

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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Morning Star

WHEN SOFT pre-dawn enfolds me with its calm
And sleep on subtle wing from me has flown,
I raise my window shade and breathe the charm
Of heavenly worlds and claim them for my own.
But one above all others tells the story
That wins my admiration from afar,
A story of magnificence and glory—
The morning star.

When shadows fall to dim my fairest dreams,
When hope grows faint and faith is losing ground,
My Sentinel in silent grandeur teems
With messages of love and peace unbound;
Its every facet with its gleaming cheers me,
Its strength renews the courage in my soul,
Reminding of the faithful One who hears me
And makes me whole.

"Sunset and evening star and one clear call" . .
But herald of the dawn brings freshening view
Of wide horizons where Hope scales the wall
Of weird adversity; "the world made new"
Where I may rise, emerging from my sorrow
To purer goals ere "crossing of the bar;"
My beacon, with fair promise for tomorrow—
The Morning Star!

—BIRDIE FITZGERALD JOLLY, Box 278, Parkin, Ark.

Baptist and Reflector

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EDITORIAL

Salvation Is God's Miracle

SALVATION can also be Scripturally presented as a miracle that God works in the human heart. By this we mean the work of the Spirit as He (1) quickens (2) indwells and (3) seals.

Paul has liberally written about the Spirit's quickening ministry in the heart of the Believer. It has been represented in a variety of terms and descriptions throughout Scripture. In three different places it is mentioned as the creative acts of God. In II Corinthians 5:17 the man in Christ is described as a new creation. In Galatians 6:15, the new creation is defined as the mainspring of Christian life. In the second chapter of Ephesians Paul, after discussing with his readers the fact that they had been made spiritually alive from a condition of death, went on to say that they, in their new nature, were the product of a creative act of God. Their Maker had performed in them the miracle of creating in them a new nature. This new creature is one of love, faith, hope, spiritual discernment, and other attributes, the capacity for which the Spirit imparts in his creative act.

—Pacific Coast Baptist.

The Teaching of Jesus On His Resurrection

MEN ARE SAYING, "We need to come back to the teachings of Jesus." But before this can be done it is necessary to know what those teachings are. Consequently, from time to time BAPTIST AND REFLECTOR emphasizes certain things along this line.

Two things are accomplished by this. First, people are indoctrinated in the teachings of Jesus. Second, how far some men who profess to love those teachings have departed from them is revealed. Therefore, their profession of love for Christ's teachings is shown to be a farce, and people need to know it. Men cannot come back to the teachings of Jesus by going away from them.

The main editorials this week deal with the teaching of Jesus on His resurrection. There is no attempt to cover the whole ground of the argument in support of the doctrine of the resurrection. The purpose is simply to present the teaching of Jesus on the matter. For that teaching is final and authoritative and the other Biblical teachers are in thorough agreement with Him. In addition to His own words, Jesus sets forth His teaching on the resurrection through the epistles which deal with it. This is just as authoritative as the teaching in His own words. But we are here concerned with his own words and with His actions, by which He teaches as well as by His words.

By His words and actions what did Jesus teach concerning His resurrection?

Jesus Taught That He Would Be Killed

A FAINTING FIT? Suspended animation? A seeming death? This is what some men say concerning the reported death of Jesus. What did Jesus teach as to the reality of His death?

He taught that the authorities who opposed Him would "*condemn him to death*" (Matt. 20:18; Mark 9:31). When these authorities condemned a man, it meant an actual death. There was nothing imaginary about it. Jesus said this was to be the sentence upon Him. And this was the sentence which was later imposed and executed.

Jesus said that the authorities would "*crucify him*" (Matt. 20:19). This was a horrible Roman method of death. The Book records that Christ was crucified as He foretold. Thus was fulfilled His teaching that He would "*be slain*" (Luke 9:22). Thus was fulfilled His teaching that He would "*be killed*" (Mark 8:31).

At the moment when He expired on the cross, Jesus said: "Father, into thy hands I commend my spirit" (Luke 23:46). This was the time when He "gave up the ghost,"—literally, "gave up, or delivered over, his spirit" (John 19:30). He dismissed His spirit from the body and turned it over to God. This meant that as to the body He died; for "the body without the spirit is dead."

There is corroborative testimony from other sources that Jesus suffered actual death, as He foretold he would. When the soldiers at the crucifixion broke the legs of the victims to hasten death, they did not break the legs of Jesus because "*they saw that he was dead already*" (John 19:33). The beloved Apostle John saw the side of Jesus pierced with a spear, "and forthwith came out blood and water" (John 19:34, 35). And Pilate learned from the centurion eyewitness that Jesus was "already dead" (Mark 15:43-45).

Hence, as to His body, the Son of God could speak from heaven after His ascension and say: "I am he that liveth, *and was dead*...." (Rev. 1:18). He taught that He would be actually killed and thus it came to pass.

"Well might the sun in darkness hide,
And shut his glories in,
When God, the mighty Maker, *died*
For man, the creature's sin."

Therefore, in order not to falsify, Mrs. Eddy's book, "Science and Health with Key to the Scriptures," must eliminate the teaching that Jesus only *seemed* to be killed and spent three days alive in the tomb.

Therefore, when other religious rationalists, in order to get around the miracle of the resurrection and throw up an alibi for their unbelief, say that Jesus did not actually die but fainted, or had suspended animation, or went into a comatose state, they stand convicted spiritually of misrepresentation and falsity.

Jesus is "the faithful and true witness." He always tells the truth. Those who say that He taught falsehood or was deceived are liars. This is plain speech. But one gets sick and tired of men's claiming to "reverence the personality of Jesus" and to "love the teachings of Jesus" and to have "the spirit of Jesus," when in intellectual pride they flatly reject some of the explicit teachings of Jesus.

One cannot "come back to the teachings of Jesus" by giving the lie to Jesus.

Jesus Taught That He Would Rise From the Dead

THERE WAS NO HOCUS POCUS in the reported resurrection of Christ. It actually took place. Since He was literally put to death and later appeared alive, then He literally arose from the dead.

Under bribery, the Roman guards said that while they were asleep the disciples came by night and stole the body of Jesus. If they were *asleep*, how did they know what happened and who the thieves were, if any came. At the sight of the angel who rolled the stone from the tomb, they "became as dead men." They knew something had happened, but not how it happened.

The theory that the simple, trustful disciples, who themselves were not convinced of the resurrection until after it occurred, formulated the concept of resurrection and fraudently palmed it off on men is too silly to face any logical testing.

But what did Jesus Himself teach about His resurrection?

PRE-CRUCIFIXION TEACHING

Jesus said that "as Jonas (Jonah) was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). Thus He contradicts the Modernists, who say that the Old Testament story of Jonah is not so. Jesus said that He would be in the tomb for *only* three days and three nights. Then He would come out of the tomb. He came out by way of resurrection. His body, which had been dead, was made alive again.

Christ repeatedly taught that He would "*rise again*," or "*be raised*" from the dead (Matt. 16:21; 20:19). And He taught the definiteness and the actuality of His rising. Speaking of "the temple of his body," He said: "Destroy this temple, and in three days I will raise it up" (John 2:19-21). The Jews rightly understood that He meant a *literal* procedure, but they wrongly referred it to the temple of wood and stone at Jerusalem. Note that Jesus said "this temple" (body) would be destroyed. The method of destruction was the crucifixion. The result was death. "Destroy" did not mean annihilate. Christ also said that "*this* body," the very same body which was killed, would rise again. It was to be the same body in identity, but not in quality and limitations. Paul says that the resurrection body is "a spiritual body" (I Cor. 15:44), but this is not the same as saying "spirit-body."

POST-CRUCIFIXION TEACHING

From the Word of God we learn that after His resurrection Jesus "was seen alive by many infallible witnesses" (Acts 1:3). In a previous editorial we have referred to John Erskine's "The Human Life of Jesus." That book makes statements that are unscriptural, false and blasphemous. How any real Baptist can recommend the book and not condemn its blasphemy is beyond us. But Erskine does say some good things. One of these is on page 3: "For myself, I lean to the man who speaks as an eyewitness, or who had his story from an eyewitness, rather than to the man who contradicts him two thousand years later."

But what did Jesus Himself teach concerning His resurrection after his resurrection? He taught by both word and action.

He told the assembled disciples in Jerusalem that "it is written" in the Old Testament that He would be crucified and rise from the dead (Luke 24:46).

He told the assembled disciples in Jerusalem: "*Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have*" (Luke 24:39). There was Jesus alive in His resurrection body with the following characteristics:

1. He was not a "ghost," or mere "spirit." His body had "flesh and bones." In resurrection, His body had become "spiritual," but not mere "spirit." It no longer had the limitations it once had. The resurrection of Jesus was literal and bodily. It brought Him up with a body having "flesh and bones." There is mystery here, of course. But "why should it be thought a thing incredible with you that GOD should raise the dead" in this manner? (Acts 26:8). Given God and His power, the proposition becomes easy to real faith versus intellectual snobbery that is called "faith."

2. The disciples handled Jesus after His resurrection. "Handle me, and see." Both before and after His resurrection disciples "handled . . . the Word of life" (I John 1:1). The print of the crucifixion nails were left in the resurrection body of Jesus (redemptive, glorious, heart-warming, tear-evoking scars!), and doubting Thomas put his fingers therein and became convinced that "My Lord and my God" stood alive before him (John 20:25-28).

3. In His resurrection body, Jesus ate before the disciples "a piece of a broiled fish, and of an honeycomb" (Luke 24:41, 42). One judges that Jesus was neither hungry nor did He need food. But by His action He emphasized the literalness of His resurrection.

4. In His resurrection body, Jesus could appear and disappear at will. He could appear "in another form" to certain disciples so that for the time being they could not recognize Him (Mark 16:12; Luke 24:16). Upon being recognized in the breaking of bread, suddenly "he vanished out of their sight" (Luke 24:31). But that same evening, He suddenly appeared before the assembled disciples in Jerusalem (Luke 24:36). The disciples were behind closed doors "for fear of the Jews" (John 20:19). Evidently the doors were locked. But Jesus stood in their midst. For one in the resurrection body to travel to a place, it is only necessary to will to be there and immediately he is there.

To refuse to accept the doctrine of the literal, bodily resurrection of Christ, one has to reject the clear teaching of Him who declared from heaven, "*I am alive for evermore*" (Rev. 1:18). If men are to "come back to the teachings of Jesus," they must come to this. It will not do to say with religious rationalists that we "await further light" (Fosdick) before we believe it, or that we "stake our all on a great perhaps," (Buttrick). All that men need to do is to quit exalting their proud intellectual powers above the revelation of God and accept what God says. Men need not talk about being "followers of the lowly Nazarene" as long as they make Him out a liar or a Being deceived and deceiving in His beliefs. It simply is not so.

Against the teachings of "Pastor Russell," who holds that the body of Jesus may have been "dissolved into gases" or may be preserved somewhere as a "sacred memento," and against all the rationalists, who hold either that the body of Jesus "still sleeps beneath the Syrian stars" or was never actually raised from the dead, but only seemed to be, or had never died and became revived again, we answer in the words of Paul:

"But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also in vain. . . . For if the dead rise not, then is Christ not raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ perished" (I Cor. 15:13-18). It makes a difference whether we believe in the bodily resurrection of Christ or not! If it is not a fact, nothing else is worthwhile.

But since "Christ is risen from the dead, and become the first-fruits of them that slept," true believers in Him have the assurance that they and their believing loved ones shall see Him face to face and "be like him" in the dawning of the Endless Day.

Inglewood Baptist Church, Nashville

SUNDAY, May 5, Pastor J. Harold Stevens, of the Inglewood Baptist Church, Nashville, was away in a revival at the Englewood Baptist Church, Englewood. The editor supplied for him at both hours at Inglewood. Chorister J. M. Hagan, Jr., presided and led the choir and congregation in excellent singing, with Miss Laura Hill at the piano. At the morning hour, Mrs. C. R. Chilton sang a solo. At the evening hour, Mr. Hagan, Mr. J. F. Taylor, Mrs. J. D. Milliron and Mrs. Clay I. Hudson sang a quartet number. We greatly appreciated the cordial attention given our messages. Both the editor and his wife were impressed with the spiritual atmosphere of the church.

Pastor Stephens is leading in a fine way and the church is following in a fine way. It has BAPTIST AND REFLECTOR in the budget. It is beginning the completion of its auditorium and is constructing the initial unit of its educational building. The finances of the church are in splendid shape and it is having additions frequently. Our visit there stimulated us and we thank all these friends, together with their pastor, for the courtesies shown us.

Christ's Clamant Call

By J. W. STORER, Tulsa, Oklahoma

(Annual Sermon Southern Baptist Convention, Miami, Fla., May 15, 1946. Condensed by the Editor)

THERE IS A CLASSIC story of a hundred years ago, told by a great political figure on the Tennessee hustings in the 1844 election. Early in that year a party of traders returning from Santa Fe had



DR. J. W. STORER

been overtaken by a sudden thunderstorm. When it had passed, the red sun had sunk low on the prairie's rim, and the traders cried out with a loud voice, for the image of an eagle was spread across the sun! Thus the portent of the eagle of liberty, beneath whose broad pinions vast territories then within the empire of Mexico, should find a hospitable rest.

Yes, expansion was the atmosphere which the men of 100 years ago breathed, and mingled with that, the acrid tang of civil strife. It was as tho the wind of destiny bore on its unseen wings the bitter smell of the burning ruins of a proud and sometime haughty land, and at

the same time fanned the cheeks of those who frantically sought to plow a clean land on which no fuel for future fire could be found. Into this confused and chaotic national arena moved the little band of men who formed, 100 years ago in Augusta, the Southern Baptist Convention. Here were men not actuated by the dream of any empire other than that of Christ's; here were men to whom "manifest destiny" was the obedient carrying out of the Great Commission, and whose concern was that all men everywhere should come to know Him whom to know aright is life eternal.

I

Glorious as has been the history of these 100 years, I am concerned today, not so much with the honored past as I am with the way we enact the history of today and the foundation we lay for the history of tomorrow.

It would be wise for us as a Convention to ponder the conversation between the children of Joseph and Joshua, as found in Joshua 17:14-15. "And the children of Joseph spake unto Joshua saying, 'Why hast thou given me but one lot, and one part for an inheritance, seeing I am a great people, forasmuch as hitherto Jehovah hath blessed me?' And Joshua said unto them, 'If thou be a great people, get thee up to the forest and cut down for thyself there in the land of the Perizzites and of the Rephaim, since the hill country is too narrow for thee.'" That is, in effect, "You say you are great? Well, prove it!"

We are a great people, we Southern Baptists—we concede it! And we are not given to over much modesty in such admittance to the self implication of superiority! But greatness comes not by boasting, greatness comes by doing,—and when we compare the little we have done with the much we should have done, God knows we ought to lay our hands upon our lips.

The worth of this Convention as a missionary force is measured by the degree in which it is possessed by the spirit of Christ. Too often its historic aspect has been regarded as the result of purely natural characteristics, and the Holy Spirit appears to be the forgotten factor.

And furthermore, it would be the part of wisdom never to forget that the Holy Spirit is the immanent administrative energy of the Godhead in the affairs of the New Testament churches and of our Convention. The Holy Spirit is not to be conceived of as a blind impersonal force, but as a definite, intelligent personality, whose functions are not only the conviction of sin, and the illumination, inspiration, regeneration, and sanctification of individuals but also the immediate direction, disposition and development of our churches according to the definite purposes of God. That ought to be kept constantly in mind by those to whom the churches have delegated authority and entrusted with the leadership of our Convention.

To articulate our work, to relate the labors of these varied Boards and Agencies to each other and to the churches, is a monumental task, and must be done with due consideration for each component part. As a denomination, as a Convention, we have no ecclesiastical head, no superman, or group of super-men to assume such headship. Unity of action, without centralization of power is our problem, and this can come only by the Holy Spirit's guidance.

II

To our shame, we have so often spent our time speculating on what shade of paint is most desirable for the car, ignoring the fact that the battery is dead and no spark of fire gives life and motive power! It is not strange then, that someone has cynically defined a convention as composed of people who can do nothing alone, but who meeting together, decide that nothing can be done.

This is no day for littleness, for scheming, for promoting of one part against another; this is a giant day and must be met by humble, sincere men in the power of the Holy Spirit, only thus shall we have a worthy part in the struggle of the ages. We must have in us the mind of Christ, and thus only will we be able to have a vision of things in their proper proportions and true perspectives.

There is a danger of diffusion and dissipation of energy. Wisdom is mightily needed, wisdom which is from above, to distinguish between that which is of God and that which is of man.

I submit that any philosophy of life, other than Christ's will inevitably arrive at a futile conclusion!

The crowning glory of the churches from which our Convention draws its sustenance has always been their fervent evangelistic spirit, the exalting of Christ's redemptive work, and the Spirit's renewing work within them. This, in a word sums up our mission, our reason for existence.

To a fresh allegiance and an all out obedience to the continuance of that mission, let us all be summoned today. Opportunities and demands are bewildering. A new world is emerging, industrially, socially, and politically, a revolution as radical as the world has ever known. Let us not delude ourselves with a nostalgic yearning for the normalcy of yesteryears—suddenly the whole face of things has changed and we stand aghast before a broken world, filled with incalculable peril but one of God given opportunity.

We have what the world needs, and we have the assurance of power to deliver that necessity. Our first witness is to spiritual realities; our second witness is thru our lives to the redemptive power of God, (for how can men be persuaded that Christ can do anything for them, if they can see it is doing nothing for us?); and our third witness is thru sacrificial service. For we are in the world to authenticate His gospel, and demonstrate His power.

III

When I observe the zeal of Communistic propagandists I am amazed at the lengths to which they will go—BECAUSE THEY ARE CONSUMED WITH A PASSION!

(Continued on Page 5)

Christ's Clamant Call

(Continued from Page 4)

Let me see Him, and the five bleeding wounds He bears, received on Calvary! Let me see Him, as up from the grave He arose, with a mighty triumph o'er His foes!

Let me see Him as Stephen saw Him, standing at the right hand of the throne of God! Let me see Him as Paul saw Him, in the power of His resurrection, the fellowship of His sufferings, and being made conformable to His death!

Let me see Him as John saw Him, worthy to open the seals, and lead captivity captive, before whose fact the heavens flee away!

Let me see Him, as I a lost sinner, find in His imputed righteousness my only hope—all other ground but sinking sand!

Let me see Him thus—and then I shall witness—not with the apathy of a worldling, but with the very love of Christ constraining me!

They tell me of the country church problem—it will exist no longer when Southern Baptists become a witnessing people.

They tell me the city cannot be won for Jesus. I ride thru the misery, vice, and filth of the slums. I note the stamp of sin and shame; tired, ignorant, dirty mothers; and sickly, suffering, undernourished children with never a taste of decent surroundings. Hard by, I see the indifference, sham, and mad catering to sensation upon the part of the rich.

I see upon convenient corners here and there, costly piles of stone, surmounted by a cross—but with the doors tight closed amidst the wild riot of the week.

I see churches moving away from the teeming tide of unkempt and embittered humanity—the Cross retreating to the shelter of quietude and correctness! All this I see, and then I remember it was in a city that Pentecost and power became synonymous. And it was in a city—Ephesus, Corinth, Rome—it was a city that Paul went boldly witnessing nor feared its crowds or crime.

Let us too, confessing and facing the obstacles, win as did they; knowing that the Christ above and the world below waits today for a church that witnesses, and that as Hudson Taylor said, "Christ cannot be Lord at all, unless He be Lord of all."

IV

Yonder in China, hundreds of miles from any touch with the outside world, lived John and Mary Gaston, so Dr. McLune tells us. Fruitful was their work and blessed of the Lord were they.

Then Mary became ill, desperately so, and John started with his beloved down the river, hoping to reach a physician before it was too late. As comfortably as he could make her, under a canopy to keep off the hot July sun, they hurried, aided by oars and river current.

One day near noon they approached a large tree alongside the river bank and Mary said, "John, I am so tired, I would like to go up yonder under that great tree."

Tying the boat to the bank, he carried the frail form ashore and laid her gently down beneath the wide and beneficent shade of the tree. After a moment, when her strength had returned from the mystic region of its wandering, she spoke gently to him—"John, I am not going any farther with you, I am going to be with Jesus. But I'm glad we came to China—we have a host who knows Jesus today—it was good that we came." She named many who knew Jesus because they had come, and spoke of the transformation in certain villages.

Then John looked down toward the river, but there were no Chinese there, for they knew death was come, and they had gone over the hill, and he was alone.

With an oar he dug the grave, took some boughs from the tree, and spread them down as if for a coffin, took the white skirt and formed of it a shroud. Then he lifted the body of that fellow soldier of his and placed it in the grave, covered it with boughs and knelt beside it.

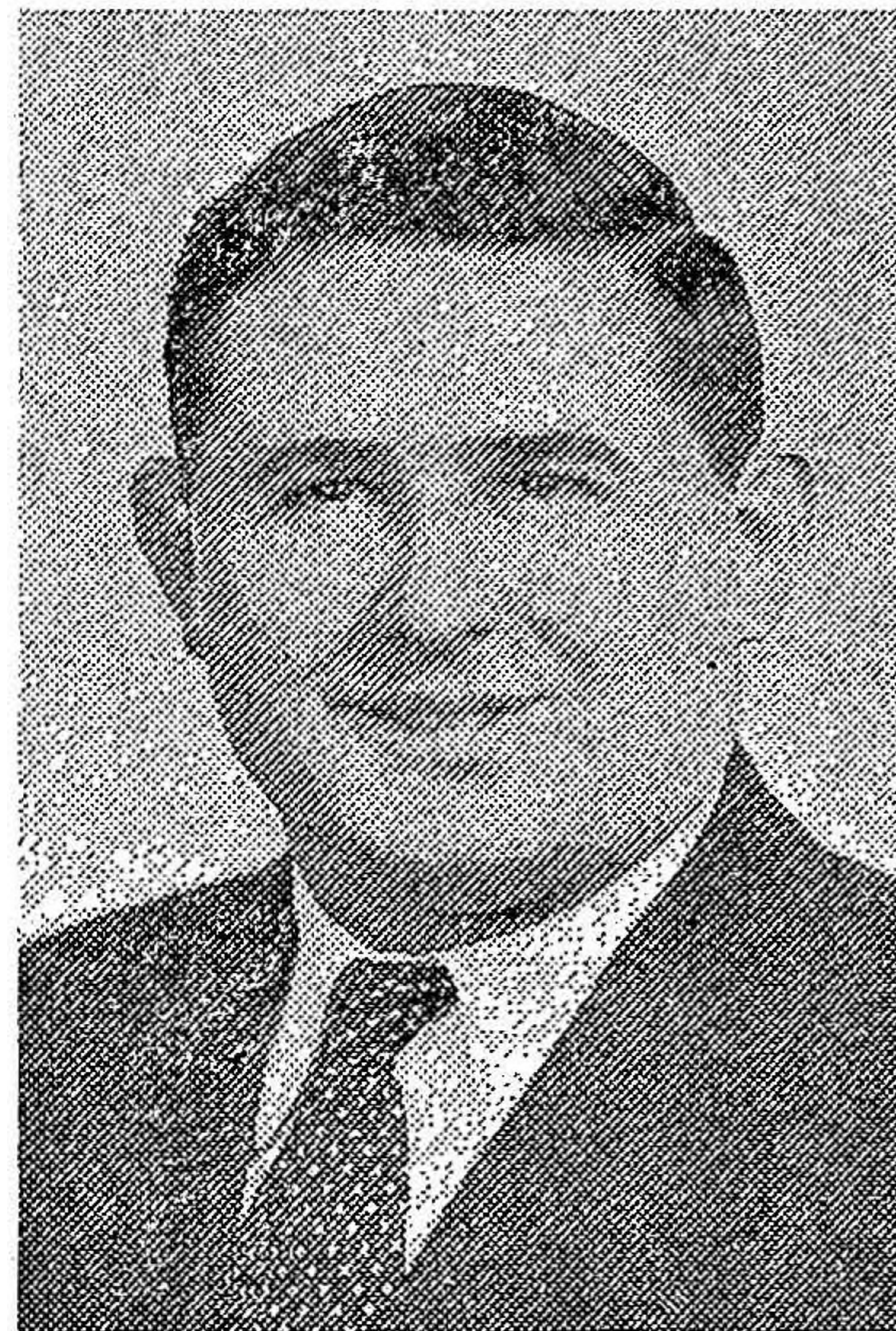
THURSDAY, MAY 16, 1946

Beech Bluff Baptist Church

THE BEECH BLUFF Baptist Church in Madison Association observed its first anniversary on April 21, 1946 by holding an all day meeting.

The first group that was called together was under the direction of Rev. J. T. Carter, Associational Missionary. The first revival was held under a tent by Rev. H. W. Farris, in October of 1944. Another revival was held by Rev. Farris with the assistance of Rev. Carter the following April.

During this revival, a group of pastors and deacons from various Baptist churches of Madison Association met for the purpose of organizing the Beech Bluff Baptist Church. This meeting was held on April 21. There were six charter members: Mr. and Mrs. R. E. Dickerson, their three children, Mary Jo, Edward and Earl and Mrs. George Robison. After the close of this revival the church had increased to fifteen members.



REV. THOMAS DRAKE

The Beech Bluff Baptist Sunday School was organized on April 30, 1945. The number on roll now stands at eighty-one.

With much prayer and consideration the Lord sent us Rev. Thomas Drake of Union University who took up the pastorate work in August 1945.

Before the revival in September the membership had increased to twenty-seven. This revival was held by Rev. Kester Cotton. At the close of the revival the membership had increased to forty-seven. A spring revival was held this year by Rev. Wade Carver of Union University.

In August, 1945 the church purchased an old store building for \$1650. This note has been paid down to the amount of \$400. With the help of other sister churches this goal has been reached. The plans are to tear down and build as soon as this note has been paid.

The membership now stands at fifty-seven members.

At a regular monthly business meeting in February, the church voted Bro. R. E. Dickerson and Bro. J. O. Dickerson as deacons. These men had served as deacons at other Baptist churches. At this same meeting, two other deacons were elected. These deacons were Robert Hart and F. W. Johnson.

These deacons were ordained at the all day meeting. The questioning and charging of the deacons was given by Dr. R. E. Guy. The Ordination sermon by Rev. J. T. Carter. The all day meeting closed with a prayer by Rev. James Williams.

After an endless hour of agony, he left it—to wait the moment when in His own good time, our Lord should gather those who sleep in Jesus, unto Himself.

Then John called the Chinese and went down to the boat. But when they would have resumed their journey down the river John stopped them and said, "Up the river, UP the river, UP THE RIVER FOR GOD!"

This is our high calling, this is the CLAMANT CALL OF CHRIST. To that call let us respond, and laying all at the feet of Him who loved us and gave Himself for us, give to Him the throne of our lives that in us He may live and move and have His being, thus to make us His true witnesses to all mankind!

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Baptist Work In Mexico

By L. P. RAMSEY

I HAVE JUST RETURNED from two months trip into old Mexico. Being a Baptist, I am interested in the Baptist churches, and visited many of them. In Mexico City, I heard Johnnie Womack, of Texas, deliver a very fine sermon in English, and the Mexican pastor, delivered another in Spanish. Johnnie told me he doesn't know Spanish, except enough to get around.

While in the Capital, I heard of the splendid work done in Oaxaca, by J. H. Bowen, of the First Baptist, of Knoxville, Tennessee. I made my way down to Oaxaca, a journey of two hundred and fifty miles, only to find our good brother was not there, but told I would find him in a village in the mountains. Another disappointing feature was, that I could not make the journey by car, but had to ride a mule or a burro. This was something new to me, for I had never ridden on either of these animals, or a horse to my knowledge, and you can imagine my feeling, when I ended that eight hours journey; I preferred to stand rather than sit down. When we entered a village, which looked as though it had been transported from China or India, with its mud huts, and outside kitchens, we walked about two blocks, and ushered into the presence of one of the most unassuming Christian men I have ever met. After dismissing a group of Indians, from his two roomed hut, I put to him many questions with regards to the Baptist work in Mexico, and his own particular mission, for the entire work in Mexico is under the National Baptist Church (Mexican) and the Americans, merely assist their Mexican brethren.

The humble dwelling our brother lives in, is characteristic of the life this Christian man is living. The house is a two room native hut, with its white-washed walls, and its straw roof. In the patio, there is a dog and a parrot, which does much of the talking. Here lives a man, who believes that God definitely called him to the mission field, and believed it so thoroughly, that he sold every bit of property he owned and a 1941 Buick, and like the apostle Paul, ready to pay the price, to welcome bonds, imprisonment and death, just for a chance to give the gospel to Mexico.

He is a man of prayer. Before sending one of his eighteen young Baptists to carry the Scripture portions and tracts into the remote regions, he gathers with them in prayer. Several Scripture mottos are found on the walls of his hut, and one is: "In all thy ways, acknowledge Him, and He will direct thy path." I may not have quoted this correctly, as I am quoting from memory.

Another unusual thing about this brother; he does not ask for money, and he can tell you many miracles of grace while in Mexico. Everywhere he goes he gets a good hearing and souls are won. He told me a story of holding a meeting in one village, and a man came to the door, on the last night, with a Scripture portion in his hand. The Scripture portion was one of the many hundred brother Bowen's group has given away during their tour of the mountains. This man had read and re-read this Scripture portion, said Brother Bowen until the message of God's love created a desire in his heart to know more of Christ. Packing up a little food and his blanket, he started on a four day journey over the mountains to where I was preaching. That night, this Indian man, with several others accepted Christ as their Saviour. The change wrought in this man's life by the work of the Holy Spirit, and the joy in the assurance of sins forgiven was so real that he begged us to return with him and tell the story to his people. Meeting men like this makes you feel as though you have done nothing to win lost souls to Christ, and give you a new meaning in that word "Missions."

Brother Bowen told me he expected to return home to Knoxville in June, for a short visit.

An Unserved Archdeacon

By ROY L. THOMPSON, Nashville, Tenn.

DR. IRONSIDE of the Moody Church in Chicago, tells an interesting story of hearing Bishop John Toglar Smith of the Church of England preach when he was in this country some years ago, on the subject. The "Must" of the New Birth.

"My dear people, don't you substitute anything for the new birth. You may be a member of the church and still not be born again, and the Bible says, 'Ye must be born again'."

Then he pointed to the rector and said, "You might be a clergyman, like my friend here, and still not know the meaning of the new birth, and the Bible says, 'Ye must be born again'." Then he pointed to an archdeacon sitting nearby and said, "You might even be an Archdeacon like my friend here, and still not be born again, and the Bible says, 'Ye must be born again'." And he went on to strongly impress the necessity of the new birth. Three days later he received a letter from that archdeacon that he had pointed to, and he wrote something like this: "Dear Bishop: You have found me out. I have been a clergyman for 30 years, but I have never known anything of the joy that Christians tell about. Mine has been a hard, legal service. I don't know what was the matter with me, but when you pointed at me and said what you did about the new birth, I realized in a moment what my trouble was." Then he went on to say that he had been sleepless and miserable and he asked the bishop if he would come and talk with him.

Complying with his request they took the Bible and studied afresh what it said about the new birth. Then that archdeacon took his place as a poor lost sinner before the Lord, and then and there placed his trust in Him for salvation, and he was saved. From that time on he was a completely changed man.

What a blessing it would be if more of our preachers would put the "must" in their preaching, while on the subject of the new birth.

Russia's Need

BY GIFTS OF BREAD and bombs, and battles fought—
America a Russian friendship sought:
We poured our billions out across the sea
To succor them in their adversity.

But in our hearts was dark and ugly fear:
We might another soulless giant rear—
To someday rise and start war's savage fire,
Destroying all the things our hearts desire!

So long as faith in temporal power
Controls our every stupid, thinking hour;
Our fears are justified, for we ignore
Their need—where they are pitiful and poor.

The bread they need, the Galilean knew;
And scorned a crown to plant it in a few
Whose faith and love preserved it until now,
That brotherhood on earth it might endow.

Not bombs or trade with dollars' golden stream;
But God and Truth can bring to pass our dream
Of cannon rusting in a flowering field,
As war to peace and nobler things shall yield.

We gave—Oh yes—we gave them guns and bread—
As for our world our richest blood we shed;
But Bibles, and not bombs, are what they need:
What we began let's finish now indeed!

—G. G. GRABER, Knoxville, Tenn.

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.

The Teaching of Jesus

Sydney Cave in
Theology Today

It is not surprising that when the Christian message is restricted to certain extracts from the Sermon on the Mount it should appear to many irrelevant to the World in which we have been living. They do not oppose Christianity; they merely ignore it. It seems to them to belong, like Santa Claus, to those pretty fancies of childhood years which the hard experiences of later life prove to be unreal. For that general misunderstanding of the Gospel, Christian teachers must take their share of blame. I have heard men speak as if Christ taught that by kindness any man can be won from evil. What then of the Pharisees our Lord denounced, what of that Galilean king he called a fox, what of Judas, Annas, and Caiaphas? As we remember the actual course of the Gospel story how strange sounds all talk about the "simple" teaching of the Sermon on the Mount, how absurd the claim that if we confined our teaching to the actual words of Jesus that teaching would be welcomed everywhere. We cannot understand his teaching if we abstract from his person and his work.

(Read the last sentence again. It is worth emphasizing.—R. B. J.)

Lay Criticism of Churches

Paul S. Whitcomb in
Watchman-Examiner

How do churches expect to hold people unless they provide good teaching and good preaching? And if church people and preachers are so little interested in their work, and take so little pride in it that they are not willing to develop the necessary skills, whether it be in teaching, or preaching, or in effective evangelistic methods, how can they expect the world to get excited about it? I get worse than tired of the church's going through its ancient motions and letting it go at that. In secular work results are demanded, and if they cannot be got one way, other ways are tried. And if more results can be gotten by different methods, they are adopted. But try to get a church to even take a good look at anything that does not fit the rut it is running in, and it is like trying to feed milk to a plaster of Paris kitten. I like to go to church, but I would like a church that has enough ambition to at least try to find out what are the most effective church methods. A business that did not make any more effective efforts to secure customers than the average church does would soon close up.

(We wonder how many laymen feel as Mr. Whitcomb does about the average church?—R. B. J.)

U N O

Prairie Overcomer

"If good-will, hard work, and the support of nearly every government in the world mean anything, the United Nations Organization is headed for success." Thus reads the first sentence in *Newsweek*, (Jan. 21) regarding the London conference. The writer goes on to say that "no one approached the UNO's first meeting without keeping in mind the possibility of and IF—if their efforts failed . . . And in the U. S., as in other states, officials charted an alternative policy in case the UNO broke down." Who can fail to appreciate the noble aims and ambitions of our world leaders? But who can fail to sense their latent fears and misgivings? They know better than

to bank completely on any world organization. They well know that the final voice in world affairs is that which is backed by force. They also know that the big powers, themselves included, will not suffer any snooping Atomic Commission to spy out their latest secrets. Subsequent to World War 1 when the League of Nations got together with its earlier meetings, a certain leader was heard to remark: "We are so well united that only Satan himself could divide us." But these men do not count upon the devil more than they rely upon God. And Satan is too much for them.

(We had better begin taking God into account. And we had better hurry about it.—R. B. J.)

Vatican Envoy Must be Recalled

James De Forest Murch in
United Evangelical Action

The "personal representative" of the President of the United States to the Vatican must be recalled immediately. 1. Because this relationship perpetuates an act of political perfidy. 2. Because the United States maintained such an envoy from 1847-1867 and found the relationship to be such a liability that it has terminated by popular demand. 3. Because all the temporal benefit supposed to be derived in the present instance are now being offered by the UNO. 4. Because this relationship constitutes the recognition of a church as a state, thus compromising the American principle of separation of church and state and conferring special honors and privileges upon one among many religious bodies in America. 5. Because it sanctions the existence of a state within a state and recognizes the temporal power of the pope in America. 6. Because it is an insult to Protestantism. 7. Because it is a threat to the perpetuity of American constitutional principles and the liberties of the American people. 8. Because it is already beginning to fan the flames of intolerance and bigotry and may result in the revival of such movements as the Ku Klux Klan. 9. Because it recognizes a power which has notoriously aided and approved fascist regimes in many nations. 10. Because its maintenance will inevitably result in the introduction of the religious issue into American politics.

(Let right thinking Christians insist that the Vatican Envoy be recalled.—R. B. J.)

John R. Rice's Advice

John R. Rice in
Baptist Standard

Now, I want to say to independent groups of Baptists in the South that I feel your greatest usefulness and happiness and the most blessed service for the Lord can be done in friendship, and wherever possible, in the open and full cooperation with Southern Baptists. I am not urging Methodists and Presbyterians to become Baptists, but am urging harmony and cooperation among those of like previous faith. I am trying to help further to heal a breach that I, in some measure, I am sad to say, helped to make. I do not urge anybody to have less strong convictions on doctrine. I do not urge anybody to condone worldliness, or to give money where he cannot give it conscientiously in Jesus' name. But Southern Baptists in the main are for the Word of God and soul-winning, and everything precious to the independent groups of Baptists.

(This excerpt from a much longer article is good advice from a man of experience.—R. B. J.)

Camps For Our Youth

DURING the last year of Jesus earthly ministry we find Him with His disciples withdrawing from the multitudes. During these withdrawals He taught His disciples concerning His identity, His purpose in coming to earth and His program for His disciples. Even so it is well that today we go aside from the usual routine of life to learn afresh from the Master the lessons He would teach us about Himself and His Kingdom.

For nearly twenty years now the W.M.U. of Tennessee has been having missionary camps for the young people so that they might go aside to study the way of salvation, the missionary message of the Bible, the missionary needs of the world, the power of prayer, the opportunity of carrying the Gospel to the local community, and the doctrines of stewardship.

Last year, in spite of the infantile paralysis epidemic and the consequent cancellation of some of the camps, there were 1,936 young people in twelve W.M.U. camps in Tennessee. There were 72 conversions and there were 156 young people who volunteered for definite Christian service.

Today missionary needs and opportunities are greater than ever before. How our hearts were stirred as Dr. Alfred Carpenter reported on his tour around the world and the many calls he heard for missionaries to be sent. There are many more calls for missionaries than there are missionaries who are prepared and ready to go. We even have some "contract" teachers in some of our mission schools at the present time because of the shortage of missionaries. In the face of these needs we hear Miss Marth Franks, twenty years a missionary to China and now preparing to return, say that she told the Foreign Mission Board that if she could not be sent out immediately to China she would prefer to remain in this country until after the young people's camps because "I have never had greater opportunities for leading people to Christ and helping them find God's plan for their lives than in our W.M.U. camps for young people. Never greater opportunities—no, not even in China."

For a number of years we have felt the need for more adequate camp facilities for these summer gatherings, but because other accommodations were available we have not pushed the matter of securing such camp sites. The camps in East Tennessee were held, for the most part, at Carson-Newman College and at Harrison Chilhowie Academy. During the time that there was a Naval Reserve unit at Carson-Newman College the W.M.U. camps were held at Tusculum College, Washington College, Hiwassee College and wherever arrangements could be made for them. Now our colleges have many returned service men and women and their programs have been so accelerated that it is impossible for them to give the time and space for the camps. Consequently most of the W.M.U. camps in East Tennessee have been cancelled for this summer. Last year nearly two hundred young people in that section were denied admittance to camps because of the lack of room.

With a year around program at Tennessee College it was found to be unsatisfactory to try to have camps there while college students were using the building at the same time. So it was that last year the Middle Tennessee camps were held at the Christian Church camp at Bethany Hills Near White Bluff. This is again the program for this year. We fail to see why Tennessee Baptists can not have their own camp so that they could use it as long as they felt best and at the time they chose instead of having to rent a camp belonging to the people of another church and thus making our camp dates dependent upon the camp program of another denomination.

In West Tennessee the camps have been held, for the most part, in state camps and parks. Not nearly all of the young people who wanted to come have been able to do so because of the lack of space.

Surely we cannot allow this situation to continue.

Therefore, the W.M.U. in its recent state convention in Memphis voted to launch a camp building program in Tennessee,—to build two camps to be used by the eight divisions. Each division would hold its camps and thus all of our young people who wanted to attend could be accommodated.

Of course, building our own camps will mean time, effort, work, money, and much prayer, but if it results in the saving of souls and the giving of young lives to the Lord's service it will be most worthwhile.

At the convention we were offered a thirty-nine acre tract of land as a camp site, but it was felt that it was not large enough for the plans. We suggested that the land be sold and the proceeds donated to the camp program even as Barnabas sold his piece of land and gave the price to the Lord's work in an earlier day.

There might be someone who has a camp site of fifty or more acres who would like to give it as an investment in the youth of our state and in their Christian training. You might like to give it as a memorial for a son or daughter, a father or mother, a husband or wife, or you might like to give it just because you love the Lord and want to advance His cause.

The general plan is to have a camp in the western part of the state to serve the Central, South Central, North Western, and South Western divisions and a camp in the eastern part of the state to be available to the North Central, Eastern, South Eastern and North Eastern divisions. A wooded site with a good water supply, preferably with a lake, easily accessible by bus, train or car, centrally located for the divisions it is to serve would be most desirable. There is a splendid site available for one of these camps if we could buy it very soon. Commercial interests are wanting it, but the owner will hold it for us if we would assure him we would buy it for a Christian camp for our young people. He is also willing to make us a special price.

During the recent war we willingly invested that we and our allies might free the world from tyranny and its threat. Now we want to make a contribution to the salvation of the world as we give Christian training to our youth and give them an opportunity to let their lives count for Christ the world around. May we count on you?—MRS. OSCAR T. NELSON, Chairman of Camp Committee, Madison, Tennessee.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

More New B. S. U. Councils For 1946-47

* * * * *

University of Tennessee Junior College

President.....Jo Ann Jordan
First Vice-President.....Carolyn Burton
Second Vice-President.....Edith Pendergrass
Third Vice-President.....Betty Boyce
Secretary.....Betty Hopper
Treasurer.....Katherine Scruggs
Chorister.....Ira Sylvester Brasfield
Pianist.....Maurine Fuqua
Publicity Chairman.....Corrine Reagor
Literature Chairman.....Virginia Ingram
Town Representative.....Bob Boozer
Boys Representative.....J. B. Hayes

* * * * *

Vanderbilt University

President.....Charles Barron
First Vice-President.....Claudia Piper
Second Vice-President.....Ruth Hoe
Third Vice-President.....Harvey Reese
Secretary.....Margaret Fort
Treasurer.....Howard Smith
Sunday School Representative.....Bill Junker
Training Union Representative.....Harris Smith
Athletic Director.....Wallace Hill
Music Chairman.....J. C. Martin
Mission Chairman.....Ikey McClellan
Student Center Host.....Rucker Hayes
Bilt-Body Editor.....Louise Shoemaker
Publicity Director.....Dot Winn
Poster Chairman.....Margaret Ann Smith
Bible Discussion Leader.....Bill Greenlee
Encampment Director.....Ed Milner
Devotional Chairman.....Joe Crawford
Devotional Director.....Carl Stephens

* * * * *

Peabody College

President.....Marvin Spry
First Vice-President.....Helen Hodgson
Second Vice-President.....Martha Freeman
Third Vice-President.....Patsy Hillman
Treasurer.....Jerry Davis
Magazine Representative.....Nelda Baker
Athletic Director.....Wiley Denkins
Sunday School Representative.....Lois Webb
Mission Chairman.....Paul Denkins
Training Union Representative.....Dorothy Hodgson
Y.W.A. Representative.....Sue Eidson
Music Director.....Claire Jones
Photographer.....Grady Morgan
Bilt-Body Editor.....Hilda Johnson
Secretary.....Margaret Porter

The Sunday School Lesson

LESSON FOR SUNDAY, MAY 19, 1946

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

Topic: "LEARNING IN THE SCHOOL OF FAITH"
Printed Text: John 11:7-8, 16; 20:24-29

IN THE LIFE of Thomas we have illustrated the development of a growing faith in Christ. It was difficult for Thomas to commit himself fully to the fact of the resurrection without concrete evidence. Once convinced, however, he became a powerful witness of the resurrection.

THE LAST DOOR

"Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them" (John 10:7-8). In the parable of the sheep-fold Jesus declares that he alone is the door to salvation. Only as men approach God through Jesus can they find that security of soul and spirit for which men throughout the ages have yearned. Those who posed as saviours before him were but "thieves and robbers" and there is no other saviour to follow him.

Man, in his attempt to solve his vexing problems by the strong hand of self, has met, throughout the centuries, nothing but abject failure.

With the coming of the atomic bomb we have already lost one of the four freedoms so glibly announced by the Atlantic Charter: freedom from fear. Our own nation and every nation under the sun will live continuously in fear of atomic power until the nations of the world harness atomic power for the glory of His kingdom. It is Christ, and Christ alone, or chaos.

OTHER SHEEP

Jesus reminds us in no uncertain terms that the gospel is intended for the whole world: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd" (John 10:16). The gospel is for the Gentile as well as for the Jew and in Him they are to become one flock.

Our Heavenly Father is as much concerned with the welfare of his children in Austria, and in Belgium, and in Czechoslovakia, and in Britain, and in Italy, and in the Netherlands, and in Poland, and in China as he is with those in America. How then can we continue to be complacent when the people of Austria are undernourished, with their houses windowless and roofless and with no provision for clothing except two million tons of rags for making cloth. They tell us that in Austria the already high death rate threatens to double, and among these Austrians are to be found followers of Christ.

In Belgium, 33½ per cent of the children are tubercular. Since 1940 they have been on a starvation diet—and in Belgium are to be found other sheep "of this fold."

In Czechoslovakia, 700,000 children are now ill. They are in need of everything and anything that will build red corpuscles. And in Czechoslovakia are to be found other sheep of "his fold."

In Italy, where they have had the leanest harvest in twenty years, they face on every hand cold and hunger. Forty-seven out of every hundred little children die, we are told, before their first birthday. In Rome and Naples the death rate exceeds the birth rate, and even in Italy are to be found other sheep of his fold.

In the Netherlands most families will have no heat this winter; while few babies born in 1945 are left alive in western Holland. In many sections of the country there is no milk, little meat or potatoes.

In Poland, called by commentators the most terrible example of suffering in Europe, 800,000 are living in dugouts and hovels and 10,000 die monthly from tuberculosis.

In China fifty millions are displaced or homeless, including fifteen million children, orphaned, sick, or dying.

If America—Christian America—believes that in these wartorn countries are to be found "other sheep" of His pasture, let them rise up and minister in the name of him who gave himself for them that the world may come to believe in the sincerity of our faith.

MY LORD AND MY GOD

In thinking of Thomas as the only incredulous disciple, we perhaps do him a great injustice. We read in John 20:20 that after Jesus had come and stood in the midst of the disciples who were gathered behind closed doors and said unto them, "Peace be unto you," he then "showed unto them his hands and his side." Is it not probable that these other disciples needed the proof of the nail-scarred hands?

When Thomas, therefore, was told of the appearance (he having been absent) he remarked, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." It is difficult for one to read the words of Thomas without feeling that he was saying, "You disciples say you believe because you saw in his hands the print of the nails and put your finger in the print of the nails. Now, unless I have the opportunity of doing the same thing, I will not believe either. I, too, need to be shown." At any rate, when Jesus appeared in their midst again he said to Thomas "Reach hither thy finger, and see my hand; and reach hither thy hand, and put it into my side: and be not faithless but believing." Thomas' words, "My Lord and my God" (literally "the Lord of me and the God of me") marked an epoch in his life. From then on Jesus would have complete sway over his life. Thomas would be his slave forever. All questions, all doubts had been erased. With the humility of a little child Thomas accepted Christ for what he was—his Lord and God forever!

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

More Letters From You

Dear Aunt Polly: I am a little girl 9 years old. I go to school at Hickory Grove. My teacher is Miss Ruth Roberts. My parents are Methodists. I hope to be a Christian soon. I hope to see my letter in the BAPTIST AND REFLECTOR. BETTY JEAN KIRK, Route 2, Trenton, Tenn.

Dear Aunt Polly: I am 10 years old. I go to the First Baptist Church. I am a Christian and have been three years. I am also a member of the Junior G. A. I enjoy it very much. I am on the list for pen pals. I would like to have them from ages 10 through 12. I read the BAPTIST AND REFLECTOR every week. I like to read it. I hope to see my letter in the BAPTIST AND REFLECTOR, if it isn't too long. Your friend, SARAH JUNE HORNSBY, 622 E. Vine Street, Union City, Tenn.

Dear Aunt Polly: I am a little girl 10 years old. I am a Christian. We get the BAPTIST AND REFLECTOR. So I read the Young South. I want a pen pal. My address is 33 Twenty-second Street, Bristol, Tenn. Your friend, BETTY JO COTTRELL.

Dear Aunt Polly: This is my second time to write you. I go to Fairview School. I am in the fourth grade. My teacher is Mrs. Jones. I like her very much. I want to be a school teacher when I grow up. I like school very much. I am not a Christian, but hope to be one soon. I would like to have some pen pals. Your friend, NORMA JEAN KOLURYCK, Route 1, Medina, Tenn.

Dear Aunt Polly: . . . I am a Christian. I have been a Christian for a good while and I think it is a nice thing to be one and to study God's Word. . . . I am sixteen years old. I will be glad for you to pray for me and my mother and daddy and all my brothers and sisters. . . . I really do enjoy reading the BAPTIST AND REFLECTOR. OPAL M. JONES, Route 7, Box 13A, Humboldt, Tenn.

Dear Aunt Polly: . . . I belong to the First Baptist Church of Rockwood. Our pastor is Rev. H. B. Ford. I like him very much. I attend church every Sunday I can. I have not been able to go, for I was sick. My grandmother is very ill. Please pray for her. . . . I enjoy your page very much. Your friend, SHIRLEY EASTER, 211 North Fort Street, Rockwood, Tenn.

Dear Aunt Polly: I am 12 years old and a Christian. I go to Lockeland Baptist Church. I go as often as I can. But now that the weather is pretty I intend to go regularly. I would like my letter on the Young South page, and also a pen pal. Your friend, CHRISTINE CARVER, 1702 Fatherland Street, Nashville 6, Tenn.

Dear Aunt Polly: This is my first time to write to the Young South. I am a Christian. . . . I am 11 years old. I am in the sixth grade. I go to Sunday school every Sunday and Training Union every Sunday night. I would like to have a pen pal. . . . DORIS MAE HOWINGTON, Route 1, Jackson Tenn.

Dear Aunt Polly: I will write and tell you that I have joined the church and will be baptized Sunday. Our pastor is J. D. Altom. I go to Sunday school every Sunday. . . . Mrs. Hall is my Sunday school teacher. . . . ANN MOORE, Route 1, Jackson, Tenn.

Dear Aunt Polly: I am a little girl 6 years old. I am in the first grade at school. I go to Sunday school every Sunday. Mrs. Low is my teacher. My sister Katherine has written you. I would like to have some pen pals. I enjoy the Young South page. Lots of love, SHIRLEY JEAN HUGHES, Carthage, Tenn.

Dear Aunt Polly: This is my first time to write you. I am 9 years old. I go to the First Baptist Church of McKenzie, Tennessee. I would like to have some pen pals about 9 years of age. I am not a Christian but hope to be one soon. I would like to see my letter in the Young South column. I like the Young South very much. Your friend, JANICE SUE BARKSDALE, 141 Magnolia Street, McKenzie, Tenn.

Dear Aunt Polly: I am 13 years old and in the seventh grade. I am a Christian. I go to Donaldson Grove Baptist Church. I go to Sunday school and Baptist Training Union regularly. . . . Our pastor's name is Rev. R. F. Warden. We like him very much. Your friend, JEAN STOVALL, Route 1, Elora, Tenn.

Dear Aunt Polly: I am a girl 11 years old. I go to Bellevue Baptist Church. I joined the church March 25, 1945. I enjoy reading your column. . . . I would like to have a pen pal about my age. I belong to the G.A.'s, Junior choir, Baptist Training Union, Sunday school, and the Early Birds' Club. The Early Birds is a club our Junior director started. We have a good time singing and having programs. . . . ANN PARISH, 155 N. Pauline, Memphis, Tenn.

These letters make me glad. I wish there were space to answer each of them individually. I am glad for the new Christians and for those who are interested in becoming Christians. We shall certainly remember to pray for them as well as for others mentioned in these letters.

I wonder if you noticed that one letter referred to the Young South as *my* column? She meant that the material is prepared by me. The column is really *yours*. It is made up of letters from readers, or of things that will interest you. I hope that you will feel that it is your column and will write me whenever you have a suggestion to make. I always enjoy your letters.

Your friend, *Aunt Polly*

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS MADGE McDONALD
Office Secretary



MISS WILLIE MERLE O'NEILL
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

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 May.

THE PROGRAM

Picnic Supper—

It is a lovely time of the year to have a picnic supper on the lawn, and go into the church for the conference.

General Conference—

- Devotional period, conducted by the pastor
- Prayer for officers and teachers that they may be used in evangelistic opportunities.
- Roll call and reports—
 - Have reports from the departments and classes as to attendance, enrolment, and plans for reaching more people.
 - The superintendent should report on the progress made toward attaining the Standard of Excellence.
 - Give emphasis to Vacation Bible school as to plans and reports.
 - Let someone review what was done in the observance of Christian Home week, and make suggestions for improvement.
- Looking toward next month—
 - Appoint a committee to provide for a mission Vacation Bible school. Empower this committee to carry out necessary plans for such a school.
 - Make final plans for sending someone to Ridgecrest for one of the Sunday school weeks. There are two weeks with the same program—June 27-July 3 and July 4-10.
 - Appoint a committee to nominate officers for next Sunday school year.
- Special Feature—
 - Arrange for the general secretary to present anew the Six-Point Record system. Open a discussion as to how it may be made more effective in your Sunday school. See "The Six-Point Record System and Its Use" by Noland. Request free literature from this department.
 - A talk on what the Sunday school may do in summer evangelism. See J. N. Barnette's book, "The Place of the Sunday School Evangelism."

Age-Group Conferences—

See "Sunday School Builder for June.

JUNE—An Opportune Time To Start Branch Sunday Schools

JUNE—

Is Vacation Bible school time, and hundreds of mission Vacation Bible Schools should be followed by branch Sunday schools to provide regular Bible study opportunities.

JUNE—

Is an opportune time to begin a branch Sunday school, and thus prepare the field for a revival meeting in July or August.

JUNE—

Is a good time to secure volunteer workers for branch Sunday schools. Public school teachers and college students are available. Seminary students will welcome an opportunity to serve.

JUNE—

Is vacation time, and boys and girls need the influence of regular Bible study.

JUNE—

Is summertime, and a branch Sunday school can be started and continued for four or five months in temporary quarters, thus allowing time for permanent plans before winter comes.

—From *Sunday School Bulletin*, Baptist Sunday School Board

Standard Training Unions

Association	Churches
Big Emory	First, Rockwood
Holston	Chinquapin Grove
Knox	Rocky Hill
Ocoee	Chamberlain Avenue
Ocoee	Woodland Park
Ocoee	Brainerd
Ocoee	Big Springs
Ocoee	Lupton City
Ocoee	Ooltewah
Watauga	Cedar Grove

* * * * *

Standard Departments

Association	Churches	Dept.
Bledsoe	First, Gallatin	Adult
Jefferson	First, Jefferson	Junior
Knox	Lincoln Park	Junior
Maury	Mt. Pleasant	Intermediate
Nashville	Belmont Heights	Junior
Ocoee	Woodland Park	Adult
Ocoee	Woodland Park	Junior I
Ocoee	Woodland Park	Junior II
Ocoee	Brainerd	Junior
Robertson	Springfield	Intermediate
Shelby	Union Avenue	Junior
Shelby	Union Avenue	Intermediate

* * * * *

Standard Unions

Association	Adult	Young People	Intermediate	Junior	Story Hour
Big Emory	4	2	..	2	..
Big Hatchie	..	..	..	..	1
Clinton	..	..	1	..	..
Cumberland	..	1	..	..	..
Concord	1	..	..	..	..
Chilhowee	..	..	1	..	..
Duck River	..	..	..	..	..
Grainger	..	..	1	..	..
Holston	1	1	1	3	1
Jefferson	..	..	1	3	2
Knox	2	3	..	4	2
McMinn	1	..	..	..	..
Madison	..	..	2	1	..
Maury	..	..	1	..	..
Nashville	1	..	1	3	1
Nolachucky	2	2	1	..	..
Ocoee	16	2	5	10	10
Providence	..	..	..	..	1
Robertson	..	..	2	..	..
Shelby	3	..	1	4	2
Watauga	2	1	1	1	..
William Carey	1	..	1	..	..
Wilson	..	..	1	..	..
Totals	34	12	21	31	21

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTINGTON
Executive Secretary-Treasurer

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Office Secretary

Southwestern Tennessee Camps

Lac La Joie, Chickasaw Park, Medon

R.A.	June 18-23	\$7.00
Junior G.A.	June 23-27	5.75
Intermediate G.A.	June 27-July 2	7.00

Middle Tennessee W. M. U. Camps

Bethany Hills

25 Miles West of Nashville on Highway 70

Y.W.A.	July 19-21	\$4.50
Junior G.A.	July 22-25	6.75
Intermediate G.A.	July 26-30	8.00
R.A.	July 30-Aug. 3	8.00

Schools For Preachers' Wives

WHERE do we have schools for Preachers' Wives? Union University, Cumberland University and Carson Newman College.

WHEN will the courses be given? June 3-14.

WHAT is the COST of the course? Not one cent.

Do you mean the board and tuition are FREE? Yes, even your books are furnished.

WHO pays the bills? The W.M.U. through their Golden State Mission Offering.

WHY have a school for Preachers' Wives? Because the husbands have the privilege of spending two weeks in one of our colleges studying that they may be better trained workmen, and the wives need to study, too. The two weeks away from home with other women with like experiences will be a treat to the women who "stay by the stuff" all the time.

Will there be WORK to do? If you mean any cooking, dish-washing or any cleaning except the one room, NO! Think of spending a vacation away from work! The change will be good for any woman.

May we bring our children? NO, we are sorry, but you must leave them with your mother, sister or friends.

MUST we stay two weeks? NO. Most of the women go home with their husbands Friday evening and come back Monday morning. So you are away only five days at a time.

What must we bring? Your bed linens, towels and your personal belongings. You may need a spread or comfort.

What do we do at the school? You study, read your book, attend classes, and enjoy the fellowship with kindred spirits. You may be in the same class with your husband and hear the lectures given by great men of God.

In addition special classes are held for women. At Union University, the first week, Mrs. L. G. Frey will teach "The Shepherdess," a book on the problems of a preacher's wife. The second week, Mrs. George Hollis, our State Stewardship Director, will teach a book on Stewardship.

At Cumberland University, our new Baptist school in Lebanon, Mrs. E. P. Alldredge, who served as a missionary in Africa, will teach "The March of Missions," Mrs. H. B. Cross, who has been a pastor's wife for many years, will teach "The Pastor's Help-mate." She will also present W.M.U. Plans.

At Carson Newman College Mrs. J. L. Trent, daughter of a pastor, now a preacher's wife, will teach "The Shepherdess" and Miss Northington will present W.M.U. Plans and Programs.

All books will be given those women attending the school.

In order to attend what must we do?

If your husband is going to attend the school for preachers have him to include your name when he sends in his for a reservation. If he cannot attend, you write. If in West Tennessee write Dr. Wm. A. Keel, Union University, Jackson; if in Middle Tennessee write Rev. Harold Gregory, Madison; if in East Tennessee write Dr. J. T. Warren, Jefferson City.

Is it necessary to make a reservation? Certainly it is the courteous thing to do. Rooms must be prepared, food purchased and plans must be made. In this day when millions are starving we should have no waste. Yes, write today. If anything should happen and you cannot go, then write again. A post card will do.

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

MEN!

MEN!

MEN!

MEN!

Have you ever heard of a falling off in church attendance during the summer months? Many church members have not only heard of a summer slump in church attendance but have planned and participated in those things that have helped to keep you and others (your friends and loved ones) away from the church services.

We mention only a few of the things indulged in by church members that keep them from attending the church services: Sunday fishing parties; a trip across the country to spend the Sabbath in the park eating popcorn, drinking lemonade and pitching peanuts to the monkeys, or making a long drive to visit a friend or relative. If we are planning a visit, why not start early enough to reach our destination in time to attend church with our relative or friend? In case the friend or relative is visiting us, let the same rule apply. We can at all times help increase attendance in our worship services by inviting and leading others to attend with us.

THAT SUMMER SLUMP CAN BE AVOIDED

What are you doing to boost the worship services in your church?

How many have you invited to any of the services in your church since January 1, 1946?

Or maybe, we should first ask, how many services have you missed?

If you have been careless or negligent toward your church and its services, will you resolve now to become more loyal to the pastor, your church and its program?

What do you say, men? Will you co-operate with others in boosting the worship services of your church?

Will you co-operate with others in backing the pastor in giving thoughtful and constructive leadership to all departments of church work?

Will you co-operate in building the fellowship of the whole membership of your church to be more kind, more loving, more appreciative, more brotherly, and more joyful?

Will you co-operate in giving publicity to all the splendid achievements of the church and denomination and in telling the world of the high privileges, services, fellowships and joys of the Christian religion?

Will you lead and co-operate in bringing the lost to Sunday school, to church, to Christ—to dedication to His will and consecration to His service?

Will you lead and co-operate in witnessing for Christ and worshipping Him by joyfully bringing your tithes and offerings into His courts each Lord's Day?

Will you co-operate in blessing the world, by going out to the needy, broken, suffering world in the spirit of His who "came not to be ministered unto but to minister and to give His life as a ransom for many"?

Men, if you can answer all of these questions in the affirmative, then your church will avoid the summer slump.

MEN!

MEN!

MEN!

MEN!

AMONG THE BRETHREN

On a recent Sunday night, Pastor J. S. Riser, Jr., of the Central Avenue Baptist Church, Memphis, baptized 24 people who had been received at the regular services during the few weeks prior to that time. Another Baptismal Service was planned for the first Sunday night in May. In his pastorate of forty months, there have been a total of 390 additions, or an average of almost 10 per Sunday.

—B&R—

Macedonia Baptist Church in Beulah Association has added four more Sunday school rooms, making a total of seven. Electric lights have been installed with an electric cooling fan. The main auditorium has been completely remodeled. The total cost was around \$4,000.00. The Sunday school has an average attendance of 90 and the Training Union an average attendance of 50. T. A. Duncan is the pastor.

—B&R—

The Concord Baptist Church, Chattanooga, Harvey Gray, pastor, has experienced a gracious revival. Roy Bethune, associate pastor of McLean Baptist Church, Memphis, directed the music and Bert C. Caldwell, pastor of Westmoreland Baptist Church of Huntington, West Virginia, did the preaching. There were 17 professions of faith and additions for baptism and 3 by letter.

—B&R—

Sunday, May 12, the Philadelphia Baptist Church, Waynesboro, Route 1, revived an old custom of years gone by by having what was known as "May Meeting." These meetings have been widely attended. A bountiful lunch is served out under the trees and a great day of social and spiritual fellowship is enjoyed.

"Ever since reading your little book, 'The Church and the Ordinances,' I have had it in mind to write you a word of appreciation. I know of no other book of the same size, the reading of which among our Baptist people would do more good. The Universal-Invisible-Spiritual Church idea seems to be getting such a wide hold upon our folks, that it is taking much of the Baptist principle out of them. Many of our preachers are enamored with this false doctrine. Some of our schools are teaching it. (Lest you might think that it is so here in C. N. C., I make haste to state that the Head of the Bible Department in C. N. C. is sound upon the church question, and on every other Baptist doctrine, so far as I know)"—E. A. COX, Jefferson City, Tenn.

—B&R—

A. M. Vollmer, formerly pastor of the First Baptist Church of Dyersburg and later Superintendent of the Louisville Baptist Orphan's Home of Louisville, Ky., has been elected unanimously to become the Executive Secretary-Treasurer of the Kentucky Baptist Foundation.

—B&R—

J. Thurman Williams, gospel singer of Jackson, for the last two months has been in four revivals; Stonewall, Okla., Clyde, Texas, LaGrange, Texas, and Glenmora, La. There were 59 additions to the churches, 40 of them for baptism.

—B&R—

Chaplain (Captain) L. G. Mosley, 3123 Kinross Avenue, Nashville 11, Tennessee, is on terminal leave and is open for a pastorate as the Lord may lead. He was formerly pastor of the Radnor Baptist Church before entering the service and is a very splendid and consecrated man.

Lawson H. Cooke, Secretary of the Baptist Brotherhood of the South, a consecrated layman, led in an unusual revival recently at First Church, McKinney, Texas. Pastor R. S. Clifton felt that his men and the church needed just such a meeting. B. O. Baker, Jr., led the singing. There were 19 additions. Deep appreciation was expressed by pastor and people for Mr. Cooke's unique and inspiring messages.

—B&R—

Bro. Tommy Moseley, a student at Harrison-Chilhowee Baptist Academy, has been called as pastor of the Fredonia Baptist Church in Riverside Association and has accepted. The church was made pastorless by the death of the former pastor, W. J. Rhum of Clarkrange. The Fredonia Church is building Sunday school rooms.

—B&R—

Paul Hall, pastor of the Camden Baptist Church, Camden, writes for his address on the paper to be changed from Louisville to Camden. Following his graduation from the Seminary on May 3, he moved on the field at Camden.

—B&R—

During the month of April, Highland Heights Baptist Church, Memphis, Slater A. Murphy, pastor, had an average attendance in Sunday school of 996, Training Union 305, Brotherhood 90, and 52 additions to the membership.

—B&R—

Cherokee Baptist Church, Star Route, Jonesboro, Tennessee, Frank B. Beck, pastor, recently licensed Mr. Marion Burgner to preach the Gospel. He is described as a young man of promise as a Bible teacher and pastor. He served in the war with the U. S. Navy and desires to become pastor of a church.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR MAY 5, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	190	52	Covington, First	275	63	Maryville, First	673	109
Alcoa, Calvary	252	104	Crossville, Oak Hill	104	86	Broadway	198	71
Athens, First	380	—	First	200	86	Memphis, Boulevard	491	167
East	182	73	Daisy	73	60	Bellevue	2408	938
Good Springs	85	71	Denmark, Woodland	101	63	Brunswick	65	38
Idlewild	57	25	Dunlap, First	89	26	Berclair	175	135
McMahan, Calvary	53	34	Dyer, First	170	72	Central Avenue	588	115
New Zion	72	—	Elizabethton, East Side	161	67	Egypt	211	—
North	229	31	Siam	189	121	Highland Heights	956	307
Benton	195	26	Englewood	114	43	LaBelle	734	210
Bemis	224	56	Etowah, Cog Hill	92	—	Louisiana Street	214	130
Bradford	116	35	Cotton Port	88	64	McLean	384	130
Brighton	184	101	East	46	—	Mallory Heights	318	139
Bristol, Calvary	237	77	First	401	79	Prescott Memorial	541	134
Brownsville	268	67	Good Hope	28	23	Seventh Street	526	131
Calhoun	84	—	North	166	—	Speedway Terrace	578	137
Chattanooga, Avondale	508	165	Fountain City, Central	709	167	Speedway Chapel	161	48
Baptist Tabernacle	352	85	Gallatin, First	315	50	Temple	1413	386
Birchwood	91	35	Grand Junction, First	150	87	Union Ave., Main School	1071	217
Calvary	385	—	Hampton, First	96	56	Union Ave., Strand Class	88	—
Daytona Heights	83	44	Halls	231	61	Milan, First	362	135
Eastdale	370	107	Harriman, Trenton Street	399	101	Milton, Prosperity	144	44
East Lake	449	96	Walnut Hill	233	83	Morristown, First	506	100
Highland Park	1808	433	Humboldt, First	464	97	Murfreesboro, First	411	99
Hughes Avenue	166	68	Jackson, Bible Grove	93	123	Walnut Street Mission	56	—
McCarthy	79	32	Calvary	370	132	Taylor's Chapel	109	—
Macedonia	108	80	Holly Grove	94	109	Powell Chapel	130	77
Morris Hill	275	174	Jefferson City, Piedmont	69	29	Westvue	112	19
Northside	561	208	Jellico, First	298	128	Nashville, Edgefield	453	151
Oak Grove	220	86	Jonesboro, Oak Grove	120	44	Inglewood	497	169
Red Bank	583	121	Kingsport, First	708	107	Lockeland	461	115
Philadelphia	183	—	Lynn Garden	253	64	Third	222	—
Ridgedale	517	161	West View	238	109	Niota	127	50
Ridgeview	87	47	Knoxville, Bell Avenue	601	—	Old Hickory, Temple	158	70
Temple	77	—	Broadway	1171	349	First	623	283
South St. Elmo	217	48	Fifth Avenue	1016	247	Oak Ridge	1227	190
Woodland Park	1156	888	First	902	212	Portland	168	70
Christiana, New Hope	33	—	Lincoln Park	520	194	Riceville	75	35
Cleveland, Big Spring	361	195	McCalla Avenue	640	135	Rockwood, First	219	106
Cedar Springs	127	70	New Hopewell	142	69	Mission S. S.	30	—
First	592	171	North	284	104	Whites Creek	47	88
North	153	81	Immanuel	349	90	Rogersville	389	91
New Friendship	56	34	Sevier Heights	318	64	Shelbyville, First	209	68
New Hope	35	31	Smithwood	369	73	Shelbyville Mills	100	40
South	152	76	LaFollette	208	—	Stephensville	17	—
Columbia, First	332	79	Lawrenceburg	200	106	Trenton, First	495	193
Cookeville, First	356	94	Lebanon, Barton's Creek	118	60	Hickory Grove	80	21
Fourth Street	68	—	First	461	102	White Hall	115	84
Stevens Street	108	41	Lenoir City, First	470	53	Tullahoma, First	270	106
Corryton, Atkin	67	20	Lexington, First	198	51	Whitwell	172	72
						Watertown, First	215	73

Great Revival At Harriman



REV. O. C. RAINWATER

DURING the week of April 21-28 revival services were held in the Trenton Street Baptist Church of Harriman, with the pastor, O. C. Rainwater, doing the preaching.

Home talent was used for all places of service. Captain W. E. Scandlyn of the United States Army, who is on terminal leave, had charge of the song services. This was homecoming for Gene since he was Chorister before going into the service.

The revival was preceded by two weeks of cottage prayer meetings in which a large number of people were reached. We feel this has been one of the most successful and most unusual revivals in our church for many years. It was an old time, heartfelt revival with a wonderful spirit of loyalty, devotion and cooperation on the part of the church members for carrying on the Lord's work under the leadership of our pastor.

There were thirty-seven definite decisions with twenty-one additions to the church by baptism and ten by letter. We believe these services are the beginning of a great revival in our church.

We are thankful for our pastor and his family. His life of consecration, devotion, and service to the Lord, and his love for lost souls have made a great impression on our church and community. —BARBARA ZUMSTEIN.

Pastor V. Wayne Tarpley and the St. Elmo Baptist Church, Chattanooga, have recently held a revival in which the preaching was done by Sam Martin of Orlando, Florida, and the music was directed by A. C. Stephens of Chattanooga. There were 17 additions by baptism, 13 by letter and 1 restoration, and a large number of the members agreed to visit in behalf of enlistment and evangelism.

—B&R—

Pastor James H. Oakley writes: "At our Home-Coming Day at Egypt Baptist Church, Memphis, May 5th, we had a great day with great crowds and a cash love offering for the building fund amounted to \$2,100.00."

The First Baptist Church, Athens, is the first church in Tennessee to put the booklet, "The Church and the Ordinances," in each family of the church. The deacons then recommended that each new family to join the church be given a copy. Sterling Lorenz Price is the enterprising pastor of this flock. Order from your State Mission Board, 149 Sixth Avenue, North, Nashville 3, Tennessee.—L. G. FREY.

A Gracious Revival

THE EDGEFIELD CHURCH, Nashville, has just experienced a gracious ten days' evangelistic meeting in which the preaching was done by Rev. L. J. Thompson, pastor of the Springfield Church, and the singing was led by Mr. John Williams, of the Sunday School Board. The attendance and interest were excellent and the people were delighted with both the preaching and the singing. Brief morning services were held at seven-fifteen o'clock on week days, and after the evening services there was a "fellowship hour" for the younger people of the congregation. Bro. Thompson, who came to the Springfield pastorate last fall from Selmer, Tenn., is a native of Watertown and graduated from the Southern Seminary last year. He is a sound and attractive preacher of the old Gospel and we are happy to have him in Middle Tennessee. Mr. Williams, who is a member of the choir of the Immanuel Church and is on the clerical staff of the Sunday School Board, has unusual talents as a soloist and song leader. There were fifteen additions to the membership of the church, thirteen of these being for baptism. There were several other professions of faith and a number of reconsecrations. W. Henderson Barton is pastor.

Ten Fruitful Years

THE CITADEL SQUARE Church of Charleston and the pastor, William R. Pettigrew, D.D., have celebrated the tenth anniversary of their relationship in Kingdom work.

The records show that in the ten years the bonded indebtedness of \$122,000 was paid, over \$75,000 has been accumulated for a new building and the total gifts have amounted to over \$667,000. 1,323 have been received upon profession of faith and baptism and 2,490 by letter, making a total of 3,813.

During this period the Ashley River Baptist Church was organized, and two other churches in Riverland Terrace and Folly Beach are in the process of being established. The front of the Bulletin carried the following:

"On April 1, 1936, there was a man, a servant of God, and a chosen vessel, who came to be the pastor of this people. His greatest asset was that he knew Christ and Him crucified. During the eventful years of his ministry in Charleston, his constant effort has been to uplift the Christ, and to tell of His unsearchable riches. No wonder then that William R. Pettigrew, our beloved Pastor, walks in the light of His presence and leads his flock into the green pastures of God's endless acres. He is devotedly loved, not only by the people of this great church, but also by multitudes of others. Many not of this flock seek his Christian counsel and helpful direction. He is never too busy to stop to minister to the one in need. His life and works are a benediction to all who know him.

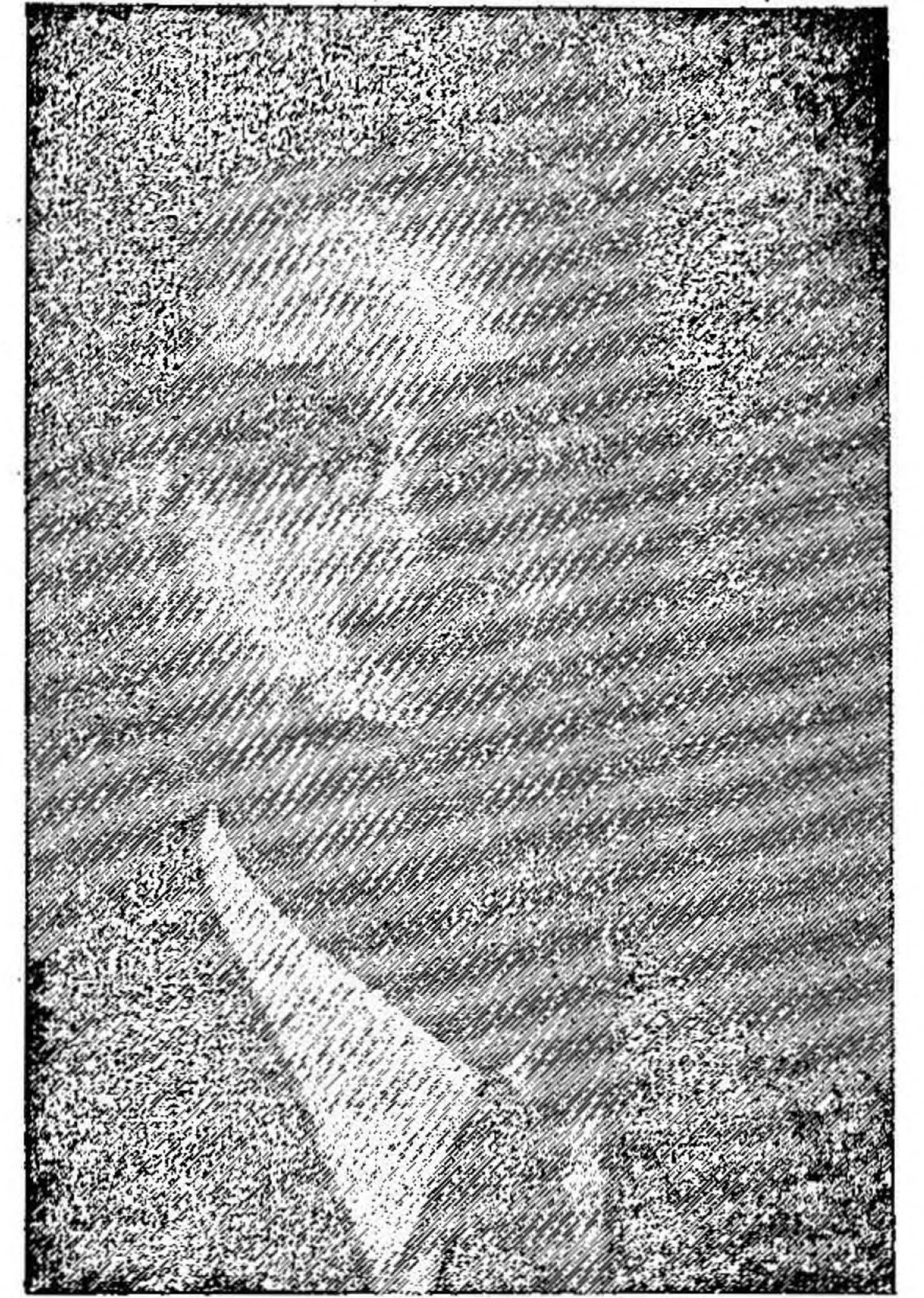
"We are expectantly and joyfully entering upon a new decade of service together. Our prayers are for the infilling power of God, and for His blessings and guidance. We will faithfully follow as our Pastor leads us in the service of our God and His Christ.

"The past is a challenge to the future and those of stalwart faith press on."

On Thursday, April 18, the church honored Dr. and Mrs. Pettigrew with a reception. During the program a gift from the church was presented by Mr. John P. Thomas, Chairman of the Board of Deacons.—MRS. O. L. FABER, Chairman Publicity Committee.

J. Henry Simpson, Jr., an experienced evangelistic singer, announces that he will be available to lead choirs and congregational singing in revival meetings during the summer months. His address is Box 314, Mullins Hall, Southern Baptist Seminary, Louisville, Kentucky.—Adv.

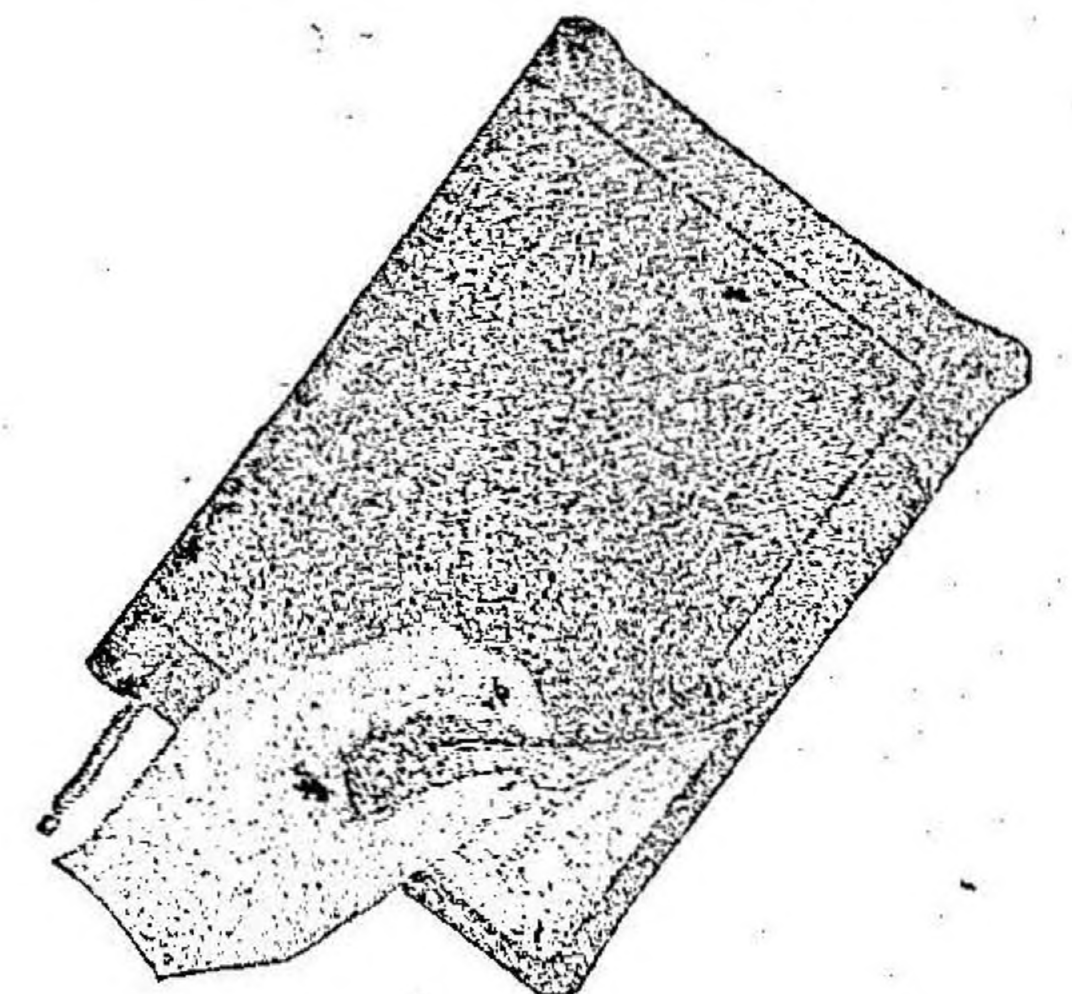
Chaplain On Terminal Leave



CHAPLAIN EARL C. WHITSITT

Chaplain Earl C. Whitsitt, 2183 Monroe Avenue, Memphis, Tennessee, is now on terminal leave and desires to reenter the pastorate, writes William E. Young, associate pastor of Temple Baptist Church, Memphis. Chaplain Whitsitt is a graduate of the Southern Baptist Theological Seminary. His last pastorate was the First Baptist Church of Macon, Missouri.

Sunday, May 5, Pastor H. D. Lankford closed his first year's work as pastor at Dover. There is a fine spirit and fellowship in the church and there have been 23 additions during the year, some 12 or 13 of them by baptism. Brother Lankford is also pastor of the Tip Top, Carlisle and Minion Churches, preaching the first and third Sunday afternoons and Saturday nights.



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DR. W. DOUGLAS HUDGENS

Dr. W. Douglas Hudgens, pastor First Baptist Church, Jackson, Mississippi, delivered the Baccalaureate Sermon at Carson-Newman College at its 95th Annual Commencement on May 9.



GOV. MILLARD F. CALDWELL

He is a graduate of Carson-Newman College in the class of 1936 and of the Southern Baptist Theological Seminary. Gov. Millard F. Caldwell of Florida delivered the address on May 5.

WITH THE CHURCHES—*Athens*: First—Received four additions by letter; Sterling Price, pastor. *Chattanooga*: Avondale—Received one addition by letter and three additions for baptism; Ralph Feild, pastor. Calvary—Received one addition by letter and one addition for baptism, baptized one; W. T. McMahan, pastor. East Dale—Received one addition by letter and three additions for baptism; R. R. Denny, pastor. Highland Park—Received eighteen additions and baptized thirteen; Lee Roberson, pastor. Hughes Avenue—Received one addition for baptism; W. M. Steele, pastor. Morris Hill—Received one addition for baptism; James Catlett, pastor. Northside—Received one addition by letter; Carl Rogers, pastor. Oak Grove—Received five additions by letter and one addition for baptism; C. J. Donahoo, pastor. Red Bank—Received six additions by letter and five additions for baptism; Horace Smith, pastor. Ridgedale—Received one addition for baptism, James Ivey, pastor. South St. Elmo—Received two additions for baptism, baptized eighteen; Buddy Brown, pastor. Woodland Park—Received one addition by baptism; E. L. Williams, pastor. *Cleveland*: North—Received three additions by baptism. *Cornersville*: First—Received one addition for baptism, baptized one; Norman Baker, pastor. *Covington*: First—Received four additions by letter. *Crossville*: Oak Hill—Baptized three; Ralph DeBord, pastor. *Dyer*: First—Received one addition by letter; F. W. Gillespie, pastor. *Fountain City*: Central—Received eight additions; Charles Bond, pastor. *Harriman*: Trenton Street—Received one addition by baptism and baptized three; O. C. Rainwater, pastor. *Jackson*: Calvary—Received one addition by baptism and one addition by letter; Walter Warmath, pastor. *Jellico*: First—Baptized twelve; F. R. Tallant, pastor. *Knoxville*: Bell Avenue—Received thirty-five addition for baptism and five additions by letter; A. T. Allen, pastor. Broadway—Received two additions by confession. Fifth Avenue—Received one addition by baptism and three additions by letter, baptized five; Frank Wood, pastor. Lincoln Park—Received one addition by baptism; David Livingstone, pastor. North Knoxville—Received seven additions by letter and thirteen additions by baptism, baptized fourteen; Kerr Wolfenbarger, pastor. Immanuel—Received thirty-eight additions by baptism. Smithwood—Received one addition by letter; G. G. Graber, pastor. *LaFollette*: Received seven additions by letter; S. C. Strange, pastor. *Lawrenceburg*: First—Received two additions by letter; James Canaday, pastor. *Memphis*: Boulevard

—Received seven additions for baptism and two additions by letter, baptized eleven. Central Avenue—Received one addition for baptism and three additions by letter, two rededications and baptized two; J. S. Riser, Jr., pastor. Egypt—Received one addition for baptism; James Oakley, pastor. Highland Heights—Received nine additions by letter and eleven additions for baptism, baptized twenty-nine; Slater Murphy, pastor. LaBelle—Received thirteen additions by baptism and nine additions by letter, baptized thirteen; D. M. Renick, pastor. Louisiana Street—Received one addition for baptism and one addition by letter; D. C. Applegate, pastor. Mallory Heights—Received one addition by baptism and three additions by letter; Bennie Pearson, pastor. Seventh Street—Received five additions by baptism and two additions by letter; Pitt Woodroof, pastor. Bellevue—Received seventeen additions for baptism and twenty additions by letter, baptized ten; R. G. Lee, pastor. Temple—Received four additions by baptism and five additions by letter; Wm. Young, associate pastor. Union Avenue—Received one addition by letter and four professions of faith; J. G. Hughes, pastor. *Nashville*: Edgefield—Received two additions by baptism and one addition by letter; W. H. Barton, pastor. Lockeland—Received two additions by letter; L. S. Sedberry, pastor. *Oak Ridge*: First—Received four additions by baptism and three additions by letter; W. Stuart Rule, pastor. *Old Hickory*: First—Received three additions by letter and two additions by baptism. *Rogersville*: First—Received five additions by letter; Evans Moseley, pastor. *Shelbyville*: Shelbyville Mills—Received six additions by baptism and one addition by letter; H. D. Kilpatrick, pastor. *Watertown*: First—Received two additions by letter and one addition by baptism.

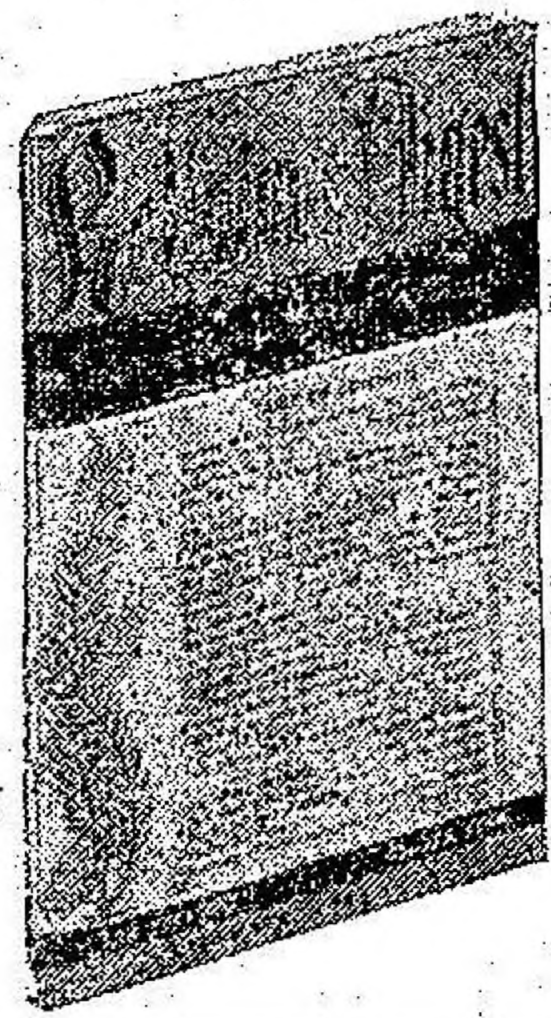
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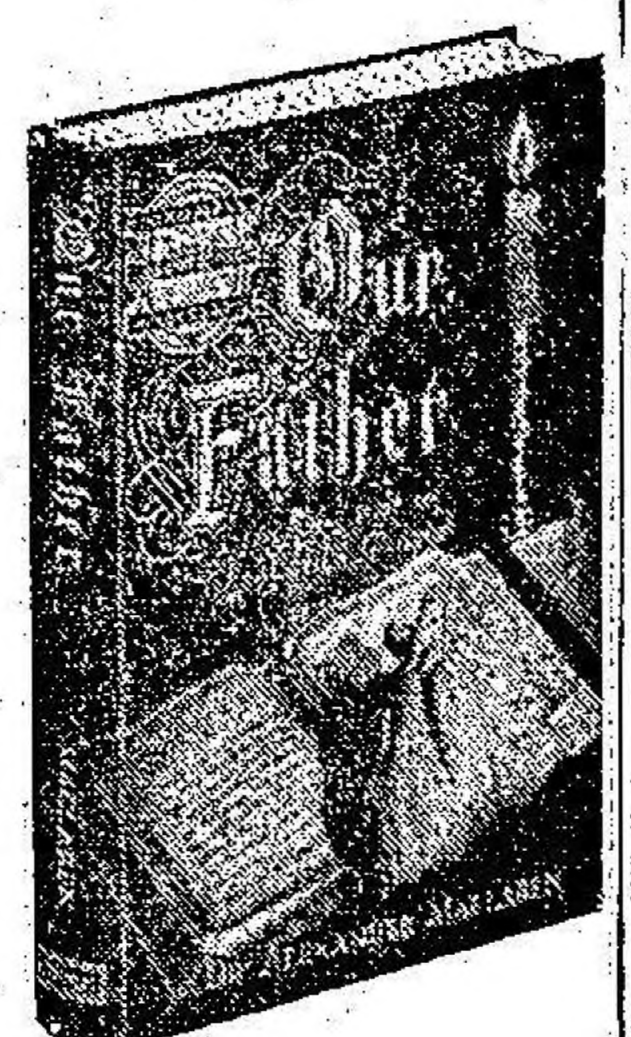
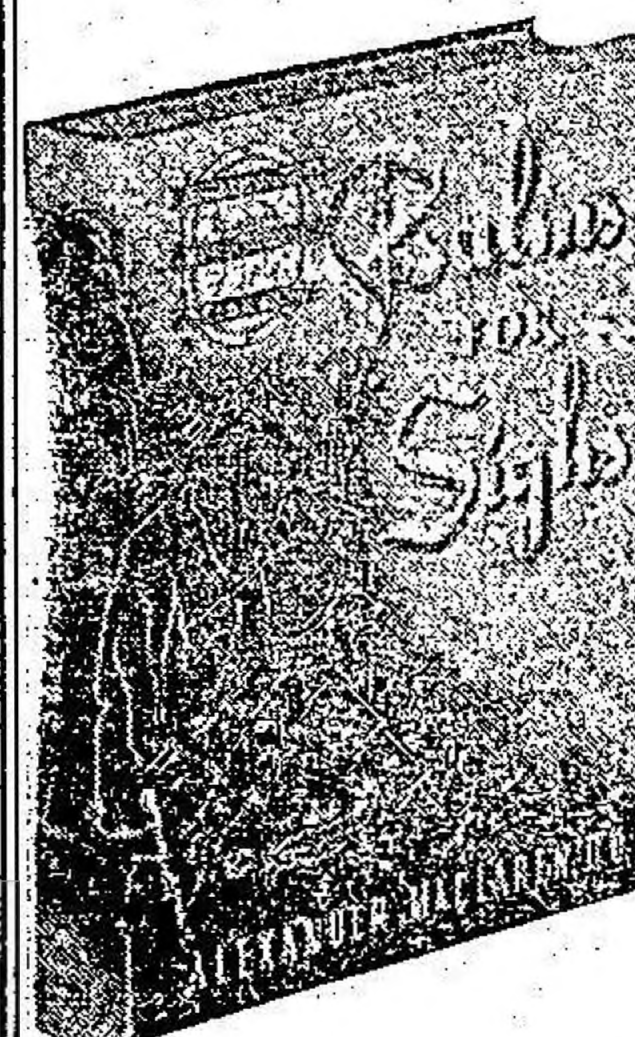
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In Memoriam

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.

In Memory of My Deceased Husband Rev. W. H. Hodges

I HAVE been in the field working. The sun shone hot, and oftentimes I grew weary, and felt as if I could not go on, but my Master said, 'There is work to be done, faint not.'

"I have worked hard and faithfully fighting the thorns and thistles that were about to choke out what I had been cultivating.

"One day I said, 'I can't go on any longer, I am so weak and weary.' I rested a while and went back to my work and I seemed to hear my Master say, 'You are doing a great work,' and that gave me courage.

"I turned and looked back on my work and saw it was far from perfect. But as I worked on up the hill I saw I was making some improvements. Then I noticed I would soon be to the top of the steep hill and starting down on the other side. With a prayer in my heart that the sun would not go down until my work was done.

"Now the sun is setting and behold! What a glorious horizon! My work is done, and I am in sight of home. As I pause to rest I say: 'Lord, swing open the gates that I may enter.' And a scroll was unrolled and these words were written thereon:

"You have fought a good fight; you have finished your course; you have kept the faith. Henceforth there is laid up for you a crown of righteousness. Enter thou into the joys of thy Lord."—MRS. W. H. HODGES.

Shortage of Scriptures In Bavaria

SHE CAME back four times, each time walking fifteen miles, before she could get a copy of the Bible. There are many thousands in Bavaria who, like this woman, still do not have copies of the Scriptures.

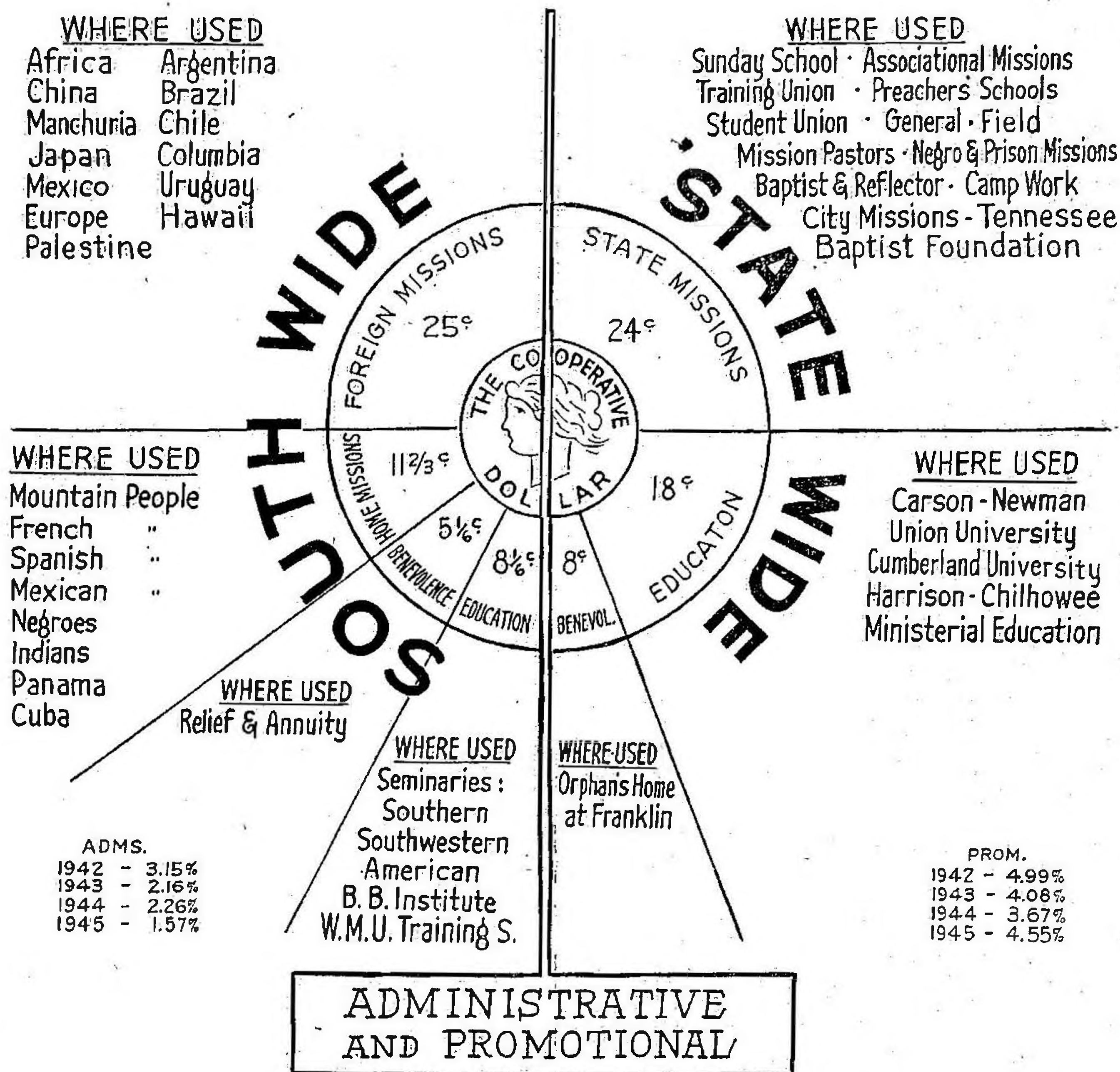
Five hundred thousand people were bombed, their Bibles destroyed, according to a report given Monsieur Olivier Beguin, the secretary of the American Bible Society's office in Geneva, by the Rev. Simon of the Kirchenrat, who is in charge of Bible distribution in the Bavarian Lutheran churches. When the refugees and displaced persons, none of whom now have Scriptures, are also taken into account, there are at least 1,200,000 Protestants in Bavaria. If a Bible is given to each family the need would be 300,000. If New Testaments could be supplied to at least two members of each family it would make 600,000 more. This would cover distribution only in the Protestant churches.

There is opportunity at the present time, to reach the many political prisoners in Bavaria. It is felt that these 'Nazi' adherents should be especially taken into consideration, and provided with Bibles, as the reading of this Book might lead them to a new conception of life.

Foreseeing this Bible famine, the American Bible Society has been printing German Scriptures. In addition to sending many individual shipments to chaplains in Germany, the Society has sent and is in the process of sending through the Y.M.C.A. 40,000 German Bibles, 275,000 German Testaments and 525,000 German Gospels. Another edition of Bibles and Testaments is on the press and still further editions are planned as soon as paper can be secured. These books the Bible Society plans to send to Germany as fast as they can be produced.

THE CO-OPERATIVE DOLLAR DIVIDED

This Chart shows the division of Your Dollar that is always made by the Messengers to the State Convention, therefore, the Giver makes his own division.



NOTE: Administrative Expense (Cost of keeping house) and Promotion Work (Brotherhood, Woman's Missionary Union, Ministers' Retirement Plan) are deducted before the Dollar is divided between State & Southwide Agencies.

A mat of the above cut will be sent free of charge to any pastor who wants to use this information in his church bulletin. Write L. G. Frey, 149 Sixth Avenue, North, Nashville 3, Tennessee.

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Roy Anderson

Moral Equipment For Life's Opportunities

By CHARLES R. SHIRAR

(Baccalaureate Address, Bolton High School, Alexandria, Louisiana)

LIFE'S A CHALLENGE

LIFE IS not only man's big opportunity, it is man's only opportunity. To be living is more than sublime, it is enthralling and enchanting! Where we go from here and what the future holds for us are interesting, but these things are predicated upon what we do here. What we say and do here will meet us hereafter, and will witness for or against us.

Life consists of a series of privileges and tests. The individual's reaction to the trials and temptations of life fit him for the better and bigger places in the unseen kingdom "beyond the setting sun," or man by his unsocial attitude and conduct becomes a spiritual casualty, unsuited for either the government of man or the Kingdom of Heaven.

Life is so broad and the fields of service so varied that a young person is often confused as to the vocation to follow. There was a day when the general practitioner was in demand. Today is the day of the specialist! We may mourn the going of the old order and curse the new, but progress is no respecter of persons or things. Change is inevitable! If you would protect your investments and inheritance, make adjustments to meet new conditions.

It is not a virtue to be able to do just one thing, any more than it is to be able to think in just one realm. It is a mental affliction to be only able to see one side of a proposition. Depth of thought and breadth of vision result from careful investigation and research. However, if by having so many ideas and notions we are rendered neutral, impotent, and impractical, perhaps, it would be better to have fewer ideas and more conviction.

UNPREPAREDNESS, A TRAGEDY

Unpreparedness is a tragedy. Because of neglect the innocent suffer. "Too little and too late" are phrases which will rank with the saddest words of mouth or pen, which words are "might have been."

The poem "Opportunity" by John James Ingalls which says "I knock, unbidden, once at every gate" is perhaps too fatalistic. However, Mr. Walter Malone has written a poem on the same subject in which he says opportunity is ever with us, "for every day I stand outside your door, and bid you wake, and rise to fight and win."

MORAL EQUIPMENT REALIZED

There is without doubt truth in both of these poems. However we affirm that moral preparation for life's opportunities must be made in youth. He is a deceiver who teaches that youth can be prostituted upon the altars of Venus and Bacchus and then be reclaimed at the marriage altar. Some opportunities are repeated, and even sins are forgiven. Nevertheless there are fatal blunders; hours of destiny; and forfeited opportunities. He is a wishful thinker who says "at sunrise each soul is born again."

The preacher of old who said "Remember now thy Creator in the days of thy youth" had divine revelation on the need of youth and the proper time to make preparation for life's opportunities.

There is a time for all things and the Springtime of life is the time to prepare for opportunities. A question has been raised in a popular magazine concerning moral attitudes and the question is stated thus, "Does It Pay To Be Good?" I have heard it put in the negative, "There isn't any demand for a nice girl." Such questioning grows out of the psychology of the times. What does it matter youth is saying as to moral standards when the most perfect specimens of youth are being called to service which is the negation of goodness?

Let me remind you, young friends, that it pays to do right at all times and under every condition. These are testing times and victory will be claimed by the forces best equipped, not merely from a mechanical view point but from a moral and spiritual angle. It will pay big dividends, personally and nationally, for the youth of our Land to be morally good.

It will pay you to do right even if others do wrong for you are to rebuild and reconstruct a bleeding, war torn world. You are to be the leaders of tomorrow in every vocation of life. What a responsibility! What an opportunity!

MORAL EQUIPMENT DRAMATIZED

Moral equipment for life's opportunities may be dramatized by the life of David and Dr. Louis Pasteur. The boyhood days of a man have much to do with the man. A person is never able to get absolutely away from his inheritance. Our social and religious background will determine our judgments and color our thinking on most subjects. David of Bible renown was a mighty warrior and a King of outstanding ability, and in his best attributes was a man after God's heart. But to be able to appreciate the man David you must know the boy David.

He was meditative, talented, and practical. He knew so many things not taught in manuscripts and books. The laboratory or scientific method was his approach to his subjects. He lived in the great outdoors and was impressed with the omniscience of God all about him. He had no difficulty in finding God in the crucible of experience. Everywhere the Divine intelligence was personified and God was real to him. There were no blatant infidels or scornful critics of the Personality of God in those wide open spaces of Judea. He met God each morning and at the close of each day.

It is possible for a great scientist to have faith in God. What about Louis Pasteur, the French chemist and scientist, who outranks all other famed men of his nation; not excepting the novelist, Victor Hugo; the actress, Sarah Bernhardt; the military strategist, Ferdinand Foch; the statesman, George Clemenceau? By a newspaper poll in Paris, France, in connection with his centennial, two million votes were cast in his favor raising him even above Napoleon as the greatest man in French history.

One has recently said, "there are no atheists in the fox holes of Bataan," which recalls the ancient Proverb, "The fool has said in his heart there is no God."

David found time for the fine arts. While his sheep grazed over the green pastures, and on the very same hills where the Lamb of God was heralded by angelic choirs, he rehearsed on his harp until he became proficient and worthy to play before the King. No doubt that many of the Psalms were written out on the Bethlehem hills. David's shepherd life furnished the background for the famous and familiar Twenty-third Psalm.

David's preparation was well balanced. He was a student; a musician and an athlete. He became an expert marksman with the sling. While not writing poetry, and resting from making melody on the harp, he practiced with the sling until he had mastered it. In addition to his marksmanship his physical nature was highly developed which is evidenced by his courage in protecting his flock from the bears and the lions whom he slew with his hands. In all of these experiences of his youth he was gathering moral equipment for life's opportunities.

The big opportunity came one day when the Philistine giant challenged the forces of Israel. There was not an Israelite who had sufficient

morale to meet Goliath. It was then that David volunteered, drawing upon the moral equipment provided by the teachings of his boyhood days, despising Saul's armor; relying upon God who delivered him from the lion's paw; he chose five smooth rocks from the brook; took his tested sling in his hand; ran forth to meet the challenger, and overcame him. These five rocks may symbolize moral equipment for life's opportunities.

MORAL EQUIPMENT SYMBOLIZED

Faith in your self is to be a part of your equipment. You are to think well of yourself and unless you can be proud of yourself don't expect anyone to be impressed. There is a wholesome amount of egotism which is necessary. An inferiority complex is no asset. Be sure that you can appreciate your own personality. Don't compromise your personality!

Faith in your ability is a requirement for life. Be sure you know that you know at least one thing well, and that you have mastered it. Know as much as you can about all things but be prepared to do "at least one thing" as well, if not better than your contemporaries.

Faith in your cause and product is absolutely essential to success regardless of what you have to sell, to give away, or to defend. Doubt and skepticism are as hurtful in one field as another. You must believe something and have a conviction as to its value. The faith of our citizens in the Democratic way of life is the best tonic for our national morale. Unless our form of government is appreciated above any other government then there is no sentiment for its defense and no inspiration for an offense. Faith in your cause is mandatory!

Faith in the outcome or victory must characterize the champions of a crusade. To doubt or listen to discouragements will cause defeat. The giant was a warrior from his youth but David had faith in the outcome. A Latin author says "possunt quia posse videntur," they are able because they seem to be able, or "they can because they think they can." Without faith it is impossible to please God or to accomplish worthy objectives.

Faith in God must undergird all other moral attributes. It will determine our acts in life and our religion. It is the normal attitude of man. The human being is conscious of his spiritual nature and destiny. He who robs another of his faith in God steals that which makes his neighbor poor indeed.

Have faith in God; He is on His throne
Have faith in God; He watches over His own
He can not fail; He must prevail
Have faith in God."

The preparation for life's opportunities which leaves religion out and devaluates the spiritual side of man's nature is wholly inadequate, especially for the profound issues of tomorrow. The five bed-rock principles for your moral life; "Faith in self," "Faith in your ability," "Faith in your cause," "Faith in victory," and "Faith in God," are essential but the greatest of these five is "Faith in God." Without this faith you may become a pagan tyrant, symbolized by the "son of heaven" of that nation to be known to the future as the "Empire of the setting sun"; or without such faith you may attain to the infamous position occupied by Mussolini which place of dishonor was acquired because he believed in a certain easy victory and therefore assassinated his neighbor and former ally; or without faith in God you might even attain the ignominious popularity of Hitler who is a composite picture of all the egotists in all the ages of history whose end shall be as fitting as the departure of Haman of Biblical history.

If you would be known to the generations unborn as a benefactor and a philanthropist; a chivalrous knight, fighting the good fight for the Democratic way of life, make certain you equip yourself with the "shield of faith" which is reinforced and made strong by faith in God.