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"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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The Means Of Assurance

(Heb. 11:1, 2)

By J. E. SKINNER, Murray, Ky.

ONE OF THE MOST COVETED things in this world today is assurance—assurance of safety in this or that adventure, of success in this or that undertaking, of the answers to earnest prayers, and even of acceptance and peace with God in Christ Jesus. And yet the most ignored and neglected thing in the world is the one and only means of assurance, although it is available to every Christian on earth.

In the constant struggle for assurance in this or that undertaking, men and women resort to everything under the sun—their own past experiences, the experience of others, calculations upon the merits of the undertaking and its acceptance with others—and still assurance seems beyond their reach. They forget that the success of the future cannot be forecast and measured by the experiences of the past, nor by calculations upon the likes and dislikes of men, for the same human conditions and influences never appear again. They also forget that only ONE knows the future, and that He alone can supply the never-failing means of looking into the future. That ONE is our God, and that MEANS OF ASSURANCE is FAITH, which He supplies.

"Now faith IS assurance of things hoped for, a conviction of things not seen. For THEREIN the elders had WITNESS borne to them" (Heb. 11:1, 2, ASV). Faith IS the only means by which we can penetrate the veil that separates between the visible and the invisible, the natural and the spiritual realms, and bring the unknown future into present realization. To everyone of us who has it He says, "The Word (or 'Witness') is nigh thee, in thy mouth, and in thy heart: that is, the Word (or 'Witness') of FAITH, which we preach" (Rom. 10:8, ASV). It was through that one instrument or means of FAITH, that God bore "Witness" to all that "cloud of witnesses" of the Old Testament, which the Apostle swings into view in the eleventh chapter of Hebrews, and it is the same and only means through which He bears "Witness" to us today, even our faith in His Revealed Word. He alone can give us "assurance of things not seen", and He can give us the needed "assurance" only through faith. And he is still saying, "According to your faith, be it unto you."

But does God NOW bear "Witness" to men and women through their faith, in addition to the witness

He bears through His inspired Word? Yes, if He didn't there could be no concrete or direct communication of His will to any individual today, since all His communications in His Revealed Word have only abstract or general application, until they are directly applied to the individual by His Holy Spirit through personal faith. There could be neither individual conviction of sin, nor individual "repentance toward God", nor individual "faith toward our Lord Jesus Christ", nor individual "peace with God" through regeneration, nor individual "sanctification of the Spirit" in Christian development, nor individual "fellowship with the Father" in personal obedience in the service of Christ.

Indeed, the whole question of individual salvation HERE and NOW, would be left in a state of abstraction or uncertainty, and no one could say, "I KNOW Him Whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day" (2 Tim. 1:12, ASV). Nor could it now be said to any living soul, "Our Gospel CAME NOT UNTO YOU IN WORD ONLY, but ALSO IN POWER, and IN THE HOLY SPIRIT, and IN MUCH ASSURANCE" (1 Thes. 1:5, ASV). Whereas, "NOW is the acceptable TIME; behold, NOW IS THE DAY OF SALVATION" (2 Cor. 6:2), and he who deals alone in abstractions, and never with concrete experience of his individual soul HERE AND NOW, will find out when it is too late that "THE DAY OF SALVATION" is passed forever! Moreover, he who even lives the Christian life in a state of abstraction—acting wholly upon general principles, and not upon the principle of individual application of revealed truth through personal experience with Christ day by day—will find out when it is too late that he has wasted his life in disobedience, and has forfeited his reward!

Yes, "Faith IS (not has been but IS) ASSURANCE of things hoped for", and still remains God's means of bearing "WITNESS" to the hearts of those who LOOK TO HIM ONLY FOR "ASSURANCE OF THINGS HOPED FOR." He still speaks to His children when they pray according to His will, but He does so only through their faith, which "IS ASSURANCE OF THINGS HOPED FOR, A CONVICTION OF THINGS NOT SEEN."

Baptist and Reflector

O. W. Taylor
Editor

C. W. Pope
Executive Secretary

E. N. Delzell
Circulation Manager

BAPTIST AND REFLECTOR COMMITTEE

Frank Wood, Chairman; R. K. Bennett, Sam P. White, W. R. Hamilton

Editorial and General Office,
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EDITORIAL

What Works Are In "Works"?

THE BIBLE says that salvation is "not of works." Some hold that this excludes law works only. We hold that the term is wider than that.

One thing included in the Biblical term "works" is "the works of the law," by which, says Paul, "there shall no flesh be justified" (Gal. 2:16). But the term includes more.

Some will hope to enter heaven on the basis of "many wonderful works" (Matt. 7:22, 23). The samples thereof which they shall mention show that at least some of their "many wonderful works" do not belong to the law category.

It was foretold that "God would justify the heathen (the nations) through faith" (Gal. 3:8). This includes Jews, who "have the law," and Gentiles, who "have not the law." Hence, "works" in relation to this are wider than "the works of the law."

"The blessing of Abraham" comes equally to believing Jews and believing Gentiles (Rom. 4:12; 9:24; Gal. 3:9, 14). It comes to both "without works," (Rom. 4:4-8). Therefore, "works" in the Bible, religiously considered in relation to sinners, take in more than "the works of the law."

Certainly, "good works" after regeneration (Eph. 2:10) are not in the law class. If, as some wrongly do, certain of these are put before regeneration and made conditional to it, are they not still non-law works in classification? "Not of works" in scripture includes not only "the works of the law," but also works of any kind depended upon for salvation.

The principle of trying to be saved by law works applies also to the effort to be saved by non-law works. But there are two classes of works themselves in scripture. And scripture teaches against putting up either class for salvation.

"Works" in the Bible mean "any works of righteousness which we have done" (Titus 3:5), whether "the works of the law" or non-law works.

Obedience To The Gospel

WHAT DOES THE BIBLE mean by the phrase, "obey the gospel"? This editorial and the two immediately following deal with the matter.

THE KIND OF OBEDIENCE IN MIND

There is *saving* obedience to the gospel. This is that submission to saving truth which constitutes the answer to the question, "What must I do to be saved?"

Then there is *serving*, or practical, obedience to the gospel. This means the translation by saved people of gospel truth into terms of

service. Saving obedience "makes the tree good"; serving obedience is the "good fruit" which results (Matt. 12:33). Saving obedience "creates in Christ Jesus"; serving obedience is the "good works" which follow (Eph. 2:10).

We are discussing *saving* obedience to the gospel.

THE PHRASE SOMETIMES USED WITHOUT DEFINITION

At His coming, Christ will take "vengeance on them that know not God, and that obey not the gospel" (II Thess. 1:8). Simon Peter raises the question, "what shall be the end of them that obey not the gospel?" (I Peter 4:17).

Here is "obey the gospel" in negative statements. Of course, the people who were addressed understood the meaning, but the meaning is not stated. People now must gather the significance from other scriptures.

EQUIVALENT PHRASES

There are other expressions in scripture which are equivalent to "obey the gospel" because the same redemptive result is affirmed, or is affirmable, of them as is affirmed of it. For instance, Christ gives the Holy Spirit "to as many as obey him" (Acts 5:32). The same applies to "obey the gospel."

"Obeyed from the heart that form of doctrine etc.," resulted in "Being made free from sin" (Rom. 6:17, 18). The same results from "obey the gospel." Christ is "the author of eternal salvation unto all them that obey him" (Heb. 5:9), which is evidently the same as "obey the gospel." The same is true of "purified your souls by obeying the truth" (I Peter 1:22, 23).

In these equivalent phrases, the meaning of obedience to the gospel is not stated. It must be gathered from other scriptures.

One must not *assume* that obedience to the gospel means this or that. He is not to formulate a theory of salvation and then interpret the phrase so as to conform to his theory. One is to read into the phrase only what is warranted by scripture and bend his theory accordingly.

The Principles Of Obedience To The Gospel

WE POINT OUT the principles of obedience to the gospel, without which such obedience is impossible.

AN INNER MATTER

One "obeys from the heart that form of doctrine" (Rom. 6:17). "With the heart man believeth unto righteousness. . . ." (Rom. 10:10). The inside of the cup and platter must be cleansed before the outside can be clean (Matt. 23:26).

Spiritual circumcision, which means regeneration, is not "outward in the flesh," but is "inwardly" accomplished "in the heart, in the spirit" (Rom. 2:28, 29). Since it is not "outward in the flesh," it is not in consideration of outer deeds in the flesh. Saving obedience to the gospel takes place where the saving effect takes place—"in the heart, in the spirit."

"NOT OF WORKS"

"By grace are ye saved through faith . . . not of works" (Eph. 2:8, 9). It is "not according to any works of righteousness which we have done" (Titus 3:5). It has previously been shown that "works" in the Bible mean "the works of the law" plus non-law works.

Salvation by grace is "of faith, that it might be by grace" (Rom. 4:16). Salvation by grace through faith excludes conditional works. "Now to him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4:4). If a man could be saved by works, it would not be a matter of grace. God would only be paying a debt that He owed! "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). This forever answers the contention that "Salvation is by grace, but works help to appropriate grace." And it forever answers the contention that "Faith is completed in works."

"If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, it is no more of grace: otherwise work is no more work" (Rom. 11:6). One is saved entirely by grace or entirely by works, not by a mixture of the two. The Book says it is "not of works."

THE CASE OF ABRAHAM

"Was not Abraham our father justified by works?" (James 2:21). He was, but under what *circumstances* and in what *sense*? It was "when he had offered up Isaac his son upon the altar." That was many years *after* it was said that he "believed in the Lord; and he counted it to him for righteousness" (Gen. 15:9).

James' viewpoint is, "*shew me thy faith without thy works, and I will shew thee my faith by my works*" (James 2:18). Paul wrote of the justification of the soul before God, which is by faith "without works." James wrote of the *demonstration* of this in life, which is by faith and works. This is a far different thing from saying that works are conditional to salvation.

The professed obedience to the gospel which does not conform to these principles is disobedience to the gospel.

Obedience To The Gospel Defined

PRECEDING STUDIES have laid the foundation for defining the phrase, "obey the gospel."

THE MEANING SCRIPTURALLY INDICATED

In Rom. 10:16, the phrase, "obey the gospel," is used in a negative statement and its meaning is indicated. "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" Some disobeyed the gospel. This is explained as meaning their unbelief or rejection of it. Conversely, had they believed or received the gospel, that would have been their obedience to it.

The same people in their disobedience to the gospel are presented in Rom. 11:19, 20. "Because of unbelief they were broken off." That was their *disobedience* to the gospel. But "they also, if they abide not still in unbelief, shall be grafted in again." That was their *obedience* to the gospel.

Disobedient Israel "hath not attained to the law of righteousness." Why? "Because they sought it not by faith, but as it were by the works of the law" (Rom. 9:31, 32). Their effort to be saved by works defeated the end sought and was disobedience to the gospel. That is still true.

REPENTANCE AND FAITH

Faith implies preceding repentance where it is not expressly stated. Jesus said that certain people "repented not . . . that ye might believe" (Matt. 21:32). Therefore, repentance is necessary to faith. And when scripture brings the two together, it puts repentance first, as, for example, in Mark 1:15; Acts 20:21; Heb. 6:1. Hence, the expression, "penitent faith," is appropriate. *Penitent faith in Christ is saving obedience to the gospel.*

CONFORMING TO PRINCIPLES

The conception of penitent faith in Christ as Savior as being saved obedience to the gospel conforms to the principles governing such obedience.

1. An inner matter. Repentance and faith are exercised "in the heart, in the spirit."

2. "Not of works." "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

"DO HIS COMMANDMENTS"

"Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into

the city" (Rev. 22:14). What commandments shall men "do" in order to have the "right to the tree of life"? Evidently not *all* commandments, else nobody would be saved. "Commandments" here mean those which have to do with salvation.

"Do his commandments" is in the original the same expression which is rendered "washed their robes" in Rev. 7:13, 14; that is, "washed their robes, and made them white in the blood of the Lamb." The Revised Version and Moffatt's Version both render Rev. 22:14 "wash their robes." Hence, "do his commandments" means obeying those commandments whereby the atoning blood of the Lamb is appropriated. How is the blood appropriated? It is "*through faith in his blood*" (Rom. 3:25), and it has been previously shown that repentance precedes faith. It is not necessary to give references to show that repentance and faith are commanded in the Word of God. These alone are the "commandments" in Rev. 22:14, which men must "do" to "enter in through the gates into the city." At the point of penitent faith without any plusses one has "everlasting life" (John 3:36; I Peter 1:9). *This is saving obedience to the gospel.*

Church membership is not a condition of salvation. "And the Lord added to them day by day those that were saved" (Acts 2:47, R.V.). The Lord adds *saved* people to the church, not those seeking salvation.

Baptism is a "likeness" (Rom. 6:4, 5), a "figure" (I Peter 3:21). Being a symbol only, it is not a saving ordinance. It has no true significance unless the candidate is *already saved*. Therefore, it is not conditional to salvation. This meaning of the act is to be kept in mind when it comes to interpreting other passages of scripture where baptism occurs. Trying to be saved by baptism is disobedience to the gospel.

To put any church, any priest, any proxy, any ordinance, any sacrament, or any works of any kind between the penitent, believing soul and Christ in order to salvation is to misinterpret scripture and to teach people to disobey the gospel.

"Believe on the Lord Jesus Christ, and thou shalt be saved!"

Dr. W. J. Stewart Gone To Be With The Lord

ON ANOTHER PAGE in this issue is carried a write-up concerning Dr. W. J. Stewart, former superintendent of the Baptist Orphanage, who died at his home in Nashville, Saturday morning, Feb. 23. We do not repeat here the salient facts of his life as there presented. We write here concerning him from the personal viewpoint.

In the earlier days of our ministry, we became acquainted with him. His words of encouragement to us and Mrs. Taylor in those days are still gratefully remembered. He, together with the late Dr. O. E. Bryan, was in our home once for a few hours. That visit was greatly appreciated by the pastor and his wife. Dr. Stewart has often told the editor and his wife that he had loved them through the years. That love was reciprocated.

Then after we became editor, we traveled over the state again and again with Dr. Stewart attending associations here and there. Through the valleys and over winding mountain roads, oftentimes late at night, we traveled together. Through the days to come, we shall remember the conversations we had on scripture and on other matters. And now, our friend is resting after life's labors.

One Sunday night not long ago, just as we were entering the church building for the worship hour, Dr. Stewart reaffirmed to us with deep feeling the faith of his heart, that he would enter heaven by way of the cross. He has made that entrance, and his works do follow him. They are his monument.

God comfort the bereaved companion, the daughters, the son and all the loved ones.

A Fruitful Life Ended

DR. WILLIAM JESSE STEWART, 79, passed away in his sleep at his home on Kirkwood Lane in Nashville at 10:00 o'clock, Saturday morning, Feb. 23, 1946. He had been in failing health for several years. He was born in Lincoln County, the son of the late Henry Marshall and Josephine Evans Stewart.



DR. W. J. STEWART

tendent of the Tennessee Baptist Orphans Home, a position which he occupied for 32 years until his retirement four years ago.

The greatest work of his ministry was at the Orphanage. He gave his life to the institution. Under his superintendency the Home was moved from its original location in Nashville to its present location on a farm on the Franklin Road and three buildings were constructed and all of it paid for. Then in time other buildings were constructed, among the most important of which was the hospital. Dr. Stewart dreamed dreams for the Orphanage, made his appeals to Tennessee Baptists and saw the dreams become reality. A familiar figure and earnest speaker was he at associational and other denominational gatherings in the state as he poured out his soul for the institution which was so close to his heart. The Orphanage had an ever-widening development and performed a marvelous ministry, which is still continuing. In Tennessee and in other places there are the many who have been blessed by the institution and who shall always hold Dr. Stewart in grateful remembrance.

Funeral services were conducted at 10:30, Monday morning, Feb. 25, at the Woodmont Baptist Church where he was a member. The services were in charge of the pastor, G. Allen West, assisted by Rev. T. G. Davis of Knoxville and Rev. Herbert Barclay Cross, pastor of Judson Memorial Baptist Church, Nashville. Burial was in Spring Hill Cemetery.

Some glad day "there shall be no more death neither sorrow nor crying."

He was educated in the Lincoln County schools and at Carson-Newman College at Jefferson City.

Fifty years ago, he married the former Miss Fannie Kate Chestnutt, who survives him. In addition to his widow, he is survived by two daughters, Miss Frances Stewart of Nashville and Mrs. Ernest L. Tucker of Birmingham, Ala., a son, Dr. Randall Stewart of Providence, R. I., two grandchildren, Ann Odell Stewart, Providence, R. I., and William Francis Tucker, Birmingham, Ala.

Dr. Stewart moved to Nashville in 1898 and became pastor of the Centennial Baptist Church and later was pastor of the Southside Baptist Church.

Then he was elected superin-

"A Blessed Name"

Composed by Miss Juanita Tabor, Senior Cadet Nurse, Baptist Memorial Hospital, Memphis, Tenn., at home Doyle, Tenn., listening to Rev. J. H. Roberson, on the Baptist Evangelistic Hour over Station WHUB, Cookeville, Tenn.

There is a name, a blessed name
Of One who lives on high
Who left his heavenly home above
And came to earth to die.

There is a God, a gracious God
His love encircles all
He gave His Son to rescue us
From sin's eternal fall.

There is a Cross, a blood stained Cross
That Christ once had to bear
On which he shed His precious blood
For sinners everywhere.

There is a mission for us here
Christ is asking us to do
To spread His gospel everywhere
To Gentile and to Jew.

Then for us all, when life is o'er
There is a home above
If we have trusted in His grace
And given Him our love.

There is a man above all men
The path of right He trod
He came to earth that we might live
He is the Son of God.

(EDITOR'S NOTE: Miss Tabor is the daughter of Pastor C. D. Tabor of Doyle.)

The Anvil—God's Word

Last eve I passed beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—Clipped and submitted by R. N. SAMPSON,
Elizabethton, Tenn.

Book Review

THE FULNESS OF GOD, John H. Cable, Moody Press, 153 Institute Place, Chicago 10, Illinois. 1945 copyright. 160 pp. Price \$1.50. The author of this book from long experience as a teacher has had time for study and therefore, writes from careful and deliberate preparation. He is now a member of Moody Bible Institute faculty. Dr. Cable has given a very able and practical exposition of the epistle to the Ephesians. His explanation of certain words in the Greek text throws needed light upon the study for the general reader. Except for one or two instances, Baptists will accept his interpretation of this epistle at face value. The Fulness of God is a very readable book.—L. G. FREY.

The truths of Christianity must be more than intellectual ideas: they must become personal convictions for which one is willing to risk his life. We can learn from the fanatical followers of modern philosophies; they believed to the point of giving their lives. If we do not have a virile faith in God and the truths of the gospel we have little reason for declaring what we believe, and we have little anchorage to resist the currents of false doctrine. The measure of faith determines the clarity of one's witness and the limit of his loyalty.—CLIFTON J. ALLEN in *The Teacher*.

Pathways To Power

By JAMES CANADY, Lawrenceburg, Tenn.

"Ye shall receive power..." Acts 1:8

A CLASS OF YOUNG PEOPLE had planned a picnic. The rains of the morning and the heavy hanging clouds of the afternoon could not dampen their spirits. Youth listens to little advice, even when the very elements speak warning. Most of the party started walking to the picnic grounds, but a few, under the pretense of carrying the lunch, rode luxuriously in an easy riding Plymouth car. As though to fulfil nature's threats, the dark clouds began to unburden; big drops of rain began to fall. The young people sighed, but continued determinedly over the country road towards the picnic grounds. Then they came to an immense mud hole that extended beyond both sides of the road. As the car approached the ocean of mire one of the young people said to the driver, "Take the right side." Another said, "Take the left side." The accommodating young driver, a bit confused, compromisingly started through the middle. The car progressed amazingly far for the circumstance, to the center of the slough. There the wheels spun furiously, the motor raced desperately, mud flew in every direction, but cruel nature laughed at their helplessness. In surrender the driver stopped the motor, and the young passengers heard the unhappy sound of gurgling as the ooze settled around the axles. They were stuck, miserably stuck in the mud! They hauled and pried, the entire class pushed and pulled, until they all looked like swine from the wallow, but to no avail. The young people had to leave the hopelessly helpless Plymouth in the middle of the mud pond.

I

There was a machine the product of the mind of the best mechanical science. There was a car built for great speed; it was made for powerful strength; it was constructed for luxurious riding and beautiful appearance. But this wonderfully powerful machine was powerless.

That powerful but powerless Plymouth is too much a parable of the modern church today.

What kind of Christian are you? Do you know?

II

A Christian is supposed to be possessed with tremendous power, a power not given to the world. If a Christian does not realize that power something is wrong. He is missing the intention of the One who made him. A Christian should be powerful against evil; he should be powerful in prayer; he should be powerful in witnessing the Word. Why should a Christian be thus powerful? Why? Because a Christian is a child of the Source of all power. "Power belongeth unto God." (Psalm 62:11). Here we must hasten to warn that being a church member, sadly, does not always mean the same as being a Christian. No person can have the assurance of having God's power simply because he has allied himself with a church upon this earth. There was one, Simon the Sorcerer, who had this strange misconception. He thought that if he offered enough money he could buy the power of God. This man was severely rebuked.

Again, a Christian should be possessed with great power not only because he is a child of the Source of all power, but because he has a terribly powerful adversary. Our nation was forced to learn that if she was to know victory she had to build her military strength, for she battled a powerful enemy. Oh Christian, do you know the awful power of your adversary, Satan? Be warned that the devil possesses more power than any other being under God. His power is for evil, and that power is focused upon you. Satan's evil purpose is to make your life powerless for God. The Christian cannot resist this wicked foe without a power stronger than his.

Once more, a Christian should have power because he has been called to a powerful task. Apparently, most Christians today still have not realized the stupendous work to which God has called us. The task which has been given to every Christian is a world con-

quest. Looking about us at the sinfulness of our own community, seeing highlighted on the horizon the sweep of world wide sin, and realizing that there are uncounted millions who do not know the gospel of Jesus, we are dismayed when we hear Jesus saying calmly, "Go ye therefore and make disciples of all nations." (Matt. 28:19) "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15) "As my Father hath sent me, even so I send you." (John 20:21). "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." (Acts 1:8). Of course, those commands are for us. But the commands would be ridiculous to such weak people as you and me unless accompanying us there is a tremendous power from without to help us. There is such a Power.

Eternal salvation has been given through the blood of God's own Son. The wonderful Book of God is open with its record of God's will. The church building is comfortably equipped for worship. There is freedom of speech. There are opportunities for education. There is prosperity. There is potential power. But we remain motionless. Why? The Christian was not made to be mired in the life of this world. His life was designed to travel God's straight highway.

III

Briefly, here are several suggestions as to the pathways to God's power in your life.

First, there is power in the redeeming blood of Jesus. Certainly, a person can never know the power of the Christian life without first knowing the Christ. Sin separates the soul from God; sin also separates the soul from the power of God. "The blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7).

Second, there is power in the presence of the Holy Spirit. He is the person who imparts God's power to the Christian. Jesus said, "Ye shall receive power, after that the Holy Ghost is come unto you." (Acts 1:8). The Christian who would know the power of the presence of the Holy Spirit must be concerned, not that he might possess the Holy Spirit, but that the Holy Spirit might possess him.

Third, there is power in the Word of God. Often Christian efforts are futile because we do not use God's Word. God said, "Is not my word like as a fire....and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). The word of God is quick, and powerful, and sharper than any two-edged sword." (Heb. 4:12). A Christian cannot have spiritual power without Bible study any more than he can have physical power without nutritious food.

Fourth, there is power for the Christian in prayer. The electric line is a small wire, but that wire brings light to our homes, carries the power to turn the wheels of industry, and bring countless blessings to humanity. When the electric wire is severed the flow of energy is stopped. God has offered to the Christians a means of appropriating unlimited heavenly powers. "Ask and it shall be given you." (Matt. 7:7) "Ye have not, because ye ask not." (Jas. 4:2) The early disciples claimed the promise of power of the Holy Spirit's presence because "these all continued with one accord in prayer and supplication." (Acts 1:14) You, too, must pray if you are to know the strength of God's power.

Finally, there is power in the surrendered life. In Romans 6:13 we read: "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Have you answered that question that was put before you a few minutes ago, "What kind of Christian are you? Are you fulfilling the powerful function that God intended for you? Arise, travel God's highway!

Robert H. Coleman—AN APPRECIATION

ERNEST O. SELLERS, New Orleans, La.

ONE BY ONE they are "gathering home," Towner, Bilhorn, Gabriel, Excell, Hoffman, etc., and now "Bob" Coleman. Those of us who knew, worked with and loved that genial worker in the Lord's vinyard will sorely miss his smiling countenance, especially at such gatherings as the Southern Baptist Convention and the like.

From the very first I have never separated Bob Coleman and Dr. Truett, even before I knew him as a successful song book publisher he was known as the loyal and capable helper of that prince of the pulpit, Dr. Truett. My first distinct recollection of Mr. Coleman was at a session of the Southern Baptist Convention held in the Third Baptist Church, St. Louis, Mo. That church, before its recent overhauling and enlargement, was amply able to accomodate the messengers to the convention. Bob was pushing one of his earliest books and present was a male quartett of "Home Board singers." I. E. Reynolds among them. That was before World War One. From then on our paths were constantly crossing, especially in the field of mutual interests.

No one ever accused Mr. Coleman of musical scholarship; he never, to my knowledge, attempted to write any music nor was he an outstanding performer musically. He did have a striking personality, abundant self confidence and a sincere desire that all Christians should express themselves in singing the praises of God and of His Son our Saviour. The entire emphasis of Mr. Coleman's musical interest was centered upon the gospel song. In his public leadership he made small use of so-called standard hymns and so far as I ever heard he made little use of anthems, oratorios or cantatas in the music he led at First Church, Dallas, and never at all in his convention work. He was sold on the gospel song and had a rare gift in selecting and publishing in his song books of that character. He also had a salesman's gift for promoting and getting his books before the public. It is a fact that many a Southern Baptist preacher had an idea he was the song book publisher for the Southern Baptist Convention.

Mr. Coleman, however, was interested in every Kingdom interest and not only in the sale of song books. For many years he was active in the affairs of the Relief and Annuity Board, supported and led in summer encampments programs of his state but above all was the loyal and efficient helper of his pastor, Dr. Truett. No two men ever worked in finer or closer cooperation nor do I know of any record of years of two men working together that approached the record of these two men. Their fellowship and the wondrously effective record of the First Church during the years of the combined leadership not only deserves close study but is an example others might well emulate.

Personally I shall miss "Bob;" always genial no matter where I met him, in his office, at conventions or visiting the field of his labors in Dallas. It was an encouragement to meet and fellowship with this truly remarkable and consecrated servant of God. I speak for the many, we shall miss him.

Want Ads

1. Wanted adults who play the piano for workers in Sunday School, Training Union, and as reserves.
2. Wanted consecrated persons who have an understanding heart for young people, a willingness to serve, and sub-missiveness to cooperation for places of leadership.
3. Wanted a better percentage of attendance in our organizations.
4. Wanted—a deepening of sincerity in worship.
5. Wanted more unsaved people brought to the services that they may have influence of the gospel, and the spirit as He leads the congregation in worship experiences.

—Church Chimes.

American Bible Society Ready To Print Full Russian Bible

THOMAS T. HOLLOWAY, Field Secretary
American Bible Society
1914 Main Street, Dallas 1, Texas

ALL TYPE has been set for a new full Bible soon to be published by the American Bible Society, which will be the first Russian Bible printed in twenty years.

Southern Baptist gifts designated for Russian Scriptures have provided a large part of the expenses of setting type and preparing plates for this Russian Bible.

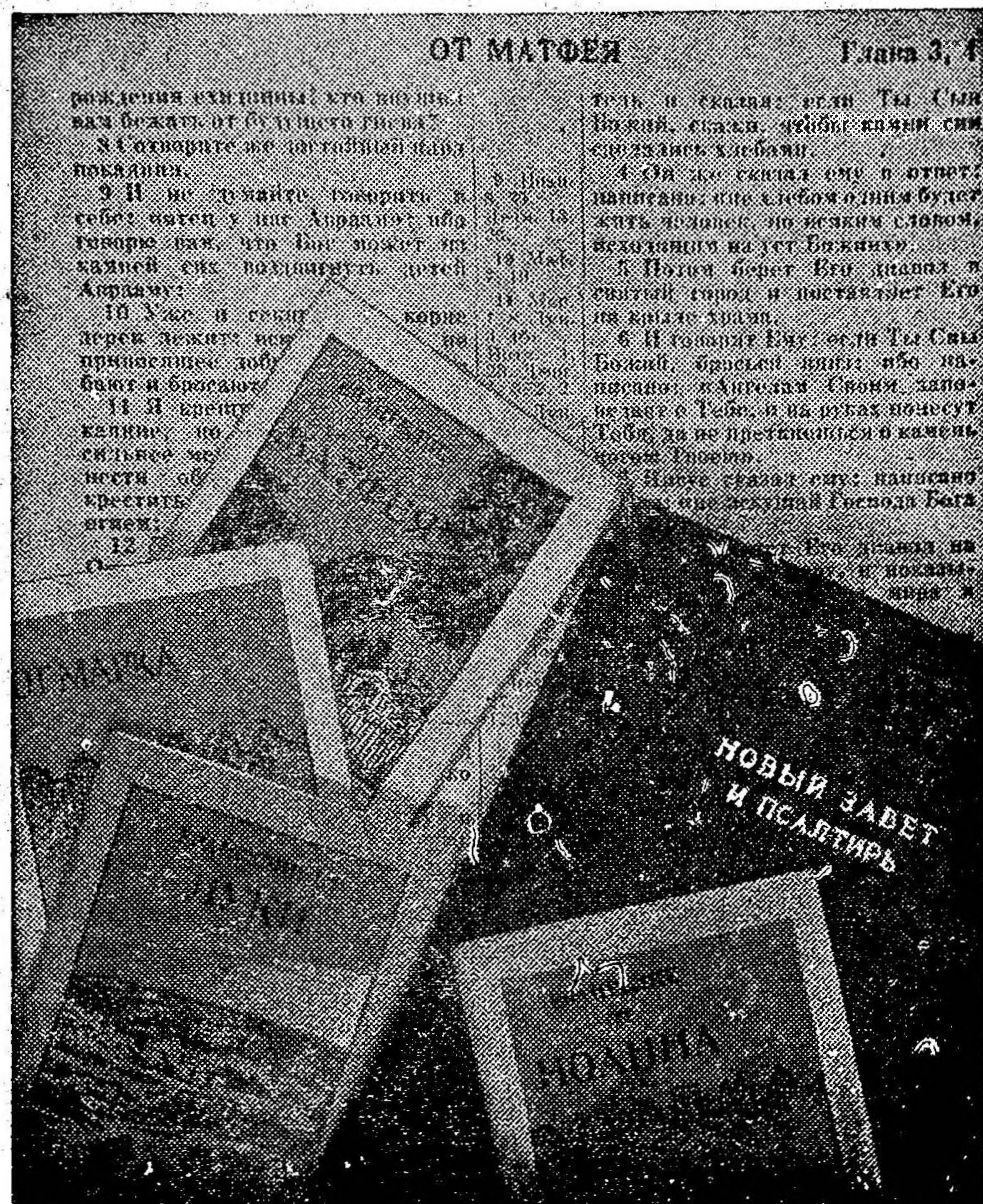
No new Bibles have been printed in the Russian language since the late 1920's when the Soviet Government prohibited printing and importing of scriptures in Russia.

The opportunity came during World War II, to send Russian Scriptures to Russian soldiers held as war prisoners in Germany and to Russian civilians deported by the Germans for forced labor. The American Bible Society promptly provided New Testaments and Gospels, through printing in America and in Europe. Since the end of the war, Russian Scriptures have also been sent to Russians in other European countries awaiting return to Russia.

From 1941 to 1945, the distribution of Russian Scriptures to war prisoners, civilians in forced labor, and Russians in other countries awaiting return to Russia, was 301 Bibles, 60,963 Testaments and 338,956 Gospels, making a total of 400,220 volumes.

Russia itself is still closed to imports of Scriptures, except for very small shipments which are being sent by the American Bible Society through special arrangements recently completed. Efforts are now being made to increase the present quota of about eleven (11) pounds per week.

With the completion of the typesetting for the full Russian Bible, the American Bible Society has announced that it is ready to supply the needs for Russian Scriptures in any way which will be acceptable to the Russian people and the Soviet Government.



RUSSIAN SCRIPTURES PUBLISHED BY
THE AMERICAN BIBLE SOCIETY

Page from new full Bible; New Testament and Psalms; Gospels
of Matthew, Mark, Luke, John.

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.

Christianity Called Revolutionary Faith

New York Times

Christianity is a revolutionary religion potentially powerful enough to rock the world, the Rev. Dr. Alzo J. Fisher, long a missionary in China, declared in Rutgers Presbyterian Church, Seventy-third Street at Broadway. Christianity has always caused disturbances and made people think," Dr. Fisher said. "It works us out of our complacency and upsets our peace of mind. When I was in China a man once remarked to me that we missionaries always caused trouble. I replied that that was the finest compliment he could pay me.

Missionaries do create disturbance. Things are wrong and they want to make them right. The Christian church is no opiate of the people as atheists have charged. The peace that Christ spoke of is the confidence and security which is greater than any earthly disturbance. Christianity has the power not only to turn things upside down—and thus right things—but it can rebuild and reconstruct. When Christ asked that all repent, he meant that they should turn about face and go the right way."

(This is true.—R. B. J.)

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Low Presbyterian Gains

The Presbyterian

In response to our question, "Why is the gain in membership of our Church the lowest in a list of eleven" a few answers have come to hand from a subscriber. (1) It is suggested that our ministry is not

so secure in the faith as should be the case. Ministers fail to go to the minds and hearts of the people with a positive message. (2) The most important objective, winning souls to Christ, is lost in an effort to do a number of secondary things in the name of God. (3) Our Church has a tendency to become a class Church. (4) People take the church for granted and make too much of our history and too little of the gospel.

(The leaders of the "Presbyterian Church in the U. S. A.," commonly called Northern Presbyterians, are disturbed by their low gains in membership. If the above editorial is a correct diagnosis the situation is serious.—R. B. J.)

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The Lord's Supper

W. B. Garrett in
Baptist Messenger

You are familiar with the customary procedure of observing the Lord's Supper in many Baptist churches. First, there is the regular morning service with a sermon as long as usual, which may or may not be related to the ordinance. Then, after the service is concluded, the minister asks the congregation to be seated, and this is followed by several remarks, warning non-Baptists not to participate, and telling the congregation that those who are unworthy are guilty of the body and blood of the Lord. This is followed by an awkward handling of the elements by untrained deacons and minister, and finally 30 or 40 minutes past time for the regular service to be concluded the congregation is dismissed, and as they hurry from the church to their belated dinner, they breathe a sigh of relief and wish they had not come to church that day.

(Something ought to be done about it.—R. B. J.)

Let's Have Fun

Christian Index

"Our Catholic Church is not a kill-joy. She doesn't drape herself in a wet blanket. She teaches her children the principles left by Jesus Christ, her Spouse, and she is firm on those; life-time marriages, love toward everyone in the human family, justice, truth, piety and the Ten Commandments. But for the rest, while she counsels austerity and self-denial, and even enforces a little penance on Fridays and during Lent, well, what God made is good, so why be glum? Dancing, for instance. If a boy and girl are good, and love God and their neighbors, and keep the Ten Commandments, what's wrong with a little harmless jitterbugging? They're having fun—they're not doing themselves or anybody else any harm, so what of it? Is it a sin to dance? As long as purity is safe? Of course not! Or wines. What harm is there, pray tell, in a sip of wine? It looks as though God wants us to make it and use it. He made wine himself at Cana, and He used it in the most sacred rite we know, at the last Supper. That's why our Church would never let the Prohibitionists turn her into a propaganda machine. We can't believe that a man has to get staving drunk every time he takes a sip of sherry or port. Then there is card-playing. We feel sorry for people who have never played a game of bridge or pinochle. They don't know what they're missing. And if a fellow wants to bet on a hand of poker, what of that?—as long as he doesn't deprive his family or his debtors of their due. Does anything in the Bible forbid pinochle, poker, betting, or dropping a nickle into a slot machine? Let others send a man to hell for these things; but the Catholic Church won't. She has far more important things to worry about than matters which are perfectly innocent in themselves."

(The above is quoted in The Christian Index from an article in Our Sunday Visitor by Father Richard Ginder. It probably represents the attitude of the Roman Church. Of course, it is not Christian.—R. B. J.)

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Need For Doctrinal Preaching

Watchman-Examiner

It is astonishing how little doctrinal preaching there is. Complaints abound. Sermons are good, of their kind, but there is far too little definition of real Christianity in them. Compare the average published sermon with one of the New Testament sermons. We have much good preaching, but far too much doctrine is left out. The preaching is admired, but it too frequently fails of bringing people to God. The listeners admire, but they do not revere; they appreciate, but do not repent; they are interested, but they are not exalted. The exhortation which that great pulpit prophet, Phillips Brooks, gave to the divinity students at Yale in his day is appropriate now for our needs:

"The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it a truth as deep as eternity can seize and hold the conscience. Pretach doctrine, preach all the doctrine you know, and learn forever more and more; but preach it always, not that men may believe it, but that they may be saved by believing it."

(If the Bible is preached, how can one fail to present doctrine? The need is to preach the Bible—not about the Bible.—R. B. J.)

Attend Sunday School!

By HAROLD E. INGRAHAM, *Business Manager*

Baptist Sunday School Board of the Southern Baptist Convention

Everybody who can ought to go to Sunday school!

Honestly, isn't it as important that *you* should go as it is that anyone else should go? For what would America be without Sunday schools?

At Sunday school we study the Bible, the greatest study on earth, the very Word of Almighty God. And the Bible is the *one* essential study.

Essential because it contains the knowledge of God's redemptive love and shows us how to be saved through faith in Jesus Christ!

Essential to any sort of personal well-being and happiness!

Essential to any adequate and completely decent home life!

Essential to that strong church life which builds a community! Essential to state and national integrity. And today, it is essential to any continuing world order. A great world must turn to God's Word and God's Christ or we face the end of civilization as we know it.

Yes! The study of the Bible is an absolute essential. And the Sunday school is the greatest existent means for the accomplishment of Bible study.

AMERICANS ARE HOPE

Americans who attend Sunday school are the hope of the world, the hope of our nation and the hope of the state and community. Men and women who attend Sunday school are the hope of the churches, the hope of the home, and of the coming generations.

Attend Sunday school and you contribute to moral and civic righteousness—not to looseness, neglect, and violation of the laws of God and man. Attend Sunday school and you build into your life a familiarity with God's Scriptures and thus avoid spiritual illiteracy.

The Sunday school draws the best people together in the best place under the best influence on the best day to teach the best book for the best possible purpose.

The Sunday school saves lives, builds character, fosters morality, prevents crime, and strengthens every good phase of our American way of life.

The Sunday school challenges good works, provides an opportunity to serve God, develops personality, and produces leadership in the realm of the spiritual.

The Sunday school presents the law of love which is mercy and kindness, not the law of justice which is hard. It denies the natural philosophy of the survival of the fittest and provides a ministry to the weakest.

The Sunday school excludes clannishness and extends a hand of welcome and a message of redeeming love to all persons everywhere.

MERITS ATTENDANCE

Thus the Sunday school merits the attendance and support of all good men and women.

The children need the Sunday school—they love to go. Even more does youth need the Sunday school—and youth responds to its challenge. Women need the Sunday school to assist them to face the issues of mature responsibility.

Men need the Sunday school. Miss Blossom Thompson, Georgia Sunday school worker, tells of a four-year-old who went to Sunday school and, after returning, rushed to her father (who did not go), climbed on his knee, brushed the Sunday newspaper aside, and said, "Daddy, look what I drew in Sunday school! This is a picture of our family in church. That's mother and that's brother and this is me!"

The daughter paused for a minute and then said with some concern, "I hope you notice, Daddy, that you are not in the picture." And that was the touch that led the father to attend.

In the Old Testament, Moses said, "Gather the people—that they may know the law of God." That is the appeal of the Sunday school. And I beseech you, every one of you, that you be a part of that gathering.

Go to Sunday school!

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Meditations For Young People

"My First Day At College"

Lord, in all my little and my great experiences, I have often turned unto thee. So on this first day at college I come unto thee in prayer.

Amid the lulls of these exciting hours, I would take the time to remember in gratitude those who have made it possible for me to be here. For my parents, for my friends, for my relatives and loved ones everywhere, for all those who by sacrifice and loving thought and sympathetic encouragement have helped to break down all barriers to my coming, I give thee thanks.

Sharpen and quicken my zest for knowledge.

Grant me wisdom in choosing the new friends who are to become mine during the year here.

Enable me to select wisely from among the multitude of influences that will surround me.

Give me a vigorous and ruthless ability to turn aside even from what is good for that which is best.

Enable me honestly to ask myself what my purpose in life is and to remake it if I find it unworthy. Amen.

* * * * *

Wisdom is the principal thing; therefore get wisdom; yea, with all thy getting get understanding.—Proverbs 4:7

* * * * *

"Hold Me Steady Among Evil Companions"

Lord of ALL HEARTS, wilt thou hold me steady when compelled to mingle with those whose ideals are lower than my own.

Save me from a false sense of being superior to such companions.

Grant me a sympathetic understanding of the forces that have made them what they are.

Let me move among them with patience, a reasonable humility, and good will.

Put thou a clearer light on my own ideals and set them more firmly in my soul in the face of such a test.

Enable me to see with new wisdom the consequences that follow both right and wrong.

Show me the reasons for righteousness. Grant me the joys that come with clean living.

Give me the long look that sees beyond a present pleasure to a larger good.

Thus hold me steady among evil companions. In the name of the great and unseen Companion. Amen.

* * * * *

My son, if sinners entice thee, consent thou not.—Proverbs 1:10

From "Young People's Prayers,"
Percy R. Hayward, Association Press,
F. H. Revell Co.

The Sunday School Lesson

LESSON FOR MARCH 10, 1946

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

Topic: "NATIONAL DISASTER AND DELIVERANCE"
Printed Text: Judges 2:7-11, 16-23

The theme of our lesson for today, "National Disaster and Deliverance," while dealing with the experiences of a nation centuries ago, is as modern in its application as if the events were of yesterday.

THE INFLUENCE OF GODLY LEADERS

"And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah that he had wrought for Israel" (v. 7 ASV). One cannot read these words without realizing afresh the influence of godly leaders on the life of a nation. Here we see the witness of a single man making its imprint upon the life of a nation for a whole generation and beyond.

Joshua maintained this same heart of faith and courageous vision throughout his ministry. The mantle of Moses had fallen upon solid shoulders. Joshua's presence at the helm of national affairs was a sufficient dynamic, through the indwelling spirit of Jehovah God, to mold the life of his people and keep them in paths of righteousness. They dared not depart from the ways of God so long as he stood before them as leader. So forcefully had Joshua interpreted for them the will of God and so powerfully had he demonstrated that will in his own life that the people themselves caught step, and the whole tenor of their activity bore his imprint.

The people of a nation, for the most part, merely need to be led. Comparatively few of them think for themselves.

Our need today is for men of state who are of the caliber of Joshua, men whose opinions and wills are the inflexible result of fellowship with God, men who would die rather than sacrifice principle or break with divine purpose.

A LONG-SUFFERING GOD

The period of the Judges brings out, as does no other epoch of Israel's history, the long-suffering character of Jehovah God. Only a God of infinite mercy and patient love could have responded to oft-sinning Israel as he did.

"And Jehovah raised up judges, who saved them out of the hand that despoiled them" (v. 16 ASV). Such was the picture over and again as wayward Israel turned to the saving arms of her God for deliverance.

Throughout Israel's long history, from Abraham to Malachi, the picture is the same: Israel sinning, God forgiving. Wherever Israel turned in her nights of folly, she could not escape the consciousness of a loving God ever wooing her back to paths of purity and devotion. It was this constraining power, these arms of love which constantly tugged at the heartstrings of wayward Israel, that enabled her to come to herself and return unto the ways of truth.

MORAL TURNCOATS

It is a sad day in the life of an individual when he becomes fickle in character—morally unstable—and yet this is what happened in the life of Israel during the period of the judges.

After the death of godly Joshua there was an era of backsliding followed by a season of repentance and still more backslidings. The moral and spiritual course of Israel during this era of her national history reminds one of an alcoholic seeking to part company with the whiskey bottle. He will stay off it for a day or for a week and then suddenly, to the consternation of all, he walks right back into the old groove of transgression.

So it was with Israel: God would reach down and, through the arms of his chosen leaders, pull her out of the mire of sin and see her feet planted on dry ground. Come a few years and we find the nation wallowing again in shame—the same mire from which she had been delivered a short time before.

Look at the record, how terrible it reads: "And there arose another generation after them, that knew not Jehovah. . . . And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim; and they forsook Jehovah, the God of their fathers. . . . And they forsook Jehovah, and served Baal and Ashtaroth. . . . They played the harlot after other gods, and bowed themselves down unto them: they turned aside quickly out of the way wherein their fathers walked . . . they turned back, and dealt more corruptly than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their doings, nor from their stubborn way" (vv. 10ff ASV).

Nothing is more to be desired on the part of Christians than consistency.

RETRIBUTION

The oft-recurring apostasy of the Children of Israel finally unloosed the floodgates of retribution. The backwash of their continued wrongdoings was felt eventually in all of its painful wrath. "And the anger of Jehovah was kindled against Israel; and he said, Because this nation have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations that Joshua left when he died; that by them I may prove Israel, whether they will keep the way of Jehovah to walk therein, as their fathers did keep it, or not." So Jehovah left those nations, without driving them out hastily" (v. 20f).

Be sure your sins will find you out is a timeless admonition to be heeded by all nations. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. But he that soweth unto his flesh shall of the flesh reap corruption; but he that soweth unto the spirit shall of the spirit reap eternal life" (Gal. 6:7-8).

THURSDAY, MARCH 7, 1946

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR FRIENDS:

*For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come.*

—Song of Solomon 2:11-12

These beautiful Bible words are true again for us as March brings warmer days, budding trees, birds that sing their merriest outside our windows in the early morning hours, and flowers that are struggling to push through the hard, brown earth, where they have been sleeping during the cold, winter months. To be sure, there will be more days of bad weather. But we can feel in the air that certain something that says: "Spring is coming! Everywhere there are signs of awakening. God is keeping his weather promise that 'while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'"

God always keeps his promises, doesn't he? Perhaps it is this realization at this particular season that makes him seem so near. All about us as we see his handiwork, and within our own selves we feel new life, and new energy, and a new desire to share our happiness and good gifts with others.

One of the favorite Bible verses of younger children is, "Thou, Lord hast made me glad." They enjoy using this verse as the basis for a thank-you prayer. Look about you at God's beautiful world. Is there a glad feeling in *your* heart as you see the wonderful things God has made? Let's make a thank-you prayer ourselves.

"Thou, Lord, hast made me glad" for the springtime,
I am glad for the warm sun that is making the
seeds wake up and grow;
For the gentle rain that is giving the plants a
drink and softening the ground;
For the wind that is making the plants grow strong
and is blowing away weed seeds;
For your weather promise, and for all your good gifts;
"God . . . hath made every thing beautiful";
"Thou, Lord, hast made me glad."

Making the prayer more personal, I want to add one line—"Thou, Lord, hast made me glad" for new friends and for the nice letters which I have received from them." I wish I could share each letter with Young South readers. Lack of space makes that impossible. However, I want to acknowledge letters received from these friends, with a special thank-you to them for their interest, and a request that they write to me again sometime.

Ida Mae Leath, Route 1, Milan, Tenn. (13 yrs. old, wants pen pals)
Liena Pedigo, Route 1, Bethpage, Tenn. (29, wants pen pals)
Virginia Ruth Sullivan, Route 5, Lebanon, Tenn. (13, wants pen pals)
Jo Ann Hubbs, Corryton, Tenn. (12, wants pen pals)
Mrs. Calvin Flack, Route 3, Newbern, Tenn. (22)
Norma Jean Koluryck, Route 1, Medina, Tenn. (9)
June Blackwell, Blanche, Tenn. (12, wants pen pals)
Clara Arcaine Brown, Lawrenceburg, Tenn. (9)
Gladys Pike, Reliance, Tenn. (16)
Nancy Carole Wallace, Friendship, Tenn. (9)
Cecelia Ann Anderson, Michigan City, Miss. (9, wants pen pals)
Betty Jane Cross, C/o W. M. Cross, Oakdale, Tenn. (wants pen pals)
Maxine Redmond, Shawanee, Tenn. (11, wants pen pals)
Bonnie Sue Curtis, Erin, Tenn. (10, wants pen pals)
Virginia Peek, Gainesboro, Tenn. (13, wants pen pals)
Mary Jean Yarnell, 2019 Washington Ave., Knoxville, Tenn. (12)
Ruth Crawford, Route 1, Philadelphia, Tenn. (12, wants pen pals)
Lillian Reed, Route 6, Murfreesboro, Tenn. (wants pen pals)

Sincerely, *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

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

Suggestions For Monthly Workers' Conference

This conference will be held during the week after the last Sunday in March. These are merely suggestions, not designed to take the place of definite planning by the superintendent. Every Sunday school has its own needs and special problems. The workers' conference is the place for unifying the work of the whole Sunday school.

PROGRAM

SUPPER AT THE CHURCH

Be sure to distribute the responsibility for these meals. About this time of year many school pupils are preparing contest numbers, such as readings, declamations, orations, etc. Use some of these young people here. Their numbers will be both inspiring and entertaining.

GENERAL CONFERENCE

1. Scripture—by a teacher of Adults (John 15:12-21 is suggested)
2. Prayer—that teachers may lead pupils this month into a greater fellowship with the Master.
3. Roll call and committee reports—ask each one present to answer with a verse of scripture.
 - a. Have report from the committee on April training.
 - b. Secure report from Vacation Bible school committee.
4. Looking forward—by the superintendent
 - a. "Baptist Distinctives" by Dr. W. R. White is scheduled to be off the press March 15. It should be taught to every officer and teacher.
 - b. Ask your associate superintendent and secretary to get a complete record of your teachers' training and establish a permanent record for the Sunday school.
 - c. Check the Standard again. —Why are we not Standard?
 - d. Announce Intermediate Day, April 28.
5. Special Feature

Arrange with the pastor for a preview of the Sunday school lessons for the quarter. The subject matter changes from the Old Testament to the New. A consideration of the unity and purpose of the lessons will be very helpful to your teachers. Write this department or the Baptist Sunday School Board for free copies of the preview sheets.

AGE-GROUP CONFERENCES

Suggestions for the age-group conferences will be found in your April *Sunday School Builder*.

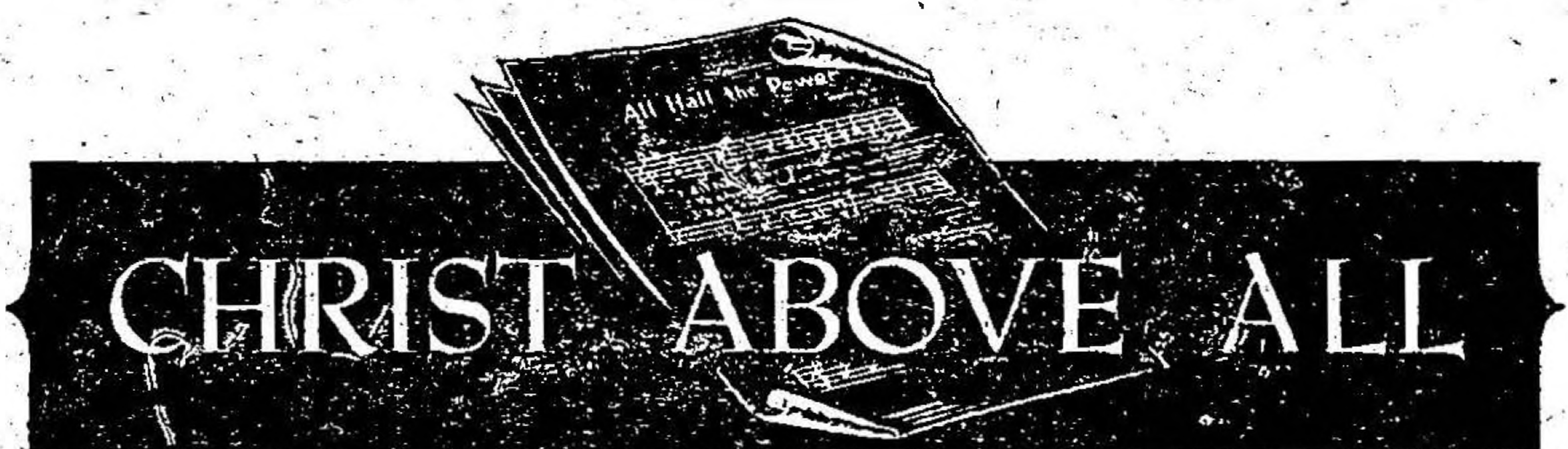
New Literature

The Baptist Sunday School Board has published a new twelve-page booklet. It is entitled, "Every Boy Needs a Man," by Mr. W. P. Phillips, Southwide Adult leader. In this booklet Mr. Phillips draws from his wide observation and rich experiences.

In this material we have ways pointed out whereby men may serve the youth of our land. Prompted by a heart of love and a devotion to the cause of Christ, the author convincingly presents the needs and problems of boys, and shows how Christian men may meet this constant challenge.

Write to this department, or the Baptist Sunday School Board for free copies.

Theme



1,605 Registered At State Training Union Convention Representatives From 43 Associations

We wish to express our appreciation to all who helped make this Training Union Convention a success.

Our State Convention Officers

President..... Orelle L. Ledbetter, Memphis
Vice President..... Emmett Golden, Nashville
Secretary..... Evelyn Willard, Nashville
Pastor Adviser..... Rev. F. M. Dowell, Pastor First Baptist Church, Cleveland

Our Next Convention

First Baptist Church, Memphis
February 19-20, 1948

Training Union Study Course Awards For January, 1946

CAMPBELL—		Immanuel	9
Lakeview	12	Inglewood	26
Vaspar	31	Madison	2
	43	Park Avenue	30
		Tenn. Baptist Orphanage	32
CLINTON—		Union Hill	46
Bethel	15		226
	15	OCOEE—	
DUCK RIVER—		Alton Park	45
Palmer	43	Calvary	1
Smyrna	1	Central	2
Tullahoma	37	East Chattanooga	4
	81	Chattanooga, First	2
GIBSON—		Highland Park	2
Milan	52	Lupton City	33
	52	Oak Grove	1
			90
HOLSTON—		RIVERSIDE—	
Chiquapin	1	Jamestown	11
	1		11
KNOX—		ROBERTSON—	
Knoxville, First	12	Flewellyn	3
Gayland Heights	16		3
Lincoln Park	2	SHELBY—	
Oakwood	13	Bartlett	44
Westview	9	Berclair	1
John Sevier	5	Bellevue	2
Sevier Heights	19	Memphis, First	8
	76	Highland Heights	1
LAWRENCE—		Speedway Terrace	1
Gum Springs	18	Union Avenue	1
	18	Temple	1
MAURY—			59
Mt. Pleasant	9	WATAUGA—	
	9	Watauga, First	24
McMINN—		Hampton, First	1
Athens N.	29	Little Doe	12
Englewood	1	Pleasant Grove	1
Etowah, First	3		38
	33	WILSON—	
NASHVILLE—		Mt. Olivet	1
Franklin	13		1
Goodlettsville	68		

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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



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

The Convention

The dates of the W. M. U. Convention are March 19-21. The place, Bellevue Baptist Church, Memphis. The opening service is at seven-thirty, Tuesday evening.

At ten on Tuesday morning the W. M. U. State Executive Committee meets at Bellevue. The associational superintendents and associational young people's leaders are invited to this meeting. We are the guests of Shelby County Association for lunch.

If you are a member of the board, or are superintendent or young people's leader of your association, and if you are planning to be present Tuesday for lunch, please notify at once Mrs. R. H. Haener, 510 N. McNeil, Memphis.

Only those who write and make this reservation are expected at the luncheon. We wish all could be invited, but of course this is only for those attending the board meeting.



MISS WILMA BUCY
Wednesday afternoon speaker



MRS. W. J. COX
Treasurer, W.M.U.

Rockwood Pastor Writes

We had such an impressive installation service here the first Sunday night of January. We had all members of the Executive Committee present for both the installation service and study of Year Book also.

Again the women have proposed to get some kind of a mission offering from every resident members among the women of our church. In checking the roll we found women giving whom we have never been able to reach with the Every-Member Canvass before, due to the work of the women in this capacity. Thanks to W. M. U. for this good example. Of the sixteen members of our W. M. S. Executive Committee, every one tithes, and attends all the other organizations for adults in our church. We are proud to present such a good group to our church for leadership. It helps so much. Every good wish for all your work and leadership.—HOBART B. FORD.

Faithful Stewardship

"Facing a new century with Christ in FAITHFUL stewardship" is the motto for our phase of the missionary work in Tennessee. "Come unto Me and be ye saved, all ye ends of the earth, for I am God, and beside me is none else" is our message, and to get it around the world in the quickest possible time is our privilege and duty.

Now that God has enabled us to be free from debt, that the whole world is open to the gospel, there is nothing in the way unless it is a lack of consecration on our part for preparing the way of the Lord. Into our country are coming the unsaved from everywhere. How shall we greet them? With hearts filled with the love of God, and with lips filled with His messages, or with indifference and criticism, because the speech is a little different, and the ways a little odd.

Our Home Mission Board has made wise and far-reaching plans. They take in every Christian in every city and hamlet, and reach into Cuba and Panama. It will take personal work, and much money. Much was done in the last century—much sacrificial living and giving, on the part of our faithful predecessors, but now the mantle has fallen upon us, we must, with grateful hearts, give of our best to the Master, our best young people, our larger gifts. We will set large goals for our home mission offering, and then we will go beyond.—MRS. G. E. HOLLIS.

THURSDAY, MARCH 7, 1946

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Hardeman County Association

Whiteville Church

There are to be found in every Baptist church a group of Christians who can find and offer excuses for not attending church services. (Excuse making is an old business. It began in Eden.) Adam was the first man to engage in it, but you remember how miserably he failed, and his experience has been the common lot of all his successors.

On Sunday, February 10, with three or four inches of snow on the ground and a cold north wind that made you want to stay at home, there were sixty-five in attendance at Sunday school at 10 o'clock Sunday morning, and probably a few more than that in the 11 o'clock service. There is a group of loyal members in this good church and under the leadership of their good pastor, Brother W. A. Farmer, they are increasing the enrollment and attendance of the Sunday school, Training Union and worship services. The pastor and men of the church hope to organize a Brotherhood within the near future.

We had a good crowd in attendance at the evening service. It was a privilege and joy to worship with Brother Farmer and the people in Whiteville Church and to be with a group of loyal church-goers although the weather was cold and disagreeable.

Ocoee Association

Woodland Park Church

On Thursday, February 14, 1946, it was our privilege to meet with Brother E. L. Williams and a group of his men to consider the organization of a Brotherhood. After a brief discussion relative to the purpose of the Brotherhood movement, attention was called to its aims and objectives, emphasizing our four major activities for 1946. Suggestions were made as to the officers needed and their respective duties. The group gave unanimous approval to the organization of a Brotherhood and entered into the election of one to serve as president. Brother E. N. Eaker was nominated and elected to serve in this importance place of leadership. The group voted that the pastor appoint a nominating committee to bring nominations for a membership vice-president; program vice-president; activities vice-president; and secretary-treasurer.

The next meeting was held Tuesday night, February 19, 1946. Following the election of these officers, the pastor and officers will meet and decide just how many committees will be needed to promote the program of their active, forward moving church. Also a chairman and helpers will be selected to lead in promoting the whole program of their church and the denomination.

The men present gave their endorsement to the Brotherhood program and pledged their loyal and active support in promoting the major objectives:

SOUL WINNING	FINANCES
WORSHIP SERVICES	OUR DOCTRINES

A Question

If I really, really trust Him,
Shall I ever fret?
If I really do expect Him,
Can I e'er forget?
If by faith I really see Him,
Shall I doubt His aid?
If I really, really love Him,
Can I be afraid?

—Record of Christian Work.

AMONG THE BRETHREN

"Please keep up your fine editorials—exegetical gems! I do wish you could and would get behind an idea that I have entertained for some time and earnestly long for and pray for—that *all* our preachers, big and little, of rich and poor churches, alike, would DARE to demand that every church match dollar for dollar of *local expenses, salaries and houses included*, for our sadly neglected Missionary causes. Now, if ever, we *must* do this minimum duty if we carry out the Divine Injunction!"—R. N. SAMPSON.

—B&R—

After two years of faithful and efficient service, Miss Evelyn Rule has resigned as Church Secretary of the First Baptist Church of Oak Ridge, effective March 1. She is a daughter of the pastor, W. Stuart Rule. In addition to her specialized training, she was trained in the W.M.U. Training School at Louisville, Kentucky, and is unusually well qualified.

—B&R—

J. B. Hester, formerly pastor of the First Baptist Church of Rockdale, Texas, has entered upon his work as pastor of East Lake Baptist Church of Chattanooga. He is a graduate of Union University, Jackson, Tennessee, and of the Southwestern Baptist Theological Seminary, Fort Worth, Texas.

—B&R—

Bob N. Ramsey has served as pastor of the First Baptist Church of Cookeville for three years and has begun his fourth year's work. During this period, there have been 325 members added to the church roll and the annual budget has increased from \$5,000.00 to \$26,000.00.

—B&R—

Norris Gilliam, Secretary, Tennessee Baptist Foundation, is to be with Pastor James Shirley and the First Baptist Church of St. Johns, St. Louis, Missouri, in a revival beginning April 23.

Pastor Earl B. Edington of First Baptist Church, St. Petersburg, Florida, writes: "February 10-17 Dr. M. E. Dodd, pastor of First Baptist Church, Shreveport, Louisiana, led in a Christian Life Week. Dr. Dodd preached to large congregations at every service and on Sundays, though there were two morning services, the auditorium would not accommodate the people. This was indeed an outstanding week in the history of the First Baptist Church.

"Mr. and Mrs. Mel Dibble of Philadelphia, Pennsylvania, had charge of the music. They are unsurpassed in the field of gospel music."

—B&R—

Calvary Baptist Church, Nashville, has recently begun a soul-winning and evangelistic campaign in the community. Brother S. D. Francis is in charge of the campaign. The meetings are to be held each Friday night in the homes of various members of the church for the purpose of enlisting more people in the Lord's work.

—B&R—

In the past five years and five months, there have been 2,264 new members received into the First Baptist Church of Jacksonville, Florida, Homer G. Lindsay, pastor. Of this number, 747 came upon a profession of faith for baptism. This is an average of 9 additions per Sunday for this period.

—B&R—

On February 10, the First Baptist Church of Pontotoc, Mississippi, celebrated its Centennial. It was a day of sacred memories and of sweet fellowship and of Gospel messages. J. W. Cook is pastor.

—B&R—

Chaplain Oran O. Bishop of Neubert, Tennessee, is planning to enter the Southwestern Baptist Theological Seminary at Fort Worth, Texas, in September.

S/gt. Edward Claybrook, son of Pastor and Mrs. Lyn Claybrook, of Lewisburg, has been honorably discharged from the army and has re-entered Union University, Junior Class, to prepare himself for the ministry. He was 42 months in service, attached to the 64th Armored Infantry Bn., 16th Division. He spent one year in the ETO. He was married two years ago to Miss Kathleen Dendy of Decatur, Alabama. They have a little boy ten months old, Douglas Edward.

—B&R—

Dr. Charles M. Sheldon, noted clergyman of Topeka, Kansas, died Sunday night, February 24, in a Topeka hospital. He would have been 89 years old on February 26. He is best remembered as the author of the famous book, "In His Steps," written in 1886. More than 23,000,000 copies of the book were sold and it was translated into 16 languages.

—B&R—

Dr. E. C. Routh, Editor of *The Commission*, writes: "As of date February 21, the Foreign Mission Board has already received \$1,110,000 on the Lottie Moon offering. Over-all receipts for February had already reached the high mark of \$900,000 plus, which is an all-time record for any one month."

—B&R—

President Ellis A. Fuller reports a record enrollment of 672 ministers who are now studying at the Southwestern Baptist Theological Seminary, Louisville, Kentucky, of whom 60 are ex-service men.

—B&R—

A. C. Lawson of Greensboro, North Carolina, has accepted the call of the First Baptist Church of Racine, West Virginia, effective March 1.

—B&R—

Clinton Wright, formerly pastor at Antioch, is now pastor at Hima, Kentucky.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR FEBRUARY 24, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	229	125	Erwin, Ninth Street	155	87	Boulevard	498	132
Athens, East	169	51	Elizabethton, Siam	159	97	Brunswick	69	44
First	381	99	Etowah, Cog Hill	98	—	Buntyn Street	176	74
Good Spring	69	39	East	35	—	Central Avenue	511	101
McMahan, Calvary	85	42	First	336	74	Galilee	253	125
North	120	38	North	182	—	Highland Heights	881	247
Bluff City, Chinquapin Grove	191	75	Fountain City, Central	718	172	LaBelle	654	174
Bradford	144	41	Gallatin, First	285	62	Louisiana Street	178	81
Brighton	138	65	Grand Junction	106	81	McLean	332	118
Bristol, Calvary	356	94	Hampton, First	74	44	Seventh Street	512	102
Virginia Avenue	230	102	Harriman, Walnut Hill	207	67	Temple	1399	367
Calhoun	103	—	Trenton Street	337	80	Union Avenue	1039	228
Chapel Hill, Smyrna	51	49	Hixson, Pleasant Grove	61	—	Union Avenue (Strand Class)	111	—
Chattanooga, Apison	84	37	Jackson, Bible Grove	65	106	Milan, First	311	120
Avondale	503	135	Calvary	382	120	Milton, Prosperity	143	36
Baptist Tabernacle	287	60	North Jackson	147	67	Morristown, First	481	108
Cedar Hill	200	30	West Jackson	766	310	Murfreesboro, First	388	107
Chamberlain Avenue	265	109	Jellico, First	237	108	Walnut Street Mission	68	—
Daytona Heights	69	34	Jefferson City, First	470	200	Westvue	116	48
Eastdale	285	95	Piedmont	72	31	Nashville, Edgefield	402	122
East Lake	433	80	Jonesboro, Oak Grove	110	47	Grubbs Memorial	97	51
East Ridge	176	64	Kingsport, First	668	104	Inglewood	427	136
Highland Park	1545	369	Long Island	78	30	Park Avenue	404	89
Hughes Avenue	159	53	Lynn Garden	223	54	Third	196	—
Lookout Valley	148	—	Knoxville, Bell Avenue	564	—	New Market, Dumplin	85	32
Morris Hill	252	149	Broadway	1078	307	Niota, First	128	37
Northside	500	189	Fifth Avenue	874	212	Mt. Harmony No. 1	85	42
Philadelphia	174	—	First	912	202	Oak Ridge, First	1031	172
Red Bank	526	154	Lincoln Park	499	186	Old Hickory, First	649	259
Ridgeview	72	35	Lonsdale	305	80	Temple	153	94
South St. Elmo	168	39	McCalla Avenue	585	131	Parsons, First	167	61
Woodland Park	1003	366	North Knoxville	240	100	Portland, First	165	58
Christiana, New Hope	11	—	West View	223	55	Riceville	65	—
Cleveland, Big Spring	322	133	Lawrenceburg	159	93	Rockwood, First	285	118
First	477	127	Lebanon, Barton's Creek	110	44	Mission	30	—
North Cleveland	146	61	First	408	102	Rogersville, First	259	92
South Cleveland	133	68	LaFollette	287	54	Shelbyville, First	195	55
N. Friendship	44	15	Lexington, First	182	44	Shelbyville Mills	94	46
Columbia, First	312	62	Lenoir City, First	435	58	Stanton	53	—
Cookeville, First	325	57	Madison, First	324	127	Trenton, First	460	176
Fourth Street Mission	57	—	Maryville, First	688	123	Hickory Grove	67	9
Steven Street Mission	94	39	Medina	137	54	White Hall	68	41
Crossville, First	192	—	Memphis, Bellevue	2280	625	Tullahoma, First	203	86
Dunlap	97	54						

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

Dyer Association

By C. W. BALDRIDGE, Newbern, Tenn.

THE BIRTHDAY of George Washington this year marked the end of a holy week with us in Dyer Association. It was Doctrinal Emphasis Week for us in advance of the time set by the Sunday School Board. Twenty-four of the thirty churches cooperated with the sixteen pastors in contacting twelve hundred people with the distinctive Baptist message. Some of the churches had an all-day meeting at which four speakers were present with a message. Other churches had night services for four consecutive nights.

Mrs. A. B. Clark of Jackson, Rev. L. G. Frey of Nashville, Rev. R. J. Williams and Rev. W. C. Skinner of Friendship came from the outside to lend invaluable assistance to the success of the week. "The Church", "Heaven", "The Ordinances", "The Sunday School Program", "Total Depravity", "World Missions", "The Scriptures", "The Second Coming of Christ", "The Atonement", "Saving Faith", "Repentance", "Baptist Cooperation", "The Resurrection", "Soul Winning", and "Stewardship" were among the subjects discussed.

The week was climaxed by a workers conference at Parish Chapel all day Friday. The Sunday School, The Training Union and the Woman's Missionary Union had their round at bat. We closed the week and the day with an inspirational address by Brother E. C. Azbill.

Brother Clyde Cobb is doing an unusual work as missionary. In appreciation of his work the Executive Board gave him a raise of \$300.00 per year.

McCalla Avenue Moves On

Sunday, February 17, McCalla Avenue Baptist Church, Knoxville, celebrated the first anniversary of the pastorate of Rev. Chas. C. Bowles. During the past year, up to that time, there had been 215 additions, a young man surrendered to preach, another young man was ordained, another was licensed to preach and another surrendered to the field of Religious Education, six young ladies surrendered their lives for either Home or Foreign Mission work, \$32,000.00 has been contributed for all purposes and the church building has been painted inside and out and two Sunday school departments enlarged. A Mission Sunday School has been started and a building is in process of erection there. Gifts through the Co-operative Program amounted to \$6,078.92. There has been a large increase in Sunday school enrollment attendance and in other organizations of the church. Two lots have been purchased, one back of the church building and two lots have been purchased on Lansing Avenue for the purpose of a pastor's home. The church is moving on. The pastor is a son of Cornelius Bowles, deceased, who was the Editor's room-mate for three years.

The Preacher In Politics

The clergy, and leaders of some churches not having ordained ministers, are so intensively in politics and economics as to become one of our most powerful "pressure" groups on government. Public morals suffer when churches neglect their regular function for political and economic activity.

Protestantism, which achieved separation of church and state, has become so political as, in conjunction with other politically-minded religions, to neutralize the constitution in that respect.

Thus churches are inviting taxation of all their properties and legal regulation the same as secular groups playing politics.—WM. R. SCOTT, 46 N. Euclid Avenue, Pasadena 1, California.

The Baptist Hour



DR. CLARENCE W. CRANFORD of Washington, D. C., will be the speaker on The Baptist Hour broadcast next Sunday morning, March 10, at 8:30 A. M., EST. He is pastor of the Calvary Baptist Church of Washington, with a membership of nearly 4,000 and with annual contributions of more than \$50,000 to missions.

The subject of the Washington minister, "Christian Justice in Human Relations," is the last in the current series of the Baptist Hour on the general theme, "Following Christ in the Paths of Peace."

The Baptist Hour is presented in cooperation with the Southern Religious Radio Conference and will be followed by the Presbyterian Hour, beginning March 17. The first speaker on the Presbyterian Hour is Dr. William M. Elliott, Jr., Dallas, Texas, on the subject, "Letting God Take the Strain."

The Baptist Hour will be heard in another series over this same network beginning with July of this year.

All these programs are broadcast on an independent network of 37 cooperating stations and are carried as a public-service feature.

The program can be heard in Tennessee over Radio Stations WNOX of Knoxville and WREC of Memphis, 7:30 A. M., CST.

Deacons Ordained

SUNDAY AFTERNOON, February 10, a presbytery was called at the First Baptist Church, Clinton, for the purpose of examining and ordaining five deacons, to serve in this church. Pastors and deacons from the following churches made up the presbytery: First Church, Oliver Springs; Black Oak, Zion, Bethel, and the First Church, Clinton; also Main Street Church, Lake City, and the First Church, Oak Ridge.

T. G. Davis, now serving one of the congregations at Oak Ridge, led in the examination. J. R. Black of Knoxville gave the charge to the deacons, while F. M. Dowell, pastor of Bethel Church, gave the charge to the church. Lloyd T. Householder, pastor of Mt. Olive Church, Knoxville, preached the ordination sermon.

Those who were ordained are W. K. Ghormley, D. E. Holbert, Joe Jackson, Seaton Lane, and Ervin Queener. Three of these are G. I.'s. Much has been said about how to handle the men returning from service. They want to find places of service in the local churches and go to work. They do not want to be pampered and made over.—C. E. WRIGHT.

Harrison-Chilhowee Advances

By L. B. COBB, Kingsport, Tennessee

IN 1937 IT WAS our privilege to spend a week on the campus of Harrison-Chilhowee Academy. We were much impressed with their entire program; we were equally distressed with the lack of facilities and the poor condition of much of the equipment. The spirit manifested was superb, along with the school work.

We were with them again Monday through Friday, February 11-15. Many noticeable advances have been made in these almost ten years since our first visit. In the face of the recent burning of the boys' dormitory in December past, their equipment is in better condition and the prospects of replacing the dormitory with a larger one are very promising. The movement to raise \$50,000 seems to be gaining momentum daily. Roy Anderson, who has led the school for sixteen years, is overwhelmingly absorbed in all its work. Our fellow pastors will be interested to know that the work of Dr. P. B. Baldrige as teacher of homiletics, church history and kindred ministerial subjects is highly appreciated by the ministerial students. He is almost entirely furnished the school by the State Board. The pastor, Rev. Jesse Clay, is fully appreciated by the faculty and students. He makes good use of all the talent in the work of the church. The church two years ago built a lovely parsonage near the highway. They voted last week to build a new church just across the campus and on the main road. A better day is ahead for the church and for the Academy.

Temple of Christianity

Twelve years ago, with the Holy Spirit as my guide, I entered this temple called Christianity. I entered at the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hang on the wall. I passed into the music room of Psalms where the spirit swept the keyboard of nature and brought forth the dirge-like wail of the weeping prophet Jeremiah to the grand impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes, where the voice of the preacher was heard, and into the Conservatory of Sharon and the Lily of the Valley's sweet scented spices filled and perfumed my life. I entered the business office of Proverbs, then into the observatory room of the prophets where I saw telescopes of various sizes, some pointing to far-off events; but all concentrated upon the Bright and Morning Star, which was to rise above the moonlit hills of Judea for our salvation. I entered the audience room of the King of Kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke, and John; passed into Acts of the Apostles, where the Holy Spirit was doing his office work in the formation of the infant Church. . . . Then into the correspondence room where sat Matthew, Mark, Luke, John, Peter, James, and John, penning their epistles. I stepped into the throne room of Revelation, where all towered into glittering people and I got a vision of the King sitting upon His throne in all His glory, and I cried:

"ALL hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown HIM LORD OF ALL!"
1946

—Earl Maurice Hewlett.

710 E. Second St., Flint 3, Michigan.

CULLOM & GHERTNER CO.

Good PRINTERS to Good People
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WITH THE CHURCHES—*Athens*: First—Received two additions by letter; Sterling Price pastor. *Bluff City*: Chinquapin Grove—One rededication; Haven C. Lowe, pastor. *Bristol*: Calvary—Received one addition by letter and one addition by baptism; James M. Gregg, pastor. *Virginia Avenue*—Received one addition by letter, baptized one; Freeman Wright, pastor. *Chattanooga*: Avondale—Received two additions by baptism, baptized five; Ralph D. Feild, pastor. *Baptist Tabernacle*—Received one by letter and one profession of faith; C. H. Petty, pastor. *Eastdale*—Received one addition by letter; R. R. Denny, pastor. *East Lake*—Received two additions by letter; J. B. Hester, pastor. *Highland Park*—Received thirteen additions, baptized seven; Lee Roberson, pastor. *Morris Hill*—Received three additions by baptism, baptized seven; James Catlett, pastor. *Northside*—Received one addition by letter and one addition by baptism; Carl W. Rogers, pastor. *Philadelphia*—Received eight additions by letter and three additions by baptism; C. L. Starling, pastor. *Red Bank*—Received one addition by letter; H. L. Smith, pastor. *Woodland Park*—Received six additions by letter and five additions by baptism, baptized six; E. L. Williams, pastor. *Cleveland*: First—Received two additions by letter; Fred Dowell, pastor. *North Cleveland*—Received one addition by letter, two rededications. *Cookeville*: First—Received one addition by letter; Bob Ramsey, pastor. *Dunlap*: First—Received one addition by baptism, baptized one; W. A. Venable, Jr., pastor. *Fountain City*: Central—Received two additions by letter; Charles S. Bond, pastor. *Grand Junction*: First—Received one addition by letter and one addition by baptism; E. C. Brunson, pastor. *Harriman*: Trenton Street—Received three additions by letter; O. C. Rainwater, pastor. *Jackson*: Bible Grove—Received three additions by letter and one addition by baptism; J. D. Altom, pastor. *Calvary*—Received five additions by letter; Walter Warmath, pastor. *Jefferson City*: First—Received one addition by letter; A. S. Hale, pastor. *Knoxville*: Bell Avenue—Received two additions by baptism and one addition by letter; A. T. Allen, pastor. *Broadway*—Received three additions by letter and three additions by baptism; Ramsey Pollard, pastor. *Fifth Avenue*—Received one addition by letter and baptized three; Frank Wood, pastor. *Lincoln Park*—Received four additions by letter and one addition by baptism; David Livingstone, pastor. *Kingsport*: First—Received three additions by baptism; L. B. Cobb, pastor. *Lynn Garden*—Received two additions by baptism, baptized six; J. L. Trent, pastor. *Lebanon*: Barton's Creek—Received two additions by letter; Wendell Price, pastor. *Walter Hill*—Baptized three; Woodrow Medlock, pastor. *LaFollette*: First—Received four addition by baptism and one addition by letter; O. Jack Murphy, pastor. *Madison*: First—Received five additions by letter. *Memphis*: Bellevue—Received eight additions by baptism, eleven additions by letter and baptized eight; R. G. Lee, pastor. *Boulevard*—Received three additions by letter and two additions by baptism, baptized two; C. M. Pickler, pastor. *Central Avenue*—Received one addition by letter; J. S. Riser, Jr., pastor. *Galilee*—Received one addition by letter, baptized two; Glenn Harwood, pastor. *Highland Heights*—Received six addition by letter and one addition by baptism; Slater Murphy, pastor. *LaBelle*—Received six addition by letter and one by baptism; D. M. Renick, pastor. *Louisiana Street*—Received one addition by letter and one rededication; D. C. Applegate, pastor. *Seventh Street*—Received four additions by baptisms and one addition by letter; E. Pitt Woodroof, pastor. *Temple*—Received one addition by baptism; Wm. Young, associate pastor. *Hughes Avenue*—Received six additions by letter, baptized one; J. G. Hughes, pastor. *Nashville*: Edgefield—Received one addition by baptism, baptized one; W. H. Barton, pastor. *Grubbs Memorial*—Received two additions by baptism. *Inglewood*—Received two additions by letter; Harold

Annual Meeting of Southwide Baptist Hospital Administrators

AT THE ANNUAL meeting of the Southwide Baptist Hospital Association held in St. Louis, January 29th and 30th, the following officers were elected for the year 1946:

President—John G. Dudley, Baptist State Hospital, Little Rock, Arkansas (elected in 1945, took office at this meeting).

President-elect—Earl M. Collier, Hendrick Memorial Hospital, Abilene, Texas.

Vice-President—George D. Sheats, Baptist Memorial Hospital, Memphis, Tennessee.

Secretary-Treasurer—Fred M. Walters, Memorial Hospital, Houston, Texas.

Mr. H. L. Dobbs (Kentucky Baptist Hospital, Louisville, Kentucky), the retiring president, officiated very efficiently and it was the best attended meeting held in recent years; a very interesting and helpful two-day program was given. The banquet given on the night of January 29th was highlighted by an address by Dr. R. N. Dutton, pastor of Belmar Baptist Church in St. Louis.

Each year the Administrators of the nineteen Baptist Hospitals of the Southern Baptist Convention, representing a total bed capacity of 4,047, meet to discuss their mutual problems and exchange ideas, which is proving very helpful in the tremendous Christian service they are rendering for suffering humanity; these institutions should receive the full support of the Baptist people in their communities.

Our Baptist people should remember that these institutions are, after all, only as good as they want to make them; they represent the Innkeeper, and Baptists of the South must continue to be the Good Samaritan if these institutions are to live up to their growing possibilities.

Christian Home Week, May 5-11

DR. WALTER P. BINNS, president William Jewell College, and Dr. T. F. Adams, pastor of the First Baptist Church of Richmond, Virginia, are the speakers in two series of six 15-minute transcribed radio programs available for broadcast over your local radio station during Christian Home Week, May 5-11.

Dr. Binns brings to this new series on the Christian Home his experience as successful pastor, college president and conference leader on marriage and home for college youth at Ridgecrest Assembly.

Dr. Adams, popular speaker and recognized authority on the home, has been heard over more than one hundred stations in this series of transcribed programs.

Since radio offers an effective way of reaching and blessing many homes not under the influence of church and Bible school, you will doubtless want to join others in arranging for one of these series to be broadcast over your local station during that week. If local ministers' groups, associational Sunday school groups and executive committees will approach the management of the local radio station now before their schedule is filled for the week of May 5-11, doubtless arrangement can be made for the broadcasting of one of these series on the Christian home. Early decision on this will also enable the Radio Committee to supply the records for the broadcast.

This is a cooperative matter and we stand ready to work with you in this undertaking. Address The Radio Committee, S. B. C.

S. F. LOWE, Director.

427½ Moreland Avenue, N. E., Atlanta, Ga.

Stephens, pastor. *Oak Ridge*: First—Received twelve additions by letter; W. S. Rule, pastor. *Old Hickory*: Temple—Received one addition by baptism; Carmack S. Penuel, pastor. *Shelbyville*: First—Received one addition by baptism; Homer A. Cate, pastor.

Resolutions

WHEREAS, Dr. Norris Gilliam, who has been pastor of Lockeland Baptist Church for four years, has resigned his work here and accepted the secretaryship of Tennessee Baptist Foundation; and

WHEREAS, his work in our church has been outstanding in that the church has had a substantial growth each year, and in the past year we had 100 people baptized into the fellowship of the church and received 86 others by letter. He leaves us with our Sunday school, Training Union, Brotherhood, and W. M. U. organizations in a most efficient state; and

WHEREAS, the church budget has increased from \$19,034.00 in 1941 to \$41,118.00 in 1945; the gifts through the Co-operative Program have increased from \$2,745.00 to \$6,886.00 in the same period of time; the church indebtedness of \$19,794.00 was paid five years ahead of the time it was due; and

WHEREAS, his services have been untiring, unselfish, consistent, constructive and most helpful to our membership; and

WHEREAS, his beloved family has made a great contribution to this church in all of the organizational life: Mrs. Gilliam teaching and playing the piano in our worship services and his son working in the Sunday school and Training Union and singing in the choir, Lockeland Church being greatly influenced and feeling the great spiritual leadership in their lives; and

WHEREAS, his evangelistic efforts were recognized in that he was appointed Evangelistic Crusade Director in Tennessee and his ability in finances that he has been elected as Secretary of the Tennessee Baptist Foundation and these compliments are paid him by the Baptists all over the state.

Be it Therefore Resolved, that we, the members of Lockeland Baptist Church, express our deep appreciation of Dr. Gilliam and his beloved family for their unselfish and faithful services to our members, our church and our community, and we pray that he may have the blessings of God following him in his new field of service. May God's grace continue with him and his beloved family, and may the members of Lockeland Baptist Church grow in grace to the end that the seed sown by this man of God may bring forth much fruit.

Be it Further Resolved, that a copy of these resolutions be given Dr. Gilliam, a copy to the Church Clerk, and a copy sent to the BAPTIST AND REFLECTOR.

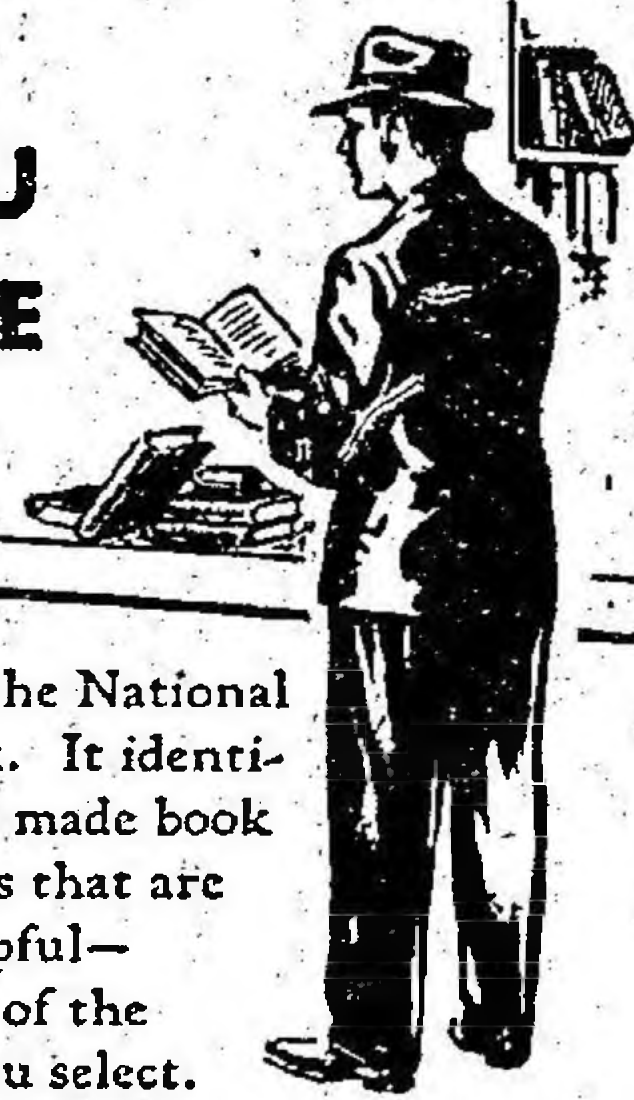
Signed, Committee:

J. L. BRADBURY,
E. N. DELZELL,
B. W. TAYLOR.

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KING JAMES VERSION



In Memoriam

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YOUNG

THE HEARTS of the members of the Gallatin Baptist Woman's Missionary Society were made sad by the passing of one of its faithful members. She is not dead, but on November 25, 1945, Mrs. Bessie Young moved into another room into a higher state of consciousness to live with her Lord.

Her sweet face transfigured into heaven's brightness will not fade away. Her Saviour called her home free from all pain and sorrow, for she was truly a Christian. Her love for her Lord was beautiful. She was wonderful in her faith, powerful in her devotion, and loyal to her church. She lived her religion.

Her going made a vacancy in her church, W. M. U. and Sunday school not easy to fill, but her memory lives on.

WHEREAS, *be it resolved*, that Gallatin Woman's Missionary Society, of which she was a member, extends sympathy to her loved one and bow in grief for the loss of a friend and one of God's faithful servants.

WHEREAS, we further desire that a copy of these resolutions be published in the *Sumner County News*, BAPTIST AND REFLECTOR, and a copy be sent to the sorrowing family.

MRS. A. D. ROBERSON,
MRS. WILLIM A. R. GRAY,
Committee.

FITZGERALD

MRS. NORA FITZGERALD, wife of Dan Fitzgerald, departed this life January 11, 1946, aged 70 years.

She was a member of the Troy Baptist Church, and was a regular attendant as long as her health permitted. She had been confined to her room several months. She never lost interest in the church and would love to talk about the work. She would say her heart was in every service, even though she could not be there. She was a member of the W. M. S. and assistant teacher of the T. E. L. class. May we, the members of the Troy Baptist Church, strive to be as faithful as she was.

MRS. DICKEY.

ROBERT QUILLEN'S

Letter To The Redhead

MY DEAR LOUISE:

I hope you won't have need of this for many years; but I'd better tell you about it while I have it in mind, for it concerns good manners and a simple justice that is usually neglected.

Years ago a child was killed in a great city and newspaper stories of the tragedy touched the hearts of millions. The city seemed transformed into a neighborly country village. Organizations and individuals in great number offered to help the bereaved family.

One sentence in the story astonished me. It said that a certain clergyman had offered to conduct the funeral services free of charge.

Having had no experience of such matters, nor occasion to inquire into them, I did not know that any of the Lord's servants made a charge for conducting funeral services. But the more I thought about it, the more reasonable and just it seemed.

When sorrow came to our house twice within as many years, and members of the family felt the need of certain old friends and asked them to help conduct the services, I sent each a note of thanks and enough money to pay his expenses.

They All Will Get More Money

LAWSON H. COOKE

THE OBJECTIVE for our Southwide Cooperative Program gifts this year is six million dollars. Three million of this amount is to be used by the participating agencies for their operating budgets; the other three million dollars is for the capital needs of those agencies having such needs.

The table below gives a comparison between the actual receipts during 1945 and the receipts for 1946 if the six million dollar goal is reached.

These figures refer only to undesignated distributable Southwide funds and do not include any special offerings or designations even though the causes for which the gifts are designated participate in the distribution of the Cooperative Program (undesignated) gifts.

The W. M. U. Training School has been omitted from the list because the school will not participate in the capital needs distribution. This also applies to causes provided for before the percentage distribution is made.

COOPERATIVE PROGRAM RECEIPTS ONLY

	Receipts, 1945	Operating and Capital Needs Receipts, 1946	1946 Increase Over 1945
Foreign Mission Board.....	\$1,775,925.85	\$2,580,000.00	\$804,074.15
Home Mission Board.....	828,767.76	1,004,001.84	175,234.08
Relief and Annuity Board.....	367,027.05	385,201.84	18,174.79
Southern Theological Seminary.....	157,858.50	572,665.44	414,806.94
Southwestern Theological Seminary.....	157,858.50	572,665.44	414,806.94
Baptist Bible Institute.....	157,858.50	522,665.44	364,806.94
American Theological Seminary.....	71,037.03	95,200.00	24,162.97

It wasn't payment for what they had done, for you can't pay for kindness, but a return of money they had spent in order to help us.

One of them, who lived at a distance, later wrote me that in all the years of his ministry, he never before had received payment for conducting a service, no matter how great his expenses had been.

I began to check up, and found his experience not unusual. This man, who drove 500 miles to conduct a service (which meant three days away from his work) was given a check for five dollars. His expenses were almost \$35. On other occasions when he drove as far he was paid nothing. Another who drove 200 miles to serve a

well-to-do family wasn't even given his dinner.

Proud and practical old Paul, who worked with his hands to pay his own way, told his people that, nevertheless, the laborer is worthy of his hire. So he is. If a service is worth nothing, why ask for it? And if it is worth something, why not pay for it?

If you support your pastor as you should, he may neither expect nor desire pay for such a service. He may say it is part of his duty. But if you ask a former pastor to quit his work and drive a day's journey and spend \$25 or \$50 to help you, in the name of common fairness repay him. Don't impose on kindness.

Love, DAD.

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QUARTERLY REVIEW

Up-to-the-minute information on Baptist mission agencies at home and abroad places the *Quarterly Review* on the "must" list for alert pastors and other Christian leaders. Brief surveys are given of Baptist progress in each state and of interesting personalities. The *Quarterly Review* should be in the hands of each pastor and church officer. This periodical is also on regular Sunday School Board order blank. Twenty-five cents per copy.

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General, Genuine Revival Our Greatest Need

By FRANK E. BURKHALTER, Biarritz, France

ALTHOUGH MANY WORTHY objectives have been set up and attained by Southern Baptists in recent years, this writer has a growing conviction, which he has reason to believe is shared by many others, that the thing which we individual Baptists, our churches, and our denomination need today above everything else, is a general, genuine, heart-penetrating revival of spiritual religion.

Nothing else could possibly so amply afford us the needed preparation and impetus with which to seize the challenging opportunities that confront us on every hand as we stand upon the threshold of the second century of our Convention.

Such a revival is needed, among other considerations, for the following compelling reasons:

1. As individual Christians we Baptists need to be brought into a more intimate contact and fellowship with God that will enable us to command his power in the execution of his program. A spirit of conformity with worldly standards, in both thought and conduct, has penetrated many of our minds and hearts to the point that we have lost much of the genuine joy of religion, to say nothing of its power and influence.

2. Such a revival is needed to afford us a new conviction that the millions of unsaved persons immediately about us are lost without Jesus Christ, and that we have an individual responsibility to lead them to the Saviour.

3. We ourselves need reviving so that our lives may afford a silent as well as oral testimony to the fact that we have been with Jesus, and that we possess within our souls a treasure which all the world needs and may have.

4. Furthermore, our churches need to become positive, alert, and inviting soul saving stations that will attract the unsaved adults about them, as well as the children. Only a genuine revival will make them such.

5. Such a Southwide revival would bring many church members to a daily study of God's Word and the establishment of family altars. Such a development would, in turn, make a tremendous contribution toward curbing divorces and juvenile delinquency.

6. Again, a deep, penetrating revival would create in the churches a hospitable atmosphere for the fuller spiritual growth of the members, new and old. With a consecrated and cultured membership the churches would no longer be so seriously handicapped by a lack of adequate workers in their teaching, training and other programs.

7. A spiritual awakening that would bring individual Christians to frankly face their full duty in every realm of life would produce such a practice of Christian stewardship as would make available to the churches and all the agencies of the denomination, state and Southwide, the resources they sorely need to enable them to expand their ministries in this day of open doors at home and around the world.

8. A revival is far more than an evangelistic campaign. Today we need an infilling of the

Holy Spirit more than we need an ingathering of numbers; but if we had the infilling, the ingathering, as well as the power, would assume Pentecost proportions. Revival fires thus generated would spread to other denominations and perhaps extend to the ends of the earth.

Such a revival is the only force that can enable the spiritual progress in the world to even approximate the advance that has been made in scientific realms. Religion has not kept pace with science primarily because we Christians haven't worked at the job like the scientists have at theirs. Religion has at its command a force ever more powerful than the atomic bomb—the energy of the Holy Spirit, but very, very few of us have had the faith, courage, and devotion to avail ourselves of that power.

No matter how cordially all members of the United Nations cooperate in the procedures promulgated by that body, a universal, just, and durable peace can be produced and maintained only if it is undergirded by a positive Christian religion. And that religion can, in turn, be made available only through a mighty spiritual revival.

With their numbers, resources, organization, leadership and orthodoxy, Southern Baptists, with the help of God, are in a position to make a truly significant contribution to world welfare, as well as that of the kingdom of God, by rededicating themselves and their resources to the Lord as they begin their second century of organized existence.

God not only has the power to revive his people, but he has pointed out the road to such revival in II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land."

Then when our Lord, recognizing the weakness

of his first disciples and purposing that they should have the needed strength to become world evangelists, gave plain, positive and dynamic instruction for the attainment of their equipment: "Ye in Jerusalem until ye be endued with power from on high." The disciples obeyed immediately and literally, and the fire fell.

That fire would fall again today in an equally powerful manifestation if the Christians of this generation would but claim God's promises, which are as eternal as they are never-failing, and infinitely more irrevocable than the laws of the Medes and Persians.

As an encouragement to believe that it is possible for Southern Baptists to inaugurate the greatest revival that the South, America, or the world has ever witnessed, we need only re-examine the scope of just four of God's promises, and heed Paul's exhortation, "Pray without ceasing."

Here are four of God's challenging promises to us:

"With God ALL things are possible." Matt. 19:26.

"All things are possible to him that believeth." Mark 9:23.

"Ye shall receive power when the Holy Spirit is come upon you." Acts 1:8.

"Call unto me, and I will hear thee, and answer thee, and show thee great things and difficult which thou knowest not." Jer. 33:3.

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