

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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## Quotable Quotations

CHRISTIANS need to wake up to a realization of the importance of the Father's business. Millions of souls hang in the balance between heaven and hell. Our nation stumbles blindly forward with confusion for lack of transcendent light which can come only from prophetic voices. Everywhere we need men and women with burning hearts—CLIFTON J. ALLEN in *The Teacher*.

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Our efforts in the service of Christ will continue on the low level of spiritual ineffectiveness until we have a real twentieth century Pentecost. Only in this way can we make the risen Lord Christ a reality in the life-stream of this age.—CLIFTON J. ALLEN in *The Teacher*.

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The Christian who puts Christ first in his thinking and seeks above everything else to honor Christ in his every act will not have much trouble with sabbath observance. To him Sunday will always be a day holy unto the Lord to be enjoyed in rest and worship and service for the improvement of himself as a servant of his Lord.—JOHN L. HILL in *Baptist Training Union Magazine*.

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We need to become explorers of the spiritual. How to capture divine energy, to learn how it works, to discover means for its application in every area of life—these are the things which ought to occupy the thoughts of Christian leaders.—CLIFTON J. ALLEN in *The Teacher*.

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Each time that I go before my own class I am debtor to some training course which I have taken in Bible study, methods, doctrines, or evangelism.—MRS. HOWARD M. REAVES in *The Teacher*.

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The instruction on Sunday mornings in Bible schools should be as thorough and as lasting as in the teaching in secular schools during the week.—MRS. HOWARD M. REAVES in *The Teacher*.

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As we study that personality of the world's greatest friendmaker, we should be constantly in an expectant mood, ready for the Spirit to reveal unto us some of the undiscovered values of intimate friendship with Christ.—WILLIAM J. FALLIS in *The Teacher*.



# Baptist and Reflector

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## EDITORIAL

### Baptist and Reflector "Keeping Sweet"

**A**N ESTEEMED contemporary Baptist paper referred to several situations in which certain subscribers had been critical of the paper. It closed each reference with the statement that it "kept sweet" in the several situations. This put BAPTIST AND REFLECTOR to thinking (good thing, wasn't it?).

The paper recalled the critical brother who "broke into print" more than any other reader. The paper remained sweet.

It recalled the time when the office was notified to drop the budget subscribers in a certain church, and yet in a very short time some news items from this same church came in for publication in the paper. BAPTIST AND REFLECTOR remained sweet.

It recalled the deacon who asked the office to cash a check in payment of a bill, with some extra change for his own use. The bank returned the check and he never made it good, though courteously written to about it more than once. BAPTIST AND REFLECTOR kept sweet, for it is a rare thing to find a deacon who is not honest.

It recalled being informed that a certain church treasurer, who did not like the idea of the paper in the budget, who purposely withheld payment on the budget in order to let the bills pile up and cause the church to drop the budget. BAPTIST AND REFLECTOR kept sweet, for most church treasurers are honest.

It recalled instances when the office was notified to keep on sending the paper beyond the budget expiration date or was not notified to drop it, though asked to do so if the church desired to drop it. Then later notice to drop the budget was received and payment for the additional time was never received. BAPTIST AND REFLECTOR remained sweet, for not many churches will act in this manner.

It remembered how some minister would hardly lift a finger for the paper which constantly promoted the Baptist cause in which he was supposed to be interested, but lined up warmly with the doctrinally liberal and unionistic paper which never stood for anything distinctively Baptist. But BAPTIST AND REFLECTOR kept sweet and kept on with its emphasis.

We would not leave the wrong impression. The overwhelming majority of our people are friendly, fair and loyal to the end. We thank God for this "salt of the earth."

We should go through life as the traveler goes through the Swiss mountains; a hasty word may bring down an avalanche—a misstep may plunge us over a precipice.—*Exchange.*

### Exalting the Word of God

**D**OCTRINALLY ORTHODOX Christians exalt the Bible above all other testing standards.

"We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God shall judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried" (J. Newton Brown). Any real Baptists will readily subscribe to this estimate.

But many give the Bible a secondary place. This is done, for instance, when science as constructed by men is used to test the truth of the Bible. When "The Bible is not a textbook in science," it makes no false statement on scientific matters. Whenever the Bible is alleged to make false scientific statements, both the Bible and true science is misrepresented. To test the Bible by science instead of the reverse, is to make God's word secondary to human wisdom.

Archeology is the study of the material remains of ancient people, as their pottery etc. The truth of many a statement in the Bible which had been questioned by some critic has been confirmed by archeological findings. As an example, critics denied the Biblical statements about the Hittites until the spade upset them. The Book had been true all along. Why refuse to believe the Book unless the spade corroborates it? Why make God's word secondary to some branch of human knowledge?

Many a man has questioned or denied certain historical statements in the Bible until these were corroborated by profane history. He made God's word secondary to human records. In cases where profane history does not bear on certain Biblical statements, the right attitude is expressed by C. I. Scofield, in his *Reference Bible* on "Darius the Median" (Dan. 5:31): "Concerning this Darius secular history awaits further discoveries, as formerly in the case of Belshazzar." Note that he says that "secular history awaits further discoveries" not that the truth of the Bible depends upon further secular discoveries. The Bible was true all the time the critics were denying the existence of Belshazzar until investigation proved that *they* were wrong.

There are plenty of people who exalt custom, sentiment, convenience, or prejudice above the Word of God. For example, many refuse to be immersed on one or more of these grounds, although the Word of God explicitly teaches immersion. This is giving God's Word a secondary place.

The true attitude toward the Bible is that "it is, and shall remain to the end of the World, the supreme standard by which all human conduct, creeds, and opinions should be tried." "To the law, and to the testimony: if they speak not according to this word, it is because there is no light in them." Of even God himself it is said: "Thou hast magnified thy word above all thy name." Surely, it is fitting that we make that Word the supreme standard!

Beloved people of God, let no scornful critical charge of "authoritarianism" or "bibliolatry" ever shake you loose from this attitude.

### A Declaration of Things Most Surely Believed

**W**HAT ONE BELIEVES is his creed, whether written or unwritten. If one holds certain beliefs, he does not object to stating them with his mouth. Why should he object to stating them with his hand, that is, putting them in writing?

Luke listed the things "most surely believed" among the early Christians (Luke 1:1-4). He explicitly stated or clearly implied the major doctrines of the Christian faith. That was an inspired



creed, or declaration of faith. And it served as a rallying point and basis of fellowship among the Christians.

No one sets forth an inspired creed today. But the formulation of a creed is entirely proper as a statement of what scripture is understood to teach. "As to declarations of faith, it must ever be understood that they are not substitutes for the Scriptures. They are only exponents of what are considered to be the fundamental doctrines of the Word of God" (J. M. Pendleton, in *Church Manual*, p. 43).

No creed itself is binding upon the conscience or upon a church. Whatever truth there is in a creed is binding. But it is binding only because it is taught in the Word of God, not because it is stated in the creed.

A creed is misused when it is made the court of appeal instead of the scriptures. It is rightly used when it is tested by the scriptures and is employed as a statement of what the scriptures teach. In this way, it sets forth common beliefs as a basis of fellowship. It is a good test of one's conception of Bible teaching. And it becomes an instrument for defending and propagating the faith. The general statement, "I believe what the Bible teaches," does not insure orthodoxy, for one's *interpretation* of Bible teaching may be dead wrong. Let a man state his beliefs so they can be tested by the scriptures.

When a man writes an exposition of a Sunday School lesson or gives an exposition of some scripture in an article, he states *his creed* regarding that scripture. In this way, many who inveigle against creeds set forth a creed themselves. If they will go further and state what they believe the Bible teaches as a whole, they will have a full-fledged creed. He who says he has no creed has one. His creed is that he has no creed. And he has still another creed, for he certainly believes some things, but he is unwilling to put them in writing.

Preachers of a certain faith often state their conception of "the steps to pardon" as being Faith, Repentance, Confession and Baptism. We reject their conception, but this is *their creed* regarding the matter in hand, and they put it in writing, too. Why not go further?

As to Baptists, whenever there is a declaration of faith generally accepted as an exponent of Bible teaching, real Baptists, whether preachers, or laymen, are willing to "sign on the dotted line" respecting it. Unwillingness to subscribe to such a creed means that the declining party does not believe what the creed states in some of its particulars. Or he lacks the courage to stand for it and follow it through. Or he wants to be free to set forth whatever interpretation of scripture he pleases, however heretical, and not be called to account for it.

If a man really holds "a like precious faith with us," he does not object to a creedal statement thereof when this statement plumbs the scriptures. If a man believes the teachings of the Bible, why on earth should he object to lining up with a statement of those teachings?

## A Millionaire's Creed

MR. J. PIERPONT MORGAN, the American multiple millionaire, who left over 20,000,000 pounds, made a remarkable statement in his last will and testament. The testimony is as follows: "I commit my soul into the hands of my Saviour, full of confidence that having redeemed it, and washed it with his most precious Blood, He will present it faultless before the throne of my Heavenly Father. I entreat my children to maintain and defend at all hazard, and at any cost of personal sacrifice, the blessed doctrine of complete atonement of sin through the Blood of Jesus Christ once offered, and through that alone."

There is one thing clear in Mr. Morgan's testimony, and that is, he did not believe that his "good works" had anything whatever to do with the salvation of his soul. It is evident that he held to the

blessed doctrine of justification by faith alone. Such is the teaching of God's Word. "By grace ye are saved through faith; not of works, lest any man should boast." (Eph. 2, 8, 9). "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4, 5).

Mr. Morgan speaks of Christ as "My Saviour." Can you say truthfully, "Christ is My Saviour?" Has He saved you from the thralldom and penalty of sin? He can do so, for "He is able to save them to the uttermost that come unto God by Him." (Heb. 7:25).

Mr. Morgan did not think it "presumption" on his part to say that he was confident that his soul was saved and his sins forgiven. He declares that he is "full of confidence," that his soul is redeemed and washed in the precious Blood of the Lord Jesus Christ. Have you that confidence? Nothing but the Blood of Christ can cleanse us from the defilement of sin.

Ponder carefully the closing words of Mr. Morgan's statement: "The blessed doctrine of complete atonement for sin through the Blood of Jesus Christ, and through that alone." May the reader ascertain if he is building for Eternity on the precious Blood of Christ, or on his own doings.—*Missouri Missionary Baptist*.

## In the Year of Our Lord 1946

THE WHOLE WORLD tuned crackling radios into an experiment of how most efficiently to kill. The monotonous ticking of the metronome on the *Pennsylvania* was broken suddenly by:

"Thirty Minutes Before Bomb Detonation  
STAND BY!"

We had a mental television picture of Bikini Atoll: small ships scurrying to safety; palm trees fluttering on the island; drone airplanes hovering around mother craft. Minutes dragged into years as we waited for man's supreme discovery of the century to test itself. We thought of the sacrificial animals on board the ships: the goats, the mice, the pigs, the birds of the air. To what lengths man would go to learn to kill!

"Fifteen Minutes before Bomb Detonation  
STAND BY!"

Was there significance in the fact that the expert bombardier was just an every-day, ordinary grocery clerk taught to destroy? Was there meaning in the fact that the experimentation locale was an Atoll similar to dozens of others where Americans had spilled their blood?

"Two Minutes Before Bomb Detonation.  
STAND BY!"

Our minds recalled all the crackpot theories put forth about the results of an atomic explosion in the ocean: a tidal wave that would sweep across continents; the destroying of all ocean life; a giant earthquake that would split the earth in half. An involuntary prayer came to us: "Oh, God, may such a bomb never be dropped in actual warfare . . . . May the Supreme Being . . ."

"BOMB AWAY! BOMB AWAY! BOMB AWAY!"

Had God counted in on this project? Why was it somewhat of a dud? The main target floated proudly; goats munched contentedly on hay; a lowly pig swam away from a sinking ship; palm trees waved triumphantly on the Atoll; minnows circled about the gentle waters—two ships had gone to the bottom!

THIS HAPPENED IN THE YEAR OF OUR LORD 1946

—*Baptist New Mexican*.



# The Shadow Over America

By JEAN MCCLAIN, Etowah, Tenn.

*(Publication requested by vote of the First Baptist Church, Etowah)*

IN THE UNITED STATES today there are about three million alcoholics. How many of us ever give more than a passing thought to the great menace that now shadows our country? Are you fully aware of the fact that thousands of homes are being broken, children are hungry, wives and mothers prematurely aged because of this curse? Can we as sensible Christian men and women continue to be complacent, or will we exercise our rights as citizens to stamp out this evil that is robbing human lives of the best that is in them? There has never been a time in the history of the American people when they have been so completely under the dominion of the liquor business as at the present moment.

To drink or not to drink is the question faced by most every individual at some time. The word of God clearly condemns drink. It damages individuals to the point of ruin. A church of Jesus Christ is bound to condemn liquor for the reason that it condemns all other evils. Drinking raises a barrier between the drinker and Christ. The Christian who drinks even just occasionally, finds his fellowship with Christ being broken. The chronic drinker cuts himself off from Christ and Christ's people. The unsaved person who drinks is one of the hardest cases to win to Christ as every soul-winner knows. No argument is needed to prove that alcohol is the enemy of Christ. If Christ wins, liquor loses; if liquor wins, Christ loses.

The slavery of alcohol is seen in its permanence. Something lasting happens to the body chemistry and makeup. Medicine does not claim one percent of cure of alcoholics. Psychiatry does not claim five percent of cure because the psychiatrist seldom gets the patient until irreparable damage has been done. Religion has had more cures, but numerically they are relatively small. Even the unique and dramatic method of alcoholics anonymous have only freed 20,000 people in ten years.

Unless immediate strong action is taken, the slavery of alcohol will rapidly increase. The stage is all set for increased consumption of beverage alcohol. 12,000,000 young Americans away from home have been exposed to the drink habit in the services of our country. Many boys who had never tasted liquor before would take their first drink, thereby acquiring the habit, rather than be called sissy by their comrades. Drinking among women and even young girls is spreading like a plague.

In our national election last year both major political parties maintained a vociferous silence as to liquor policy. Their avoidance of discussion said more than words could have expressed. The private profits in liquor and the Government revenue for liquor combine to give concentrated political power. Democracy is defeated by the propaganda pressure of liquor money. Sobriety has never yet interfered with international peace and agreements!

The demon of strong drink was returned to legal status by the overthrow of the Eighteenth amendment by false promises. Here are some of the promises that were made to the people to induce them to vote for the return of the legalized liquor traffic. First, that the saloon should never return under any guise. Second, that the evils that accompany drinking and drunkenness under prohibition would be reduced to an appreciable extent. Third, that drinking among the youth would be greatly reduced from that as going on under Prohibition.

The first promise was proved false by the fact that there were 177,000 saloons closed by Prohibition, but at the close of the very first year after the repeal of Prohibition, official records show that there were 400,000 and the number has been multiplied since that time.

According to the Juvenile Protection Association of Chicago more liquor is being sold to the youth than during the days of

Prohibition. Drinking and drunkenness have greatly increased since the repeal. Thus the second promise was false also.

The third promise is shown to be false by a testimony by the New York Times: "The old saloon had its faults, but at its worst there never was any chance that you would have to fight your way through school girls to get to the bar."

And then, there was the fourth promise: that bootlegging would automatically vanish. Facts and figures show that more bootleg liquor is now sold than under Prohibition.

Although our Baptist Denomination has taken a firm stand against drink, unfortunately some of the other denominations have not been concerned.

A number of years ago at a temperance meeting a certain clergyman spoke in favor of wine as a drink, and quite to his own satisfaction demonstrated that its use was gentlemanly, healthful and scriptural. At the close of his speech an elderly gentleman arose and asked permission to say a few words:

"A young friend of mine," he said "who had long been intemperate, was at length prevailed upon, at the great joy of his friends to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, struggling with his habit fearfully, until one evening in a social party glasses of wine were handed around. They came to a clergyman present who took a glass of wine saying a few words in vindication of the practice. "Well," thought the young man, "if a clergyman can take wine and justify it so well why not I?" So he took a glass. It instantly re-kindled his slumbering appetite, and after a downward course he died of delirium tremens—a raving madman." Then the old man paused for utterance and was just able to add: "That young man was my son, and that clergyman was the Rev. Doctor who has just addressed this assembly."

All down through the ages battles have been lost due to the influence of drink. The part drinking had on the tragedy of Pearl Harbor at the beginning of the war with Japan is well known. Yes, strong drink ruins nations. And this dear nation, we all love so much will be ruined and wrecked if we allow the liquor crowd to propagandize our people into drinking.

The question might arise, "Am I My Brother's Keeper?" Paul plainly declares in Romans 14:21 "It is good not to eat flesh, nor to drink wine, nor anything whereby my brother stumbleth."

There is now in this country one saloon or tavern for every 300 people; two saloons for every church and one saloon for every 71 homes. Is it to be supposed that such a situation in America is not an offense to God? Is the freedom or license to drink what our boys have been fighting for? Are we as a nation going to set for the rest of the world the example of being the largest beer and whisky consumers per capita?

This problem of drink is a challenge first to Christian leadership. The Bible plainly teaches that if we fail to warn, and allow evil to come upon our land, then those who stumble because of it, their blood will be required at our hands. Liquor is a destructive enemy, a deceptive enemy, a menacing enemy, but a privileged enemy. Other enemies have been defeated, yet we have pampered and even licensed this public enemy No. 1 to pursue its deadly work, unmolested and protected.

What then is the Christian's duty?

"Fight," says the unerring voice of experience.

"Fight," wail the suffering spirits of the drunken dead.

"Fight," pleads eternal hope from prison cells, hospital beds, and broken homes.

"Fight," beg the victims of drink's accident toll.

Then again what is the Christian's duty? For the sake of humanity and our beloved America, LET US FIGHT!!



# The Great Salvation

By T. N. HALE, Pastor  
First Baptist Church, Somerville, Tenn.

(Preached July 14, 1946, at Bethel Baptist Church, near Morristown, Tenn., on the occasion of the Hale Reunion. The manuscript of the sermon was sent us by a friend who was present at the service.)

Text: "How shall we escape, if we neglect so great salvation?"—Heb. 2:3.

**I** WANT TO PREACH the gospel to you today because I may never again have the opportunity to address this same congregation.

More than 1900 years ago, Jesus ascended. We have never seen Him in the flesh, not even a picture of Him. But the angels at His ascension promised that He would return (Acts 1:11) and I John 3:2 says that "we shall see him as he is."

I never saw my baby sister, Ellen, (for she passed away before I was born.) We have no picture of her, but we do have something by which to remember her. In the old-time trunk that my father always kept locked, is a little pair of baby shoes and a little tin drinking cup that she used. When they grew heart-weary and impatient to see her, as they often did, my father would open the old trunk and take out the shoes and drinking cup. As they looked at them long and tenderly, father and mother would remember that they had a little girl who was just as anxiously waiting to see them on the other side.

## I. WHAT HAS JESUS LEFT US IN REMEMBRANCE OF HIM?

### 1. *A Book*—The Bible.

The Scriptures came from the Lord. In 2 Peter 1:21 we are told that "holy men of God spake as they were moved by the Holy Ghost." And in John 5:39 Christ said "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." So we see how that in this Book which the Lord has given to us we are everywhere reminded of Christ and the great salvation.

### 2. *A Day*—the Lord's Day.

From creation to the resurrection of Christ the last day of the week, the seventh day, was observed as the Sabbath Day. But after the resurrection of Jesus the Christians observed the first day of the week as the day of worship, because that was the day on which Christ arose from the dead. In the New Testament this change is noted and this day spoken of as the Lord's Day, a new day for the observance of the Sabbath. This constantly reminds us of Him and His great salvation. In I Cor. 16:2 Paul says "Upon the first day of the week let everyone of you lay by him in store, as God has prospered him." Here we are reminded to bring our tithes to the place of worship on the first day of the week.

### 3. *An Ordinance*—the Lord's Supper.

Christ tells us that when we participate in the Lord's Supper we are to do so in remembrance of Him. I Cor. 11:25 says "This do ye, as oft as ye drink it, in remembrance of Me." To remember Him and the Atonement He made for us is one of the chief reasons for the Lord's Supper.

### 4. *A Family*—the redeemed of all ages.

In Eph. 3:15 Paul speaks of "the whole family in heaven and earth." So God has a family. A part of that family is in heaven with God now. A part still lives on earth. A part of His family has never been born.

## II. WHAT MAKES THIS SALVATION SO GREAT?

1. *The awful condition and terrifying prospect of the human race without Christ.* In Rom. 3:23 Paul tells us that "all have sinned, and come short of the glory of God." All have sinned and are lost. Their condition is so serious that Jesus told us in Luke 19:10 "the Son of man is come to seek and to save that which was lost." The sinful condition of the human race presents the terrifying prospect of being cast into hell. Christ warns us of that in Matt. 25:41 where He said "Then shall He say unto them on the

left hand, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." This prospect for the sinner without Christ, is what makes it so great a salvation for the believer.

2. *The believer has been redeemed from the pollution and the reigning power of sin by the atonement of Christ.* In the atonement He took our place, became our substitute. In Isa. 53:5-6, "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all."

3. *The prospect toward which the Christian can with confidence look.* The believer is promised peace and joy on earth and an eternal home in heaven. Angelic choir in Luke 2:14 sang "Glory to God in the highest, and on earth peace, and good will toward men." And what child of God has not been thrilled and comforted by the words of Christ in John 14:1-3, "Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also." What a prospect to look forward to!

4. *The host of the saints which no man can number makes this a great salvation.* John saw in Rev. 7:8 "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb clothed with white robes, and palms in their hands." And in the 14th verse he quotes one of the elders as saying "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

### 5. *The everlasting benefits of this great salvation.*

The Christian is saved for all eternity. In 2 Tim. 1:12 Paul says, "for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." The Christian is not only eternally saved but he is forever freed from sin. In Isa. 38:17 the Bible states: "Thou hast cast all my sins behind Thy back," and so He will never remember them against His people.

## III. A SOLEMN WARNING AND A SUBLIME TRUTH.

1. *This great salvation has been and is now being neglected by many with fearful consequences.*

Think of the fearful awakening when you hear the sentence pronounced at the Judgement "depart from Me."

Think of the unbearable suffering of the doomed in hell, like Dives.

2. *This great salvation has been the comfort and the stay of Christians in all ages.*

In closing let me tell you of an incident that happened to the family of Bro. Andrew Allen, a former Superintendent of the Department of Sunday School work in Tennessee. They lived in Nashville where he held a position with the Baptist Sunday School Board. He and his wife were away from their home one day. They left their little daughter with the maid. The house caught on fire and their little daughter was burned to death. The maid could not get to her after the fire was discovered. Of course they were heart-broken. They lived next door to a Jewish family who were very close friends of theirs, and stood nobly by them in their heart-rending trial. After the little child was buried this Jewish family insisted on their spending the night with them in their home. They accepted the kind offer. After dinner that night Mrs. Allen sat down at the piano and began to play softly "My Jesus I Love Thee," and then in a trembling voice she sang:

"I'll love Thee in life, I will love Thee in death,  
And praise Thee as long as Thou lendest me breath;  
And say when the death-dew lies cold on my brow,  
If ever I loved Thee, my Jesus, 'tis now."

Where could one find such strength and love in a time like that except in Jesus and his great salvation?



# Clinton Association

By J. S. HOLT, Moderator, Clinton, Tennessee

**I**T HAS BEEN my privilege to be moderator of Clinton Association for the last ten years. We are not doing what we should and would like to be doing, but we are grateful for the progress that has been made, and we believe the work will go forward even faster in the near future.

In looking over and comparing the 1935 Associational Minutes with the 1945, some interesting discoveries were made. In 1935—there were forty-three churches in the association with a membership of 7,335, seven full-time churches, and total paid for pastor's salaries in the association that year was \$10,760. We now have fifty churches in our association, with a membership of over 10,500, nineteen full-time churches, and total paid for pastor's salaries during 1945 in the association was \$35,509. In 1935—385 baptisms were reported and in 1945—438. Our mission gifts in 1935 were seven churches giving through the Cooperative Program \$1,079, and total gifts for missions and benevolences were \$3,059. In 1945—twenty-four churches gave through the Cooperative Program \$12,430, and total gifts to missions and benevolences were \$32,404.

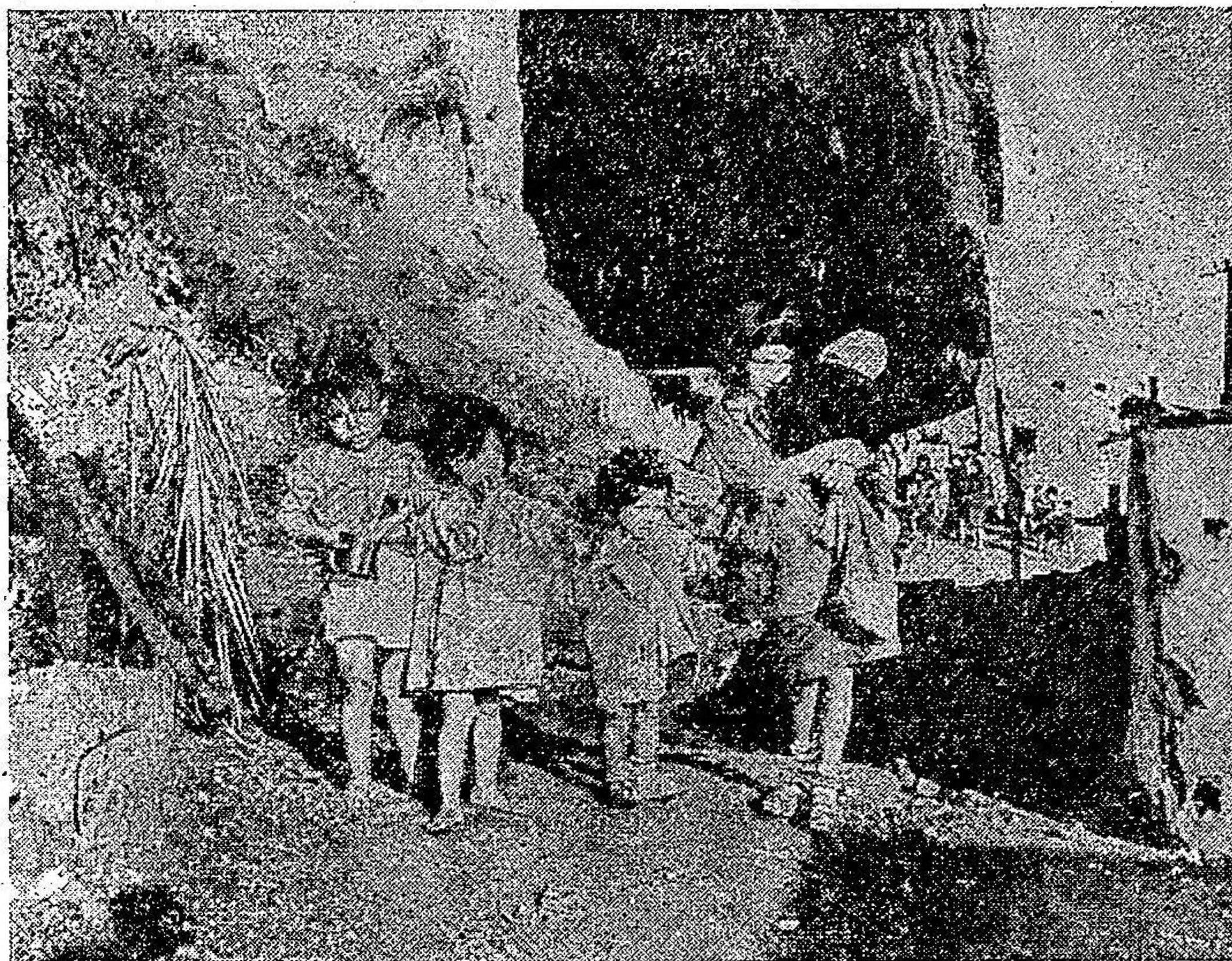
Among the many pastors who served so faithfully in the work of our association and are no longer with us, we are mentioning only two: Dr. H. L. Smith who pastored the First Baptist Church of Clinton and is now pastoring the Red Bank Baptist Church of Chattanooga; Rev. Cecil Clark who pastored the First Baptist Church of Oliver Springs and is now pastoring the Rocky Hill Baptist Church in Knoxville. The associational missionaries have made great contributions toward the progress in our association. Our first missionary was Rev. J. C. Parrish. He served as joint missionary in Campbell County and Clinton Associations. He did a most remarkable pioneering work in these two associations. We understand, Bro. Parrish plans to enter the Southwestern Seminary this fall. Our next missionary was Rev. H. H. Pitt. Under his leadership, the two associations were led to attempt full time work in each association. Bro. Pitts is doing a fine work now in Campbell County Association.

Our present missionary is Rev. Kenneth Combs. He has been with us only a short time, but has hold of the work in a fine way. Even the most undeveloped and remote churches are not only opening their doors for him to work with them, but are also seeking him to come and help them. We would also not forget to mention Rev. E. C. Sisk, Field Missionary in East Tennessee, and now located in Knoxville. When Bro. Sisk first came to East Tennessee to begin this work, he moved into our town. The first Sunday he was here, he preached in our church. He soon won a warm welcome in the hearts of the folk of Clinton Association. We are much indebted to him for the leading and developing of our association to employ the missionaries we have had, and the promotional work over our association in general.

Rev. E. M. Sherwood who was pastor of Black Oak Baptist Church in our association has accepted the call to pastor the First Baptist Church of Oliver Springs and has already moved on that field. The First Baptist Church of Lake City continues to go forward under the leadership of their pastor, Dr. W. B. Yates. They are planning to remodel or build as soon as things become a little more settled. Reference has been made lately regarding the fine progress of the work at Oak Ridge and the Bethel Baptist Church in the BAPTIST AND REFLECTOR. South Clinton has completed their educational plant and are going on with their work in a fine way under the leadership of their pastor, Rev. Owen Portwood. The First Baptist Church of Clinton continues to go forward under the leadership of our pastor, Rev. C. E. Wright. Our church has had the BAPTIST AND REFLECTOR in the budget for over ten years. We heartily recommend the budget plan for the paper to any church not using it. We are trying to raise our percentage a little each year for the Cooperative Program. We would like to mention

something about the progress of some other churches in the association, but feel that space would not permit us to do so.

We trust the person who may write about the progress in Clinton Association for the next ten years may be able to say that all of the churches have been enlisted to give to missions through the Cooperative Program, and many of them being developed in the spirit of missions so they will be giving as much as 50% through this great plan. However, among the many desires for progress in our association, we would always want soul-winning to be in the lead.



The Leung Kwong Baptist Convention of South China is again at work, as it was when this picture was made in 1941, ministering to human need with food and clothing provided by fellow Baptists in America. The evangelist followed Jesus' plan of seating the people "in ranks, by hundreds and by fifties," the better to distribute rice, and he tells them that the gifts, sent by Christians in the United States, are gifts from God, the Creator of all life. The campaign to raise \$3,500,000 by September 30 will help this type of evangelism all over Asia.

Prayerless pews make powerless pulpits.

\* \* \*

Don't part with your illusions. When they are gone you may still exist, but you have ceased to live.—MARK TWAIN.

\* \* \*

No man ever suffers a greater loss than when he loses faith in himself.—Virginia Advocate.

## Southwide Church Music Conference

Ridgecrest, North Carolina, August 22-30, 1946

Eight marvelous days of spiritual refreshment and instruction for Choir Directors, Song Leaders, Organists, Pianists, Music Teachers, Soloists, Choir Singers, Students.

For information, address

B. B. McKINNEY  
161 Eighth Avenue, North  
Nashville 3, Tennessee



# 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.

## We Must Magnify the Church

*Christian Index*

For more than a generation, Baptists have magnified the auxiliaries of the churches. These have enjoyed an almost phenomenal growth. Both in the pastorate and in the editorship, we have given full support to these auxiliaries. But all along, we have maintained that they were organized for the church and not the church for the auxiliaries. They should minister to the Church and should be subject to its oversight. Often the auxiliaries are built at the expense of the worship services. This is deplorable, because it defeats the purpose for which the auxiliaries were organized. When these are attended by large numbers of adults, juveniles and intermediates who do not remain for preaching, the church suffers and the pastor's heart is broken. Thousands of office bearers in the churches in the Southern Convention, we believe, follow this practice. In some churches the auxiliaries are played off against the worship service. Enrollees of these organizations often solicit strangers and newcomers in the church community to attend their particular service while they speak faint praise of the church and the pastor. Thus the tree on which the branches thrive, is discounted in the community and its prestige destroyed. We have come to the day when the stability and ministry of the Church must be magnified. People are seeking spiritual cover and security.

(Let us not wait any longer to put the emphasis where it ought to be.—R. B. J.)

\* \* \*

## "What About Church Unity?"

Ernest Gordon in  
*Sunday School Times*

In "What About Church Unity?" (*Atlantic Monthly* for January) Canon Bell makes a searching analysis of the matter. There are two fissures in Protestantism, one horizontal (denominationalism) and the other vertical. The agitators for

church union concern themselves with the first only, which is the less important. Christians can get along well enough in their present denominational relationships, but the church is riven vertically by fundamental differences in belief, a theological divergence of the first magnitude. It has to do with "basic questions about man, about God, about the existence or nonexistence of the supernatural, about whether Jesus Christ is only an excellent human sage or God-made man for man's salvation from man's incurable folly and weakness of will." "If you bring the denominations together in one, you but prepare for conflict on larger battlefields."

(Well put!—R. B. J.)

\* \* \*

## The Limits of Catholic Cooperation

*Christian Century*

Our readers will recall that a few months ago considerable interest was aroused when an organization was launched in Rome to further religious unity, in which Protestants were reputedly invited to join as members and with representation on the central committee. The new body was to be called "Unitas," and was to be presided over by the rector of the Pontifical Gregorian University. Some saw in its founding evidence that the Roman Catholic Church was beginning

to show a new readiness for genuine cooperation with non-Roman communions in confronting the encroaching secularism of the present age. At that time we cautioned against a too ready acceptance of that interpretation. It now appears that the caution was well based. Word comes from Rome, through the International Christian Press Service of Geneva, that the constitution of Unitas has been altered to read that "Unitas receives Catholics as members and non-Catholics as friends," and that "the central international committee is composed of at least nine members belonging to the Roman Catholic faith and elected from members of various nationalities residing at Rome." Thus it becomes evident that the familiar Roman Catholic pattern for united or cooperative effort remains unchanged. Unity, in the Roman vocabulary, means all power in the hands of the pontifical church. *Semper idem!*

\* \* \*

## The Need for Doctrinal Preaching

W. T. Rouse in  
*Western Recorder*

During the last quarter of a century Southern Baptists have increased in numbers until today one of our embarrassments, and shall I say one of our weaknesses, is the great company of unindoctrinated, unenlisted members. While we

have occasion to thank God that He has given us the ears of the people, there is great reason why we should confess that we have not conserved our potential forces. Those who are in position to know, tell us that of the more than 2,000,000 net who have been added to the churches in the South during the last 25 years, we have sustained an appalling loss by reason of those who move from one community to another without transferring membership. We have fared no worse than others of the larger denominations, but the loss in country churches to Holy Rollerism and other similar groups has been large. This is due mainly to the fact that we have not indoctrinated and enlisted our members as fast as they have been received. Just here lies one of our most urgent needs.

(Few of us realize how great this need is.—R. B. J.)

\* \* \*

## Reverence in Prayer Urged

Jeff D. Ray in  
*Baptist Standard*

Doubtless many of our preachers have bought and read "The Revised Standard Version of the New Testament" and like myself most of them are pleased with it. They will, I guess, join me in liking the

"you" and "your" as a substitute for the "thee" and "thy" feature. But I hope the preachers will follow the example of these learned men in retaining "thee" and "thy" when they come to translate a prayer addressed to God. I like "you" and "your" when addressing persons on my level but have never been able to use those familiar pronouns when addressing Almighty God. It is good to see that these scholarly translators have the same feeling. Brethren, let's continue using "thee" and "thy" in our prayers. To the average hearer "you" and "your" implies improper claim of familiarity. Such a habit mildly shocks the sympathetic worshipper following our lead in prayer, and to that extent detracts from the spirit of worship.

(We believe Dr. Ray is right.—R. B. J.)



# One HUNGRY World

When you give through your church, your gift is delivered through church people overseas.

\* \* \*

The churches of Asia and Europe must be strengthened with material and spiritual resources and equipment for a ministry to the needy in their midst. This will be the result of Southern Baptists' campaign to raise \$3,500,000 for relief and rehabilitation before September 30. Missionaries work with Chinese Baptists for the most effective use of relief funds in China. Although Southern Baptist missionaries are not on duty at this time in Hungary, Romania, Yugoslavia, Italy, and Japan, Baptists in those countries are dependable relief agents.

\* \* \*

Mass starvation of 800,000,000 was averted this summer by swift action on the part of nations with surplus food, but the aftermath of war, including inflation, disease, and slow death from malnutrition, is still an ominous situation in Asia and Europe. According to "Fifty Facts About UNRRA," that organization plans to terminate shipments to Europe by the end of 1946, and to the Far East by the first quarter of 1947. The churches will then be the only agencies to which hungry, homeless, friendless people may look for help.

\* \* \*

Rice is now \$56,000 per picul (160 pounds), writes Missionary W. B. Johnson of China. "Even at the high rate of exchange this is \$1.50 a pound U. S. Sugar is now 70 cents, salt 20 cents, and coffee \$3 a pound American money. Our section has always been one of the most prosperous sections of China, but I have already gotten relief twice for our field and I am negotiating for more."

\* \* \*

Joe Reed, one of four Southern Seminary students, who accompanied 750 horses and 7,900 chickens on the relief ship *SS Carroll Victory* to Poland, is home again. "The greatest need that I noticed (during five days in Danzig) was the seeming spiritual darkness," he reports. "I bought Gospels in several European languages before I left. The people were eager and happy to receive them, given on condition that they would read them. May more spiritual food be hastened to this spiritually ignorant and superstition-plagued people." Ben Bushong of Church World Service (of which Dr. George W. Sadler is a director) is looking for 3,000 more Christian cowboys needed during the remainder of 1946 as cattle attendants in taking relief to devastated Europe. The trip lasts four to six weeks; the pay, \$150. Write Bushong, Box 26, New Windsor, Maryland.

\* \* \*

Practically as welcome as the flour were the sacks in which it came, reports a relief worker in Europe. Women quickly began converting them into children's dresses, aprons, bags and what-not. It is impossible, she says, to buy reasonable goods by the yard in any store. Worse conditions are reported in central Europe, where it is said women folk work in the fields at night to conceal their nakedness.

\* \* \*

The warehouses of Church World Service empty themselves every week. Twenty box-car loads of food, clothes, and other supplies were shipped in June, designated for Hungary, Korea, Italy, Holland, China, and Germany.

Foreign Mission Board, Southern Baptist Convention  
M. Theron Rankin, Executive Secretary.  
Marjorie E. Moore, Publicity Chairman, Relief Committee

## Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

### Letter From Jo Seaggs, Missionary to Africa

(Formerly B.S.U. Secretary at University of Arkansas and Rice Institute)

Dear Ones:

I just have to add this BIG postscript to my letter. When I closed it I could only tell you that the Jeep had been bought and that I had not seen it up to that time. Since that was written "It came—it saw—and it conquered." It was on this wise . . .

One week ago "It Came" to the village of Ubeta, nearest point to the river where a car must stop. Miss Howe was returning to Port Harcourt and to her station after spending her leave with me. It was going as far with her, and whoever came for her, as the bush path on which I would turn off from the main road on my cycle. I was going for an Associational Meeting on Saturday and Sunday to this inland bush station. After our two-hour canoe journey and trek of three miles we reached Ubeta or the fork of the road only about ten minutes before we heard the rare sound of a motor. Around the bend roared THE JEEP with Mr. Brantley driving, accompanied by Mr. Meade of the S. D. A. Mission. Oh, I was so thrilled I could hardly come down to earth. I was just like a kid with a brand new toy that had been wished for so long. This toy has been so badly needed. And then, to have it placed in our midst BY YOU who have given so generously toward the securing of it. It has come ENTIRELY by voluntary gifts. I just can't thank you and the Lord enough. I know He has been the promoter from the beginning. It wasn't a coincidence that just at the time the Jeep could be bought from the Army your gifts came through the Letter of Credit from the Board and the RIGHT AMOUNT NEEDED. Praise the Lord who works in such mysterious and wonderful ways in supplying our every need "according to His riches in glory by Christ Jesus." We spread our lunch on the hood and ate therefrom. Rather they did because I couldn't swallow for such a big lump of gratitude and humility. After lunch, Mr. Brantley dictated arrangements for me. My cycle was to be sent on ahead with one of the boys and I was to go to Port Harcourt (61 miles away) and be brought back to my meeting the next morning in my Jeep. He said I needed to drive it and learn how to handle such a queer vehicle with a four-gear shift. The reason for their keeping it in Port Harcourt has been for necessary repairs and to have it re-covered before I bring it out here to keep.

"It saw" what would be expected of it in these parts. Jestingly, as we neared the turning-off place for my bush path, which was marked by the natives by tying a red cloth on a stick to guide me, I suggested that we see how far we could go through that bush. The path was about eighteen inches wide and walled in on both sides with high bush and trees with a few farms scattered along the way. It was strictly a highway for pedestrians and a cycle. Mr. Brantley was all for trying and so we swerved into the unknown with him at the wheel and Mr. Meade running before us to warn of holes or logs and to direct through the close places between the trees. That JEEP sold itself to me a hundred times over after I saw it climb banks, plow through, around, and over thick bush and trees—such calls for the four-gear business (still Greek to me). No car could have ever gone where that Jeep went that day and where it will have to go in the future to reach some of the churches in this area.

"It conquered" the bush and now I have a good road back into an isolated area where we have about fourteen churches and preaching station. I mean the road has been started—reaching the first village. After we reached the village, the natives ran wild with excitement. It was a sight to behold. The men of the village, about 50, grabbed the axes and machetes (long knives) and ran ahead of us on our way out. They made the road in front of us—cutting trees, moving logs, levelling, and cutting away the bush. We just couldn't get over their spontaneous and eager desire to help. The next morning we had no trouble going through. Your Jeep has started opening up a way for the Gospel to be carried to many in the out-of-the-way places.

Gratefully yours in His service,

Jo

BAPTIST AND REFLECTOR



# The Sunday School Lesson

LESSON FOR SUNDAY, AUGUST 4, 1946

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

Topic: "JESUS TEACHES THE RIGHT USE  
OF THE SABBATH"

IN THE STUDY of the Fourth Commandment one is made to realize the importance of sabbath observance both in relation to the material and the spiritual welfare of man. It is doubtful if there is any biblical doctrine that needs more earnest consideration now on the part of Christians than the one before us in this lesson.

## THE FOURTH COMMANDMENT

In the account of creation (Gen. 1 to 2:3) we are told impressively of how God rested on the seventh day from all the work which he had made creatively. The word "sabbath" does not, of course, occur in the story, but it is generally recognized by Bible students that the author of the passage intends "to describe the sabbath as primeval." In Exodus 20:8-11 the children of God are urged to keep the seventh day as a holy sabbath because of the fact that Jehovah rested after the six days of his creative activity.

In Exodus 16:21-30 we find the first express mention of the sabbath. The people in the wilderness were taught to observe the seventh day as a sabbath day of rest by the sending of a double portion of manna on the sixth day in order that there would be no need of gathering a supply on the seventh. The idea apparently has to do with rest from ordinary secular labor. In Exodus 20:1-17, with the giving of the ten words to Moses by Jehovah on Sinai, we find the Fourth Commandment given to Israel for the specific observance of the seventh day of the week as a holy day on which no work is to be done either by man or beast. Both servants and their masters are to desist from all work. And if there be strangers within the gates, they, too, are required to keep the day holy.

"There is no hint that the restrictions were meant to guard against the wrath of a jealous and angry deity. The sabbath was meant to be a blessing to man and not a burden" (International Std. Bible Encycl.). There is frequent mention of the sabbath in the Levitical legislation (Ex. 31:13-16; 35:2f; Lev. 19:3, 30; 23:3, 38). In Numbers 15:32-36 we are told that a wilful sabbath breaker was put to death. Deuteronomy 5:12-15 records a similar recognition of the importance and value of the sabbath.

When we turn to the early prophets and historians, we likewise find occasional mention of the sabbath. Sometimes it is referred to in connection with the Festival of the New Moon (2 Kings 4:23; Amos 8:5; Hosea 2:11; Isaiah 1:13; Ezek. 46:3). The prophet declared that much of the worship on the sabbath was not prompted by love and gratitude and lacked spirituality. "Great promises are attached to faithful observance of the holy day, and confession is made of Israel's unfaithfulness in profaning the sabbath (Jer. 17:21-27; Isa. 56:2-4; Ezek. 20:12-24).

## THE CHRISTIAN SABBATH

In his book, *The Gospel in the Ten Commandments*, J. C. Massee has this to say of the Christian sabbath: "The Lord's Day stands in total contrast to the Jewish sabbath. The constitutional law written in the nature of man abides for the Christian as well as for the Jew and the Gentile. The Christian has a threefold obligation for observing the law, an inherent or constitutional one, a civil or national one, and a purely spiritual or religious one. Let it be understood definitely that the Christian sabbath is not the seventh day. It is one day in seven. It is not the Jewish sabbath. So far as I can discover, from a careful search of the New Testament Scriptures, there is no indication that the Christian church or the early Christians generally continued to observe the Jewish sabbath after the resurrection and ascension of the Lord Jesus. We find them everywhere meeting on the first day of the week. Their assemblies were held upon that day. Their monies were gathered on the first day (see 1 Cor. 16:1). There is a new significance in the Christian sabbath, a content not found at present in the Jewish sabbath. The Seventh Day sabbath stood for the old dispensation. It was the end of things. The First Day sabbath among Christians stands for the beginning of things, the new creation."

Jesus came into sharp conflict with the religious leaders of his day with reference to the matter of sabbath observance. He found fault with the current rabbinic restrictions concerning the sabbath on the premise that they were contrary to the original law of the sabbath. The sabbath to him was not an end in itself. It was a divine institution that was created by God for man's benefit.

## HOLY DAY OR HOLIDAY

In the early days of our American nation, Sunday was regarded as a holy day. On that day it was customary for people in all walks of life to desist from their labors and gather in their homes and churches for rest and worship. Today, however, in America as in Europe and elsewhere, instead of a holy day we have what might more properly be called a holiday. Our church bells continue to call us to worship, but their call goes largely unheeded. Sunday is thought of not so much as an opportunity for worship as an occasion for physical recreation: picnics, parties, excursions, social gatherings, athletic meets, automobile rides, secular concerts, movies, and other forms of entertainment now claim the day.

There can be little doubt but that the present wave of crime and lawlessness throughout the nation stems in no small measure from the present disregard of the Lord's Day.

THURSDAY, AUGUST 1, 1946

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR YOUNG SOUTH FRIENDS:

I have some new friends. I met them through letters. My new friends are so interesting and nice that I want you to know them too. There won't be space to tell you about all of them this week, but we'll see how many we can mention. I want you to know:

BERNICE DEVAUGHN, Route 1, Covington, Tennessee. Bernice is thirteen years old. She has been a Christian and a member of the church for three years.

WILBURN HART, Route 3, Jackson, Tennessee. Wilburn is a twelve-year-old boy. He attends Sunday School, Training Union, and other services at East Laurel Baptist Church.

BETTY POWELL, Cumberland Gap, Tennessee, another thirteen-year-old Christian girl. Betty is very active in her church and is Secretary-Treasurer of her Sunday school. Isn't that a responsible church job to be filled by someone that young? What do you do in your church? All of the jobs there are important, aren't they?

LOLA MAI SMITH, Route 6, Lebanon, Tennessee. Lola Mai is fifteen and has been a Christian for about a year. She goes to Shop Springs Baptist Church.

CAROLYN BENSON, Route 1, Athens, Tennessee. Carolyn has not been a Christian long, but she is very interested in the work of her church. She goes to G.A.'s, Training Union and Sunday School.

MARGARET ALAMEDA HENSLEY, Route 4, Trenton, Tennessee. Margaret Alameda is eleven years of age, a Christian, and a member of the Eldad Baptist Church.

MILDRED WHITE, 826 Clinch Street, Harriman, Tennessee. Mildred is twelve and belongs to Riverside Baptist Church.

SARA ALICE SCATES, 804 East College Street, Jackson, Tennessee, a little seven-year-old girl who will be in the second grade when school opens this fall. Her aunt reads the Young South column to her. Sara Alice goes to Sunday School every Sunday.

JOANNE GREEN, 207 Center Drive, Milan, Tennessee, eleven years old, a Christian. She goes to the First Baptist Church of Milan.

HELEN HENSLEY, Route 2, Linden, Tennessee, a girl ten years old. Helen goes to Sunday school regularly.

MARGARET A. WENGER, Rutledge, Tennessee. Margaret is the daughter of the pastor of her church. She has been a Christian for nearly two years. Her hobby is writing short stories. (I hope Margaret will share some of her stories with Aunt Polly and the Young South readers.)

MARY ANN TUTTEROW, 1122 Alexander Street, Knoxville, Tennessee. Mary Ann is only seven and she printed her letter to Aunt Polly. In that letter she said she goes to Sunday school every Sunday and stays for the preaching services.

BOBBIE DEARMOND, Route 3, Maryville, Tennessee. Bobbie is eleven and is a member of Mr. Lebanon Baptist Church. There is a statement in Bobbie's letter that will interest you. It is, "I try to do everything I think the Lord wants me to."

BARBARA TUTTEROW, 1122 Alexander Street, Knoxville, Tennessee. Barbara is Mary Ann's twelve-year-old sister. She is a Christian and belongs to Broadway Baptist Church. She is especially proud of her pastor, Dr. Ramsey Pollard, and says she enjoys listening to his sermons.

DOROTHY HILL, 1812 S. Orchard Knob, Chattanooga, Tennessee. Dorothy is ten years old, a Christian, and a member of Oak Grove Baptist Church.

EDNA RUTH McCULLOUGH, P. O. Box 153, Rockwood, Tennessee. Edna Ruth is eighteen. She goes to the Baptist church of which Rev. H. B. Ford is pastor. I hope she is a Christian.

ANN HOWARD, Route 1, Big Spring, Tennessee. Ann is fourteen and is a Christian. She goes to Good Hope Baptist Church. She is in the sixth grade at school.

I want you to know Betty, and Alice, and Wanda, and ever so many other friends that I have met this summer. I wish I could tell you about all of them this week. But as you see, space is almost gone. I will have to wait until another time to tell you about the others.

Do you want to know any of the boys and girls that I have told you about today? If you do, why don't you write them a letter? All of them want pen pals. You may have some new friends too, if you will make an effort to meet them. No matter what your age is, I believe there is someone mentioned in today's column who will be an especially good friend for you. Write to the person of your choice. Then write to me and tell me about it.

I hope you will become better acquainted with the friends I introduced to you today. They are fine folks!

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

## Quality Vacation Bible Schools

Vacation Bible school reports are coming in. To date, we have received almost 100 more reports than at this time last year. Everything looks good for another big record in this work.

Notice the quality schools that are being conducted. There are two divisions of the Standard for Vacation Bible Schools. In the first section a school makes points according to its various activities. In order to be a Standard school there must be 1,000 points. From 900 to 999 points will make a grade A school. These grades may be doubled by earning 300 or more points in the second division of the Standard.

We have a few double Standard schools, and several AA schools. At the same time, we have schools having attained the single Standard and the single A grade. We list below the double Standard and AA schools, as of July 22:

Association	Church	Principal
<b>Double Standard:</b>		
Knox	Fifth Avenue, Knoxville	Miss Bernice Horne
Madison	Calvary, Jackson	Rev. Walter Warmath
McMinn	First, Athens	Rev. Sterling Price
Shelby	Boulevard, Memphis	Mr. L. G. Kee
<b>AA:</b>		
Big Emory	First, Rockwood	Mrs. J. A. Evans
Big Hatchie	First, Covington	Mrs. Hughes Bringle
Chilhowee	Pleasant Grove	Rev. Sanford E. Swann
Concord	Concord	Miss Rebecca Fly
Duck River	Cowan	Rev. Gordon T. Greenwell
Gibson	First, Humboldt	Mrs. S. R. Woodson
Holston	Central, Johnson City	Rev. Clarence A. Carder
Knox	McCalla Ave., Knoxville	Mrs. Charles Bowles
Knox	Park City	Mrs. Louis O. Ball
Knox	South Knoxville	Prof. S. A. Duff
Madison	Pleasant Plains	Mrs. U. C. Allen
McMinn	First, Etowah	Mrs. J. Nat. Walker
Nashville	First, Old Hickory	Mrs. E. M. Edwards
Nashville	Temple, Old Hickory	Rev. C. S. Penual
Nashville	Woodmont	Dr. Allen West
Ocoee	Northside, Chattanooga	Mrs. Tom Hunt
Ocoee	Tabernacle, Chattanooga	Miss Millie Mae McLellan
Robertson	Springfield	Miss Virginia Thompson
Shelby	Speedway Terrace, Memphis	Mrs. Richard Spore
Shelby	Merton Ave., Memphis	Mrs. W. E. McMillan
Shelby	LaBelle, Memphis	Miss Vesta Hill
Watauga	First, Elizabethton	Miss Bertie Summerlin

## Regional Sunday School Conventions

Date	Region	Place
August 19	Southwestern	First Baptist Church, Ripley
August 20	Northwestern	First Baptist Church, Dyer
August 22	Central	First Baptist Church, Orlinda
August 23	South Central	First Baptist Church, Columbia
August 26	Southeastern	Mine City Baptist Church, Ducktown
August 27 (EST)	Northeastern	First Baptist Church, Kingsport
August 29 (EST)	Eastern	First Baptist Church, Maryville
August 30	North Central	First Baptist Church, Sparta

## The Training Situation

As of June 1, 1946, Mr. A. V. Washburn, Secretary of Teaching and Training at the Baptist Sunday School Board, released some figures that are interesting and profitable.

Of twenty-five leading churches in the South, Tennessee has one. It is the Broadway Baptist Church, Knoxville. This church ranks twenty-second among the twenty-six thousand churches in nineteen states and the District of Columbia.

Tennessee places four associations among the twenty-five leading associations. They are: Knox County—ninth place, with 1,357 awards; Shelby—eighteenth place, with 1,039 awards; Ocoee—twenty-second, with 847; and Holston—twenty-third, with 779 awards. We are exceeded by Texas and Florida, with five each, and we tie with Alabama.

In the list of total awards, Tennessee stands eighth, with 7,379 (July 1—8,271). We like to be in the upper half, but we have not done nearly as well as we should. When we consider the total membership we have had only one person out of 64 who has had a training award from October 1 to June 1. This is not as it should be. Our total achievement is fair, but the opportunity is so great.

## THE QUESTION

Have you had a training school during this Sunday school year? If not, by all means have one!

## Training Union Awards for June 1946

<b>BIG EMORY—</b>		<b>MAURY—</b>	
Rockwood	32	Rock Spring	24
	32		24
<b>BIG HATCHIE—</b>		<b>McMINN—</b>	
Brownsville, First	11	Athens, First	16
	11	McMahan	4
			20
<b>CHILHOWEE—</b>		<b>NASHVILLE—</b>	
Rosar	22	Centennial	2
Alcoa First	52	Nashville First	6
	74	Harsch Chapel	1
		Ivy Chapel	16
<b>CLINTON—</b>		Judson	1
Glenwood	37	North Edgefield	26
	37		52
<b>CONCORD—</b>		<b>NOLACHUCKY—</b>	
Eagleville	20	Mt. Zion	14
	20		14
<b>CUMBERLAND—</b>		<b>NORTHERN—</b>	
Dolsonville	3	Straw Plains	31
	3		31
<b>DYER—</b>		<b>OCOEE—</b>	
Gates	1	East Ridge	24
Halls	24	Northside	14
	25	Chattanooga First	19
			57
<b>EAST TENNESSEE—</b>		<b>POLK—</b>	
Hartford	1	Benton	24
Del Rio	17		24
New Port	13		24
Maple Grove	13		37
	44	<b>ROBERTSON—</b>	
		Orlinda	37
<b>GIBSON—</b>			37
Bradford	28	<b>SALEM—</b>	
Trenton	52	Salem	30
	80		30
<b>HIWASSEE—</b>		<b>SEQUATCHIE VALLEY—</b>	
Niota	23	Jasper First	26
Ten Mile	11		26
Shiloh	31		
Ozone	14		
	79	<b>SHELBY—</b>	
<b>HOLSTON—</b>		Central Avenue	21
Blountville	17	Malcomb Avenue	23
Kingsport First	21	Presscott Memorial	51
	38		95
<b>JEFFERSON—</b>		<b>SWEETWATER—</b>	
Jefferson First	1	Tellico Plains	42
	1		42
<b>KNOX—</b>		<b>UNION—</b>	
Bell Avenue	16	Doyle	20
Ebenezer	63		20
Gallaher Memorial	3	<b>WATAUGA—</b>	
Lincoln Pike	2	Elizabethton First	133
Marble City	21	South Elizabethton	22
Smithwood	13		155
Washington Pike	25	<b>WEAKLEY—</b>	
	143	Adam's Chapel	17
<b>LAWRENCE—</b>			17
Raïner	8	<b>WILSON—</b>	
	8	Watertown	6
<b>MADISON—</b>			6
Toone	1		
Herron's Chapel	75		
North Jackson	2		
West Jackson	2		
	80	<b>TOTAL</b>	<b>1325</b>



## Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. GREASMAN  
President

MISS MARGARET BRUCE  
Young People's Secretary



MISS MARY NORTINGTON  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN  
Office Secretary

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary

### Sunbeam Focus Week

August 4-11, 1946

#### SIX FOCUS WEEK SIX'S

- 6 days of Special Sunbeam Activities.
- Plan for the Sunbeams to have a splendid Mission Study Class.
- Have you studied?
- JUST LIKE YOU, Applegarth, price \$.25.
- LITTLE BLACK SUNDAY, Weeks, price \$.25.
- NEIGHBORS WE'D LIKE TO KNOW, Weeks, price \$.25.
- Some fine Community Missions project for the church, community or special person.
- Sunbeams would like a picnic, party or some social activity.
- Plan a play, pageant or some way to use the children in your church activity.
- 6 or 60 new subscriptions to WORLD COMRADES—have the children promote a subscription campaign in the church.
- 6 new Sunbeam Bands organized in your association. Perhaps in your own church you need one or two and surely in your association there are churches without Sunbeam Bands.
- 6 or more new members in your band during Sunbeam Week. Make Focus Week an enlistment week.
- 6 or more A-1 Bands in your association. Stress the Standard of Excellence Program of work during this week.
- 6 new tithers, or even more in your Sunbeam Band. Promote Stewardship Education Plans for Sunbeams. Keep the World Relief Fund before the children and lead them to share with the suffering children of the world.

\* \* \*

### Keep Them Living

MARJORIE E. MOORE, Publicity Chairman Relief Committee

Milk is the water of life for children in Asia and Europe today. A dollar can mean enough milk, added to his present scanty diet, to keep a child alive for a month. Powdered milk distributed through the churches in the "hungry areas" saves babies from starving. Twenty-five cents a day can furnish a church kindergarten class of ten hungry little folks with a cup of milk each morning.

When you give through your church for Southern Baptists' relief and rehabilitation campaign during July, August, and September, you are helping boys and girls to get the milk they need. For that reason, a milk bottle is an excellent money bank for a relief offering.

Milk bottles are being used in Sunday school rooms, church vestibules, and even homes where church people hold their meetings. Many families have a milk bottle in the center of their dining room, to receive the daily offering for a meal for their "unseen guest."

Youth camps place milk bottles near the canteen counter and on dining tables, for the gifts of well-fed young people who want to give milk and vitamins and solid food to others.

The milk-bottle bank has proved to be a sound way to make the relief appeal dramatic and to meet the desire, especially of the young, to "see what their money goes for."

From your state W. M. U. office you may secure a card the size of a quart milk bottle, which fastened to the bottle tells what the money collected in the bottle is for. Distributed by Church World Service, Incorporated, of which Dr. George W. Sadler of the Baptist Foreign Mission Board is a director, the cards are available free to any churches or individuals, for their use in raising money for their own denominational campaign for relief and rehabilitation. The collections are handled by your church treasurer, in the usual way.

THURSDAY, AUGUST 1, 1946

### Laymen's Revival at Inglewood Baptist Church

The laymen of Inglewood Baptist Church under the auspices of the Brotherhood organization are planning a series of revival meeting services in a tent July 22 to August 2, according to a statement received from J. H. Moore, publicity director. The tent will be located on Edwards Avenue on the property of J. E. Stone between Ben Allen Road and Maplewood Lane. Services will be held each evening at 8:00 P. M., and the messages will be delivered by a number of laymen in the church, who will follow the theme, "THE PLAN OF SALVATION." The choir director, J. M. Hagan of the Inglewood Baptist Church, will have charge of the music. The pastor, Rev. J. Harold Stephens, will bring the first message Sunday evening July 21. Our regular service will be dismissed in favor of this service in the tent. The speaker for Monday evening, July 22, will be Dick A. Hunt, who will speak on the subject, "MAN'S NEED OF SALVATION"; Tuesday, July 23, Gordon Parsons, subject, "THE LOVE OF GOD IN THE PLAN OF SALVATION"; Wednesday, July 24, Edward Robinson, subject, "BLOOD ATONEMENT FOR SIN"; Thursday, July 25, C. B. Briley, subject, "THE CONVINCING AND REGENERATING POWER OF THE HOLY SPIRIT"; Friday, July 26, Paul Startup, "SAVING FAITH"; Saturday, July 27, Robert DePriest, "THE ETERNAL HOME OF THOSE WHO REJECT CHRIST—HELL"; Sunday, July 28, Howard Clymer, "THE ETERNAL HOME OF THOSE WHO ACCEPT CHRIST—HEAVEN"; Monday, July 29, G. E. Stone, "EVIDENCES OF A CHANGED LIFE IN THE MAN WHO SURRENDERS TO CHRIST"; Tuesday, July 30, T. H. Darden, Sr., "ENDUED WITH POWER TO WIN THE LOST"; Wednesday, July 31, Thursday, August 1, Friday, August 2, Dudley Miller, "A COMPASSION FOR LOST SOULS LIKE THAT OF CHRIST," "REPENTANCE" and "THE IMPORTANCE OF ACCEPTING CHRIST NOW."

A Vacation Bible School will be held each morning from 8:00 to 10:00 A. M. with Mr. M. E. Moore, superintendent of Inglewood Baptist Church Sunday school, promoting it. The public is cordially invited to attend these services. H. S. Durham, president of the Brotherhood organization, and Dick Hunt, are serving as Chairman of Committees.

DICK C. HUNT,  
Inglewood Baptist Church

\* \* \*

### WE'LL NEED YOU!!!

**WHO**—All Baptist men of Knox County Association of Baptists

**WHAT**—Associational Brotherhood Meeting

**WHEN**—Sunday, August 11, 1946, 2:30 P. M., E.S.T.

**WHERE**—Oakwood Baptist Church, Knoxville, Tennessee

**PROGRAM**—Mr. A. Roy Greene, President, Tennessee Baptist Brotherhood, will be the speaker. His theme will be "God's Program for Laymen."



# AMONG THE BRETHREN

"The Robertson County Pastor's Conference and the Robertson County Associational Executive Committee, meeting July 8, 1946, wish to publicly express their appreciation for the outstanding services rendered the cause of Christ in our association by Rev. U. W. Malcolm during his ministry at the First Baptist Church, Orlinda, Tennessee. We congratulate the Fayetteville Church upon their new pastor and commend Bro. Malcolm most heartily to the brethren of that area."—Luther Joe Thompson.

—B&R—

Pastor W. F. Carlton and the Raleigh Baptist Church, Raleigh, have been assisted in a revival by D. K. Foster of the First Baptist Church, Caruthersville, Missouri, preaching and Mr. W. F. Munday, Choir Director of Calvary Baptist Church, Memphis, leading the singing. The Raleigh Church has purchased one of the most beautiful lots in Shelby County for a new building. Bro. Carlton has begun his 10th year as pastor.

—B&R—

Evangelist Arthur Fox of Morristown, has just closed a revival with Pastor Floyd T. Buckner and the First Baptist Church, New Tazewell. There were twenty-two additions, twenty-one of them by baptism.

—B&R—

BAPTIST AND REFLECTOR has received a note about the resignation of the pastor of a certain church in the state which is signed simply "a member." As we have so often announced before, the paper does not publish anonymous or unidentified material.

"The Springfield Baptist Church, with Rev. L. J. Thompson as pastor, announce the calling of an associate pastor, Rev. Herbert Gilmore, Jr., of Knoxville, Tennessee. Rev. Gilmore has accepted the call and has already moved to Springfield and begun his work there. He will have charge of the Education and Music program of the church. Rev. Gilmore is a graduate of Carson-Newman College, holding a Bachelor of Arts degree. Prior to his coming to Springfield, he has served as Associate Pastor of the First Baptist Church, Fountain City, Tennessee, pastor of First Baptist Church, Andersonville, Tennessee and associate pastor in charge of music and education at First Baptist Church, Harrodsburg, Kentucky."—Mrs. John Humphrey, Publicity Committee, Springfield Baptist Church.

—B&R—

Pastor and Mrs. L. G. Mosley, formerly of Tennessee, are now on their new field at Newport News, Virginia. He writes for his address on the paper to be changed and says: "Thanks for this favor. We want to continue to receive your fine paper—there is none better."

—B&R—

Pastor Lonnie H. Webb of the First Baptist Church, Port Neches, Texas, was recently with Pastor Robert B. Ritchie and the First Church of Dickson in a revival in which there were fourteen additions, ten of them by baptism.

—B&R—

R. C. Cannon, Pastor of the Emanuel Baptist Church, Charleston, West Virginia, has been called as pastor of Merton Avenue Baptist Church, Memphis, and will come to the field on September 1.

"Recently, our church conducted a most successful Vacation Bible School in which the enrollment was 103 and the average attendance was 86. A week following the close of the Bible School, we began our revival meeting in which we were most ably assisted by Dr. Alvin H. Hopson, pastor, First Baptist Church, Lebanon. Among the visible results of the meeting, there were 24 additions to the church, 8 by letter and 16 by baptism. Among those baptized were a father, mother and son. The pastor and his wife had charge of the music."—D. W. Pickelsimer, Smithville.

—B&R—

Calvary Baptist Church of New York is celebrating its centenary this year. This cathedral of evangelicalism in the heart of the world's greatest metropolis has a century of interesting history and a most strategic present day position.

—B&R—

In one month's existence, as an organized church, the Robertsville congregation at Oak Ridge had an average of six additions per Sunday and closed the month with all bills paid and \$800.00 left in the treasury and with six awaiting baptism. The Vacation Bible School had an average attendance of 146 and 15 professions of faith. T. G. Davis is pastor.

—B&R—

Temple Baptist Church, Old Hickory, was organized July 1, 1945 with 106 members. Since that date, there have been 38 additions by letter and 27 by baptism and the church has made a total offering of \$6,700.00. Carmack S. Peniel is pastor.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JULY 21, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	212	66	Fourth St. Mission	62		Bellevue	1929	551
Arlington, Brunswick	66	44	Stevens St. Mission	105	52	Central Avenue	454	111
Athens, First	340		Corryton, Atkin	58	21	LaBelle	534	196
East	247	69	Crossville, First Mission	83		McLean	285	91
North	113	42	Oak Hill	105		Mallory Heights	266	197
Englewood	135	22	Elizabethton, Eastside	161	62	Prescott Memorial	421	133
Etowah, East	59		Siam	177	30	Speedway Terrace	460	151
Etowah, First	370	86	Fountain City, Central	689	169	Speedway Chapel	109	46
Etowah, North	157		Gallatin, First	310	70	Temple	1239	311
Good Hope	64	23	Hampton, First	93	67	Union Avenue	866	184
Good Springs	88	50	Harriman, Walnut Hill	203	65	Milton, Prosperity	154	43
Idlewild	65	55	Hohenwald, First	87	58	Morristown First	485	61
McMahan, Calvary	54	37	Humboldt, First	419	84	Murfreesboro, First	353	72
Niota	154	44	Jackson, Calvary	387	117	Walnut St. Mission	25	
New Bethel	35		Madison	49	36	New Hope	38	
New Zion	82		West Jackson	665	256	Powell Chapel	134	80
Riceville	83	15	Jefferson City, Piedmont	69	31	Westvue	136	51
Stephensville	18		Jellico, First	246	82	Nashville, Edgefield	359	82
Wildwood	78		Johnson City, Cedar Grove	180	147	Inglewood	417	155
Charleston	35		Kingsport, First	610	102	Lockeland	374	101
Eastanalle	47	27	Long Island	116	44	Park Avenue	427	96
Bluff City, Chinquapin Grove	181	72	Lynn Garden	201	56	Third	165	
Brighton	158	86	Knoxville, Broadway	1002	212	Niota, First	154	54
Brownsville, Woodland	121	65	Fifth Avenue	840	164	Oak Ridge, First	361	68
Chapel Hill, Smyrna	60	55	First		176	Robertsville	274	44
Chattanooga, Avondale	457	158	Lincoln Park	450	134	Old Hickory, First	486	257
Daytona Heights	95	50	McCalla Avenue	536	70	Temple	101	67
Morris Hill	237	147	Rocky Hill	185	92	Oliver Springs, First	125	22
Northside	459	167	Sevier Heights	316	53	Rockwood, Whites Creek	56	41
Red Bank	470	138	Lawrenceburg, First	186	101	Riceville, Short Creek	58	
Woodland Park	1005	289	Lebanon, Bartons Creek	91	42	Ridgeview	80	33
White Oak	278		Cedar Grove	121	51	Rockwood, First	280	130
Cleveland, Big Spring	257	133	First	286	77	Rogersville	370	52
First	542	154	Shop Springs	127	59	Rutledge, Buffalo	56	36
South	118	67	Lenoir City, First	405	52	Shelbyville, First	178	69
Columbia, First	273	48	Lexington, First	195	41	Stanton	27	
Second	72	46	Memphis, Boulevard	353	128	Tullahoma, First	214	53
Cookeville, First	350	98	Buntyn Street	147	68	Union City, First	341	150



## Edward P. Claybrook Ordained

**F**ORMER S./Sgt. Edward Claybrook, son of Pastor and Mrs. Lyn Claybrook of Lewisburg, was ordained to the full work of the ministry in the First Baptist Church of Lewisburg, Sunday, July 14, 1946. Dr. J. E. Skinner, grandfather of Edward, preached the ordination sermon. The Presbytery was composed of the following: Lyn Claybrook, Moderator; Homer Cate, Shelbyville; Harold Kilpatrick, Shelbyville Mills; C. D. Tabor, missionary; Norman Baker, Cornersville; B. W. Cole, Shelbyville, and J. E. Skinner, Murray, Ky. The examining council, composed of the above named brethren, together with the following deacons, Horace Rogers, I. L. Richardson, Carl Woods, Lester Smith, E. B. Eidson, W. S. Doggett, Chas. W. Karley, L. D. Marshall, Edgar Lambert, E. F. Wilson, Tom Philpot, Chas. Patterson, Carl McCullough, Hensley Wilson and Folk Lambert found Edward to be sound in the faith and of such Christian character as to unanimously recommended him to the church. After the sermon Harold Kilpatrick led the prayer of ordination, C. D. Tabor, on behalf of the church, presented Edward with a lovely Thompson's Cross-Reference Bible and James Lambert, Choir Director of the First Baptist Church of Lewisburg, sang "I Would Be True." After the large audience had bid Edward God's speed in a service of warm hand-shaking, Edward led the closing prayer. At the evening service Edward filled the pulpit of the church which had ordained him and was presented with a gracious gift of \$100.00 to help him with his expenses while in school at Union University. He is now serving the Millington Baptist Church as supply pastor. It was this church which asked for his ordination.—C. D. TABOR, Clerk.

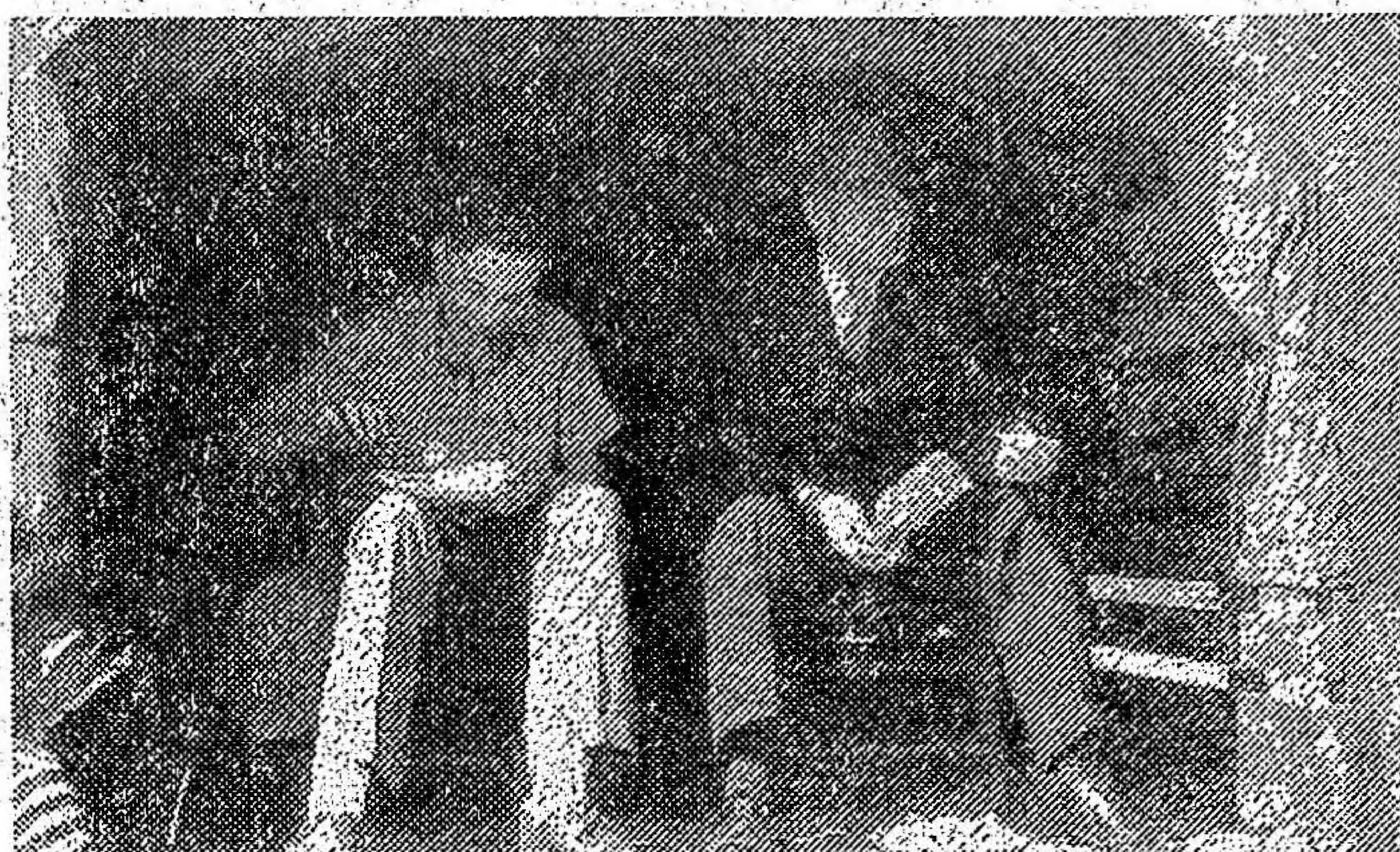
Visiting in the BAPTIST AND REFLECTOR office recently were: Ish Richey, Tompkinsville, Ky.; Floyd Waldon, Vernon, Ky.; J. H. Asbury, Byrds-town; W. F. Wright, Jamestown; Gloria Kay, Hermitage; Dorothy Swann, Hermitage; Joe Mack Wells, Yoakum, Texas; C. T. Davidson and Mrs. C. T. Davidson, Bon Aqua; Roy J. Hardesty, Sylvia; Joe Wells, Fayetteville; Robert L. Orr, Brownsville; Paul Turner, Louisville, Ky.; J. B. Turner, Centerville; T. C. Meador, Erwin; H. W. McNelley, Orlinda; C. E. Bryant, Little Rock, Arkansas; J. T. Barbee, Carlsbad, New Mexico; C. M. Neeley, Orlando, Florida; Marie Nash, Gainesboro; Oscar Nash, Gainesboro; Annie D. Nash, Baxter; Evelyn and Ella Nash, Baxter; H. D. Beasley, Oneonta, Alabama; Mrs. E. S. Childers, Whitwell; Mrs. Cleo King, Whitwell; Mrs. Aileen Moss, Whitwell; Mrs. Mae Belle Condra, Whitwell; Mrs. Marjorie Hobbs, Whitwell; Mrs. Neva Young, Whitwell; Mr. and Mrs. Elbert Mahan, Whitwell; Mr. and Mrs. Buster Rich, Whitwell; Mrs. Iva Slatton, Whitwell; Mrs. Ray Smith, Whitwell; Miss Jean Sharp, Whitwell; Mr. H. L. Hudson, Whitwell; Jimmie Boyd, Whitwell; Norman Ottinger, Whitwell; Rev. W. M. Gladson, Whitwell; Rev. H. D. Woodham, Ashland City; Ray Dean, Central City, Kentucky; Evangeline Proffitt, Fort Worth, Texas; Roy Proffitt, Fort Worth, Texas; Herman G. Matthews, Kenton; Vern B. Powers, Paoli, Indiana; C. E. Dodson, Athens; J. M. Pipkin, Athens; Spencer B. Jones, Evensville; Wm. McMurry, Huntington, W. Va.; Roger M. Hickman, New Orleans, La.; C. W. Leonard, Auburntown; Mrs. Conn Murrell and Vonn Ray, Newport; J. B. Lasater, Watertown; Earlene and Agnes Lasater, Watertown; Mrs. W. B. McCall, Strawberry Plains; Martha Sue Childress, Strawberry Plains; Jean Granstaff, Dowelltown; H. C. Adkins, Dowelltown; Mrs. H. C. Adkins and Miss Virginia Adkins, Dowelltown; Mrs. W. B. McCall, Strawberry Plains; L. E. Barton, Montgomery, Alabama.

THURSDAY, AUGUST 1, 1946

This is the way the Editor behaves himself when out of the office, especially when they have dinner on the ground. We notice the young man has at least removed his hat, but of course, his head is not bald.

The picture was made at Hickory Valley near Sparta, April, 1946. (This note was sent to the printer while the Editor was out-of-town.)

## "Editor, Remember This Meal?"



Mrs. Mattie Bell Dodson, widow of Albert R. Dodson, longtime banker and widely-known business and church leader in Humboldt, died Thursday, June 27, at her home in Washington, D. C., after a long illness. She was the daughter of the late William and Mollie Scott of Dresden and lived in Dresden until her marriage to Mr. Dodson, when she moved to Humboldt. She was a member of the First Baptist Church, Humboldt, and was for many years active in women's work and Sunday School work at the church. She was organizing president of the Clement-Scott Chapter, Daughters of American Revolution and the Nathan Bedford Forrest Chapter, United Daughters of the Confederacy and held offices in both organizations many years. Her husband died two years ago and she moved to Washington to make her home. She leaves her daughter, Mrs. Malcolm M. Callahan, and two granddaughters, Miss Martha and Miss Catherine Callahan, all of Washington. Funeral services were held at the Hunt Funeral Home in Humboldt with S. R. Woodson officiating. God's grace be upon all the sorrowing.

## Obion, Tenn.

**I**T CAN HAPPEN HERE. It did happen here. After being on this field exactly two weeks the brethren (mostly sisters) gave the pastor a surprise party. "Between the darkness and the daylight, when the night is beginning to lower" that hot July 15, they began coming. Each one had a box or bundle or a basket. All seemed to be happy, and so was I. When the storm abated there were about 2 dozen members standing and sitting around the living room.

After the greetings and salutations I read Rom. 1:8-12 and had prayers. Brother Richard Beard was spokesman for them. In his remarks he said that I had the distinction of being the third resident pastor that Obion ever had. Brother Herbert West and Brother L. P. Flemming were before me. "It is a long lane that never turns." Here's hoping that the turn has been reached. Obion has the men and the means to go forward in a big way. The only thing needed now is the mind to work.

And now for the aftermath; When the friends said good night, the wife and I looked the table over. It was loaded to the rim with many, many (I might say bushels) articles that please the palate, and strengthen the body for service.

Thanks a million my friends, and blessings on you all. C. W. Baldrige, the lucky pastor.

## Communication

Dear Dr. Taylor:

I read your article in the July 11 issue of the "BAPTIST AND REFLECTOR" on "Philip's Authority to Baptize." It seemed to me it was very timely and well stated. When the person made the statement about which you referred at Miami it hurt me to think that a person giving a good message like he gave and make a statement during the message like that. It made about such impression on me as one fixing a nice dish of food then throwing some old rotten apples in it.

If that man could see that folly of the kind of thing being done in his church as we do in some of the remote mountain sections, he would be "a little more careful in advertising for his deacons to go out and 'duck'" a number of folks, then report it at business meeting and his church would make it legal.

May the Lord be with you as you continue to stand for the truth as you edit our great state Baptist paper. May the paper ever continue to stand for Bible Doctrines which will always make it Baptist.—E. C. SISK

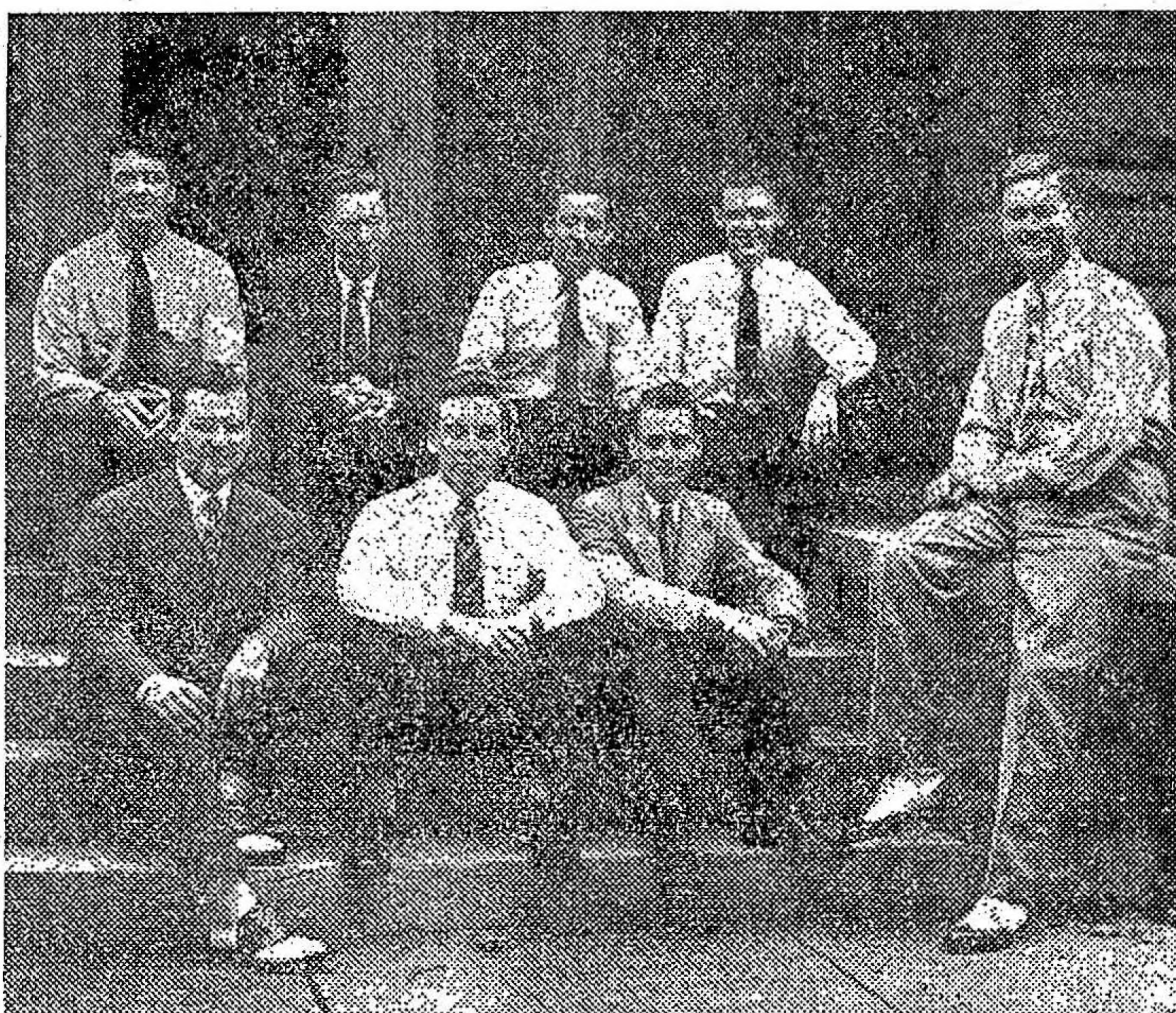
The Pastoral Training Department, Harrison-Chilhowee Baptist Academy, P. B. Baldrige, director, makes the following report for the year ending May 10, 1946:

Number periods taught	900
Names of books taught:	
Short History of Baptists—Vedder	
New Testament History and Literature—Williams	
Gospel of Redemption—Conner	
Soul-Winning Doctrines—Turner	
Business Spelling—Peters	
Vacation Bible School Guide—Grice	
How to Prepare Sermons—Evans	
Baptist Distinctives—White	
Deepening the Spiritual Life—Dobins	
Correct Reading of the Bible, Etc.—	
Other Work done:	
Sermons preached	80
Conferences held	15
Sunday School Classes Taught	16
V. B. Schools conducted	1
Revivals Held	2
Study Courses Taught	4
Addresses made	10

## WANTED:

**JOB PRINTER** to manage New Orleans Baptist Seminary Press. Contact Dr. Roland Q. Leavell, 1220 Washington Avenue, New Orleans 13, Louisiana.





Speakers for the Tent Youth Revival, July 22-27 sponsored by students of Vanderbilt University and Peabody College were: front row, left to right, Adam Gebhardt, Peabody; Carl Stevens, Vanderbilt; Carr Suter, Vanderbilt; Charles Walker, Peabody; back row, T. C. Clark, Jr., Peabody; Bill Swor, Peabody; Joe Crawford, Vanderbilt; Jim Sanders, Vanderbilt.—Photo by Grady Morgan.



Speaker: DR. HAROLD W. TRIBBLE, Louisville Ky.

Subject: "Man's Enemy—Sin"

Stations heard in Tennessee: WNOX, Knoxville and WREC, Memphis, 7:30 a. m. CST and WSM, Nashville, 8:30 a. m. CDST.

August 11—Dr. Tribble speaks on "Getting Christ's Viewpoint—Repentance."

August 18—"Life's Anchorage—Faith."

August 25—"Answering Christ's Prayer—Sanctification"

### Book Reviews

SEVEN SIMPLE SERMONS ON THE SECOND COMING, by William Herschel Ford. Published by Zondervan Publishing House, Grand Rapids, Michigan, 1945. 104 pp.; price, \$1.25.

Themes: What Will Happen When Jesus Comes in the Air? What Will Happen in Heaven After Jesus Comes in the Air? What Will Happen on the Earth When the Church Is Gone? What Will Happen When Jesus Returns to the Earth in Glory? What Will Happen During the Millennium? What Will Happen at the Great White Throne? What Will Happen When the World Is No More? This table of contents will suffice to interest those who believe as Dr. Ford does, and it will warn those who differ.—J. C. MILES.

THE INVISIBLE SUN, by Mildred Lee. Published by The Westminster Press, Philadelphia, Pa. Price, \$2.50.

This is the story of a minister who served as pastor of a small church in a village in the south. It was by choice, for with his personal equipment, youth, vigor, attractiveness, he could have fitted well into a larger field. In this small town he found envy, jealousy, pride, prejudice (as he had found them in Winchester), yet an increasingly successful ministry as he won several influential citizens to his side. A few of the well-known persons of the town are quite prominent in the story.

Although the young preacher did not hold to the doctrines of his faith as did old Dr. Sawyer, he was courageous in his convictions. He fought against tremendous odds for equal rights for all, even when it involved the possibility of bodily harm. He believed that many of the ills of the town could have been prevented, or cured, and yet had not been. He set himself to this task.—T. C. M.

### Southern Baptist Hospital

By RICHARD N. OWENS,  
First Baptist Church, Clarksville

THE SOUTHERN BAPTIST Hospital in New Orleans served 12,758 bed patients during the first six months of this year, according to the report of Superintendent Louis J. Bristow, which was filed with the Board of Directors at the semi-annual meeting held last week. Two hundred and sixty-eight patients were given 1,605 days of free service. Income for the period was \$772,453.99. The hospital does not have an allocation from the cooperative program, hence does not get any denominational support. However, all operating expenses were paid, including the cost of the free service.

More than one-third of all patients were Catholics, thus indicating the missionary aspect of the hospital. A full-time religious worker is employed as student secretary, and a Bible is kept within reach of every bed. Two Sunday School classes are taught by nurses—one for adults and one for children.

For several years the Board has considered establishing a hospital for the chronically ill; but war conditions estopped action. However, an effort to secure gifts for such a building was made in April and May. Cash and good subscriptions amounting to about \$300,000 came in. The Board hopes to put up the new building as soon as conditions will permit.

A committee consisting of Earl C. Hankamer, Texas; Edgar Godbold, Louisiana; Andrew Potter, Oklahoma; Joe E. Brown, Missouri; and Earl P. Paris, New Orleans, was named to handle the establishment of a hospital in San Antonio, as instructed by the Miami Convention.

The hospital has a plant in New Orleans which cost \$2,379,846.91, all of which is paid for; and has a cash surplus of \$127,500 as a cushion economic reverses, in addition to the money for the building for the chronically ill. The hospital operates to capacity at all times. The medical staff is harmonious and cooperative; and the fact that citizens of New Orleans gave nearly \$300,000 for a new indicates the popularity of the hospital as an outstanding institution of New Orleans.

WITH THE CHURCHES—*Chattanooga*: Daytona Heights—Received one addition by letter and one addition for baptism; J. M. Byrn, pastor. Morris Hill—Received one addition for baptism, baptized two; James Catlett, pastor. Northside—Received four additions for baptism; Carl Rogers, pastor. Woodland Park—Received two additions for baptism, baptized one; E. L. Williams, pastor. White Oak—Received eight additions by letter, Grady Cothen, pastor. *Cleveland*: First—Received three additions for baptism; Fred Dowell, pastor. South—Received one addition by letter and one addition by baptism; Raymond Robertson, pastor. *Columbia*: First—Received one addition by baptism and one addition by letter. *Jackson*: Calvary—Received one addition by baptism; Walter Warmath, pastor. *Jellico*: First—Three rededications; F. R. Tallant, pastor. *Knoxville*: Broadway—Received ten additions by letter and two additions by baptism, baptized two. Fifth Avenue—Received five additions by letter. Lincoln Park—Received three additions for baptism; David Livingstone, pastor. McCalla Avenue—Received three additions by letter and one addition by baptism; Charles Bowles, pastor. *Lawrenceburg*: First—Received one addition by letter; James Canady, pastor. *Memphis*: Boulevard—Received one addition for baptism, baptized three; C. M. Pickler, pastor. Bellevue—Received thirty-four additions for baptism, baptized twelve; R. G. Lee, pastor. LaBelle—Received three additions by letter; D. M. Renick, pastor. Malory Heights—Received one addition by letter and four additions for baptism; Bennie Pearson, pastor. Temple—Received three additions by letter. *Nashville*: Edgefield—Received two additions by letter and one addition for baptism, baptized two; W. H. Barton, pastor. Inglewood—Received one addition by letter and two additions by baptism; J. H. Stephens, pastor. Lockeland—Received three additions by letter and one addition by baptism; L. S. Sedberry, pastor. *Oak Ridge*: First—Received six additions by letter; W. S. Rule, pastor. *Old Hickory*: Received one addition by letter and three additions for baptism; Floyd Starke, pastor. Temple—Received two additions by letter and one addition for baptism; C. S. Penuel, pastor. *Ridgeview*: Received two additions by baptism and one addition by letter; C. L. Mosher, pastor. *Shelbyville*: First—Received one addition for baptism and one addition by letter, baptized three; Homer Cate, pastor.





Mrs. Truman Cook, principal; James Foster, pastor. Enrollment—156. Average attendance—123½. Largest attendance—138 (this picture was taken on this day). Professions of faith—16.

## 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.

### NEWPORT

**C**ALVIN A. NEWPORT, 74, well known religious and retired automobile body builder of Chattanooga, died at the home of his daughter, Mrs. O. R. Mitchell, Akron, Ohio, at 10:50 o'clock Tuesday night, July 9, 1946.

Mr. Newport was born Sept. 21, 1871, in Scott County, Tenn., the son of Solomon and Temperance Newport. He was married to Nancy Louverna Harness in 1895 and brought his family to reside in Chattanooga in 1902.

A charter member of the Clifton Hill Baptist Church and was instrumental in the organization of the church. Prior to the organization of the church, prayer meetings were held in his building on Rossville Boulevard. His building was the place of organization and first meeting place of the Clifton Hill Baptist Church. He remained a deacon and active member until his health failed several years ago.

Survivors include six daughters, Mrs. C. P. Morphew, Mrs. Edith Wood, Mrs. L. E. Robinson, Mrs. L. F. Stone, and Mrs. J. W. Scudgins, Chattanooga, and Mrs. O. R. Mitchell, Akron, Ohio; and two sons, A. J. of Chattanooga, and Howard Newport of Oak Ridge, Tenn.; one sister, Mrs. Earl Tudor of Knoxville; 16 grandchildren, 11 great-grandchildren and several nieces and nephews.

Funeral services were held on July 12 at 2:30 P. M. at Clifton Hills Baptist Church with Rev. A. M. Stancel officiating. Interment was in Chattanooga Memorial Park.

## First Works

MARY DUSKIN PETTIE, Knoxville, Tennessee

**S**URELY no honest Bible student can deny that God requires literal obedience to a specific command. Such a student believes that Jesus wanted definite action when He told the church at Ephesus to "repent and do the first works." He praised them because of their labor for Him, their patience, their hatred of sin, and their endurance. But he wanted them to realize that *all their good deeds could not excuse their neglect of "first works."*

Before we can make application of His rebuke to any modern church, we must have a clear understanding of the phrase "first works." Let us relate it to another phrase in the preceding verse. "Thou hast left thy first love," said Jesus. Now, if we interpret "first love" to mean the first ardor we felt for Christ after our conversion, we must remember that our *"first works" were a natural result of this first ardor. Our new passion caused us to act.*

What was the first deed we did for Jesus? Was it not a definite effort to bring another soul to Him? Jesus was calling the Ephesus church to begin again such efforts. They were to be sorry for their neglect of soul-winning and get busy at it immediately.

Today Jesus is saying to every church exactly what He said to the church at Ephesus: He is praising us for our labor; He is rebuking us for our neglect. Have we labored for Him this week? Have we spent many hours going around doing good? If we have, He is praising us.

But is He also rebuking us? *Have we used ten hours in aiding and comforting Christians and only one hour in trying to win a lost soul?* Have we been doing so much material work for Christ that we have crowded out His most important work? If we have, He is saying, "Repent."

Repent of doing good? Of course not. But repent of letting one sheep freeze in the mountains while we are building fires for the ninety-and-nine already in the warm fold. Repent of our satisfaction in believing that our lives above reproach are sufficient witness for Christ.

And each individual church member is to repent, for Jesus is speaking here to the whole church. "To the church," He said. He is not setting apart any one person as a specially appointed soul-winner. All members are to "repent, and do the first works."—*Western Recorder.*

## Book Review

**BIBLE QUESTIONS EXPLAINED**, by Louis T. Talbot, D.D. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1945. 280 pp.; price, \$2.00.

Dr. Talbot is President of the Bible Institute of Los Angeles, California, and during his years as a radio Bible teacher has had many questions propounded. This book gives the answers which he has given to these questions. His answers make interesting reading, though many of them are wide of the truth. The author is a devoted follower of Scofield, and of course many of his answers will not be universally accepted.—J. C. MILES.

**SEED FOR SERMONS**, by Jerome O. Williams. Published by Broadman Press, Nashville, 1945. 135 pp.; price, \$1.25.

To know J. O. Williams is to love him; and to hear him or to read after him is to be inspired and instructed. This is the second volume of sermon outlines from his rich store. The volume is packed with suggestions and the treatment of texts and themes, though brief, serve to prime the pump. They are not full enough to satisfy the indolent but suggestive enough for the alert.—J. C. MILES.



# A Clean Heart and a Renewed Spirit

PSALMS 51:10

By J. THURMAN WILLIAMS, Jackson, Tennessee

**D**AVID, the sweet singer of Israel, after doing many wonderful works for Jehovah, his God, drifted far away from Him, and became entangled in one of the ugliest sins. The Spirit of God moved upon his soul with a mighty conviction, until he came in agonizing penitence before the Lord, acknowledging his sin. The key-note of his prayer for forgiveness was: "Create in me a clean heart, O God; and renew a right spirit within me."

## A Clean Heart

There is no debate to the fact that like as David many a true child of God has let sin, with all of its "hissing" power, wrap its writhing coils around the strings of the heart. For a time, this redeemed child of the heavenly Father pulls with the devil and his crowd, in a tug of war. The slime and the slush of evil are stagnated, as it were, upon the waters of his soul. But, as certain as the celestial bodies are fixed in their orbits so will the real child of God come back to the Lord. Most often this comes about with a most tragic experience.

It is logical to think that the Christian, even while he is living the most disobedient life, prays for a clean heart and a renewed spirit. If he prays for a clean heart, somewhere along the way that prayer will be answered. Whether he prays such a prayer or not the Lord is going to see to it that the heart of his child is clean, even as it was cleansed from sin on the day of salvation.

Revival fires will never burn with all of their radiant flames, until God's people are clean without and within. Millions of sin-infested souls, doomed for an eternity of punishment in the tortures of hell, would turn to God overnight, if all of God's people were genuinely clean and wholesome, as the Great Father in glory would have them be.

What a challenge for any Christian to pray the chorus of this song!

So wash me, Thou, without, within,  
Or purge with fire, if that must be,  
No matter how, if only sin  
Die out in me, Die out in me.

## A Renewed Spirit

The natural result of a clean heart is a renewed spirit. While the Christian was out in the by-paths of sin, away from God, the work of the Lord seemed so foreign and unreal. But now his heart is clean and pure; his soul is lifted up to the skies; the sweetness of the presence of God thrills his whole being; the work of the Lord is the most wonderful thing in the world.

The renewed spirit means new blood in the veins of the Christian. It is pure blood, free

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## Greek Youth In Our Time



**SOMEWHERE IN GREECE**—Dark, sunken eyes staring from a head that appears too large for his emaciated body, this starving Greek lad pauses in his search for food—bits of food which he picks up from the streets and deposits in the tiny can he holds—long enough for the photographer to make a record of typical Greek youth today. The boy is Vasilios Kaladouyias, 14-year-old nephew of Stamates Moraetes, the first Greek war hero to reach the U. S., who will participate in the Greek War Relief Show at Madison Square Garden on May 18th. Three months old, the photo was recently smuggled out of Greece and sent to Moraetes in New York City.—Acm Photo, New York.

from all the impurities of evil. It flows freely into every part of the body to make the Christian's whole body, literally a dwelling place for the Spirit of God.

A renewed spirit means sweet, abiding peace in the deepest soul. The blackening clouds will mass in billows, and the lightning will rip them open with many streaks, but a clean heart before God and man gives a spirit that is able to withstand all the storms that come in upon the soul.

With a clean heart and a renewed spirit the days of life aren't long and weary, but every day is a new day, a blessed privilege to live, with many things to do in the name of a wonderful Savior.

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