feet, and dizzy head.

We who are among the more sober minded cannot but view the above spectacle in wonder and awe. Could *this* be the same America who, only a few months ago, lifted her voice in unison to the tune of "God Bless America"? Is *this* a demonstration of her gratitude to God for staying His mighty hand in judgment in answer to her petitions? Is *this* the freedom for which she labored and fought and prayed?

Yes, *this* is the same America—*this* is her gratitude—and *this* is the freedom for which she gave the precious blood of her bravest and best. Having feigned repentance in sackcloth and ashes and having gained her own end through the mercies of God, she now returns to her worship at the shrine of the Goddess of Pleasure and the satisfaction of her lustful nature. America has returned to her "wallowing in the mire" (II Pet. 2:22).

In the book of Judges we read that there arose a generation which "knew not the Lord." And again we wonder, "Could this startling statement concerning the children of Israel have its counterpart in the present jive crazed, pleasure mad generation?"

It is one thing to know *about* God and quite another to *know* Him. It is one thing to acknowledge His omnipotence and seek His blessings and help in time of need, but quite another to *know* Him as Lord and Savior and seek after His righteousness. "Thou believest there is one God; thou doest well, the devils also believe and tremble" (Jas. 2:19). Yes, even the demons believe there is an Almighty God and beg of Him mercy in time of judgment (Matt. 8:29, 31) but this does not save them from eternal destruction in the lake of fire.

Certainly, America knows *about* God. She has heard much *about* Him, seen marvelous demonstrations of His power and even besought His blessings and special favors in behalf of her fair country. But if America really *knew* God could she have so soon forgotten? If America really *knew* God would she be spending her days in "rioting and drunkenness" at the most crucial period in the history of the world?

America, take heed! Every page of God's Holy Writ is a warning to you. "And be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

America, beware! "Thou are weighed in the balances, and art found wanting" for "she that liveth in pleasure is dead while she liveth" (I Tim. 5:6). "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils" (I Cor. 10:21).

America, turn back—before it is forever too late! Let your laughter be turned into mourning and your joy into heaviness—Humble yourselves in the sight of the Lord and He will lift you up" (Jas. 4:9, 10).

AMERICA! AWAKE! "Seek ye the Lord while He may be found."

—R. H., Carthage, Tenn.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

New Worker At Tech

We are happy to announce that we have secured someone to take up the work that Mrs. Mildred Piepmeier gave up recently. This person is Miss Ruby Nell Brown and she hails from Kentucky. She is a graduate of Murray State College at Murray, Kentucky, where she was very active in the Baptist Student Union. Since graduation she has been teaching school in Missouri.

Miss Brown will give part of her time to the First Baptist Church of Cookeville since she will be supported jointly by the church and the State Mission Board. Miss Brown is a wonderful Christian and we know will be a blessing to the church, the campus, the community, and the entire State. We say to her, "Welcome to Tennessee."

The Voice of Christian Youth

I have found my leader;
He has led Youth down the centuries
To their best for God and man.
I follow Him and count no cost—
Helping me to live His way,
Sharing His spirit,
Working for the release
Of captives, of enslaved,
Of embittered, of fearful,
And joining with Him in
Making All Things New.
I follow Him—will you?

ROY A. BURKHART



Recipes For Success

Hard work. It is the best investment one can make.

Study. Knowledge enables anyone to work more intelligently and effectively.

Have initiative. Ruts often deepen into graves.

Love your work. Then you will find pleasure in mastering it.

Be exact. Slipshod methods bring slipshod results.

Cultivate personality. Personality is to any individual what perfume is to a flower.

Help and share with others. The real test of business greatness lies in giving opportunities to others.

Be democratic. Unless you feel right toward your fellow men you can never be a successful leader.

Have the spirit of conquest. Thus you can successfully battle and overcome difficulties encountered.

In all things do your best. Those who have done less than their best have done nothing.

Biblical Recorder.

BAPTIST AND REFLECTOR

The Sunday School Lesson

LESSON FOR JANUARY 27, 1946

By R. PAUL CAUDILL, Pastor
First Baptist Church, Memphis, Tenn.

Topic: "RELIGION IN A NATION'S LIFE"
Printed Text: Exodus 28:1; 35:4-9, 20-29

UPON LEADING the Children of Israel out of Egypt, God, begins to give to them a body of laws which they are to observe and through which observance they are to become a people after his own heart. The lesson that is before us brings us face to face with the method employed by God in leading the Hebrews into the realization of his plan for their life.

THE LORD'S COMMANDS

"And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded." Moses then proceeds to outline for them the character of the offerings which they are to bring unto the Lord. These offerings were to constitute a basic means of fellowship with God. They would be for the Children of Israel a test of their sincerity, an act of love.

Even a casual study of the life of Israel under the leadership of Moses reveals the extreme care and effort on the part of Moses to observe the commands of the Lord. The Children of Israel were not to engage in acts of religious observance that were borrowed from pagan neighbors but were rather to adhere to the precepts of the Lord as handed down through their leader, Moses. The virtue that obtained in their religious acts would stem from their deliberate desire to co-operate in the doing of the will of the Lord. To them God was very real.

Is it not possible that the followers of Christ have drifted too far away from the precepts of God in their modern day acts of religious devotion? Have we not sought to accommodate the manifest expressions of our faith to our own comfort and convenience rather than to attempt to carry out the more disturbing commands of our Lord?

For instance, there are many who regard private worship within the home as an acceptable act of devotion on Sunday while forsaking the gathering together in hours of public worship as the Scriptures enjoin. Then, too, in the matter of the actual giving of gifts, it may be said that the great majority of our people do not follow the teaching of the Scriptures. In failing to do so, they place themselves under the rebuke which God gave ancient Israel in Malachi 3:8-10.

WILLING HEARTS

In the study of this lesson one is impressed with the emphasis placed upon the voluntary side of worship. "Whosoever is of a willing heart, let him bring it, an offering of the Lord. . . . And they came, everyone whose heart stirred him up, and everyone whom his spirit made willing. . . . And they came, both men and women, as many as were willing hearted. . . . The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing."

Perhaps nowhere else in the Bible is the voluntary nature of our religion emphasized more clearly. God gave Israel his commands, but the effectiveness of their obedience to these commands rested upon the willingness of their hearts. Their relationship to him was to be no mere legalistic affair. Their offerings were not to be "forced," but offerings of dutiful, loving hearts.

One wonders if the Apostle Paul did not have in mind this passage of Scripture when he wrote to his Corinthian brethren, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing" (1 Cor. 13:3).

God does not want his children to look upon him as a slavish task-master, exacting unwilling acts of fidelity. He wants them to do right and even defines the principles of righteous living. But these acts of devotion must spring from willing hearts if they are to avail in his sight.

It is possible that at this point churches fail most today in their effort to finance the work of the kingdom of God and, in the next place, to lay hold of their hearts for God. If you want a person to become a great steward of substance, see that he becomes first a great steward of self. I have never seen a great giver who was not a great Christian.

When the heart becomes willing, then the bringing of tithes and offerings into the storehouse of the Lord becomes joyful.

LABORING FOR THE LORD

"And all the women that were wise hearted did spin with their hands and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen." There is something tender and beautiful about this passage. When the servants of the Lord voluntarily, with their own hands, labor the fulfillment of a divine objective, there is always immeasurable blessing. Some of the greatest offerings that have ever been brought into the treasury of the Lord have been the widow's mites, offerings that recall many an hour of toil, many a prayer, and many a dream.

In the final analysis, God seeks not ours but us. He wants the gift of self far above the gift of substance. When we labor with our own hands for him and bring to him the fruit of our toil, we are laying at his feet coined personality—true gifts of self. The crying need in our churches today is for more workers, more who stand ready with their own hands to labor wherever the need may be, however inconspicuous the task.

THURSDAY, JANUARY 24, 1946

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

"I am not a Christian, but I hope to be one soon." That is what many of you have written in your letters to me. I wish I could talk with each of you face to face. Then you could ask me questions. And together we might "iron out" your problems.

Last week I told you that letters are really little visits. So as you read my letter today, I want you to imagine that you are sitting in the room with me and that we are talking together about a matter that you are especially interested in.

"I am not a Christian," you say, "but I hope to be one soon."

That is a good start. Before anyone can become a Christian, he must want to be one. And I am glad you added the word "soon" to your statement. That tells me that you realize that becoming a Christian does not depend upon a person's age. You know that if you are truly sorry for your sins, you can become a Christian right now. Being sorry enough to turn against sin is *repenting*. And repenting is the first step towards becoming a Christian.

Where do you go when you wish to learn to spell or pronounce a word correctly? To a dictionary? Why? A dictionary is an authority on how to spell and pronounce words, isn't it? Do you know the name of a Book that is an authority on how to be saved? Write that name here: B—b—e.

These verses from God's Book will help you to understand *how* to be saved:

"All have sinned." Romans 3:23.

"The soul that sinneth, it shall die." Ezekiel 18:4.

For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Repent ye and believe the gospel." Mark 1:15.

Trust in the Lord with all thine heart." Proverbs 3:5.

Perhaps you remember the story of the Philippian jailer who asked Paul and Silas the direct question, "What must I do to be saved?" Will you get your Bible now and underline in Acts 16:31 the answer which Paul and Silas gave to this question?

Draw two lines under "believe". Another word for "believe" is "trust". The only way for anyone to be saved is to *trust Jesus*.

Sometimes people get confused and think they have to do more than that to be saved. There are certain things which Jesus expects us to do *after* we are saved, things that will show to others that we have trusted Jesus and have become Christians. But that has nothing to do with being saved. Here is a list. Print the letter *B* by the things people need to do *before* they become Christians. Print the letter *A* by the things people need to do *after* they become Christians.

Realize they have done wrong.
Feel the need of a Saviour.
Believe Jesus can save them.
Be sorry for their sins.
Trust Jesus to save them.
Confess their faith in Jesus.
Join the church.
Be baptized.
Obey Jesus' rules.
Trust Jesus to help them do right things.

I hope you marked the lines this way: B, B, B, B, B, A, A, A, A, A.

The things marked *A* are not necessary to being saved. They tell you what you will want to do to show that you have become a Christian. You will want to do the things that please Jesus.

If, down in your heart, you can answer "yes" to each of these questions, you may become a Christian right now.

I have sinned.
I am sorry enough to turn away from sin.
I want to follow Jesus and live for him.
I trust Jesus to forgive me and save me from sin.

Will you talk this over with someone—your mother, father, pastor, or Sunday school teacher, perhaps? And when you have accepted Jesus as your personal Saviour, when you have become a Christian, will you write and tell me about it?

Is there something that is not yet clear in your mind? If there is, I hope you will write me about that, too. If it is something that you do not want printed in the Young South column, perhaps I could write you a personal letter that would help you to solve your problem. Please write to me about this.

Your friend, *Aunt Polly*

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Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS MADGE McDONALD
Office Secretary



MISS WILLIE MERLE O'NEILL
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director

MISS ROXIE JACOBS, Int.-Jr. Ldr.

HUGH KING, Associational Ldr.



MISS EVELYN WILLARD
Office Secretary

ORELLE LEDBETTER
Convention Vice-President

State Planning Meeting

THIRTY-NINE (39) ASSOCIATIONS were represented in the State Planning Meeting held at the First Baptist Church, Nashville, January 8, 1946. One hundred and forty-one (141) people registered and entered heartily into the program and plans for reaching every church. Many associational superintendents have already arranged for groups within their association to visit every church and talk about Sunday school work.

The meeting was characterized by a spirit of confidence and a determination to make 1946 the best Sunday school year we have ever had. We are in the very beginning of a new century. For this beginning we submit below the

Southern Baptist Sunday School Platform For 1946

BUILT ON

The Bible
The Churches
Past Blessings

PROMOTED THROUGH

Co-operative Plans
Tested Methods
Victorious Work

CENTERED IN

Enlargement
Bible Teaching
Evangelism

SUSTAINED BY

Faith in God
Vision of Possibilities
Spirit of Conquest

RESULTS IN

SOULS SAVED

CHURCHES STRENGTHENED

GOD HONORED

Victory With Christ

"Follow me, and I will make you fishers of men."



The Honor Roll

This week we have received two more applications for Standard Sunday school recognition:

1. The Hopewell Baptist Church, Springfield, Robertson Association, joins the parade of schools in our state which are promoting standard work. The school has an enrollment of more than 200 pupils. The officers are: Pastor—Rev. James Gary; Superintendent—Ray Widick; Secretary—Wm. Guy Handly. Congratulations to Hopewell on its attainment!

2. The First Baptist Church, Lake City, Clinton Association, submits its application again for Standard recognition. The school enrolls 324, including the Extension and Cradle Roll departments. We congratulate Pastor W. B. Yates, Superintendent J. D. Stair, and Secretary Ches Bittle. We hope you will continue to maintain this standard work.

Doctrinal Emphasis

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

2 Timothy 3:16-17

DOCTRINAL EMPHASIS WEEK

AIM: To inform the church member concerning New Testament Doctrines, Baptist positions and Baptist polity.

DATE _____	TIME _____	PLACE _____
	COURSE _____	TEACHER _____
ADULTS _____		
YOUNG PEOPLE _____		
INTERMEDIATES _____		
JUNIORS _____		
STORY HOUR LED BY _____		

PROMOTED BY THE

TRAINING UNION

MORE than 3,000 Doctrinal Emphasis Week posters were sent out last week urging each church to promote such a week sometime during the year. If your church plans for such a week please let us know in order that we might list the churches each month which have studied some doctrinal book. We are suggesting that you order your books immediately. **ATTENTION**—we will be glad to give a free copy to any one who will teach a doctrinal book sometime this year. If you need additional posters, such as the one found on this page, you may order them from the Training Union Department, 149 Sixth Avenue, N., Nashville, Tennessee.

* * * * *

Hear Dr. Russell Bradley Jones, Thursday night, February 21, at the State Training Union Convention, First Baptist Church, Nashville, Tennessee.

* * * * *

Due to crowded conditions, make your reservations now for the State Training Union Convention, February 21-22, Nashville, Tennessee.



Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN
President
MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer
MRS. DOUGLAS GINN
Office Secretary

Girl's Auxiliary Focus Week, February 10-16

ENLIST

Every Junior and Intermediate girl in your church ought to be a member of Girls' Auxiliary. Make G. A. Focus Week an enlistment week. Suggestions for enlistment—a good counselor—good officers—good programs and activities and good fostering by the W. M. S. It takes work, too. Be sure that you know the names and addresses of every junior and intermediate girl in the church, visit the unenlisted, present the missionary program of work to the parents and the whole church group.

MISSION STUDY

For Juniors—Heroes of Home Missions, 40c, Trailer Town, 60c, Indian Blankets, 25c, Peter of Mesa, 60c, Tia Tells a Story, 25c.

For Intermediates—The Westward Way, 50c, Strong as the People, 60c, Kimo—A First American, 40c, Dear Margaret, 40c.

COMMUNITY MISSIONS

Visit the home for the aged and other institutions which are open to young people, make tray cards for the hospitals for Valentine Day, make scrap books for the children's wards, visit the sick and shut-ins, visit the unenlisted young people.

STEWARDSHIP

Study the Stewardship Educations Plans—teach tithing and encourage the girls to sign the tither's covenant cards.

SOCIAL ACTIVITIES

Plan for a Valentine party or banquet—invite the mothers for an installation service or for some special program with a cup of chocolate and cookies.

A PUBLIC PRESENTATION

Pantomime "We've a Story to Tell to the Nations" (order from 1111 Comer Building, Birmingham, Ala., 10c), have a coronation service, present the G. A. Ideals at prayer meeting, feature the World Comrades magazine and seek to get every member of your G. A. to subscribe for their own magazine.

* * * * *

Arise and Shine

Tune: *Saved, Saved*

Arise and shine
For Thy light is come;
G. A.'s, awake, arise!
Look unto Him and He'll give you light,
He'll help you live each day for right.

Chorus

Girls of the world so wide,
Bring to the Savior's side;
We would be sure in whatever we do
That we shine for Christ.

Be pure, says He,
As you follow Me,
Be brave and strong each day.
Be clean and true for there's much to do,
And many girls look unto you.

The poor and needy
In darkness dwell
And few there be to tell
That Christ has died to save every one;
G. A.'s, arise, awake and shine.

Give unto Him
All the best you have,
Your life, your heart, your all.
He'll enter into your heart to stay
And help you all along the way.



Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

MEN MAJORING ON MAJOR OBJECTIVES

Men Promoting Church Growth

THE CHURCH which grows must be a seeking and winning church. In answer to requests from pastors and laymen throughout the State for a definite program of activities for our Brotherhoods, we have adopted four definite objectives.

Definite Objectives

The Brotherhood is primarily a service agency in the church, of and for the men. Without several working committees there will be limited opportunity for men to actually render personal service in some way.

The busy Christian is usually the happy Christian.

Definite committee assignments are conducive to worthwhile activities.

Definite effort should be made through committee plans and activities to discover, develop, and utilize men. Many undeveloped but capable men may be called to serve somewhere and in performing such service, be developed into useful workers or leaders. The Brotherhood should definitely increase the usable manpower in the church. Therefore, we offer some practical suggestions which we believe will help our pastors and Brotherhood leaders in enlisting more men in their respective churches and greater co-operation in our denominational life. We offer a challenging program of activities.

Major Objectives

SOUL WINNING

EVANGELISTIC COMMITTEE

The heart of all church and Brotherhood work is winning the lost to Christ. The evangelistic committee must keep it a vital part of all programs and activities of the Brotherhood. This committee should keep in close touch at all times with the pastor.

There are two main fields of service for the evangelistic committee, namely, during seasons of revivals, and the week-by-week and day-by-day personal soul-winning effort by men.

The committee has an educational purpose also, in that it must help make known to the unsaved the plan of salvation and that Christians may know what to do and say in dealing with the unsaved.

Practical Suggestions

1. Arrange for and hold prayer meetings before and during revivals.
2. Furnish to Brotherhood members gospel tracts, cards, Testaments for their personal contacts with unsaved.
3. Establish and operate a mission.
4. Assume responsibility for wide distribution of printed publicity in connection with church revivals.
5. Arrange for and hold evangelistic services in the county or city jail—one or more times regularly each month.
6. Enlist co-operation of Brotherhood members to pair up for definite evangelistic visitation among unsaved men. (Eat lunch with them, visit their homes, travel together, arrange recreation together, talk about the Saviour.)
7. Arrange revival or other service in school house of unchurched communities.
8. Assist one or more young men entering the ministry in securing an education and in getting preaching opportunities.
9. Evangelistic committee members should attend meetings of Royal Ambassadors or Boy Scouts of the church occasionally and talk with the unsaved boys.
10. Arrange for evangelistic broadcasts, if appropriate. (Always consult the pastor about this plan.)
11. Sponsor street services in downtown areas, courthouse or city park.

AMONG THE BRETHREN

From the office of the Chief of Chaplains in Washington, D. C., we have received an interesting picture of Chaplain (Captain) William R. Medling from Alcoa, Tennessee, conducting a service. He was ordained by the First Baptist Church of Jackson and was educated at Union University and the Southern Baptist Theological Seminary. Since BAPTIST AND REFLECTOR does not assume the cost of having cuts made, except those it has made for its own use, this picture, unfortunately, cannot be used.

—B&R—

There were 27 additions to the First Baptist Church of Scottsville, Kentucky, in 1945. The present membership is 406 which is an all-time high. The Sunday school had a splendid increase. The church building has been painted inside and out and other improvements have been made and money is in hand to buy a new furnace. Contributions amounted to \$10,520.22, which is more than \$1300 above last year's record. Offerings averaged about \$200 weekly and \$26 per capita which is considerably above the average for Southern Baptists, and there is no indebtedness. H. L. Carter is pastor.

—B&R—

Please read the note at the bottom of the Sunday School and Training Union attendances as published in the paper each week. Observe that BAPTIST AND REFLECTOR has to meet a deadline with the printers with such material. If your attendances have not been published here is the reason—they have not been received in time.

—B&R—

The churches of Big Emory Association gave \$14,718.15 through the Co-operative Program in 1945, a gain of \$5,878.32 over the previous year. Clarence S. Little is Associational Missionary.

—B&R—

J. Burch Cooper has resigned the pastorate of the First Baptist Church of Portland to accept the call of the Lonsdale Baptist Church, Knoxville, and began his work on his new field January 13.

"Postage Due Three Cents"

Every so often BAPTIST AND REFLECTOR receives mail with this notation stamped on the envelope. Recently we received a communication Special Delivery that had 13c postage on it to take care of the Special Delivery but no stamp to take care of the regular postage. Remember that Special Delivery requires 3c plus 13c postage. Also when sending manuscripts, let our friends be sure that they put enough postage on the envelope. Have it weighed at the Post Office if necessary. In doing these things our friends will make it unnecessary for BAPTIST AND REFLECTOR to make up the lack of postage. Thank you in advance.

—B&R—

We notice in a recent issue of *The Word and Way*, official organ of Missouri Baptists, that Thomas W. Croxton is listed as "Interim Editor." For some reason we have failed to see the announcement of the retirement of Mr. Joseph E. Brown who has been editor for many years. Maybe we overlooked the announcement or perhaps something more definite will come to our attention later. It will hardly seem right not to see Brother Brown in our Editors' Meetings. At any rate we bid the Interim Editor welcome to our fellowship.

—B&R—

Wm. B. Erdman's, 234 Pearl St., N. W., Grand Rapids, Michigan, is launching a new \$5000 Christian Fiction contest. The contestants will be given until March 1, 1948, to send in their manuscripts. Let interested parties write to the company for information.

—B&R—

Two brethren have written BAPTIST AND REFLECTOR highly commending W. C. Taylor's recent article "The Catholic Geography of the Universe" and insisting that it should be published in tract form and sent to every home and expressing the hope that the Sunday School Board would see fit to publish it for free distribution.

Recently BAPTIST AND REFLECTOR carried a complimentary review of "Helps for Soul-winners" by Dr. L. E. Barton of 1607 South Hall St., Montgomery, Alabama. At the time we did not have the price tag in hand. Since then we have ascertained that the price is \$1.75 and that the book can be ordered from the author or from the Baptist Book Store in your state. The book went on sale in October and already one-third of the first printing has been sold. It is a very fine book.

—B&R—

During 1945 the Sunday School, Training Union and W. M. U. in the Berclair Baptist Church, Memphis, had a splendid increase. The Training Union holds the Loving Cup of the Shelby County Training Union Association. The W. M. U. was A-1 and so were four of the six Auxiliaries. Total receipts for the year were \$6,709.33 with \$1,088.25 given to the Co-operative Program. There were 103 additions to the church, 53 of them by baptism. E. B. Bowen is pastor.

—B&R—

January 21 in the First Baptist Church of Crossville the Upper Cumberland Baptist Pastor's Conference met. The program indicated the following speakers: J. E. Ledbetter, Fred T. Evans, Evie Tucker, Dan Lawler, Hobart Ford, John Brown, R. L. Franklin, E. L. Smothers, Ray Brown and H. R. Anderson. D. W. Picklesimer was chairman of the Program Committee. BAPTIST AND REFLECTOR regrets that the program was not received in time for publication before the meeting.

—B&R—

W. P. Davis, recently discharged from the Armed Forces where he saw service as a chaplain, has accepted the pastorate of the First Baptist Church of Clinton, Kentucky. At the last word he planned to move on the field about January 22. We bid him Godspeed in his ministry.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JANUARY 13, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	171	53	Corryton, Atkin	59	32	Memphis, Bellevue	2193	689
Alcoa, Calvary	213	131	Daisy	140	—	Berclair	153	111
Athens, Double Springs	96	44	Dunlap, First	101	40	Boulevard	504	150
East	208	41	Dyer, First	170	72	Central Avenue	510	123
First	359	—	Elizabethton, East Side	116	70	Galilee	279	91
McMahon Calvary	57	31	Siam	153	126	LaBelle	650	183
North	133	—	Etowah, Coghill	91	—	McLean	309	105
Bemis	215	49	East	31	—	Mallory Heights	262	159
Bluff City, Chiquapin Grove	176	66	First	323	87	Seventh Street	468	103
Walnut Grove Mission	36	—	North	141	—	Speedway Terrace	532	135
Bradford, First	130	32	Fountain City, Central	686	154	Speedway Chapel	104	39
Brunswick	77	48	Fowlkes	109	54	Temple	1303	372
Brighton	135	37	Gallatin, First	284	69	Union Avenue	904	239
Bristol, Calvary	341	127	Halls	204	43	Union Avenue—Strand Class	76	—
Virginia Avenue	230	90	Hampton	90	60	Maryville, Broadway	207	83
Brownsville	246	70	Harriman, Trenton Street	357	96	First	612	110
Chapel Hill, Smyrna	57	55	Walnut Hill	215	91	Medina, First	109	62
Chattanooga, Avondale	444	158	Hixson, First	124	64	Milan, First	298	184
Baptist Tabernacle	273	80	Jackson, Calvary	351	135	Morristown, First	435	102
Daytona Heights	55	32	West Jackson	756	321	Mount Juliet, First	126	82
Eastdale	287	91	Jefferson City, First	482	270	Murfreesboro, First	434	120
East Ridge	172	77	Jellico, First	219	104	Walnut Street Mission	55	—
Fairview	167	52	Kingsport, Glenwood	300	146	Powell's Chapel	101	65
Fairview Mission	42	—	First	675	100	Westvue	123	64
Hughes Avenue	142	86	Long Island	82	—	Nashville, Edgefield	419	109
Morris Hill	224	170	Knoxville, Broadway	1026	283	Freeland	80	—
Northside	440	154	Fifth	891	230	Grace	695	—
Oak Grove	206	95	First	—	231	North End	208	101
Pleasant Grove	56	—	Lincoln Park	505	186	Riverside	82	41
Red Bank	484	121	McCalla Avenue	535	116	Third	128	—
Ridgeview	71	43	Sevier Heights	321	88	Woodmont	171	81
Woodland Park	885	263	Westvue	177	—	Oak Ridge, First	1025	148
Cleveland, Big Spring	295	151	LaFollette, First	283	86	Old Hickory, Temple	159	88
First	459	125	Lawrenceburg	178	108	Parsons, First	172	58
North	164	72	Lebanon, Barton's Creek	105	47	Riceville	66	—
Columbia, First	823	67	First	412	81	Rockwood, First	258	121
Cookeville, First	323	72	Lenoir City, First	414	58	Mission S. S.	19	—
Stevens Street Mission	79	37	Lexington, First	186	47	Shelbyville, First	205	56
Fourth Street Mission	48	—	Madison, First	832	123	Tulahoma, First	216	99
						Union City, First	590	186

Reports are not published unless signed personally with the name of the sender and reports must be in the Baptist and Reflector Office not later than early Wednesday.

First Baptist Church

Jefferson City, Tenn.

MR. AND MRS. D. L. BUTLER, being lovers of good music and having recognized the need of a better organ, since the present one is worn beyond repair, are offering to the church, through the Board of Deacons, a new organ with chimes.

A contract for the organ has already been drawn with M. P. Moller, Inc., which is ready to be signed when the church accepts the above offer. The organ that has been selected has a total of 653 pipes. The estimated cost will be approximately \$9,000.00.

The above offer is made with the understanding that the organ is to be a memorial to Mrs. Nora Maples Rankin, a sister of Mrs. Butler, who not only served as head of the Department of Music at Carson-Newman College for twelve years, but served this church as director of music and organist for more than fifteen years. She was a loyal member of this church for nearly thirty-five years. Mrs. Rankin was regular in attendance and a generous contributor.

For many years the Board of Deacons and others in the church have felt that the baptistry should be relocated and a new one constructed. Also that the dressing rooms should be relocated in connection with the baptistry, and a church office should be provided and equipped. Many feel that the choir space should be enlarged. We believe, therefore, that while the new organ is being installed is the appropriate time to remodel this part of the church and to provide the above mentioned conveniences. In view of the information and the plans thus presented, the Board of Deacons makes the following recommendations to the church:

1. That the church accept this most gracious and timely offer of Mr. and Mrs. D. L. Butler to give to the church a new organ with chimes as a memorial to Mrs. Nora Maples Rankin.

2. That the church assume the responsibility of making the improvements and changes suggested above.

3. That a committee consisting of Mr. John H. Cates, Dr. James T. Warren, and Mr. Adrian Blanc, be authorized to sign the contract for the organ, obtain plans for the improvements, and execute these plans when necessary for the installation of the organ.

A. S. Hale is pastor.

Cairo Baptist Church

Alamo, Tenn.

HERE IS a good record. About four years ago Deacon H. V. Reynolds became teacher of a men's class in the Sunday school. Very few and far between have been the times he missed meeting that class. His record as a teacher has gone out beyond the bounds of the county, and here are some reasons why. He gives the men something and they come back for more. During the year just closed, in spite of bad roads and weather, the men came to the class. There was an average attendance of more than 18 per Sunday for this rural church class.

Cairo Church in Crockett Association built and dedicated a new brick church in 1943. The church bought and paid cash for new pews, table, pulpit, and chairs in 1945. The building program calls for the erection of an educational building as soon as material is available. Brethren J. L. Johnson, Hill Burnett and W. A. Privitt are members of the building committee. C. W. Baldrige is the pastor.

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Returned Chaplains—Use Them!

On the basis of such information as had in hand, we have published a list of chaplains in the Tennessee Baptist category who are home from the war and are available for service with the churches. Herewith we publish another list:

Chaplain (Captain) William C. Summar, 36 Carroll Avenue, Nashville, Tennessee. Educated at Carson Newman College, Tennessee State Teachers College, B.S. degree, and Southern Seminary, Th.M. degree.

Chaplain (Captain) Herman V. Tarpley, Box 72, Daisy, Tennessee. Educated at State Teachers College and Southern Baptist Theological Seminary, Th.B. degree.

Chaplain Vincent A. Cox, Route 1, Newport, Tennessee. Educated at University of Tennessee, B.S. degree in C. E., and Southwestern Seminary, Th. M. Degree.

Chaplain (Captain) Dewey A. Stubblefield, 7th Regt., Fort McClellan, Alabama, Phone 1480—ring 2. Graduate Union University and of Southern Baptist Theological Seminary.

Chaplain (Lieutenant) Homer Brown Woodward, 296 South Dudley Street, Memphis, Tennessee. Graduate Union University and Southern Baptist Theological Seminary.

Chaplain Oran O. Bishop, Neubert, Tennessee. Further information not now in hand.

Chaplain (Captain) Paul W. Travis, Bowling Green, Kentucky. Graduate Southwestern Baptist Theological Seminary.

Chaplain (Lt. Com.) Richard H. Allmon, home address 613 Tremont St., Chattanooga, Tennessee.

Chaplain Floyd H. Chunn, Neubert, Tennessee. Graduate of Carson-Newman College and received a Th.M. degree from the Southern Baptist Seminary.

Mark Ferges, 1739 Tutwiler Avenue, Memphis, Tennessee. Graduate of Union University, A.B. degree, Baptist Bible Institute, Th.M. degree.

Chaplain (Captain) Joel H. Ponder, 408 First North Street, Morristown, Tennessee. Graduate Carson Newman, A.B. degree, Southern Baptist Theological Seminary, Th.G., and Eastern Baptist Seminary, Th.M. degree.

Chaplain (Captain) Luther G. Mosley. Military address Chanute Field, Illinois. Home address, 303 McCall St., Nashville, Tennessee. Graduate of Hardin-Simmons University, A.B. degree, and Southwestern Baptist Seminary, Th.M. degree.

Chaplain (Major) Paul B. Cooper, 400 West Grand Avenue, Jackson, Tennessee. Graduate of Mississippi Baptist College, A.B. degree, and Southern Baptist Seminary, Th.M. degree.

There are other chaplains who are already located and whose names are, therefore, not listed here. These chaplains are in age, training and experience highly desirable men. Let our people use them!

Now and then BAPTIST AND REFLECTOR receives a courteous protest from some reader against placing the address sticker of BAPTIST AND REFLECTOR in such a position on the front page of the paper as to cover or partially cover the title of material published there. We state, in the first place, that we do not ourselves place this sticker on the paper but it is pasted by a machine operated by those who address the paper and these are employed by the company that prints the paper. In the next place, we are informed that the papers are run through the machine with such speed that it is impossible to avoid misplacing some of the stickers but we are told that this takes place in only certain instances. And we are told that it is impossible to avoid this in some cases. We ask our friends to remember these things when they see a sticker misplaced. If we could remedy this situation, we would gladly do so. We note that other papers have the same trouble.

Unaka Avenue Pastor Starts Eighth Year

Religious development has been very marked in the Unaka Avenue Baptist Church during the past seven years, during the pastorate of the Rev. D. B. Bowers, who recently observed the beginning of eight years' service.

A church official said that during the seven years, all outstanding indebtedness has been liquidated on the church and pastorium. Many improvements on the main building and the pastor's home have been made, and Grady Mast, treasurer, said the institution now has several hundred dollars received as a nucleus for a new church within a few years.

"The fine cooperation and fellowship that is found in the Unaka Avenue church, we have every reason to feel that the year 1946 will be a banner year in the life of the church," the Rev. Bowers declared. He added that during the seven years of his ministry many souls have been "won to Christ and united with the church. The biggest business of any church is to win the lost to Christ."

Pointing to the leadership, the Rev. Bowers said the Sunday school is doing a "splendid work under Orville Taylor as superintendent, and a fine group of officers and teachers." He said the Missionary Society with Mrs. Mark Weems as new president and Mrs. Fred Weaver, retiring president, is a great asset to the missionary program.

The Training Union, counted one of the best in the city, is directed by Mrs. Orville Taylor. Other officers participating in developing the program are Mrs. George M. Lewis, choir leader; Bobby Hobbs, pianist; Mrs. Humphrey Jones, chairman of the music committee; Luther E. Bolding, chief usher; Dewey Looper, chairman of the board of deacons; and Fred E. Weaver, church clerk.—*Johnson City Free Press.*

A Commendatory Letter

Murray, Kentucky
January 12, 1946.

Dear Brother Taylor:

I have just read your editorials in this week's paper, and I cannot deny myself the privilege of thanking you for them.

Your views of the general judgment are in exact accord with the views I have held for years, and your arguments are unanswerable, and I thank God for you.

And I also thank you for the editorial on "Who Worships God." It is a veritable masterpiece, and goes to the very depths of the teachings of the Scriptures on the subject.

Again thanking you, and with every good wish for you and yours, I am

Yours fraternally,
J. E. SKINNER

The First Baptist Church of Athens, Sterling Lorenz Price, minister, announces that Miss Dorothy Pulley of Newport News, Virginia, has accepted the call of the church to become church secretary. She has been secretary of the Orcutt Avenue Baptist Church in Newport News and is familiar with every phase of church life. Recently the Woman's Missionary Society observed the Lottie Moon Week of Prayer and Offerings for Foreign Missions and \$270.48 was given for this cause which was \$234.59 more than for the previous year.

In the First Baptist Church of Jamestown for 1945 the average Sunday school attendance was 103 and 21 were baptized into the fellowship of the church. The special Christmas offering for the building fund amounted to \$827.00. With 10% going to the Co-operative Program, budget contributions amounted to \$3,526.38, which was substantially above the adopted budget. Fred T. Evans is pastor.

Report of Board Meeting

The Southern Baptist General Convention
of California

WE BELIEVE that information is essential to understanding and cooperation. We agree with the Home Mission Board in the motto: "Trust the Lord and Tell the People." So, we give below some highlights of the meeting of the Board of Directors held in Fresno on December 18th, 1945.

1. Fifteen of the seventeen members of the Board were present.

2. The Budget adopted by the Board totals \$77,140 and provides for continuing all the present work of the Board and adding the following new workers—a Baptist Training Union and Student Union Secretary, three additional City Missionaries, one more Rural Missionary, and an office secretary and young people's worker for the B. T. U. and W. M. U. Departments.

3. The missionaries provided for in the budget are to be assigned to the following territory:—City Missionaries: 2 for the Bay Area, 1 for Sacramento, 1 for Fresno, 1 for Los Angeles, and 1 for San Diego. Rural Missionaries: 1 for Central Valley area, 1 for San Joaquin (Bakersfield) area, and 1 for Calvary Association area.

4. The Sunday School and Training Union department becomes two new departments, a department of Sunday School and Brotherhood work and a department of Training Union and Student Union work.

5. The new office secretary for the B. T. U. and W. M. U. departments (Mrs. Robert L. Murphy) will also serve as special young people's worker in these departments, and will be available for some field work. Churches using her will be expected to make a love offering for her service to cover the expenses involved in doing such work.

6. Rev. Russell Ware of Albuquerque, New Mexico, was elected as Training Union Secretary. John A. Farmer was elected as secretary of the Sunday School and Brotherhood department. Rev. Floyd Looney and Mrs. W. C. Howell were re-elected to their present positions. All missionaries now serving were continued in their present positions. Other missionaries provided for in the budget will be elected as soon as the final approval of the Home Mission Board has been received. The Negro work was referred to the Home Mission Board in harmony with their new plan of work for this department. We understand that salaries for all the workers (employed jointly by the Home Mission Board and our Board) have been included in their budget.

7. The Board provided for increasing the frequency of publication of the *California Southern Baptist* to two issues per month.

8. The Board purchased property at the corner of Calaveras and M. Streets in Fresno for Southern Baptist Headquarters. This property consists of a large house adequate for all our offices and the Baptist Book Store, and a smaller house which can be used as apartments for our workers. The purchase price was \$20,000, with \$6,000 cash as a down payment and the balance of \$14,000 to be paid at \$2,500 or more per year on the principal, plus 5% interest on unpaid balance. The reserve fund held by the Board for the Orphan's Home was invested on the down payment with the agreement that the Board execute a note bearing 5% interest and backed by the full faith, integrity and resources of the Southern Baptist

General Convention of California for the amount invested. The interest is to be added to the fund semi-annually. The income from the property is estimated at around \$4,800 per year and the annual payments including principal and interest are \$3,500 or more, if we care to pay more. So, we have a margin to cover taxes, insurance, repairs, etc.

9. A new emphasis is to be given our interest in orphan children by appointment of a committee which will seek to find Christian homes for any homeless children that may be brought to our attention.

10. Approval was given to the plan of the Seminary Board of Trustees to employ Rev. Floyd Looney as Vice-president and Promotional Secretary for the Seminary (on a half-time basis), and Christian Education Day in June was set as special Seminary Day in the churches.

WITH THE CHURCHES: *Brunswick*—First: received 1 addition by letter and 1 by baptism. J. E. Williams, pastor. *Bristol*—Calvary: received 7 additions by letter, 2 for baptism, and 3 rededications. James M. Gregg, pastor. *Virginia Avenue*: received 1 by letter. Freeman Wright, pastor. *Chattanooga*—Avondale: received 9 by letter and baptized 3. Ralph D. Field, pastor. *Baptist Tabernacle*: received 1 for baptism and baptized 2. C. H. Petty, pastor. *Daytona Heights*: received 1 by letter. J. M. Byrn, pastor. *Eastdale*: received 2 by letter. R. R. Denny, pastor. *Fairview*: received 2 by letter. Frank D. Spurling, pastor. *Northside*: received 3 by letter. Carl W. Rogers, pastor. *Red Bank*: received 3 by letter. Horace L. Smith, pastor. *Woodland Park*: received 5 by letter, 6 for baptism and baptized 8. E. L. Williams, pastor. *Cleveland*—First: received 8 additions by letter. F. M. Dowell, Jr., pastor. *North Cleveland*: received 1 addition by letter. H. L. Lewis, pastor. *Columbia*—First: 2 additions by letter. W. E. Richardson, pastor. *Dyer*—First: baptized 2. F. W. Gillespie, pastor. *Elizabethton*—Siam: received 1 for baptism. E. L. Edens, pastor. *Fountain City*—Central: 1 addition by letter. Chas. S. Bond, pastor. *Harriman*—Trenton Street: received 1 by letter. O. C. Rainwater, pastor. *Jackson*—Calvary: received 3 additions by letter. Wm. Walter Warmath, pastor. *Jefferson City*—First: 10 additions by letter. A. S. Hale, pastor. *Jellico*—First: baptized 2 and 1 reconsecration. F. R. Tallant, pastor. *Kingsport*—Glenwood: baptized 6. J. C. Blalock, pastor. *Knoxville*—Broadway: 1 addition by profession. Ramsey Pollard, pastor. *Fifth Avenue*: 1 addition by letter. Frank Wood, pastor. *Sevier Heights*: baptized 4. Roy W. Hinchey, pastor. *Lawrenceburg*—First: received 1 for baptism. James Canaday, pastor. *Memphis*—Bellevue: 19 additions to the church, 3 by baptism. Robert G. Lee, pastor. *Berclair*: received 3 additions by letter and 3 for baptism. E. B. Brown, pastor. *Boulevard*: received 1 for baptism and baptized 3. C. W. Pickler, pastor. *Central Avenue*: received 2 for baptism and baptized 1. J. S. Riser, Jr., pastor. *Mallory Heights*: received 2 additions by letter, 3 by baptism and 2 rededications. Bennie Pearson, pastor. *Speedway Terrace*: received 3 additions by letter and 1 for baptism. Mark Harris, pastor. *Temple*: received 3 additions by letter and 2 for baptism. William E. Young, associate pastor. *Union Avenue*: received 4 additions by letter and 2 for baptism. J. Gilliam Hughes, pastor. *Nashville*—Edgefield: received 1 by baptism. Henderson Barton, pastor. *Grace*: received 3 additions by letter and 5 by baptism. L. S. Ewton, pastor. *Grandview*: received 2 by letter and 2 by baptism and 2 on profession of faith. J. R. Kyzar, pastor. *North End*: received 1 by baptism and 1 on profession of faith. J. C. Pitt, pastor. *Riverside*: received 1 addition by letter and 1 on profession of faith. M. F. Pedigo, pastor. *Woodmont*: received 2 by baptism. G. Allen West, pastor. *Oak Ridge*

—First: received 4 on profession of faith and 10 by letter. Walter Stuart Rule, pastor. *Pikeville*—First: received 2 additions by letter. E. R. Beucler, pastor. *Rockwood*—First: received 1 by letter and baptized 1. Hobart Ford, pastor.

Baptist Group Meets In Elizabethton

An address by the Rev. A. S. Hale, pastor of the First Baptist Church of Jefferson City, featured a dinner meeting of the Baptist Association of Brotherhood which met recently at the First Baptist Church, Elizabethton.

The program:

Song, "Onward, Christian Soldiers"; prayer, Lee Lingerfelt of the Immanuel Baptist Church; welcome, the Rev. V. Floyd Stark, pastor of the host church; response, W. B. Mount of the Pleasant Grove Church at Shouns; announcements, offering and talks concerning the brotherhood.

Speakers were Brownlow Scalf of the East Side Baptist Church; C. E. Johnson, First Baptist Church; J. A. Shull, Pleasant Grove Church, and J. Frank Seiler of the Grace Baptist Church.

Women groups of the host church served the dinner.—*Clipped*.

Fowlkes Baptist Church

Dear Brother Taylor:

I have been wanting to write you for some time to tell you how much I enjoy your dear old paper. We now have a full time church at this little place, Fowlkes, Tennessee. Our dear pastor, Brother Chadwick, is on our field now. We enjoy having him and his family so much. He brings us such wonderful messages every Sunday. We have built a pastor's home this year. We are out of debt and have a little money in the treasury. Brother Chadwick gave a barbecue social for the entire church but all were not able to be present. However, there were about 100 or more present.

I do hope that all of you have a Happy New Year.—MRS. WILL ANDERSON.

Book Review

THE CUP OF DEMONS, by Wm. Edward Biederwolf. Published by Wm. B. Eerdmans Company, Grand Rapids, Mich. Price, \$1.00.

This book is a plea for a surrendered life and godly living. The way of the Christian isn't easy, but it may be beautiful and powerful. The sermons reach the inner life and challenge to a better way.

The title (think a better one might have been chosen) is the subject for one of the messages. The others are: "The Man Who Forgot God," "He Made It Again," "Left Alone with God," and the "Unspotted Life."

This book is advertised as the first volume in a new series the "Home Devotional Library" to be published by Wm. B. Eerdmans.—T. C. MEADOR.

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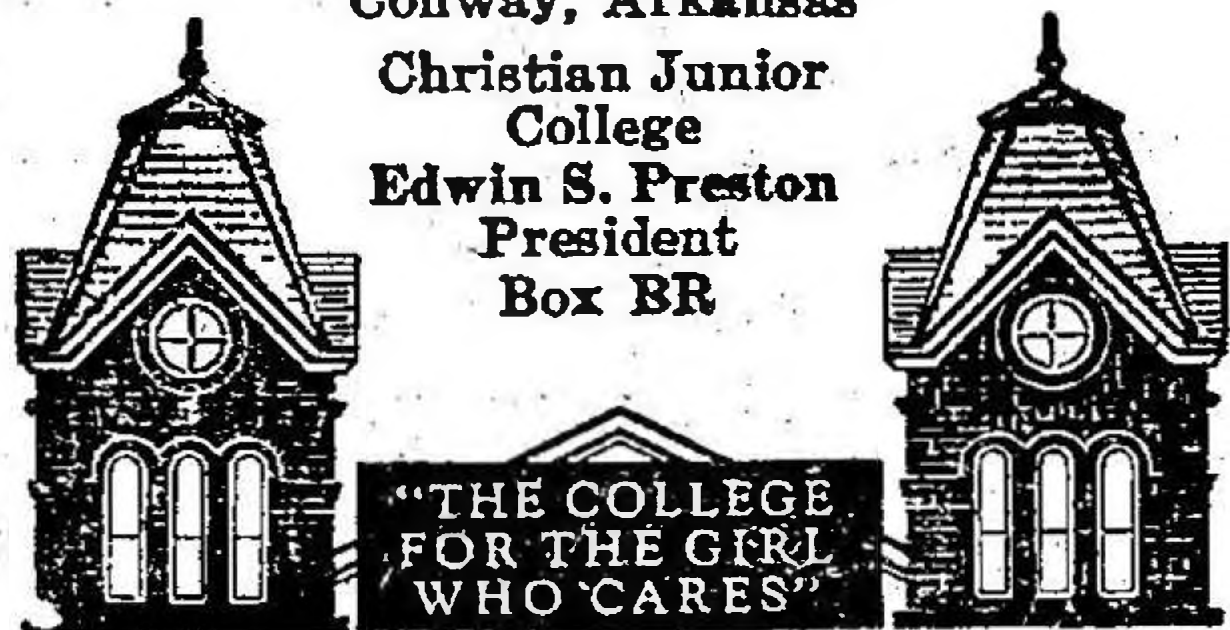
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Resolutions Concerning F. M. Dowell, Jr.

SINCE IN THE WISDOM of God and under his leadership, our former pastor, Rev. F. M. Dowell, Jr., has seen fit to resign his work here at First Baptist Church, Madison, Tennessee, and to accept the pastorate of the First Baptist Church, Cleveland, Tennessee; and because we desire to express our gratitude to God, and our appreciation to Brother and Mrs. Dowell for their faithful and fruitful ministry in our midst; be therefore resolved that

Whereas, we, the First Baptist Church of Madison, Tennessee, count ourselves most fortunate and blessed of God in that Brother Dowell and his beloved wife were led to come our way for the brief period of three years and one month to labor with us; and

Whereas, we as individual members, as a church and as a community have felt keenly the spiritual impact of their devoted, consecrated lives; and of the strong, virile preaching of a positive Gospel by this man of God and have witnessed many professions of faith and additions to our church because of his fervent love for lost people, and a genuine interest in people, regardless of their station in life; and

Whereas, because of his leadership in strengthening the lives of our membership the organizational life of the church in all departments is most efficient, our budget has been double in these three years, all debts are paid on our present equipment, and \$26,000 has been accumulated toward the building of an auditorium in 1946; and

Whereas, these same leadership qualities were recognized in a larger area of our Baptist life while he was in our midst, in that he was elected Moderator of the Nashville Baptist Association, and Vice President of the Tennessee Baptist Convention, but because of his consecrated life his greatest honor or compliments do not come from Baptist ranks alone, but from lost men who speak highly of him.

Therefore we, the members of the First Baptist Church of Madison, take this means of expressing to Brother and Mrs. Dowell our abiding love for them and pledge our prayers for them in their new field, and heartily commend them to the fellowship of the First Baptist Church of Cleveland, Tennessee, and to the brotherhood at large. Also by action of the church, request that a copy of these resolutions be sent Brother and Mrs. Dowell, First Baptist Church of Cleveland, BAPTIST AND REFLECTOR, and that a copy be filed with the minutes of First Baptist Church, Madison.

By action of First Baptist Church, Madison, Tennessee, December 26, 1945.

Committee:

MRS. GRANVILLE J. RIVES.
SANFORD LOVELY,
T. H. WILSON,

Tested!

AND FOUND FAITHFUL? OR WANTING?

"Blessed is the man that endureth temptations: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."—James 1:12.

THE WEATHER TEST.

Are you a sailboat Christian—making progress in the Lord if the winds are favorable? Or are you a tugboat Christian—plowing right ahead even though the gales are against you?

THE WORRY TEST.

"If you trust you do not worry; if you worry you do not trust." Have you found that "He keeps him in perfect peace whose mind is stayed on Him," because he trusts in God?

THE WORLDLINESS TEST.

Do you think as the world thinks; go where

the world goes, act as the world acts? Does your life give evidence of having your affections set on things above, not on things on the earth?

THE WALLET TEST.

What proportion of your income last year was turned over for the work of the Lord? Was it at least as much as the tithe which the Jew paid before the grace of God was revealed in Christ?

THE WORK TEST.

How much of your energy is being given to the work of the Lord, and is it a reasonable proportion of what you are expending in the day-by-day task of making a living?

THE WITNESSING TEST.

Are you by life and lip commending Christ so that he is attractive to those who do not know Him as a personal Saviour and Lord, and is the vote of your life for Him or against Him?

THE WAITING TEST.

The Thessalonian Christians "turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead" (1 Thessalonians 1:9-10). Have you turned, and are you living with His coming in view?

"Christianity is the life of the Son of God in my soul."—Bulletin First Baptist Church, Jacksonville, Fla. HOMER G. LINDSAY, Pastor.

Oak Grove Baptist Church

Chattanooga, Tennessee

TO WHOM IT MAY CONCERN:

Whereas, Brother Howard Kerr has been a loyal, faithful hard-working member of our church for the last ten years, having served as church-chorister and in many capacities in the Sunday school and Training Union organizations, and

Whereas, having felt the call to further preparation for the Master's service he is soon to leave us to enter the Southwestern Seminary in Fort Worth, Texas;

Therefore be it resolved:

First, that we, the members of the Oak Grove Baptist Church of Chattanooga, Tennessee, hereby express to Brother Kerr our sincere thanks and appreciation for his Christian example, influence and service among us.

Second, that we cordially commend him to the faculty and student body of the Seminary and to the church where he may serve.

Third, that, although there is a keen sense of

our loss in his going, we assure him that our love and prayers shall follow him in his studies and into whatever field of service the Lord shall lead.

Fourth, that the above resolution apply also to Mrs. Kerr who was a member with us for a number of years, having left our fellowship a few years ago for larger fields of service, first, with the East Lake church and later with the Central church of our city. We shall gratefully remember her many labors of love which she rendered so faithfully and unselfishly while a member with us.

Fifth, that a copy of these resolutions be included in the permanent records of our church, a copy be given to Brother and Mrs. Kerr and that copies be sent to the Registrar of the Seminary and the BAPTIST AND REFLECTOR, respectively.

By order of the church January 6, 1946.

MRS. JOS. J. ACOSTA, Church Clerk.
C. J. DONAHOO, Pastor.

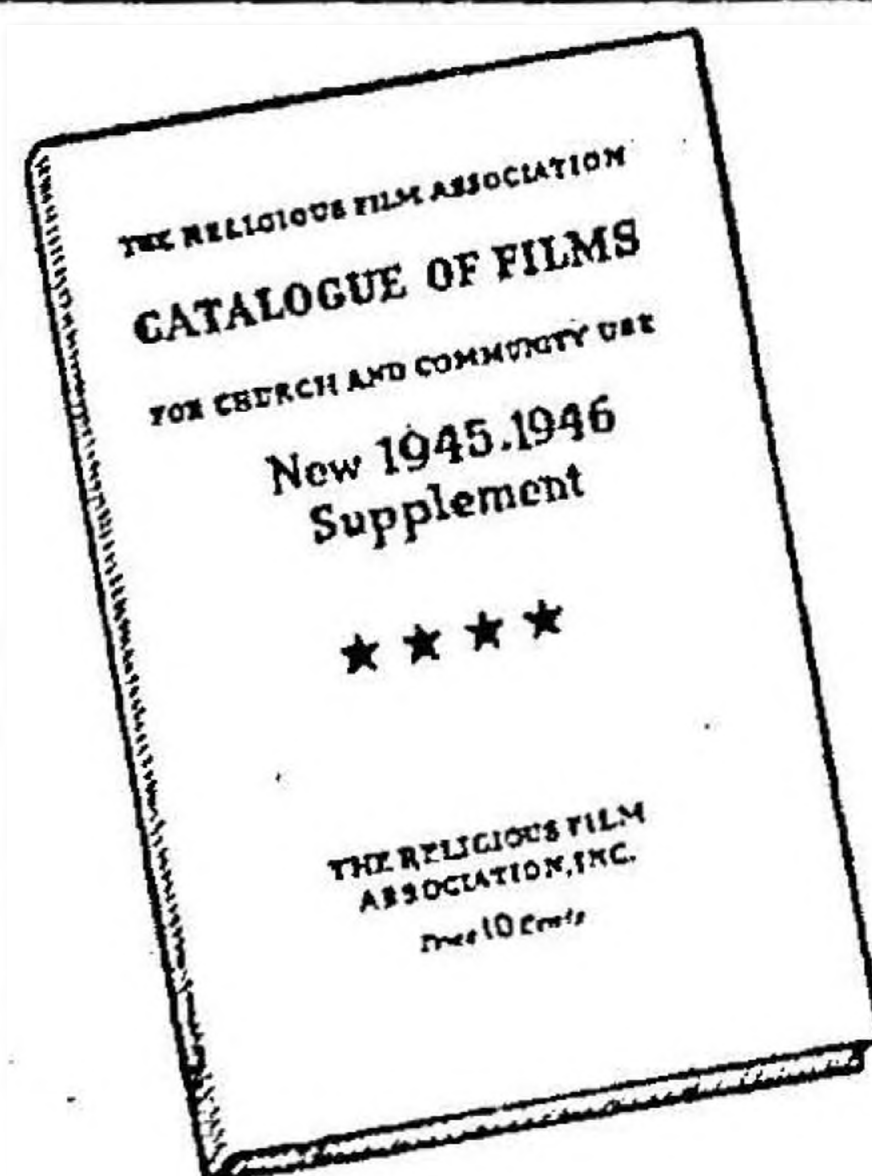
Book Reviews

MODERN PARABLES FOR YOUNG FOLKS, by John Henry Sargent. W. A. Wilde Co., Boston, Mass. Copyright 1945. Price \$1.50.

The author has clearly shown that God's work can be revealed in the simple things about us. The subjects include talks on Character Building, Co-operation, Friendliness, Trustworthiness, etc. He gives a modern parable and explains the parable, followed by selected Scripture. These parables are short and I find them helpful in preparing short messages for Intermediates and Young People.—EURA RICH.

THE WAIL OF A DRUG ADDICT, by D. C. Van Slyke. Published by Wm. B. Eerdmans Company, Grand Rapids, Mich. Price \$1.25.

In this autobiography the writer has described the awful horrors of mind, body, and soul of one who is held in bondage to drugs. Beyond the most vivid imagination of the sane are the hallucinations and agonies of those who lose their sanity through the ravages of drug addiction. Well does he say: "Sin caused it all, somebody's sin . . . 'They that plow iniquity, and sow wickedness, reap the same.' . . . Others cannot reap for us, but others can and will reap with us." Sin, when it is finished, brings forth death. Jesus, and Jesus only, saved from sin, and saves from sin now.—T. C. M.



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"The Christ of the American Road"

By A. D. MUSE, Evangelist

WE ARE READING E. Stanley Jones' book "The Christ of the American Road." It is the best book he has written. There are lots of fine things in it. Some were so fine we marked and had them copied with proper credit line for our columns. These copied portions say some things that need to be said.

Mr. Jones lives in a realm of religious thinking and interpretation just a world apart from our own. The two are shut off as in airtight compartments. Every sentence he writes bears the tone of genuine sincerity, but his entire body of writing bears the tone of utter rejection of the orthodox interpretation of the Christian message. He even seems to be utterly ignorant of the fact that such a field as Christian orthodoxy exists at all.

Mr. Jones shows no concern for the personal salvation of the souls of men in the next world. To him the whole problem of redemption is only the social redemption by way of a long process of saturating the entire social structure of the world with the spirit of Jesus, and challenge all men in every area of human life and relation with the standards of the sermon on the mount. To him the whole approach is that Jesus brought the kingdom of God to earth. That was the purpose of his coming into the world. He makes Jesus appear as a sort of cosmic personality, which, when he absorbs or takes in the whole cosmic order, or is taken in by the whole cosmic order, the kingdom of God will be universally realized.

In his first chapter Mr. Jones makes Jesus and the kingdom of God one and the same; he says as much. He takes a rather lengthy list of broken off statements of Jesus, sets them in his context rather than setting his statements in the full light of their context, and makes them to support his thesis that Jesus and the kingdom of God are one and the same. He then makes perfect democracy to be the finished form or fashion of the kingdom of God. He makes Jesus and the kingdom the same. He makes democracy the perfect operation of the kingdom.

Mr. Jones completely leaves the matter of the individual and his personal salvation entirely out of the whole program of redemption. He decries and condemns American individualism. The reader is always conscious that he is reading after a man with a great obsession. He has all the elements of a crusader. He has the composure and calm of definite assurance of right and victory.

The author is clearly the great personality out of whose mind and around whom the present day school of social gospel crystallizes. He makes vocal their whole school of thought. Moreover his entire approach to Christ and Christianity is the perpetual, progressive revelation of Christ through all human history. That seems to be his approach to Christ, Christianity and history.

The book "The Christ of the American Road" does create a conviction in the reader's heart that the Christian does owe a great responsibility to the moral structure of society. In that the book makes a great contribution. There is also a consciousness of the eternal, infinite supernaturalness of Jesus; and that Jesus does transform, lift, purify and glorify all of which He is a living part and portion. To that also the book makes a great contribution.

There are three great dangers that are found lurking in the over-all picture of the book. First, there is the very obvious rationalistic approach to the Bible—all the Bible. Second, the exceeding over emphasis on the humanness of Jesus. Third, the utter disregard of the individual, spiritual redemption of the people and saving them for the world to come.

Mr. Jones' charming literary style, his easy flowing manner of writing, his grippingly evident personal sincerity, makes his work a great deadly peril!

All redemption starts with the individual. A soul is redeemed from Hell and redeemed to Heaven. Salvation is primarily personal and individual. Regeneration is in the heart of the individual. It is good for the redeemed individual to realize that he owes it to Christ, His cause, the community, the state, the nation to take Christ as the complete Lord of every area of his life. Then you have social, economic, racial and political justice and righteousness.

I do not have one word of censure for E. Stanley Jones. His point of view is wrong. His starting point is wrong. Either that, or mine, is wrong. Mr. Jones is passionately sincere. Mr. Jones says in his first chapter of his book that Christ is the starting point. In that chapter many good things are said but the starting point of the author is the social approach.

Book Review

TEN MEN FROM BAYLOR, by J. M. Price. Published by Central Seminary Press, Kansas City, Kansas. Price, \$1.50.

Baylor University, the largest Baptist University in the world, is now one hundred years old (1945). In commemoration of the event this volume has been printed. Dr. J. M. Price, Southwestern Seminary, has edited the work.

The book is a brief biography of ten of the illustrious sons of Baylor. There are five laymen: Dr. S. P. Brooks, President of Baylor; Albert Sidney Burleson, Post Master General under Woodrow Wilson; Major General W. S. Graves; Senator Tom Connally; and Pat M. Neff, former Governor of Texas and the present President of Baylor. The preachers are: W. B. Bagby, B. H. Carroll, George W. McDaniel, L. R. Scarborough, and George W. Truett.

Truly, the great school may be justly proud of such children, and the brief stories of their lives will bless and challenge those who read.—T. C. MEADOR

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