

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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## Washington Wanted Bible Baptism

WE ARE INDEBTED to our friend, Dr. Charles William Koller, president of the Northern Baptist Seminary, Chicago, for the facts concerning the baptism of General George Washington.

According to the records of the First Baptist Church of New York City, John Gano, who was the first pastor of the church, had served as chaplain through the war period. When the war was over and the peace treaty had been signed, General Washington was with his troops in Camp at Newburg on the Hudson. Chaplain Gano was preaching and expounding the truths of the gospel to the soldiers. General Washington heard him—and though he was a member of the Episcopal church, and had been sprinkled in infancy—began to search the Scriptures, and was convinced that he had never been baptized. He approached the chaplain, John Gano, and requested baptism "as taught and practiced in the Scriptures." According to the records of the First Baptist Church, New York, General Washington was baptized in the Hudson River in the presence of only 42 witnesses. It is only fair to say, however, that he did not sever his relations with the Episcopal church.

Doctor Koller recites the facts of the baptism of the first president of the United States by the first pastor of the first Baptist Church of New York, and makes the following observations:

"The baptism was Scriptural. Such was the baptism of Jesus, who came to the River Jordan to be baptized and, after his baptism, 'went up straightway out of the water' (Matt. 3:16). Such was the baptism of the Ethiopian, who 'went down into the water,' after his baptism, 'came up out of the water.' (Acts 8:38, 39). Thus it becometh us . . . saith the Lord Jesus, in the very first recorded utterance of his public ministry (Matt. 3:15), establishing the fact and the mode of baptism. Not less significant is that fact that the very last recorded utterance of his public ministry commanded the perpetuation of this sacred ordinance (Matt. 28:19). How characteristic of Washington, pondering the Scriptures, that he could not rest till he had followed the example of his Lord!

"The baptism was not beneath the dignity of this great general, who was not too proud to acknowledge his rightful Master. Among men he was an upstanding giant; before God, a kneeling child. In time of distress he kneels in the snow of Valley Forge; in time of victory, humbled with gratitude, he descends into the waters of the Hudson, like Jesus descending into Jordan, to acknowledge his Lord in Baptism. Well may we thank God upon every remembrance of him."

This is all most refreshing. We are especially glad that Dr. Charles W. Koller—even in a time of doctrinal laxity, when Baptist churches all about him are renouncing the faith—makes a forthright pronouncement concerning scriptural baptism. Doctor Koller is a graduate of Baylor University, and also of the Southwestern Baptist Theological Seminary. He is a Baptist, knows why, and is not ashamed of it.—*Baptist Standard*.



# Baptist and Reflector

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## EDITORIAL

### 'The Scriptures' In the Mind of Christ

AGAIN AND AGAIN, Jesus referred to "the scriptures." These meant the Old Testament at that time. The New Testament had not been written.

Not one time did the Lord even intimate that there was a mistake in any Old Testament statement. In Matt. 5, He did make several quotations from the Old Testament and then add, "But I say unto you," etc. That did not signify any conflict between Him and the quoted statements. He only gave the *real and full and deep meaning* thereof versus the formal and superficial interpretation of the scribes and Pharisees.

The New Testament and the Old are inseparably joined. For instance, Genesis alone is quoted more than sixty times in seventeen books. There are not less than 830 quotations from the Old Testament in the New. Old Testament quotation and reference form the warp and woof of the New.

Of course, Jesus knew that the New Testament was to be written. He told the apostles that when the Spirit came "He will guide you into all truth . . . and He will shew you things to come" (John 16: 13, 14). Manifestly, more was involved in this than simply the illumination of the apostles' minds regarding the Old Testament. Truths not yet known and recorded were to be revealed. Therefore, Christ's words here have been aptly described as His "pre-authentication of the New Testament."

Jesus accepted the Old Testament. And, in foreknowledge and pre-authentication, He also accepted the New Testament, which was to be written and was to be inseparably interwoven with the other.

### Christ's Conception of the Inspiration of the Scriptures

THERE IS NO EFFORT here to cover the whole ground of inspiration. The only purpose is to give Christ's conception of it. That is basic to all else.

At the beginning of Moses' ministry, God said to him: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4:12). Accordingly, "the Lord said," or the equivalent expression, occurs in the Pentateuch 560 times. The Pentateuch claims to be inspired of God.

Similar expressions are found in the Historical Books 200 times and in the Prophets 1,200 times. Jeremiah stated the prophetic empowerment: "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have

put my words in thy mouth" (Jer. 1:9). Similar claims of divine empowerment abound throughout the Old Testament.

Psalm 19 calls the Scriptures "the law of the Lord," "the testimony of the Lord," "the statutes of the Lord," "the commandment of the Lord" and "the judgments of the Lord" and says that these are "perfect," "sure," "right," "pure," "true" and "righteous altogether." All of the 176 verses of Psalm 119 celebrate the Scriptures, which it calls "*thy word*" and six other names. The conception of the Psalms is that "*Thy word is true from the beginning*" (Psalm 119:160), or, as the Revised Version puts it, "*The sum of thy word is truth.*" A stronger claim to divine inspiration could not be made.

Jesus accepted the Old Testament, with its claims that its writings were the work of God through chosen and empowered instruments. That guaranteed the accuracy of the claims. Had the claims been false, He would have exposed them. To say that He, "God . . . manifest in the flesh," was deceived and knew no better, is to blaspheme Him.

What did Jesus understand inspiration to mean? Well, He quoted Psalm 110:1 in Mark 12:36: "The Lord said to my Lord, Sit thou on my right hand till I make mine enemies thy footstool." He said that "David himself said *by the Holy Spirit, etc.*" Manifestly, this meant exactly what David claimed for his writings, a claim with which Jesus was familiar: "*The Spirit of the Lord spake by me, and his word was in my tongue*" (II Sam. 23: 1, 2). This is Christ's conception of divine inspiration.

Did God merely put His thoughts in the minds of the writers and leave the expression thereof to them or put in their minds both the thoughts and the words with which to express them? Well, there were times when the prophetic writers, for instance, did not understand the full import of the thoughts which were put in their minds (I Peter 1:10-12). But God gave them the words to express the thoughts anyway. Inspiration being a unity, the same was true of the other Biblical writers. "Moved by (borne along by) the Holy Spirit" (II Peter 1:21), they were the instruments through whom God gave His thoughts and also the words to express the thoughts. "Behold, I have *put my words in thy mouth*" (Jer. 1:9). "The Spirit of the Lord *spake by me, and his word was in my tongue*" (II Sam. 23:2). The method of communicating revealed truth is "*in words which the Holy Spirit teacheth*" (I Cor. 2:13). THIS IS VERBAL INSPIRATION!

Contrary to the notion of some, the natural "poetic inspiration" of men is not to be compared with the divine inspiration of the Bible writers.

Therefore, those men are in grievous error who say that Jesus "does not demand belief in an inerrant Bible." This is one of the very things which His attitude and acts and words and teachings do demand. Divine and verbal inspiration *guarantees the inerrancy* of the Scriptures.

If, then, men are to "come back to the teachings of Jesus," they must take their stand with Him and declare, "*Thy word is truth*" (John 17:17).

### Christ's Approval of Disputed Scriptural Records

CRITICS HAVE DENIED Moses wrote the Pentateuch. But in John 5:45-47 and in numerous other references, Jesus ascribed the writing of the Pentateuch to Moses and accepted its accuracy. Not one time did He even intimate that portions of the Pentateuch are "forgeries," as the critics have charged.

The moral law recorded by Moses was called "the word of God" by Jesus (Matt. 15:2-6). This recalls the statement in Exo. 32:16: "*The tables were the work of God, and the writing was the writing of God, graven upon the tables.*" If the testimony of Moses in this respect is to be received, why not his testimony in other respects?

Jesus said that in the Pentateuch Moses "wrote of me" and Jesus also said that "had ye believed Moses, ye would have believed my



words." He said further: "But if ye believe not his writings, how shall ye believe my words" (John 5:45-47). The Lord is very hard on the intellectual highbrows who turn up their noses at the Pentateuch and then claim to "believe in the simple teachings of Jesus." They do no such thing. One cannot believe the testimony of Jesus, if he rejects the Pentateuch with which it is inseparably entwined.

Christ said: "But from the beginning of creation God made them male and female. For this cause shall a man leave his father and his mother, and shall cleave to his wife, and they twain shall be one flesh" (March 10:6-8). This is a reference to Gen. 1:27; 2:7, 21, 24. Genesis knows nothing of man and woman's being brought in by evolution, but only by *direct creation*. Jesus accepted the account as true. Critics say the account is false. Christ's testimony is to be accepted instead of theirs.

Jesus used the expression, "the creation which God created" (Mark 13:19). This is evidently a reference to Gen. 1:1, "in the beginning God created the heaven and the earth," and subsequent statements in connection. Since Christ accepted the Scriptures as true, He accepted the idea of creation which they teach. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast" (Psalm 33:6, 9). "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). The Scriptures know nothing of materialistic evolution, but teach only *fiat and direct creation*, an idea which rationalists reject.

Jesus accepted as true the Old Testament account of the Flood (Matt. 24:38, 39; Luke 17:26, 27) and the account of the destruction of Sodom and the record of Lot's wife (Matt. 11:20-24; Luke 17:28, 29, 32).

Critics have made merry with the Old Testament account of Jonah. The issue is solely between them and Jesus Christ. "For as Jonas (Jonah) was three days and three nights in the belly of the whale, so also must the Son of Man be three days and three nights in the heart of the earth" (Matt. 12: 39, 40; Luke 11:29, 30). Since Jesus does not falsify, the critic does.

The name "Jesus" is found in the New Testament 973 times, the name "Christ" 556 times and the name "Lord," almost always applied to Him, 730 times. Jesus and the New Testament are inseparable. The same is true of Him and the Old Testament. In the entire Bible, there are 250 names and titles applied to Him, the majority of them in the Old Testament, and there are some 330 predictions regarding Him in the Old Testament. Hence it is that Christ expounded "in all the scriptures the things concerning himself" (Luke 24:27, 44).

*But if the testimony of the Scriptures to Jesus is to be accepted as true, then His testimony regarding the Scriptures must be accepted as true.*

## Christ's Conception of the Authority of the Scriptures

**M**ANY PROTEST AGAINST "the authoritarian idea" of the Scriptures. They hold that doctrines and practices are not valid and binding because Scripture teaches them. In their view, "Thus saith the Lord" is not an end of all controversy, as orthodox Christians hold. What did Jesus think about it?

Again and again and again, He said, "It is written," and used other expressions which meant the same. The reference was to the Old Testament. In all cases, the appeal to the Scriptures was as unto the final authority. Of course, Jesus has the same attitude toward the New Testament, which is inseparably entwined with the Old. He said, "the scripture cannot be broken" (John 10:35).

The Pharisees were guilty of "making the word of God of none effect by your tradition" (Matt. 15:9). But the Word of God still stood, staring them in the face. The only way they could be

truly religious was to square things with that Word. "In vain do they worship me, teaching for doctrines the commandments of men." Jesus had the *authoritarian idea* of Scripture.

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). To break and to teach men to break "one of these least commandments," classifies one as "the least in the kingdom of heaven" (Matt. 5:19). "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). As to His own words, with their abundant references to the Old Testament, Jesus said: "Heaven and earth may pass away, but my word shall not pass away" (Matt. 24:35). Jesus taught the authoritarian idea of Scripture!

Jesus said that if a man heed not His words he "hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). The authoritarian idea of Scripture could not be more definitely set forth.

If the Scriptures do not persuade and control men so as to be acceptable to God, nothing else will. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:21). If a man will not receive the Pentateuch, which some men despise, and the prophets, then a spectacular miracle would not convince him. This is hard on modernists, but the Word of the Lord stands. He taught the *authority* of the Scriptures. He knew what He was about when He said: "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. 22:29).

Christ was familiar with Prov. 30:5, 6: "Every word of God is pure: He is a shield unto them that put their trust in him. *Add not thou to his words, lest he reprove thee, and thou be found a liar.*" He knew that statement in Psalm 138:2 "*Thou hast magnified thy word above all thy name.*" And He knew that solemn and reverential statement in Psalm 119:89: "*For ever, O Lord, thy word is settled in heaven.*" He accepted the Old Testament, with such statements, as the veritable, inspired Word of God. That is His attitude toward the New Testament with which the Old is inseparably interwoven. *Jesus taught the authoritarian idea of the Scriptures.*

Therefore, men had better get away from the notion that they can take liberties with the Word of God and treat it with indifference and get by with it.

Therefore, the notion is false that God is still "revealing Himself in history" additionally to the Scriptures. He is only demonstrating the *teachings* of the Scriptures, not adding other truth to them.

Therefore, "To the law, and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

Therefore, if men to "come back to the teachings of Jesus," they must come to this attitude and conception.

## Harsh Chapel Baptist Church

**S**OME YEARS AGO, a short distance out of Nashville, just off the Murfreesboro Highway, Harold Gregory held a tent meeting. This led to the reorganization of the Harsh Chapel Baptist Church. The editor was present one night and then at a later period also had the pleasure of visiting the church. Sunday, March 24, he supplied the pulpit of the church at both hours. Pastor V. R. Webster presided over the services, with Mr. C. B. Nipp leading the singing, with Mrs. Luther Warren at the piano. We greatly appreciated the hearing given our messages. An added pleasure of the visit were the excellent dinner and fellowship with the pastor and Mrs. Webster in their home, and with Carlton, Ida Sue and Daniel, their children, together with the visitors, Mr. and Mrs. C. J. Eubert and little son. Many evidences of the progress of the church through these years were in evidence. The editor appreciates the fact that the church has BAPTIST AND REFLECTOR in the budget and has had for several years. The Lord continue to bless this good church, with its faithful pastor and family.



# Gospel Singing In Hiroshima

EUGENE M. BARTLETT, JR. RM3/c. Written while anchored at Kure, Japan

*EDITOR'S NOTE: We have known Eugene for a number of years. For years his father was one of the outstanding gospel singers in the state of Arkansas. While stationed in California, Eugene served quite capably as choir director of the First Southern Baptist Church of San Diego.*

A FEW DAYS AGO, in company with some of my shipmates from the USS Calvert, flagship for the commander of Task Group Eleven in the Fifty-fourth Task Force, I visited the atomic-bombed city of Hiroshima. My words will be so inadequate to describe what I saw. Imagine one whole city being destroyed by a single bomb, killing over 100,000 people. Imagine your city being completely destroyed in one moment of the twinkling of an eye. This is what happened to Hiroshima, Japan. Not a building or home stands in its original order. The only thing that remains of the downtown district is the bulk of a modern fireproof hospital and a few buildings of Hiroshima University. It is what happened in the partially destroyed hospital that I want to tell you about.

A few patients, nurses and doctors (Japanese) remained there. They greeted us with a very friendly smile; not the cynical one that the Jap is usually pictured with. In the chapel there was a piano which, strange as it may seem, survived the bombing and stayed in perfect tune. Harry Auer, Radioman Second Class from West Virginia, and Walter Aust, Radioman Third Class from Rhode Island, asked them if they would like to hear me sing. They consented, and never have I ever had a more attentive audience. My first song was the current popular song:

There's a happy land somewhere  
And it's just a prayer away.  
All the things I've planned are there,  
And it's just a prayer away.  
Where the stars look down on a friendly town,  
Filled with laughing children at play,  
And my heart will sing for it means one thing,  
I'll be home at the close of the day.  
There's a happy land somewhere,  
And it's just a prayer away.

Neither nurse nor doctor who listened was supposed to be able to speak English, but when the song was finished, amid the gracious applause came "Encore!" My companions and I nearly passed out. I was glad for the privilege to sing the following song which I learned in Pearl Harbor. I am sorry that I don't know the author of this fine gospel song in order to give him proper credit for writing a song so fitting to a homesick sailor:

After the toil and heat of the day,  
After my troubles are past,  
After the sorrows are taken away,  
I shall see Jesus at last.

## *Chorus*

He will be waiting for me,  
Jesus so kind and true.  
On His beautiful throne  
He will welcome me home  
After the day is through.

After the heartaches and sighing shall cease  
After the cold winter's blast,  
After the conflict comes glorious peace,  
I shall see Jesus at last.

After the shadows of evening shall fall,  
After my anchor is cast,  
After I list to my Saviour's call,  
I shall see Jesus at last.

'Twas nothing that I did to deserve it, but never have I seen people listen so intently. Oh, that they could have understood the songs. There is such an opportunity for Christ's gospel songs. There is such an opportunity for Christ's gospel over here whenever the doors are opened to freedom of religion. I have been out of the Baptist work for over a year and don't know their immediate mission plans, but I went away telling Harry and Walter that Southern Baptists would occupy this city for Christ at the very first opportunity.

After we had sung for them, we departed and bade them good-bye. As we left the building, we noticed an elaborate case holding their god Buddha. I thought "What a helpless god in a time like this. Oh, that they knew the God I worship."

Upon returning to our ship, I re-read the ninety-first Psalm. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most high, thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways."—*The California Southern Baptist*.

## Rules For Daily Living

### BEGIN THE DAY WITH GOD:

Kneel down to Him in prayer;  
Lift up the heart to His abode  
And seek His love to share.

### OPEN THE BOOK OF GOD,

And read a portion there;  
That it may hallow all thy thoughts,  
And sweeten all thy care.

### GO THROUGH THE DAY WITH GOD,

Whate'er thy work may be;  
Where'er thou art—at home, abroad,  
He still is near to thee.

### CONVERSE IN MIND WITH GOD,

Thy sins to Him confess;  
Trust in the Lord's atoning blood,  
And plead His righteousness.

### LIE DOWN AT NIGHT WITH GOD,

Who gives His servants sleep;  
And when thou tread'st the vale of death,  
He will thee guard and keep.

—Selected.



# The Bible Doctrine of Election

J. E. SKINNER, Murray, Ky.

**I**T IS TO BE HOPED that the heading of this article will be kept in mind by the reader all the way through this study. For its purpose is not to set forth a theory, nor to provoke controversy concerning any theory anyone may hold concerning the doctrine, but simply to present the plain teachings of the Scriptures on the subject.

## I. WHAT IS THE BIBLE DOCTRINE OF ELECTION?

The Word of God abounds with the teaching that God chose Abraham's natural descendants to become an "Elect Nation," separate and apart from all other nations, and that He did so according to His own sovereign will. But that is no part of the meaning of The Bible Doctrine of Election as contemplated in the present study. Nor does His sovereign choice of a people to become an "Elect Nation" afford any direct proof of The Bible Doctrine of Election which is here considered, except that in each case He acted according to His own sovereign will, and not according to extraneous influences.

The Scriptures also abound with instances wherein God made choice of certain individuals, to become leaders in particular movements, and to render definite service in the promotion of His plans and purposes. But, as in the case of the "Elect Nation," His election of certain individuals to particular places of leadership and service is no part of The Bible Doctrine of Election as contemplated in the present study. And, as in the case of His Election of National Israel, these instances of individual appointments to certain posts of service do not furnish any direct proof of The Doctrine of Election as here considered. Nor do any of these instances of sovereign choice just referred to—whether National or Individual—afford any proof against The Bible Doctrine of Election which we are now considering.

It is the VOLUNTARY CHOICE OF THE THRICE HOLY GOD TO CONDESCEND TO THE HELL-DESERVING SINNER WITH MEANS OF GOD'S OWN APPOINTMENT TO RESCUE THE SINNER FROM THE BONDAGE OF SIN AND ETERNAL DEATH. That He did so VOLUNTARILY, and of His own will, is seen in the fact that He made the choice before the sinner made any move in His direction, or even asked Him to do it. This fact is fully established by the personal experience of every Christian on earth, for everyone knows that he was as unwilling to be saved as an enemy is to be conquered, and that if the Lord had not taken the initiative he would never have been saved at all. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 Jno. 4:10). "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Moreover, He even came with His Gospel of Reconciliation in Christ Jesus, and now says to everyone of us who has been saved, "Knowing, brethren beloved, your election of God. For our Gospel came not unto you in Word ONLY, but also in POWER, and in the Holy Ghost, and in much ASSURANCE" (1 Thes. 1:4, 5). "And you hath He quickened, who WERE DEAD in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also WE ALL had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were BY NATURE the children of wrath, even as others. BUT GOD, who is RICH IN MERCY, for His GREAT LOVE wherewith He loved us, EVEN WHEN WE WERE DEAD IN SINS, hath quickened together with Christ, (BY GRACE ARE YE SAVED;) and hath RAISED US UP TOGETHER, and made us SIT TOGETHER in heavenly places IN CHRIST JESUS" (Eph. 2:1-6).

It follows, therefore, that The Bible Doctrine of Election is an essential part of the Divine Plan of Salvation. Upon it rests the Covenant of Redemption, the Covenant of Grace, the Incarnation

and Atonement of Christ, and apart from it there could have been no salvation for any of the fallen race of mankind. Without it there could have been no Saviour, no Gospel of Redemption, no Convicting and Regenerating work of the Holy Spirit, and consequently no "repentance toward God and faith toward our Lord Jesus Christ." "For by grace are ye saved through faith; and that not of yourselves: it is THE GIFT OF GOD: NOT OF WORKS, lest any man should boast. For we are HIS WORKMANSHIP, CREATED IN CHRIST JESUS UNTO GOOD WORKS, WHICH GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM" (Eph. 2:8-10). If, therefore, He had not CHOSEN TO SAVE "BY GRACE THROUGH FAITH," and to present it to us as "THE GIFT OF GOD," there could have been no salvation for any of us. It is only upon the assurance of that blessed fact that we can claim His promise that, "All things work together for good to them that love God, to them who are the called according to HIS PURPOSE. For whom He did FOREKNOW, He also did PRE-DESTINATE TO BE CONFORMED TO THE IMAGE OF HIS SON, that He might be the FIRSTBORN AMONG MANY BRETHREN" (Rom. 8:28, 29). That His election is personal, is seen in the fact that salvation itself is personal—first, midst, and last, and never in groups or classes, either here or hereafter. His election is "unto salvation" (2 Thes. 2:13). It is "unto the adoption of children by Jesus Christ to Himself," and "to the praise of the glory of His grace" (Eph. 1:5, 6). "That in the dispensation of the fulness of times He might gather together in ONE all things in Christ" (Eph. 1:10). It is unto "an inheritance, being predestined according to the purpose of Him Who worketh all things after the counsel of His own will" (Eph. 1:11). Thus it is seen that "all spiritual blessings" are included in His election (Eph. 1:3).

## II. WHEN DID GOD'S ELECTION "TO SALVATION" TAKE PLACE

It has already been seen by our own Christian Experience that it took place before we chose Him, or even desired His salvation. If our little minds are too small to grasp His Omniscience and eternal Foreknowledge, we can solve the problem by beginning at our end of the line, and know thereby that He chose us before we chose Him, or else there could have been no salvation for any of us, for we wanted none of it till He won us to Himself. But, if we are ready to accept the whole truth, as He has revealed it in His Holy Word, we shall find the intended comfort, and gratitude, and joy, and assurance of faith, and surrender to His Holy Will, and the unclouded hope of final triumph in Christ Jesus—all of which and more were included in His blessed purpose in telling us all about it in His Holy Word. If we are not willing to remain mere babes, and instead wish to "follow on to know the Lord" in all His infinite greatness, and love, and holiness, and mercy, and grace; we shall find "joy unspeakable and full of glory," as we walk with Him by faith through the unmeasured "breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:18, 19). But we must remember as we go along that He is the Teacher, and that when He speaks our words should be few; only let us say "one to another, Did not our heart burn within us, while He walked with us by the way, and while He opened to us the Scriptures?" (Luke 24:31, 32). Here, then, is what He says about the TIME of His voluntary Election or Choice of our poor unworthy lives for purposes of His own glory: "Blessed by the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD" (Eph. 1:3, 4). "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God HATH FROM THE BEGINNING CHOSEN YOU TO SALVATION THROUGH SANCTI-

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# Train Schedule To Miami

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Further information will gladly be furnished on request.

Yours very truly,

H. H. MORGAN,

Commercial Agent.

## Attention, Please!

By H. F. BURNS, Nashville, Tenn.

WE ARE ALL familiar with the launching of a campaign to bring one million Souls to Christ during the year 1945. The first service of this movement was held in the First Baptist Church, Nashville, Tenn., and the movement was supposed to cover the whole territory of the Southern Baptist Convention. The goal was set at "one million souls for Christ." Now after all the publicity given to it not half the goal was reached.

There is room here for some sober thought. Jesus says, "If you ask anything in my name, I will do it," (John 14:15). James says, "Ye ask, and receive not, because ye ask amiss," (4:3). Zech. 4:6 says "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." I don't think the Lord was pleased with the goal. I think he saw too much of the human element in it and therefore could not honor it. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3:16. Jesus said to his disciples, "Go ye into all the world and preach the gospel to every creature," Mark 16:15. No goal hinted at. God told Jonah to go into "Ninevah, that great city, and preach unto it the preaching that I bid thee," Jonah 3:2. No goal but the whole city, put on sack-cloth and sat in ashes and cried mightily unto God.

As a result of Peter's Sermon at Pentacost, "There were added unto them about three thousand souls," Acts 2:41. No goal is hinted here.

# An Easter Prayer

LAURA BILLINGS FOX, Niota, Tennessee

THOU GREAT GOD, in whom we live, move and have our being, through whose mighty power all the wonders and beauties of nature have their birth, we thank and praise Thee this Easter Day for the hope we have in Christ our Lord.

Grant, O Father, that the measure of faith by which we look beyond the sunset tints to the rosy flesh of dawn and beyond the ice and snows of winter to the leaves and flowers of spring, may help us this day to look beyond the afflictions and persecutions of the present to the joyous victories found in Thee.

O, Father, we pray that this may be the glad day when many who are dead in trespasses and sin may come forth from their tombs, leaving behind them the blighting hindrances that fetter and deaden the soul, and may they walk evermore in the glorious liberty and light of The Great Morning Star.

Father, bless those whose bodies are tortured by physical afflictions, and those whose hearts have been pierced by the thorns of life. May the presence of the risen Lord bring sunshine into their souls and flowers along their paths.

Hear us, gracious Father, through our risen Lord.—AMEN.

## The Bible Doctrine of Election

(Continued from Page 5)

FICATION OF THE SPIRIT—AND BELIEF OF THE TRUTH; whereunto HE CALLED YOU BY OUR GOSPEL, to the obtaining of THE GLORY OF OUR LORD JESUS CHRIST" (2 Thes. 2:13, 14). Thus His Election was "FROM THE BEGINNING," and His "SALVATION" is "THROUGH SANCTIFICATION OF THE SPIRIT AND BELIEF OF THE TRUTH," when "CALLED BY OUR GOSPEL TO THE OBTAINING OF THE GLORY OF CHRIST." Thus we are His "ELECT ACCORDING TO THE FOREKNOWLEDGE OF GOD THE FATHER, through sanctification of the Spirit, unto obedience and sprinkling of the Blood of Jesus Christ"—all "ACCORDING TO THE FOREKNOWLEDGE OF GOD THE FATHER." All this He did, "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us THROUGH CHRIST JESUS," and that all men might see that His Salvation is wholly "BY GRACE THROUGH FAITH; and that NOT OF YOURSELVES: IT IS THE GIFT OF GOD: NOT OF WORKS, lest any man should boast" (Eph. 2:7-9).

### III. WHAT SHOULD BE OUR REACTION TOWARD THIS MARVELOUS TRUTH

As for me, I can command no words that could be adequate to the demand, and must again resort to the Inspired Word of God for an answer. I have both written and spoken on the subject many times, but never without thinking of Paul's immortal Doxology and the Christian's "Therefore" after writing the first eleven chapters of his Epistle to the Church at Rome, (Rom. 11:33-12:2): "O the depths of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and unto Him, are all things: to whom be glory forever. Amen. I beseech you THEREFORE, brethren, BY THE MERCIES OF GOD, that ye PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE UNTO GOD, WHICH IS YOUR REASONABLE SERVICE. And be not CONFORMED TO THIS WORLD: but be ye TRANSFORMED by the renewing of your mind, that ye may prove what is THAT GOOD, AND ACCEPTABLE, AND PERFECT WILL OF GOD."



# 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.

## Judaism Declines

*New York Times*

"What Hitler could not hope to accomplish," Dr. Louis Finkelstein warned, "is being achieved here, day by day, as Jews are losing their Judaism at such a rapid rate that in a generation or two the American

Jewish community will have lost so much that Judaism here will cease to have any significance. In my opinion the danger which threatens the Jews of America is as serious in its implications as that which threatened the Jews of Europe when Hitler came to power." What is happening here now has already manifested itself elsewhere in the Western Hemisphere, he continued, pointing out that a recent delegation of Argentine Jews had reported that the scrolls of Jewish men were decaying in their synagogues because of lack of use. The same situation, he added, is prevalent in other Latin-American countries. American Jews, Dr. Finkelstein contended, are permitting this to happen in the United States, too, because they are complacent and apparently unaware of the danger to their faith. This, he said, was mainly due to the fact that there are insufficient teachers and rabbis to staff existing schools and synagogues and also because the Jews of today are not supporting their religion financially "as our parents and grandparents did in all their poverty." Declaring that the stream of conversion of Jews to other faiths "has become a river"—particularly in the case of "boys who have been overseas, all very sensitive"—Dr. Finkelstein attributed the situation of American Judaism to "a general breakdown in the structure of the inspiration and education of the young."

(Dr. Finkelstein is president of the Jewish Theological Seminary of America.—R. B. J.)

## Preferred Radio Programs

*Southern Baptist Home Missions*

The Federal Communications Commission has recently taken a poll in thirty states to learn what programs the people prefer over the radio. The poll showed that news broadcasts were the favorite type of program of men and women by a wide margin. After news came old-time music, then market reports for the men, and third, religious music and religious programs. Entertainment programs were eighth on the list. Classical music came tenth, and "soap operas" were last. Our churches should recognize the fact that the radio offers a great opportunity for the spread of the Gospel. We rejoice that Southern Baptists have a Radio Commission which is doing a magnificent work in this field. We should use every facility which science and invention has given to preach the Gospel of redeeming grace.

(Christians should protest the advertising of beer and tobacco on the radio.—R. B. J.)

## "Moral Disintegration" Brought Japan's Defeat, Says Kagawa

*Presbyterian Outlook*

Toyohiko Kagawa, according to United Press dispatches, has declared that Japan had no right to win the war—"even if God had given my country the atom bomb instead of the United States."

During the war Kagawa's views twice landed him in jail. In his recent statement he attributed Japan's defeat primarily to "moral disintegration" rather than a lack of military resources. Defeat of Japan, he said, was a foregone conclusion from the beginning.

(The same "moral disintegration" threatens to destroy American civilization.—R. B. J.)

## Unionitis

Daniel Iverson in

*Southern Presbyterian Journal*

Unionitis is a disease—not a cure. In every age of the church some idealists arise with plans for church unions that will cure all the ills of the church. When followed they generally increase the problems,

not solve them. Unionitis reveals itself in various forms from time to time. Whether it is some grandiose scheme of co-operation or of union, it is the same disease. Some of us may remember the "Interchurch World Movement." It was to bring the world to Christ in one generation. What we remember best about that effort is the costs, the heartaches, and the reproaches heaped upon the Church of Christ. Some good must have been accomplished, but it is not now generally known. Unionitis is again approaching epidemic form. One of the symptoms is the World Council of Churches. This effort or phase of union has made some progress in Europe among church leaders, but has not reflected itself to any great extent in the churches. There is no great spiritual awakening in Europe, and the rank and file of the people are still neglecting the house of God.

## Youth Night Rallies

E. L. Whitaker in

*Baptist New Mexican*

Youth Night Rallies over the nation have captured the imagination of youth seeking a new challenge to life above the world's present level. In a spectacular way it has sought to overcome week-day evils

with its own program. Through these rallies youth, in its own way, seeks to get back to fundamentals of living and of religion. For that reason the appeal has been evangelistic, and has become the appeal of the hour through mass-evangelism. In many parts of the country this trend has been necessary through the failure of churches smug in the security of formalized religion. Returned veterans fired with enthusiasm for religious work as result of experiences on battle fields demand opportunities to work out that enthusiasm, and will put their lives into such a program. All these demands by youth, with more enthusiasm and aspiration than experience, were left to its own devices entirely or to interdenominational rallies or to professional promoters, expend themselves without gaining spiritual growth. The movements fall into commercialized schemes, and failing of spiritual accomplishment, die. However, the real quest of youth is for fundamentals. Youth is seeking the rightful, the needed, and the essential thing. Where a church or churches provide the opportunity for youth to have the experiences and program that meets this need, lasting good results. (Wise words!—R. B. J.)

## Chaplains and Peacetime Conscription

*Watchman-Examiner*

A very large proportion of the chaplains coming home from military service appear to be definitely opposed to universal military training. Dr. Alfred Carpenter, Southern Baptist superintendent of camp

work, while on a tour of the China-Burma-India theaters wrote to the Home Mission Board at Atlanta, Georgia, that "in my opinion a majority of chaplains are against compulsory military training for the peacetime Army." This is quite in harmony with our own experience after consulting with many chaplains who have returned to civil life. The observations they make indicate the gravity of the problem of compelling youth to enter military life. Their experience appears to have convinced them that it is not a good thing.

(Who have a better right to an opinion on this subject than the chaplains?—R. B. J.)



## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary

## Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

### Introducing President E. S. Preston

We are delighted to introduce to the Baptist students of Tennessee the newly elected president of Cumberland University, our newly acquired four year co-educational institution at Lebanon, Tennessee. Mr. Preston was elected by the Board of Trustees at their meeting March 21 and has accepted the position. Mr. Preston has been for the last three years the president of Central College, Conway, Arkansas.

Mr. Preston is a friend of our student program for many reasons. First, because he recognizes the value of it as he has had a Baptist student secretary on the campus of Central College and is thoroughly sold on the work that a secretary performs. He sees the value to the individual student and to the campus as a whole. Then, he is interested in the student work because his brother, Mr. William Hall Preston, has been an associate in the Southwide Student Department for almost twenty years. We can count on President Preston to make it possible for the B. S. U. to have a very active organization on the campus of Cumberland University.

We welcome him and his family to Tennessee and to a place of leadership among our Baptist forces. We know that we can count on him and we want to do everything possible to co-operate with his efforts to make Cumberland University one of the finest Baptist institutions in all the Southland. We pledge him our abiding interest and prayers and will seek always to co-operate with him in the activities that will be sponsored for the welfare of the individual student and the on-going of the kingdom of God.

## Important Announcement

The Knox County Associational Brotherhood meeting will be held in the First Baptist Church, Knoxville, Tennessee, on Friday, April 12, 7:30 P.M. The Brotherhood program of activities will be presented, emphasizing the four major objectives.

Complying with the Brotherhood committee's request, we have secured Dr. Norris Gilliam, executive secretary, Tennessee Baptist Foundation, to bring a message on "MEN HELPING THEIR CHURCH REACH ITS OBJECTIVE".

Your presence will inspire and spur us on to our best efforts.

NOTICE!

NOTICE!

NOTICE!

CHANGE IN PLACE OF

## STATE SPRING RETREAT

## Montgomery Bell State Park

(near White Bluff, Tenn.)

April 19 - 21

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Meals	-----	2.50
Total	-----	3.50

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# The Sunday School Lesson

LESSON FOR SUNDAY, APRIL 7, 1946

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

Subject: "FRIENDS OF JESUS"

Mark 10:13-14; Luke 6:13-16; 8:1-3; 15:1-2; John 3:1-2

JESUS SAID, "Ye are my friends, if ye do the things which I command you" (John 15:14). Let us note in this lesson some of the types of people that found in Jesus a friend.

## LITTLE CHILDREN

Jesus was the friend of little children: "And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God" (Mark 10:13-14).

The attitude of the disciples, however, angered Jesus, and he promptly rebuked them. Whatever their motive was, they must not interfere with his friendship and love for little children. "It is possible to mean well and do ill" (Morgan).

It is said that there were no little children in Greek art until Jesus came. It remained for him so to elevate the little child in the affections of man that the position of childhood has been forever changed from lowly disregard to that of sublime appreciation.

## THE TWELVE DISCIPLES

Jesus was the friend of the twelve disciples. These twelve, said Dummelow, "were to be the patriarchs, or spiritual ancestors, of the new Israel." Jesus lived with them and spent no little of his public ministry in guiding them and in instructing them in their world mission.

It is interesting to note that four complete lists of the disciples are given, as follows: Luke 6:13-16; Matthew 10:2-4; Mark 3:16-19; Acts 1:13. Luke tells us that before the choice of The Twelve Jesus "went out into the mountain to pray; and he continued all night in prayer to God" (Luke 6:12). When day came he called his disciples and from them chose the twelve.

It is of interest also to note that the name of Simon Peter always occurs first in the list, while the name of Judas Iscariot occurs last. Apparently Jesus manifested special regard for Peter, James, and John. They were those whom he chose to accompany him on the mount of Transfiguration. Likewise, in the Garden of Gethsemane, it was Peter and the two sons of Zebedee whom he took with him beyond the rest of the disciples as he wrestled in prayer with the Father.

## MARY AND JOANNA

As Jesus journeyed through the cities and villages "preaching and bringing the good tidings of the kingdom of God" there accompanied him The Twelve "and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others who ministered unto them of their substance" (Luke 8:1-3).

It is beautiful to note how Jesus was willing to receive into the circle of intimate friendship such a character as Mary of Magdale out of whom he had cast seven evil spirits. (The Scriptures are silent as to the precise manner in which the "evil spirits" affected Mary though some hold that she may have been insane prior to her healing by Jesus. Certainly the presence of seven demons in any one life would render the individual unfit for society.)

Note, too, how, throughout the ministry of Jesus, he was wholly dependent upon his friends for food and shelter. He had not where to lay his head except as it was provided by those who loved him. Even the birds of the air and the foxes of the earth were better off than he in this respect—were it not for his friends.

## PUBLICANS AND SINNERS

Jesus was the friend of publicans and sinners (Luke 15:1-2). These publicans and sinners were referred to by the Pharisees as "this multitude which knoweth not the law, and are accursed." They did not like so much as to pass close to them in the streets and would draw their robes tightly about them lest they should become contaminated. Jesus, however, came to minister to those who had need of a physician; it mattered not to him the strata of society in which one moved if the soul needed cleansing. He would go to the outcast or the leper as quickly as to the prince or the patriarch.

This willingness on the part of Jesus to minister to the lowly, miserable outcasts of life could not be understood by the scribes and the Pharisees. They were never quite able to see that He had come to call the sinners to repentance and not the righteous.

## SEEKERS OF TRUTH

In Jesus' experience with Nicodemus we find how richly his friendship was manifested for seekers of truth. Nicodemus, a ruler of the Jews, high in the ecclesiastical, political, and intellectual life of the nation, came to Jesus by night apparently seeking a better understanding of the way, the truth, and the life. The patient and careful manner in which Jesus responded to him reveals the depth of his regard for those who would grow in things spiritual.

Seekers of truth, those who desire an answer to and an interpretation of the fundamental questions concerning life and death cannot afford to ignore the message of Jesus. He is the life; he is the way; he is the truth. What is more, he is the friend of all who seek to understand these.

THURSDAY, APRIL 4, 1946

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

I have been getting many nice letters. Thank you for writing. Here are parts of several letters written a few weeks ago. I am sorry to have had to hold them so long. At the end of today's column you will see a list of Bible references. These Bible verses are my replies to the letters which are being printed today. Suppose you number the letters. Then look up the references in your Bible, and put by each reference the number of the letter which you think it fits.

Dear Aunt Polly: This is the first time I have written you. I read the Young South every time it comes. I should like . . . some pen pals. I am a Christian. Have been for a year and a half. . . . I am ten years old. BETTY SUE FINCH, P. O. Box N. 62, Dresden, Tenn. (P.S. I wrote a letter to the Italian twins, Yvonne and Silea.)

Dear Aunt Polly: This is the third time I have written you. I am 17 years old and have brown hair and blue eyes. My birthday is June 20. I am a Christian. I belong to the Oak Grove Baptist Church. I think everyone should be a Christian because it is such a wonderful life to live. I read the BAPTIST AND REFLECTOR. I think it is so sweet of you to show the people the way to live for Christ. . . . I want some pen pals. MARGIE ALICE BRINELL, Route 4, Springfield, Tenn.

Dear Aunt Polly: I am a girl 10 years of age. I belong to the Avondale Baptist Church. I would like for you to pray for my father who is unsaved. . . . ANN HUMPHREY, 1810 Rubio Street, Chattanooga, Tenn.

Dear Aunt Polly: I am 8 years old. I would like to have some pen pals write to me. I go to the Baptist Church. Rev. Nelson is my pastor. . . . I like to read the Young South page very much. I think it is good. . . . JOAN RAINBOLT, Butler, Tenn.

Dear Aunt Polly: I am a girl 10 years of age. I am a Christian and go to the First Baptist Church where I am president of the Junior group in Training Union and secretary and treasurer of the Junior G. A. I read the Young South and like it very much. I would like to have a pen pal between the ages of 10 and 11. ELIZABETH ANN HAMILTON, 113 Cherry Street, Lebanon, Tenn.

Dear Aunt Polly: This is my first time to write you. I am a Christian and belong to the church. I am 13 years old and in the 8th grade. . . . I want some pen pals, 10 to 12 of them, from the ages of 13 to 15. . . . Your friend, ZELMA RAE SMILEY, Route 2, Madisonville, Tenn.

Dear Aunt Polly: This is my first time to write you. I am a Christian. I go to the First Baptist Church at Ashland City. . . . I am 11 years of age and in the sixth grade. I would like to have some pen pals between the ages of 11 and 14. . . . KITTY GLASGOW, Ashland City, Tenn. (P.S. I love to read my Bible and read it every night.)

Dear Aunt Polly: I have never written to you before. I am 11 years old. I am a Christian. My daddy is a farmer. I have lots of fun on a farm. I want you to print my letter. I want some pen pals from 10 to 15 years old. Love, JUNE HARBER, Trenton, Tenn.

Dear Aunt Polly: My eyes are gray and my hair blonde. I want pen pals. JEAN STULTS, Route 3, Trenton, Tenn.

Dear Aunt Polly: This is the first time I have written you. I am not a Christian but hope to be one soon. I am 11 years old and go to Dogwood school and in the 4th grade. I have two brothers. . . . I read the Young South page every week and enjoy it very much. ADDIE SUE DEROSSETT, Route 1, Grandview, Tenn.

Dear Aunt Polly: I enjoy reading the Young South page. I am a Christian. I go to the Clear Branch Baptist Church. I am 12 years old. I am in the 6th grade. I would like to have some pals from 12 to 17. . . . MARY ELIZABETH HENRY, Carryton, Tenn.

Dear Aunt Polly: I am a little girl eight years old. I have dark brown hair and brown eyes. . . . I am in the third grade. I am not a Christian but hope to be one soon. . . . I would like to have some pen pals. JO ANN WATKINS, 1811 Ocoee Street, Chattanooga, Tenn.

Dear Aunt Polly: I am a girl twelve years old. I have brown hair and blue eyes. . . . The last time I wrote you I was not a Christian. I am now. I would like to have some pen pals from 12 to 16. BETTY JO KELLY, Luttrell, Tenn.

Dear Aunt Polly: I am a girl 13 years old. I am a Christian. I belong to the Clear Branch Baptist Church. . . . I am asking for some pen pals 13 to 16 years old. Your friend, FERN SALLINGS, Luttrell, Tenn.

Ecclesiastes 9:10

Proverbs 15:13

Luke 15:10

1 John 1:9

Proverbs 3:6

Acts 16:31

Proverbs 20:11

Deuteronomy 8:10

Psalms 119:18

Proverbs 18:25

1 Corinthians 3:9a

Proverbs 18:24

Psalms 37:5

Romans 13:10

That is all we have space for today. But there will be more letters printed next week. And I hope my postman will bring me lots of new letters from you this week.

Your friend, *Aunt Polly*



## Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE  
Superintendent

MISS MADGE McDONALD  
Office Secretary



MISS WILLIE MERLE O'NEILL  
Elementary Worker

MISS GLADYS LONGLEY  
Associational Worker

## 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 President

### Suggestions For Monthly Workers' Conference

This conference should be held after the fourth Sunday in April and before the first Sunday in May.

#### PROGRAM

##### AT THE TABLE—

Let me suggest again that much material is available among your school boys and girls. Some of the musical numbers being used in recitals and contests will delight your officers and teachers.

##### GENERAL CONFERENCE—

1. Scripture—by a teacher of Juniors (Philippians 2:1-11 is suggested).
2. Prayer that more people will volunteer as laborers in the harvest that is already white.
3. Roll call and reports.
  - a. Hear from the departments and classes.
  - b. Have a report from the April training effort. This should include the standing of the school on Point IX, Trained Workers, of the Standard of Excellence.
  - c. Again, call for a report on the progress of Vacation Bible School plans.
4. Looking forward.
  - a. Association-wide Sunday school mass meeting May 14. Call your associational superintendent and get details of time, place and program.
  - b. Announce Hospital Day, May 12.
  - c. Announce Southern Baptist Convention, May 15.
  - d. Discuss plans for observance of Christian Home Week, May 5-12.
5. Special Feature—Vacation Bible School.
  - a. Have three or four boys and girls present to give testimony as to why they like Vacation Bible School.
  - b. Let the principal have some time to tell what is going to be given this year. Here, the department superintendents may tell of their plans.
  - c. Call for the plans of the publicity committee and any others connected with the Vacation Bible School.

##### AGE-GROUP CONFERENCES—

See *Sunday School Builder* for May.

### A Correction

In the issue of March 21 it was erroneously stated that the Sunday school enrollment at the First Baptist Church, Humboldt, was 107. This number should have been 708. We regret that this mistake was made.

### The Honor Roll

We have received the application from Sevier Heights Baptist Church, Knoxville, requesting Standard Sunday school recognition. This school has an enrollment of 567, maintaining both Cradle Roll and Extension departments. Rev. Roy W. Hinchey is pastor; Mr. J. E. Hollinsworth, superintendent; and Miss Louise Townsend, secretary. We congratulate this Sunday school on its attainment.

### "J. B. Tidwell Plus God"

By ROBERT A. BAKER

Because the life of J. B. Tidwell has made such a significant contribution to his own denomination, and also because of its impress for lasting good upon the communities and states in which he has lived, the author feels that his life-story deserves permanent recording. Dr. Baker has, therefore, written this illuminating biography. These words of Tidwell, found on the margin of his old Latin book, "What I am and what I can do, plus God, equals enough." Dr. Baker says that "This formula has been the motif" of Tidwell's life and that by it his life must be interpreted.

As a farmer, carpenter, shoe salesman, college professor, preacher, and teacher the life of this man has been a blessing. Here is a book that will rank high on the list of Christian biography.

ASK FOR THIS AT YOUR BAPTIST BOOK STORE—Price \$1.50.



MISS DAISY HYATT

We wish to commend Miss Daisy Hyatt, McCalla Avenue Baptist Church, Knoxville, for reading her daily Bible readings for ten years without missing a single reading. She is secretary in the Junior department in Sunday school, and is a member of the Young Adult Union in Training Union.

### Another Association Has Become Standard McMinn Association



Left to right, first row: Miss Hazel Guthery, Miss Katherine Grayson, Miss Louise Cresman, Mrs. Margaret Runyon, Miss Mildred Stephenson, L. E. Hudson.

Second row: Miss May Joe Long, Mrs. J. W. Neil, Mrs. Ralph Baugh, Mr. Carl Beck, Mrs. Lewis Johnson.

Third row: Rev. Orien Baker, Rufus Houser, Rev. Hugh Widick.

### Attention, Associational Director

As soon as you have selected your Sword Drill and Better Speakers participant to represent you at the Regional Convention, please let us have their names. Listed below you will find the date and place of your Regional Convention:

June 17—First Church, Jackson	Southwestern
June 18—First Church, Union City	Northwestern
June 20—First Church, Lawrenceburg	South Central
June 21—First Church, Springfield	Central
June 24—First Church, Monterey	North Central
June 25—First Church, Etowah	Southeastern
June 27—Northside, Jefferson City	Northeastern
June 28—Central Church, Fountain City	Central



# Tennessee W. M. U. Convention

Memphis, March 19-21

It had been two years since the W. M. U. had the privilege of meeting in a state convention, so with real eagerness our women from Watauga to Shelby planned to come to Memphis. They came in great numbers from 48 associations. There were 89½ delegates and 969 visitors who registered. There were 2,200 present on Wednesday evening. Every seat and all chairs were used and 200 were standing. We were told that many were turned away.

Tuesday the Executive Board held an all day session with the associational superintendents and young people's leaders. Definite forward plans were made and were brought to the convention and accepted.

We were guests at a beautiful and delicious luncheon served by the Shelby County W. M. U. This was typical of the hospitality shown during the entire meeting. Every provision was made for the comfort and convenience of the guests. We have never seen more efficient chairmen and such perfect cooperation as we found at this convention.

The Tuesday evening service was the opening one for the convention. Our president, Mrs. C. D. Creasman, called the meeting to order promptly at 7:30. Dr. R. G. Lee, our pastor host, led the devotional, using as his theme, "Look unto Me and be saved, all the ends of the earth; for I am God and there is none else." Dr. Lee never missed a session.

Mrs. Mahan Crawford, president of W. M. S. of Bellevue, gave a lovely welcome. The unusual welcome was written by Dr. Lee and given by a representative of every W. M. U. organization in the church, from the Sunbeam Baby Visitor to the pastor.

Dr. Mark Harris brought greetings as the President of the Tennessee Convention. Mrs. J. Frank Cheek of Chattanooga responded in a happy vein to all the welcomes extended.

A quartet composed of Misses Calvert, Messrs. Virgil Bam and Elmore Byler brought a message in song.

All hearts were thrilled over the inspiring address by Dr. B. J. Caughen, Secretary of the Orient. He spoke of the weariness of the Chinese because of the war, of the hunger and of the millions who were lost and without Christ. "Now is the time to take the gospel to the people hungry for the Lord." He pictured the eagerness of the people today for true religion and pleaded for volunteers.

As we faced, during the whole convention, our theme, "Christ Exalted" so beautifully portrayed before us, and our W. M. U. pin with the lighted torch, we felt that He was lifted up by Dr. Caughen who was urging us to carry the light to the world in need.

## WEDNESDAY

Wednesday morning Miss Annie Rogers, our new missionary for East Tennessee, read the scripture and led in prayer. Our reports were printed and distributed, so none were read to the convention. Mrs. Creasman presented "A Time Capsule" patterned after the one at the New York Fair and had each officer to place something in it symbolic of her work. For example, this scribe, your secretary, placed a map of Tennessee representing our field of service, a golden heart representing the hearts of women who made the report possible, and other things were placed in it by the secretary and by each officer. A condensed report of the officers will be given later.

As Mrs. Douglas Ginn was entering her 25th year of service as Office Secretary a love gift had been sent by the associations amounting to over \$300.00. An orchid from the W. M. S. of Judson Church, of which she is a member, was pinned on her by her pastor's wife, Mrs. H. B. Cross. It was a happy occasion for all when the check was given to this faithful secretary.

Miss Kathleen Mallory, our Southwide Executive Secretary, brought two inspiring messages. On Wednesday she spoke on "Exceeding Grace of God in You" and on Thursday "We've a Saviour to Show to the Nations." She had apt illustrations which gripped the messages to our hearts. We did search our hearts as she made us realize the importance of our missionary task.

Mrs. Albert Bagby of Brazil brought thanks to the W. M. U. for the great help given to the school where she serves through the Lottie Moon Christmas offering. She told of twenty converted Catholic priests who are great evangelists. She said the name Baptist is synonymous with integrity in Brazil.

On Wednesday afternoon Mrs. Paul Weiland brought the obituary report, especially mentioning Mrs. Loula Roth, state missionary at the penitentiary; Mrs. Laura Gupton, who served as State Personal Service Chairman, also White Cross Chairman; Mrs. John Gilbert, Huntingdon; Mrs. Ora Darnell, Dyersburg; and Mrs. O. E. Cottrell, Jasper, associational superintendents.

Miss Wilma Bucy, dressed as a Semiole Indian, made Home Missions very real as she not only told us of the people of the Southland, but she showed us many things made by the Mexicans and Indians of various tribes. She urged the churches to have a missionary room where curios, maps and pictures could be kept so they could make missions real.

Judge Camille Kelly, Juvenile Judge of Memphis, was our last speaker on Wednesday afternoon. She made you weep as she pictured the children who were brought to her court for her correction, and then you would laugh with her over the many funny experiences. She has done an outstanding work, and is recognized all over the United States as the greatest Juvenile Judge in our country.

## WEDNESDAY EVENING

A packed house greeted the one hundred and fifty young people when they presented the pageant, "Sixty Years of Shining," written by our gifted president. The Sunbeam history of sixty years was pictured by the children dressed to fit each scene from the lovely old-fashioned boys and girls to the children of today.

Mrs. Shepherd, who directed the pageant, and the Sunbeam leaders of many churches did a magnificent work. The costumes, the posters, the Sunbeam emblem, the reading of the message by Mrs. Solon Freeman, the singing of the children, the acting of "Dr. Taylor," who organized the band, all combined to make this an occasion one that will linger in our memories. We are grateful to Mrs. Creasman and Miss Bruce for planning this beautiful service for us.

Miss Nettie Sue Caudill of First Church, a G. A. Queen, gave the scripture from memory that she learned in the Forward Steps.

Miss Martha Franks of China took us to war-torn China, where she had served so faithfully for twenty years. She told of the famine of her adopted country in such a vivid manner that the next day a motion was made and carried to take an offering and over \$300.00 was given for China Relief.

## THURSDAY

At nine o'clock on Thursday conferences were held by state officers and Miss Mallory. All were well attended, and we trust with great profit.

At ten Mrs. A. B. Clark, missionary from West Tennessee, read the Scripture and prayed at the opening session of the convention. The Plan of Work was presented and adopted after discussion.

Miss Mallory, as was related previously, spoke to the joy of all. Dr. W. F. Jones, president of Union University, who was scheduled to speak, was unable to be present because of illness. Dr. Pope was ill also and was not able to come. We missed these state representatives.

It was voted to go to Knoxville in '47 for our convention, as an invitation was extended by Mrs. D. G. Cockrum, superintendent of Knox County.

Mrs. L. M. Short, Chairman of Greetings, reported hearing from Mrs. R. L. Harris, who is in Florida, Dr. Caudill, pastor of First Church, Memphis, who was out of the city, and Dr. C. W. Pope. Greetings were sent to these friends, also to Miss Margaret Buchanan, for ten years secretary of Tennessee, and to Mrs. Louisa Carroll, state missionary, who is ill in a hospital in Athens.

It was voted to give \$3,120, Tennessee's quota of the \$50,000 from the Southern W. M. U., to Southwestern Seminary and the Baptist Bible Institute, to be divided equally. This money is on hand, having been given by the organizations to the Training Schools.

A camp committee, already appointed, made the following recommendation, which, after much discussion, was adopted. The recommendation is as follows: "That the Tennessee Woman's Missionary Union Executive Board recommend to the State Woman's Missionary Union that they launch a two-camp program, and that a state committee, with all divisions represented, be appointed to investigate and launch this program. That this committee report as soon as they can to the Administrative Committee, which shall be empowered to act so that the program may be promoted and perfected as soon as it is at all possible."

Mrs. J. Frank Seiler expressed our gratitude for the unbounding hospitality of Shelby County W. M. U. and Bellevue Church.

The climax on Thursday morning came when Dr. Alfred Carpenter brought to us a message on "The Tragic Missionary Emergency." At this time we need five hundred new foreign missionaries and three hundred and eighty-six home missionaries, a revival of missionary interest, more people on the altar and a real zeal among Southern Baptists. He made us see the needs of a lost world, and we wanted to place our lives on the altar when we saw the need and the Christ who could fill every need.

In the afternoon the Nominating Committee reported. The new officers are Mrs. J. R. Kyzar, recording secretary; Mrs. Delia Williamson, president of North Central Division; Mrs. Harold List, Young People's Leader of Southeastern Division. On the board are the following new members: Central Division: Mrs. Richard Hawkins, Clarksville, North Central; Mrs. Roy D. Wilson, Sparta; Mrs. D. W. Picklesimer, Smithville. On the Administrative Committee the new members are Mrs. R. K. Kimmons, Mrs. Oscar Nelson, Mrs. W. B. Call and Mrs. Howard Hooper.

Mrs. W. J. Cox, once Tennessee's president and the Southern Union president, now Treasurer of the Southern Union, spoke on "Christ Exalted Through Our Sons and Daughters." She told how four Margaret Fund sons lost their lives in the service of their country. This is the thirtieth anniversary of awarding scholarships to the sons and daughters of our missionaries. They have been five hundred and thirty-two scholarships awarded at the cost of \$450,000. She brought an inspiring message.

Miss Martha Franks closed our convention with a great spiritual message, her theme, "Lifting Christ Up in the World." She told us of visiting President Truman and how he said that the missionaries were doing more to bring peace to the world than any other people. She told of the revival in North China and how it began in the hearts of the missionaries when they humbled themselves and prayed. She sent us away with the words that the greatest need of today is a real revival.

Our hearts were all kindled with a sincere desire to go back to our work with a deeper passion for the lost and with a determination to give our best to the Master, for to Him we give all the glory for the greatest convention in our history.



# AMONG THE BRETHREN

April 7-14, Pastor Russell Bradley Jones and the Central Baptist Church of Chattanooga will hold a revival. Ralph R. Moore, Superintendent of City Missions in Memphis and former pastor of the church, will do the preaching, and Mr. A. H. Doty of Chattanooga will be in charge of the music.

—B&R—

Beech Grove Baptist Church in Dyer Association has received a special blessing from the spring revival conducted by Brethren A. T. Willis, Pastor Hillcrest Avenue Baptist Church, Dyersburg; Clyde Cobb, Associational Missionary, and Bro. P. Cooper who directed the music. There were sixteen additions to the church.

—B&R—

Dr. Edwin Smith Preston, President of Central College, Conway, Arkansas, has been elected as President of Cumberland University at Lebanon and has been asked to assume his new responsibility not later than June 1. BAPTIST AND REFLECTOR will carry a fuller write-up later.

—B&R—

C. W. Baldridge of Newbern has accepted the call to the Obion Baptist Church at Obion for half-time beginning May 1st and will move on the field as soon as a house can be secured.

—B&R—

Mr. Nelson M. Tull, Educational and Financial Director, First Baptist Church, Nashville, has been called to Arkansas to become State Brotherhood Secretary. His resignation is effective April 1.

—B&R—

Arthur L. Walker has resigned the pastorate of First Baptist Church, Pruden, Tennessee, to become pastor of Broadway Baptist Church, Richmond, Kentucky.

PREACHERS' SCHOOL, UNION UNIVERSITY, JUNE 3-14: Union University, Jackson, Tennessee, will entertain preachers and their wives during Preachers' School, Monday, June 3 through Friday noon, June 14. A good faculty is being secured. Lovelace Hall is to be their home. Bring everything from mattress up. Tell your preacher friend. Write for reservation.—WM. A. KEBL, Director.

—B&R—

Harvey C. Reese, Jr., son of Dr. H. C. Reese, who recently came home from the Service, was pastor of Immanuel Baptist Church, Nashville, during Youth Week which was recently observed. Mr. Reese served in United States Marine Corps, Co. E, Second Battalion, Sixth Marine Regiment, and saw action in three engagement on Saipan and served with the army of occupation in Japan. He is now a student in Vanderbilt University.

—B&R—

With Bert C. Caldwell doing the preaching and Roy Bethune leading the singing, Pastor Harvey Gray and the Concord Baptist Church at Chattanooga have been holding a revival.

—B&R—

John L. Tillery, formerly pastor of the Liberty Baptist Church at Candler, North Carolina, has accepted the pastorate of the Philadelphia Baptist Church at Philadelphia.

—B&R—

WANTED: One copy each of Southern Baptist Convention Minutes for 1925, 1927, 1928, 1930, 1931, 1934 to complete a file for the Tennessee Baptist Foundation. Write L. G. FREY, 149 Sixth Avenue, N., Nashville 3, Tennessee.

Recently the Executive Committee of the Baptist Brotherhood of the South played host to the state Brotherhood secretaries who met in Memphis in their annual conference. Those present were: E. E. Cox, Ala.; Nelson Tull, Ark.; John A. Farmer, Cal.; Clifford Holcomb, Fla.; Forrest Sawyer, Ill.; James H. Street, Miss.; W. J. Lites, N. Mex.; E. K. Wiley, Tenn.; and L. H. Tapscott, Tex.

—B&R—

Rev. Lewis D. Ferrell has been discharged from the army and is now a student at the Southwestern Theological Bible Seminary at Fort Worth, Texas, and has been called as pastor of Lebanon Baptist Church, Frisco, Texas.

—B&R—

Dr. Allan West was recently with Pastor Harold Stephens and Inglewood Baptist Church for a revival series. There were 42 additions to the church as a result of the meeting, 17 of whom came by baptism. J. M. Hagan, the choir director of Inglewood, led the singing during the revival.

—B&R—

Rev. E. Maurice Howlett is preaching the gospel and engaging in other evangelistic efforts in Flint, Michigan. While there are discouragements, yet some splendid results are following. He requests the prayers of all his fellow Tennesseans.

—B&R—

Recently, Pastor Glenn Manis and the Mouth of Richland Baptist Church at Blaine, had a week's revival services with T. E. Mason of Erwin doing the preaching and Gene Cole of Carson-Newman College aiding with the music. There were 14 professions of faith and one addition by letter.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR MARCH 24, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	228	62	Siam	159	107	Maryville, First	667	97
Alcoa, Calvary	246	120	Englewood	118	50	Broadway	243	75
Athens, East	115	49	Erwin, Ninth St.	196	95	Medina	182	90
Clear Springs	78	—	Etowah, Cog Hill	119	—	Memphis, Bellevue	2322	661
First	394	100	East	65	—	Berclair	150	108
Good Spring	104	65	First	384	—	Boulevard	508	134
McMahan, Calvary	53	57	Cotton Port	51	41	Buntyn Street	154	82
New Zion	72	—	Good Field	61	53	Central Avenue	523	119
North	142	35	Good Hope	34	32	Galilee	269	106
Wildwood	78	65	North	154	—	Highland Heights	922	271
Bluff City, Chiquapin Grove	173	78	Fountain City, Central	743	153	Louisiana Street	194	117
Bradford	141	36	Smithwood	359	83	Mallory Heights	300	153
Brighton	152	48	Gallatin, First	306	63	McLean	327	131
Brownsville	272	53	Grand Junction	104	79	Prescott Memorial	548	97
Bristol, Calvary	396	90	Hampton, First	95	57	Seventh Street	454	106
Virginia Avenue	250	95	Harriman, Trenton St.	369	86	Speedway Terrace	550	134
Calhoun	104	—	Hixon, First	153	59	Speedway Chapel	134	42
Chapel Hill, Smyrna	67	62	Humboldt, First	438	108	Temple	1350	361
Chattanooga, Alton Park	143	100	Jackson, Bemis	222	57	Union Avenue	998	228
Apison	87	38	Bible Grove	82	120	Union Avenue (Strand Class)	75	—
Avondale	478	—	Calvary	409	116	Milton, Prosperity	138	50
Baptist Tabernacle	318	91	Holly Grove	98	90	Morristown, First	538	114
Boynton	128	—	Madison	62	49	Mt. Pleasant	173	89
Clifton Hill	365	—	North Jackson	146	75	Murfreesboro, First	392	103
Eastdale	300	105	West Jackson	746	295	Powell Chapel	133	51
East Lake	472	73	Jefferson City, Piedmont	71	21	Taylor Chapel	98	—
Fairview	180	67	Jellico, First	243	109	Walnut St. Mission	56	—
Highland Park	1589	374	Jonesboro, Oak Grove	131	63	Westvue	104	31
Morris Hill	262	179	Kingsport, First	738	101	Nashville, Grubbs Memorial	77	54
Northside	522	186	Glenwood	296	112	Lockeland	451	137
Oak Grove	197	85	Long Island	111	100	Park Avenue	433	120
Red Bank	524	123	Lynn Garden	206	47	Third	208	—
Ridgeview	90	45	West View	195	99	New Market, Dumplin	90	38
St. Elmo	314	104	Knoxville, Bell Avenue	612	—	Niota	126	27
South St. Elmo	140	33	Broadway	1175	310	Oak Ridge	1270	202
Spring Creek	169	73	Fifth Avenue	967	280	Old Hickory, First	584	275
Woodland Park	1002	322	Immanuel	341	108	Temple	140	93
Cleveland, Big Spring	343	120	Lincoln Park	498	170	Parsons, First	171	38
First	574	159	Lonsdale	332	87	Philadelphia	147	37
New Friendship	48	10	New Hopewell	137	50	Portland	194	66
New Hope	44	12	McCalla Avenue	652	129	Riceville	90	—
North	186	—	North Knoxville	283	107	Rockwood, First	339	142
South	130	76	Oakwood	370	165	Whites Creek	65	37
Columbia, First	303	56	Sevier Heights	331	—	Rogersville	301	100
Cookeville, First	360	78	West View	236	42	Rutledge, Buffalo	77	51
Fourth St. Mission	100	—	LaFollette, First	347	86	Shelbyville, First	202	45
Stevens St. Mission	114	52	Indiana Avenue	192	—	Shelbyville Mills	110	55
Covington, Garland	109	66	Lebanon, Barton's Creek	108	45	Stanton	53	—
Dunlap, First	146	50	First	476	126	Stephenville	16	—
Dyer, First	185	88	Lenoir City, First	493	80	Trenton, Hickory Grove	72	13
Dyersburg, Mt. Tirzah	108	47	Lexington, First	207	47	White Hall	60	36
Elizabethton, East Side	137	83	Madison, First	331	149	Tullahoma	274	72



## Pray For A Revival

FRED W. WALKER  
Philadelphia Baptist Church

**B**ECAUSE of conditions beyond control it has been my privilege to live in Clifton, Tenn., for a few months and long enough to see the need for some true Gospel preaching. With a population estimated to be 1000, the average reader would suppose a Baptist church would be well established and having a full time program. It is to the sorrow of many that this is not true. Many Baptists living in this town have joined other churches because of not having a Baptist church to join.

Clifton is headquarters for beer in this district and a town wide open for the sale and distribution of beer is wide open for other things which go along with it, and at the same time it is wide open for the preaching of the Gospel. "The field is white unto harvest," and some have been praying about it.

With the alarming need and neglect before us, plans were made for a revival meeting to start March 11, with Rev. J. L. Stewart doing the preaching. We beg you as you read this to go with us to God in prayer for this effort that God may lead this man to reveal the truth in such a way that many shall find the Lord.

Through the courtesy of the Masonic lodge we were able to secure an old store building for the meeting place.

*(We regret that this could not be published earlier. The results of the meeting have not been reported.—EDITOR.)*

Of the 168 members who are candidates for degrees at the annual spring commencement of the Southern Baptist Theological Seminary, May 3, fourteen are Tennesseans: Leonard Carlyle Marney, Harriman; Everett Benton Barnard, Knoxville; James E. Boyd, Jefferson City; Aden D. Childress, Jonesboro; Kenneth Bickley Combs, Oak Ridge; Julius Ray Dobbins, Memphis; John Carsey Huffman, Mansfield; Thomas Virgil Wells, Dunlap; William Wayne Dehoney, Rogersville; Willie Paul Hall, Watertown; Thomas Stafford Roote, Jackson; Bernard Scates, Bemis; Robert Shields Webb, Athens; William Lloyd Cloud, Covington. Many of these men will be available for pastorates in their native state.

—B&R—

Thursday, May 23, will be the exact date of the one hundredth anniversary of the organization of the First Baptist Church of Murray, Kentucky, Braxton Sawyer, present pastor. There will be a week's series of special services. Dr. George Ragland, pastor of the First Baptist Church, Lexington, Kentucky, has been asked to speak on the May 23rd date. He has been in many Bible institutions in the church and was closely associated with the pastor who served there the longest period of any as pastor, the late H. Boyce Taylor, and also had a part in the funeral of Brother Taylor.

—B&R—

March 24-29, Springfield Baptist Church held a Mission revival with services each evening at 7:30. Similar revivals were held during the week in thirteen other Baptist churches in Robertson Association. The speakers were: Dr. C. W. Pope, State Secretary; Roy Starmer, who served in Bucharest, Rumania, until forced to leave because of war conditions; Aaron Hancock, Indian, who has done mission work among the Indians; J. Curtis Martin, Superintendent of City Missions in East St. Louis, Ill.; Mrs. Roy Starmer, Missionary to Rumania; James H. Fitzgerald, Rural Worker, Arkansas; and C. J. Lowe, Missionary to China. BAPTIST AND REFLECTOR regrets that this was not received in time for publication earlier.

## Notice! Messengers

Registration cards for messengers from Tennessee churches to the Southern Baptist Convention are available at State Headquarters and may be had by writing our office. In writing please indicate address to which they are to be mailed.

CHAS. W. POPE,  
Executive Secretary  
149 Sixth Ave., N.  
Nashville, Tenn.

## Eudora Baptist Church

WILLIAM O. BEATY, Pastor  
Memphis 11, Tenn.

**M**ARCH 17th was a great day in Eudora Baptist Church, Memphis, Tenn. We arranged our regular services for Sunday, after the members did some visiting in the field. Our church is not having a regular revival, but the pastor is preaching some plain gospel messages. There were twenty-three additions to Eudora Baptist Church on March 17th, twenty-one coming at the morning service and two coming at the evening service. No doubt this was a great record for our Baptist churches for March 17th, at a regular service for one day, and the church not having a revival. We would like to know if any church can give a better record. It was the largest number to have ever joined at Eudora in a single day with her hundred years of history.

This happened to be the pastor's birthday and it was the nicest birthday that he ever had, the twenty-three additions joining his church. Our church and community are happy over this fine record and we felt that the brethren will rejoice with us. This gives us fifty-one additions in the last few months and we have not had a revival meeting.

The Eudora members surprised the pastor on February 1st, 1946, by giving him an increase of \$300 in salary. This was a glad surprise to the pastor and family.

After seven years and six months service, Sam Edwards has resigned the Mountain City Baptist Church. The ladies of the church started to raise a love offering of \$50.00 for the pastor and instead, it has reached \$100.00 and also a nice sum was secured for Mrs. Edwards. There is general regret that they are leaving Mountain City.

The deepest sympathy of Tennessee Baptists and other Baptists throughout the South goes out to Dr. Austin Crouch, Executive Secretary of the Executive Committee of the Southern Baptist Convention because of the death of his wife, Mrs. Myrtle Crouch.

Wednesday afternoon, March 20, Mrs. Crouch had a stroke and a passer-by carried her to the hospital. She never regained consciousness and died Sunday night, March 24. Funeral services were conducted in the Immanuel Baptist Church, where she was a member, in charge of the pastor, Merrill D. Moore, assisted by Drs. G. Allan West, T. L. Holcomb and E. P. Aldredge. Tuesday, the body was carried to Birmingham, Alabama, where funeral services were conducted in the Woodlawn Baptist Church at 2:30, in charge of C. S. Prickett, pastor, assisted by Dr. John Buchanan and other ministerial friends. Burial was in Forrest Hills Cemetery at Birmingham. Mrs. Crouch was a gracious, consecrated, Christian woman who exercised a wide influence. Blessings be upon her memory and God comfort her bereaved husband and all who knew her and loved her.

## Dyer County Associational Missionary Conference

March 17-23

**W**E WERE very fortunate to have in our Association for a week's Missionary Conference Brother C. J. Lowe, returned missionary from China. Twenty-nine of our thirty churches in the association were reached during the week.

Brother Lowe spoke to more than 2300 people in his eighteen services in schools and centrally located churches, with other surrounding churches attending. Four surrendered for definite Christian service, and more than twenty came forward for rededication. A worthy love offering was taken at each evening service, and at our Monthly Workers' Conference, and presented to the missionary.

The Conference put us to shame for the little Christian and missionary work we are doing here at home, and awakened a new missionary spirit in our Association. The lasting good and influence of Brother Lowe's messages will never be known. We thank God for sending him our way.—CLYDE COBB, Associational Missionary.

Friday afternoon, March 22, 1946, a presbytery met at the Third Baptist Church, Nashville, Bunyan Smith, pastor, for the purpose of examining Brother George Willingham as a candidate for ordination to the gospel ministry. The presbytery was composed of O. W. Taylor, Chairman; W. A. Liverman, Clerk; Bunyan Smith, Examiner, and Brethren W. Rufus Beckett, E. B. Crain, Edgar W. Barnett, L. S. Ewton and Fred Tarpley. Brother Willingham answered the questions in a very satisfactory way and the presbytery voted unanimously to recommend his ordination. Central Baptist Church, Nashville, requested his ordination, desiring him to serve as their pastor. God's blessings rest abundantly upon his ministry.

—B&R—

Sunday afternoon, March 17, 1946, Calvary Baptist Church, Alcoa, O. M. Drinnen, pastor, ordained Rev. Ben J. Kennedy for the full Gospel Ministry. Bro. Kennedy was licensed to preach by this church in October 1944, and a few months ago he was called to the full time pastorate of Dotson Memorial Baptist Church, Chilhowee Association. In the ordination, the pastor was assisted by Rev. J. L. Basham who brought the message, Rev. F. L. Cox who delivered the charge, and Rev. Lee Read who prayed the ordination prayer. The pastor presented Bro. Kennedy with a Bible, and ministers and deacons from various churches participated in the laying on of hands.

—B&R—

C. H. Farnsworth of Jackson is pastor of Walnut Grove Baptist Church in Gibson Association. Since November 1, there has been an increase in Sunday school and church attendance every Sunday except one, a day of very inclement weather. Six new Sunday school rooms have been added and completely furnished and paid for, electric lights have been installed and the building has been remodeled and a new furnace will be installed next year. A revival was held in the fall with six additions, three of them by baptism, and two revivals have been planned for this year.

—B&R—

**WANTED:** One copy each of the Tennessee Baptist Convention Minutes for 1906, 1910, 1919, 1921 to complete a file for the Secretary of the State Convention. Write L. G. FREY, 149 Sixth Avenue, N., Nashville 3, Tenn.



WITH THE CHURCHES—*Bristol*: Calvary—Received six additions by baptism, baptized ten; James Gregg, pastor. *Virginia Avenue*—Received one addition by letter and one addition by baptism; Freeman Wright, pastor. *Chattanooga*: Baptist Tabernacle—Received three additions by letter, baptized one; 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. *Fairview*—Received two additions by letter; Frank Spurling, pastor. *Highland Park*—Received seven additions, baptized one; Lee Roberson, pastor. *Morris Hill*—Received two additions by letter; James Catlett, pastor. *Northside*—Received two additions by letter and three additions by baptism, baptized three; C. W. Rogers, pastor. *Red Bank*—Received four additions by letter and one addition by baptism, baptized one; Horace L. Smith, pastor. *Spring Creek*—Received one addition by baptism and baptized two; A. C. Stephens, pastor. *Woodland Park*—Received nine additions by letter and two additions by baptism, baptized four; E. L. Williams, pastor. *Cleveland*: *First*—Received ten additions by baptism; Fred Dowell, pastor. *South Cleveland*—Received two additions by baptism; Raymond Roberson, pastor. *Cookeville*: Received five additions by letter and one addition by baptism; Bob Ramsey, pastor. *Cornerville*: *First*—Received one addition by baptism; Norman Baker, pastor. *Elizabethton*: *East Side*—Received four additions by letter and four additions by baptism; M. H. Carder, pastor. *Fountain City*: *Central*—Received three additions by letter; Charles S. Bond, pastor. *Smithwood*—Baptized four; G. G. Graber, pastor. *Gallatin*: *First*—Received twelve additions by baptism; C. C. Bryan, pastor. *Grand Junction*: *First*—Received three additions by letter; E. C. Brunson, pastor. *Jackson*: *Bible Grove*—Received three additions by baptism, baptized eight; J. D. Altom, pastor. *Calvary*—Received one addition by letter; Walter Warmath, pastor. *Kingsport*: *First*—Received two additions by baptism; L. B. Cobb, pastor. *Glenwood*—Received six additions; J. C. Blalock, pastor. *Lynn Garden*—Received two additions by baptism; J. L. Trent, pastor. *Westview*—Received three additions by baptism and one addition by letter; Geo. Coldiron, pastor. *Knoxville*: *Fifth Avenue*—Received three additions by letter; Frank Wood, pastor. *Lonsdale*—Received three additions by baptism and two additions by letter; J. B. Cooper, pastor. *New Hopewell*—Received one addition by letter; J. H. Smothers, pastor. *McCalla Avenue*—Received five additions by letter; C. C. Bowles, pastor. *North Knoxville*—Received three additions by letter and three additions by baptism; K. Wolfenbarger, pastor. *LaFollette*: *First*—Received twenty-six additions by baptism, and three additions by letter, four rededications; O. Jack Murphy, pastor. *Indiana Avenue*—Received three additions by letter and six additions by baptism; S. C. Strange, pastor. *Lebanon*: *Barton's Creek*—Received one addition by letter; Wendell Price, pastor. *Memphis*: *Bellevue*—Received eight additions by baptism, thirteen additions by letter and baptized two; R. G. Lee, pastor. *Berclair*—Received two additions by baptism and three additions by letter; E. B. Bowen, pastor. *Central*—Received two additions by baptism and one addition by letter; J. S. Riser, pastor. *Galilee*—Received two additions by baptism and baptized five; Glynn Harwood, pastor. *Highland Heights*—Received six additions by letter; S. Murphy, pastor. *Louisiana Street*—Received one addition by letter; D. C. Applegate, pastor. *Mallory Heights*—Received four additions by baptism and three additions by letter, baptized five; Bennie Pearson, pastor. *Boulevard*—Received one addition by letter and one addition by baptism, baptized six; C. M. Pickler, pastor. *Seventh Street*—Received one addition by baptism, baptized five; E. P. Woodroof, pastor. *Temple*—Received eight additions; Wm. Young, associate pastor. *Union Avenue*—Received one addition by letter and one rededication; J. G.

"The Church and the Ordinances" is the name of a booklet of 82 pages containing a reprint of Dr. O. W. Taylor's editorials on these subjects. These editorials appeared a year ago, and are printed in booklet form for wider circulation. Price 10 cents. Write to the Executive Board, Tennessee Baptist Convention, 149 Sixth Avenue, No., Nashville 3, Tennessee.

NOTICE: On page 52 of the booklet referred to above, the last sentence in paragraph 3 of the editorial "Paul and Baptism," is not clear as printed in its final form. It should read: "Hence, Paul's apostolic commission is no warrant for a preacher's acting independently of the church where there is one and not honoring it."

### Resolutions of Appreciation

WHEREAS, it has come to our knowledge that the Reverend Sam Edwards has resigned as pastor of the Mountain City Baptist Church of the Watauga Baptist Association, and furthermore expresses his intention to retire from active duty as a pastor; and

WHEREAS, we have followed with interest his untiring efforts and wise leadership in his church, in his community, and in the whole association in all matters relating to the civic welfare, educational progress and spiritual enlightenment;

We, the Watauga Association, be it highly resolved:

That we express our most hearty appreciation to Brother Edwards for his wise counsel, fervent zeal, and every contribution which he has made to our fellowship while serving in our association;

That we especially thank him for the good work he has rendered to his church and to Johnson County, because of his legal training;

That we highly commend him, and his good wife, to the fellowship of the people, church and community where they shall reside, and pray God's richest blessings upon them and all of their interest.

#### WATAUGA BAPTIST ASSOCIATION

By REV. JAMES A. CLARK  
EDW. A. WALKER

Committee

(These resolutions were transmitted to the Mountain City Church and Clerk John A. Lowe writes that they were received and approved by the church March 17.)

Hughes, pastor. *Murfreesboro*: *First*—Received one addition by letter and one addition by baptism. *Nashville*: *Grubbs Memorial*—Received two additions by baptism, baptized two. *Oak Ridge*: *First*—Received ten additions by letter; Stuart Rule, pastor. *Old Hickory*: *First*—Received two additions by baptism. *Temple*—Received two additions by letter and three additions by baptism; C. S. Penuel, pastor. *Rogersville*: *First*—Received one addition by baptism and five additions by letter; E. T. Moseley, pastor.

March 25, Secretary Pope received a Western Union telegram from Rev. J. E. Lingerfelt of Athens, which read: "Sister passed away at 12:45. Funeral at Clearwater, time undetermined." Thus, there passed from life on earth one of the most faithful missionary workers the State Board ever had, Mrs. Louisa Carroll. She is survived by a son and by a brother, Rev. J. E. Lingerfelt, Missionary to Brazil. The full results of Mrs. Carroll's consecrated and faithful service will never be known until the dawning of the endless day. Blessings be upon her memory and God's grace comfort all the sorrowing.

## 3,000,000 Teacher Training Awards Issued In Fifty Years by Sunday School Board

T. L. HOLCOMB, Executive Secretary

April 1, 1946, will mark the fiftieth anniversary of the employment of Bernard W. Spilman as state Sunday school secretary in North Carolina, the beginning of a new era in teacher training work in the Southern Baptist Convention.

The recent report of the International Council of Religious Education on Christian education had this to say about the fruits of the program started fifty years ago: "Perhaps the most notable results in leadership education among all denominations have been achieved by the Southern Baptist churches. Through their regular leadership curriculum and through their Baptist Training Unions, they have reached hundreds of thousands of workers. The aggressive outreach of Christian education among Southern Baptists may be attributed in large part to this training program."

This is an interesting comment coming from an objective observer, but the spirit of the man who did not know the word "failure" plays an important part in the launching of this mighty teacher training program.

After the election of Mr. Spilman there were many discouragements to face him. He became quite ill and the doctors thought he would die. The state Sunday school committee was so certain that he would die that the money allocated for his salary was used to pay other debts. There was little interest in the work. But let Mr. Spilman tell the dramatic story:

"In the midst of discouragement a letter came from a friend urging me to get out of the field and quit. 'There is nothing but failure ahead for you. The folks are not ready for the type of work you are attempting,' he wrote.

"About two o'clock that night I came into Raleigh on the Seaboard train, I went to my office, prayed a while, and thought long and earnestly. I pulled down my little dictionary, the only one I had, and with my pen I marked out the word 'failure,' and it is marked out to this day. About two days later I was off again on my campaign."

After five years of pioneer effort in working out a teacher training program and field promotion plan for the building of Sunday schools in North Carolina, Mr. Spilman agreed to accept the invitation of Dr. J. M. Frost to undertake a similar program for the Sunday School Board in the Southern Baptist Convention territory. The *Normal Studies for Sunday School Workers* was put in final form. A Southwide program was started. Mr. Spilman continued to work at the program until he retired in 1941. He is now living in Kinston, North Carolina.

On March 1, 1946, the total number of training awards earned by Southern Baptist teachers since 1896 was 3,096,049 and will probably climb above 3,121,000 by April 1, the fiftieth anniversary.

This large monument of training might well be dedicated on April 1 in "Launching a New Century with Christ." And in the dedication, mention should be made of the young man, Bernard W. Spilman, who fifty years ago removed the word "failure" from his vocabulary.



## In Memoriam

Obituaries and obituary resolutions are published the first 200 words free and all over that for one cent a word. Please send money with the material or instruct us to whom to send the bill.

### MOORE

**MR. VIRGIL WILSON MOORE** went to be with the Lord March 12, 1946, aged 91 years, 3 months and 3 days.

He was a member of Beech Springs Baptist Church, Polk County, Tennessee. The church has given up one of its best members. The world has given up one of its best Christian citizens, but our loss is heaven's gain.

He has been a light to those who have been privileged to know him. He always helped those who were in need, and would not turn a stranger from his gate. His heart's desire was to help others, not desiring any help for himself. When he came near the crossing he did not want to put anyone to any trouble, and whatever they did, he never grumbled. There are not so many that have lived as perfect a Christian life as Mr. Moore, the thirty years I have known him. He will be greatly missed until we are united in heaven. **LESTER LEE, Pastor.**

\* \* \*

### BAILEY

**DEATH INVADED** the ranks of an outstanding and unusual family in East Tennessee and took the life of Mrs. Lucy Bailey, of Flag Pond. Her death was the first in a family of eight brothers and sisters, ranging in years from 74 to 92. Dr. Oscar Sams, formerly pastor in Lynchburg, Virginia, also of Central Baptist Church, Johnson City, later president of Carson-Newman College, and at present vice-president of Mars Hill College, Mars Hill, North Carolina, is the son of the oldest brother, Uncle Jake Sams, who is 92.

For approximately three-quarters of a century Mrs. Bailey was a faithful member of the Flag Pond Baptist Church. Great has been her influence for good, and many are the words of appreciation now being voiced by those who knew her as they recall the deeds of this good woman. Truly, she being dead, yet speaketh.

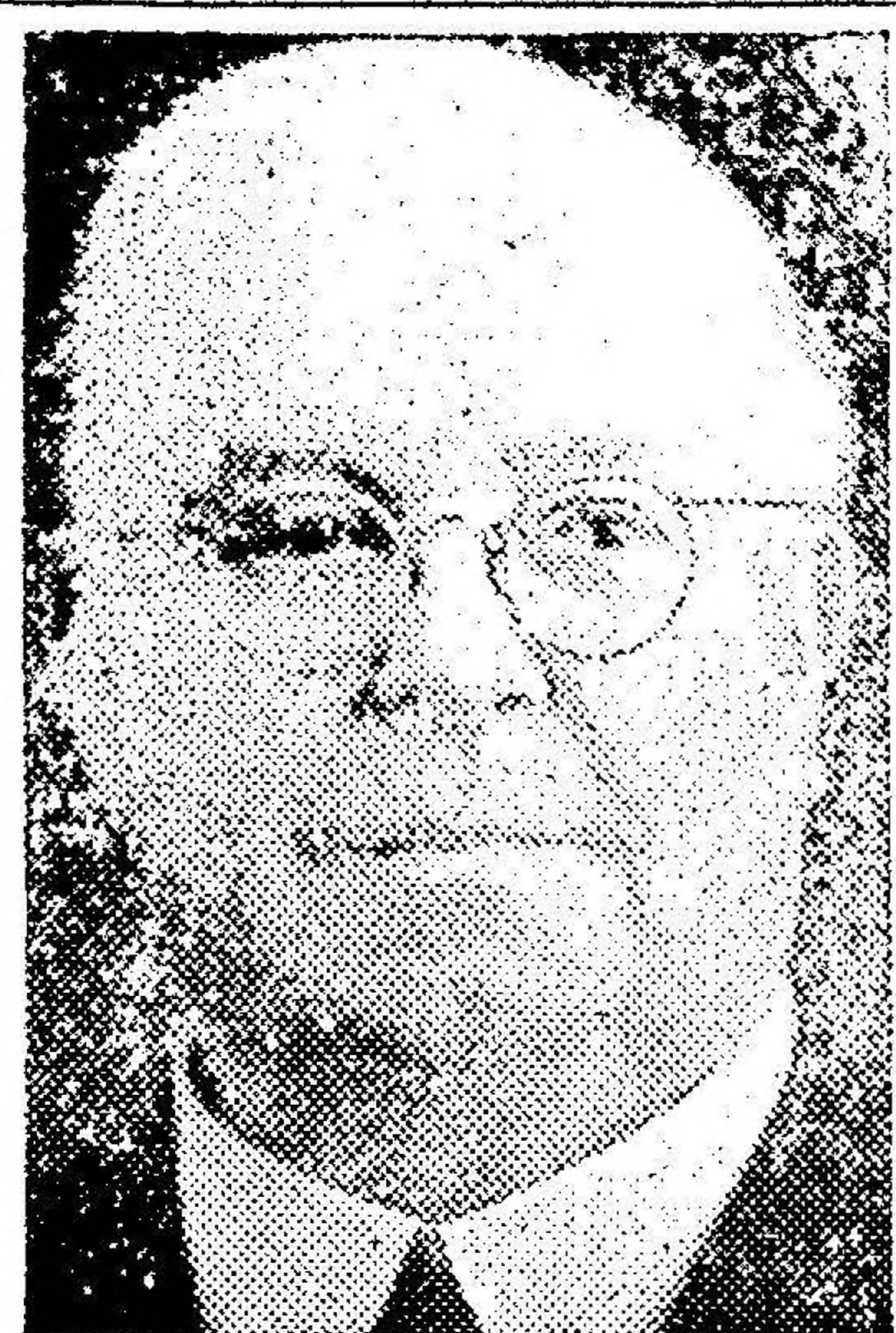
She outlived her own family, and in her last days prayed fervently and urged others to join with her that she might go on to heaven, to the place prepared for her.

The funeral service was conducted on March 7, 1946, in the Flag Pond Baptist Church by her pastor, Rev. T. W. Nelson, assisted by Brethren R. H. Dills and T. C. Meador.

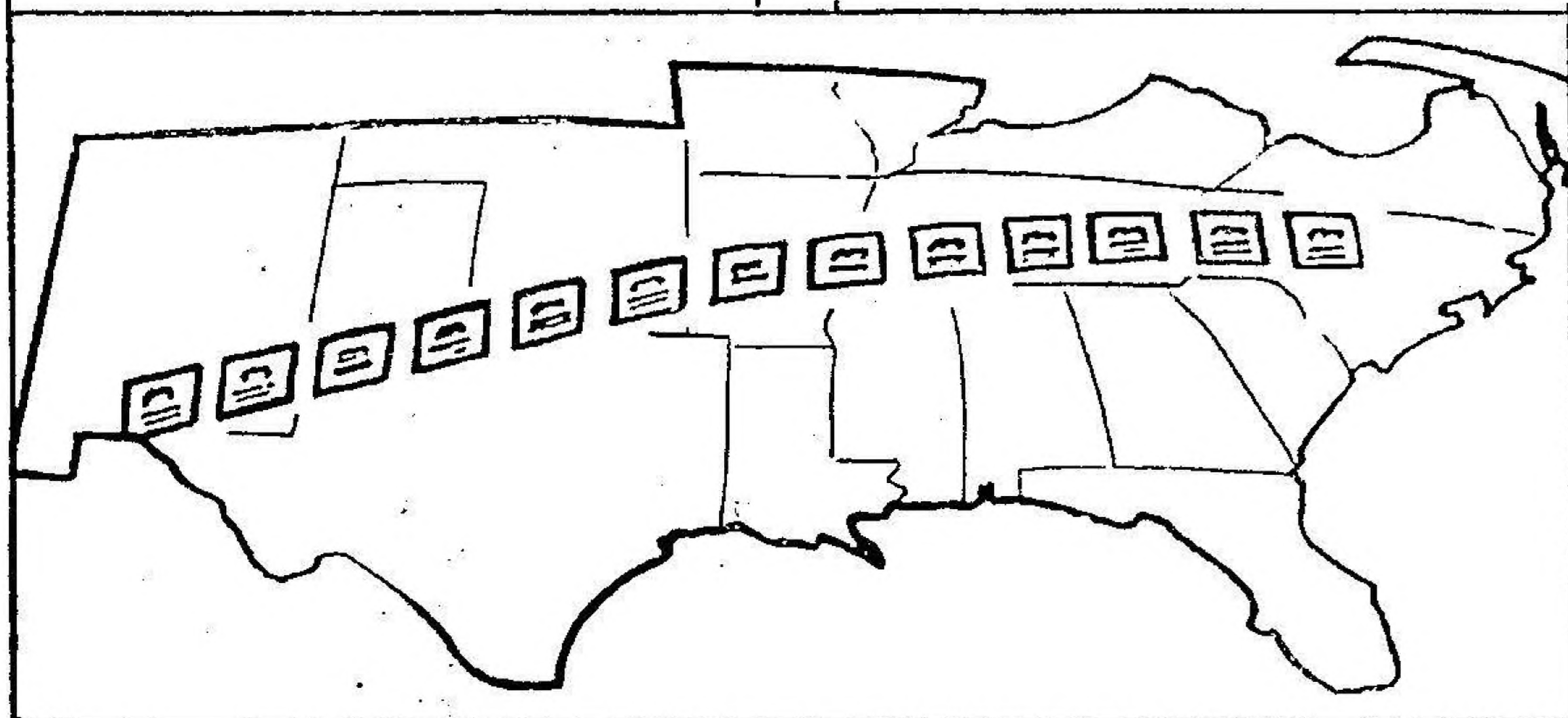
Her body was laid to rest in the family cemetery near Flag Pond.

**BAPTIST AND REFLECTOR** has received an interesting mimeographed news sheet published by William A. Petty of the College of Alaska, Anchorage, Alaska. A local business man has promised a 36 x 60 foot Army Theatre Building to be moved to the campus of the Bible School for an auditorium and preaching center but he requests that before May 1, they raise \$10,000.00 to install the other buildings and equipment necessary. This seems to be a very worthy enterprise, indeed.

## Three Million Awards Issued in Fifty Years



war.  
**Fāil, v. n.** To be deficient; solvent; to perish; to decline —to miss.—2, v. desert; to disappoint; to fail.—3, n. Failure.  
**Fāil'ing, n.** Deficiency; i  
**Fāil'ure (fāl'yur), n.** D  
 omission; non-performance  
**Fāin, a.** Glad; pleased.—  
**Fāint, v. n.** To decay; t  
 2, a. Languid; weak; c  
 3, n. A fainting-fit; a sy  
**Fāint'ish, a.** Somewhat o  
**Fāint'ly, ad.** Feebly; lat  
**Fāint'ness, n.** Languor;



**If each teacher training award issued since 1896 were printed on a certificate twenty-four inches wide, it would make a path of awards from North Carolina to New Mexico.**

More than three million teacher training awards have been issued Southern Baptist Sunday school teachers since Dr. B. W. Spilman (left) started the program in North Carolina in 1896. A section of the page of the old dictionary used by Dr. Spilman is shown as it has appeared since the word, "failure," was marked out after hours of prayer

## Book Reviews

**YOUR FAITH AND YOUR NEIGHBORS.** By Frederick Hall. W. A. Wilde, Boston. Price, \$1.00.

Many are fascinated by quizzes. This is a quiz book dealing with the world's religions. In one section questions are given and in another the answers are printed.

From the use of the book there will come a due share of entertainment and at the same time information concerning the twelve dead religions, with their "many odd but impressive survivals, which have in the world today not one single adherent;" and more especially the eleven living religions, listed by Dr. Robert Ernest Hume in "The World's Living Religions" as: Christianity, Judaism, Hinduism, Shinto, Zoroastrianism, Taoism, Jainism, Buddhism, Confucianism, Mohammedanism, and Sikhism.—T. C. MEADOR.

\* \* \*

**HIS DECEASE AT JERUSALEM.** By Abraham Kuyper. Wm. B. Erdmans Publishing Co., Grand Rapids. Price, \$1.00.

This is an abridged work of the original written by a theologian, now deceased, who was at one time the Prime Minister of the Netherlands.

The author felt there had been a lifeless portrayal of Christ's decease and therefore "the congregation no longer saw Christ pictured forth before their eyes as though crucified in their midst." His crucifixion was real to the writer; and he makes it his purpose to picture it as real to the reader. By strong, vigorous, and yet simple style he makes known his belief. "Only

by his actual death, the actual shedding of His blood, could the atonement pass from the mind of God into the lives of His creatures." "When He faced Calvary He stood alone. . . . He had no Savior to shield Him." "There was no grace; for He was forsaken of God." "In the mystery of the Atonement, Jesus stood unique. He stood alone, and no one with Him."—T. C. MEADOR.

\* \* \*

**HOW YOU CAN HELP OTHER PEOPLE.** By Samuel M. Shoemaker. E. P. Dutton and Company, New York. Price, 71.75.

People need help. What we have to offer in their need is of utmost importance.

The author takes the position that most of us can be remade. In this book he deals with the possibility of helping special groups of people—the physically sick, the mentally sick, the fearful, the defeated, and the conscientious and self-deceived.

In the chapter, "What It Takes to Help People," there is given a list of qualities which must be developed in those who expect to be helpers. Some of them are: knowledge of what life is, love, cheerfulness, faith, intelligence, flexibility, moral integrity, patience, persistence, and humility.

"None of us knows enough about helping people. But we shall not learn more about it until we begin to do it." "In times of crisis we all give beyond what we ordinarily give: this is a time of great moral and emotional crisis for millions, and we must give in unprecendented ways."—T. C. MEADOR.



# Vatican Embassy Cost U. S. Taxpayers \$40,000 In Past Twelve Months

Myron C. Taylor Made Papal Nobleman—State Department Emphasizes Vatican as Temporal State, "Whose Ruler Happens Also to Be a Religious Leader."

By LOUIE D. NEWTON

WASHINGTON AND VATICAN CITY appear to be drawing closer together, at increased cost to U. S. taxpayers, through clever maneuvering of the State Department to justify violation of the Constitution, and delayed announcement of Taylor's latest papal decoration.

One year ago I asked Senator Walter F. George, chairman of the Senate Finance Committee, for a statement of the amount of money which the State Department had spent on the U. S. Embassy at the Vatican since Mr. Roosevelt's appointment of Mr. Myron C. Taylor as his "personal representative" to the Vatican.

Under date of April 23, 1945, Secretary of State Edward R. Stettinius, Jr., stated:

"Since Mr. Taylor's appointment (December, 1939) the average annual cost to this Government for his travel expenses, allowances and staff has been \$12,962. At the present time there are two foreign service officers, a secretary, a code clerk and two stenographers assigned to Mr. Taylor's staff. . . ."

According to this statement by Mr. Stettinius, our Government has paid out a total of \$64,810 on the U. S. Embassy at the Vatican from December, 1939, to April 1, 1945.

## BIG INCREASE DURING PAST YEAR

Under date of March 5, 1946, I wrote Senator George, asking him for a statement of the cost to our Government of maintaining the U. S. Embassy at the Vatican for the period of April 1, 1945, through April 1, 1946. I quote his reply, dated March 13, 1946:

"I am advised by Mr. H. M. Kurth, Director Office of Budget and Finance, State Department, that the obligations for the period April 1, 1945, through March 31, 1946, in connection with the mission of Myron C. Taylor, Personal Representative of the President to the Vatican, were in the amount of approximately \$40,000. He further advises that Mr. Taylor receives no salary for the performance of his duties and the amount cited is for the travel expenses of Mr. Taylor and the salary and expenses of the staff assigned to assist him."

I have asked Senator George for a description of the Embassy staff now as compared with the statement of Secretary Stettinius a year ago.

## HOW DO THEY GET THIS MONEY?

Under date of March 8, 1946, I wrote Senator George, as follows:

"Please look at Act of Congress, reported in *Congressional Globe*, 39th Congress, Second Session (Vol. 37, pp. 850-51, 882-86, 890), which Act provides that 'No money hereby or otherwise appropriated shall be paid for the support

of an American Legation at Rome (the Vatican), from and after the thirtieth of June, eighteen hundred and sixty-seven,' and tell me how the Government can continue to pay out public monies for the support of the U. S. Embassy at the Vatican without the consent and approval of Congress."

Under date of March 13, 1946, Senator George writes:

"I have your letter of March 8 quoting an Act of Congress. . . . I am looking into this matter and will advise you. . . ."

I cited the above Act of Congress, not forgetting that the Constitution also specifically states that no money shall be paid by the Treasury except upon the approval of the Congress. (At no time, according to Senator George, has any approval been given by the Senate with reference to the action of President Roosevelt in establishing an Embassy at the Vatican.)

## AN INTERESTING STATEMENT

In order that our people may be informed about the developments in this vitally important matter, I quote, from a letter dated February 1, 1946, and signed by Francis H. Russell, Chief Division of Public Liaison, Department of State, replying to a resolution adopted by the Georgia Baptist Convention, November 13, 1945, urging President Truman to immediately terminate Mr. Taylor's appointment and the U. S. Embassy at the Vatican:

"In reply, let me assure you that the Department of State is zealous in defending the American tradition of the separation of church and state, and that it would be the first to deplore any political-religious alliance. . . . The Vatican is a temporal state of which the pope is the reigning sovereign, and relations with it do not signify recognition of a religion but of an independent temporal state whose ruler happens also to be a religious leader. . . ."

In this connection, it will be remembered that my original letter to President Roosevelt, dated December 26, 1939, pressed for an answer whether Taylor was sent as the President's "personal representative" to the pope as a religious leader or to the ruler of a political entity, and until this moment, Washington has shrewdly avoided answering that question directly. Mr. Russell's statement is the nearest admission thus far given.

## MR. TAYLOR'S LATEST HONOR

Quite interesting is the following story in the *New York Times*, under a Vatican City dateline, March 11, 1946:

"Myron C. Taylor, the President's personal representative to the Vatican, has been a papal nobleman since June 2, it is revealed in the latest issue of *Acta Apostolicae Sedis*, just published.

"Though Taylor on that date received the Grand Cross of the Order of Pius, carrying with it the hereditary status of a papal nobleman, the announcement was withheld, according to Vatican circles, lest it be interpreted as a gesture of farewell at a time when they hoped Taylor would return to Rome."

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## Carson-Newman College

IN THEIR annual meeting here recently the Carson-Newman College Board of Trustees expressed their desire that the war-delayed construction of new buildings on the campus be instituted immediately and as much of the construction be completed as availability of materials would permit. Buildings scheduled are a Fine Arts building, a Library, a Cafeteria and Home Economics Building, and a president's home.

President James T. Warren indicated in his report to the Board that there was every indication that the enrollment for the fall semester would be the largest in the history of the school. There are 413 students enrolled at present.

Since November 1943 the College has been recipient of gifts for buildings, endowment, scholarships, and loan funds to the extent of \$223,709.25. During the same period the institution has received from the Tennessee Baptist Convention \$89,363.79 for current expenses.

Henry D. Blanc, Knoxville capitalist, is president of the Board of Trustees. New members present for their first meeting with the Board were: Joe H. Smith, assistant cashier Hamilton National Bank, Chattanooga; Calvin R. Wallace, Clinton merchant; and Rev. O. Jack Murphy, pastor First Baptist Church, LaFollette.

Dr. J. N. Ellis, venerable physician from Seymour and a graduate of the class of 1887, was attending his 50th Board meeting—FRED NOB.

## Book Review

HOW TO MEET YOUR TROUBLES, By Paul Hutchens. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, 75c.

This book consists of a compilation of a number of anonymous stories, some true stories told by the author himself, and several of his radio addresses.

The first chapter is a very meaty, comforting and encouraging address by the author and the subject of it is the title of the book. This address furnishes the background idea for the remainder of the book. The purpose of this book is not to show us how to get out of our troubles but how to use them—not to permit them to be handicaps, but to make them assets. In the author's words, "Do not waste one of the most costly commodities of life—don't waste your troubles."

The publisher is correct in saying, "The outstanding impression left by the reading of this book is, that all things do indeed work together for good to them that love the Lord."

This is a wonderful book for the afflicted, shut-ins and those who have troubles. It is good for all.—C. O. SIMPSON.

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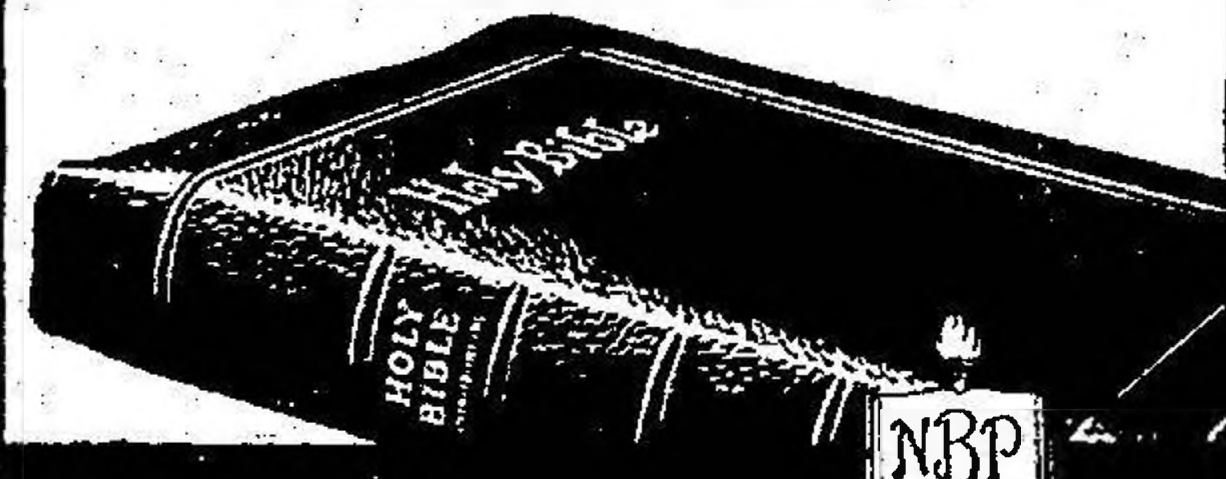
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