

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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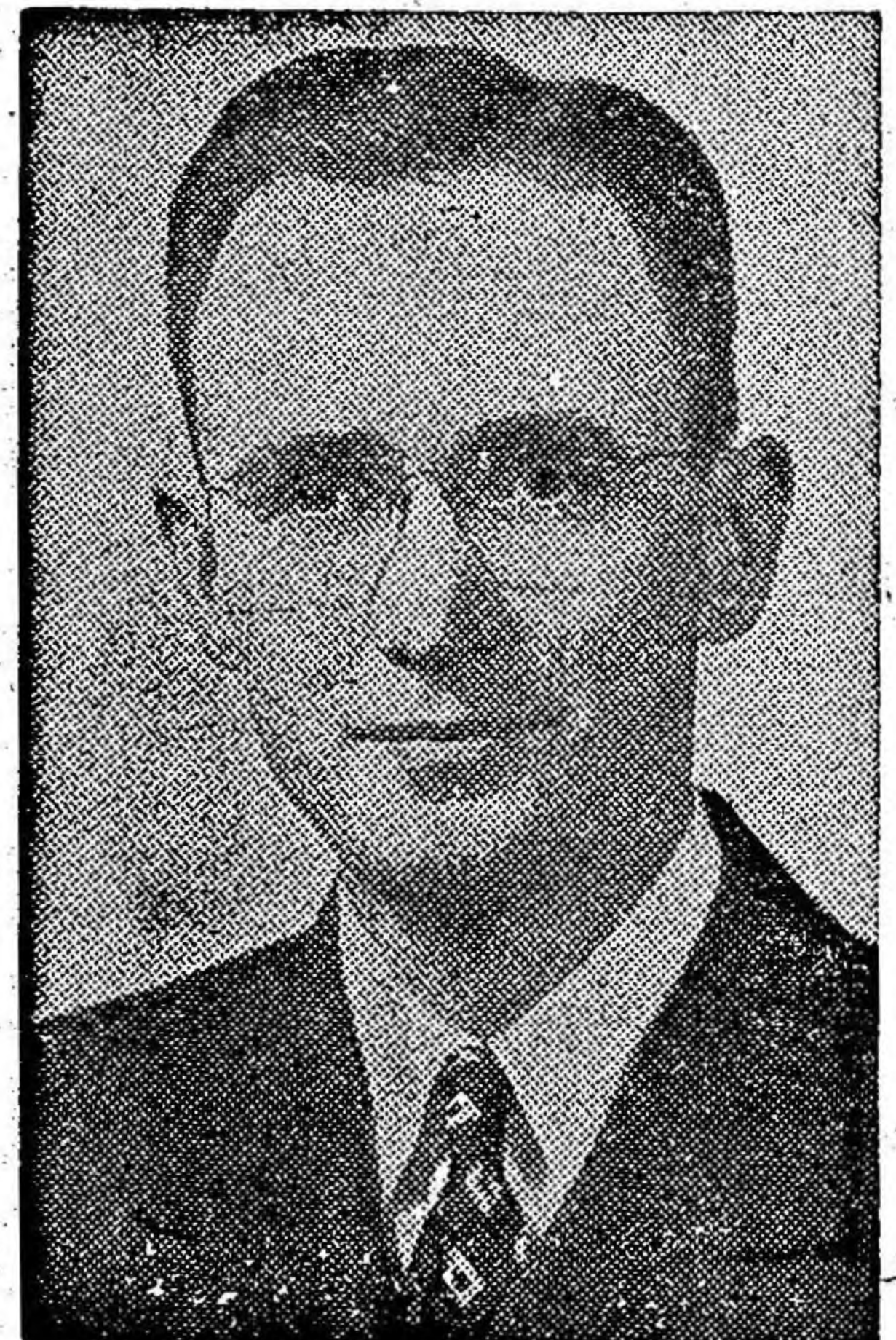
Place: Bellevue Baptist Church, Memphis



DR. ROBERT G. LEE  
*Devotional Leader  
Pastor Host*



MRS. C. D. CREASMAN  
*President*



DR. B. J. CAUTHEN  
*Secretary of the Orient*

## SOME OF THE SPEAKERS



DR. ALFRED CARPENTER  
*Home Mission Board*



MISS MARTHA FRANKS  
*Missionary to China*



MRS. ALBERT BAGBY  
*Missionary, Brazil*



# Baptist and Reflector

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## EDITORIAL

### "The Simple Teachings Of Jesus"

**M**ANY BASE THEIR RELIGIOUS beliefs on the word of man instead of the Word of God. In the realm of human knowledge and wisdom, they reach certain intellectual conclusions. Then they accept or reject God's Word as it conforms or does not conform to these conclusions.

Such men are fond of the phrase, "the simple teachings of Jesus." Unctuously they say: "We need to get away from theology and come back to the simple teachings of Jesus." The phrase is suitable when Biblically interpreted.

Some of Christ's teachings are simple, yet incomparably profound. Others of His teachings are anything but simple. And one cannot disregard Bible declarations and reach sound conclusions regarding any of them.

No man can come back to the teachings of Jesus as long as he is going away from them. Yet the phrase, "the simple teachings of Jesus," is used mainly by those who reject some of the clearest teachings of Jesus. Read the following:

"If we examine the earliest records of his life we find no dogma. (He means doctrine.—Editor). He did not demand belief in the inerrant Bible, his virgin birth, his atoning death (in the medieval sense of the term), his physical resurrection, or his physical return. The tests of orthodoxy were not the tests established by Jesus" (Shailer Matthews, in *The Faith of Modernism*, 1925, p. 78, quoted in *The Gospel Witness*, Jan. 31, 1945, pp. 11, 12).

Here is the bold rejection of clear Bible teachings. Yet such men profess great admiration for "the simple teachings of Jesus." One fears that this phrase is all too often an alibi for the denial of revealed truth by those who still want to be classed as "devoted to the ideals of Jesus."

The rejection of Bible truths is infidelity in that measure. And the denier of the Bible cannot be truly devoted to the Christ whom the Bible reveals. Sentimental admiration is not spiritual, heartfelt devotion.

### "Great Swelling Words Of Vanity"

**B**IG WORDS marked certain errorists in the days of the apostles. Simon Peter described them as using "great swelling words of vanity" (II Peter 2:18). The word so rendered conveys the idea, "over-swelling, immoderate, extravagant, expressive of arrogance." The arrogance may, of course, be in the attitude or in the bearing or in both. This characteristic of false teachers is not yet extinct.

One would suppose that men who profess to be carried away with "the simple teachings of Jesus" would themselves be simple in speech and teaching. Well, some of them are here quoted.

#### I

Jesus said, "Ye must be born again." Both educated and uneducated believers know in their hearts what that means, although they cannot give an intellectual explanation of it. But in the circle of the "great swelling words" of those who reject many clear Bible teachings, "Ye must be born again" becomes "an integrated personality." That is, one supposes this to be the reference. Highbrows have certainly not improved upon Jesus!

One hears that the Christian life is "both horizontal and vertical." The meaning appears to be that the Christian life is to reach up toward God and also reach out toward man. "Horizontal and vertical" is a poor substitute for the Bible declarations that Christians are to live in close touch with God and "do good unto all men" as the opportunity is given.

"God is that interaction between individuals, groups, and agencies which generates and promotes the greatest possible mutuality of good" (Henry Nelson Wieman, Professor of Philosophy in the Divinity School of the University of Chicago, quoted in *Therefore Stand*, by Wilbur M. Smith, 1945, p. 33). This is so simple! Better take what the Word of God says about God.

#### II

**T**HE WORST THING that could happen to God would be to remain an Autocrat while the world is moving toward Democracy. He would be dethroned with the rest" (Walter Rauschenbusch, in *Theology for the Social Gospel*, 1917, p. 178, quoted in *Therefore Stand*, pp. 39, 40). This is so reverential (?). It amounts to an ultimatum to God that He will be driven from His throne, if He insists upon being King. Simple teaching! But men who will speak such blasphemy are themselves exceedingly simple spiritually. They are blinded by Satan.

"He (the minister) may, if he desires, see faith as 'the unification of the self through allegiance to inclusive ideal ends, which imagination presents to us and to which the human will responds as worthy of controlling our desires and choices' (G. Bromley Oxnam, in *Preaching in a Revolutionary Age*, 1944, p. 80). What an unsatisfactory substitute for the simple Biblical statements, "Have faith in God," "Abide in me" and "Follow me"!

There is "a challenge to a preacher in a revolutionary age to announce and enthrone the redemptive and reconciling principle of his faith, the love that can unite law and liberty, the love that of itself is the principle of unity in which the principle of change and the principle of stability may serve the individual and the group in reciprocal contribution" (Idem, p. 115). If we grasp what Oxnam means, we recommend Christ's statement instead of his: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

"When Oman summarized his conclusion in the words, 'Reconciliation to the evanescent is the revelation of the eternal and higher reconciliation to the evanescent,' he stated the principles of a theology in which there could be no ultimate antithesis between nature and grace, or between science and religion, in which indeed the words of the scientist and the theologian were seen to be one and the same, their unity being sacramentally and incarnationally interpreted" (Canon Charles E. Raven, in *Science, Religion and the Future*, 1943, pp. 74, 75, quoted in *Therefore Stand*, p. 19). We leave it to the reader as to what this means.

#### III

One is aware that it is possible to play tricks with isolated quotations. But no trick is here intended. These quotations are samples of the "great swelling words" which abound in the speeches



and writings of men who deny certain clear Bible teachings and yet claim to be carried away with "the simple teachings of Jesus." It seems better to stay with the Book!

No doubt these men view as dumb those who cannot clearly understand what these men are saying. But it would appear that they are not so smart in speaking so as not to make sense! One feels that it would be better for them not to speak about "the simple teachings of Jesus" until they themselves improve.

## The Gospel In The Early Days Of The Christian Era

**T**HE ANCIENTS KNEW the gospel in a real measure. Abraham, Moses and the prophets were acquainted with it. And it was declared in the early days of the Christian era.

### BEGINNING OF THE CHRISTIAN ERA

The work of John the Baptist was the dividing line between the old and new dispensations. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16:16). That settles it. Theory and interpretation must be conformed to this.

The death, burial and resurrection of Christ gave the truths of the gospel historical expression, but this did not create the redemptive essence of these truths. This historical enactment was in the Christian dispensation, but did not inaugurate it.

### GOSPEL DOCTRINES BEFORE PENTECOST

The atonement death of Christ (Matt. 20:28; John 3:14-16), His burial (Matt. 12:39, 40), His resurrection (Matt. 20:19; John 11:25) and so on were all proclaimed in the early days of the Christian era before Pentecost. These are the heart of the gospel (I Cor. 15:1-3).

### PREACHING OF THE GOSPEL AFFIRMED

The doctrines of the gospel being preached, self-evidently the gospel was preached.

Jesus preached "the gospel of the kingdom" (Matt. 4:23; 9:35). It was "the gospel of the kingdom of God" (Mark 1:14), or simply "the gospel" (Mark 1:15). The disciples preached the same message, of course.

This was the same as what is now called "the gospel of the grace of God."

1. As we have seen, it had the same fundamental truths.
2. It had the same conditions, "Repent ye, and believe" (Mark 1:15; Acts 20:28). John the Baptist proclaimed the same conditions (Acts 19:4).
3. It was the same message which was to be preached to the end of the age (Matt. 24:14; Mark 13:10; Matt. 28:19, 20). This was manifestly the gospel of grace.

### PAUL AND THE GOSPEL OF GRACE

Paul's ministry was "to testify the gospel of the grace of God" (Acts 20:21, 26). His message was "persuading the things concerning the kingdom of God" and was also called "the word of the Lord Jesus" (Acts 19:8, 10), which is manifestly the gospel of Christ. Hence, Paul's preaching the gospel of the kingdom and his preaching "the word of the Lord Jesus" did not mean two messages, but one (Acts 20:24, 25). And his message had the same conditions as those in the message of John the Baptist, the disciples and Jesus (Acts 20:28).

Paul's "preaching the kingdom of God," or "the gospel of the grace of God," meant the same as "the gospel," or "the gospel of the kingdom of God," preached by John the Baptist, the disciples and Jesus. The gospel was preached in the early days of the Christian era.

## DID THE GOSPEL WORK?

Believers in the days of John the Baptist received "the knowledge of salvation by the remission of their sins" (Luke 1:76-79). The penitent woman heard, "Thy faith hath saved thee: go in peace" (Luke 7:50). The penitent thief heard, "Today shalt thou be with me in paradise" (Luke 23:43). People were saved in those early days with the same "so great salvation" as now (Heb. 2:3).

*The gospel was reached before Pentecost. And it was effective!*

## Promise And Performance

**R**EMEMBER THE CAMPAIGN for the repeal of prohibition? Recall the rosy benefits promised by repeal advocates?

On Feb. 2, 1946, one of the Nashville dailies published the annual report of the City Police Department for 1945. This shows, among other things, how legalized liquor is turning out in Nashville.

The total number of arrests for 1945 was 23,531 against 18,331 in 1944, an increase of 5,200, or 28 per cent.

The Department's budget for the year was \$510,000 and expenditures were \$484,286.82. Fines collected from all sources amounted to \$100,262.25. The expenditures for the law enforcement agency were \$384,024.57 more than the intake from this angle.

In the campaign for repeal, the wets claimed that if liquor were made legal and "brought into the open," it would be made virtuous and law-abiding. Yet, again and again and again, through these years since repeal one has read of this or that liquor store in collusion with bootleggers or otherwise violating the law. Some have been padlocked or suspended because of their fearful moral conditions. Particularly has this been true of "beer joints." An officer was quoted recently as saying that the majority of a certain type of crimes and other law violations originated in such joints. And we were told by the wets that beer was "the beverage of moderation!"

The wets claimed that repeal would reduce drinking and drunkenness. But why did the wets want prohibition repealed if it *increased* drinking and thus helped whisky sales? Last year in Nashville alone, there were 4,712 arrests for drunkenness against 3,689 in 1944. Legal liquor has not decreased drinking and drunkenness.

The claim made by the wets was that they wanted repeal to "protect womanhood." But in Nashville alone, there were 4,232 women arrested in 1945, which "was in great contrast to the earlier years of the department when such arrests were at a minimum," according to the Police Chief. Legal liquor, or beer, or something else has failed to "protect womanhood."

There is a vast distance between the promise of legal liquor and the performance thereof.

## Bells Baptist Church Plans Expansion

**I**T IS ALWAYS a joy to visit the church at Bells. We have found the people so courteous and so responsive to the preaching of the Word. Sunday morning, Feb. 17, we worshiped with them. Superintendent L. W. Hood presided over the service, with Miss Jewel Worrell at the piano. The spirit of the service fed our own soul. For particular courtesies on the visit we express our appreciation to Dr. L. J. McRea and son, Horace, and his son-in-law, L. R. Whitson and Mrs. Whitson, Mr. and Mrs. N. W. Barton of the Hotel Crockett, and Mr. and Mrs. D. S. Castellaw.

The Bells Baptist Church is now pastorless, but hopes to have a pastor soon. It has a fine piece of property and plans to build a pastor's home near the church and also to build an auditorium for worship to take the place of the present excellent building and to use the present building as an educational plant. Then back of the church it is planned to have a recreational court for the young people. Among other progressive marks, the church has BAPTIST AND REFLECTOR in the budget and has had for several years.

The Lord continue to guide these good people.



# Tennessee W M U Convention Program

Bellevue Baptist Church, Memphis, March 19-21, 1946

## "CHRIST EXALTED"

7:30—Hymn, "All Hail the Power of Jesus Name."  
Devotional Service, "Look Unto Me," . . . Dr. Robert G. Lee  
Hymn, "We've A Story to Tell to the Nations."  
Organization of convention.  
Words of Greeting . Mrs. Mahon Crawford, Bellevue WMS  
Greetings . . . . . Dr. Mark Harris, President,  
Tennessee Baptist Convention.  
Response . . . . . Mrs. J. Frank Cheek, Chattanooga.  
Special Music.  
Address, "Christ Exalted in the Orient," Dr. B. J. Cauthen,  
Richmond, Va.  
Closing prayer . . . . . Dr. A. U. Boone, Memphis.

## WEDNESDAY MORNING

9:00—Hymn, "Lead On, O King Eternal."  
Scripture reading . . Miss Annie Rogers, State Missionary.  
Hymn, "Come Thou Almighty King."  
Centennial Capsule . . . . . State Officers.  
"The Exceeding Grace of God in You," . . Miss Kathleen  
Mallory, Birmingham.  
"Christ Exalted in Tennessee," . . . . . Dr. C. W. Pope,  
State Executive Secretary  
Offering and Announcements  
Recognition of Visitors  
Special Music  
"Brazilian Baptists Exalt Him," . Mrs. Albert Bagby, Brazil.

## WEDNESDAY AFTERNOON

1:30—Hymn, "The Kingdom is Coming"  
Prayer . . . . . Rev. J. R. Kyzar, Nashville  
Memorial Service . . . . . Mrs. Paul Weiland, Trenton  
"Home Missions Visualized," . Miss Wilma Bucy, Atlanta  
"Our Responsibility to Youth" . . . . . Judge Camille Kelly,  
Memphis

## WEDNESDAY EVENING

### Young People's Session

7:30—Sunbeam Pageant  
Address . . . . . Miss Martha Franks, China.



Bellevue Baptist Church, Memphis, Tenn., where W. M. U. Convention will meet.

## THURSDAY MORNING

9:00  
9:45—Conferences.  
Stewardship . . . . . Mrs. George Hollis  
Mission Study . . . . . Mrs. Lloyd T. Householder  
Community Missions . . . . . Mrs. Robert Edwards  
Young People . . . . . Miss Margaret Bruce  
Superintendents . . . . . Miss Mary Northington  
Secretary-Treasurers . . . . . Mrs. Douglas J. Ginn  
Presidents . . . . . Mrs. S. M. Larimer  
Programs . . . . . Miss Kathleen Mallory  
10:00—Hymn, "We've A Story to Tell to the Nations."  
Scripture reading . . . . . Mrs. A. B. Clark, Jackson,  
State Missionary  
Prayer  
The Plan of Work . . . . . Miss Mary Northington  
"We've A Saviour to Show to the Nations," Miss Kathleen  
Mallory  
"Exalting Christ Through Christian Education,"  
Dr. F. W. Jones, Jackson  
Announcements  
Special music  
"A Tragic Missionary Emergency," . . Dr. Alfred Carpenter,  
Atlanta, Ga.

## THURSDAY AFTERNOON

1:30—"The Woman's Hymn."  
Prayer . . . . . Mrs. C. R. Dickinson, Mercer  
Report of Committees  
"Christ Exalted through Our Sons and Daughters,"  
Mrs. W. J. Cox, Memphis  
"Lifting Christ Up in the World," . . Miss Martha Franks,  
China  
Final Adjournment.

## Who's Who On The Program

Mrs. Mahon Crawford . . . . . President of Bellevue W. M. S.  
Dr. Robert G. Lee . . . . . Pastor of Bellevue  
Dr. Mark Harris . . . . . Pastor Speedway Terrace  
Dr. B. J. Cauthen . . . . . Secretary of Orient  
Miss Annie Rogers . . . . . Missionary East Tennessee  
Miss Kathleen Mallory . . . . . Secretary of W. M. U. of the S. B. C.  
Dr. C. W. Pope . . . . . Executive Sec'y.-Treas., Tenn. Baptist Convention  
Mrs. Albert Bagby . . . . . Missionary from Brazil  
Miss Wilma Bucy . . . . . Field Worker Home Mission Board  
Judge Camille Kelly . . . . . Juvenile Judge Shelby County  
Miss Martha Franks . . . . . Missionary from China  
Mrs. George Hollis . . . . . State Stewardship Chairman  
Mrs. Lloyd T. Householder . . . . . State Mission Chairman  
Mrs. Robert Edwards . . . . . State Mission Study Chairman  
Miss Margaret Bruce . . . . . State Young People's Director  
Miss Mary Northington . . . . . State W. M. U. Secretary  
Mrs. Douglas J. Ginn . . . . . Office and Recording Secretary  
Mrs. S. M. Larimer . . . . . President Northeastern Division  
Mrs. A. B. Clark . . . . . State Missionary in West Tennessee  
Dr. W. F. Jones . . . . . President Union University  
Dr. Alfred Carpenter . . . . . Home Mission Board  
Mrs. W. J. Cox . . . . . Treasurer W. M. U. of the S. B. C.



# Beloved Pastor Resigns A Great Church

*To The Members of the First Baptist Church, Knoxville, Tennessee*

**B**ECAUSE I DO NOT HAVE the physical strength to carry the responsibilities and perform the duties associated with the pastorate of the First Baptist Church, I am offering my resignation to take effect May 1—which date marks the twenty-fifth anniversary of our service together.

This decision on my part comes after months of prayerful consideration and is determined solely and only by my sincere conviction that the larger interest of the church, which all of us love, can be best conserved and promoted by a pastor who has the physical strength for sustained, vigorous, hard work. This has not been an easy decision for me and I have been able to reach it only because I know that the church is bigger than anyone or all of us. When the program and progress of the church are threatened or hindered all personal considerations must be pushed into the background. Looking into the face of Christ there must be but one thought with all of us: the church—the church—the church of Jesus Christ! Certainly we are agreed that no man in broken health can lead this great church to the realization of here Divinely appointed mission.

As I offer my resignation as your pastor, I spend no time reviewing the record of our years of service together. It is sufficient to say that the abundant blessings of God have been upon the witness and testimony of the First Baptist Church. His Spirit has directed and from full hearts we should "Praise God from whom all blessings flow." When we recall any progress made or results achieved we should realize that they come from the unfailing blessing of God upon us. Where there have been failures they have been our failures—possibly failures of the pastor more than any other. You can understand as I glance backward upon my experiences with you one of the deepest emotions in my heart is: "God forgive me that I have not done better."

You will permit some observations and comments from one who has spent a quarter of a century as your pastor. You are united about the great doctrines of the scripture—the integrity and inspiration of the Bible—the incontestable Sovereignty of God—the Person and Office of the Holy Spirit—the absolute Deity of Jesus Christ—His sacrificial, sufficient atonement—His triumphant resurrection—His certain return—Salvation by Grace—and the other central verities of our Christian Faith. About the great fundamental doctrines and teachings of the Bible, as held by our Baptist people, this church has never raised a question in the past and I am confident that you will never raise one in the future.

You are united, too, about the mission of the church: to give the whole gospel to the whole world. This high, Holy, Scriptural objective has kept you, under the guidance of God's Spirit, loyal to our Baptist Institutions and programs—Christian schools and colleges— orphanages and hospitals—State Missions, Home Missions, and Foreign Missions. This church, with the New Testament in her hand, will continue to declare the sufficiency of Christ for every human need. You are and will continue to be an Evangelistic, Missionary Baptist Church.



DR. F. F. BROWN

I am confident, too, that you will continue your emphasis upon Stewardship—the stewardship of all that we have and all that we are. Throughout all of the church life you will emphasize the practical expression of the stewardship of possessions: "The tithe is the Lord's." Along with other Baptist churches of our Southern Baptist Convention you will sustain and promote the Cooperative Program through which Southern Baptist support their World Program.

It would be impossible for me to express adequately to the members of this church my sincere appreciation for their unfailing loyalty and cooperation. Were I to attempt to designate groups and individuals it would be necessary for me to name practically all of you—the deacons of the church, Sunday School Superintendent, Officers and Teachers; Training Union Director, associates and members; Officers of W. M. S. and members, Auxiliary leaders and members; the organist, director of music, and members of the several choirs; the different standing committees, ushers, those in the office, the housekeeper and the janitors. How wonderful all of you have been! There is no way for my wife, my children, and myself to express our abiding gratitude for your unfailing thought of us. Through the years, with the experience which the years have held, there have been generous expressions and continuous manifestations of your care for us. Above all, you have surrounded us with your love and prayers. From the depths of our hearts we thank you. We love you.

I am appointing the deacons of the church as a pulpit committee with the thought that they will invite others, as they deem wise, to serve with them in securing a pastor. Surely every member of this church will pray earnestly that God will direct this committee to the man whom He would have as pastor of this glorious church. God bless you!

Your pastor,  
F. F. BROWN

Dr. Brown, having heretofore advised the Board of Deacons of his intention to present to the Church his resignation as Pastor to become effective May 1, the deacons after full consideration, regretfully recommend its acceptance by the Church.

Earnestly, spiritually, understandingly and with complete abandon he has given himself to the work of the Church in the name of Christ, meeting its demands and the demands of his denomination from the power of his great loving heart long after a tired body required rest. He is not now physically able to continue. The burden of the work to be done is too great for his strength. The unceasing, ever-increasing need of the Church and the cause of Christ and his own feeling of his inability to meet these needs because of physical weakness have led him to tender his resignation. It is because we love him that we are recommending its acceptance.

No words of ours can express the feelings which flood our beings at this time. Twenty-five faithful, fruitful years with us! Unnumbered experiences of joy and sorrow shared; soul stirring experiences as men, women and children have found salvation as he has led them to the Christ; experiences of deep fellowship under the guidance of the Holy Spirit as we have shared in worship—in giving—in communion; the full happiness of sympathetic companionship with one always pointing toward the Master. These things and the thousands of intimate helpful services he has given so freely to each one of us make words grossly inadequate to express our feeling of love and gratitude. As the tides of memory rise in each heart, we can only suggest our thoughts leaving to each one their silent expression in unwritten language.

And again because Dr. Brown is a member of our own family and in our hearts always will be, we recommend that he be elected Pastor Emeritus to become effective upon his resignation as Pastor.

(Continued on Page 6.)



# The Passing Of Mr. Robert H. Coleman

By COLEMAN CRAIG, Editor, The Baptist Review

ON THE LAST SUNDAY night Mr. Robert H. Coleman attended the services of the First Baptist Church, Dallas, he turned to Rev. Henry C. Rogers, lately come to Dallas as assistant pastor to Dr. Criswell—and who has been having difficulty in finding a residence—and said, "Bro. Henry, I hope you will find a home soon. I don't think it will be very long now until I'll be in my new home."

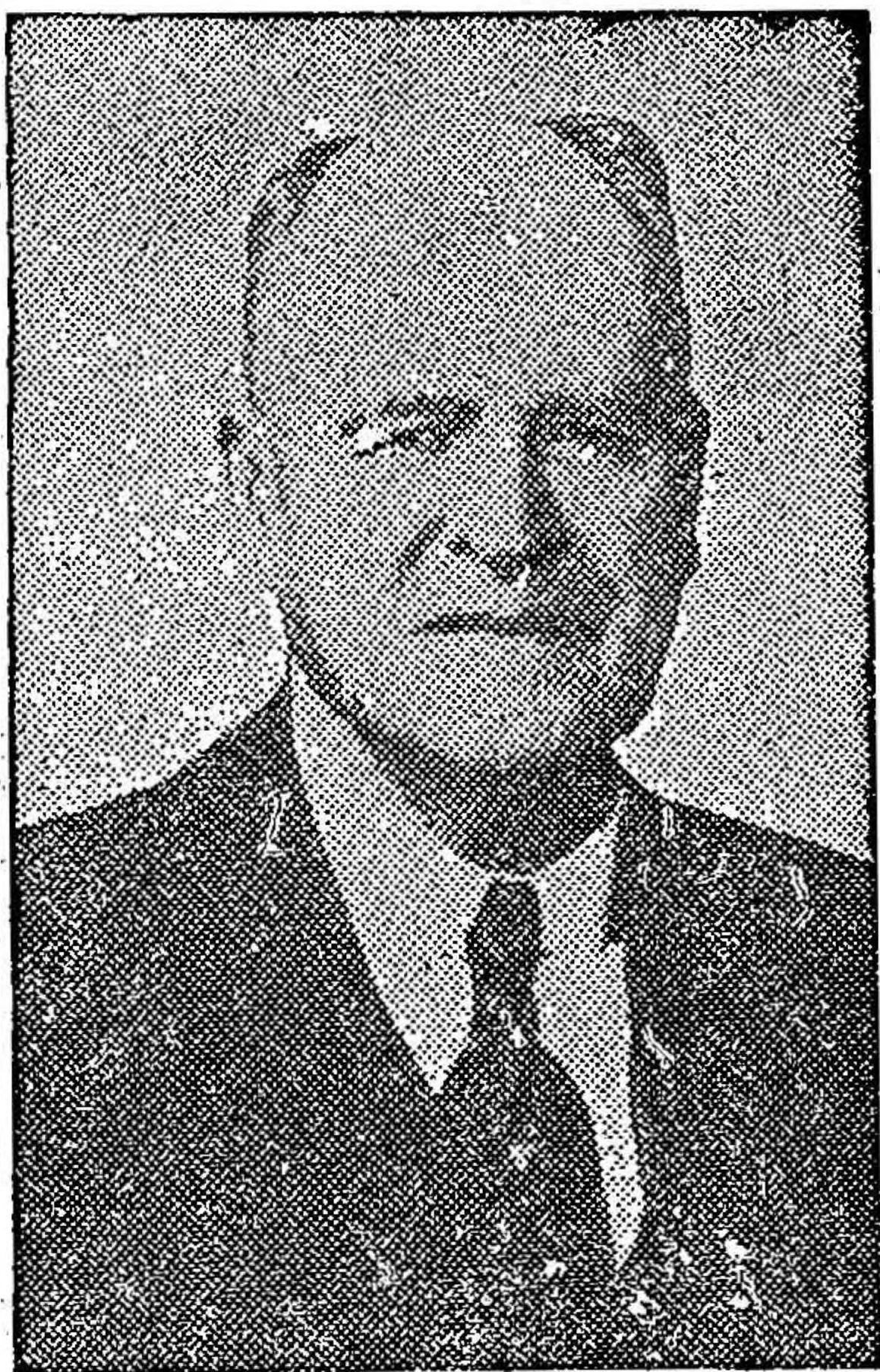
In the passing of Mr. Coleman, Baptists of the world lose a unique and distinguished figure. Linking his life early with one who was destined to become the outstanding Baptist preacher of the generation, Dr. George W. Truett, Mr. Coleman's life was to be molded in a cosmic matrix. His hymnals, with circulation running into millions, were to be found in the racks of mahogany pews of great temples and in modest little mission chapels in far-off lands. He led the singing in great conventions, both Northern and Southern Baptists, and in the Baptist World Alliance. He never composed a song but his was a dominant figure in the world of religious music.

Not an ordained minister, his work closely paralleled that of a preacher. He averaged conducting over a hundred funerals a year. There is no record, except in the eternal Book of Life, of the numberless visits he made to the sick, of the conferences he had with the unhappy and disturbed. Many times in his ministry as assistant pastor, he preached to great congregations in the absence of Dr. Truett. For thirty-six years he had been superintendent of the Sunday School of the First Baptist Church, Dallas. He was a layman but one wholly consecrated to the service of God.

Three great sorrows had come to Mr. Coleman in recent years. In 1941 his wife passed away; in 1942 his son, LaRue, died; then in 1944 his long and intimate association with Dr. Truett was to be broken in death.

Mr. Coleman was born in Bardstown, Ky., Nov. 1, 1889, the son of a Baptist preacher, Rev. Thomas Henry Coleman and Quintella Belle (Jones) Coleman. Thus he died at the age of 77. He was educated in public schools in Kentucky and attended Georgetown College of that state. He came to Texas as a young man, and entered business in Plano, where his father was pastor of the Baptist church. Later coming to Dallas he became associated with the Y. M. C. A. He later accepted a position in the Baptist state offices under Dr. J. B. Gambrell, and thus began his long denominational connection. He was business manager of The Baptist Standard for six years, had been assistant pastor of the First Church, Dallas, approximately forty years; superintendent of the Sunday School 36 years, secretary of the Baptist Relief and Annuity Board since its organization in 1918; secretary of the corporation of the Baptist General Convention of Texas for many years; and recording secretary of the Baptist Standard, as well as a member of its Board of Trustees. He has indeed been a useful and honored servant in his denomination.

A brilliant sun is turning a winter day of February into a harbinger of coming spring as the great auditorium of the First Church is filling; muted sounds of a great city reach the audience as the organ begins softly to play. A white-robed choir sings a song of assurance, "I won't Have to Cross Jordan Alone." Dr. E. D. Head, president of the Southwestern Baptist Theological Seminary, Fort



ROBERT H. COLEMAN

Worth, reads a few well-chosen scriptures—words describing the goodness of "Brother Bob," words of comfort to the bereaved, words of promise to those who love Christ. A beautiful solo, "The Stranger of Galilee," is sung by Mrs. Madison Adams. Mr. Robert Jolly, administrator of Memorial Hospital, Houston, many years a friend of Mr. Coleman's, pays tribute of love to him as one who loved all humanity. "I loved him, and he loved me," were words voicing Mr. Jolly's sentiments, but they could have been said of many hundreds. For Bob Coleman gave to all mankind unremittingly of his love.

"A golden voice is missing here today," said youthful Dr. Criswell, as he stood to bring the final word. Referring to Dr. Truett he said, "How he ought to be here today to speak of Brother Coleman. That voice, too, has been stilled."

The heart of Dr. Criswell's message was on a theme that must have been in the minds of many—and that was the providence of God in giving Bob Coleman to the great First Church in the difficult period of transition the church has just gone through. He formed a connecting link between the long ministry of Dr. Truett and the ministry of the new pastor. "Never one word of criticism, never one word of comparison, came from his lips," said Dr. Criswell. "At the last deacons' meeting he attended he prayed for me so fervently that he brought tears to my eyes. I believe that God spared him to carry through the great work of this church in this time of transition."

For two hours preceding the funeral services the body lay in state. The guard of honor was composed of S. F. Davis, L. H. Tapscott, R. F. Short, and Orville Groner.

Pallbearers were: Carr P. Collins, Paul Cooper, E. B. Spangler, T. A. Johnson, O. E. Parris, and F. M. Ryburn.

Mr. Coleman is survived by his daughter, Mrs. Lois Hamilton, wife of Lt. Col. Douglas T. Hamilton; a daughter-in-law, Mrs. H. LaRue Coleman; four grandchildren, Lura Dell Hamilton, Robert O. Coleman, Mrs. C. W. Smith, Jr., of Dallas, Mrs. Wm. T. Werner, of California; and three sisters, Mrs. George Green, of Dallas, Mrs. G. P. Fiske, Macon, Ga., and Mrs. J. L. McDonald, of Cynthiana, Ky.

*(It will not seem right not to see Bob Coleman in denominational and other religious gatherings here and there. But some day we'll see him again.—Editor.)*

## Beloved Pastor Resigns A Great Church

(Continued From Page 5.)

Tennessee Baptists deeply regret the necessity for the retirement of Dr. F. F. Brown from the active pastorate. For twenty-five years he has been an outstanding leader in denominational life in Tennessee and the South.

He has led his great church to support in a worthy manner the whole program of Baptists. He has been a symbol of cooperation in the denominational program of his state; has been a fearless and successful leader in temperance and Sunday observance campaigns in his city, and has given himself unreservedly in the promotion of various campaigns in the interest of Tennessee Baptist institutions. His influence has been a blessing to all Tennessee Baptist life. We pray God's richest blessings upon him as he retires from the active pastorate for a well earned rest.

CHAS. W. POPE

Executive Secretary

*(Baptist and Reflector fully approves all these statements and adds its personal tribute to this faithful minister of Christ.—Editor.)*



# 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.

## What Do The Brethren Mean?

Julian Atwood in  
*Baptist Standard*

There is a strange expression creeping into the vocabulary of some of our evangelically inclined brethren. I refer to those in whose communications we read such statements as, "there were many who came to Christ for the first time," or so and so made a "first profession."

This matter of "professing faith in Christ for the first time" smacks of the Arminian doctrine which in its final analysis means that a man may be saved a first time, second time, and a third time. In all such expressions the inference is (and sometimes implied truths strike with greater force than direct) that one may be saved a number of times, and that these were careful to report that those to whom reference was made in this particular meeting were saved the first time.

God does not save a soul today with any thought of having to do it over tomorrow. A man does not come in and out of the relationship with the Father in any such haphazard fashion.

Let us have done with the slightest suggestion that the nature of God is so fickle and his purposes so changeable that none of us can be absolutely sure of security in redemption. If a man is saved through repentance and faith by the grace of God, let us not imply by our description of the even that he is liable to have to go through with the same process again and that this is merely a "first conversion."

(Well said!—R. B. J.)

♦ ♦ ♦

## The Unitarians Wring Their Hands

*Christian Union Herald*

The Unitarians are distressed about what they themselves call their "disgracefully low" giving for denominational and benevolent purposes. Admitting that the Unitarian giving-potential is higher than

that of other comparable American denominations they deplore the fact that such giving is far below the average for all churches. Average United Presbyterian per capita giving for missions and benevolence is \$8.16 that of the Unitarian Church \$.40. Mr. Robert Weston, writing in the *Christian Register*, tells of one Unitarian Church with a \$12,000 budget which gave \$73.00 to missions; another in the \$13,000 class gave \$50.00. Still another with a budget of almost \$15,000 gave \$62.00 and another with approximately \$16,500 for its budget gave \$85.00. What impulsion has a religion without a Saviour to evangelize the needy souls of men? For to evangelize means to spread good news and when the one thing that is good about the news has been cut out—the saving power of a divine Christ—what is there left to get excited about?

♦ ♦ ♦

## The Baptist Hour

*Baptist Messenger*

Limited finance, a piecemeal network, poor early morning hour, and music out of reach of the common ear and heart are some of the minor difficulties that have contributed to its lack of popularity.

But it appears to many that the main thing wrong, that is, the major difficulty, is that the idea of a southwide radio program for the Southern Baptists has not caught the imagination of the people. Except for a handful of persistent men whose remarkable sacrifice

and vision have kept the program alive, not many speak convincingly in its behalf.

Could it be that our approach has been cumbersome and ineffective through the use of a different voice every week? No one speaker has really had opportunity to build up a consistent following.

A local church would probably not prosper in a community through the use of ten different preachers on ten consecutive Sundays. We need one clear voice for at least a year, plus a simple music program for the untrained ear.

With that approach, other hindrances would dissolve, and Baptists would be as audible to the radio world as Father Sheen or Dr. Maier.

(What do you think about it?—R. B. J.)

♦ ♦ ♦

## Better Advertising Of Religion

*New York Times*

Intelligent advertising men "are carrying on the most effective program of adult education being done in this country today," the Rev. Dr. Allen E. Claxton, the pastor of the Broadway Temple — Washington

Heights Methodist Church, said.

"Preachers have been hampered in their work of witnessing to the effectiveness of the Gospel of Jesus Christ because their parishioners have hesitated to pass on valid testimony concerning the benefits they have received from prayer, worship and consecration. A woman will brag about the qualities of certain kitchen utensils or wearing apparel; a man will boast about his car or his fishing tackle, but all of us seem hesitant to proclaim the values derived from our religious living.

A frank testimony concerning what integrity, decency and fair play mean to us, and an honest admission concerning the source of these values, will help mightily to put religion in its proper place and bring more and more spiritually hungry people to the table where moral values are served."

(Jesus told us to be witnesses.—R. B. J.)

♦ ♦ ♦

## The Christian Viewpoint

Robert Newell Zearfoss in  
*Watchman-Examiner*

Traditions that have no remote connection with the Christian faith continue to flourish according to the practice of differing communities. I firmly believe that undertakers want to be helpful to people

in time of death. I am also sure that they are guided by what people want. This being true, there are certain basic attitudes that Christian people should cultivate. Surely, for the Christian, the physical body is unimportant. Emphasis should be placed where it belongs, on the spiritual growth of the deceased and not on how beautiful he looks in death. "It is the Spirit which gives life. The flesh confers no benefit whatever."

Sorrow is human and justified, but there is also a place for joy and confidence. The funeral can be a psychosis of sorrow or a freedom of hope. It may stimulate us to release the depth of our faith. It should be a time of sober thankfulness for a life lived and a confident assurance of this graduation into eternity. It should be a message of encouragement, not a depressing morphine deadening questions that are unanswerable.

(It is time for consecrated thinking on this subject.—R. B. J.)



# Southern Baptists and Foreign Missions

M. THERON RANKIN, *Executive Secretary*  
E. C. ROUTH, *Editor, The Commission*

Recently the Southern Baptist W.M.U. announced that Lottie Moon offerings, as reported to the Birmingham office, had already aggregated \$1,080,000. As of date February 13, the greater part of this amount, \$840,139.82, had already been received by the treasurer of the Foreign Mission Board. This indicates a glorious response on the part of Southern Baptist women.

Mr. E. P. Buxton, treasurer of the Board, reports that gifts through January for Foreign Missions totaled \$763,950, compared with \$653,186 the corresponding month last year—an increase of \$110,764 for that one month. In addition, \$46,190 was received for Relief compared with \$39,330 for the corresponding month last year. Multitudes in Europe and the Orient will perish unless we get Relief to them soon.

At its monthly meeting February 14, the Board authorized the Department of Missionary Personnel to bring 60 missionary candidates to Richmond for examination in the April 9-10 meeting—ten more than the original quota for the year. This increase was warranted not only by the number of applicants for missionary service, but also by urgent appeals from all mission fields for replacements and increased personnel. Never have Southern Baptists faced such world mission opportunities.

Details have been received of the death on January 5 of James Henry Hagood, appointed last year to Palestine. On January 2, after taking part in an executive committee meeting the previous evening, he awoke with a severe sore throat, which was diagnosed as streptococci infection. Sulpha drug and penicillin were given, but the heart was weakening and on Saturday night at 10 p. m. he died. His body was laid to rest beside Lake Tiberias. Mrs. Hagood has expressed her desire to remain on the field and continue the work which she and her husband had planned. Miss Kate Ellen Gruver has moved to Nazareth to live with Mrs. Hagood.

On account of very difficult transportation problems in the Shanghai area, the Foreign Mission Board is compelled to limit immediate sailings to those missionaries who have been specifically requested by the committee in China. As transportation and housing facilities become available in China more missionaries will return to China. Missionaries leaving for China early in February were J. E. Jackson, Lydia Green, Rose Marlowe, and Mary Alexander. Other missionaries scheduled to sail for China the last of February are Ruth Ford, Mrs. H. H. McMillan, and Mrs. D. F. Stamps. Wilson Fielder, Dr. and Mrs. H. M. Harris, Rex Ray, and Mrs. J. T. Williams will sail in March as soon as transportation can be secured. Word comes that Elizabeth Hale is on her way home from Shanghai.

Missionary W. B. Johnson in China advises that he has just acquired 100 bales of clothing from the Church Committee on Overseas Relief and Reconstruction and has been assured of other essentials for Relief.

Dr. Eugene Hill writes that the Leung Kwong Baptist Convention was scheduled to meet February 27 to 30 in the Tungshan church.

The press run for the March issue of the *Commission* was 77,500 and will probably reach at least 80,000 for the April issue.

The Maxfield Garrotts and Alma Graves left San Francisco February 14 for Honolulu, en route to Japan as soon as the way opens.

Word from Dr. George W. Sadler indicated that he had completed his survey of our work in Palestine and Syria and was then in Cairo waiting for transportation to Italy. He hopes after visiting our stations in Italy to be able to get into Yugoslavia, Hungary, and Rumania, although that part of the journey is still uncertain on account of transportation problems and other difficulties.

The first news bulletin in English—Atlas News Service—sent out by Missionary William H. Perry, Rio de Janeiro, Brazil, describes the arrival early in January of Dr. and Mrs. Everett Gill and family. Brazilian Baptists held their thirtieth National Assembly in Sao Paulo January 20 to 26. Missionary Perry writes that Brazilian Baptists are united as they have not been for nearly three decades. "Ninety thousand Baptists are ready for action. Their numerical growth has been a miracle, but their denominational and spiritual growth has been in excess of their numbers." At the Brazilian convention Dr. Gill preached his first sermon in Portuguese. A Brazilian pastor was asked by one of the representatives, "How long has that speaker been in Brazil?" "I do not know exactly," replied the pastor, "but certainly only a few months." That member answered, "He speaks Portuguese better than we do as Brazilians." Missionary Perry adds, "One of the quickest ways into the Brazilian's heart is through the careful and efficient use of his beautiful language."

## Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

### Suggestions For Week of Mission Emphasis March 11 - 16

- Wherever possible have missionaries who are at home now visit some of the campuses.
- Refer to this quarter's *Quarterly Review* and to the March issue of *The Baptist Student* for information about the Home Mission Board's plan for using college students in their summer program. Look especially for the articles written by Dr. Courts Redford.
- Be sure that you have a complete file of all volunteers for home or foreign missions. Devise a plan for collecting materials and information that will be helpful for them. Work out a program where each will be used all through the year.
- Study a book on missions: (See Point V, Division 3, enclosed Standard) Home Missions:
  - "Of One" (a new book by Dr. T. B. Maston—has to do with race relations)—\$.50
  - "The Westward Way" Mrs. Amy Copere Hickerson—\$.50
  - "Epochs of Home Missions" Joe Burton—\$.50
  - "Home Missions in the New World" Dr. J. B. Lawrence—\$.40
  - "A Baptist Generation in Cuba" M. N. McCall \$.40
  - "Meet the Youth of Cuba" Herbert Caudill—\$.40
 (These were suggested by Mr. Joe Burton)
- Foreign Missions:
  - "An Apostle of the Chilian Frontier" Pacheco—\$.60
  - "The Hill Call Moon" Elizabeth Ruth Poole—\$.50
  - "The Unfolding Drama in South East Asia" Basil Matthews—\$.60
  - "It Began in Burma" Randolph L. Howard—\$.60
- Get plenty of copies of the little folder, *You've Been Asking*, from Dr. Bill Marshall at the Foreign Mission Board.
- If you did not use the play, "Ordered South," during Vocational Emphasis Week, it will make an appropriate chapel program for the week. Or, you may know of some other missionary play you would like to use.

—WILLIAM HALL PRESTON

### Harrison-Chilhowee Revival

Rev. L. B. Cobb, pastor, First Baptist Church, Kingsport, has just closed the annual revival meeting at the First Chilhowee Baptist Church. Brother Cobb spoke each morning in the school chapel and each evening at the church.

The results of the meeting were very favorable. There were a few conversions and many students reconsecrated and rededicated themselves to the Lord. There is a new spirit on the campus as a result of this special series of services and the impact will be felt for weeks and months to come.

DON'T FORGET

THE

STATE SPRING RETREAT

IN

NASHVILLE

APRIL 19 - 21

Watch for further details . . .



## The Sunday School Lesson

LESSON FOR MARCH 3, 1946

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

"ENTERING AND POSSESSING A NEW LAND"  
Printed Text: Joshua 1:1-4; 23:1-11

THE HISTORICAL EXPERIENCE of Israel's migration into Canaan is a moving drama that will ever be of interest to student's of God's Word.

### THE MATTER OF LEADERSHIP

The destiny of Israel was ever bound up indissolubly with that of her leaders. However low the people fell in the scale of appreciation of moral and spiritual values, there was always a remnant of godly men who, in trumpet tones, stood calling them back to the ways of Jehovah.

Upon the death of Moses, therefore, it was imperative that a leader be found powerful enough in influence and in spiritual strength to lead the Children of Israel across the Jordan unto the land which God had promised them. In Joshua the leader was found. For forty years he had stood alongside Moses. Throughout all the murmurings and depressing experiences of the fickle multitude he had remained steadfast in his loyalties to God.

In calling Joshua to his new task, God said to him, "As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I swore unto their fathers to give them." Joshua came to his post as a God-called man. Apparently he had not sought it.

In the choice of spiritual leaders today we would do well to think on the call of Joshua. We need, above all things, to make sure that the man and the task, in coming together, have moved in the circle of God's will. God knows how to find just the man he needs for every task. Human instrumentalities, of course, must be employed, but the human instrument must not go before the divine. When a spiritual leader feels in his own heart that he is where he is by the grace of God, he has an assurance that will be for him a fortress of strength in his every endeavor.

### THE ROLE OF THE CONQUEROR

The role of Joshua, as is that of every child of God, was that of the conqueror. "Now therefore arise," said Jehovah, and "go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the Children of Israel . . . there shall not any man be able to stand before thee all the days of thy life." His mission was not to be without its days of difficulty and stern demand. His heart would have need of great courage if he were to lead his people victoriously in the face of growing opposition. There would be, for instance, surrounding nations who knew not Jehovah. He would need to guard constantly against the subversive influence of their customs and idolatrous practices. There must be no intermarriage or other intimate associations that would cause Israel to break faith with Jehovah God. Through all the hours of testing, he must remain firm, steadfast, and adamant in the faith.

If the role of Joshua was that of the conqueror, it is no less so of children of God today. On every side are evil forces which seek to undermine and overthrow the Way, the Truth, and the Life. There is, for instance, the liquor industry, whose subtle propaganda we encounter at every step of our journey. The most elaborate, the most carefully wrought-out advertisements, yea, even the most artistic, are those of the liquor industry. A mere glance at the national periodicals reveals this staggering truth. We are forced to battle constantly or else see our children, ensnared by malicious propaganda of beverage alcohol, become social drinkers, to say the least, and many of them permanent alcoholics.

The Apostle Paul tells us, however, that in Christ we are "more than conquerors through him that loved us." In him, who fills us with power, we are able for anything.

So long as our strength comes from Him, we have no need of fear. "There shall not any man be able to stand before thee all the days of thy life. . . . Jehovah thy God is with thee whithersoever thou goest. . . . One man of you shall chase a thousand; for Jehovah your God, he it is that fighteth for you, as he spake unto you."

### A SPIRITUAL PANORAMA

The deliverance from Egypt, the crossing of the Red Sea, the manna and the quails of the wilderness, the waters of Rephidim, the glory of Sinai, the pillar of fire by night—these could have but one explanation: the handiwork of God.

But it was the triumph of Israel over the idolatrous nations which Joshua had especially in mind as he contemplated past victories. These successes had come, not because of crass material might, but rather because of the blessings of divine favor. The walls of Jericho, for instance, had fallen, not by the strength of their hands but by the mighty word of Jehovah God.

Even so today the children of God, as they review past blessings, can see in them the manifest presence of a merciful, loving God.

### LOYALTY TO GOD'S WORD

"Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or the left." Joshua warns the Children of Israel of the danger of backsliding, or moral infidelity to Jehovah God. Past blessings are in themselves no guarantee of future successes, even for the children of God, when they become wayward. Prodigality exacts unyielding toll from the lives of those who forget God.

There is but one standard of righteousness, one measuring rod of spiritual loyalties; that standard, that measuring rod, is God's Word.

## The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

This is the first opportunity I have had to thank those of you who sent me Valentines. I appreciate each one I received. Thank you, too, for your nice letters. I hope you will keep on writing to me. Here are parts of several letters which have come in recently:

DEAR AUNT POLLY: This is the first time I have written you. I am twelve years old. I go to the Brunswick Baptist Church. My Sunday school teacher is Mrs. Pat Meacham. I read the Young South page every week and enjoy it very much. I sent Silca, the Italian girl, a Christmas card and a short letter. . . . Your friend, DONNA SUE BLACK, Route 1, Box 144, Arlington, Tennessee.

Thank you, Donna Sue, for your letter. I am glad you wrote to Silca Viriglio. You will be interested to know that I have received another letter from her. It will be in this column soon. She says she has received fourteen letters, and her sister has received some. They will answer these as soon as possible. And they are very grateful for each new friend they have made.

DEAR AUNT POLLY: I am a girl eleven years of age. I am not a Christian but hope to be one soon. I go to Beech Grove Baptist Church. My hobbies are playing ball and other games. When I get a few years older I am going to be a missionary. I'd like to have some pen pals, because I enjoy writing. I wish very much to see this letter printed in the BAPTIST AND REFLECTOR. Yours truly, BARBARA SHARPE, Lake City, Tennessee.

I am glad to have your letter, Barbara. And I am glad to know that you want to be a missionary. However, the most important thing for you to do is to trust Jesus as your personal Saviour. Then you will be in a position to tell others about him. That is the business of a missionary. When you do become a Christian, I hope you will tell me about it.

DEAR AUNT POLLY: I go to Lockeland Baptist Church. I got sick and had to miss Sunday school. I hadn't missed in five years. I did not like it because I had to miss. I am a Christian. My hobbies are sewing and music. I go to Lockeland school. I am in the high fifth grade. When I grow up I want to be a Sunday school teacher and housewife. I read the Young South column and enjoy it. I would like for you to put my letter in the Young South column. . . . I am eleven years old. I would like some pen pals. Your friend, MARY ANN COMPTON, 1625 Fatherland Street, Nashville 6, Tennessee.

Thank you, Mary Ann, for writing to me. I know you are proud of your attendance record at Sunday school. I am very interested in your ambition to be a Sunday school teacher.

DEAR AUNT POLLY: I am a member of the First Baptist Church. . . . I am a Christian and have been baptized. I would like to have a pen pal. I am seven and in the third grade. My father is a preacher. Your friend, ELIZABETH ANN INGLE, Madisonville, Tennessee.

Thank you, Elizabeth Ann. I am glad you wrote to me. Please write to me again sometime.

DEAR AUNT POLLY: This is my first time to write you. I am fifteen years old and in the seventh grade. I am a Christian. I belong to the Walnut Hill Baptist Church. I go to Sunday school. My teacher is Mr. Hoy Wright. My sister doesn't get to attend Sunday school regularly on account of sickness. I am asking you to pray that she will soon become a Christian too. . . . We would be interested in having some pen pals. Yours truly, ERNEST CARL PETTY, Gibson Station, Virginia.

It is nice to get a letter from a state other than Tennessee. More and more boys are writing to me now. I am glad. Ernest, do you really come to Tennessee to church? We are sorry that your sister is ill. I appreciated her letter and am adding her name to the pen-pal list today. I hope that she is better now. Did you show her the column a few weeks ago, when we explained the way to become a Christian? I hope you will write to me again sometime. And I hope that the best news in your next letter will be that your sister is trusting Jesus as her personal Saviour.

Young South readers, how are you and your pen pals getting along? I am glad that several of you have told me how many pen pals you have and something of the things you are learning from each other. If you haven't chosen a pen pal yet, here is another list of friends who have asked for pen pals. The number in parenthesis indicates the age if it was given in the letter:

Nellie Stones, Route 1, Box 164, Bells, Tennessee.

Janice Patterson, Trenton, Tennessee (11).

Rachel Pankalla, 297 Leslie Avenue, Knoxville, Tennessee (12).

Bobbie Dale Petty, Gibson Station, Virginia (11).

Nancy Frances Beasley, 204 Robbins Street, Jackson, Tennessee.

Rebiel Stewart, Box 62, Oilinda, Tennessee (11).

Irene Marie Suiter, Route 1, Woodlawn, Tennessee (8).

Owida Sue Warren, Route 3, Jackson, Tennessee (15).

Anzelee Talley, Route 43, Beaton, Tennessee (10).

Nancy Lee Smith, Grand Junction, Tennessee (8).

Do you want a pen pal? I hope you will choose one from these ten names. Keep on writing to me. I enjoy your letters.

Your friend, *Aunt Polly*



## 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

### Fifth Avenue, Knoxville, Inside Enlargement Campaign

**D**URING the week of February 10-15, this department assisted Fifth Avenue Baptist Church, Knoxville, in an Inside Enlargement Campaign, in which an effort was made to enlist the unenrolled church members in Sunday school.

Department conferences were conducted by the following faculty:

*Director*—W. G. Rutledge

*The Adult Department of the Sunday School*—Nelson Tull

*The Young People's Department of the Sunday School*—Miss Lucille Kay

*Intermediate Sunday School Work*—Miss Gladys Longley

*Junior Sunday School Work*—Mrs. D. C. Sparks

*Primary Sunday School Work*—Mrs. A. M. Sutherland

*Beginner Sunday School Work*—Miss Mattie Leatherwood

*The Cradle Roll Department of the Sunday School*—Miss Willie Merle O'Neill

Two hundred and one people were enrolled in the classes during the week, with 13 visitors. Suggestions were made for more effective work in all of the departments. The Cradle Roll and Nursery work has been established as two departments. Provision is being made for three Nurseries, with a superintendent over each one.

Plans are under way for the construction of additional space, which will more adequately care for the adults. Expansion in the Adult department offers one of the most fruitful fields in this great church.

The entire faculty is grateful for the hearty cooperation and kind hospitality of everyone who participated in this special effort directed toward efficiency in Sunday school work. We are especially indebted to the pastor, Rev. Frank Wood; Sunday school superintendent, Mr. Herman Wilhite; Educational director, Miss Bernice Horne; and church secretary, Miss Betty Brewer, for their part in making this a profitable and successful school.

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### Take A Look At Your Opportunities For Enlisting Intermediates

**NOW** is the time to enlist the unenrolled Intermediates in your community in Sunday school.

**NOW** is the time to win those unsaved Intermediates in your Intermediate department to Christ.

**NOW** is the time to enlist those Intermediates who are Christians to take an active part in the church program.

You will want to begin **NOW** to make plans for **INTERMEDIATE DAY** on April 28. Some suggested features to begin work on are:

1. *"Listening In" Breakfast.* . . . Most radios can get the Baptist Hour. If not, they can tune in on some good devotional program. Follow this by an appropriate program, perhaps of class meetings or visitation.

2. *Sunday School.* . . . Every member of every class present.

3. *Morning Preaching Service.* . . . All Intermediates attending and seated in a body. An evangelistic message and appeal.

4. *Afternoon.* . . . Associational Intermediate Rally. Bands, choruses, and special features by Intermediates of different churches. A spirited "sing-splosion" followed by a brief inspirational message.

5. *Training Union.* . . . Special program in the Training Union. Every Intermediate in some group.

6. *Evening Preaching Service.* . . . Sermon, "God's Call to Youth". An appeal for Intermediates to commit themselves to Christ and to prepare for service in his kingdom.

## 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

### It Is Being Done

**T**HE FOLLOWING STATEMENT came to our desk and we are passing it on to you. "The Young People's Department of our Training Union has increased very noticeably during the past quarter. The attendance has gone from an average of 15-20 to 55-60. We now have two unions."

After receiving this statement we wrote Mr. C. W. Gilstrap asking him to list some of the things which they have done to build their Young People's Department as they have. Listed below you will find the steps which they took in making their Young People's Department what it ought to be.

Mr. Gilstrap is Educational Director at the First Church of Kingsport.

1. Took the two unions to task as to their possibilities; showing them the various groups and people they could reach, both on Sundays, and throughout the week.

2. Letting them know that the church and leaders were thoroughly behind them in all of their activities, as long as they were of the Christian realm.

3. Created a lively interest between the two unions, as to which could increase their enrollment the faster, by having the losing union give the winning one a social.

4. Giving both unions, parties and progressive suppers, letting the members invite outsiders whom they thought might be interested in attending the Training Union.

5. Making appeals from the pulpit at both morning and evening worship services.

6. Letting the church constituency know about the Training Union through the church bulletin.

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### Youth Week

Are you making plans for Youth Week in your church sometime this Spring?

The suggested week is April 7. For your convenience, in promoting such a week, the Training Union Department of the Sunday School Board has prepared a new pamphlet, and we will be glad to send as many of these pamphlets as you need. Please order them from your State Training Union Department, 149 Sixth Avenue, North, Nashville.

Listed below you will find an outline of the pamphlet:

I. What Youth Week is.

II. Preparation for Youth Week.

III. Duties of Youth Week Officers.

IV. Procedure for the Week.

V. Conserving the Results of Youth Week.

This year we would like to have reports from all of the churches promoting Youth Week and these report forms may be secured from this office.



## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary

### Brotherhood's Third Objective

#### FINANCES

No enterprise, religious or otherwise, can travel faster or farther than its financial support will carry it. Sometimes we do not travel as fast or as far as we might because we travel too cheaply.

Not one agency or institution of the denomination is adequately financed. By this, is meant that it is not financed to a point where it can take advantage of present unprecedented opportunities. Financially, they are all undernourished.

Increased budgets will be necessary locally and for world missions, and for the work of assimilating and enlisting the largest annual increase in church membership in the history of the denomination. This large increase in membership will necessarily involve a corresponding increase in operating expenses. It will be necessary to improve and enlarge our church properties and equipment. Our institutions must be financed to a point which will permit accommodating an inevitable increased patronage. Millions will be needed for rehabilitation, and for the expansion of our world-mission program.

The responsibility for financing our work rests largely upon the men of our churches. It is the men who have the money, and, at the present time, they have it in unparalleled volume.

The Baptist Brotherhood of the South, with the associated Brotherhoods in the states, proposes to vigorously and continuously promote interest in the Co-operative Program—the basic plan for financing our denominational work—until every church of the Convention, and every individual in every church has been given the privilege of participating in financing the efforts of Southern Baptists to send the gospel of our Lord to the uttermost parts of the earth. We pledge ourselves to the promotion of a more adequate financing of the entire program of our churches and denomination.

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#### STEWARDSHIP COMMITTEE

The finance committee of the Brotherhood is in no sense to be the finance committee of the church. Its function is chiefly one of stewardship education and not money raising. It is not to assume direction of church finances, its stewardship program or policy or its funds. The major fields in which the finance committee should work are in giving information on tithing, stewardship, missions and the church budget to all Brotherhood members. The committee should co-operate fully in the "every member canvass".

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#### PRACTICAL SUGGESTIONS

1. Get all printed matter about financial plan, including budget cards, offering envelopes, etc., into the hands of Brotherhood members at appropriate time.
2. Announce at Brotherhood meetings the church stewardship plans, goals, dates, reports.
3. Make use of charts, posters, blackboards, outlines, to get across adequate information about church business affairs to the men—not for decisive action on policy but for information.
4. Arrange with program vice-president for an occasional program on stewardship.
5. Distribute tracts and leaflets on tithing.
6. Urge stewardship of time, talents, influence, money on the part of men who are the heads of businesses and the heads of families.
7. Make personal effort to enlist individuals in tithing.
8. Encourage, whenever possible, systematic handling of church business affairs; also commend those who do their work well.

## FROM THE FIELD

By E. N. DELZELL

The circulation continues to increase. When the Tennessee Baptist Convention met in November, we had 37,000 circulation. We now have 39,000 circulation. When the Southern Baptist Convention met in Washington in 1940, a goal of 40,000 circulation for the Baptist and Reflector was accepted by Tennessee. We are nearing that goal.

**WHAT CHURCH WILL HAVE THE HONOR OF PUTTING THE CIRCULATION ACROSS THIS GOAL?**  
The church whose subscriptions makes it possible for us to reach the 40,000 circulation will receive a full-page of publicity.

#### Book Reviews

**ONE MAN'S RELIGION.** By Frederick K. Stamm. Fleming H. Revell Company, New York, N. Y.

The contents of this book consists of sixteen sermons or addresses delivered by the author to radio audiences, to preachers and to his own congregation. The messages are brief but brim full of rich thoughts and pithy expressions. The author, in all of these messages, deals with the practical side of life and religion. He makes fruit-bearing the test of religion. The book abounds in good things said along this line, but it seems that much of it is said at the expense of minimizing the importance of the church and doctrinal truth. Sure, good works furnish a test of religion before men, but faith, or what one believes, is the test before God. This book should have emphasized both.

The volume is an expression of the religion of the author, "One Man's Religion," and is interesting reading.—C. O. SIMPSON.

**CHRISTIAN BAPTISM.** By B. Frank Smith. Bible Institute Memorial Press, New Orleans, La. Price \$1.50.

The title of this book is a very familiar one and a subject on which much has been spoken and written, and yet, the author compels the reader's interest by the different manner of his treatment of it. It is a historical study of and a carefully prepared treatise on the changes of the mode and meaning of Christian Baptism from the days of John the Baptist to the present time, according to different writers and denominational leaders, whom the author quotes freely.

Chapter six gives an excellent abstract of current opinion on the subject secured by means of a questionnaire sent to ministers, teachers and officials of the twelve largest denominations in America. The questionnaire dealt with the different phases of New Testament baptism and the replies have been summarized and analyzed in a very interesting manner, showing the folly of church union on this basis without Christian unity. One statement made by the author should give the reader a clear insight into his meaning, namely: "The New Testament is at the present time having to share sovereignty, not only with tradition, but also with a sort of sixth sense of what is expedient." The author has something here, for that is exactly why all Christians do not have one mind on the subject, the mode, the purpose and the administrator of Christian Baptism. We wish the author had put more emphasis on the authority for Christian Baptism. It is time and certainly there is room for clear and definite emphasis on the authority for Christian Baptism being in the perpetuated churches of Jesus Christ, and nowhere else.—C. O. SIMPSON.

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# AMONG THE BRETHREN

Sunday, February 10, the Niota Baptist Church, Niota, ordained two new deacons. The Ordination Sermon was preached by S. L. Price of Athens. C. S. Runyon, pastor of Mt. Harmony Baptist Church, delivered the charge to the church and O. D. Fleming, pastor of First Church of Sweetwater, delivered the charge to the deacons. The pastor, Cecil A. Atchley, acted as Moderator. The men ordained were J. Ben Forrest, Jr., and H. C. Foster.

—B&R—

Ridgely Baptist Church is to install as soon as possible a new pipe organ with chimes. An architect has been secured to make a complete rearrangement of the choir and baptistry. Two large donations have been given as an endowment to the church. The Sunday school and church attendance have great increased. Morris Prince is pastor.

—B&R—

Sterling L. Price, pastor of First Baptist Church of Athens, has been in a week's revival effort with Pastor V. A. Pendleton and the Trinity Baptist Church, Ada, Oklahoma. Oklahoma is his native state. While there he visited his alma mater, Oklahoma Baptist University at Shawnee, and spoke at the chapel exercises.

—B&R—

In a letter to Secretary Pope, Roy Myers, Treasurer of Carson-Newman College, Jefferson City, Tennessee, states in a postscript the following: "Dr. Warren is better now, he came home from the hospital Tuesday." This was the first news we had that Dr. Warren had been ill. We are glad that he is improving.

—B&R—

"The BAPTIST AND REFLECTOR is a great blessing to our church program."—E. L. EDENS, Pastor, Siam Baptist Church, Elizabethton, Tenn.

The work of William P. Davis, former chaplain, with the First Baptist Church of Clinton, Kentucky, is getting off to a good start. The January offering was \$1,422.30 and gifts to the Co-operative Program have been increased. The state paper, *Western Recorder*, is sent by the church into all the homes and plans are being made to put the Commission and Home Missions into the budget. The pastor's home has been refinished and a furnace, stoker, electric water heater and modern kitchen equipment and venetian blinds have been added. The pastor's office is being equipped with modern fixtures and furniture. The church gave the pastor and his family a grand reception and a heavy pounding.

—B&R—

Last November, Pastor James Canaday and the First Church, Lawrenceburg, decided to run a bus for the benefit of people on the border. It has increased the attendances at both the teaching and preaching services.

—B&R—

Dr. John Jeter Hurt, Jackson, Tennessee, has been made Chairman of a Committee to nominate to the Trustees of Baptist Bible Institute, New Orleans, a President to succeed Dr. Duke K. McCall. Dr. McCall has announced that he will take up the duties of Executive Secretary of the Executive Committee of Southern Baptist Convention on May 1st.

—B&R—

An announcement received says: "Colonel and Mrs. Luther W. Clark announce the marriage of their daughter Peggy Sue to Mr. William Guy Blair, Jr., Friday, the twenty-second of February, Nineteen hundred and forty-six, New Orleans, Louisiana."

The Clear Creek Mountain Preachers Bible School, Pineville, Kentucky, has arranged with the Government for the rehabilitation of students under the "Service Men's Readjustment Act." Several students who have been called into the Lord's service have taken advantage of this Act, and are now with us. The doors of our school are open to such who are not prepared for college or seminary training.—L. C. KELLY, President.

—B&R—

Chaplain (Captain) Stanley E. Anderson has been discharged from the Service and is ready for civilian work. His address is 3040 W. Washington Boulevard, Chicago 12, Illinois. He is a graduate of Union University and of the Northern Baptist Theological Seminary of Chicago and was formerly the pastor at Stanton and Brighton, Tennessee.

—B&R—

O. C. Cooper has passed his first milestone in his second pastorate at Greenfield, Tennessee. There have been 44 additions to the church, the entire church has been redecorated, a new baptistry is being installed and there is enough money in hand to buy a new oil burning furnace.

—B&R—

Commendations to Richard N. Owen, pastor of the First Baptist Church of Clarksville. He is preaching a series of sermons dealing with "Basic Beliefs."—It is the duty of pastors and teachers to instruct their people in such matters. So many fail to do this. Again, we commend this faithful pastor and recommend to all others, "Go and do thou likewise."

—B&R—

J. H. Asbury, a member of the Byrdstown Baptist Church, was ordained February 17 to become pastor of the Byrdstown Church.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR FEBRUARY 17, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	229	110	Dunlap, First	102	40	Central Avenue	527	107
Athens, East	200	53	Elizabethton, Siam	186	96	Eudora	88	81
First	353	97	Engelwood	122	34	Galilee	233	101
North	160	42	Erwin	160	78	Highland Heights	869	240
McMahan, Calvary	60	36	Etowah, Cog Hill	86	—	LaBelle	616	197
Good Springs	83	60	East	39	—	Louisiana Street	159	90
Bluff City, Chinquapin Grove	165	61	First	366	85	McLean	331	126
Walnut Grove Mission	23	—	North	146	—	Mallory Heights	295	126
Bradford	134	33	Fountain City, Central	665	165	Merton Avenue	275	30
Brighton	143	59	Gallatin, First	285	55	Seventh Street	476	84
Bristol, Calvary	363	104	Grand Junction	97	62	Temple	1342	384
Virginia Avenue	235	100	Hampton, First	84	55	Union Avenue	963	242
Brownsville	242	45	Harriman, Trenton Street	313	95	Union Avenue (Strand Class)	125	—
Butler, Cobbs Creek	99	87	Walnut Hill	224	92	Milan, First	305	128
Calhoun	111	6	Hixson, Pleasant Grove	66	—	Morristown, First	474	103
Chapel Hill, Smyrna	51	40	Jackson, Bible Grove	60	63	Mt. Pleasant, First	162	80
Chattanooga, Apison	92	41	Calvary	400	122	Murfreesboro, First	364	105
Avondale	476	150	West Jackson	755	319	Walnut Street Mission	59	—
Boynnton	135	—	Jefferson City, First	510	205	New Hope	27	—
Baptist Tabernacle	249	70	Piedmont	75	30	Powell's Chapel	127	76
Birchwood	80	40	Jellico, First	243	121	Taylor's Chapel	87	—
Clifton Hill	302	95	Jonesboro, Oak Grove	141	57	Westvue	137	56
Daytona Heights	72	40	Kingsport, First	721	120	Nashville, Edgefield	414	113
East Lake	378	74	Glenwood	297	118	Grubbs Memorial	87	60
Highland Park	1511	401	Long Island	69	37	Inglewood	465	140
Hughes Avenue	140	73	Lynn Garden	213	52	Lockeland	418	101
Morris Hill	271	185	Knoxville, Broadway	1032	305	New Hope	127	—
Northside	517	204	Fifth Avenue	938	207	Park Avenue	438	134
Oak Grove	193	96	First	979	250	Third	206	—
Philadelphia	166	—	Lincoln Park	507	178	New Market, Dumplin	85	35
Red Bank	520	116	Lonsdale	289	65	Newport, Second	196	47
Ridgedale	495	140	McCalla Avenue	625	116	Niota, Mt. Harmony No. 1	89	—
Ridgeview	69	39	North Knoxville	253	105	First	122	—
Shepherd	78	—	Sevier Heights	338	59	Oak Ridge, First	1087	198
South St. Elmo	135	83	LaFollette, First	299	70	Old Hickory, First	631	242
Woodland Park	900	282	Lawrenceburg	159	89	Temple	147	77
Cleveland, Big Spring	309	176	Lebanon, Barton's Creek	80	41	Parsons, First	175	53
First	463	149	First	426	100	Portland, First	182	59
North Cleveland	138	79	Lenoir City, First	453	59	Riceville	65	—
New Friendship	44	23	Lexington, First	205	53	Rockwood, First	294	136
South Cleveland	151	66	Madison, First	354	136	Rockwood Mission	29	—
Columbia, First	316	74	Maryville, Broadway	191	63	Shelbyville, First	204	59
Cookeville, First	365	45	First	597	97	Trenton, First	436	188
Fourth Street Mission	68	—	Medina	162	70	Hickory Grove	69	16
Stevens Street Mission	102	30	Memphis, Bellevue	2172	642	White Hall	71	48
Corryton, Atkin	51	26	Berclair	153	111	Tullahoma, First	190	81
Daisy	148	41	Boulevard	503	119	Union City, First	541	—
			Buntyn Street	178	74	Whitwell, First	181	30



## A Kentucky Pastor Comes To Knoxville Church



REV. L. C. ROBERTS

**REV. L. C. ROBERTS** comes from the Hall Street Baptist Church, Owensboro, Ky., to the pastorate of Oakwood Baptist Church, Knoxville.

Born in Bowling Green, Ky., graduated from the high school and Western State Teachers College there. Taught school four years; licensed to preach in 1933; became student secretary and young people's director of First Church, Bowling Green, in 1934 and served until 1941. Associate pastor, First Church, Owensboro, Ky., 1941-1942. Became pastor Hall Street Church Nov. 1, 1942. Was clerk of Warren Association for four years. Was president of the Kentucky State B. T. U. Convention for three years. Helped establish the Baptist Hour in Davies-McLean Association. Established and was editor of the Davies-McLean *Baptist Voice*, an associational monthly paper. Was chairman of the evangelistic committee of the association. Is now a member of the executive board of the association. Chairman of the standing committee on state missions in the state and a member of the board of directors of the Ministers' Aid Society of Kentucky. Rev. W. H. Rone used the following paragraph to close a sketch of Brother Roberts' life:

"Brother Roberts, in a very short time, has made a great impression on the people of the Hall Street Baptist Church and the future looks bright and inspiring. His preaching is to the point and forceful. No one has any difficulty in finding the sincerity of his heart in regard to his beliefs about the teachings of the Scriptures. It can readily be said that L. C. Roberts is a BAPTIST."

Tennessee Baptists welcome him to the state.

L. S. Chambers, pastor of Calvary Church, Oak Ridge, is accepting orders for showing of sound motion gospel films in Southern states beginning with the first showing approximately March 15th. These films have led many to Christ and caused many rededications. Large crowds always turn out for their showing. "The Man Who Forgot God" is a powerful film. All characters displayed are consecrated Christians. The expense is negligible, since Bro. Chambers owns his equipment. Write him at least two weeks in advance of desired showing. Your date can be set now for any time between March 15th and November 1st. The address: L. S. Chambers, 191 California Ave., Oak Ridge, Tenn.—(Adv.)

## A Grateful Membership of a Great Church Honors Their Pastor and His Wife in Observance of Their Second Anniversary



REV. W. A. BOSTON

**SUNDAY, FEBRUARY 3, 1946**, marked the second anniversary of the pastorate of Rev. W. A. Boston and the beginning of his third year in Union City. He came to us from the First Baptist Church, Seminole, Okla.

The records of the church reveal marvelous accomplishments which have been achieved under the leadership of Rev. Boston. During these years a total of 206 people have responded to the call of God and united with the church. In the field of gifts to the local work and missions, progress is also shown in that over \$63,913.75 has been given through the treasury of the church. In all departments of the church work challenging gains have been made. Two years ago, the church had a deficit of \$10,000. Today the church is out of debt and has a surplus of \$20,000.

An extensive building program is to begin just as soon as materials are available. An annex for use of the Sunday school is to be erected on the lot east of the present building. The auditorium of the church, which now seats about 800, is to be enlarged, and eventually the church will erect a pastor's home.

These two years have been filled with strenuous work and joyous fellowship. The relation-

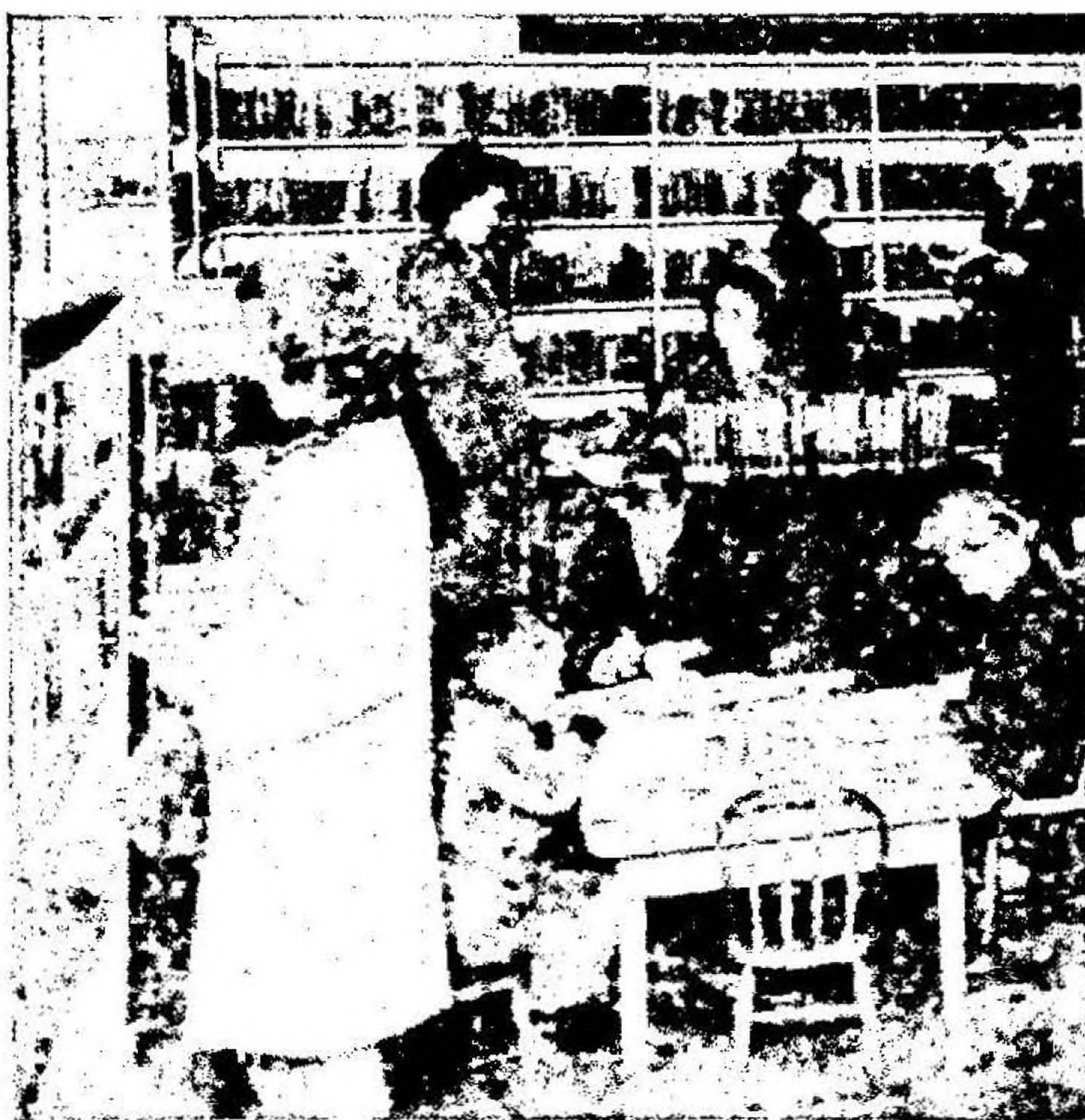


MRS. W. A. BOSTON

ship of pastor and people has been that of mutual interest and beautiful cooperation.

We add our personal congratulations and best wishes for many more happy and fruitful years. It has been a joy and a privilege working with you these two years. May you continue with your good work and may God's richest blessings and guidance be yours as you go onward and upward to greater heights and achievements for Christ.—H. T. TOOMBS.

The following Tennessee students are leaving the Southern Baptist Theological Seminary at the end of the session May 3, 1946: Aden D. Childress, home address, Jonesboro; Louisville address, 112 Rice Hall. William L. Cloud, home address, Covington; Louisville address, 123 Judson Hall. Willie Paul Hall, home address, Watertown; Louisville address, Mullins Hall. Thomas S. Roote, home address, Jackson; Louisville address, 329 Judson Hall. Bernard Scates, home address, Bemis; Louisville address, 403 W. Mullins. Thomas V. Wells, home address, Nashville; Louisville address, 3716 Frankfort Avenue. Wayne Dehoney, home address, Rogersville; Louisville address, 213 E. Mullins.



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## BAPTIST BOOK STORE

127 Ninth Avenue, North

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## Hear The Baptist Hour March 3



Speaker: DR. CLIFTON J. ALLEN

Subject: "We Must Believe".

HOUR—7:30 C. S. T.

Stations: WNOX, WREC

• • • • •

Speaker for March 10—

DR. CLARENCE W. CRANFORD

\* \* \* \* \*

The Southern Baptist Seminary Choir will be heard on the Baptist Hour Sunday morning, March 3. The Speaker then will be Dr. Clifton J. Allen, Editorial Secretary of the Sunday School Board.

WITH THE CHURCHES—*Alcoa*: Calvary—Received one addition by baptism; O. M. Drinnen, pastor. *Bristol*: Calvary—Received one addition by letter; James Gregg, pastor. *Virginia Avenue*—Received three additions by baptism, baptized three; Freeman Wright, pastor. *Chattanooga*: Apison—Received one addition by letter and one addition by baptism, C. C. Ramsey, pastor. *Avondale*—Received one addition by letter and six additions by baptism; Ralph D. Feild, pastor. *Baptist Tabernacle*—Received two additions by letter and one addition by baptism; C. H. Petty, pastor. *Highland Park*—Received nineteen additions, baptized seven; Lee Roberson, pastor. *Morris Hill*—Received one addition by letter and two additions by baptism; James Catlett, pastor. *Northside*—Received one addition by letter; C. W. Rogers, pastor. *Philadelphia*—Received three additions by baptism; Clarence Starling, pastor. *Red Bank*—Received one addition by letter; Horace L. Smith, pastor. *Ridgedale*—Received two additions by letter; James Ivey, pastor. *Shepherd*—Received two addition by letter; Burk Gates, pastor. *South St. Elmo*—Received five additions by baptism, baptized five; Buddy Brown, pastor. *Woodland Park*—Received three additions by letter and two additions by baptism; E. L. Williams, pastor. *Cleveland*: First—Received three additions by baptism and four additions by letter; Fred Dowell, pastor. *Columbia*: First—Received three additions by letter; W. E. Richardson, pastor. *Cookeville*: First—Received four additions by letter and one by baptism; Bob Ramsey, pastor. *Daisy*: First—Received one addition by letter; W. H. Black, pastor. *Dunlap*: First—Received one addition by letter; W. A. Venable, Jr., pastor. *Fountain City*: Central—Received two additions by baptism and five additions by letter; C. S. Bond, pastor. *Grand Junction*: First—Received two additions by letter and two additions by baptism; E. C. Brunson, pastor. *Harriman*: Trenton Street—Received two additions by letter; O. C. Rainwater, pastor. *Jackson*: Bible Grove—Received one addition by baptism, baptized one; J. D. Altom, pastor. *Johnson City*: Unaka Avenue—Re-

ceived one addition by baptism; D. B. Bowers, pastor. *Kingsport*: First—Received eight additions by baptism; L. B. Cobb, pastor. *Glenwood*—Received one addition by baptism; J. C. Blalock, pastor. *Lynn Garden*—Received three additions by baptism and one addition by letter; J. L. Trent, pastor. *Knoxville*: Broadway—Received four additions by letter; Ramsey Pollard, pastor. *Fifth Avenue*—Received one addition by baptism and four additions by letter; Frank Wood, pastor. *Lonsdale*—Received one addition by baptism; J. B. Cooper, pastor. *McCalla Avenue*—Received two additions by baptism and one addition by letter; C. C. Bowles, pastor. *LaFollette*: First—Received two additions by letter and two additions by baptism, baptized five; O. Jack Murphy, pastor. *Lawrenceburg*: First—Received one addition by baptism; James Canaday, pastor. *Lexington*: First—Received three additions by letter; E. E. Deuser, pastor. *Memphis*: Bellevue—Received seven additions by baptism and eight additions by letter, baptized five; R. G. Lee, pastor. *Boulevard*—Received two additions by letter and two additions by baptism; C. M. Pickler, pastor. *Central Avenue*—Received one addition by baptism and one

rededication; J. S. Riser, Jr., pastor. *LaBelle*—Received two addition by letter; D. M. Renick, pastor. *Louisiana Street*—Received two additions by letter and one rededication, baptized three; D. C. Applegate, pastor. *Mallory Heights*—Received two additions by baptism and three additions by letter, one rededication; Bennie Pearson, pastor. *Seventh Street*—Received three additions by baptism; E. Pitt Woodroof, pastor. *Temple*—Received three additions by letter and one addition by baptism; Wm. Young, associate pastor. *Union Avenue*—Received one addition by letter and one addition by baptism; J. G. Hughes, pastor. *Monterey*: First—Received three additions by letter and two additions by baptism, baptized two; W. R. Allen, pastor. *Nashville*: Grubbs Memorial—Received three additions by letter. *Inglewood*—Received six additions by letter; Harold Stephens, pastor. *Lockeland*—Received five additions by letter; L. S. Sedberry, pastor. *Oak Ridge*: First—Received three additions by letter; W. S. Rule, pastor. *Old Hickory*: First—Received one addition by baptism. *Temple*—Received four additions by letter and one addition by baptism, baptized two; C. S. Penuel, pastor.

*"For other foundation can no man lay  
than that which is laid, which is  
Jesus Christ"*



### KEEPING THE FOUNDATIONS

R. C. Campbell  
\$1.25

Of making many sermons there may be no end, but there can never be too many from the heart and pen of the South's own Dr. R. C. Campbell. His newest volume, the outgrowth of a study of founders and forwarders of Southern Baptists' organized work, exhorts Baptists to an evangel of regeneration rather than reform as they begin their new century. Timeliness, pungent illustrations, vigorous style, and clear interpretation of Scripture mark this collection of twelve trumpet calls to action, which, says Dr. Campbell, must be based securely on the One Foundation, "which is Jesus Christ." Pastors, Sunday school teachers—in fact, all thinking Christians—will find in *Keeping the Foundations* a dare to triumph with God in 1946.

A Broadman Book of Merit

## BAPTIST BOOK STORE

127 Ninth Ave., N., Nashville 3, Tenn.



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

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

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) Kyle R. Lawrence, 267 Pine Street, Memphis, Tennessee. Graduate Mississippi State College and Ouachita College, A.B. degree.

Chaplain (Lt. Col.) Luther W. Clark, Route 2, Knoxville, Tennessee. Graduate of Clinton College, A.B. degree, and Southern Baptist Theological Seminary, Th.G. 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.

Chaplain Richard H. Allmon, 613 Tremont Street, Chattanooga, Tennessee. Educated at Carson-Newman College and Southern Baptist Theological Seminary, Th.M. degree.

Chaplain (Captain) James F. Rogers, 312 Jefferson, Ripley, Tennessee. Educated at Union University, A.B. degree, and Southwestern Baptist Seminary, Th.M. degree.

Chaplain (Lt. jg) Carl P. Daw, 605 Colville Street, Chattanooga, Tennessee. Graduate of Mercer University and University of Alabama, A.B. 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!

## The Imperative Need For Home Missions

*Let us win the lost multitudes.*

The primary task of the Home Mission Board is to evangelize the homeland.

*Let us save America for Christ.*

Home Missions must help maintain a strong base for world missions.

*Let us reach the foreigners in our midst with the gospel.*

The Home Mission Board needs 206 more workers.

*Let us preach the gospel to the Indians.*

The Home Mission Board needs 23 more missionaries among the Indians.

*Let us take the West for Christ.*

The Home Mission Board can help only as resources are made available for this work.

*Let us help reach the Negro for Christ.*

The Home Mission Board should start 25 additional Negro centers at once and should have 25 additional workers.

*Let us have a church-centered mission program.*

This is a most important work and the Home Mission Board must continue to help in supporting it.

*Let us provide more and better mission buildings.*

The Home Mission Board should have \$2,616,000 to meet these building needs.

*Let us enlarge our work in Cuba, Costa Rica, Panama, and the Canal Zone.*

The Home Mission Board needs at least 49 additional workers and \$787,000 for buildings in these fields.

*Let us use our strength for God's glory.*

The Home Mission Board has 587 churches and missions and needs 326 more.

It has 702 missionaries and workers and needs 389 more. It needs \$2,616,000 for mission properties and \$1,300,000 per year for operation.

*Southern Baptists are abundantly able to supply these needs*



## Catholic Principles of Politics

A FEW WEEKS AGO this paper printed an article by me on the tyranny of a Roman Catholic State. In this article I stated that the Roman Catholic textbook, "Catholic Principles of Politics," by Ryan and Roland, could give anybody all the information he desired as to what sort of life decent Americans may expect when this country surrenders its written constitution to the pronouncements of a Roman Catholic Pope.

It is evident that this article, and especially this textbook, has aroused considerable interest among a large number of men and women who still have enough courage to read and think for themselves. Both this paper and myself have received inquiries as to where the textbook may be bought. The book was published by The Macmillan Company, New York, 1943. I have been informed that the publisher does not now have it in stock. It might be available at some of the larger second-hand book stores. The library of the Vanderbilt School of Religion, as well as Vanderbilt's Joint Library, should have it. It probably is in the larger public libraries.

If the readers of this paper are unable to get a copy at any of the places mentioned, I shall, if they write me, be glad to see to it that they get a copy. Meantime, those who are able to find the book should read first Chapter XXII, "The Christian Constitution of States." This will save time; and if the teachings of this chapter are ever realized, as Catholic believe they will be realized, nothing else matters.—NOEL SMITH, Clarksville, Tennessee.

## Hotels for the Southern Baptist Convention

Miami, Florida, May 15-19, 1946

PONCE DE LEON—231 E. Flagler St., single \$3.50-\$5.00; double \$5.00-\$10.00.  
ESMERELDA—444 Biscayne Blvd., single \$4.00; double \$5.00.  
ESCHANGE—141 N. E. Third Ave., single \$3.00; double \$4.50.  
SAN CARLOS—204 N. E. First St., single, none; double \$4.00.  
BRISTOL—246 N. E. First St., single \$1.50-\$2.00; double \$4.00.  
COOLIDGE—406 N. E. Second Ave., single \$2.50-\$3.00; double \$4.00-\$5.00.

THERESE—237 N. E. Third St., single \$4.00; double \$4.50.  
PARK—243 N. E. Fifth St., double (without bath), \$3.50.  
LIBERTY—259 N. E. Fourth St., single \$7.00; double \$9.00.  
METROPOLITAN—213 N. E. Second Ave., double (without bath) \$3.50.  
SENATE—139 N. E. Second Ave., single \$2.00; double \$3.00-\$4.00.  
BRADFORD—250 N. E. First St., single none; double \$4.00.  
CLYDE COURT—68 S. E. Second St., single \$3.00; double \$5.00.  
PARK PLAZA—300 S. E. First St., single \$3.50-\$4.00-\$5.00; double \$6.00-\$7.00-\$8.00.  
TA-AMIAMI—203 West Flagler St., single \$2.50-\$3.00; double \$4.50-\$6.00.  
EL COMMODORE—33 S. W. Second Ave., single \$4.00-\$5.00; double \$6.00-\$8.00.

### An Explanatory Statement

The United Dry Forces are making an appeal to all denominations within Tennessee for financial support of their program. In 1943 the Baptist State Convention directed that "all campaigns for funds through our churches be approved by the State Convention or its Executive Board before being presented to the churches."

Recently the Executive Secretary polled the members of the Board concerning the request of the Dry Forces. The overwhelming majority voted that since it is not a denominational cause, the matter be left wholly to the individual churches.

CHARLES W. POPE,  
*Executive Secretary, Tennessee Baptist Convention.*

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Announcing the opening of the offices of the

## UNITED DRY FORCES OF TENNESSEE, Inc.

402 American Trust Building, Nashville 3, Tennessee

about April 1, with a full-time executive secretary, Rev. O. E. Sanden, promoting a vigorous educational and legislative campaign to make Tennessee dry!

The board of directors includes such Baptist leaders as Dr. John L. Hill, Dr. C. W. Pope, Dr. R. G. Lee, Dr. R. Paul Caudill, Dr. Fred Brown, Andrew Tanner, Dr. H. B. Cross, J. Percy Priest, and Troy G. Young.

Every Baptist in Tennessee is urged to contribute to this cause according to the method employed by his local church.

**The need is urgent. . . \$15,000 must be raised THIS YEAR!**

Dr. John L. Hill says: "Let's respond promptly and heartily to our young leaders of the United Drys, and at least relieve ourselves of the responsibility for the ravages of beverage alcohol. For the immediate present our most practical means of showing our interest is through generous contribution to the fund necessary to finance the work."

Send check to Herman L. King, treasurer, 402 American Trust Building, Nashville 3, Tennessee.

(See statement by Dr. Pope on this page.)