

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 112

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NUMBER 7

Seeking One Thousand Baptists To Hear . . .

Dr. Jones

Dr. Lee

Dr. Harris

Dr. Pope



DR. RUSSELL BRADLEY JONES,
Pastor
Central Baptist Church,
Chattanooga



DR. R. G. LEE,
Pastor
Bellevue Baptist Church,
Memphis

TRAINING UNION STATE CONVENTION

February 21st - 22nd

FIRST BAPTIST CHURCH
Nashville



DR. MARK HARRIS,
President
Tennessee Baptist Convention
Pastor
Speedway Terrace Baptist Church,
Memphis



DR. W. F. POWELL,
Pastor
First Baptist Church,
Nashville



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

Opening Session 7:00 P. M.

Registration Fee 50c

Baptist and Reflector

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EDITORIAL

A Kinsman Of The Editor Dies

ANDREW BURNETT TAYLOR, 75, died of a heart attack, Jan. 22, in a hospital in Murray, Ky. He leaves his widow, Mrs. Etta Taylor, Hazel, Ky.; a daughter, Mrs. Leila Hopper, St. Louis, Mo.; two sons, Floyd, of Calloway Co., Ky., and Aubrey Earl, St. Louis, Mo.; a brother, A. G. Taylor, Paris, Tenn., and a half brother, the editor. Burnett was a member of Calvary Baptist Church in Calloway Co., and we vividly remember his bright profession of faith in years gone by. Before passing, he stated his readiness to go and be with the Savior. God comfort all the sorrowing.

Announcement Clarified By Pronouncement

THE BULLETIN of a prominent First Baptist Church in the South carried the following announcement about the Lord's Supper:

We cordially invite all of the followers of Christ to sit with us at the Lord's Supper. "We spread the Lord's Table in the sight of the Lord's people, and ask no questions as to creed or conduct." "If any soul thinks he can received good from partaking of this bread and wine he is cordially invited to do so." "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

It is the Lord's Table and does not belong to us. It is the Saviour's own ordinance, instituted in His own way, designed for a special purpose by His own mind and heart, composed of certain elements which He Himself chose, guarded by such restrictions as He knew to be essential, and given by Him to those who were His disciples and who were loyal to His commands.

Knowing the orthodoxy of this church and pastor, our interpretation of this was that the first paragraph was quoted from "open communion" literature and that the second paragraph was intended to answer it. But we also thought the matter was not made as clear as it ought to be.

Now comes *The Sling and Stone* of Lexington, Ky., George Ragland, editor, and quotes from *The Baptist Review* of Dallas, Texas, Coleman Craig, editor, concerning the matter. The issue of the bulletin of this First Church following that which carried the above announcement carried this statement:

The article in this space on the Lord's Supper in last week's bulletin, which was quoted from a tract, was put in during the pastor's absence and does not represent the historic position of this church nor the convictions of the present pastor. Because it is "The Lord's Supper," the Lord alone has the right to specify the qualifications for admission to the supper... etc.

Mr. Craig uses the incident to say some things that are very timely as to the desperate need for doctrinal preaching and teaching. To this, BAPTIST AND REFLECTOR says, "Amen!"

The Gospel In The Days Of Abraham

PREVIOUS EDITORIALS in BAPTIST AND REFLECTOR have emphasized that the heart of the gospel is the redemptive death, burial and resurrection of Christ, that the gospel in essence is everlasting and that in a true measure it was set forth in the days of Moses. The present study holds that the gospel was set forth in the days of Abraham.

THE DAY OF CHRIST FORESEEN

"Your father Abraham rejoiced to see my day: he saw it, and was glad" (John 8:56). It is unthinkable that the patriarch did this without in some true measure grasping the redemptive significance of Messiah's day. If he did, then he laid hold of gospel truth.

A REDEMPTIVE PROMISE

"Now to Abraham and his seed were the promises made. . . ." (Gal. 3:16). The several aspects of the one grand Abrahamic promise and its frequent repetition gave rise to the plural—"promises." Paul bases an argument on the singular of the word "seed" and adds the explanatory comment: "*Which is Christ.*" The Abrahamic promise was redemptive and in fulfillment involved the coming Messiah and His saving and kingly work. Abraham's faith laid hold of gospel essence when he rested upon that promise.

GOSPEL VERITIES FORESHADOWED

In connection with the offering up of Isaac, we read that Abraham said, "God will provide himself a lamb, my son," and that he offered the indicated victim "in the stead of his son" (Gen. 22:8-13). Undoubtedly, there was here a looking forward to the substitutionary sacrifice of Christ.

Then, too, the faith of Abraham was in "God which quickeneth the dead" (Rom. 4:17). And the patriarch reckoned that even if Isaac were killed, "God was able to raise him up, even from the dead; from whence he also received him in a figure" (Heb. 11:17-19). Here was a looking forward to the resurrection of Christ and of believers through Him. Abraham laid hold of gospel truth, though it was not as fully revealed as now.

THE GOSPEL PREACHED

"And the scripture, foreseeing that God would justify the heathen (the nations) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). If someone says the gospel was not preached to Abraham, he'll have to take it up with Paul. The gospel was condensed in the promise, "In thee shall all nations be blessed." This was a redemptive promise whose fulfillment involved the coming of the Messiah and His work. The gospel was not as fully set forth then as now, but no less truly. That message was declared in germinal form.

THE GOSPEL EFFECTIVE

The effect of the message preached to Abraham was that "God would justify the nations (believers in them) through faith. . . ." (Gal. 3:8). Did this effect take place in Abraham himself? We answer affirmatively.

The faith of Abraham was the same in nature as faith in Christ now. For those who exercise faith in Christ "walk in the steps of that faith of our father Abraham" (Rom. 4:12). Believers form a group who are "of the faith of Abraham; who is the father of us all" (Rom. 4:16). So the patriarch put his faith in the coming Messiah, whose day he foresaw and rejoiced over (John 8:56).

Believers now receive the same blessing that Abraham received in response to faith—the justification of the soul. As Abraham "believed God, and he counted it to him for righteousness" without conditional works, so now "to him that worketh not, but believeth," God also "imputeth righteousness without works" (Rom. 4:1-8, 22-25). Hence, the inspired conclusion: "So then they which be of faith are blessed with faithful Abraham" (Gal. 3:9). The same blessing in each case bespeaks the same kind of faith. The Abrahamic promise referred to by Paul in Gal. 3:8 was, of course, re-

peated in other places and in different statements, but with the same redemptive significance. Gospel essence was in all of them, and it was effective in Abraham.

If someone points out that Abraham was "justified by works," we agree (James 2:21-24). So should all believers be. But this was in accordance with the principle, "Shew me thy faith without thy works, and I will shew they my faith by my works" (James 2:18). The demonstration of faith in the life *after* justification of the soul is quite different from making works *conditional* to the justification of the soul. As to his soul before God, Abraham was justified by faith without works. As to the demonstration thereof in life, he was justified by works. So it is now.

PAUL VERSUS LEGALISTS

Whatever legalistic errorists may say to the contrary, Paul says the gospel was preached to Abraham and that it was effective. Abraham and his believing descendants "all died in faith," assured of reaching the "better country" and the New Jerusalem (Heb. 11:8-16). These believers entered into the redemptive benefits of the work of Christ prior to the historical cancellation of their sin-debt because the historical cancellation was in the plan and purpose of God and was certain to take place.

Thus is shown the falsity of the theory that "the gospel in its elements, and with the conditions of pardon, was first proclaimed on Pentecost."

Sound Theology And Adoring Wonder

A PROMINENT NORTHERN Baptist minister of liberal theological complexion preached a sermon in the South. He said that the confession of Thomas "was not careful and exact theology," but unbounded wonder. Simon Peter's confession, "Thou art the Christ, the Son of the living God," was put in the same category.

The tendency of doctrinal liberals is to make "wonder at the personality of Jesus" obscure, absorb, or prevent definitive doctrinal statements about Jesus. From their discussions one would think that the theological conservative is incapable of proper wonder at "the radiant personality of Jesus."

Of course, Simon Peter and Thomas did not formulate their confessions by the academic study of systematic theology in its accepted sense. But they studied the Old Testament and knew the New Testament in the making. They were under the masterful instruction of the one true Source of theology among men. Jesus said that Peter's confession was revealed from heaven. This guaranteed that it was careful and exact theology! Unbounded wonder was wrapped up in it, too. And the confession of Thomas was both undeniable truth and undefinable superlative.

Some hold that Jesus has been obscured by "theological scaffolding," which must be removed so He can be displayed to adoring wonder. But *Bible* theology does not obscure Jesus. It lifts Him up.

The scaffolding which obscures Jesus is the teaching of religious rationalists and other heretics. When they get through with their "restatement," all that is left is a sentimentalized, moralistic, socialistic human concept which is called "Jesus." One cannot discard the doctrinal statements about Christ in the scriptures and present the true Christ to men. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

Paul was profoundly theological. Yet he dealt in "the unbounded enthusiasm of undefined superlatives" concerning God and Christ. John was so deeply theological that he set forth the doctrine of the Logos and made Jesus God incarnate. And he set forth the atonement death and bodily resurrection of Christ and other great doctrines, even as Paul did. Yet he was lost in wonder, love and praise in the presence of Jesus. Charles H. Spurgeon and countless others accepted without question the teachings of the Word of God. And their wonder at Jesus was beyond expression.

Wonder at the personality of Jesus does not require one to throw overboard what the Word of God declares about Him. One can-

not wax *spiritually* enthusiastic about a Christ whose person and work are conceived to be falsified in the Book which sets Him forth. He can wax sentimentally enthusiastic about a human concept that is *called* Christ, that is all. Much of the professed wonder at the personality of Jesus today seems only to be a starry-eyed alibi for getting around accepting and clearly enunciating numerous teachings in the Word of God about Jesus.

He who accepts without hesitancy the great Bible doctrines about Christ is better qualified than anybody else for adoring wonder. He alone has the true grasp of the definable, yet *undefinable*, truths concerning Jesus which excite that wonder. Absolutely lost in reverence and awe and wonder in the presence of Jesus, he can say in a deeper sense than anybody else,

*"Wonders of grace to God belong,
Repeat His mercies in your song."*

Christian Consecration

YOU DON'T THINK for one minute that Israel's bondage in Egypt ceased with their deliverance from death at the Passover, do you? To be sure, the blood of the Passover was the foundation of their redemption, but their actual deliverance from Egypt was accomplished when they were consecrated to God by the spirit in the cloud and in the sea and thereby became the disciples of Moses (I Cor. 10:1-6).

Likewise, you do not believe that the Christian's bondage in the world ceases with his salvation from eternal death in the Blood of Christ, do you? Most certainly the Blood of the Cross is the foundation for our salvation, but our experimental release from the world is accomplished when we are consecrated to God by the Spirit's presence and power and thereby become the disciples of Christ (Luke 14:25-35).

You also agree that it is the spirit of man that understands, and that the spirit is the highest part of his being, controlling all the rest, do you not? Now the spirit of the natural man is limited to the region of the sentient and the temporal, whereas the spiritual man enters into the realm of the celestial and the eternal. Admittedly, the spirit of believers in Christ can comprehend the Word of God intellectually, but only disciples of Christ can apprehend the will of God spiritually. The essential purpose of God in the new creation of the spirit of man can only be revealed by the Holy Spirit. When we as believers yield all to God and see ourselves crucified with Christ by the Spirit's revelation, then the spirit of the world in us dies on the cross of disciple crucifixion and the Spirit of the Word is made alive for us as the power of spiritual separation (Heb. 4:12).

And so, I am sure you are willing to accede to the consistent teaching of Scripture that we are saved by the Grace of God from the condemnation of sin only judicially, but that we may be safe from Satan's system in the world by accepting the Gift of God practically. When we have the experience of surrendering ourselves entirely to Christ and of receiving the Gift of the Spirit whereby we can know and speak the things of God not in words which man's wisdom teacheth, but which the Spirit teacheth, then we may testify not only for the gracious Gospel of newness of life and peace with God but also for the glorious Gospel of newness of love and power with men. Our testimony cannot go beyond our experience.

The reason for the moral failure of man in this day of Grace is that the majority of Christians are dominated by a rational culture of the human spirit instead of being permeated by the personal competence of the Holy Spirit. There is no future for mankind now that is worth our passionate consideration except a future in which we are willing to pay the price of Christian consecration.

C. E. MYRICK, Pastor,
Trinity Baptist Church,
1142 E. McLemore Ave.,
Memphis, 6, Tenn.

Sketch Of St. Elmo Baptist Church, Chattanooga, Tenn.

THE ST. ELMO BAPTIST CHURCH of Chattanooga, Tennessee was organized in 1866 as a Primitive Baptist Church. In May of 1878 it was reorganized as a Missionary Baptist Church.

The church has had three different buildings to worship in during its history. At first it occupied a one room frame building in the 3700 block on St. Elmo Avenue, which was then called Union Avenue. The congregation was aided in erecting this building by the First Baptist Church of Chattanooga.



REV. V. WAYNE TARPLEY

In 1907 under the leadership of Dr. L. A. Brown as Pastor a lot was purchased by the church on the south west corner of Forty-fifth Street and St. Elmo Avenue. A frame building with basement and educational rooms was erected there at an approximate cost of \$7,000.00.

In 1928 under the leadership of Rev. L. W. Clark as Pastor the above mentioned property was sold and a lot immediately across the street on St. Elmo Avenue was purchased and the present building was erected at an approximate cost of \$53,000.00. The present edifice is of cream colored brick of Southern Colonial design with art glass windows. This unit consists of auditorium, six assembly rooms, class rooms corresponding with the same, and a kitchen.

Soon after the present building was erected the depression came on. The debt was so large there were times when the church was unable to pay the interest much less anything on the principal. During these years instead of the debt getting smaller it got larger. Due to the pressing needs for money many means of raising money were adopted that the church is not so proud of today. By 1940 all back interest had been paid, all regular expenses had been taken care of, and the principal was reduced to approximately \$30,000.00. At this time the debt was refinanced. The interest rate was reduced. At this time twenty notes were given for the entire debt. They were to be paid one each for twenty years.

By Sept. 12, 1944 eight of these twenty notes had been paid in full. In October of the same year the church extended a call to

Rev. V. Wayne Tarpley to become pastor of the church. He thoroughly discussed the church program with the pulpit committee and the deacon board stressing that he would not agree to accept the church without definite plans of paying the church debt soon. At this time the total debt was \$18,461.91. The last dollar of the debt was paid in November 1945. During this time a pastor's home was also bought and paid for. The entire amount of interest and principal paid on the property was better than \$85,000.00.

The Church building and the Pastor's home were both dedicated free of debt December 30th, 1945. Dr. E. P. Alldredge preached the Dedication Sermon. T. B. White, treasurer of the church, reported the property free of debt. The mortgage was burned by the Finance Committee composed of, A. P. Stephenson, Chairman; T. B. White; G. C. Lawrence, and D. J. Richey. The Dedication prayer was offered by H. F. Kirkpatrick, a former chairman of the Finance Committee.

The church has also been interested in carrying the Gospel to others during these years. There has been a growing interest in Missionary causes from the time the church was organized to the present time. The records show that the church gave one dollar to mission causes the year it was organized. During the last twelve months the church has given \$3,745.43 to all mission causes.

The church now has the BAPTIST AND REFLECTOR in its budget. The active membership reported to the association last year was 606. There were eighty five additions to the church during the past associational year. The church now has a well graded Sunday School, Training Union, and Woman's Missionary Union, and plans to organized a Brotherhood within the next few weeks.

Pastors who have served in the present building are: Rev. L. W. Clark, 1926-1930; Rev. J. B. Phillips, 1932-1933; Rev. T. W. Callaway, 1934-1943; Rev. V. Wayne Tarpley, Oct. of 1944 to present.

"Your Question Tech'd My Heart"

By O. JACK MURPHY, Pastor
First Baptist Church, LaFollette, Tenn.

IT WAS A HOT summer day, and business was a bit dull everywhere. I walked down the street hungry—hungry to lead one soul to Christ that day. Suddenly, as I looked through the window of a grocery store, there stood a very old negro woman. She seemed troubled. I could see her lips moving, and I saw that she was talking to herself.

Quietly, I walked in near her, and I could hear her say in aggravated tones:

"Naw, I can't buy dis. I wants it, but it costs too much. Dem folks ain't gwinna keep livin' in my house fer two dollars a week. Dey's gwinna pay me two dollars and a half a week if day stays in my house."

I drew closer to her and asked, "Auntie, are you a Christian?"

She seemed frightened as she looked up, and asked, "Who is dis talking to me? Oh, I knows, it's de preacher." "With tears in her eyes she said, "Your question tech'd my heart. No, my name ain't in de Book. Your question shore has tech'd me."

I asked her if I might have the privilege of coming up the hollow where she lived, and tell her the sweetest story in the world—of Jesus and his love. She replied, "Yas, sir, I wants you to come."

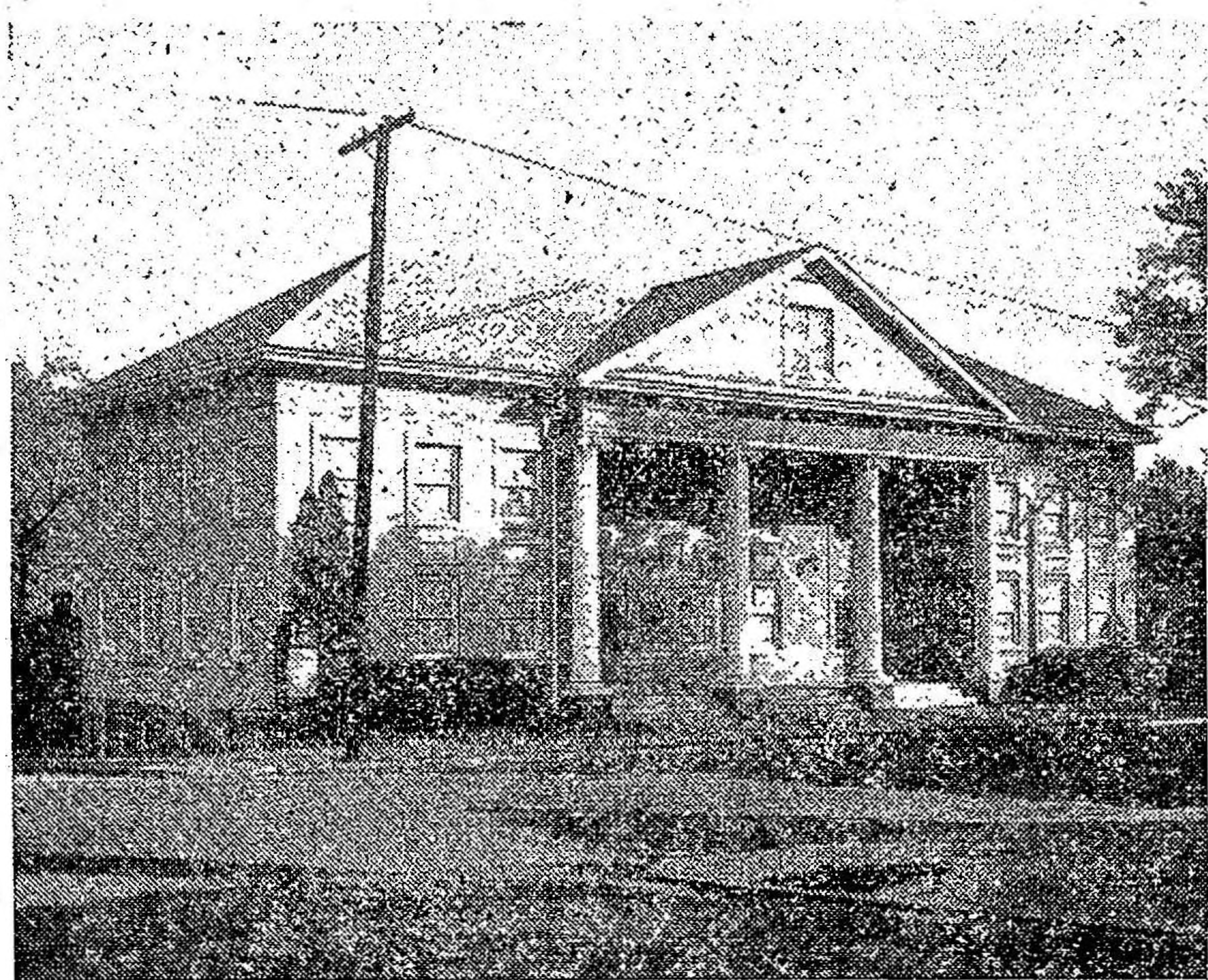
I kept that appointment—it was a glorious visit. My Savior became her Savior too,

"Lead me to some soul today, O teach me, Lord, just what to say,

Friends of mine are lost in sin and cannot find their way.

Few there are who seem to care, and few there are who pray;

Melt my heart and fill my life, give me one soul today."



St. Elmo Baptist Church

Can The Lord Depend On You?

Matt. 26:36-40

By LEONARD EVANS, Pastor
Brown Springs Baptist Church, Mosheim, Tenn.

HERE ARE PICTURED three groups of present day church membership.

This first group were the ones Jesus left, at the base of the mount, when he took Peter, James and John with him on the mount of transfiguration. When Jesus and the three returned, from the mount, they found this group of eight disciples trying to cast a destructive spirit out of a man's son and had failed. When Jesus sent his disciples out, prior to this, he gave them power over unclean spirits, to cast them out, heal the sick, etc. Here we find this group, after having received such wonderful power, failing to cast this spirit out. We wonder why they failed. Had Jesus gone back on his promise? Had he taken this power from them? No. They had become so concerned about who was going to be the greatest in the kingdom, supposing Jesus had come to set up an earthly kingdom, when he had told them that his kingdom was not of this world, and had let the things of life come between them and their commissioned duties.

Tragic, but true, in our churches we find that the larger number of members have become concerned for the things of the world and are, like this group of disciples, disagreed on the church and her program and mission, and have lost their power and place of discipleship. Many, instead of doing the things Jesus has commanded and given them power to do, are wrangling over who shall, or who should, be the leader and dictator of the entire church program. We find them at home, on the street corners, at the grocery stores, barber shops and many other places discussing, and cussing, the church, of what kind of pastor it should have, who should be chairman of the deacons, who should be superintendent of the Sunday School, who should be the song leader, who should be the musician, who should be the Training Union director, W.M.U. president; how the pastor should preach and what he should preach about; when and whom he should visit, and all the things that he as pastor should do.

When Jesus went to Gethsemane he left this group of eight disciples at the entrance of the garden. He said, "Sit ye here, while I go and pray yonder." He was saying to them, "I tried you out, when I left you at the foot of the mount, and found that I could not depend upon you." This was a time when Jesus would have, no doubt, been glad to have had his disciples closer to him than ever before. But, here were eight whom he could not depend upon. They had taken the position "Why Pray"? The thing that concerns me most is the position I will hold when He sets up his earthly kingdom. Isn't this a picture of the larger group in all our churches? How that the larger number have failed the Lord, concerned about the things of this world, some wealth, some position, some dictatorial powers in the church; others who seem to take the position, "Why Try to Carry On."

It is said to know, yet it is true, that in all our churches, both large and small, the larger number of members cannot be depended upon either by the Lord or the pastor for anything other than "Fault-finding and Criticism." Every one who united with the Missionary Baptist Church covenanted in the presence of God, holy angels and the church to which they united, that they would support their church, sustain its worship, and contribute regularly and cheerfully to the spread of the gospel to all the world. In this the larger number have failed, thereby lied to God, the holy angels and to the church. Yet many of them pray God for great things not considering how they have failed him. God assures us that if we are not faithful in a few things we will not be faithful in greater things.

Jesus took Peter, James and John farther into Gethsemane and said unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." Is not this a picture of the "Faithful Few" who are carrying the burden in the church today? He said, "My soul is exceeding sorrowful, even unto death": Sorrowful because there were eight of his disciples whom he could not depend upon. Sorrowful, because those he had chosen to be with him in his sleepless nights, hours of heartaches, persecutions, betrayal, arrest, mockery, whippings, thorn-crowning, false accusations, trial, condemnation to the cross, crucifixion and death had come to this crisis hour and he could not depend upon them. Only three out of twelve, one fourth, of his disciples whom he could depend upon.

His soul was sorrowful even unto death. He has reference here to the death on the cross. If there should be such a thing as his knowing sorrow now, at this present time, is not his soul sorrowful because of the large number of spiritually dead ones in his church? We have more dead people in the world today than live ones. Millions who are dead in sin and trespasses against God. Millions who have named the name of Jesus and have their names on some church roll who are spiritually dead, not moving one finger to "Rescue the perishing, care for the dying." Multitudes who would not give ten cents to bring the whole world to the cross of Christ. I bless God for the Faithful Few!

I thank God for the Faithful Few Baptists who have contributed so liberally, and some of them very largely, to this great cause. I also bless God that many who are not Baptists have made large, as well as small, contributions to this great institution of healing. The many who boast of being Missionary Baptists and have not contributed to this institution should bow their heads in shame to know that others, who are not Baptists, who have not pledged themselves, as Baptists have, in the presence of God, Holy angels and this assembly (the church) that they will aid each other in sickness and distress, have so nobly given to this cause.

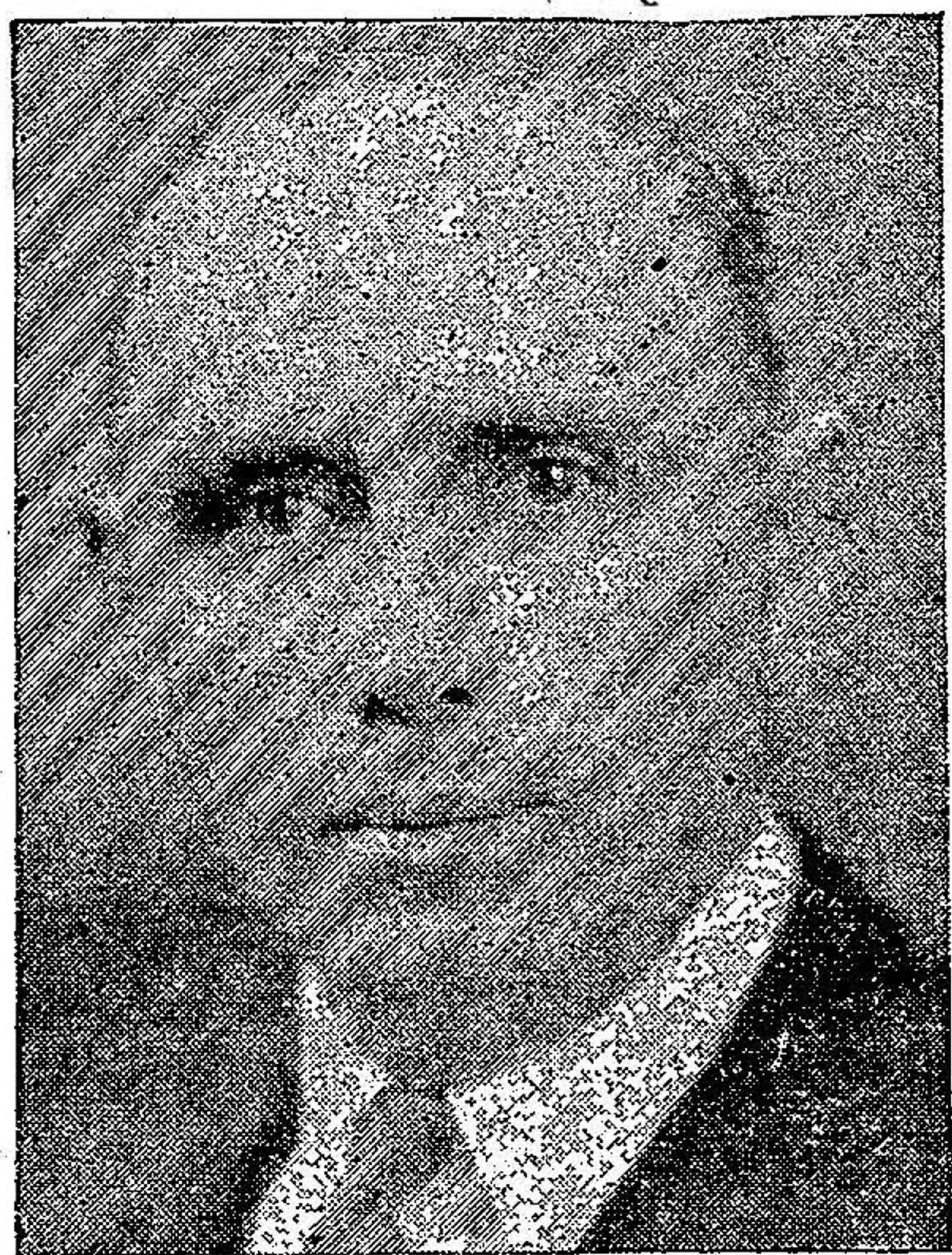
"And he cometh to his disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?" Here he returns to find even the Faithful Few asleep. Taking their rest. This shows us that the Faithful Few should not relax, because the greater number cannot be depended upon, into a state of satisfaction with what they have done, but to continue their work "enduring hardships, as good soldiers," the hardships that this larger group have placed upon them by not being friends of Jesus. Jesus said, "Ye are my friends, if you keep my commandments—do what I have told you to do." How few are real friends of Jesus!

Now, shall we notice the third group—Judas. He has taken his stand with the Devil and his crowd to put the Son of God to death. This is a picture of the per cent of church members who have not been "Born Again" who came to the baptismal water a dry sinner and went away a wet sinner, knowing nothing of the saving grace of Jesus, out in the world living the life of a sinner; the devil using him as an example to the unsaved. We have many who have their names on the church roll who have not been "Born again" and cannot live the christian life before the world because they are unsaved sinners and therefore live the life of a sinner. Judas was out there making his bargain with the devil. How true today of some, as I have already stated, have united with the congregation, without having been born again, and are out bargaining with the devil how he can disgrace the church of Christ by his, or her, drunkenness, whoredoms, thievery, gamblings, political corruption, false swearings, murders and such.

God help us to do His will and to obey His every commandment and live true to our "Church Covenant."

Thirty-Five Years Down The Road As A Preacher

REV. SAMUEL MELTON was born July 18, 1893. Converted in September, 1909, and united with Union Baptist Church, in Bradley County, Tennessee. Licensed to preach the gospel by Union Church in November, 1910. Preached first sermon at Union Church, Feb. 12, 1911. Was 17 one-half years old at the time. His father, George Melton, also a Baptist minister. Called by Calvary Baptist Church, Murray County, Ga., as pastor, Aug. 1912. Ordained by Union Church, May 18, 1913. Served Calvary Church three years.



REV. SAMUEL MELTON

Married Miss Ella McMillan, April 2, 1911. Three children born: Milla Mae, George David and Ruby Lee.

In addition to Calvary Baptist Church, has served the following as pastor: Mt. Pleasant Baptist Church, Murray County, Ga., five years; Cisco, same county, three years; Cedar Springs, Bradley county, Ga., two years; Zion Hill, Murray County, Ga., three years; Union, Bradley County, Tenn., three years; Liberty, Murray County, Ga., one year; Blue Ridge, Polk County, Tenn., eight years; Conasauga, three years; Liberty, two years; Calvary, four years, Cisco, two years, all in Murray County, Ga.; Mt. Carmel, Bradley County, Tenn., three years; Hopewell, Whitefield County, Ga., two years. All of these churches had one-fourth time. Bro. Melton had full-time work most of the time.

Called by Big Spring Baptist Church, Cleveland, Tenn., October 1925, for half time, serving two country churches the other half. Began full-time work with Big Spring in October 1926. Has served the same church for 20 years. Church furnishes a home. As of Jan. 11, 1946, the church has grown from a small membership to about 750.

Church plans to construct a new brick building as soon as possible. Pastor Melton "more than two months on his next twenty years as pastor of Big Springs Church."

The Dawn

There are days when the world is all gloomy
And nothing seems to go right.
Then there are those when the sun comes through
And our blessings shine wondrously bright.
When we feel that our blessings are slipping
A little farther away,
Let us search for the blessings of God
That return with the dawn of each day.
There's a Hand that guides each faltering footstep,
And a Spirit that cleanses each mind
And urges the heart of all Christians
The riches of Heaven to find.
The path of the search is not always so safe,
Temptations confront us each day
And make of themselves the gloom and strife
That fade with the dawn of each day.

—Pauline C. Wauford.

Christianity In Theaters Of War

By HORACE SPARKMAN

AS A MEMBER of the First Baptist Church of Doyle, Tenn., I have been asked by the pastor, Bro. C. D. Tabor, to bring a brief summary of the works of the Army Chaplains overseas to preach Christ to all under any and all circumstances, as I viewed them in their work.

I was overseas for 23 months, in Scotland, England, France and Germany and on Okinawa in the Pacific. It was on the 26th day of Feb., 1944 that we set sail for some unknown destination. On the 10th day of March we landed at Glasgow Scotland, then on the 13th we reached Norwich, England where I was stationed for almost a year, serving with the Eighth Air Force, the 467th Bomb Group. Here we had a small chapel, where services were held 15 minutes each day through the week and on Sundays the religious services were held in three groups, Protestants, Jewish and Catholics.

The Chaplains do anything that can be of help to a service man: If they have troubles at home, they stand ready to help and are very willing to share and advise in these problems. There is an Army saying; that went something like this: "When a boy does not feel right or has troubles, someone would always say, 'see the Chaplain'." Then his phone number would be given or place where he could be contacted. I believe that the Chaplains were Godsent men who had volunteered to do this type of work under the leadership of God, and that they came to us to bear the message of Christ to the service men in all parts of the war area.

After being transferred from the Air Forces to the Infantry I went across France and into Germany and enroute we always had a Chaplain to be with us on Sundays, although we had to use bombed buildings for chapels God was always in our presence whatever the case may have been.

We left France aboard the U. S. Admiral Coontz, seven thousand strong headed for Okinawa somewhere in the Pacific. We were crowded and on the waters for 62 days. We had services each Sunday and Sunday night all the way until we reached our destination. Upon reaching Okinawa on Sept. 15th, there came a typhoon which forced us to ride the China Sea until the storm lifted, the 18th. That was a time that I could feel God's hand on my arm and knowing that He was present, when the waves were coming 65 feet high, there had to be a helper to keep the ship afloat. Had it not been for God's help all of us would have been buried in the China Sea.

After going ashore on Okinawa, there was another typhoon that hit Okinawa, I was with the 75th Field Hospital, the 120-mile wind blew the hospital away except the operating room and it took the top from it. We stayed in a G. I. truck until the storm lifted the top from the truck, then we weathered the storm until it ceased. While the storm was at its highest peak Chaplain Washer, our protestant Chaplain preached a sermon and prayed that we might be saved from the storm. That was one prayer that was answered and I know that prayer changes things.

I was then changed to the 233rd. General Hospital where we had another God sent man, Chaplain (Major) Richardson and we had a nice chapel made of two tents located in some pines on Okinawa. It was called the "Chapel in the Pines" and it was here that the boys went to worship the God of us all in a strange land. We had services each Sunday. On our way to the West coast coming home we had services on the ship and somehow we know that God has been with us in His protecting way as we made this long journey which has taken 23 months of my life here on this earth.

I want to thank the people of the First Baptist Church of Doyle for their prayers which have been answered and I want them to know that I appreciated their interest in men and I want to say that I also sent out silent prayers in behalf of the people back home, and for my church and its faithful pastor, Bro. Tobar. Now God has been good to us, we must serve Him here in carrying forth His message to a lost and dying world. We must not let Him down after all that he has done for us. He will continue to bless if we serve Him right.

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.

Playing The Fool With Freedom

Baptist Standard

A Methodist preacher friend pointed to a tabernacle a free-lance Baptist had purchased for the purpose of starting a new Baptist church, within a stone's throw of another Baptist church, and chided us in a spirit of fun by remarking, "There is a sample of your Baptist freedom. That building belongs to a 'fly-by-night' free-lance Baptist preacher. It is his church; he takes, counts, and keeps all the money he can get from the people, and makes no report to anyone. That is an example of Baptist democracy." We took the jibe good-naturedly and confessed that it seemed that most free-lance preachers are Baptists, and then reminded our Methodist friend that Baptists are about the only people left with freedom enough left to act a fool. That is true. Yet, it does not necessarily follow that we must act foolishly because we are free. It would be both unfair and false to assert or imply that all dependent work and workers are unworthy of Christian support, but those who are worthy are willing to be investigated. We repeat: Baptists have been misled by false prophets in the name of freedom and have wasted time, talents, and money that should have been given to and through Baptist churches for the support of recognized Kingdom interests, both at home and abroad. Any Baptist is free to play the fool by walking alone and by spending energy, time, and talent trying to convince the world that he is the only one among his Baptist comrades in step. But Baptists are just as free to exercise common sense by investing time, talents, and money in cooperative efforts.

(More and more the conviction is growing on me that no Christian has any Scriptural authority to serve the Lord except under the supervision of a true New Testament Church. That is the Lord's way.—R. B. J.)

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Hirohito's Conversion

Presbyterian Outlook

Although Emporor Hirohito's New Year's rescript renouncing claims to divinity is being interpreted in some quarters here as a strong indication of his democratic tendencies, it is not yet the time to say that the emporor intends to embrace Christianity immediately.

This is the best opinion of informed Christian leaders and high ranking officials here. (Tokyo). Although Shigeru Nambara, president of Tokyo's Imperial University, predicts without qualification that the emporor will become a Christian, other Christian leaders would rather say that he is studying Christianity and is sympathetic toward it.

The New Year season is a traditional period for study and lectures in the Imperial household. Toyohiko Kagawa, noted Japanese Protestant leader, lectured at the palace on cooperatives and Christianity with 15 princes and princesses present, including the younger brothers of the emporor and the emporor himself.

The Japanese Imperial Family has long been interested in the humanitarian works of Christianity. Forty years ago Emporor Meiji gave the first Imperial gift to Christianity—a donation of 10,000 yen to the Y. M. C. A.

(We can pray that Hirohito may truly surrender to Christ.—R. B. J.)

Labor Management Crisis

Christian Frontiers

Has the Southern Baptist pulpit a prophetic interpretation of this crisis? Judging from the records of the past, save for a few notable exceptions, the Southern Baptist Ministry has been apathetic toward economic and social issues of this nature. Many sermons are preached on the "Christian law of giving;" a few sermons are preached on "the Christian law of getting." A survey of preaching in a large Southern city revealed that out of 178 sermons preached by Baptist ministers not a single sermon dealt with the problems of social and economic security. The economic theories of the pew, the barrage of the anti-labor propaganda, and an uninformed social conscience, have either silenced the pulpits of Southern Baptists on the labor question or else reduced its pronouncements to impotent generalizations that the church is for the right and that capital and labor ought to love each other.

(If souls are brought to a full surrender to Christ, is that not dealing with social—and all other—problems at their source?—R. B. J.)

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Challenging Romanism

Theology Today

There are only two ways in which to deal with the conscientious conviction of the Roman Catholic Church that it should treat religious heresy and heretics on a summary way when it has power to do so. One way is to see to it that the Church shall not obtain political power over the State so as to make the State an instrument of its will with respect to people and ideas that are obnoxious to it. The other way is to take issue with the premise upon which the Roman Church builds its claim to special status and authority. The time has come when in the interests of all concerned, and having regard to the future of Christianity in the world, the basic claims of the Roman Catholic Church should be challenged upon Biblical, historical, and theological grounds.

(The best way to refute the doctrines of Romanism is to show how contrary they are to Scripture.—R. B. J.)

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A Sad Experience

Baptist Messenger

After an evangelistic doctrinal sermon one night, a young lady was converted. She stated that she had never seen the truth so clearly. But in the press of the service, a Baptist woman who was not a Baptist, whispered, "Aren't your folks Lutherans?" "Yes," the young lady answered. "Then why don't you stay in the church with them?" was the woman's instruction. The upshot of the matter was that the young lady did not join that Baptist church. But neither did she stay with the Lutherans. Another church, one to be admired for doctrinal fervor, the Nazarenes, came along, convinced her and received her as a member the following Sunday. Folks, God help us if as a denomination we fall into such spiritual decrepitude. We must be stand patters for Bible truth. We must not be carried about with every wind of doctrine. Hold fast to that which is good.

(Amen!—R. B. J.)

A Worshiper of Lee Renounces War

By JOHN R. SAMPEY

TO SHOW that I have not departed in the slightest from my great hero, Robert E. Lee, I wish to quote a brief passage from the authentic life of Robert E. Lee by Douglas Southall Freeman.

On page 497 of the fourth volume on "The Pattern of a Life," Dr. Freeman shows the marked change that came over General Lee after 1865. I quote as follows: "He was changed, also, in that, after 1865, he put out of his heart the military career that long had fascinated him. All the misgivings he had felt before the war regarding the pursuit of arms were confirmed by five years at Lexington. He spoke his conviction, as always, when he told young Professor Humphreys that the great mistake of his life had been in pursuing the education of a soldier, and he was not jesting in his encomium to General Ewell on the delights of a civil life. It was not by chance that he failed to keep step with the superintendent of V. M. I. when the two walked together at the head of the column of cadets."

Dr. Freeman records the misgivings General Lee had felt before the war regarding the pursuit of arms. Please observe that he stated explicitly to Professor Humphreys that the great mistake of his life had been in pursuing the education of a soldier. He felt that he had largely thrown away his life in the work of destruction, and he devoted his closing years to the work of building up the young men of the South in order that they might build up Virginia and other states. He rejoiced in this work of reconstruction as opposed to the destructive activity of war.

From the days of West Point until Appamattox General Lee always conducted himself as a soldier, but after 1865 he refused to keep step when he marched with the superintendent of Virginia Military Institute at the head of the column of cadets. What could more strikingly show his renunciation of war?

I have long had some doubt as to General Lee's attitude towards war, and it is now perfectly plain to me that my great hero for the last five years of the life absolutely renounced war. He refused even to talk about the battles of the War Between the States lest the review of these terrible battles encourage hate against the North. He spent the closing years of his life in working for peace for his country.

It is well known to my many friends that I encouraged our people to give themselves heart and soul to winning the First World War against the Kaiser, and the Second World War against Hitler and his hordes. I was so earnest in my advocacy that I was deemed by some of my friends as a "warmonger."

The question before the American people at the present time is the suggestion by President Truman and the leaders of our armed forces that youths of eighteen shall be drafted for twelve months into military service. This would be far inadequate for the training of men in modern warfare.

I have two serious objections to this universal conscription of our American boys of eighteen. The first objection is that our only possible enemy in war in the future would probably be Russia. The plan to draft boys of eighteen for only twelve months' military service would be a joke in the eyes of Russia. With her population of 190 millions, which is rapidly increasing through the encouragement of large families among the Russians, she will far outdistance us in building up a great army. She bore the brunt of the struggle against Hitler and his hordes during World War No. 2. The Germans concentrated against Russia from two to three times as many divisions of their army as they did against England and the United States. The proposed plan is wholly inadequate to provide any protection from an attack by Russia, if war should be brought on between our country and the Reds.

I have a second very serious objection to the conscription of our boys of eighteen in our armed forces, as they are at present turned over to the sellers of liquid damnation in the form of whiskey and beer. The example is set from the Chief of Staff and some of our top generals all the way down through the non-coms, and many thousands of our American boys who never touched alcoholic liquors in their homes in America have become addicts of liquor drinking. I cannot for a moment get my consent to encourage any lover of youth to vote for conscription of the eighteen-year-old boys as long as the distillers and the brewers flood our armed forces and all the world with alcoholic beverages.

I am authorizing my colleague, Dr. J. B. Weatherspoon, who is also chairman of the Social Service Commission of the Southern Baptist Convention, to send out to our Baptist papers and any other organs of public opinion, my intense opposition to the conscription of our eighteen-year-old boys.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

PLAN NOW TO ATTEND STUDENT WEEK AT RIDGECREST JUNE 5-12



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ROGERS M. SMITH

149 Sixth Avenue, North
Nashville 3, Tennessee

The Sunday School Lesson

LESSON FOR FEBRUARY 17, 1946

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

Topic: "TRUE TO A GREAT HERITAGE"
Printed Text: Deuteronomy 4:1, 32-40

Ours would be a poor world were it not for the rich treasures that have come down to us from the past. As someone has well said, "We do not live in the past but the past lives in us."

Because of this vast treasure that is the gift of our yesterdays we have a responsibility that is inescapable. "For unto whomsoever much is given, of him shall be much required." The consciousness of this truth makes this lesson of more than ordinary significance.

A DIVINE LEGACY

"And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them, that ye may live, and go in and possess the land which Jehovah, the god of your fathers, giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you."

In these incisive words and in the words that follow Moses is reminding the Children of Israel of their divine heritage and of the heritage of the children of God for all generations to come.

We are emerging (let us hope) from an era of liberalism which has had a tendency to discredit many of our spiritual treasures of the past. There have been those who have looked upon these treasures as something outmoded—worn, mackneyed shiboleths of a hoary past. In some instances even the Bible has been regarded as a wobbly crutch no longer needed by the spirited frame of modern man.

But we cannot get away from our divine heritage, try as we may. Its contribution is woven in never-fading colors into the warp and woof of the loom of life. For instance, the noted writer who in juvenile fashion declaims that going to church for him has no more to do with religion than the singing of "The Star-Spangled Banner" or a Fourth of July oration would have to do with patriotism, and who declares that his inspiration draws its sap from a sunset or a sunrise or from the oratorios of feathered songsters forgets that his reverence for nature stems from a subconscious appreciation of God which came to him through early years of instruction.

THE PURPOSES OF GOD

The message of Moses as recorded in the book of Deuteronomy was delivered to Israel shortly before the crossing of the Jordan River. The multitude of Israelites were encamped in the plains of Moab which lay just across the river from Jericho in the Promised Land. God had informed Moses that he would not go over the Jordan and had instructed him to prepare Joshua as their leader. "Get thee up unto the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold with thine eyes: for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see" (Deut. 3:27-28).

It must have been a moving experience for Moses as he contemplated the marvelous yesterdays of life and the wonderful tomorrows yet to come. For forty years he had served in a role that was unique in the long history of the nation of Israel. In these last few days that were to be his in the midst of his beloved people what would be his concluding message? There could be but one answer—the purposes of God.

Israel's constant danger, even as ours today, was her tendency to lose sight of the plans of God. Repeatedly there could be heard the tantalizing echoes of wayward voices pleading for a return to the ways of Egypt. Moses tried desperately, therefore, as he prepared to surrender his people to the leadership of Joshua, to qualify them for the journey ahead and the difficulties that would surround them in the Promised Land. In their hours of trial they must remember that in the plan of God there is certain victory. "For Jehovah thy God is a merciful God; he will not fail thee."

A CHARGE TO KEEP

In the Apostle Paul's last message to Timothy, and shortly before his death, he said, "I have fought the good fight, I have finished the course, I have kept the faith." This is exactly what Moses wanted the Children of Israel to do in the days ahead; he wanted them to keep the faith. Already there had been enough of disobedience. Already the purposes of God had known enough frustration through the recreant murmurings and misdeeds of his wandering people. From now on, as never before, they must observe God's law; they must be steadfast in the faith.

"He urged them to give particular and diligent attention to the will of God. He was just as anxious to see them preserve the divine law pure and entire among them. He wanted them to keep God's commandments, to do them, to perform the covenant, and to be in line always with God's will for their lives. He wanted them to observe all of the minute details connected with the law, and he was anxious to find them taking heed lest the sin of idolatry should take hold on them and they should prove their lack of faith in God" (Kyle M. Yates).

COMPENSATION

One other word Moses would make clear to the Children of Israel: If they will keep God's statutes and commandments, even as they have been commanded, there will be immeasurable compensation. "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever."

THURSDAY, FEBRUARY 14, 1946

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

*On Valentine's Day,
And all through the year,
I'm sending your way
Much love and good cheer.*

Yes, it's February 14—St. Valentine's Day. This is not what is termed a legal holiday, yet it is a day that has given pleasure and excitement to thousands and probably will continue to do so as long as boys are boys and girls are girls.

St. Valentine was an early Christian who died from persecution in Rome in the third century, about the year 270. One story of how Valentine's Day started is this: St. Valentine was a charitable person who went about doing good things. When he would go on walks he would see people in trouble and distress and he formed the habit of taking bunches of flowers to the sick and something for the children to play with, just as a kindness. Even after he was old and became bedridden, he continued to send loving messages to those whom he could no longer go to see. The people loved him so that he became a legend and they set aside a day in his honor—a day when they too sent love messages to others. Whether this story is true or not, we cannot say. But all of us enjoy Valentine's Day and the happy experiences associated with it.

Perhaps your church library has *The Book of Holidays*, by J. Walker McSpadden. If so, borrow it and read the accounts of some of the Valentine customs that have been observed through the years.

The practice of sending valentines is growing. Now it is possible to buy or make beautiful lacy ones bedecked with cupids and hearts and other fancy things. Always there is a message of love. Valentine's Day gives us another opportunity to express our love for those about us.

It is not hard to switch our thinking from the messages of love which we send to others on this special day to the Bible with its message of love to us. Did you know that there are many beautiful love stories in the Bible? Here are the names of some famous lovers in the Bible. I will give you the name of one and you may try to fill in the name of the other.

1. Adam and _____
2. Jacob and _____
3. Abraham and _____
4. Mary and _____
5. Isaac and _____
6. Elisabeth and _____
7. Amram and _____
8. Ruth and _____
9. Hannah and _____
10. Aquila and _____

After you have filled in all the blanks, turn this page upside down and check your answers by those in the block under my signature. Give yourself ten points for every one that you got right. I hope you made 100. If any of the people were unfamiliar to you, perhaps you would like to read about them in the Bible. Here are the references:

1. Genesis 1:26—3:24
2. Genesis 29
3. Genesis 11:29—23:2
4. Matthew 1:16-25
5. Genesis 24
6. Luke 1:5-60
7. Numbers 26:59; Exodus 2
8. The book of Ruth
9. 1 Samuel 1-2
10. Acts 18: 2-3, 18, 26;
1 Corinthians 16:19; Romans
16:3; 2 Timothy 4:19

How many Bible verses can you think of, with the word "love" in them? You might play a game with your family, using these verses. Cut out some white or red hearts, and write a "love" verse on each heart. Cut each heart into several irregular pieces, like a jigsaw puzzle, and put it in an envelope. It will be fun to see who can put his puzzle together first and read the verse on the heart. Some of the memory verses you have learned at Sunday school this quarter might be nice valentine verses.

*On Valentine's Day,
And all through the year,
I'm sending your way
Much love and good cheer.*

Your friend, *Aunt Polly*

- | | | |
|-----------|------------|--------------|
| 1. Eve | 4. Joseph | 7. Jothabed |
| 2. Rachel | 5. Rebekah | 8. Zacharias |
| 3. Sarah | 6. Elkanah | 9. Priscilla |
| | 10. Boaz | |

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

Knox County Central Training School For The Improvement of Teaching

During the week of January 28-February 1, the workers of this department joined the forces of Knox County in promoting a central school for the improvement of teaching. Nine classes were conducted at the First Baptist Church, with a total enrollment of 615. The school was promoted through the associational Sunday school organization, Mr. J. G. Price, superintendent, Rev. L. H. Hatcher, associate in charge of training, and Rev. Lawrence Trivette, associational missionary.

A feature of the school was the closing period, at which Dr. W. Perry Crouch, pastor, First Baptist Church, Asheville, North Carolina, brought messages each night on "The Master Teacher, Teaching." Drawing from several years of experience and study in the field of Christian education, Dr. Crouch brought messages filled with inspiration for better teaching.

Under the direction of C. Lamar Alexander, music director at Broadway Baptist Church, Knoxville, the associational choir was used in presenting a delightful program of music.

The faculty and courses offered were:

WHEN DO TEACHERS TEACH—W. G. Rutledge

THE IMPROVEMENT OF TEACHING IN THE SUNDAY SCHOOL—J. G. Price

TEACHING ADULTS IN THE SUNDAY SCHOOL—U. W. Malcomb

TEACHING YOUNG PEOPLE IN THE SUNDAY SCHOOL—J. E. Tanksley

THE ART OF TEACHING INTERMEDIATES—Miss Gladys Longley

GUIDING JUNIOR BOYS AND GIRLS IN THE SUNDAY SCHOOL—Mrs. W. G. Rutledge

GUIDING THE PRIMARY CHILD IN THE SUNDAY SCHOOL—Mrs. J. Howard Young

GUIDING THE LITTLE CHILD IN THE SUNDAY SCHOOL—Miss Willie Merle O'Neill

A SPECIAL CLASS in Library work was offered to those who were interested in establishing a library, and for the librarians of the churches which have a library. Miss Grace Bennett, Librarian of the Baptist Book Store, was the teacher.

Junior Superintendent's Manual

Price \$1.00

This book is all that its name implies—a handbook especially for Junior superintendents; it will be invaluable for teachers also. Though prepared in correlation with the Junior Graded Lessons, the superintendents in schools using Uniform Lessons will find abundant helps. The book contains department activities, program materials, outline of the Graded Lessons with summary of units, charts of memory work, and lists of pictures. Extra activities are provided in reading list, social material, and hobby suggestions. The Manual is designed to lead superintendents and teachers to a fuller understanding of the needs of Juniors and of the materials and methods of meeting these needs.

New Tract

The Sunday School Board has issued a new tract entitled "Trained Christian Leadership". This is particularly effective in urging people to train in order to meet the needs of today. Associational superintendents in charge of training, Sunday school superintendents, and pastors will find it very helpful for distribution and conference work. Write this department or the Baptist Sunday School Board for free copies.

The Honor Roll

The Sunday school of Bemis Baptist Church joins the honor roll. The application for Standard recognition indicates that the total enrollment is 468. Rev. Bernard Scates is pastor; Mr. H. M. Weaver, superintendent; and Mr. Raymon Warren, secretary. We congratulate these leaders and their people on this attainment!

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

The Program

TRAINING UNION STATE CONVENTION

ORELLE L. LEDBETTER, Presiding

THEME: *Christ Above All*

OPENING SESSION, THURSDAY NIGHT, 7:00 P. M.

- 7:00 Meditation—Miss Mary Jean Crain.
- 7:10 Song Service and Devotional—C. Lamar Alexander, Miss Sylvia Burr.
- 7:35 Welcome—Dr. W. F. Powell.
- 7:45 "Our Program for 1946"—Charles L. Norton.
- 8:15 Our Baptist Book Store—Miss Christine Little.
- 8:30 Announcement and Appointment of Committees.
- 8:35 Special Music—Broadway Girls' Quartet.
- 8:45 "I'm Glad I'm a Baptist"—Dr. Russell Bradley Jones.
- 9:30 Meditation

FRIDAY MORNING

- 9:00 Meditation—Miss Mary Jean Crain.
- 9:10 Song Service and Devotional—C. Lamar Alexander, Miss Sylvia Burr.
- 9:30 Conferences.
- 11:15 Song.
- 11:20 Announcements.
- 11:25 Special Music—Broadway Girls' Quartet.
- 11:35 "Launching a Century With Christ"—Dr. Mark Harris.
- 12:15 Adjourn.

FRIDAY AFTERNOON

- 1:45 Meditation—Miss Mary Jean Crain.
- 1:55 Song Service and Devotional—C. Lamar Alexander, Miss Sylvia Burr.
- 2:15 "A Program of Training in the New Baptist Century"—Mr. J. E. Lambdin.
- 2:45 "A Program of Training in Our Church"—Miss Mary Anderson.
- 3:00 "A Program of Training in Our Association"—Eugene Roberts.
- 3:15 Announcements and Reports of Committees.
- 3:25 Special Music—Broadway Girls' Quartet.
- 3:30 "Christ's Challenge for Tennessee"—Dr. C. W. Pope.

FRIDAY EVENING

- 7:00 Meditation—Miss Mary Jean Crain.
- 7:10 Song Service and Devotional—C. Lamar Alexander, Miss Sylvia Burr.
- 7:30 "Shadow Over America"—C. Aubrey Hearn.
- 7:45 Presentation of Officers and Announcements.
- 7:50 Special Music—Broadway Girls' Quartet.
- 8:00 "Christ Above All"—Dr. R. G. Lee.

Make your reservations direct with the hotel.

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

W. M. U. Convention

Another reminder of our W. M. U. Convention Meeting in Memphis, Bellevue Church, on March 19-21st.

We are happy to announce that Dr. B. J. Cauthen will speak at the opening session Tuesday evening. He has served many years as a missionary in South China and remained in that country during the war. He has a thrilling message. He now is secretary of the Orient for the Foreign Mission Board. We welcome him to our convention.



DR. B. J. CAUTHEN, China
Speaker at the W. M. U. Convention

A Million Dollars

Two or three years ago, Dr. Maddy said: "Soon the W. M. U. will be giving a million dollars to the Lottie Moon Christmas Offering." It seemed impossible then, but in the meeting of the W. M. U. Executive Committee in Birmingham recently, the states had already passed the million mark.

By February 1st Tennessee has received \$42,792.64. If your offering has not been sent to Dr. C. W. Pope, do it today. How we thank God for this gift! It will meet many real needs on the foreign fields. With so many churches, schools and hospitals totally destroyed there is a need for more than a million. We must not only rebuild, but we must advance. The world is ready for our message.

Home Missions

To build up our home base is the best way to advance, so we welcome the Week of Prayer for Home Missions, March 4-8. The literature has been sent to the presidents. If you failed to receive your copy write today.

We were only given two programs for each society, but we know it is difficult to plan a week's program with only two copies. If you need an extra one, write to W. M. U., 149 Sixth Avenue, North. Of course you will order at once the envelopes you need. Let us make a worthy gift for our Annie Armstrong Home Mission Offering.

New Home Mission Books

"Now ready" is better than a promise. Two new Home Mission books are now ready for delivery to the book stores. *Of One*, by T. B. Maston, 50 cents, is a timely book on the race question and is prepared for young people and adults. Dr. Maston, as professor of social ethics in Southwestern Seminary, is eminently qualified to write on this subject. He has done a good job.

March On, by Margaret Kime Eubanks, 50 cents, is being used for Juniors and Intermediates. Its racy style makes it readable and teachable as it deals with the race question for these ages.

These two books, in addition to *Lilly May and Dan*, already in circulation, will help to meet the need for our 1946 graded series.

Miami Data

1—McAllister Hotel will be W. M. U. headquarters hotel. Columbus Hotel will be S. B. C. headquarters hotel; it adjoins the McAllister. List of other available hotels will be published rather soon. In general, the hotels will charge \$3 per person per day for a room with twin beds and private bath. All reservation are to be made direct with the preferred hotel. Reservations can be made at any time; therefore immediately, if desired.

2—Accommodations in a home or lodging-house may be secured by writing Mrs. H. L. Heiss, care Central Baptist Church, Miami, Fla. Rates have not been announced.

3—W. M. U. sessions will be held in the Central Baptist Church, which is only seven short blocks from McAllister Hotel.

THURSDAY, FEBRUARY 14, 1946

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Men Enlisting Men Brotherhood Meeting

LOCKELAND BAPTIST CHURCH

The men of Lockeland Baptist Church met in regular session Monday night, January 28, 1946. The president, Mr. W. R. Chasteen, opened the meeting with prayer led by Brother Lawrence, then Mr. E. N. Delzell led the song service. The minutes of the last meeting were read and approved and the writer was most favorably impressed with the program of Brotherhood activities, as was reported by their efficient secretary, Mr. T. W. Oliphant. We have been privileged to attend previous meetings of the Brotherhood in this good church and it is always interesting and encouraging to hear Brother Oliphant read the minutes of their Brotherhood meetings. He makes a fine secretary and really reports on what has been accomplished and keeps a complete record of future objectives. The president called on the members to bring suggestions for the promotion of the Brotherhood activities for the year 1946.

We were deeply impressed by the remarks made by Mr. Malone speaking with reference to men succeeding in their efforts to render valuable service. He said: "If we succeed, we must do the things that the unsuccessful man tries to avoid doing."

Mr. Talmadge Miller advised the men that he must have one or more men to assist in leading and directing the Boy Scouts. A returned service man, Mr. Howard Robertson, who had spoken to the group on the great need for more foreign mission work, was chosen for scout leader. Mr. J. T. McClellan is already enlisted and will continue as one of the scout-workers.

HARRISON-CHILHOWEE ACADEMY

The retiring pastor, Dr. Norris Gilliam, spoke briefly to the men, expressing his appreciation and gratitude for their loyal and active support through all the years of his pastorate. He commended the men for their leadership and co-operative effort in promoting the whole program of Lockeland Church and encouraged the group to give the same prayerful and loyal support to their new pastor as had been accorded to him. Dr. Gilliam called attention to the emergency which exists at Harrison-Chilhowee Academy for a new dormitory for the boys to replace the one destroyed by fire on Christmas Eve morning. By unanimous vote the men of the Brotherhood pledged themselves to give active support to the new pastor in securing at once a worthy sum for the erection of the much needed dormitory. One man said you can count on Lockeland to do her share and do it now.

It is our hope that the Associational and church Brotherhoods throughout the entire State will follow the example set by the men of Lockeland and join the Brotherhood Associational groups that have already pledged active support in promoting this emergency campaign.

WITH THE CHURCHES: *Bristol*: Calvary—Received one addition by baptism, baptized two; James M. Gregg, pastor. *Virginia Avenue*—Baptized eight; Freeman Wright, pastor. *Chattanooga*: Avondale—Received seven additions by letter and one addition by baptism; Ralph D. Feild, pastor. Calvary—Received two additions by letter; W. T. McMahan, pastor. Eastdale—Received two additions by letter; R. R. Denny, pastor. East Ridge—Baptized three; James Borders, pastor. Highland Park—Received fourteen additions by baptism, baptized seven; Lee Roberson, pastor. Hughes Avenue—Received two additions by letter; Wm. Steele, pastor. Morris Hill—Baptized two; James Catlett, pastor. Mountain Creek—Received two additions by letter and one addition by baptism; Dale Godfrey, pastor. Northside—Received four additions by letter; Carl Rogers, pastor. Philadelphia—Received one addition by letter; Clarence Starling, pastor. Red Bank—Received four additions by letter and one addition by baptism; Horace L. Smith, pastor. Woodland Park—Received two additions by letter and one addition by baptism; E. L. Williams, pastor. *Cleveland*: First—Received three additions by letter and one addition by baptism; Fred Dowell, pastor. South Cleveland—Received six additions by letter and two additions by baptism; Raymond Roberson, pastor. *Cookeville*: First—Received four additions by letter and one addition by baptism, baptized one; Bob N. Ramsay, pastor. *Crossville*: First—Received six additions by letter and two additions by baptism; J. E. Ledbetter, pastor. *Dyer*: First—Received one addition by baptism and one addition by letter; F. W. Gillespie, pastor. *Jackson*: Bible Grove—Received three additions by baptism; J. D. Altom, pastor. *Jefferson City*: First—Received three additions by baptism; A. S. Hale, pastor. *Jellico*: First—Received three additions by letter; F. R. Tallant, pastor. *Johnson City*: Unaka Avenue—Received two additions by baptism, baptized two; D. B. Bowers, pastor. *Kingsport*: Glenwood—Received one addition by baptism; J. C. Blalock, pastor. Lynn Garden—Received five additions by letter; J. L. Trent, pastor. *Knoxville*: Broadway—Received six additions by letter and two additions by baptism; Ramsey Pollard, pastor. Fifth Avenue—Received four additions by letter and three additions for baptism, baptized two; Frank Wood, pastor. Lincoln Park—Received three additions by baptism and two additions by letter; David Livingston, pastor. Sevier Heights—Baptized three; Roy Hinchey, pastor. *Lexington*: Received one addition by letter; E. E. Deusner, pastor. *Memphis*: Bellevue—Received three additions by baptism and eleven additions by letter, baptized four; R. G. Lee, pastor. Central Avenue—Received one addition by letter; Slater A. Murphy, pastor. Galilee—Received one addition by letter. LaBelle—Received one addition by baptism, baptized four; D. M. Renick, pastor. Louisiana Street—Received one addition by baptism and one rededication; D. C. Applegate, pastor. Temple—Received five addition by letter and one addition by baptism, baptized six; Wm. Young, associate pastor. Union Avenue—Received six additions by letter and two additions by baptism, baptized two; J. G. Hughes, pastor. *Morristown*: First—Received ten additions by letter, baptized three; C. R. Widick, pastor. *Murfreesboro*: First—Received three additions by letter; L. S. Sedberry, pastor. *Nashville*: Edgefield—Received one addition by letter; Henderson Barton, pastor. Grubbs Memorial—Received two additions by letter. *Oak Ridge*: First—Received four additions by baptism and fourteen additions by letter; W. S. Rule, pastor. *Old Hickory*: Temple—Received one addition by letter and one addition by baptism; C. S. Penuel, pastor. *Trenton*: Received four additions by letter and one addition by baptism; Paul Wieland, pastor.

T. C. W. Adds New Faculty Members

A NEW ARRIVAL on the faculty at Tennessee College for Women is Thomas B. Milligan of Athens. He began his duties as professor of Bible and philosophy January 21.

At the present time Professor Milligan is teaching a course in Old Testament, one in New Testament, and a course in introduction to philosophy. On March 2 he will complete the course in philosophy and begin a six weeks' study of ethics. On April 13 Professor Milligan will begin a course in comparative religion.

Mr. Milligan is a graduate of Lincoln Memorial University at Harrogate, Tennessee. He holds the degree of Master of Theology from Southern Baptist Seminary in Louisville and is a candidate at that institution for the degree of doctor of Theology. His major interest is the psychology of religion.

On October 16, 1945, Mr. Milligan was married to Miss Dorothy DeVault of Kingsport, Tennessee. Mrs. Milligan is a graduate of Meredith College in Raleigh, N. C., and of the W. M. U. Training School in Louisville.

Both Professor and Mrs. Milligan are entering

wholeheartedly into the work and spirit of T. C. W. and are already regarded as valuable additions to the personnel of that college.

They are making their home at 1216 East Main Street.

Mr. Percy M. Pentecost, of Knoxville, Tennessee, and Gadsden, Alabama, joined the Tennessee College faculty on January 3 as teacher in the Department of History.

Mr. Pentecost attended the Gadsden city schools before entering Berry College, Rome, Georgia. He received his A. B. from Berry with a major in history and a minor in English and education. He is soon to receive the Master of Arts degree from the University of Tennessee.

HAROLD T. MEAD, Reporter.

The following recently visited in the BAPTIST AND REFLECTOR office: V. R. Butler, Lafayette; James Gary, Robertson County; R. H. Gary, Trenton, Kentucky; R. A. Swendell, Camden, Tennessee; Mrs. R. A. Swendell, Camden; P. L. Utley, Camden; E. L. Smothers, McMinnville, Tennessee.



HOME MISSION BOARD

SOUTHERN BAPTIST CONVENTION

J. B. Lawrence, Executive Secretary-Treasurer

494 Spring Street, N.W., Atlanta, Georgia

NOTE OUR CHANGE OF ADDRESS

On February first we moved to the above building, which is owned by the Home Mission Board.

Address us at our new headquarters

494 Spring Street, N.W.

Atlanta, Georgia

The Rural Church

By MRS. D. M. HAMILTON, Washburn, Tenn.

WHEN I READ a brief article on misused words by H. F. Burns, in the January 17th issue of the BAPTIST AND REFLECTOR, I wanted to shake hands with him for the timely comment. He has dared to do the task or render the criticism that is so justly due. Seems we are due him a hearty applause and say in unison, "Amen, Brother Burns". With so many invaluable aids, dictionaries, self-pronouncing Bibles and well edited periodicals, the public speaker is branded a careless, hob-nob dullard, who does not dive into such a store of unbounded, unlimited research.

It really is embarrassing and disgusting to hear so many of our preachers and lay members trying to deliver sermons and addresses with their butchered English that is noticeable even to a ten-year-old.

I am a Baptist and love every phase of our denominational work. It really is grievous to know we are justly due every taunt and sneer that other religious organizations hurl at us. We have no come-back, for we have stressed too much the Lord's work and failed to see the needed preparation with which to carry on this glorious service. Sometimes, when I hear the expression, "When the Lord calls a man to preach, he can preach whether he knows a letter in the book," I am inclined to link it with the old story of an old fellow who was stamping, spitting and sweating with his message, and all of a sudden he shouted, "Thank God for my ignorance, Lord—make me more ignorant—make me as ignorant as a hog." Again, this same story appears to my

mind when we begin to talk about electing a pastor. With some, it is not the question of the high efficiency in leadership and the indoctrinating of the church, but the cheapest man, preferably.

In such communities there is not a single inducement to enter the field of religious activities. Personally, I do not know of a young man in our county who is preparing himself for the ministry. And if, and when, the Lord does call a young man who diligently studies and prepares himself for this, the greatest of all callings, should I be surprised at his going to some church of the town or city? There is where he can render the greatest service with his religious influence and envisioned leadership. There he will be appreciated, supported, and strengthened by prayers of faith and cooperation.

The time was, many years ago, when the educational facilities were so few and widely scattered that both the preacher and his audience were very much unlettered, but today we are sending our boys and girls to high schools, colleges and universities. Then in no less degree, do they expect a trained leader in the pulpit.

When God calls out a man to be the shepherd of His people and he is too dilatory, sluggish and indifferent toward the necessary preparation, then he has failed to measure up to the best of his ability with his Lord and the church. I do not say that every preacher can, and is able to go to college, much less the theological seminary, but if he is studious-minded he can acquire many good books, such as the set of books by B. H. Carroll on "The Interpretation of the English Bible," commentaries, dictionaries and atlases,

to say the least of our religious papers, which should be in every Baptist home. In this way, with only an eighth grade education he can become a great power. Another great asset is the attending of our Summer Preacher Schools,

One thing we are doing, and that is losing our young people, while the older members continue to chew the rag over the kind of pastor to call. Whether he went to elementary school or college, if he drives a Ford or Cadillac, if he wears a nice suit and tie, or leaves the shirt open at the throat, and the Lord knows we should be ashamed of it all. Take an inventory of church conditions and individually ourselves, then surely we could see the folly of such and unite as one man whose heart is right, in the progress and up-building of His Kingdom. Unity is the key to a thriving-on-going church, with a vision and standard for pulpit leadership.

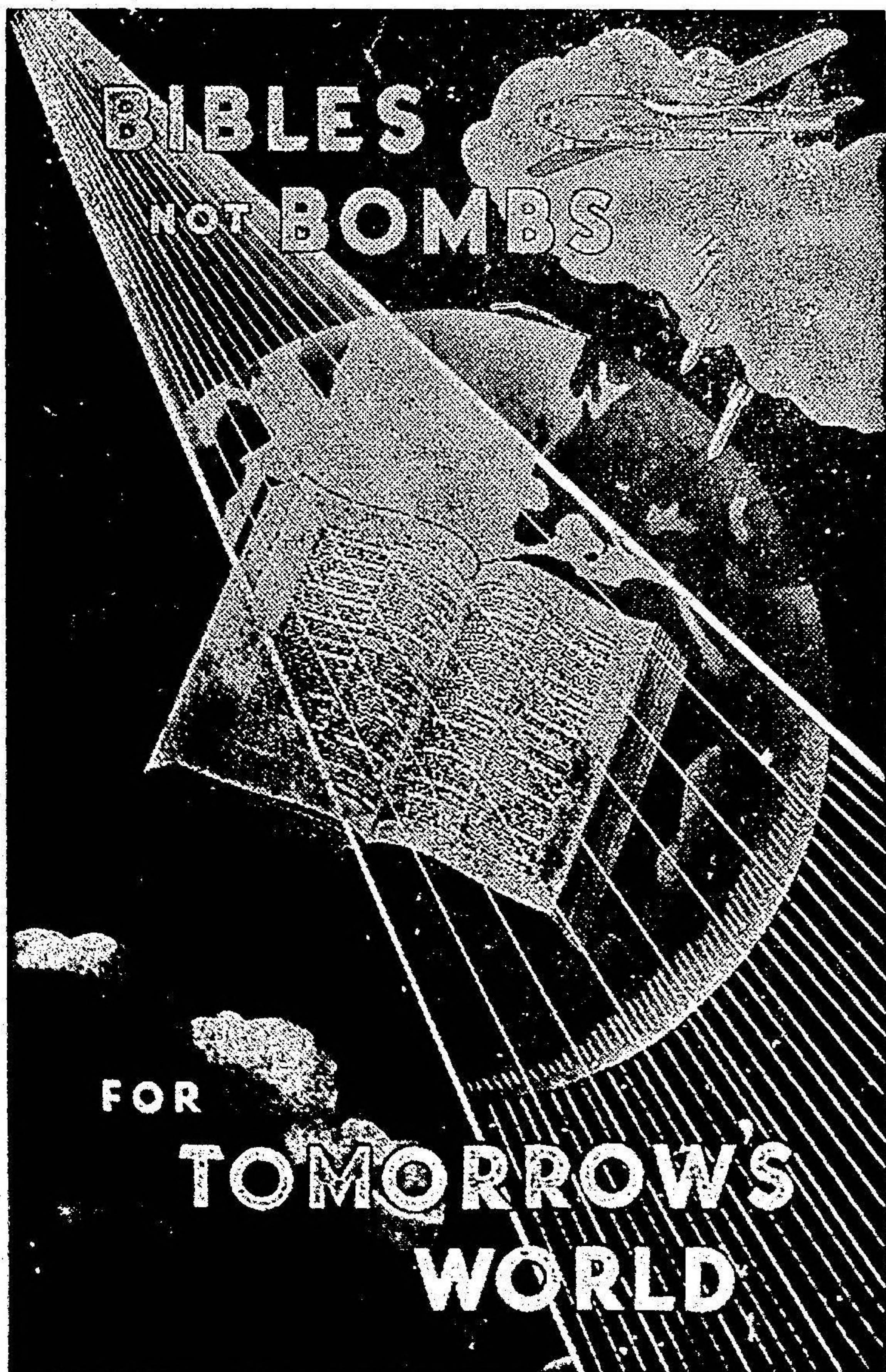
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The 1946 Radio Program of the Upper Cumberland Baptist Pastor's Conference

Over Station WHUB, Cookeville, Tenn.

THE EVANGELISTIC HOUR

9:00-9:30 A. M. Tuesday

| Date | Speaker |
|----------------------|------------------------------------|
| Feb. 26, Mar. 5, 12 | Harold Ford, Crusk Creek, Tenn. |
| Mar. 19, 26 | Fred T. Evans, Jamestown, Tenn. |
| April 2, 9, 16 | J. H. Ramsey, Lebanon, Tenn. |
| April 23, 30, May 7 | H. R. Anderson, Watertown, Tenn. |
| May 14, 21, 28 | Alvin H. Hopson, Lebanon, Tenn. |
| June 4, 11, 18 | J. Wallace Owen, Alexandria, Tenn. |
| June 28, July 2, 9 | Willis R. Allen, Monterey, Tenn. |
| July 16, 23, 30 | J. E. Ledbetter, Crossville, Tenn. |
| Aug. 6, 13, 20 | Ray F. Brown, Crossville, Tenn. |
| Aug. 27, Sept. 3, 10 | H. M. Randall, McMinnville, Tenn. |
| Sept. 17, 24 | B. S. U., Cookeville, Tenn. |
| Oct. 1, 8, 15 | Bob N. Ramsay, Cookeville, Tenn. |
| Oct. 22, 29, Nov. 5 | Dan Lawler, Moodyville, Tenn. |
| Nov. 12, 19, 26 | R. L. Franklin, Alexandria, Tenn. |
| Dec. 3, 10, 17 | J. H. Shannon, Shop Springs, Tenn. |
| Dec. 24, 31 | Hugh L. Myers, Spencer, Tenn. |

THE BAPTIST HOUR

3:30-4:00 P. M., Third Thursday

| Date | Speaker |
|---------|-------------------------------|
| Feb. 21 | Alvin Hopson, Lebanon, Tenn. |
| Mar. 21 | Willis Allen, Monterey, Tenn. |

New Scriptures From Holland

COPIES OF SCRIPTURES that were published in Holland while the enemy occupied the country have been received by the American Bible Society from the Netherlands Bible Society of Amsterdam. These are the only copies in this country and are a valuable addition to the Society's library, which contains Scriptures in 861 languages.

The paper and binding materials for these books were bought when the war clouds began to gather over Holland. In 1939-40 it was still possible, in that country, to purchase good paper in large amounts. The first edition of the entire Bible in Frisian, a language spoken in Frisia, a province in the north of Holland, was on the press before the war began but was not finished until September 1, 1943. Frisian is the 15th language in which the entire Bible has been published and is the latest to appear. So eager were the people to have the Bible in their own language, that the complete edition of some 50,000 copies has been sold.

A new revision of the Dutch Psalms also appeared in 1943. This book, now available for the first time in the current language of the people, is in such great demand that an edition of 30,000 copies was sold out twice over before it came from the press. As there was no new

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|----------|----------------------------------|
| Apr. 18 | J. E. Parrott, Mayland, Tenn. |
| May 16 | E. H. McCaleb, Cookeville, Tenn. |
| June 20 | Henry Robinson, Algood, Tenn. |
| July 18 | Walton Brown, Celina, Tenn. |
| Aug. 15 | Howard Thompson, Liberty, Tenn. |
| Sept. 19 | Clay Boss, Dowelltown, Tenn. |
| Oct. 17 | Oscar Nash, Gainesboro, Tenn. |
| Nov. 21 | J. B. Caldwell, Doyle, Tenn. |
| Dec. 19 | Bob N. Ramsay, Cookeville, Tenn. |

paper allowance the book could not be reprinted.

The third publication, a Javanese New Testament, was bought out in 1940, also with revised text, and the first edition to be published in roman type. The Netherlands Bible Society, under whose supervision Bible work in the Netherlands East Indies is conducted, was able to send these books to Java before the Japanese occupation. According to reports reaching Holland the books were eagerly bought.

The last of the four volumes to be published by the Netherlands Society was a Sangir New Testament, the first complete New Testament to be printed in this language. It was finished in 1943. It was translated originally by Dr. Steller, a missionary in the Sangir Islands, which lie north of Macassar and south of Mindanao, and revised by his son, Dr. K. G. F. Steller. The younger Steller was working on a translation of the Old Testament into Sengir when he died in a Japanese concentration camp.

As a part of its war emergency program, the American Bible Society has been supplying materials for the continuation of their publishing programs to its sister Bible Societies which have been crippled in their work by war conditions.

To the Netherlands Bible Society, which still has on hand a stock of printed unbound sheets of certain editions of the Scriptures, the Bible Society is sending headbands, cases of lining, tubes of thread, barrels of glue and cases of cloth.

The weekly schedule of student religious activities in Southern Baptist Hospital, New Orleans, includes daily chapel exercises, two Sunday school classes for ambulatory patients—one for adults and one for children—distributing Christian literature among all patients, dormitory devotionals, and fixed meetings of the B. S. U. Council, Y. W. A., and Volunteers for Christ.

MR. AVERAGE BAPTIST PREACHER

is the pastor of one or more Baptist churches, is 45 years of age, and married. His salary is \$2,081.00 a year, out of which he pays 3 per cent as dues into the Ministers Retirement Plan of his state. This he does, knowing that a like amount is being contributed by his church, and 2 per cent additional by the denomination at large, all working together to provide an old age annuity for him whenever he retires from active service. All the years he works, THIS MONEY WORKS FOR HIM, gathering unto itself compound interest earnings. As a result, he labors with a lighter heart and brighter hopes for life's declining years; for, if he lives, he has reason to feel his future needs are provided for.

But, SUPPOSE HE DOES NOT LIVE! In that event, what about his wife? How will her needs be supplied through life's latter years? That is what causes Mr. Average Baptist Preacher many anxious thoughts. That is why he has hailed with delight the Widows Supplemental Annuity Plan now being inaugurated by the Relief and Annuity Board. This plan supplements the one in which he holds membership. The MINISTERS RETIREMENT PLAN protects him IN EVENT HE LIVES BEYOND RETIREMENT. The WIDOWS SUPPLEMENTAL ANNUITY PLAN protects his wife IN EVENT HE DIES BEFORE RETIREMENT. Thus, the two together offer him and his PROTECTION, LIVING OR DYING.

It is hoped this plan can be inaugurated in each state in the Southern Baptist Convention by July 1, 1946. This will be done, state by state, but only if two-thirds of the pastors in any given state express their readiness to participate in the plan prior to that date.

Participation blanks can be secured from each state secretary upon request. In the meantime, full information with regard to the details of the cost of this plan, its operation, and the benefits to be derived from participation in it will be presented through this paper in a series of articles in subsequent issues. Watch for them. Read them. Pass them on to others. And, if you have any questions to ask, address them to your state office. Your questions will be answered through these columns.

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