

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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## CHRISTIAN CONTEST

DUKE K. MCCALL

*Executive Secretary of the Southern Baptist Convention of the Executive Committee*

The issue before Southern Baptists in this World Relief Offering is whether we will provide Christian comfort for a distraught world or comfortable Christianity for ourselves.

Southern Baptists now have the resources for embarking upon a period of tremendous local expansion, or these resources may be used in part to help the needy of other lands. Our churches and institutions are not only debt-free but have some reserve funds. The individual Southern Baptist has a larger tithe which he must place somewhere in the work of Christ's kingdom.

The money we have is blood money. A war which plowed the grain fields of the world with shells and watered them with the blood of the finest young men on earth is the immediate cause of our increased income. American prosperity and the destitution of others are the opposite sides of the same coin. What caused their need has created our ability to help them.

The first time the conception of one world was ever stated was John 3:16, "God so loved the world..." The provision of divine love recognized no national or racial boundaries. It responded simply to human need. When Jesus Christ healed the sick and fed the hungry, he made no distinctions. Wherever there was need he could be found and whenever there was need he helped.

Baptists would not turn over the administration of the ordinance of baptism to a government agency. That is more intelligent than for us to expect a government agency to relieve us of the necessity of Christian compassion by doing our good work for us. Christian hands must offer Christian comfort that men may see these good works and glorify our Father which is in heaven.

The unanimous desire of Southern Baptists has been to use Christian channels for their gifts to the needy. According to the action of the Southern Baptist Convention in Miami the Executive Committee of the Southern Baptist Convention is charged with the responsibility of presenting this appeal for \$3,500,000 to the churches. Every penny given by any individual will be placed in the hands of the Foreign Mission Board to be administered as experience dictates.

In some cases food may be bought in this country to be shipped overseas. In other cases American currency will be placed in the hands of individuals in foreign lands to secure a portion of the food available there. In many instances the inflation of local currency is the cause of the distress of the Baptists of that community. American money, however, is still able to buy what otherwise cannot be secured. Some of the funds available will be used for medicines, clothing and shelter, and the reestablishment of mission property.

While the distribution will not be confined to Baptists or even to Christians, in every case Christian channels will be used as the means of helping. Thus it will be possible for the Foreign Mission Board to enter some of the doors wrung from their hinges by war. Further, it will be possible for new doors for Christian witnessing to be opened.

Three and one-half million dollars is apparently more money than the average Southern Baptist realizes. Excellent reports from a few churches do not mean that we are on the way to securing this large sum. Again we need to remember that it is not the amount of the gift from one church but the amount per member which tells the story. A small church of less than three hundred members reported an offering of \$2,000. On this same basis a church with three thousand members would give \$21,000 and should be ashamed of \$3,000.

Every church and every Baptist must participate in this appeal to secure \$3,500,000. The need, however, is larger than our goal. Many individuals and churches, ought, can, and will exceed their goal by two, four, and eight times.

We give not to a goal but to hungry, homeless boys and girls, men and women. Indeed we make our gifts to Jesus Christ himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



# Baptist and Reflector

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## EDITORIAL

### Men Who Exercise the Greatest Influence On History

GOD CALLED and empowered Jeremiah to be a prophet (Jer. 1:4-10). He "put my words in thy mouth." And he said the following significant thing to the prophet:

*"See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."*

Jeremiah, with the Word of God in his mouth, was "set over the nations, and over the kingdoms." This was neither a governmental, a social nor a financial position, but moral and spiritual. Earth did not recognize it. But behind the scenes this was Jeremiah's status.

The prophet was commissioned to perform both a destructive and a constructive ministry. He was "to root out, and to pull down, and to destroy, and to throw down" wrong things. And he was "to build, to plant" right things.

Jeremiah was instrumentally to accomplish these things by proclaiming the words of God which had been put in his mouth. As this was done, God implemented His Word with providential and overruling developments in human affairs until history turned out according to the divine truth which the prophet declared. And this was true whether by way of punishment and destruction of wickedness or by way of divine grace blessing believers and enthroning righteousness. In the last analysis, that prophet was the most powerful man on earth because of the Word of God in his mouth!

There are no inspired prophets today (I Cor. 13:8). When a man under divine empowerment proclaims the Word of God, he becomes a *forth-teller* of divine truth and by accommodation is sometimes called a "prophet" today. But this is applicable only when he declares God's Word, not when he declares simply human wisdom, even when it essays to deal with "religion."

The *principle* indicated in the case of Jeremiah still holds in relation to such men as have just been referred to. Pass by surface appearances. Disregard the merely temporary. Look at history from the viewpoint of its ultimate outcome. In this long view, the men who exercise the greatest influence on human history are not kings and presidents and diplomats and statesmen and financial wizards and secular educational authorities or religious leaders who hand out earthly wisdom. They are the men who under the Spirit's

leading proclaim: "O earth, earth, earth, hear ye the word of the Lord." They speak God's truth and human history finally turns out according to that truth either in grace or in judgment.

Therefore, "*Preach the word.*" And men and nations had better hear and heed that Word!

### All Christians Are Saints

A COMMON NOTION is that the word "saint" applies only to people who show an unusual degree of holiness in life. This is false.

The scriptural concept is that "saints" are simply those who have been born again—true Christians. Being "partakers of the divine nature," they have "true holiness" within. They may not, and sometimes do not, show a high degree of holiness in life. "Scripture contains no warrant for the limitation of the word to persons of special holiness" (Universal Bible Dictionary).

The words "holy," "holiness," "hallowed," "consecrate," "sanctify," "sanctification" and "saint" all have the same root and the same fundamental meaning, which is, "Set apart to God," or "Set apart to a holy purpose." The terms relate to *spiritual position* rather than to *moral character*. When in a secondary sense a change in the moral quality of life is indicated as a result of the setting part, the change is progressive, never instantaneous. The familiar injunction, "grow in grace, and in the knowledge of our Lord Jesus Christ," expresses the idea.

Note certain things about "saints."

1. "Sanctified by faith in me" (Acts 26:18). This refers to the time of salvation and regeneration. One can just as truly render it "become saints by faith in me." When people believe in Jesus to the saving of their souls, they become saints.

2. "Sanctified (made saints) by the offering of the body of Jesus Christ once for all" (Heb. 10:10). The time of "the offering of the body of Jesus Christ" here referred to is the time when the atoning cross becomes redemptively operative in one's behalf. That time is when he trusts Jesus (Rom. 3:25). The offering was made on Calvary once for all. The offering is savingly appropriated once for all, and by it believers are made saints once for all.

3. There are "saints that are in the earth," and not simply saints who are in heaven (Psalm 16:3).

4. The Corinthians were a very imperfect and sinful people in their life. But they had been saved and they were, therefore, "called to be saints," literally, "called saints" (I Cor. 1:2).

5. By various means and agencies God is "perfecting the saints" (Eph. 4:12). That refers to this life. It is a progressive matter and it will not be completed until believers are completely "conformed to the image of his Son."

6. Precious in the sight of the Lord is the death of his saints" (Psalm 116:15). Evidently, this means simply "the children of God." Sainthood is not limited to a special class of the children of God.

7. Therefore, people become saints in this life and at the point of faith in Christ. They become saints before death and before they get to heaven. If one is not a saint at the time of death, he'll not become one after death and he will not go to heaven.

It is the duty of every Christian to live as *saintly* as possible. But whether this is or is not done, all people who are born again are saints in the Biblical sense of the term. Every time you see a *regenerated* person, you see a saint, whether that person is a Catholic, or a Protestant, or a Baptist.



## Did She "Don the Robes of Sainthood"?

**C**AN PAGEANTRY on earth elevate a Christian in heaven?

An impressive Catholic canonization service was recently held in Rome in honor of "the Blessed Mother Frances Xavier Cabrini." Her virtues and deeds of kindness having been extolled and miracles having been attributed to her and her relics, by a solemn and colorful ceremony she was to be elevated to sainthood in heaven, "the first American citizen ever to receive this high honor." Thus she was said to "don the robes of sainthood."

Not for an instant do we question her virtue and nobility and helpfulness in life. We think it is superstition to attribute miracles to her in the way it is done, but we respect the sincerity which does it. We have no use for canonization, but we credit good intentions to it. We must strongly dissent from the Catholic conception of sainthood and its method of reaching sainthood.

The preceding editorial in this issue points out that people become saints in the Biblical sense when they exercise faith in Christ and are born again. Sainthood belongs to all Christians and not to a special class among them. The conception that people become saints long years after their death, and that by colorful religious pageantry on earth, has no warrant in scripture.

If Mother Cabrini was a saint in life and at death, she is that saint still. She carried into heaven the same sainthood which she had on earth and the only sainthood she will ever have. If one is not a saint before death, he or she never becomes one after death. Canonization does not add a single thing to regeneration. A colorful ceremony on earth could neither elevate Mother Cabrini to a higher place in heaven nor put her in a lower place in heaven. Assuming that she was born again, she has the same sainthood in heaven today that she had the moment she entered there.

Jesus alone has "the keys of hades and of death" (Rev. 1:18). He does not delegate them to others as instruments. They are not the same as "the keys of the kingdom of heaven" (Matt. 16:19), which mean simply the gospel in its proclamation and application and which belong to the churches and their empowered ministers and not simply to a special official ministerial class. Nobody except Jesus can let one into the spirit-world or out of it. If a change in status therein were ever to be made, only He could do it. A colorful ecclesiastical ceremony on earth could not do it.

"In the place where the tree falleth, there shall it be" (Ecc. 11:3). Moral and spiritual status remains unchanged after death. "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still" (Rev. 22:11). Rewards to Christians hereafter and punishment upon sinners will simply demonstrate, not create, the moral and spiritual status existing before them and will be suitable thereunto. The most impressive religious pageantry on earth does not change the status and position of people in the spirit-world one whit. It is presumptuous to claim that it does.

If Mother Cabrini was born again, she was a saint. She carried that sainthood with her into heaven. That is the only sainthood she has in heaven today. The Lord will reward her for every Biblical service motivated by the love of Christ. But she has not donned and she did not "don the robes of sainthood" as the result of colorful ecclesiastical formulas and pageantry on earth. The bells that rang joyfully in Rome made a false claim on her behalf and she was so situated that she could not prevent it. After the impressive canonization ceremony, she had the same status that she had before.

The only robe of sainthood in scripture is "the robe of righteousness" (Isa. 61:10) with which God clothes the believer in Christ at the point of faith "without works" (Rom. 4:4-8). This is put on one before he is born again and not by some ecclesiastical ceremony long years after he has died. He wears this robe to the end of life's day. He wears it into the spirit-world at death. And he shall wear it throughout eternity.

THURSDAY, AUGUST 8, 1946

## The Young Man Preparing To Take Care of the Old Man

**R**ALPH PARLETTE used to remind us that the reason so many young people are going to the devil is due to the fact that we do not give them anything else to do. The normal youth is blessed with boundless energy. If the energy of youth is directed in channels of constructive service, the chances are good that there will be fewer lamentations concerning their disposition toward ruthless destruction.

The response of our young people to positions of responsibility in churches, schools, and business is highly encouraging. If their efficiency is under par at first, a little patience and time will pay large dividends in the finished product of dependable manhood.

The yoke of reproof in youth's dawn produces self-respect in life's eventide; the yoke of restraint in youth makes for self-reliance in age; the yoke of responsibility in youth leads to self-reliance and dependability in after life.

Frank W. Boreham in a sermon essay drives home this truth in the dramatic story of Roy Blackman. It was the evening of Roy's 21st birthday. He had returned from a long day's work and was seated before a blazing grate, at eleven o'clock at night. The cold blowing rain beating against the window panes created the feeling in the mind of the lonely lad that everything was closing in on him.

A tired body, despondent spirit, and the blazing grate conspired to drap Roy into peaceful dreamland. In his dreams he saw strange, fantastic sights. Strange as it may seem, Roy Blackman, the boy seated before the open grate saw Roy Blackman the old man seated in a chair before him. There was no doubt about it. Roy Blackman the lad saw and conversed with Roy Blackman as a lonely old man. He even remembered and recorded their conversation.

"Old man," said the lad, "you look lonely and neglected. Have you no one to care for you?" "Only you," was the reply. "You look haggard and hungry. Have you no one to provide for you?" "Only you," replied the aged Mr. Blackman.

Young Blackman was aroused from his revery by the strange sight and ghostlike voice that greeted him in dreamland. He stood erect and said in a firm, vibrant voice, "Roy Blackman, for the sake of that old man, you must bear the yoke of reproof, restraint and responsibility while you are young."—Extract from an editorial on "The Yoke of Youth" in the *Baptist Standard*.



Blind people are helpless until they learn a new way of making a living. They do not want to be beggars, and they are grateful for any help in rehabilitation. When Southern Baptists give toward the \$3,500,000 goal by September 30, they contribute to this type of spiritual and personal reconstruction in the orient.—Photo courtesy United China Relief.

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# The Circle of Love

By WILLIAM POTTER, Carthage, Miss.

**I**N FIRST CORINTHIANS 13:8, we read "love never faileth." (A. S. V.) and every "born again" Christian recognizes that because "God is love," love itself cannot fail.

Spurgeon once said, "God is in love with you and I think it is quite impossible to enjoy a sense of God's love without returning it in a measure." In this golden chapter of God's Word, we find a glorious Gospel message. Truly First Corinthians 13 should intensify our desire to love the Lord Jesus Christ more, and to serve Him more completely when we recognize that His "love never faileth."

Certainly love can never be related to that which has its beginning in satanic surroundings; thus, love at once becomes symbolic with Christian living by Christ-like life, nurtured in Hope and born of Faith.

It is not my intention in this article to explain the "unsearchable riches" that the Apostle Paul has set forth in this particular chapter, but it is my purpose to set forth the eternalness of God's love in the life of the person who has been redeemed through the shed blood of the Lord Jesus Christ.

Love is permanent. It is permanent because it is born of God. Thus like God, it at once becomes infinite. No beginning; no ending. Love had its TRAVAIL in the heart of God before the creation of the world. This statement is borne out in Paul's letter to the Ephesians (1:4) where he wrote "even as he chose us in Him before the foundation of the world, that we should be wholly and without blemish before Him in love." In the eternal plan of God's redemption for mankind, it became necessary for our Creator to crucify His only begotten Son in His own heart; that God's wrath for sinful man might be appeased in the sacrificial suffering of His only begotten Son, the Lord Jesus Christ. We read "while we are yet sinners, Christ died for our sins." Wherever love becomes manifest, there must be suffering. In the realm of human life, there is neither great suffering, nor a manifestation of greater love than in the heart and the life of that mother who bears a child. How it must have suffered the heart of a Holy God to permit "He who was without sin" to become our sin bearer; thus, in the TRAVAIL which took place in the heart of God, the circle of His infinite and compassionate love had its eternal origin.

The circle widens, the circumference becomes greater, and the manifestation of that eternal love continued when the TRANSFER of God's love for mankind took place in the suffering Christ on Calvary's cross. There the sin question was once and for all settled between God and man. Jesus paid it all, and Calvary covers it all! So from the heart of God, the father, was TRANSFERRED that love through God, the Son, because "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

We all recognize that the blood stream of our body is our life, and quite frequently it becomes necessary in saving a life to give a transfusion of blood. This is what Jesus Christ did for a sinful world on the cross. The TRANSFUSION of God's love to sinful man was made in the shed blood of Jesus Christ. Nothing but the blood can cleanse our lives and the blood of Christ becomes at once the open sesame to the portals of the Heavenly Home of the believer. "Nothing in my hands I bring, simply to the Cross I cling," and "without shedding of blood is no remission" (Hebrews 9:22). Have you had that TRANSFUSION from the Christ of the Cross and permitted His blood "shed for you" to become the cleansing power in your life, and thus permit you to become a part of the circle of God's love?

In these days when our hearts reach out for assurance, it is comforting to know that "the love of God is shed abroad in our hearts" and that the power of His love TRANSCENDS all earthly power, problems, and persecutions, and reaches into the very Heavens, where Christ sits at the right hand of God, the Father Almighty.

There the Lord Jesus Christ, crucified, buried, risen again, ascended, becomes our intercessor and advocate at the Throne of Grace and causes in the life of the believer, the circle of God's infinite love, to be complete.

Often we have heard the phrase "in the center of God's will," and it is reasonable to assume that it is impossible to reach the center without first beginning at the circumference. If you would be in the center of God's will, make sure you are in the circle of His love!

## To Christian Ministers

E. N. PATTERSON, Baptist Bible Institute

**M**ANY TIMES as we face real problems in life we deal with them in theory and let it go at that. We have a problem in our Southern Baptist Life that many ministers are walking by on the other side to avoid. I speak of our relationship to our Negro neighbors here in the South.

There seems to me, to be a great responsibility resting upon the shoulders of the Christian ministers of both races. If we have the proper fellowship between the races it will begin with the ministers and spread out among the consecrated Christian of our respective churches.

Here are some suggestions for ministerial organizations of the southland. Begin having meetings at regular periods in which ministers of both races attend. Organize such a meeting, electing a presiding officer for each time of meeting. Let this presiding officer be of a different race each meeting. Elect a permanent secretary to serve the group for one year. Let each presiding officer be responsible for the program when he presides, as there will be a new one elected each time. Of course he will use the brethren of his own race.

Another fine gesture would be for our ministerial organizations to set up schools in associations with qualified volunteer teachers, inviting the negro ministers who have had so few advantages to attend night classes in Bible study and other needed subjects. This should be done all over the Southland.

Our own ministerial organizations could plan "Fellowship Bible Conferences," in which both races would have parts on the program. These could be held one day or one week. The programs should be divided equally between the races with a presiding officer from each race. This conference could be held in a church of either race according to what would seem best for the particular locality.

Brethren, God's spiritual leaders must take the lead in this problem. If we cannot rid ourselves of race prejudice, and we do not have courage enough to face this problem and attempt a solution, we certainly are failing in a part of our God called task, to lead our own people aright.

Our Negro brethren are not likely to try to lead out in such work as this, because they are not sure they are wanted. But they are responsible to a Christ like appeal that we be brothers in Christ.

## Increase In Crime

J. Edgar Hoover has warned that the crime increase in 1946 will exceed the 12.4 per cent increase registered in 1945. He attributes the present crime wave to: "A recession of moral fortitude, laxity in parental control, lowered moral standards, social and economic conditions, and abuses and maladministration of the penal system. A lack of interest in the fundamentals of matrimony, in the proper rearing of children, is a cause of concern and is contributing to delinquency."—*Survey Bulletin*.



## "If Ye Continue . . ."

(Steadfastness Essential to Spiritual Achievement)

By REV. H. H. SMITH SR., Ashland, Va.

ON ONE OCCASION, as Jesus proclaimed the great truths of the gospel and declared that God the Father was constantly with Him, to speak and act in complete harmony with the will of His Father, "many believed on Him." But Jesus knew the human heart—its possibilities and its weaknesses—and said "to those Jews which believed on Him, if ye continue in my world, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." It was a great step they had taken when they "believed on Him," but He would remind them it was *only a beginning*, and that they must *continue* to follow His teachings. The life He offered was worth everything, but it could not be attained unless one continually gave everything for it. Time and again He emphasized the importance of earnestness and perseverance in the spiritual life. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." In the parable of the sower, He declared that many accept the gospel and make some effort to follow its teaching, but "because of tribulation and persecution, the care of the world, and the deceitfulness of riches," they fall away. His grace is available for every soul seeking life eternal, and He is able to save unto the uttermost, but He tells us plainly who will be saved: "He that endureth to the end shall be saved."

### "SEE THAT YE FAINT NOT"

It is a trite saying that there is no worth-while achievement in any sphere of life without persistent effort. The great inventions and discoveries come only after the most prolonged, painstaking labors. Witness the indefatigable labors of Edison. It is said that Stephenson spent 15 years in perfecting the locomotive, and that Watt worked for 30 years on the condensing engine. Perseverance is essential to military success. Stonewall Jackson's word to his troops was, "Press on, men, press on." It is reported that the Duke of Wellington said that the British soldiers were not braver than the soldiers of other countries, but they were brave five minutes longer. Incidentally, this spirit of "stick-to-it-iveness" is one of the characteristic traits of the Chinese. What a power for righteousness a thoroughly converted China would be!

Spiritual achievement, whether in the development of one's own character, or in behalf of others, is the result of earnest, faithful effort. Pentecost did not "just happen;" it came when a company of believers "with one accord continued steadfastly in prayer." Mark the word "continued." These early Christians became strong witnesses to the truth because "they continued steadfast in the apostles' teaching and fellowship and in the breaking of bread and in prayer." There is no "royal road"—no easy way—to the attainment of lofty Christian character. John Wesley is said to have had "a genius for godliness." But let no one imagine that, because Wesley was a clergyman and descended from a long line of clergymen, it was "easy and natural" for him to become a devout Christian. A note in a pocket diary he always carried with him reveals at least a part of the secret of his deeply spiritual life. "I resolve to devote one hour, morning and evening, to private prayer, no pretense or excuse whatsoever."

### TRUE PERSERVERANCE DESCRIBED

A colored preacher gave this definition of Christian perseverance: "It means, first, to take hold; second, to hold on; third, to never let go." The pioneer missionaries in the great fields, as India and China, labored several years before they won a single convert, but their faith and zeal never faltered. After several seemingly fruitless years of service one of the pioneers received a letter from his home church asking if he needed anything they could supply. His reply was, "Send us a communion service; we shall need it some day." It was sent and in a short time he found use for it.

Persistent effort is necessary in winning others to Christ and holding them after they have made a beginning. *In some instances a greater effort is made to win converts than is made to help them*

*develop a strong Christian character.* The world would be quite different from what it is, if all "beginners" of the Christian life had also been "continuers." It has always been easy for the believers to backslide. It was easy in the days of the Master, when He was grieved because "many went back and walked no more with him." But Jesus never gave them up. He left us an example to follow. To the unsteady Peter He said "Simon, Simon, behold Satan hath desired to have thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not, and when thou hast turned again, strengthen thy brethren."

"If ye continue . . ." Here is comfort and encouragement for the "average person"—and that includes about all of us. The world's work is not done by a small minority of brilliant, highly-endowed persons, but by the rank-and-file, who make up for what they may lack in superior endowments, by the diligent, faithful performance of duty.

Frederick W. Robertson said, "It is not the possession of extraordinary gifts that makes extraordinary usefulness, but the dedication of what we have to the service of God."

Let us faithfully use our gifts and possessions for kingdom purposes. The world needs the gospel as never before. Millions need food and clothing and shelter. Does the Good Shepherd, who had compassion on the needy multitudes, speak to us today. "If you have compassion on the millions in dire distress, and evidence it by your acts, according to your ability, then are ye My disciples indeed?"

## A Candle of the Lord

Lord, I would burn my life away  
For Thee, in Time's long night;  
For Thou hast called me purposely  
And formed me for a light—

A clear, unfailing light of truth,  
A burning flame of love,  
A dancing blaze of joy that shows  
The touch of One above.

I would bring light to darkened lives,  
And hope to hopeless men,  
And guide the lonely wanderer  
Back to the Way again.

Lord, may Thy Spirit's living flame  
Set me on fire for Thee:  
Give light and power to my life  
From Thy Eternity.

—*Religious Herald*—NELLIE SUE BAILEY.

## Baptist Highlights

. . . . A sample survey has indicated that Southern Baptist baptisms would drop 70,000 in 1946 from the 1945 figure, unless the present trend is reversed before associational reports are made. The survey indicates gains for both Sunday School and Training Union in 1946.

. . . . Curtis Lee Laws, publisher of the *Watchman-Examiner*, died in New York at the age of 77.

. . . . Charles Gee, Hannibal, Mo., has been elected as associate secretary of the Vacation Bible School department of the Baptist Sunday School Board. Miss Willie Merle O'Neal, Tennessee, has been named superintendent of Cradle Roll work for the Sunday School Board, and Miss Margaret Grogard, San Antonio, Texas, has been named superintendent of Nursery work. Walter Hines Sims, 10 years director of music and education in the Queensboro Church, Shreveport, La., has been elected as associate in the Department of Church Music. He will work with Dr. B. B. McKinney.—*Survey Bulletin*.



# How What We Do Affects Others

By WILLIAM JAMES ROBINSON, Kansas City, Mo.

**L**IVES of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time."

—HENRY WADSWORTH LONGFELLOW

"None of us liveth to himself, and no man dieth to himself" (Rom. 14:7). Each one of us is part of every one who has influenced us either directly or indirectly; and, also, indeed we are part of our ancestors and others who have had part in making the atmosphere in which we live. Moses lived thousands of years ago and is a powerful factor in the lives of millions in every generation. The same is true of many whose names are only known to a few of us; and of others whose names are utterly lost to us. No man knows who formulated the multiplication table, but untold millions use it daily.

But specifically and unavoidably each one of us is a determining factor in the lives of our friends and acquaintances. We influence through them many who have never seen us, and will never see us, and through these many who have never heard of us and never will. Who will deny that this is true? In fact it is axiomatic, and utterly undeniable. We are implanting in others known to us, and in still others unknown to us, what we are in character and conduct.

Paul said to Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). In speaking to Timothy he was speaking to every minister in every generation to come after him. This is a very exacting charge. No minister has any right to be any thing in character and conduct that will injure him physically, mentally, morally or spiritually, or if imitated by others would be injurious to them. A minister is to be in character and conduct an example for all believers to copy—he is to be a pattern for others.

Read Paul's letter to the Ephesians, especially the fifth chapter and dwell on the fifteenth verse: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil." No Christian, and especially no minister, has a right to engage in any practice or form any habit, that he cannot commend to others as God honoring and for the promotion of their welfare.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). This is the conclusion from the argument in the preceding verses. Truly what a man does speaks more effectually than what he says. Some wise things that are lost on others, and worse than lost, because they do not harmonize with their conduct. The Christian, and especially the minister, whose conduct is not in accord with his teaching is inexcusably inconsistent.

The Saviour delighted to use light as a figure. He said: "If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness how great is that darkness." That is to say if there is a factor in your conduct that is erroneous it will eclipse the good that is in you, and possibly lead others astray. It is a glorious thing to lead others wisely merely because of what we are, but an inglorious thing to lead others astray because of our conduct. Many professing to be children of God, and some ministers, are guilty of leading others into hurtful errors by their example.

Read what Paul says: "Ye are our epistle written in our hearts, known and read of all men: for as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart" (II Cor. 3:2, 3). Christians are to truly live above reproach, to be exalted characters, blameless in the sight of God and men. Who of us are doing this as well as we could? Indeed we should live that men will see Jesus in us.

In Paul's time the heathen in Corinth offered meat sacrifices to their gods, and then it was sold for food in the market places. Some thought that eating this meat was wrong. Paul did not think it was if it was not eaten in honor of a heathen deity. But for the sake of his brethren he said: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13). Paul thought he could do some things with propriety that others possibly could not do conscientiously. We are to conclude then that whatever conduct is questionable Christians should avoid.

The late justly famous Dr. T. T. Eaton delighted in pitching quoits at a summer resort where he was on a vacation, but an elderly woman thought it was improper for him to do it, and he quit lest he might not be able to minister effectually to her.

When an appreciable number of persons condemn a practice it is questionable, and Christians should be reluctant to engage in it. Even taking an intoxicating drink occasionally is condemned by a host of reputable Christians. That makes it a matter of questionable propriety. The same is true of many other popular practices such as dancing, playing cards and attending the theatre.

Some men, even some ministers defend their questionable conduct on the ground that it is a personal matter—some think they have a right to decide for themselves. I agree that the style of hat one may choose is "a personal matter," but things that may lead others into erroneous practices is not in this category. The use of alcohol, opium, morphine, heroine or any other narcotic is not "a personal matter" for their use may lead others to use them to their ruin physically, mentally, morally and spiritually. Whatever injures one or is calculated to influence others to use it to their injury is to be left alone by all who love the Lord and their fellow men.

Now in conclusion: "Whether therefor ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:13). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

Christians have no right to injure themselves physically, mentally, morally or spiritually by any means whatsoever.

The use of opium, morphine, heroine or any other narcotic is injurious in all these particulars.

Therefore such drugs are to be left unused, except on the advice of a good physician, and then used with the utmost care.

Charles Kinksley said: "Nothing is so infectious as example" for this reason I say be sure your example is wholesome. Henry Ward Beecher said: "The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example that roll from him, and go beyond his ken on their mission." Truly: "None of us liveth to himself, and none of us dieth to himself" (Rom. 14:7).

## The Grumble Family

**T**HERE'S A FAMILY nobody likes to meet,  
They live, it is said, on Complaining Street,  
In the city of Never-are Satisfied,  
The river of Discontent beside.  
They growl at that and they growl at this.  
Whatever comes there is something amiss;  
And whether their station is high or humble,  
They are known by the name of Grumble

So it were wisest to keep our feet  
From wandering into Complaining Street;  
And never to growl whatever we do,  
Lest we be mistaken for Grumblers, too.  
Let us learn to walk with a smile and song,  
No matter if things do sometimes go wrong,  
And then, be our station high or humble,  
We'll never be in the family of Grumble.

—Tabernacle News—The Evangelical Christian.



# A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE

Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

## The President's Churchgoing

*Christian Advocate*

Almost every President of the United States, at one time or another, has come in for criticism on the subject of his churchgoing, and Brigadier-General Harry H. Vaughan, military aide to President Truman and a devout Presbyterian layman, has offered an observation on the subject which should, in our opinion, be given a more respectful hearing. Speaking of the elaborate preparations which must be made in advance of any attendance on a public function, including a thorough search of the premises for any possible cranks or assassins, the roped-off pews, and police guards, General Vaughan said, "It is like a circus moving in, and the President feels that his going to church disrupts the service." Add to the circumstances mentioned the fact that news photographers swarm over the place, that a multitude of the curious gather, and that a spirit of excitement pervades the gathering and you have a condition in which it is extremely difficult to develop an atmosphere of worship. We have no desire to justify the absence from God's house on the Lord's Day, but we commend these facts to the thinking of fair-minded Christians. If a President of the United States fails in his churchgoing, the curious public must accept at least a part of the blame.

(Nevertheless, we think that he ought to go to church!—R. B. J.)

## Hasty Nominations

*Southern Baptist Brotherhood Journal*

Too often in churches do we find good men in wrong positions. Nearly always this is the result of hasty nominations. The nominating committee itself is often appointed with too little thought. This committee in many churches is named with only one month to bring in nominations for virtually the entire official personnel of the church. No time is given for careful study of the individual or to discuss the duties of the office with him. We, therefore, run frequently into unwise and inappropriate action. If a committee of competent and consecrated persons were appointed a year in advance, thus becoming a standing committee of the church, there would be sufficient time to make a complete study of the entire church membership, particularly the development and capacities of new members as they come into the church from Sunday to Sunday. There would also be time to study existing conditions and to make the necessary adjustments from year to year. The Brotherhood of the South strongly urges that the nominating committee become a standing committee.

(This is good advice.—R. B. J.)

## The Craze for Organizing

*Ernest Gordon in Sunday School Times*

Mr. Fischer, writing in *Contact*, organ of Christian businessmen, says this wise word: "We have tried to keep organizational machinery at a minimum. Human organization is of this world. It is in the no-man's land to which our Enemy has access. A very large part of friction among Christians has its source here, in strife for precedence, in concern with trivialities." God is not the author of confusion but of peace, and the mania for organization, even when designed to avoid confusion, is bearing fruit in extreme confusion. Let the specialists speak "we are cluttered up with co-operative organizations which do not co-operate," confesses Dr. MacFarland of the Federal Council; and Dr. Ivan Holt, ex-president of the Federal Council: "One of the necessary steps in Protestantism is the elimination of duplication in the progress of co-operating agencies . . . It seems a real tragedy in these days when we need co-operation, to have the co-operating agencies in each other's way. On the one hand there is such a need of federation or union that we multiply the number of co-operating agencies; on the other hand we increase the number to such an extent that we defeat the end in view." He illustrates from the seventy-two peace organizations in America and describes this over-multiplication as "ridiculous." Then he makes this illuminating statement: "There are so many persons employed in the offices that they have to be considered. The church cannot be as ruthless in dismissals as a business organization."

(Without the organizing power of the Holy Spirit all other organization fails.—R. B. J.)

## Call to Ministry

*Herbert J. Miles in Word and Way*

The only worthy motive for being a minister is the Divine call. This call presents no choice or alternative. It amounts to a Divine ultimatum. The only choice of the one being called is to accept the call or reject it. The divine call to the ministry is as difficult to describe or define as is the divine process of regeneration. The manner and method of God calling individuals varies, according to vocation, circumstances, emotional nature, and the moral and the spiritual life of the person being called. Although the divine call to the ministry differs in manner and method as God approaches and deals with men in the call, all divine calls have certain basic similarities. Every called man feels that "God has spoken unto him with a strong hand." He feels a definite and settled conviction in his own heart that it is the will of God that he should give himself to the ministry. Every God-called preacher has a holy hatred for sin and an ever active passion to see souls saved. He is never happy or satisfied unless he is fighting sin and seeing souls saved. His life will be characterized with meekness, humility, sincerity and integrity. He will have a consciousness of divine protection and divine guidance. We will have happiness and satisfaction in the midst of adversities.

(More emphasis should be placed on this important essential.—R. B. J.)

## The Wasted Power of Protestantism

*Charles Clayton Morrison in Christian Century*

Potentially, Protestantism is enormously strong, yet is pathetically weak. It is not weak in the sense that it lacks either the spiritual or material resources to win America to the Christian faith. Its weakness is relative to its great strength and is to be measured by contrast with its strength. Protestantism is weak because it does not use its strength; it lacks the will to use it. It huddles in sectarian groups each of which calls itself a "church" and acts as a church, arrogating to itself all the functions and prerogatives of the ecumenical church of Christ. Its strength is not brought to bear in a total impact upon American mentality, which is now shaped into molds by a relatively few huge blocs of secular interest. Protestantism in its present state is no match for this America. So long as its denominations continue to function as autonomous "churches," Protestantism cannot command the public respect which its enormous potential resources and the dignity of the Christian religion should command.

(We thought the power of the churches was the Holy Spirit.—R. B. J.)





DR. JOHN K. HAYNES

**D**R JOHN K. HAYNES, a beloved pastor of the South Knoxville Baptist Church for nearly 22 years, relinquished the pastorate July 1, 1946. From hard, faithful work he was much broken in body, but remained strong in the spirit. It was a monstrous shock to a united membership that esteemed and loved him. Though quiet, gracious and unassuming he invaded with love the hearts of the many he came in contact with. He had an ultra-ingenuity to evaluate the personalities. He exemplified as a true Minister of the Gospel the altruistic principles of our Lord and Savior Jesus Christ.

As God's zephyrs blow across his brow,  
May his life always be sweet somehow.  
A life of service, many times with pain,  
As he trodded down life's long and rocky lane.

He always had one thought in mind,  
To help, encourage, love and be kind.  
Through the many days of a long, useful life,  
He taught that everyone should love Jesus Christ.

When he has passed across the other shore,  
The good he has done will radiate more and more.  
We pray God, he send many such other men,  
Who like him, will preach the Love of Christ  
again and again.

Below is a resume prepared by our very efficient clerk, T. A. Frazier, during the pastorate of Dr. Haynes, which covered nearly 22 years.

The Gospel has been preached.  
The Gospel has been sung.  
The Bible has been taught.  
The Bible has been studied.  
The sick have been visited.  
The poor have been visited and cared for.  
Fifteen hundred in round numbers have been received into the fellowship of the church.  
Five young men have been ordained to preach the Gospel.  
Eighteen have been ordained to the office of deacon.  
\$384,413 has been laid on the plates.  
Every cause fostered by the denomination has been supported.  
We have erected a church house that today would cost \$250,000, and it is paid for.  
Not a divided vote in twenty-two years.  
\$2,000.00 heating plant has been installed.  
He accepted calls to go out and hold revivals.

After Dr. Haynes relinquished his pastoral duties the church through the guidance of the Lord called Rev. John Courtney, our assistant pastor, as pastor. The Rev. Courtney is a young man full of zeal, with a spiritual appeal to do great things for Christ. Our prayer is God bless him abundantly in his pastoral work.

Committee:

JESSE C. HILL, M.D.  
L. D. NASH  
MRS. J. B. MCPHERSON, SR.

## Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

### Nashville Youth Revival

The Youth Revival was sponsored by the Baptist students of Vanderbilt and Peabody from July 22 to August 2. Mr. Charles M. Roselle, city-wide secretary for Nashville, was in general charge of the meeting but there were student committees who carried most of the responsibility and did most of the work. Mr. Joe Crawford of Vanderbilt was chairman of the steering committee. This meeting was held under a tent on the corner of Sixteenth and Division which was a very strategic location.

The preachers for the first week were: Bill Swor, Vanderbilt; Jimmy Sanders, Peabody; Carr Suter, Vanderbilt; Adam Gebhardt, Peabody; Carl Stevens, Vanderbilt; and T. C. Clark, Jr., Peabody.

The following students brought personal testimonies during the week under the general theme "I Have Found Christ Sufficient." Ikey McClellan, Vanderbilt School of Nursing; Charles Walker, Peabody; Jim Martin, Vanderbilt; Dr. Franklin Fowler, graduate of the Vanderbilt School of Medicine and a volunteer for medical missions; Frank Gorrell, Vanderbilt; and Helen Files, Peabody.

Those in charge of the music were Paul Dinkins, Peabody; Wiley Dinkins, Peabody, and Harris Smith, Vanderbilt. There were also some very beautiful special numbers rendered by the students.

The students who did the preaching for the second week were: Norris Gilliam, Jr., a recent graduate of Vanderbilt; Carl Stevens, Vanderbilt; Harvey Reese, Jr., Vanderbilt; Carr Suter, Vanderbilt; T. C. Clark, Jr., Peabody.

While we did not see as many visible results as we could have wished for, we feel that the meeting was a definite success. We know that everyone who attended the services received inspiration to live more completely for Christ. There were quite a number who dedicated themselves for full-time Christian service. There were also a few who found Christ as their personal Savior, and if only one person had had this experience, we would consider the meeting a success when we think of the value of one soul in the sight of God.

A Vacation Bible School was held each afternoon under the tent in connection with the Youth Revival. Mr. Calvin Knight who is serving under the Home Mission Board during the summer months, was the superintendent. Assisting him were Hilda Johnson, Ann Hodge, Miss Manetta Billingsly, Northern Baptist Missionary, recently appointed to Central America; and Antonia Canzoneri.

We congratulate all the students who participated in this meeting. They were loyal and faithful to their places of responsibility and brought great rejoicing to the hearts of those who have the privilege of working with them. We thank God for this meeting and know its influence will be felt for a long, long time.



# The Sunday School Lesson

LESSON FOR SUNDAY, AUGUST 11, 1946

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

TOPIC: "MAKING OUR HOMES CHRISTIAN"  
Text: Exodus 20:12; Mark 7:9-13; Luke 2:51-52; Eph. 6:1-4

The primal importance of the family or home lies not in numbers but in the fact that the home is "the most important" instrument for the early years of the personal development of the child.

## THE FIFTH COMMANDMENT

The Fifth Commandment (Ex. 20:12) stands in a unique place in the Decalogue. As we have observed in our studies of the previous lessons, the first four commandments relate to man's duty to God. The Fifth Commandment, along with the Sixth, Seventh, Eighth, Ninth, and Tenth, have to do with man's relationship to his fellow man.

"The human father, as the head of the family and of the wife in official relation, though her companion in life's duties, privileges, and responsibilities, takes his name directly from the Father in heaven. He draws also from him his obligations and responsibilities. Food, clothing, shelter, care and protection for the children come from the father, as these things with all our benefits come from God to man.

In a word, "The fifth commandment aims at the preservation of order in the home. It is the first commandment with a promise attached" (Sampey).

The importance of safeguarding the home as the basic unit of the structure of society cannot be overemphasized. Without the right kind of home relationships there can be no foundation for other social virtues.

## OBEDIENCE

"Children, obey your parents in the Lord: for this is right" (Eph. 6:1). Right relationships in the home start with filial obedience. Apart from the recognition of authority on the part of those who are subject to authority, we can have no moral order in the universe. Every child born into the world needs to be taught very early the principle of obedience to properly constituted authority. In these words of the apostle Paul (Eph. 6:1), "The whole distinctive duty of the child is summed up, in the Old Testament as well as in the New."

In Proverbs we are told that "the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" (Prov. 30:17).

In Romans 1:30 Paul names disobedience to parents as among the dark sins of the heathen who are of reprobate minds. Again, in his second letter to Timothy (3:2), he lists among the evils of the "grievous times" in "the last days" disobedience to parents.

The kind of obedience referred to by Paul moves in a sphere that is distinctly Christian—an obedience that is fulfilled "in communion with Christ." This Christian relation of children to their parents is not merely something that is "befitting" but rather something that is necessary if the child is to live in that righteous relation that is required by the law.

This obedient relationship that is to obtain between the child and the parent forms the foundation for a life of stable moral integrity. "The very foundation of all social virtue lies in this command: honor thy father and mother." "Disobedience to this law opens a stream of evil influences, corrupting and degrading practices, and leads ultimately to disaster and to death" (Massee).

## LONG LIFE

In the new Revised Standard Version of the New Testament (1946) the Ephesians (6:1f) passage reads: "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' (this is the first commandment with a promise), that it may be well with you and that you may live long on the earth."

I once asked a man in his eighties what he regarded to be the secret of his longevity. He replied, "I always tried to honor my father and mother."

## DIVINE FAVOR

God's Word assures us that in honoring our father and mothers we not only have the promise of "long life" but also of divine blessing. "That it may be well with you." Here the promise has to do with "temporal good generally" (W. Robertson Nicoll). Paul makes no attempt to enumerate the respects in which divine blessing will be enjoyed by dutiful children, but those of us who have lived and observed homes in which this filial regard was evident understand something of what he has in mind. The significance and beauty of such relationships cannot be escaped.

We have seen homes in which parents, though frail with years, were not visibly honored and respected as the Fifth Commandment would enjoin. These homes invariably lacked the presence of the indwelling Christ. Our parents constitute one of our most glorious opportunities for carrying out God's command. In the words of another, therefore, we would say, "Tenderly care for your parents if they have become a burden upon your resources. If they are with you now, provide them the sunniest room in your house. Put the sweetest songbird you can buy into their room. Visit them; talk to them. Tell them your troubles, your anxieties, your hopes, your rewards now as you did when a little child. Bring your friends in to see them. Sit down by them once in a while and, together read from the Old Book they taught you to love. If you are far away from them, perchance they have not heard from you for years. Write home tonight. Tell them you love them, and, more, tell them that you love their Christ, their God."

THURSDAY, AUGUST 8, 1946

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

You will be glad to know that I have just had another letter from our Italian girl friends, Silea and Yvonne Viriglio. You remember, we met these two girls last December, when Silea wrote Aunt Polly and asked for pen pals who would write to them and help them to learn more of the English language. Many of you have written these girls: Many sent them cards at Christmas time. They were twenty-two years old on Christmas Day. They belong to the Waldensian Church.

Since that first letter we have heard from these girls two or three times. The most recent letter received is dated June 29, 1946. Here is the part that will interest you most.

DEAR AUNT POLLY AND GIRLS:

Long time has passed since I sent last letter to you, but I never have forgotten you, and now I want to give to everybody my news and my sister's.

How are you? What is the news there? We are well and also the weather is beautiful.

During last three months, I received some other letters from you and also today I have received many of them. Thanks a lot to everybody who wrote us. Also, if letters take a long while to arrive, when the postman brings them to us we are very glad because it means that really we have some good friends in the far America.

The mother of the boy I took care of during two years has left for the States, so now I am taking care of a little girl. She is very nice indeed.

I liked better to go back in Rome near my sister's and my little nephew, but I was not able to get a work in that town. I hope it will be for Autumn.

We are trying to come over there, but the American Consul told me it is very difficult, because the precedence is given to the American's wife and to whom has relatives or good friends there; but we hope to be able to come some day, so we'll know better each other.

We would like to write to each of you; but we have not time enough and stamps are too dear; but we'll write sometimes to all you, sending the letters to Aunt Polly and she'll publish them. O.K.?

I have received about eighty-five letters from American girls—almost all asked me for some our pictures. How can we do to satisfy everybody? It is a hard problem, because too many pictures we must do, to send it to each of you. . . .

Don't forget to take care of my new address. My sister's address is always the same.

Hoping to see our letter on the BAPTIST AND REFLECTOR, we send our best regards to everybody. Many thanks to Aunt Polly for the hospitality of her newspaper.

As ever, your Italian friends,

SILEA AND YVONNE

P.S.: What about my English?

Silea's English improves with each letter, doesn't it? We are glad that she is learning so quickly. Note especially her vocabulary. She knows a lot of big words, doesn't she? And she must know the meaning of them, because they are used in the proper sense in her letter.

I know these faraway friends must be grateful for so many boys and girls in America who have shown that they are anxious to know better the people who are not fortunate enough to live in our wonderful country.

I will write a personal letter to Silea, and ask her to send a picture of herself and her sister to Aunt Polly. When it comes, perhaps it will be possible to print it in your Young South column, so that everybody will have an opportunity to see it. You can readily understand how hard it would be for the girls to send a picture to everybody who had asked for it.

Silea and Yvonne like your letters. Here is Silea's new address. I hope you will write to her. In case you have lost Yvonne's address, I will give it to you again.

Miss Silea Viriglio  
C/o Persico  
Piazza Beccaria - 6  
Firenze  
Italy

Miss Yvonne Viriglio  
C/o Vannicelli  
14 - Via Belle Terme Deciane - 14  
Rome  
Italy

(Don't forget to put five cents postage on your letters.)

Love, *Aunt Polly*



# Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE  
Superintendent

MISS MADGE McDONALD  
Office Secretary



MISS WILLIE MERLE O'NEILL  
Elementary Worker

MISS GLADYS LONGLEY  
Associational Worker

# Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director

MISS ROXIE JACOBS, Int.-Jr. Ldr.

HUGH KING, Associational Ldr.



MISS EVELYN WILLARD

Office Secretary

ORELLE LEDBETTER

Convention President

## Suggestions For Monthly Workers' Conference

To be held after the last Sunday in August

### SUPPER AT THE CHURCH—

Many Sunday schools are successful in having a covered-dish supper. Designate a committee to act as host. This committee will make the necessary arrangements.

### GENERAL CONFERENCE—

1. Song, scripture, and prayer—use a teacher of Intermediates
2. Roll Call and reports
  - a. Reports from classes and departments. The general secretary should have a blackboard report for the entire Sunday school.
  - b. Report from the committee appointed last month to plan for Promotion Day.
  - c. Last chance for becoming a Standard Sunday school. The Sunday school year closes with September. It is not too late to get the Standard award for 1945-46.
3. Looking ahead
  - a. Present plans for Intermediate Emphasis Week, September 8-15. These plans should be worked out by the superintendent and Intermediate teacher.
  - b. Appoint a committee to work with the pastor and superintendent in planning for a training school in October.
  - c. Make plans for a Preview Study of next quarter's lessons.
  - d. Continue to work with the nominating committee in enlisting teachers and officers.
  - e. Arrange for some new classes to begin October 1.
4. Special Feature
  - a. Echoes from the Regional Convention.
  - b. "Tested Methods"—See August *Sunday School Builder*, page 1—by an Adult teacher.
  - c. "Enlarging Our Sunday School"—See August *Sunday School Builder*, pages 2 and 3.

### AGE-GROUP CONFERENCES

See September *Sunday School Builder*

## Remember . . . 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 . . . . .	Northeastern . . . . .	First Baptist Church, Kingsport
August 29 . . . . .	Eastern . . . . .	First Baptist Church, Maryville
August 30 . . . . .	North Central . . . . .	First Baptist Church, Sparta

## Honor Roll

We add our 28th Standard Sunday school to the Honor Roll. First Baptist Church, Kingsport has attained the Standard. They have a total enrolment of 1,175 and maintain the monthly workers' conference. Rev. L. B. Cobb is pastor; Mr. H. G. Denning, superintendent; and, Mr. Claud Gilstrap Educational Director.

## V. B. S. News

First Baptist Church, LaFollette, Tennessee:

"The Vacation Bible School began last Monday morning in high gear. On the second day we had an enrollment of 214 boys, girls, and teachers. It is expected that this enrollment will go beyond 225 before the week has closed."

—Taken from *The Messenger*  
O. JACK MURPHY, Pastor

## Are You Helping?

Is your Sunday school co-operating with the rest of the church in Southern Baptists' \$3,500,000 program for world relief?

Hundreds of millions of people—people who love life just as much as we do—are starving to death because war and crop failures created a world-wide famine. They die, at the rate of 70 a minute every minute of the day and night, because their stomachs are empty.

Those people look to us to help them. Only through our gifts can their lives be saved. Take an offering in your class, as often as you feel wise, to help feed these starving.

## First Baptist Church, Union City

In a great week of training, the First Baptist Church of Union City exceeded a previously set goal of 205 enrolled for the week by reaching 232; made 2,130-contacts by telephone, letter, card and personal visitation promoting the Training School; had an average attendance of 148 for the week; had an attendance record that showed an increase even to and including the final session, beginning on Monday with 112 and finishing up on Friday with 178; had a super-successful stunt night on Friday under the direction of Mrs. Hattie Lou Brown; organized one new union and departmentalized the Training Union under the leadership of James Glover, director, and Rev. W. A. Boston, pastor; had three mountain-top inspirational addresses given by Rev. James Heisner, pastor at Dresden, Rev. W. A. Boston, and Rev. H. H. Boston, pastor of the First Church of Martin; had a total of 131 awards in the four classes.

\* \* \* \* \*

## Brighton Has Training School

The First Baptist Church of Brighton had a great week of study in its recent Training School under the direction of Mr. Houston Simonton, director. More people were enrolled for the study course than are enrolled in the Training Union. There were a total of sixty-six awards earned in three classes: OUR BAPTIST HERITAGE taught by Hugh King; THE MEANING OF CHURCH MEMBERSHIP taught by Mrs. Frances Moore; and THE JUNIOR AND HIS CHURCH taught by Rev. T. L. Alexander, pastor, recently returned from serving as Chaplain in the armed forces for three years in the Pacific. The church is moving forward in every phase of the Baptist program under the very capable leadership of Brother Alexander.

\* \* \* \* \*

## Ridgecrest—First Training Union Week

The First Week at Ridgecrest was even greater than one would expect. There were almost 2,500 enrolled, a larger percentage of which was Intermediates and Young People. Tennessee was well represented with more than 300 people from all sections of the state.

Dr. Robert Naylor, pastor of First Baptist Church, Enid, Oklahoma, was the inspirational speaker for the week. It was a great inspiration to all, as we saw more than 250 young people walk slowly, deliberately to the platform, dedicating their lives to full-time Christian service. Approximately 50 came confessing Christ as their Saviour.

Intermediate Sword Drill and Better Speakers' Tournament are always a highlight in a week at Ridgecrest. Oklahoma claimed the Sword Drill for the First Week and Arizona the Better Speakers. Tennessee will be represented during the Third Week.



## 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 NORTHINGTON  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN  
Office Secretary

### Fifteen Cents a Day

Fifteen cents a day will keep a starving man alive. A dollar and a nickel will keep him alive a week, and \$4.50 will keep him alive a month.

"Give that they might live" is the appeal that comes to all Southern Baptists as famine stalks a fatal path in large areas of the world. Southern Baptist W.M.U. has pledged to raise a third of the \$3,500,000 goal set by Southern Baptists for relief and rehabilitation this summer.

See that the campaign appeal is presented to all your women and to all the church. Every Baptist should have a part in this drive where Christian America, blessed by God, shares with her less fortunate neighbors.

\* \* \* \* \*

### Miracles In 1946

"Miracles are being achieved," Dr. M. T. Rankin, executive secretary of the Southern Baptist Foreign Mission Board, has cabled back to his home office. He and Dr. Baker James Cauthen, secretary for the Orient, have flown to China and are inspecting the work being done by missionaries and native Christians to bring relief to the war-ravaged and famine-ridden land.

"Chinese Baptist workers are living below the minimum health necessities," his cable continued. "Help urgently needed. Tell Southern Baptists we can save large opportunities by acting now."

\* \* \* \* \*

### McNairy W.M.U. Quarterly Meeting

MRS. E. G. SANDERS

The McNairy W.M.U. quarterly meeting was held at Gravelhill Baptist Church July 11th at 5:30 o'clock. This program was under the direction of the Young People's Director (who is also our field worker), Mrs. Dewey Armstrong.

The lightning was flashing and the thunder rolling but one hundred and fifty people came from seven churches. After the program, as planned, was carried out, the tables in the basement were prepared and a real dinner was served.

The decorations in the auditorium were arranged, and a playlet was presented by the Gravel Hill Girls. This was "Will You Come Into My Parlor?" which pictured to the audience our opportunities at the open doors.

The Coronation Service followed. This was a very impressive service and the girls who became Maidens are very happy to look forward to being Queens next year.

Mrs. Armstrong had arranged to have photographers there and made the pictures of the group. We want others in Tennessee to see why we are happy over the interest shown in our W.M.U. work in this association among our young people.

\* \* \* \* \*

### Where Are Your Blind Spots?

Oculists tell us that every person has a blind spot in each eye. There is a test which proves this true. Most of us have mental blind spots, too; we cannot see certain things that have to do with races unlike our own.

We think about America as a white country. But would we call a dress white if one-tenth of it were black, and that tenth distributed more or less after the fashion of the black dots on dotted swiss? Then there are the red and yellow and brown spots which complicate the design. And the people of Israel contribute a part of the whiteness distinct from the Gentile white.

Perhaps it is easier to overcome color blindness when looking at the great achievements of other races.

From China a few years ago came Madame Chiang Kai-shek. Her visit was a triumphal tour. Her Madison Square Garden speech is unforgettable.—Is the Chinese laundry man just a "chink"?

The stocky, half-blind Japanese lecturer at Columbia University recently, Toyohiko Kagawa, is the son of a noble family, a graduate of several Japanese and American Universities, an editor, author, social reformer, political and labor leader; one of the inspired leaders of the human race.—Is the Japanese gardener just a "Jap"?

By the charms of his wonderful singing voice Roland Hayes has won his way into the audience chambers of the kings of Europe and into the concert halls of a dozen nations.—Is the Negro cook or the laundress just a "nigger"?

The Hebrew race is credited with the founding of Christianity, with the inspired writing of almost the entire Bible, with amazing discoveries of science and medicine, with meriting the world's highest awards in art, music, and literature.—Is the Jewish merchant just "that old Jew"?

People in practically every nation in the world today are calling for recognition by us as fellow men and "potential members of the conscious household of a common Father." Do we need a new and more accurate kind of vision—a brotherly vision free from the distortions of prejudice?

Jesus, the Syrian Jew, said, "All ye are brethren."—Adapted from HENRY S. LEIPER.

THURSDAY, AUGUST 8, 1946

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary

### Ordination Service

#### Shelby Association—Egypt Church

On Tuesday night, July 9, 1946, with a large crowd in attendance, Brethren J. P. Carothers and E. H. Carter were set apart and ordained to serve in this, the oldest Baptist church in Shelby Association. With the ordination of these two new deacons, the church now has seven active men to assist their aggressive pastor, Rev. J. H. Oakley, in promoting the work of this growing church.

Pastor Oakley and the deacons of Egypt Church were assisted in the ordination by Dr. D. A. Ellis, pastor McLean Boulevard Church. Dr. Ellis brought a challenging message, magnifying the church and stressing the importance of men in promoting its great program. Brother George Burnett, Bellevue Church, gave the charge to the church. Brother E. K. Wiley discussed the service to be rendered by deacons, calling attention to some do's and don't's for deacons. Others assisting in the ordination service were Brother Frank Scott, Temple Church, and Brother Frank Stamps, Big Creek. Brother Stamps led the congregational singing.

Another outstanding feature in this good spiritual service which all of us enjoyed, was the two special messages in song so inspiringly rendered by Miss Kay Sherry, member McLean Boulevard Church.

\* \* \* \* \*

### New Brotherhood Organized Shelby County

With eighteen men present on July 12, the First Baptist Church of Collierville met and organized their men into a Brotherhood. Rev. R. W. Porter is pastor of this church. Their first major objective will emphasize the worship services and evangelism.

The following officers were elected:

President .....	Paul Piper
Membership Vice-President .....	Clifford Farley
Program Vice-President .....	James Cowan
Activity Vice-President .....	Ewing Lee Hurdle
Secretary-Treasurer .....	Edward Lee Ashford
Pastor Adviser .....	Rev. R. W. Porter

\* \* \* \* \*

### Walking With Jesus

LEROY C. BROWN

Just to walk with Jesus Christ  
Through the fields of Galilee,  
Just to walk alone with Him  
Oh, what joy that would be.

Though we could not be with Him  
In the fields of Galilee,  
We can walk with Jesus now  
Any place that we may be.

On the highways or the byways,  
In our daily walk through life,  
We can have our Saviour with us  
To protect us from the strife.

What a blessing just to know  
That whatever may betide,  
We have strength to overcome  
With the Saviour at our side.



# AMONG THE BRETHREN

A letter from Roy Anderson, president of Harrison-Chilhowee Baptist Academy states the following: "We are happy to report that we have received \$67,331.73 on the dormitory, including the \$10,000 insurance. We are happy to report that out of 65 associations in the state, 55 of them responded to the emergency campaign. We are also happy to report that the building is progressing; and if materials are available, we hope to have it complete within the next few months. Our Fall term will open August 19th."

—B&R—

The Shallow Ford Baptist Church, Erwin, Tennessee, C. W. Adams, pastor, recently held a revival meeting, assisted by Brother Robert H. Dills, pastor, Ninth Street Baptist Church who did the preaching. There were 22 additions by baptism. Baptismal services were conducted on the banks of South Indian Creek not far from the church Sunday afternoon, July 21st, where all of the candidates were baptized by Bro. Dill.

—B&R—

The Sunday School out of which grew the Fifth Avenue Baptist Church, Knoxville, will celebrate the 30th anniversary of its organization on September 1. With an average attendance of 842 per Sunday during the month of July this year, the Sunday School set a new July attendance record.

—B&R—

With Pastor Edwin Deusner of Lexington, doing the preaching and Pastor R. K. Bennett of Parsons, leading the singing, the Decaturville Baptist Church conducted a revival the week of July 21. Woodward Bartholomew is the pastor.

—B&R—

The Beulah Baptist Association will meet at Mt. Olive Baptist Church on Thursday night, October 10th and Friday, October 11th.

"Since our church house at Grandview burned, we are having our annual associational meeting (Chilhowee) with the First Baptist Church of Maryville, on August 15-16."

—Chas. Martin, Asso. Sec'y.

Under the joint sponsorship of the Shelbyville Mills Baptist Church, Harold Kilpatrick, pastor and C. D. Tabor, associational missionary, a two weeks tent revival and Vacation Bible School was conducted July 7-19 in a very needy section near Bakertown. Harold Kilpatrick did the preaching and C. D. Tabor was principal of the Bible School.

Seven additions to the Shelbyville Mills Church were reported. Fifty-four were enrolled in the school and twenty came for one day. Brother Tabor, the very active missionary for the New Duck River Association, is to be congratulated on the work that he is doing in the promotion of Bible schools and revivals. Sixteen Bible schools have been conducted and one other is scheduled.

—B&R—

Pastor Allen Buhler and the Montvue Baptist Church, Morristown, recently conducted a Daily Vacation Bible School in which the enrollment was 90 with an average attendance of 72. Mrs. Buhler was principal and this was reported as being the largest school on record.

—B&R—

The First Baptist Church of Morristown recently completed a Vacation Bible School with an enrollment of 260 and an average attendance of 203. There were six conversions reported. Clyde Widick is pastor.

—B&R—

W. R. Pettigrew recently resigned his pastorate at Charleston, South Carolina to accept the pastorate of Walnut Street Church of Louisville, Kentucky.

Sixty-six students received diplomas, and degrees at the summer commencement of Southwestern Baptist Theological Seminary, Fort Worth, Texas, July 18, with President E. D. Head, presiding. Roy Troy Wheeler, pastor of the First Baptist Church, Natchitoches, Louisiana, delivered the commencement address. The graduates represented 15 states and two foreign countries.

—B&R—

The Oakville Memorial Baptist Church, Memphis, has completed a revival with Bennie Pearson, pastor of Mallory Heights Baptist Church, Memphis, doing the preaching. There were forty additions to the church, thirty-four for baptism and six by letter. The Oakville Church also reports an enrollment of 173 in the Vacation Bible School which was recently completed.

—B&R—

Cicero McClure was recently ordained to the Gospel Ministry by Brainerd Baptist Church, Chattanooga. He served in the last war and for the past year was in school at the Southwestern Baptist Seminary. He has been called as pastor of the Baptist Church at Cobb, Texas.

—B&R—

G. L. DePriest and the First Baptist Church, Tiptonville, recently were assisted in a revival by Dr. H. H. Boston, pastor of First Church, Martin, preaching and Gordon Gifford, student of music in Southwestern Seminary at Fort Worth, Texas, leading the singing. There were nine additions to the church by baptism.

—B&R—

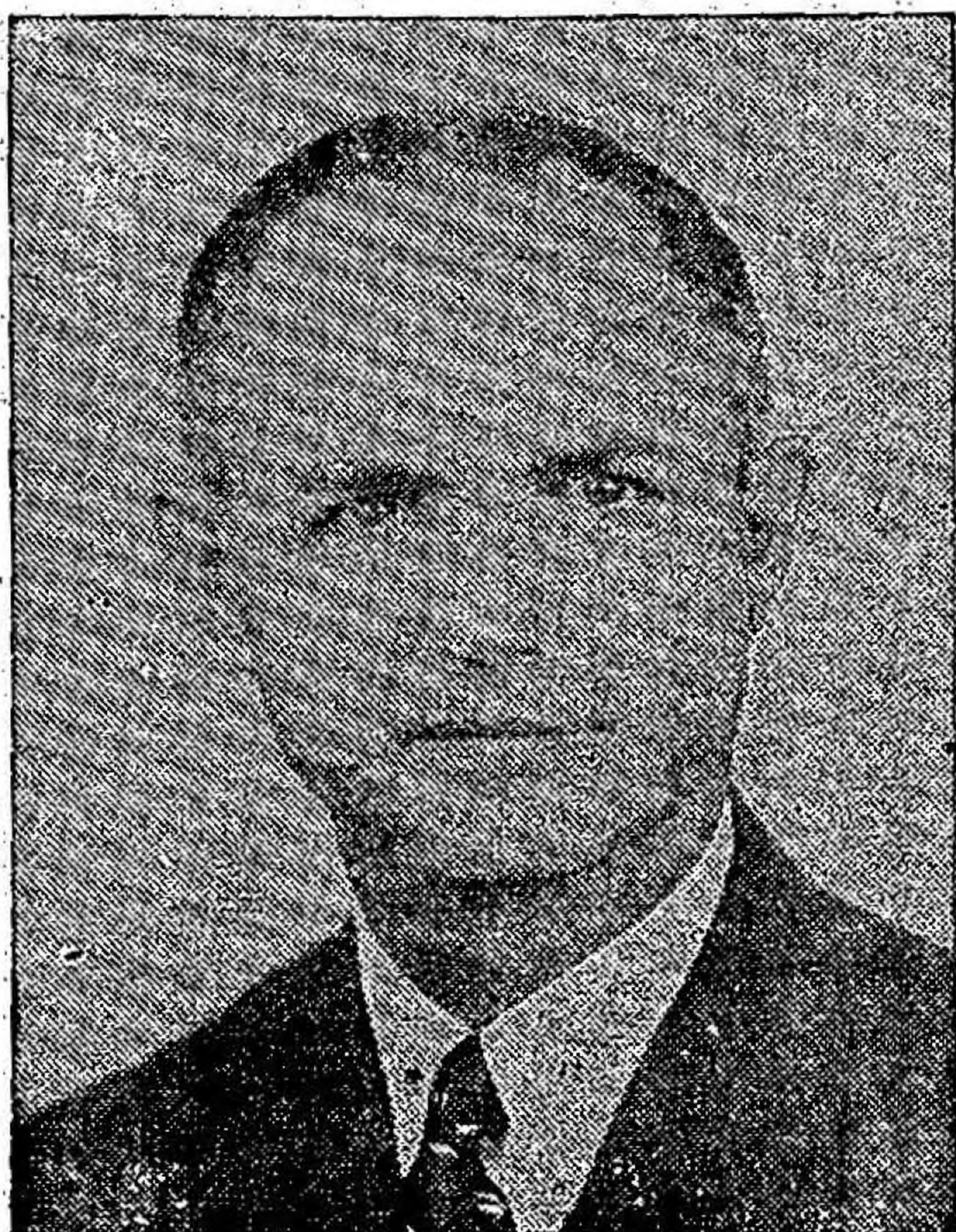
Dr. J. G. Hughes, pastor of Union Avenue Baptist Church, Memphis, was with the First Baptist Church of Crossville, and their pastor, J. E. Ledbetter, in a revival meeting the week of June 17-23. During the revival, there were 23 additions to the church, seventeen by baptism and six by letter. A goodly portion of those coming for baptism were adults.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JULY 28, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Athens, East	193	79	North	170	76	Lexington, First	182	51
First	393	90	South	138	55	Memphis, Bellevue	2062	568
North	118	36	Columbia, First	227	50	Boulevard	451	163
Calhoun	104	15	Second	87	38	Central Avenue	424	142
Charleston	39		Cookeville, First	368	72	Galilee	210	110
Coghill	93		Fourth St. Mission	69		Highland Heights	763	214
Englewood	142	40	Stevens St. Mission	128	50	LaBelle	610	201
Eastanallie	52	46	Crossville, First	188	87	Mallory Heights	291	173
Etowah, First	347	90	Oak Hill	93		Prescott Memorial	435	112
Etowah, North	150		Elizabethton, East Side	164	77	Union Avenue	825	202
Good Hope	73	20	Siam	183	94	Milan, First	326	106
Idlewild	70	84	Fountain City, Central	645	148	Milton, Prosperity	149	49
McMahan, Calvary	58	62	Gallatin, First	287	57	Morristown, First	484	81
New Bethel	27	22	Harriman, Walnut Hill	233	77	Murfreesboro, First	357	82
New Hope	47	18	Grand Junction, First	115	79	Walnut St. Mission	28	
Riceville	61	22	Hohenwald, First	82	42	Powell Chapel	147	68
Short Creek	62		Humboldt, First	430	86	New Hope	19	
Wildwood	76	52	Jackson, Calvary	381	105	Westvue	143	52
Bradford	239	60	Madison	52	45	Nashville, Edgefield	321	106
Brighton	159	81	West Jackson	655	255	Lockeland	393	95
Bristol, Calvary	317	58	Jefferson City, Piedmont	64	28	Park Avenue	392	98
Brownsville, Woodland	144	77	Oak Hill	70	50	Third	165	
Chattanooga, Avondale	458	139	Jellico, First	241	107	New Market, Dumplin	107	37
Boynton	134	65	Jonesboro, Oak Grove	120	49	Newport, Second	159	
Calvary	397		Kingsport, First	573	120	Niota, First	136	69
Cedar Hill	216		Long Island	125	84	Oak Ridge, First	381	66
Daisy	228	68	Lynn Garden	215	47	Robertsville	308	61
Daytona Heights	75	41	Knoxville, Broadway	1077	271	Old Hickory, First	548	249
East Lake	401	87	Fifth Avenue	865	183	Oliver Springs, First	128	36
Highland Park	1512	322	First		175	Portland, First	217	74
Hixson	122		Lincoln Park	497	161	Rockwood, First	329	149
Mission Ridge	110	62	McCalla Avenue	544	87	Mission S. S.	22	
Morris Hill	227	133	Oakwood	84	137	White Creek	62	41
Northside	471	167	New Hopewell	138	39	Rogersville	391	71
Red Bank	497	109	Rocky Hill	178	114	Rutledge, Buffalo	81	52
St. Elmo	277	77	Sevier Heights	344	55	Surgoinsville	139	52
Union Fork	80		Smithwood	335	89	Trenton, White Hall	72	
Woodland Park	860	289	LaFollette, Avenue	222		Tullahoma, First	194	64
Cleveland, Big Spring	288	181	Lawrenceburg	179	101	Union City, First	541	163
Cedar Springs	112	65	Lebanon, Barton Creek	109	52	Watertown, First	200	61
Cleveland, First	501	143	Cedar Grove	113	60	Whitwell, First	195	50
			Lenoir City, First	410	45			



## Joins Staff At Cumberland



**D**R. W. EDWIN RICHARDSON, of Columbia, Tenn., has been elected professor of Religion and chairman of the Division of Religion and Philosophy at Cumberland University, Lebanon, Tenn., according to announcement by President Edwin S. Preston. Dr. Richardson will assume his duties the first of September.

A graduate of Mississippi College, and holding the degrees of Th.M. and Ph.D. from the Southern Baptist Theological Seminary at Louisville, Ky., Dr. Richardson was born in Mt. Olive, Miss., December 17, 1900. He grew up in Hattiesburg and graduated from high school there before entering Mississippi College. He graduated from Mississippi College in 1923 and finished the Seminary in 1939.

Dr. Richardson has six years of teaching experience in Louisiana, Mississippi, and Kentucky, and has held pastorates during student days and during the seven years since Seminary days.

Early in his teaching experience he was principal and coach at Plaquemine, La. While there he coached "Big Bill" Lee who is now pitching for the Chicago Cubs and was at that time a member of the high school team.

Dr. Richardson came to Columbia, Tenn., in 1939 after having served as pastor of the Baptist Church in Columbia, Kentucky, for 3 1-2 years. He had previously been pastor of another Kentucky church for 7 1-2 years.

Participation in athletics and singing in the Mississippi College quartet were among the activities Dr. Richardson engaged in during student days. He says he plays a little golf for exercise and is most interested in growing dahlias.

Dr. and Mrs. Richardson have two girls, Jane and June, 9 and 10 years old respectively.

Majoring in Greek New Testament at the Southern Baptist Theological Seminary, Dr. Richardson is well prepared to head the courses in Religion which will be offered by Cumberland University beginning with the fall session. In addition to teaching, Dr. Richardson will counsel with the young ministerial students who are in the University and will advise with them in their student pastor relationships. Many of these young men will be serving churches throughout Middle Tennessee.

Dr. Richardson is a Rotarian and a Mason.

In making the announcement, President Preston said, "We are most fortunate to be able to secure a man who has the confidence and respect of Tennessee Baptists and whose scholarship, loyalty, and integrity are outstanding." Dr. Richardson, who has served as president of the Board of Trustees of Cumberland University since its acceptance by Tennessee Baptists earlier this year, will continue in this responsibility until assuming his new duties in September.

Dr. and Mrs. M. E. Dodd of First Baptist Church, Shreveport, Louisiana left on July 30th for their third world missionary journey.

In 1934 they went around the world north of the equator, visiting the continents of Europe, India, China, Japan. In 1938 they made an all airplane tour around the Americas, half north and half south of the equator.

On the third tour they will fly from San Francisco by Pan American World Airways by the way of Honolulu, Canton, Fijian Islands, New Caledonia with their first stop in New Zealand.

Dr. Dodd has two and one-half months' speaking engagements in Australia covering the entire continent, including Tasmania.



DR. AND MRS. M. E. DODD

## Association Meetings

Date Association

Place

August

1-2—Jefferson	Dandridge
7—Bledsoe	Friendship
13-14—Holston	Union
14-15—Mulberry Gap	Pleasant Hill
14 —Molachuck	Rocky Point
15-16—Chilhowee	Maryville First
21 —Cumberland Gap	Chittum Chapel
21-22—Grainger	Sunrise
22-23—East Tennessee	Point Pleasant
22-23—Sequatchie	Richard City
23 —Hardeman	Hebron
24 —Judson	Sylvia
29-30—Providence	Oral
30-31—Tennessee Valley	Salem

September

3 —Dyer	Hillcrest
4 —Dyer	Williams Chapel
3-4 —Gibson	White Hall
5-6 —Big Emory	Crossville
5-6 —Crockett	Maury City
5-6 —McNairy	West Shiloh
5 —Madison	Parkview
6 —Madison	Cotton Grove
6-7 —Indian Creek	Zion
6-7 —Lawrence	Bonnertown
10-11—Sevier	
11-12—Midland	Bells Camp Ground
11-12—Salem	New Home

"We are at the close of our furlough period and are returning now to our field of labor in Brazil. This has been a pleasant and profitable period for us here in the homeland and we go back strengthened for our labors. We wish to thank you and, through you, all the pastors, brethren and churches that we have met and visited for their kind reception. We hope that in some way we have been a help to some.

We leave here Friday next and fly from Miami Sunday, July 28 at 7. This will put us in our interior Brazilian station the 31st. Thus the world gets smaller. We have been in the homeland 11 months and now return to our field for a six year period. What God shall see fit to let us do during these next eventful years only He knows. One thing we know we need your prayers as never before. Pray for us.

We would like to have the BAPTIST AND REFLECTOR so please reenter my subscription."

J. E. Lingerfelt,  
Jaguaguara, Babia,  
Brazil.

12-13—McMinn	Calhoun
14-16—Stockton Valley	Vans Branch
17-18—New Duck River	Cornersville
18-19—Carroll-Benton	Enon
18 —Wilson	Fall Creek
19-20—Holston Valley	McPheeters
19-20—Maury	Calvary
19-20—Watauga	Dungan Chapel
20 —Beech River	Luray
20 —Hiwassee	Concord
24-25—Campbell	Morley
25-26—Stewart	Model
26-27—Clinton	Black Oak
26-27—Duck River	Palmer
27 —Giles	Wheelerton

October

2-3 —New Salem	Buena Vista
3-4—Stone	Bear Cove
4-5 —Riverside	Zion Hill
8 —Enon	
8-9 —Cumberland	Kirkwood
8-9 —Weakley	Dresden
9 —Northern	Done Mountain
10-11—Western District	Shady Grove
10-11—Wm. Carney	New Grove
15-16—Ocoee	Ridgedale
15-16—Shelby	Central Ave.
16-17—Polk	Oak Grove
17-18—Sweetwater	Prospect
24-25—Nashville	First
25 —Wiseman	Drakes Creek

(This is the list as far as we have the information. Please send in any information lacking in the above and any further information that you may have to Executive Board, 149 Sixth Avenue, North, Nashville 3, Tennessee.)

The following Royal Ambassadors from Georgia, accompanied by Mr. Glendon McCullough, R. A. Leader of the State, and Mr. Joe Abstance, assistant pastor of First Baptist Church of Atlanta, on a tour of the Mission Fields of the Southern Baptist Convention, made their first stop at the State Headquarters here on Monday morning, July 29: Jimmie Jones, Rome, Georgia; Pat Harrison, Jr., Albany, Ga.; Stephens Baumgardner, Bobby Miller, Macon, Ga.; Emmett Floyd, Covington, Ga.; Ray Warren, Rome, Ga.; Walter Nunn, Covington, Ga.; Percy Toney, Americus, Ga.; Robert Bone, Rome, Ga.; Billy Lacy, Ravenel, South Ga.; C. W. Wall, College Park, Ga.; Bobby Banks, Griffin, Ga.; Joe Abstance, Atlanta, Ga.; Glendon McCullough, Atlanta, Ga. They plan to continue their tour by visiting the Sunday School Board, and the Home Mission Fields in the following states: Alabama, Oklahoma, Texas, Louisiana, Arkansas, Old Mexico.



# Men, These People Are Hungry!

LAWSON H. COOKE

VERY FEW who will read this story have ever been hungry—really hungry. Certainly not one has been hungry to the point when one simple meal meant the difference between another day of life and starvation.

It is difficult for us to comprehend the conditions in many areas of the world today. Distances are too great and the conditions are too far removed from our own experiences.

Perhaps this will help us:

Imagine the local community in which we live, and then picture every man, woman, and child, literally starving. Now picture the entire population of the state—every man, woman, and child—starving to death. A terrible condition, indeed, but, though already taxing our imagination, it is only a partial picture.

We are told that there eight hundred million hungry—not only hungry but starving—people in the world today. Let's discount these figures fifty per cent; cut them in half. What do we now have?

Here is the picture:

There are about one hundred and forty million people in this country. This is our estimated population.

Let's shut our eyes and imagine, if we can, every man, woman, and child, in this country starving. Even then we will have the real world condition only in part. Multiply it by three—three times the entire population of the United States hungry—and we have it.

What will Southern Baptist men do about it?

They will dig deep into their pockets and go the limit to save the lives of these hungry people. And they will do it in the name of their Lord who said that when we do it for even the least of these we do it for him.

## A Prayer Answered

THE LETTER he had received from Registrar Hugh Peterson had informed him there were no apartments available at Southern Seminary and that it was next to impossible to secure living quarters anywhere in the vicinity of Louisville for families having children. But, not easily discouraged, he had loaded his home-made trailer with furniture and had brought his wife and little son to Louisville for a two-day apartment hunt.

Friends at the seminary wasted a good part of the first day, telling him how hopeless the housing situation really was. But he vowed he would be one who took a good look around before heading back to the home state. If nothing could be found, he would store his furniture and come back for another try a few weeks later.

The afternoon of the second day, he poked his beaming face into our office to announce that he had found a nice three-room apartment within

easy reach of the seminary—an apartment completely furnished except for the very things he had brought up on his trailer!

To our exclamation of delight and amazement that he had been able to do in two days what scores of others had failed to do in several weeks, he replied: "We were not too surprised at finding a place. You see, my wife and I spent the most of the preceding night in prayer."—ERWIN L. McDONALD.

WITH THE CHURCHES—*Brighton*: First—Received one addition by baptism, T. L. Alexander, pastor. *Chattanooga*: Daisy—Received three additions by letter and three additions for baptism, baptized three, H. Black, pastor. Fairview—Received twenty-one additions for baptism, baptized seventeen, Frank Spurling, pastor. Highland Park—Baptized eight. Red Bank—Received one addition by letter, H. L. Smith, pastor. St. Elmo—Received three additions by letter and two additions for baptism, Wayne Tarpley, pastor. Woodland Park—Received one addition by letter and three additions for baptism, baptized three, E. L. Williams, pastor. *Cleveland*: First—Received one addition by letter, baptized four, Fred Dowell, pastor. North—Received one addition by letter. South Cleveland—Received one addition by letter, Raymond Roberson, pastor. *Cookeville*: First—Received eight additions to church, baptized nine. *Cornersville*: Received two additions by letter, Norman Baker, pastor. *Crossville*: First—Received one addition for baptism, J. E. Eedbetter, pastor. *Fountain City*: Central—Received four additions by letter and one addition by baptism, Charles Bond, pastor. *Kingsport*: Lynn Garden—Received one addition for baptism, baptized five, J. L. Trent, pastor. *Knoxville*: Broadway—Received three additions by letter and three additions for baptism, baptized four. Fifth Avenue—Received eight additions by letter and one addition by baptism. McCalla—Received one addition by letter and two additions for baptism, baptized two. New Hopewell—Baptized five, J. H. Smothers, pastor. Sevier Heights—Received four additions by letter, baptized three, Roy Hinchey, pastor. *Lawrenceburg*: First—Received one addition by letter, James Canaday, pastor. *Memphis*: Bellevue—Received two additions for baptism and three additions by letters, R. G. Lee, pastor. Galilee—Received one addition by letter, Bob Rochelle, pastor. LaBelle—Received five additions by letter and one addition for baptism, D. M. Renick, pastor. Mallory Heights—Received two additions by baptism and one addition by letter, Bennie Pearson, pastor. Union Avenue—Received two additions by letter and two additions for baptism, J. G. Hughes, pastor. *Nashville*: Edgefield—Received one addition by baptism and one addition by letter. *Oak Ridge*: Robertsville—Received six additions by letter. T. G. Davis, pastor. *Old Hickory*: First—Received two additions by baptism, Floyd Starke, pastor. *Rogersville*: Received one addition for baptism and five additions by letter, Evans Moseley, pastor. *Tullahoma*: First—Received four additions by baptism.

# We Can Do It NOW

J. E. DILLARD

THERE NEVER was a time when Southern Baptists could make a great free-will love offering as easily as now.

1. There never was a time when we were as nearly out of debt as now. Our denominational boards and institutions, state and Southwide, are debt-free; nearly all our churches are out of debt and have sizable reserves on hand; the most of our people have a comfortable living and money in the bank.

2. There never was a time when the most of our people had as much spending money as now. Even after high taxes are paid, many have twice as much left as they had five years ago.

3. There never was a time when we should be so grateful as now. Think what the rest of the world has suffered and then think of our own land unscarred at the end of the war.

4. There never was a time when such a heart appeal was made as now. Think of the millions of little children and old people, hungry, homeless, and dying—can we eat or sleep without sharing?

5. There never was a time when a sacrificial gift would mean so much as now. We must help others live if we live ourselves. And Jesus looks and listens.

Now is the day of our opportunity. Let's see that the \$3,500,000 for World Relief and Rehabilitation is more than raised now.

*"The King's business requireth haste"*

## Book Review

OF ONE, by T. B. Maston. Published by the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga. Price, cloth, 60c; paper, 40c.

This study of Christian principles and race relations is one of a series of books on "race and missions" in the south published by the Home Mission Board. Titles of the other books in the series are "New Day Begun" by Una Roberts Lawrence; "March On" by Margaret Kline Eubanks, and "Lilly May and Dan" by Marel Brown.

Dr. Maston, the author, was born in Jefferson County, Tenn. He graduated from Carson-Newman, Texas Christian University, Southwestern and Yale. He has been on the faculty at Southwestern Seminary since 1922 and is now professor of social ethics.

"Of One" is an effort to guide us in applying Christian principles to the race problem—a problem which is primarily moral and spiritual. It is an effort, as stated in the preface, to challenge Christian leaders not to surrender their moral and spiritual leadership to social agencies, political parties or labor organizations.

Every Christian leader should read and then re-read this book, whether or not he agrees with the author's application in every case. It will stimulate serious thought and challenge to definite action.



## Dr. Ellis Adams Fuller



President, Southern Baptist Theological Seminary,  
Louisville, Kentucky

By ERWIN L. McDONALD, Louisville, Kentucky

(From an article in *Sunday Magazine*, Chicago,  
June, 1946.)

**E**LLIS ADAMS FULLER was born April 1, 1891, on a small farm near Cross Hill, South Carolina. He first attended the one-room school in his home community while learning to plow and plant, in off hours, on the parental farm.

It was in August, 1902, in a revival meeting held by his country pastor, that eleven-year-old Ellis, riding an old work mule to the services, accepted Christ as his Savior. Three days following his conversion he was baptized and received into the fellowship of the Beaver Dam Baptist Church, which church was to call him to become its pastor when he was twenty years of age, at a salary of \$50 a year.

Fuller was taken out of school when he was fourteen to work on his father's little farm. He was denied the privilege of attending high school before entering college. His local reputation as a baseball player caused the Presbyterian College, Clinton, South Carolina, to offer him a scholarship when he was seventeen. He waited on tables and washed dishes to meet other expenses. The youth discharged all duties faithfully and joyfully because he felt that was enabling him to prepare himself for the gospel ministry to which he thinks God called him before he was born.

Upon his graduation from college, in 1912, the future Baptist leader received medals for oratory, chemistry, and scholarship, and several bids to play in minor baseball leagues. But God's will for him was clear. He launched into a five-year period of preaching in country churches and teaching school during weekdays. He then enrolled in Southern Seminary, where he studied for three and one-half years. He received the Master of Theology degree in 1921. While he was completing his residence work in graduate study, he served as a fellow in the New Testament department, under Dr. A. T. Robertson. Through his seminary days he served as pastor of the Campbellsburg, Ky., Baptist Church.

His first pastorate out of seminary was at Greenwood, S. C. After nearly two years here, he went to Greenville, S. C., where he met, courted, and wed Miss Elizabeth West Bates. Today Elizabeth Fuller is the center of their

home. They have three children, Ellis Jr., 19, who is in the Navy, and Sara Elizabeth, 14, and Ida Lee, 10.

After almost twenty months at Greenville, Fuller's talents received convention recognition, and he was called to head the department of evangelism of the Southern Baptist Home Mission Board. For three years, in this position, he went up and down the South, holding church, city-wide, and even state-wide revivals.

In 1928 he accepted a call to the pastorate of the First Baptist Church, Atlanta, Ga., where he was to serve for fourteen years, until his appointment as president of Southern Seminary, in 1942. At Atlanta Fuller firmly established his reputation as a soul-winning preacher and successful promoter. During his years there he received about 6,500 into the church, one-third of whom were on profession of faith. He led the church in building a \$532,000 edifice on a lot of almost equal value.

While located in Atlanta, Dr. Fuller served as president of the Home Mission Board, leading in the substantial reduction of its debt of \$2,500,000. As chairman of the Georgia Baptist hospital

commission, he whittled down their debt. He was honored as president of the Georgia Baptist Convention, president of the Georgia Baptist Sunday School Convention, and chairman of the executive committee of the Georgia Baptist Convention.

In 1934, Dr. Fuller went abroad to the Baptist World Alliance meeting in Berlin and visited fourteen countries on an extended tour.

Doctor Fuller has the Doctor of Divinity degree from Presbyterian College, Clinton, S. C.; Georgetown College, Georgetown, Ky.; and Baylor University, Waco, Tex.; and the LL.D. degree from Mercer University, Macon, Ga.

A firm believer in the supreme importance of the pulpit in the Christian ministry, Dr. Fuller saw in his call to the presidency of Southern Seminary an unparalleled opportunity, for he has long regarded this training school for Baptist ministers as the greatest human asset Southern Baptists have. To him, the Seminary holds a large share in the future of Southern Baptists. It represents a great cause, a great crusade, and to it Ellis Adams Fuller is determined to give his life.



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## Lending to the Lord

By M. E. DODD

(Member of the President's National Committee on Relief)

AS THE DARK spectre of the black and pale horses of the Apocalypse is more startlingly revealed to human gaze than ever before, moving over vast areas of humanity, not as a mere vision but as a poignant reality; we see gaunt and hungry little stomachs, sunken eyes and bony hands while tired little voices cry out for just enough to be kept alive.

Famine always follows war. It is natural that the greatest of all wars should be followed by the greatest famine. Former President Herbert Hoover, recently returned from a world tour of all famine stricken areas, reports that there are 800,000,000 hungry people—one-third of the inhabitants of the whole earth. Without immediate relief he estimates that 300,000,000 men, women and children face a slow death by starvation and that 30,000,000 children and youth, in Europe alone, are physically subnormal from insufficient food.

Is there any word from God on this situation? Yes! Emphatically yes! And God says: "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he repay him again." Proverbs 19:17.

God is seeking a loan from His people in behalf of the starving millions of the earth. The Southern Baptist Convention voted to participate in this loan to the amount of \$3,500,000 and each individual church members is asked to share. There are three characteristics of a good loan:

- (1) The character, reliability and dependability of the borrower.
- (2) The collateral backing up the loan.
- (3) The use to which the loan is to be put.

On each count God qualifies as a top risk for a loan. With Him there is no variableness, nor does he cast a shadow caused by a change in conduct or character. He owns the earth and the fullness thereof. And He wants this loan for the purpose of rebuilding His broken world and of preserving and saving human lives.

We should, therefore, participate in this loan to the Lord by giving to our utmost to this Relief and Rehabilitation fund.

IN THE FIRST PLACE IT WILL RENDER CREATIVE AND CONSTRUCTIVE SERVICE AS AN INVESTMENT IN HUMAN LIFE.

One of my plantation members was telling me the other day how many weary hours and sleepless nights and how much money he had spent in an effort to save one valuable animal. He had a stake in the life of that animal and it was worth working and sacrificing for to save. How much more than a hog, cow or horse is the worth of a human being! To put it on the lowest basis, there is an economic value in saving these starving people. Dead people can produce no goods nor purchase any goods.

And the saving of just one of those precious children could mean untold value to the world. Suppose poor hungry little Abe Lincoln had been allowed to die in his shabby little shanty in the Kentucky woods? How much poorer would have been the whole world. A country doctor got out of bed on a cold night and went out into the dark and the snow to help a poor widow in Wales to save her little child. That child became Britain's Prime Minister in World War I and one of the world's greatest statesmen, David Lloyd George.

Somewhere among the starving children of the earth there are potential poets, preachers, scientists and statesmen whose lives would repay a million fold the small investment now required to save them.

IN THE SECOND PLACE, PARTICIPATING IN THIS LOAN TO THE LORD FOR THE SAVING OF HUMAN LIFE WILL EARN THE DIVINE FAVOR.

"Whoso stoppeth his ears at the cry of the poor shall also cry himself but will not be heard." Proverbs 23:13.

This may be the explanation for many unanswered prayers. The cry of the poor in our ears went unheeded and unanswered and so loud was that cry that God could not hear us when we called upon Him.

There is an arresting statement in the prophecy of Ezekiel on this subject. It makes the principle apply to communities as well as to individuals. The prophet of God is warning the city of God against the impending day of doom if she persists in her haughty, selfish, independent way. He says to Jerusalem: "As I live sayeth the Lord God, Sodom thy sister hath not done as thou hast done. Behold, this was the iniquity of Sodom, pride, fullness of bread, and abundance of idleness was in her, neither did she strengthen the hand of the poor and needy." Ezekiel 16: 48, 49. And where is Sodom? And where is every other nation which lived in luxury and heeded not the cry of the poor? When a community or a commonwealth becomes rich and idle and self sufficient and self satisfied and loses her sense of responsibility for the rest of the world then the lethal gasses of her own selfishness become her own destruction. Charity is the vent pipe which channels off the forces of destruction. Hear, O America, in this day, lest thy pride and power and possessions be thy undoing.

Christ identifies himself with the poor when he says: "Inasmuch as ye have done it (fed, clothed, visited) unto one of the least of these my brethren, ye have done it unto me." If Christ should come to your home or your church and ask for food or drink you would count it all honor to respond. Well, the need of hungry is his need, their cry is his cry and your response to them will be the measure of your devotion to Him.

IN THE THIRD PLACE, PARTICIPATING IN A LOAN TO THE LORD FOR FEEDING HUNGRY BODIES AND SAVING HUMAN LIFE MAY, ALSO, RESULT IN BREAD FOR HUNGRY HEARTS AND THE SAVING OF IMMORTAL SOULS.

Many stories have been told of conversions to Christ by the bestowment of benevolence upon the ungodly. One said: "Suppose we give food to save a life and that life becomes a criminal, have we not done harm rather than good?" Ah! yes, and there is where Christian benevolence stands out and above all other. "Do all in the name of the Lord Jesus," is the divine word. That is, make your physical benevolences the means of rendering spiritual help.

HEED AND HELP. IN DOING SO YOU LEND TO THE LORD AND HE PROMISES TO REPAY AGAIN.

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## Book Reviews

BEAUTY FOR ASHES, by John R. Chiles. Printed and bound by Kingsport Press, Kingsport, Tenn. Sold by Treasurer, Carson-Newman College, Jefferson City, Tenn. Copyright 1946 by the author. 169 pp. Price \$1.00 plus 10 cents mailing cost.

The writer of this book was for twenty-nine years pastor of the Rogersville Baptist Church, Rogersville, Tenn., and is now located at Lockhart, Fla. The major contents of the book consist of funeral messages delivered by the author, the most of them during his ministry at Rogersville.

The introduction is by John R. Sampey, President Emeritus, Southern Baptist Theological Seminary, Louisville, Ky. The initial chapter is a wise, suggestive and helpful discussion of "The Funeral Service." The closing chapter is entitled "Memorial Pages" and lists the names of those at whose funerals the author officiated or assisted during the period of time covered by the book and also carries a good picture of the author and his wife.

Between these chapters one finds messages on such themes as the following: "Ready for Rest—A Minister's Wife"; "The Father's House—A worthy Deacon"; "The Shining Ones of Earth—A Tenant Woman"; "A Distinctive Mark of a Christian—A Church Treasurer"; "The Anchor of the Soul—A Mother of Fourteen Children"; "Where Are They Now?—A County Court Clerk"; "Jesus in the Bethany Home—One of Four"; "An Offering to God—An Aged Preacher." Many other equally suggestive themes and messages follow.

This reviewer agrees with President Emeritus Sampey in the statement that the book "will fill an unoccupied niche in the library of pastors" and that "Burdened souls everywhere will find comfort as they peruse its pages." "BEAUTY FOR ASHES" is a unique book. Its messages are brief, choice and Biblical. The heart of this reviewer was comforted as he read them. Pastors and others will find in it valuable suggestions in preparing for the funeral service and in preparing a message for the service.

The spirit of the author is expressed in the closing paragraph of the preface: "This book was written as a memorial and for the good it may do. All income from it, above expenses, is hereby donated to Carson and Newman College, Jefferson City, Tennessee, whose treasurer will accept pay for and send out the copies." This attractively bound volume, printed on good quality paper, will help its readers better to be qualified to minister "beauty for ashes" in times of sorrow and distress. We salute the author, our good friend, and commend his book.—O. W. TAYLOR.

PSALMS FOR SIGHS, by Alexander Maclaren.

Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.00.

For this volume of the "Home Devotional Library" the publishers have used six messages based on the Psalms, taken from the works of the man who is known as "The Prince of Expositors."

The Psalms may be neglected by many, but from this book one gets a taste of their excellence. Life here is brief, the things of this world perish, but the "man who says, 'Because God is at my right hand, I shall not be moved,' has the right to anticipate the unbroken continuance of personal being, and an unchanged continuance of the very life of his life."

This book will give the reader a taste of the rich blessings in store for him if he will avail himself of all the writings of Dr. Maclaren, on the Psalms and his "Exposition of the Holy Scriptures." Through a monumental effort in the nineteenth century we of the twentieth century are helped, by the faithful interpretation of God's Word and the practical application of its truth.—T. C. MEADOR.