

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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Sunday School Regional Conventions

| <i>Date</i> | <i>Region</i> | <i>Church</i> |
|-------------|---------------|------------------------------------|
| August 19 | Southwestern | First Baptist Church, Ripley |
| August 20 | Northwestern | First Baptist Church, Dyer |
| August 22 | Central | First Baptist Church, Orinda |
| 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 |

NOTE: All conventions begin at 2:00 P. M. CST, except NORTHEASTERN AND EASTERN, which begin at 2:00 P. M., EST.

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Baptist and Reflector

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EDITORIAL

The Yardstick or The Cloth

SHALL THE YARDSTICK measure the cloth or the cloth the yardstick?

Sometimes one has seen a merchant take a bolt of cloth and place the end of the cloth on his shoulder and then, with fingers extended, stretch his arm full length, thus measuring a yard. In most cases, one saw merchants measure the cloth with a yardstick or some other equivalent device.

The story is told of a famous argument between a clerk and a customer. The clerk contended that the yardstick should measure the cloth. The customer contended that the cloth measured from the shoulder should test the accuracy of the yardstick!

By way of application, should the Bible be tested by earthly standards or should earthly standards be tested by the Bible?

Take human history, for example. It is entirely proper to use historical sidelights in the study of the Bible. But when it comes to *testing the truth* of the Bible by history, that is another matter.

Recently, BAPTIST AND REFLECTOR editorially referred to the fact that for awhile secular history carried no confirmation of the Biblical statements concerning the Hittites and concerning Belshazzar. For this reason, many rejected those statements. Finally, however it came to light that, according to earthly records, the Hittites and Belshazzar had actually lived and the critics were shown to be wrong.

But the Bible had been true all the time that secular historical confirmation of its statements was lacking. Instead of secular history's being the test of the truth of the Bible, the Bible was the test of the truth of secular history. This same principle applies in every realm where critics allege that contradiction exists between the Bible and some branch of human knowledge and reasoning and practice. For instance, science does not test the truth of the Bible, but the Bible tests the truth of science.

The basic issue before men is this: *What shall be made the norm, the authoritative standard, for determining religious belief, polity and practice? That norm is the Word of God. It is the yardstick for measuring every cloth.* And because this is so important we repeat the emphasis from time to time.

Koreans are really beating their swords into ploughshares Japanese bayonets are being made into sickles and garrison caps into children's headgear.—*The Survey Bulletin.*

We Belong To The Church of God!

IN YEARS GONE BY, on a train in western Kentucky, a stranger engaged us in conversation.

"I take it," said he, "that from your appearance you are a preacher?" Answer: "Yes, I'm a preacher."

"What church do you belong to?" Answer: "I am a Baptist."

"I belong to the Church of God," said he. Answer: "I do too."

"Oh, I believe in being born again!" Answer: "I do too."

"But I believe in heartfelt religion and in living right." Answer: "I do too."

"But I believe that my church was founded by the Lord and not by man." Answer: "I believe the same thing about my church."

That ended the conversation, as the stranger did not seem disposed to pursue it further.

Yes, we hold that we belong to "the church of God." We belong to a local congregation of baptized believers voluntarily organized and associated together on the Bible basis for doing what the Lord commanded. In his day, Paul called just such a particular group of baptized believers "the church of the living God" (I Tim. 3:15). If someone applies the term to the assembly of the redeemed as they will be finally gathered in heaven, we belong to that too. But we do not belong that group which denies, or perverts, or ignores some of the clear-cut teachings of the Word of God and then *calls* itself "the church of God."

We belong to the church of Christ. That is, we are a member of one of those particular bodies holding the same general faith as was held by particular bodies in Paul's day, which he called "the churches of Christ" (Rom. 16:16). And the time has been when it was common for a Baptist Church to name itself "The Baptist Church of Christ of Such and Such a Place."

If it be pointed out that "the Lord added" people to the church of Christ in New Testament days and not man, we reply that this is how we became a member. The Lord added "those that were saved" to the church (Acts 2:47, R. V.) Hence, they were saved *before* they were added to the church. Hence, neither the church nor the ordinances of the church were (or are) conditional to salvation. We were saved before we were added to the church.

If it be said that the Lord "adds" a man to the church and man does not "join the church" we reply that one is joined to a church when the Lord *adds* him. By obediently submitting to the Lord's leading and act and ratifying it in his heart and demonstrating it in his act, one is not only, added, joined, to a church, but also *joins it himself*. He does not take it out of the Lord's hand. He only acts with his hand of obedience in the Lord's hand. This is how we become a church member.

Yes, we belong to the church of Christ. But we do not belong to a group which denies, perverts, or ignores certain clear-cut Bible teachings and then *calls* itself "The Church of Christ."

And we belong to the Christian church. That is, we belong to a voluntarily organized and associated group of baptized Christians working together for Christian ends. We do not belong to what some *call* "The Christian Church," which is not built on the scripturally interpreted basis of "one Lord, one faith, one baptism." And, assuredly, we do not accept the illogical and unscriptural notion that the Lord established some groups of believers to set forth Bible teachings and then established other groups to contradict those teachings and that the whole combination is "the church of Christ" or "the Christian Church," with its various "branches."

Yes, in humility and with kindly feelings for all, we hold that we belong to "the church of God," "the church of Christ" and "the Christian Church." We are affiliated with the Southern Baptist Convention in organized work. But we do not belong to "the Southern Baptist Church," because there is no such church. We do belong to a Baptist Church in southern territory.

"Musty Theological Shibboleths"

THOSE WHO LOVE the proposition of "restating the Christian faith in terms of modern thought" may sometimes sneeringly speak of the old revealed lines of doctrine as "musty theological shippoleths."

The word "shibboleth" was used by the Gileadites to test the fugitive Ephraimites (Judges 12:5,6). Being required to pronounce "shibbolteh," the Ephraimites could say only "sibboleth" and trapped themselves. It appears, therefore, that the critics mean by "theological shibboleths" the doctrinal standards required by the orthodox in order to recognize others as orthodox.

What "musty" means in the natural realm is, of course, known. It seems that in relation to doctrine the critics mean by the word "spoiled by age; stale, trite."

One would like for them to state *which* doctrines of the inspired Word have become stale and trite to them. The doctrine of the love of God? The doctrine of the atoning cross provided by the love of God? Have the clear Bible teachings on the resurrection and repentance and faith and salvation by grace and regeneration become stale? Are the doctrines of heaven and hell out of date? Has someone who perchance wears the Baptist name ceased to love the Bible teaching on the New Testament church and her ordinances and her mission? Alas, alas, if this be true! There is not a single Bible doctrine that is stale to any man who is rightly adjusted to and obedient to the Lord. There is something radically wrong with the man who does not love the teachings of the Book, but loves instead the perversions and denials of these things by men.

But, with all their professed admiration for "a fresh doctrinal statement in keeping with the spirit of the ages," even the pronouncements of the critics of orthodoxy are not so "new." If the Lord lets him live, the editor will soon be 61 years old. He recalls hearing and reading through the years just such statements as are now made by the critics. Some of the things along this line which we have read were published long before we were born. We have in mind two men whose concepts, principles and reasonings enter into the pronouncements of the critics today whose works were written, nearly 300 years ago. In truth, the seedbed of modern criticism of Bible teachings was sown by rationalists in the early days of Christianity. The modern plea for a "restatement of Christian doctrine" may be differently embellished, but the plea itself is very old. The critics think they are putting forth something new, when in reality it is creaky with age. And in it there is little or no Biblical reference at all and less heart power.

The "milk" and the "meat" of the Word are never "musty" to anybody whose spiritual appetite and digestion are in good working order. And it is a serious symptom when one wants to get away from these and feed instead upon the conceits of proud human wisdom and becomes like the Athenians of old, who "spent their time in nothing else, but either to tell, or to hear some new thing."

Revival At Friendship

JULY 21-28, the editor was with Pastor W. C. Skinner and the Friendship Baptist Church in West Tennessee in a series of revival services. Some five years ago he had the privilege of being with this good church in a meeting.

Song leaders who served during the meeting were Dr. W. H. Stallings, Hunter Bell and M. A. Cobb, all of the local church. Pianists who served were Mrs. Thomas Sanders, Mrs. M. V. Williams, Jr., Mrs. J. E. Privett and Mrs. R. J. Welch. Miss Jane Bell led the Junior Choir.

In the previous meeting, there was a substantial number of conversions and additions; in this meeting the result was numerically small, but blessed and happy. As to the Christians, we do not recall ever having been in a revival which was better, and in no revival has our own soul been fed quite as much. If the editor has any strong point in his ministry, it is in sowing the seed for a future harvest.

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"One man soweth, and another reapeth." We believe that the church at Friendship will testify that this was done. Several times "Heaven came down our souls to greet, and glory crowned the mercy-seat."

Our home during the meeting was with the pastor and his wife, and a real home it was. They are greatly loved by their people and the work is going forward in a fine way. For their special courtesies and for the special courtesies of Mrs. Ira D. Park and Mr. and Mrs. M. V. Williams, Jr., we express our thanks. Included in these thanks are the members of the church at large and their friends, who were constantly gracious. Friendship is rightly named. It will always hold a warm place in our heart.

A Letter From a Layman To All Baptists

BRETHREN:

I wish to take this opportunity to commend the series of editorials of Dr. O. W. Taylor concerning, "The Church and The Ordinances." I wonder how many of you read them as they appeared from time to time in the issues of the BAPTIST AND REFLECTOR. Dr. Taylor has compiled these editorials in a book, I wish every Baptist who does not have a copy would order one, and study the contents closely. I endorse all of them whole heartedly.

It grieves me that there is such a lack of interest among our brethren in the tenets of our great Baptist Denomination. In some churches it seems that doctrinal sermons are unpopular. A pastor is often criticized for preaching them, and I presume that is one reason they are so rarely preached. As a consequence there is a woeful ignorance and indifference in the things that should be so vital to all of us.

Many of our prominent brethren are not sound in the faith. Many of them will state openly that they do not concur in all of the Baptist doctrines but they "string along" with the Baptists because their doctrines more nearly conform with their beliefs. They say church affiliation is of little importance—that all Christians belong to the true church, that immersion of believers should be accepted as baptism regardless of the administrator or church authority. They advocate "open Communion" or taking the Lord's Supper with all Christians, without regard to their respective denominations. They are just part Baptists.

Brother, I go all the way, and earnestly contend that Baptist doctrines are Bible doctrines, every one of them, as Bro. Taylor makes clear in his editorials. Furthermore, I state without fear of successful contradiction that it is a fact of history that there has been a continuous succession of Baptists from the time of Christ and His Apostles to the present time, living, teaching and practicing these great Bible truths. More than 50 million Baptist have died martyr deaths because they adhered tenaciously to the doctrines that some of our "Modern Baptists" say are of very little importance. Last year I prepared a lecture on Baptist History showing these facts, etc. I have given the lecture in several churches, and if any of you wish to hear me, possibly I could arrange to give it in your church.

Many of our brethren say that instead of preaching so much creed, we should devote our time to converting the lost. I agree that that is our main object, and the main object for which the church was established; but it is only one-third of the Commission that Christ gave to His Church. In addition to making Christians we are to baptize them "in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo I am with you always, even unto the end of the world."

I can think of nothing more weakening to the spiritual fibre of a church than being unsound in the doctrines. It is just plain heresy.

Your brother in Christ,
FRED F. HOLLAND,
2912 Dobbs Ave.,
Nashville 11, Tenn.

A New Voice In the Heavenly Choir

By CHAPLAIN J. GRIFFIN CHAPMAN

MADAME MIURA is dying. The family wants you to come at once," the messenger said. I walked into the suite of the Imperial Hospital occupied by the grand opera star and her attendants. Her manager spoke to her in Japanese telling her I was there. There had been no sign of consciousness for some minutes. I leaned over her and spoke a few words in English.

"Chaplain Chapman is here. I have come to see you. You do remember me, do you not?"

"Yes, I do remember you. You won me to the dear Saviour. Thank you so much for what you did."

"How is it with you?" I asked.

"All is well with me—I am going to Heaven now—thank you so much," she replied, still unable to open her eyes.

I quoted John 3:16 and first verses of John 14. "You remember we read them together in Japanese one day?" I asked.

"Yes, they are very sweet—thank you," she said.

I put my hand on her fevered brow and prayed. As I prayed she slipped into a coma. Around me stood counts, viscounts, and countesses weeping. The next morning as the sun rose over snow-covered Fuji Yama, the world-famous prima donna aroused from her coma and asked that I conduct her funeral. Singing with her last breath, she passed on the notes of the song into the Heavenly Choir.

Before her death she had asked a friend, "What song should I sing when I appear before the Lord?" Thus did the opera star join the "Hallelujah Chorus."

The funeral was in two parts. Three days after her death a service was held in a chapel in a Tokyo suburb. I conducted the service before a large crowd which filled the building and overflowed into the yard. I preached a sermon from II Timothy 4:7—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness and not to me only." Then I told in detail in simple language of her experience of conversion to the Christian faith and of her triumphant death.

A week later a memorial service was held in a large public hall. This service was unique. I spoke of her life and her faith. A record was played over the loud speaker, a recording of Madame Miura singing in "Madame Butterfly" made in days of her prime. It was uncanny, but very fitting to hear her golden voice singing triumphantly at her own funeral. Japan's greatest singers sang and the Tokyo philharmonic orchestra furnished the music.

Several thousand people attended this service: students, business men, and nobles of the emperor's court. A baron who is tutor to the crown prince was chairman of the funeral committee. A member of the cabinet attended and the emperor sent a special representative to attend the service for him. Both services were recorded by the newsreels and are being shown throughout Japan. The services were broadcast over the radio to the entire nation and the newspapers gave it wide publicity.

A Japanese who is one of Japan's largest moving picture producers was so impressed by my story of Madame Miura's life and her conversion to Christianity that he plans to produce a picture portraying her life and emphasizing her conversion. He has requested my help in this enterprise.

A noted Japanese Christian said recently, "The Allied occupation of Japan has brought us many blessings, such as freedom and food, but it is my opinion that the greatest thing so far in the occupation was when the American chaplain won Madame Miura to Christ. The fact that she, a Japanese, had lived and studied throughout the world and then rejected Buddhism and Shintoism for Christianity has caused the Japanese people to seek the reason for that conversion. The chaplain's clear explanation of conversion and the way of eternal life in Christ has been heard over the radio in every part of Japan and is causing new interest and new discussion. It is a fine beginning

of a three-year campaign of evangelism which we Christians are now launching.

"Her Christian death has done more for Japan than did her career as a grand opera star. It was the crowning climax of a great life."—Sent by C. E. Wright, Clinton, Tenn.

Christian Responsibility In Inflationary Times

By REV. ED ARENDALL,

First Baptist Church, Atmore, Alabama

STARING us in the face today is inflation. It is a moot question as to whether or not it is already here. As much as men and women in the past have been concerned with coats and salaries, production and employment and purchases; the past is but a pigmy compared with the giant to come. The time the average man spends in solving such problems as food and clothes, rent and trade will be greatly increased in the months that lie ahead. All the leading economists tell us that. It is vitally important, then, that we make adequate preparation for the future. What we have seen in the past of the theory of "grab and get" will be but child's play compared with what is to come. Souls are going to be economically trampled in the dust if the spirit of Christ does not soon prevail.

As the necessity of spending more time and thought on material things comes, there is an immediate danger that morally and spiritually we shall degenerate. A fight for survival does not enhance, but endangers Christianity. Inflationary times are hard times for religious causes. This is illustrated in the Bible in II Kings, when the women turned cannibals and ate their own children in the times of inflation brought on by the siege of Samaria. Of course, I am not trying to say that the economic upheavals that lie ahead will turn us into a group of cannibals. I do believe, however, that unless we fore-arm ourselves against what is coming, there is great danger that we shall be cannibalistic in outlook, and that is just as bad in the sight of God. We are headed for a period of personal moral laxity which will reflect itself in all our religious life. This is a very real and personal problem, and one which Jesus himself recognized and taught us about.

The problem has two sides for church members. We have many members of our churches who are merchants. The opportunity to lay up tremendous treasures at the expense of his fellow man is coming, or has come to every one of these business men. In view of the crises of our day it is possible for them to become perverted, and even irreligious in attitude. Business men in general are going to be building bigger barns, but not bigger souls. They are going to try to feed their souls on fat bank accounts. Walking through the endless waste of eternal agony will be thousands of merchants with silver dollars where their souls should be, and each dollar will bear the date "1946" and the words "In God we didn't Trust." It is imperative that every business man remind himself that Jesus said our treasures should be laid up in His bank where moths, rust, and thieves are powerless to disturb them. When we deposit in His bank, we always have a receipt. It is in the sixth chapter of Matthew. Christian business men must decide whether their choice is going to be a lawdri bouble today or the crown of righteousness tomorrow.

Unfortunately, this problem brought on by inflation does not stop with the business men. It touches every life. We are worrying so much about rising costs of living; we are about to lose sight entirely of the higher, better things in life. Every day every where we go people are talking about prices and food costs. Are we to succumb to the temptation to make those things our main interests in life? Millions have already done that.

We don't want to see our souls shrivel and die before the fire of economical upheavals—and we don't have to. We can lift our eyes above the price tags and see Jesus Christ. His precepts and example followed will bring us out of our present dilemma. It is our only hope, for inflation is right now eating the souls out of most Americans.

Separation From The World

(II Cor. 6:17)

By T. G. DAVIS, Knoxville Tenn.

THE LIFE of the regenerate is different from any other sort of life. When one is born into God's family his relations are changed and while he lives in the world he is no longer of the world.

Separation, consecration, dedication, holiness, sanctification etc., are significant words and play an important part in the experiences of the child of God. These words are preeminently scriptural.

The call to "COME OUT" is emphatic. If we do not show by our conduct and daily walk that we are new creatures we belong to that company who "say and do not." To live a separated life to God may place us in positions where we will have to face ridicule, and scorn, and derision, and even persecution, but we will not shrink from these things when we understand our relationship to Him and our obligation to Him. This call is for separation from sin and from the world and separation to a life of fellowship with God and all His people.

I. THE CHILD OF GOD IS CALLED TO BE SEPARATED IN HIS LIFE.

A profession is one thing, but life is another. The life of devoted service to God is the most needed thing in this world. One's life laid on the altar counts for more in the promotion of the work of the Kingdom than all things else. Observing the inconsistencies of the life of one who was loud in his profession led Burns to say, "What you are sounds so loud I cannot hear what you say." Christianity is not a mere Sunday affair. It is not something you can wear on Sunday and then lay it away for six days before it is worn again. Too many are like the business man shown in a cartoon laying down his religion as he entered his place of business on Monday morning and saying, "Good bye till next Sunday." You and I are worth no more as Christians on Sunday than we are worth as men on the other six days in the week. Our religion is no more respected in the church on Sunday than it is in the shop, the mill, the store, the office or on the farm on the week days. Our names are worth no more on the church roll, than they are on the merchants ledger. When separated to God your religion is as good in the shop or place of business as it is in a revival. Our lives will be as clean in New York as they are in our own community.

The world is not reading the Bible except as they read it in the lives of those who profess to be the children of God. The world cares nothing for your creed, but it is tremendously impressed with your life when it is dedicated to the Lord's work. We are "Epistles read and known of all men." If the world is reading us, then how important that we do not mistranslate the word to them in the way we live before them. So serious a thing was life to Paul that he said, "To ME to live IS Christ." The separated Christian is the life of Christ on the one hand, and Christ is the life of the Christian on the other, and both together give us Paul's conception of the Christian life as it relates to the kingdom and to vast eternity!

Let us remember that this call to separation comes from God Himself and should be heeded because of His great love for us and His authority over us. In obeying this call we will find our greatest joy and peace. This call, even after we are born again, is to a voluntary surrender of ourselves to do the will of God and when we remember that the world and Christianity have nothing in common and that we cannot serve God and the world it should be our delight to yield to this call. We may be church members and be of the world but we cannot be true children of God and of the world at the same time. It is required of the child of God that he be different from the people of the world. If we belong to Canaan we cannot speak the language of Babylon, neither can we be the true children of God and talk the language of the devil. You cannot be a Christian and continually take the name of God in vain. Profanity and Christianity are inconsistent in the same life. Like oil and water they will not mix. What one does in the church on Sunday will not atone for

a bad life during the week. The children of God who are separated to God will not use an oath and blaspheme God's name, neither will they lend themselves to a lie. The churches need to have it thundered forth from every pulpit in the land and around the world, "Come out from among them and be ye separate saith the Lord and touch not the unclean thing." We can never get close to God until we get away from the world. Let us get away from worldliness that we may have Christ in us to guide us to follow Him and His truth wherever they may lead us. If He leads to the hovels of the poor, and He does we will delight to follow Him there as His messengers of truth and grace. The rich and the poor must stand on the same level in God's sight. When we pat the rich on the back and overlook their sins and crush the poor we need to read again the word of God. In the eyes of the true Christian there is no distinction. The least and poorest member of the church is as precious in the sight of God as the richest and most prominent. One's position in the kingdom of God is not indicated by the clothes he wears nor the political, social, or business position he holds in his community. God looks on the heart and not the outward appearance. If we are His and are living for Him, at the last day He will say, "Well done good and faithful servant; thou hast been faithful over a few things, I will make the ruler over many, enter thou into the joy of thy Lord."

II. THE CHRISTIAN IS NOT ONLY TO BE SEPARATED IN HIS LIVING BUT ALSO IN HIS COMPANIONS.

"Come out from among THEM and be ye separate." Character determines companions. The old proverb, "Birds of a feather flock together" is very true. The tastes, desires, aims, and fellowship of the children of God will prevent them from selecting the enemies of Christ as their companions. If we seek the fellowship of worldly people it is evident that we dislike the fellowship of the saints. If we run with the devil's goats we will have the smell of the goat on us. If we eat the onions and garlic of Egypt we will have the smell on our breath. Too often we find people who are like the chameleon, which takes the color of whatever object it happens to be in contact with. A chameleon like church member assumes the habits and practices of those with whom he may associate.

Some years ago my wife took her wedding ring from a hand bag in which it had been placed while she was washing some garments, and found that the gold ring had turned an ashy color. She called me and said, "I thought you gave me a gold ring. Look at this. It looks like lead or pewter or some cheap metal." I looked and was great embarrassed, and said, "Where have you had it?" We looked in the bag and found that a thermometer had been broken in the bag and the mercury had covered the surface of the ring, giving it the color of the mercury. It had to be polished before it resumed its original color. When Christians go with the world they will soon be veneered with the color the world gives.

A young lady started down into a coal mine with some friends dressed in a spotlessly white dress. The guide suggested that she should not go into the mine dressed in white. She said, "Is there any reason why I should not wear a white dress into the mine?" His answer was, "No, but there are some reasons why you cannot come out with a white dress on." We can have worldly companions, but if we stay with them we will soon have our robes stained and polluted. Wicked companions are not congenial to the true Christian if he wants to do the will of His Father in heaven.

III. THE CHRISTIAN IS ALSO CALLED TO BE SEPARATED IN HIS CONDUCT.

The life we live will determine our companions, and our companions will, largely, shape our conduct and our conduct will determine our rewards. It is impossible to consort with sinners and enjoy their

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Separation From The World

(Continued From Page 5.)

course in life and at the same time act like saints. We can never atone for worldly conduct by going to church and taking part in the services on Sunday. If we frequent the theaters, are found in the dance halls, sit around the card table through the week and then take some prominent part in the work of the church on Sunday, we need not be surprised if we are designated as hypocrites, for that is where the Bible places us. The Bible says, "COME OUT from among them and be ye separate saith the Lord and touch not the unclean thing etc." The Bible does not hold up two standards of conduct.

The preacher who takes God's side against sin in the church and out of the church is not popular in these times. If it is right for church members to mix up with all these worldly pleasures why should it be wrong for the preacher to do likewise? Suppose your preacher should go next Monday night to a moving picture show and look on some salacious picture, then Tuesday night he should go to some dance hall and watch men and women swing around in each others arms until a late hour and then on Wednesday night he should go to see a prize fight or a wrestling match and enjoy that and Thursday night he should go to a social and play some kind of a game for a prize and win the prize, and on Friday night he should go to a beer joint and spend hours with the worldly gang and have a few bottles of beer, and these facts should be published in the county paper and you should read it what would you think of your preacher? Would you have as much confidence in his religion as you now have?

A mother came home one evening from her club meeting and displayed to her son a beautiful cut glass vase which she had won as a prize given in a card game, and said, "Is it not beautiful?" He said, "Yes. Where did you get it?" Her answer was, "I won it at the card club." In a few moments he began to gingle some money in his pocket and then showed his mother a nice roll of bills and she said, "Son, where did you get all that money?" and his answer was, "I won it in a poker game this afternoon." Then in horror the mother threw up her hands and said, "My son, has it come to this, that you have become a gambler?" His answer was a logical one when he said, "What is the difference in your act and mine? You won a cut glass vase and I won \$25.00." The only difference was in the places where they had played.

IV. THIS SEPARATION MUST BE UNTO CHRIST.

Too often we separate ourselves to self and selfish ends, but Paul urges that we separate ourselves from the world and worldly companions and give ourselves to Christ for service. The Holy Spirit is not a power to be used for selfish ends according our own wills, but to be used according to His will. We are to be separated from all that God disapproves and to all that He approves. God is not pleased with our self righteousness and our devotion to human creeds, but He wants us to be clothed with the righteousness of His Son and to have no creed but His inspired word of truth. The closer we live to Him the farther we will be from the world and its sinful practices. There is no place in the Christian's life for trimming and hedging to meet the demands of the world. There is a broad line between the children of God and the children of satan. A separated Christian will not dodge any truth or compromise any principle to please his friends or to court favor with the world. He takes God's side against sin always and everywhere. If God wants his arm he will surrender it; if God wants his eye he will pluck it out; if God wants him to go to some mission field he is ready to go; if God wants him to suffer he will gladly suffer and praise Him that he is accounted worthy to suffer for Him.

Do I speak to some one here this morning who is being tried as you have to go against the influences of the world and, perhaps, some of your dear friends as you try to be a separated child of God? Do not be discouraged by these opposing forces. Stand up for Him and if necessary fight for Him. If your Lord can save you and you love Him and He is worth loving don't be ashamed to let your light shine

before men that they may see that your religion is worth living and even worth dying for.

A young woman who had compromised her religion for worldly pleasures, once asked a young man to give his heart to Christ, his answer was, with a sneer, "I will if you will dance with me at our next dance." What a rebuke! Her influence over this young man had been killed by her compromising attitude toward the world and its pleasures. Another young woman who was devoted to her church and consecrated to her Lord was spending her vacation at a certain summer resort. She was very attractive and unusually popular. She had refused several invitations to join her friends and to participate in their dancing parties. Her friends were exceedingly anxious to have her join them. A dashing young senator was spending the week-end at this resort and his friends were giving a dance in his honor and they were sure that they would be able to get this Christian girl to yield to the temptation, and they asked the senator to invite her to be his partner for that dance, which he did, assuring her it was a very select and private affair. She thanked him for the honor and politely declined. Then he urged and insisted that she would honor him and the other members of the party if she would join them and asked her reason for declining. With tears in her eyes she said, "I thank you for the great honor you confer on me, but I teach a class of fine girls in our Sunday School back home and I never do anything at home or away that I would be ashamed for my girls to know and I must decline." The young senator looked down into the eyes of that fine Christian girl with tears in his own eyes and said, "I admire you more than ever and if there were more Christians like you more sinners like me would be Christians."

We must put Christ and His church before the lodge, before the club, before our own pleasure and even before our business. Some of you can drive two hundred miles to a football game, but cannot lose one day and drive twenty miles to attend the meeting of your association. How inconsistent we are! What will we say when we stand before our Lord at the last day and hear Him say, "Why did you say, Lord, Lord, and did not what I commanded you?"

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Understanding

MY FATHER use to say to me,
"What's this world coming to?
It's just so full of sin and strife
I don't know what to do."

He's getting to be an old man now,
His hair has turned all white.
He still holds to his theory tho
That we aren't living right.

"What can I do to better this world,
To make it safe and sound,
So men may come and go in peace
Upon this earth around?"

I asked this question to myself
And thus I answered me;
"First cleanse yourself within, without,
And a better neighbor be."

Thank God for my dear father,
Who instilled the good in me,
That made me want to live a life
That serves humanity.

MRS. J. R. EUBANKS -
1891 Nelson Ave.,
Memphis, Tenn.

A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE

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

The Need for Church Discipline

Sunday School Times

There seems to be a great lack of church discipline. This is undoubtedly one cause of the weakness in local churches and in the whole church. Wordly officers are elected and allowed to stay in power, perhaps because of personal friendship. Sunday school teachers are allowed to keep on with their work, even though they dabble in worldly amusements and lose interest in the church with which they are connected. Members are kept on the rolls who seldom attend, give little to the church, and may be a cause of stumbling to outsiders. These things ought not to be. What is needed is definite, earnest prayer for them and for wisdom to know how to deal with the problem, and then, not futile gossip, but definite, official action. This should not always lead to resignation or dismissal, for those who are doing the wrong may be led to repentance, and be restored to fellowship with God and their fellow members. This is Scriptural.

(It is doubtful whether there is a greater need today.—R. B. J.)

Choosing a College

W. M. CAUDILL in
Western Recorder

One of the most serious problems that must be solved by the parents of our nation is to what college are they to send their children? This problem becomes doubly serious when we realize that the years which our young people spend in college, are the most crucial period of their lives. This is the period that their beliefs, their opinions, their outlook on life are largely fixed. What they are when they graduate from college they will usually be throughout life. The profound influence which the teachers have on shaping the lives of these young people, places a great responsibility upon their shoulders. The leaders of our Baptist colleges realize this. They know that in addition to teaching thoroughly arts and the sciences, their instructors must also to create right ideals and mold character. They, therefore, take the greatest care to select their teaching staff in regard to this double duty. As a result, our Baptist colleges have teachers to which parents may entrust their children with full confidence that they will do their part toward graduating them with well-trained minds, high ideals, good morals, strong characters, respect for parents and firm believers in the Christian philosophy of life. This assurance cannot be found in most colleges. Therefore the problem is made relatively easy by sending them to our Baptist colleges.

(Parents have a great responsibility in this matter. One day they must answer for the guidance given their children.—R. B. J.)

The Pastor's Time

HERBERT J. MILES in
Word and Way

Pastors are spending too much time in the mechanics of church organizations, and not enough time in personal work, soul-winning, visiting, and rendering services to the multitudes who are hungry for our spiritual help. Our over-emphasis of the mechanical means has crowded out the spiritual end. We have not done this purposely. We have meant well. We have drifted into it unconsciously. The demand of the multiplicity of our organizations has developed our habit of systematic preparation for action, into a mechanical rut.

We plan in honest faith to end the organized efforts with souls won, lives dedicated to Christ, and missionaries sent abroad, but instead we have so many overlapping organizations within our churches, that we go out of one effort into another so fast, that we take up all our time in preparation and seldom truly get down to the real task. We have allowed the means to become the end. Much effort, time, energy, and talent is wasted. We are not getting enough results for the Lord for the efforts that are being expended. It is time for our pastors and churches to get back to the New Testament simplicity of worship and work.

(We had better heed this wise warning.—R. B. J.)

"The Power Thereof"

DR. L. NELSON BELL in
Southern Presbyterian Journal

"We have become so steeped in forms and liturgies and the ceremonies of worship that we have lost appeal to and contact with the masses." This statement was recently made by a clergyman of the Church of England to a visiting American evangelist. We hear a good deal about "aids to worship" in these days but we should never lose sight of the fact that the greatest aid to worship is a clear Scriptural presentation of the One to be worshipped. It is stated that man is incurably religious, but it is also a fact that man is woefully prone to worship man-made gods and methods. Paul warns against the time when men will have a "form of godliness, but deny the power thereof." Certainly we have many motions of religious activity today, even Christian activity; often at feverish height. What we all need to learn again and again is the simple fact that the one source of spiritual power is in the risen Christ and the way He has given us in His Word. This is supernatural in origin and in application. No finite mind can understand it. Our privilege—and our duty—is to accept this supernatural gift of the new birth and day by day in the power which He gives. Education, organization; these and other things are meaningless, even a hindrance, unless we receive into our own hearts, by faith, the Lord Christ of the Scriptures. Then and then only will our lives show forth true godliness and spiritual power.

(Absolutely.—R. B. J.)

Importunate Prayer

The Christian

All true prayer is, in its essence, leaving ourselves in His hands. We should ask definitely, and plead earnestly; yet all the while with the consciousness of our own fallibility as we approach the Throne of grace. The fact that GOD knows is our consolation, lest we should ask amiss, in our ignorance. And the fact that GOD loves is an assurance for faith, which realizes it is not sight. The writer just quoted above remarks, "if we were absolutely certain of getting all that we ask in our ignorance and shortsightedness, who would dare to pray?" He also reminds us that "delays are not denials," and that "when our prayers are not answered in kind, they are answered in kindness." Let us never forget that our LORD prayed to His FATHER in Gethsemane with earnest importunity. The answer came, not in release from an awful prospect, but in strength to win through. We may trust, in peace, the same Heavenly FATHER, whose guidance and power we seek today.

(This excerpt from a very fine article from the pen of the editor of "The Christian" is most helpful.—R. B. J.)

One HUNGRY World

NO ONE EXCUSED," the topic of W. M. S. circle meetings this month, is a perfect slogan for the Relief-Rehabilitation drive in progress in 26,000 Baptist churches. If Miss Blanche Sydnor White and her committee had known in 1945 that such a campaign would be launched in May, 1946, they could not have selected a better phrase for "community missions." In one world the world is the community, and relief is missions.

"Ph.D. faculty members whose salaries are less than what the cooks and ricksha pullers made . . . All furniture in some homes sold to supplement funds for food . . . Children of Christians workers unable to go to school because salaries are inadequate to pay tuition and board . . . A single visit to the doctor costing \$30,000 CN (\$15 US) . . . UNRRA providing food and clothing for the destitute, but Christians unwilling to apply for such aid." These are facts about rehabilitation reported in an air-mail letter from Dr. M. Theron Rankin in Shanghai.

"Preachers, teachers, Bible women all share these conditions," Dr. Rankin asserts. "Even the members of the boards with whom we have been meeting. And yet, from them personally we hear not a word of their need. When we ask questions they tell us about the needs of other preachers and teachers. We are making plans to study the situation, with the purpose of making relief funds available for these servants of God. They are our responsibility. There is no more urgent need in China than this."

The kind of persons who receive rehabilitation aid in Italy is described by pastor Enrico Pashetto of Lucento, under date of June 5: "In the zone around Valperga-Canavese, twenty-five miles from Turin, through the splendid work of a sister who went there after losing everything, house and all, in a bombardment, we have eighteen church members and three candidates, and seven localities open to the gospel and asking us to go and preach. Moreover the brethren there have given 50,000 lire and we added 58,000 lire and bought a holy ground where to build a chapel as our center for the entire zone."

Missionary W. B. Johnson of Kunshan, China, writes June 17: "We have been able to make several distributions of clothing, vitamin pills, Christmas parcels, and other things since I returned. Relief given through CCRA (now Church World Service) and our Foreign Mission Board is all that has been given in our area except a little help recently from CNRRA for school teachers. With the coming of the new crops, the food situation in our section will be greatly relieved. What we need now more than anything else is provision for the medical relief and treatment of the sick. During the war 90 per cent of the medical services were destroyed. We are trying to get some medical supplies, so that we can reopen our Kunshan Baptist Clinic."

Missionary Marion F. Moorhead, former chaplain, now appointee for Japan, sent his check for \$25, the offering made by Silver Springs Baptist Church, Williston, South Carolina, when at their request he preached on relief. This large Negro church gave gladly to the campaign of their fellow Baptists and pledged to give more.

A Virginia pastor of two churches applied to the Foreign Mission Board for information on relief, to help in preparation of a sermon for July 21 and July 28. The materials secured were read word by word. The sermon which resulted may have prompted the congregation of eighty members to give the \$98 offering which resulted when the plates were passed; it made a profound impression on the preacher, too. Instead of two gifts of \$3.50 which he admits he had decided to make, he gave \$15 through each of his churches for relief and rehabilitation. Moral: Where information is abundant, the offering for relief is abundant.—*Foreign Mission Board, Southern Baptist Convention, Richmond 20, Virginia.*

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary



Introducing Miss Mary Isla Crumpler

Miss Mary Isla Crumpler began her work as city-wide Baptist Student Union secretary for Chattanooga on July 1. Miss Crumpler will be in charge of our work on the campus of the University of Chattanooga, in the two business colleges and in the two schools of nursing. We have a large number of Baptist Students in these institutions and we know that Miss Crumpler is going to do a grand job among them. She is a mighty fine person and I give below a brief biographical sketch of her life in order that our people might know her better.

Born in Latta, South Carolina in April, 1922, daughter of Mr. and Mrs. Deans Crumpler of Columbia, South Carolina, grand daughter of Mrs. Isla Dew Crumpler and Mrs. J. W. Boozer of Columbia, South Carolina. Graduate of University High School in Columbia, South Carolina and the University of South Carolina, 1942. At the University of South Carolina was accompanist for the Music Department for three years. Junior year in college was B. T. U. Representative and Music Director of the Baptist Student Union Council. Senior year was part time B. S. U. secretary for the City of Columbia. Degree from the University is B. S. in Education, major in Mathematics, minors in English and Music. On the faculty of University High School the first year after graduation; faculty of the University of South Carolina for four semesters, July 1943 until October 1944. Entered the Woman's Missionary Union Training School in Louisville, Kentucky, November 1944. Graduated with Master of Religious Education Degree, May 1946.

"Highlights From Harrison-Chilhowee"

About two weeks after school had begun some of us boys were having our prayer meeting as we try to have every night. Our B. S. U. encourages such and sponsors such as these. On this particular night I was late getting there for the prayer meeting but by the time I opened the door one of the boys rushed up to me and said two souls had been saved so far. One of these was my cousin. These two along with the others prayed and talked with others that night and by four o'clock the next morning six boys had been saved. I wish I had the time to tell you in detail everything that happened. It was a wonderful experience for all of us. One boy after he was saved went into the next room and knelt beside his sleeping brother and later in the night won him to Christ. One of those that was saved was a Methodist preacher's son. The next day five of these were present in the B. S. U. prayer meeting and gave their testimonies. Many of those present were lifted spiritually and many brought under conviction. That night in the girls' dormitory eight girls were saved and ten rededicated their hearts and lives. The next day in B. S. U. noon day meeting these gave a testimony and I gave an invitation and three souls were saved there that day. One of the girls saved in B. S. U. that day said she never knew anything more wonderful than the moment she yielded to Christ. Similar testimonies were given. That night we held a joint prayer meeting of boys and girls with three rededicating their hearts and lives with one of them yielding to the call to be a missionary. We had an attendance of sixty-four at the B. S. U. both of those days and close to a hundred in the joint prayer meeting that night.—TOMMY MOSLEY.

The Sunday School Lesson

LESSON FOR AUGUST 18, 1946

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

Topic: "THE SACREDNESS OF HUMAN LIFE"

Scripture: Exodus 20:13; Matt. 5:21-24; 10:29-31; 18:10-14

The importance of this lesson is self-evident. One sweeping glance at the casualty lists of World War II or one cursory glimpse at the sunken graves of those who died in World War I is enough to convince us that now as never before we need to hear the words of God, "Thou Shalt Not Kill" (Ex. 20:13).

THE AUTHOR OF LIFE

The commandment "Thou shalt not kill," brings one face to face with the Author of life and the authority that resides in God who gave and who gives life.

"The whole primary purpose of these ten laws is to make men conscious of the Person, presence, and government of God in the world; and to reveal the fact that sin is rebellion against, and treachery to, God. The heart of this commandment is to be found in the fact that murder is a blow at the supreme prerogative of God. Only God can give life. Only he has the right to take away life. Therefore, when man destroys the life of his fellow, he is striking at God's supreme prerogative. Life once taken cannot be restored save by God. Therefore, to destroy life is to interfere with the sovereignty of God. The murdered dares God's eternal authority. He faces God with a challenge to his sovereignty at the place of his supreme self-expression" (Massee).

Man owes his creation to the handiwork of God (Gen. 1:26-27). Man himself cannot give life; therefore, in violating the Sixth Commandment he takes away that which he cannot replace; destroys God's handiwork—the highest expression of his handiwork in creation.

THE NEW TESTAMENT STANDARD

In Matthew 5:17-20 Jesus interprets for his disciples the relation of his mission to the law. He expressly declares that he is not a destroyer but a fulfiller. After setting forth certain characteristics of the subjects of his reign (5:3-12) and discussing their influence and responsibility (5:13-16), he goes on to show how the messianic reign will be different from that which was popularly expected. Beginning with verse 21 and continuing to the end of the chapter, Jesus illustrates what he has in mind in Matthew 5:17-20 by calling attention to various commandments of the law and the interpretations placed upon them by Jewish teachers, and then pointing out how he enjoined a "still stricter and more inward and spiritual morality, not merely in condemning the prevalent errors, but in more fully carrying out the spirit of the commandments themselves than had been done by the law" (Broadus).

In this way Jesus gave completion to the law and clothed it with a deeper and more spiritual application.

In the olden days men guilty of murder were arraigned before the proper tribunal who, in turn, fixed the appropriate penalty. "The judgment" referred to by Jesus (Matt. 5:21) says Broadus, "is generally understood to mean a local Jewish court established in every important town, in accord with the command of Deuteronomy 16:18. Josephus says such a court was composed of seven persons, though the rabbins say twenty-three. This court inflicted punishment for capital crimes by the sword."

Here, however, as in every other instance throughout the series of contrasts, Jesus seeks to bring humanity to a higher level in their regard for the goodness of life (Matt. 5:22). Jesus goes to the heart of the matter by condemning anger. All know that murder stems from anger and wrong relations between individuals. Murder takes place in the head and the heart long before the act is accomplished by the hand.

GOD'S CONCERN FOR MAN

In Matthew 10:29-31 we have an unforgettable portrayal of God's concern for the individual: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

Often man is led to feel that while God does exercise basic control in great matters, "it is questionable whether his care extends to such little things as the concerns of an individual man." The passage of scripture just quoted dispels all basis for such a premise. God is mindful of the smallest and most trifling things of life. He even notes the sparrow's fall and clothes the lily of the field. Therefore we may with certainty rely on his concern for us—his individual personal concern for every man, woman, and child, in the whole world.

Jesus' doctrine of the absolute worth of man is set forth clearly. No one can read Matthew 5:29-31 without realizing the importance attached by God to human worth. Men ordinarily place value upon material things: gold, silver, lands, cattle, houses. But God's concern is for humanity and his love was so great that he gave his only begotten son that men might have eternal life. How much is a single individual worth in the sight of God? His soul, in value, outweighs the world!

LEST ONE PERISH

The sooner we come, as nations and as individuals, to recognize the sacredness of human life, the quicker we will seek, by legislation and by international agreement, to do everything within our power to safeguard the well-being of the individual. And this conviction can come to us only as we know God in Christ Jesus—the source and Author and Lover of life.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

I like these little visits with you. It is fun to talk with you on paper about the things that have been happening. We help each other by discussing problems and sharing experiences and interests. I have some new friends I'd like to bring with me on my visit today. I want you to meet them and to come to know them well. Most of these friends I have met only once, so I do not know all that I'd like to know about them. I will tell you all that I found out in my brief contact with these boys and girls. Maybe that will be enough to cause you to want to write some of them and become better acquainted with them.

BETTYE HOLLAND, Big Springs, Tennessee, is eleven years old, and goes to Good Hope Baptist Church. She is not a Christian but says she hopes to be one soon. I, too, hope it will not be long before Bettye can tell us that she is trusting Jesus as her personal Saviour. Perhaps if some of the Young South readers who are already Christians would write to her and tell her something of their conversion experience, it would be easier for Bettye to make her decision.

WANDA MCCONKEY, 113 Hunder Place, Oak Ridge, Tennessee, is thirteen years old. Wanda writes poems and stories. I wish she would send some of them to Aunt Polly, so that she could enjoy them and possibly share them with you. Wanda's home state is Georgia. I am not sure, but I believe her family have moved to Oak Ridge during the work on the Atomic Bomb. Wanda will probably have many interesting things to tell you about this.

MARGARET BRASEL, Wartburg, Tennessee, is an eight-year-old blonde. She will be nine on October 20. She goes to Liberty Baptist Church and her pastor is Rev. S. D. Knisley.

INA JANE HOUSTON, c/o Carlos Garrett, Big Lick Route, Crossville, Tennessee, is a Christian and belongs to the Baptist Church at Homesteads. She likes to go to church. I am sorry that Ina Jane did not give her age.

CANDACE HOUSTON, c/o Carlos Garrett, Big Lick Route, Crossville, Tennessee, is, I think, a sister of Ina Jane. Candace is twelve years old and will be in the seventh grade when she goes back to school this fall. She, too, is a Christian and belongs to the Baptist Church at Homesteads.

MERCEDES FRENCH, R.F.D. No. 3, Dandridge, Tennessee, is fourteen years old. She is a Christian and belongs to the Piedmont Baptist Church. She says she seldom misses going to church on Sunday. So far as she remembers she has been to church every Sunday except one this year. That is a good record, isn't it?

ERMA RUTH STROUD, East Main Street, Watertown, Tennessee, is thirteen years old. She is a Christian and belongs to the First Baptist Church. She says, "I am doing my best to live a life pleasing to my Lord." That is the best any Christian can do, isn't it?

MARY ALICE HART, Route 3, Jackson, Tennessee, is fifteen years old. She goes almost every Sunday to East Laurel Baptist Church where she is a member. Her pastor is Rev. D. F. Wigginton. Mary Alice goes to Sunday School and Training Union. She is a student at Pinson High School.

BARBARA SUB WARREN, Shouns, Tennessee, is six years old and will start to school in September. She goes to Pleasant Grove Baptist Church where her pastor is Rev. Edward A. Walker.

WILMA PROFITT, Neva, Tennessee, is eleven years old and in the sixth grade at school. Wilma goes to Pleasant Grove Baptist Church. She is not a Christian. I wish she were. Perhaps it will not be long before she writes us the happy news that she is trusting Jesus as her personal Saviour.

MARY ALICE NETHERY, 790 Hudson Street, Memphis, Tennessee, is eleven years old. She is a Christian and went to church every Sunday until she got sick. Mary Alice has rheumatic fever, and as you may know, the best medicine for that is rest. I am not sure how long Mary Alice has been sick, but I know that you join me in the wish that it will not be long before she is well and strong again. Several other Young South friends have written me that they have had rheumatic fever too. Perhaps some of them would like to write Mary Alice and encourage her a bit.

FAY DELAP, Route 1, Taft, Tennessee, is a blue-eyed blonde and will be eleven years old September 2. Fay has a twin brother named Ray. They live on a farm and are having many happy experiences there this summer. Both Fay and Ray are Christians.

NANNIE VANDERPOOL, Route 2, Liberty, Tennessee, is also a twin. She and her sister are sixteen years old. They go to Prosperity Baptist Church. Their church had a vacation Bible school in June, and everybody had a good time.

DIXIE LEE WHITE, 300 Clifton Street, Lexington, Tennessee, is a nine-year-old girl who goes to First Baptist Church of Lexington. She goes to Training Union every Sunday night. Dixie Lee is in the fourth grade at school.

BOBBY JEAN BOYD, Route 2, Goodlettsville, Tennessee, is eleven years old and in the seventh grade at school. Bobbie Jean is a Christian and goes to Union Hill Baptist Church. She has a little four-year-old sister.

Thank you for letting me bring some of my new friends with me as I visited with you today. I am sure you will want to know them better. I hope you will write to some of them right away.

Sincerely Aunt Polly

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS MADGE McDONALD
Office Secretary



MISS WILLIE MERLE O'NEILL
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director
MISS ROXIE JACOBS, Int.-Jr. Ldr.
HUGH KING, Associational Ldr.



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention President

Intermediate Emphasis Week

Second Week in September

PURPOSE:

That churches may give added emphasis to their ministry to Intermediates.

OBJECTIVES:

1. To strengthen the church's appeal to Intermediates by making them feel that they are wanted and needed.
2. To strengthen the Intermediates' appeal to the church by helping it realize and appreciate something of the potentialities in its Intermediates.
3. To strengthen the tie between the church and the parents of Intermediates by showing how the church and the parents can co-operate in ministering to the spiritual needs of Intermediates.
4. To give renewed impetus to increasing the attendance of those enrolled in Sunday School and to discover and enroll all prospects.
5. To win the lost through special soul-winning efforts.
6. To call Intermediates to a definite commitment to Christ's way of life and to service in his kingdom.

The Sunday School Board has issued a very helpful folder that will guide your preparation for this week. Write for your copy.

* * *

A New Study Course Book

WHY THEY WROTE THE NEW TESTAMENT—By Dr. W. O. Carver

In all revelation God speaks to men and through men. Those whom God uses for revelation are especially chosen and are made to know that they are speaking for God. They interpret God at work in history and especially God at work in history to redeem the human race. Men who speak and write by revelation and inspiration have their special reasons under God for speaking and for what they speak. It is these reasons that are sought in this new book by Dr. Carver. Why did those who wrote the New Testament write what they did? These questions are clearly and adequately answered in this Sunday School Training Course book.

Have a class studying this book. You will profit by such a study. This book is in Group I, Bible Section of the Sunday School Training Course.

* * *

They Starve

Hundreds of millions of the world's people will never attend a Sunday School . . . because they starved to death before our missionaries could reach their community. They die of physical hunger and spiritual hunger.

Unless we give money to send food to the famine fields of Europe and Asia this summer, they cannot hear the gospel our missionaries will preach later. Give now, give generously to Southern Baptists' campaign for world relief and rehabilitation.

* * *

The Honor Roll

We have received two more applications for Standard Sunday school recognition.

The First Baptist Church of Bolivar, Tennessee submitted an application which reported an enrolment of 380. Rev. Malcolm Younger is pastor and Mr. W. W. Cox is superintendent. Congratulations to Bolivar church.

Also, we received an application from Grand Junction enrolling 207. Rev. E. C. Brunson is pastor and Mr. J. H. Richardson is superintendent. Congratulations to Grand Junction.

Turn in your application before the end of the Sunday school year which is September 30.

Tennessee Is Proud

Miss Ernestine Holder placed second in the Southwide Better Speakers' Tournament at Ridgecrest.

* * *

Miss Charlsie Stewart placed second in the Southwide Sword Drill at Ridgecrest. Watch the BAPTIST AND REFLECTOR for her picture.

* * *

You will find below Miss Holder's message.



MISS ERNESTINE HOLDER

Christ Above All

Christ above all is not a slogan but a fact, based on the Bible and the experience of every Christian.

Christ has been above all, not only since He was conceived by the Holy Ghost and born of a virgin, but he lived before His mother was born. He was the "Lamb slain from the foundation of the world." (Rev. 13:8).

Christ was above all in His boyhood. At the age of twelve, when found in the Temple, "sitting in the midst of doctors, both hearing them, and asking them questions" (Luke 2:46). He made the statement to His concerned parents, "Wist ye not that I must be about my Father's business?" (Luke 2:49).

"Christ was above all in His life. All elements of perfect character are in lovely balance in the life of Jesus. His gentleness is never weak. His courage is never brutal. He is always touched with the compassion by our temptations, sorrows, heartaches, and failures for He was 'a man of sorrows, and acquainted with grief.' (Isa. 53:3) He labored, wept, prayed, loved and even was tempted in all points as we are, yet remained above all.

Christ becomes above all to you when He enters into your sin tossed life as does a clear stream into a stagnant pool and becomes Lord of your life. He can enter as simply and naturally into our twentieth century lives as if He had been born on the same street with us.

Christ is above all in His greatness. All other greatness has been marred by littleness; all other wisdom has been flawed by folly; all other goodness has been tainted by imperfection, but Jesus Christ remains the only being of whom it can be asserted, 'He is altogether lovely.' (Song of Solomon 5:16)"—C. T. Scofield.

Christ's followers find that He gives them a new heart with the power to become and act like the children of God. By His sacrificial death we are assured of the forgiveness of our sins. By rising from the dead He filled us with unconquerable faith in His final triumph and in our endless fellowship with Him beyond the grave. He is the creating, unifying personality of the universe, 'by whom all things consist,' have the pre-eminence. He is exalted to God's right hand; before Him 'every knee should bow . . . and every tongue confess that Jesus Christ is Lord.' His resurrection entitled Him to 'all power . . . in heaven and on earth.' 'He shall reign forever.'—Baptist Training Union Magazine.

"Never man spake like this man." (John 7:46) He taught that we live by dying, receive by giving, find by losing and are exalted by becoming humble.

He is our comfort and joy. He sealed our source of peace and happiness when He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." (Matt. 11:28-29)

He is our Redeemer. "There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

"The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9)

Yesterday, today, forever—Jesus is the same. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. 1:8)

(Continued next week)

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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



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

Our Second Quarter's Report

We rejoice to report a steady increase in our gifts to the Cooperative Program and to our special offerings.

This second quarter we have heard from 695 churches with gifts of \$105,214.70. This is an increase of \$18,283.19 over the same quarter last year. Of this amount \$77,850.32 is for the Cooperative Program, very little has been reported for Relief, but we know this will come in on the third quarters report. Be sure and keep the account of WMU gifts. Remember our WMU goal is \$100,000.00. To raise this amount we must pull together. Of course this is a part of the state's goal of \$319,000.00. Give from the bottom of your heart, not from the top of your purse.

New Organizations

In July we had reported to our office 41 new WMU organizations. There were 10 WMS, 3 YWA's, 13 GA's, 8 RA's and 7 Sunbeam Bands. Let us keep organizing and then be sure and foster these "babes." We must teach them how to carry on.

New W.M.U. Minutes

Would you like to have a copy of the WMU Minutes of the meeting held in Miami? Sent ten cents to WMU 149 Sixth Ave., North, Nashville to pay the cost of mailing and a book will be mailed to you. It has a splendid picture of our late president, Mrs. F. W. Armstrong, our new president's annual message and all the statistics for the past year. Our supply is limited but if you desire to have this information, write today.

Books To Be Studied

So many have written "What shall we study before the State Mission Season of Prayer?" We have no new state mission books, but if you failed to study "Priority of State Missions" last year, you missed a treat. Order it now from the Baptist Book Store, 127 Ninth Ave., North, Nashville, price is forty cents. "The Guide to Community Missions" price twenty five cents, "God Can," price thirty five cents (See Mrs. Godbold's letter on this page, books on Soul Winning, "Helping Others to Become Christian," price thirty five cents, or "Talks on Soul Winning," price twenty five cents, will prove helpful. The many stewardship books and books on prayer are inspiring. Turn to page 67 in the Year Book and find one you have not studied. Save your time and ours by ordering all books from the Baptist Book Store, 127 Ninth Ave., North, Nashville. We handle no books at State Headquarters.

"Dear Sirs"

Why would any woman write to WMU Headquarters and start her letter with "Dear Sirs"? There are no gentlemen in our office so please make it "Dear Sisters" instead. Nearly every day we receive a "Dear Sirs" letter. We like the men, but none work in our office. It is a job for women only. Forgive us, but it is such a foolish mistake.

From Hawaii

ELIZABETH CLARK CALLOWAY

I want to thank the Tennessee women for their lovely gift for a magazine. That is such a thoughtful thing to do and we really appreciate it. We had been wanting to give ourselves a subscription to the Christian Century, so that is what your gift went for. Your letter followed us to Honolulu and on here to Hilo. We have only been here a week but we believe that this will be our home until we can go on to Japan. This is our first real mission work. On Oahu we were in a well established church. We feel that it will give us valuable experience and we're happy to be working along with senior missionaries, the Leonards.

The need is so great here. Pray that God will teach us "Baby Missionaries" how to do the work here. We remember the work there often in our prayers.

"God Can"

By REV. CLOVIS J. BRANTLEY
New Community Missions Study Book

On August first the above book came off the press and is ready for distribution. The author is superintendent of the Rescue Mission and Girls' Emergency Home in New Orleans which minister to down and out men and girls who are in trouble. He tells the story of their efforts to reclaim wrecked lives, whose hurt only God can heal, in a most pleasing conversational manner. It should prove to be a most enlightening study of the destructiveness of alcoholic beverages, and the heartbreak and despair of that portion of humanity about whom Christian women as a rule know and do so little.

While these are Home Mission Board projects, our WMU's in many cities will do well to study this work and see what they can do of a similar nature. In rural communities it will open the eyes and hearts of women to see the need of the occasional girl who falls, lest she go deeper in sin.

The price of the book is thirty five cents. Order from the Baptist Book Store—MRS. EDGAR GODBOLD.

THURSDAY, AUGUST 15, 1946

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILBY
Secretary



MARJORIE HOWARD
Office Secretary

Brotherhood Organized

Madison Association—Liberty Grove Baptist Church

On Sunday, July 7, 1946, it was our good fortune to be with Brother James A. Williams and the interested, active members of this splendid, forward moving rural church. We had a good group of men present for the Sunday school hour and enjoyed the privilege of studying with them the lesson, "Jesus' Attitude Toward the Law."

The men in Liberty Grove Church are leading and the entire membership is co-operating in promoting the church program. The Sunday school has grown in interest and attendance until they have found it necessary to build additional rooms to be used by the Sunday school and Training Union. This needed room is under construction and will be completed within a few weeks.

We had a large crowd in attendance for the eleven o'clock service and according to plans for the day, we endeavored to present the purpose of the Brotherhood movement. It was agreed that we meet at the church at 2:30 P. M. to consider further the organization of the Brotherhood. With a good group present, unanimous approval was given and we organized a Brotherhood in Liberty Grove Church.

Those elected to serve are:

| | |
|------------------------------------|-----------------------|
| President..... | R. E. Dickinson |
| Membership Vice-President..... | W. H. Roberts |
| Program Vice-President..... | Edwin Bevans |
| Activity Vice-President..... | J. G. Pruitt |
| Secretary and Treasurer..... | Roy Forsythe |
| Chairman of Worship Committee..... | H. W. Bowers |
| Evangelistic Committee..... | Leo Marsh |
| Pastor Advisor..... | Rev. Jas. A. Williams |

Knox County Association

Recently the men of North Knoxville Baptist Church met and reorganized their Brotherhood. The following officers were elected:

| | |
|--------------------------------|-------------------|
| President..... | Claude Rolan |
| Membership Vice-President..... | Charles Redden |
| Program Vice-President..... | Bill Myers |
| Activity Vice-President..... | Elmer Edwards |
| Secretary-Treasurer..... | Theodore Rollings |

MEN:

GIVE! GIVE! GIVE NOW!

HUNGRY FOLKS CANNOT WAIT FOR FOOD!

**EVERY TIME YOUR WATCH TICKS
SOMEONE DIES—STARVED TO DEATH**

Give Through

**SOUTHERN BAPTIST
THREE-AND-A-HALF-MILLION-DOLLAR
RELIEF AND REHABILITATION
OFFERING**

AMONG THE BRETHREN

"My church has kindly consented for me to conduct some revivals. So I have open dates for about three meetings, which I could give to Tennessee churches, the Lord willing. Any churches desiring my help may contact me at Box 906, Lake City, Florida—S. F. Beard, Pastor Southside Baptist Church." (Adv.).

—B&R—

Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., announces a \$5,000.00 Evangelical Book Award, as of Sept. 1, 1947, for a book in the field of Evangelical Christianity meeting the standard of the Award Rules.

—B&R—

Pastor Foy T. Huckabee and the Middleton Baptist Church have been assisted in a revival by W. J. Morris, Pine Bluff, Ark., preaching and J. E. Willims of Jackson leading the singing. There were 16 additions by baptism, 6 by letter and 2 rededications.

—B&R—

Pastor James Harvey and the Mount View Baptist Church were assisted in a recent revival by B. V. Christian, Wartrace, in which there were good crowds and interest and 16 converts.

—B&R—

Dr. Curtis Lee Laws, long the brilliant editor of *The Watchman-Examiner*, New York, died at his home in New York City, July 7, a week prior to his seventy-eighth birthday.

—B&R—

Calvary Baptist Church, Nashville, Raymond Morgan, pastor, under the leadership of S. D. Francis, Superintendent of Community Mission Work, had a very successful month in July in Community Mission Work.

—B&R—

Hiwassee Association meets Sept. 20-21, with Concord Baptist Church, Erie, Tenn.

From Mrs. Rogers N. Herbert, State Commander, Tennessee Division, Inc., The American Cancer Society, Nashville, comes the following beautifully prepared and printed presentation: "CERTIFICATE OF AWARD, this is to certify that BAPTIST AND REFLECTOR has rendered Distinguished Service to the American Cancer Society."

—B&R—

Pastor Willis R. Allen and the First Baptist Church of Monterey have been assisted in a revival by J. Harold Stephen, pastor of Inglewood Baptist Church, Nashville, preaching and pastor Walter Livermen of Goodlettsville leading the singing in which there were 22 additions for baptism and 1 by letter.

—B&R—

Holston Valley Association meets at McPheeters Bend Sept. 19, 20, instead of Sept. 26, 27, as previously announced.

—B&R—

A telegram dated Aug. 2 from Secretary John Maguire of the Florida Baptist Convention stated that Florida's Relief Goal of \$155,400.00 was reached that day.

—B&R—

Cherokee Baptist Church, Holston Association, has called Frank B. Beck as pastor for the third year and bought an all-metal 1938 Ford School Bus and had it overhauled and repainted for use by the church.

—B&R—

In a recent revival at Hohenwald, Boyd LeCroy, pastor, there were 19 baptisms, 1 more to be baptized, 4 by letter and 1 reinstated.

—B&R—

Edgefield Baptist Church, Nashville, W. Henderson Barton, pastor, gave more than \$700.00 to relief, exceeding its goal approximately 25 percent.

Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La., and Mrs. Dodd left San Francisco, Aug. 8 by Pan American Airways on a preaching tour abroad, which will include Australia, New Zealand, Honolulu, Fiji Islands, Phoenix Islands and New Caledonia.

—B&R—

Pastor W. W. Miles of the Fatherland Street Baptist Church, Nashville, recently assisted Pastor J. J. Inman and Republican Grove Baptist Church, Nashville, in a revival, there were 9 conversions and 8 additions by baptism.

—B&R—

The Mountain City Baptist Church is looking for a pastor. We have been without a pastor since April 1, as at that time Rev. Sam Edwards resigned. Alf McQueen is chairman of the Pulpit Committee. His address is, A. H. McQueen, Mountain City, Tenn.—John A. Lowe.

—B&R—

Judson Association meets with Sylvia Baptist Church on Saturday before the first Sunday in October, 1946.

—B&R—

The annual Ridgecrest Conference of the Relief and Annuity Board will be held at Ridgecrest, N. C., Aug. 23-24. A fine program is prepared and a list of excellent speakers secured.

—B&R—

Having served faithfully and fruitfully in the ministry for many years and also as a denominational servant, Dr. J. H. Sharp recently retired from the active ministry. He is living at Huntland and serving as supply pastor until the end of this month. The Lord ever be with this friend and brother.

—B&R—

His many friends will rejoice to know that Dr. Austin Crouch is up and about after having been a patient in the Vanderbilt Hospital, Nashville.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR AUGUST 4, 1946

| | Sunday School | Training Union | | Sunday School | Training Union | | Sunday School | Training Union |
|------------------------------|---------------|----------------|--------------------------|---------------|----------------|-----------------------------|---------------|----------------|
| Alamo | 213 | 47 | Cookeville, First | 376 | 86 | Memphis, Bellevue | 2131 | 549 |
| Alcoa, Calvary | 213 | 103 | Fourth St. Mission | 75 | — | Central Avenue | 471 | 112 |
| Athens, East | 183 | 63 | Stevens St. Mission | 108 | 52 | Galilee | 225 | 133 |
| First | 336 | — | Corryton, Fairview | 137 | 60 | Highland Heights | 782 | 256 |
| North | 143 | 31 | Crossville, First | 204 | 101 | LaBelle | 597 | 174 |
| Calhoun | 108 | 21 | Oak Hill | 106 | — | McLean | 310 | 84 |
| Charleston | 48 | — | Elizabethton, Siam | 162 | 80 | Mallory Heights | 301 | 151 |
| Englewood | 122 | 81 | Fountain City, Central | 691 | 151 | Prescott Memorial | 430 | 113 |
| Etowah, East | 67 | — | Gallatin | 275 | 47 | Seventh Street | 467 | 110 |
| Etowah, First | 329 | 76 | Hampton, First | 101 | 77 | Speedway Terrace | 552 | 147 |
| Etowah, North | 136 | — | Harriman, Trenton St. | 331 | 70 | Union Avenue | 917 | 228 |
| Good Hope | 65 | 19 | Walnut Hill | 226 | 62 | Milan, First | 321 | 113 |
| Good Springs | 100 | 62 | Hohenwald | 80 | 59 | Morristown, First | 462 | 69 |
| Idlewild | 63 | 45 | Jackson, Calvary | 347 | 105 | Murfreesboro, First | 365 | 79 |
| McMahan Calvary | 44 | 45 | Madison | 66 | 59 | Walnut Street Mission | 37 | — |
| New Hope | 30 | 20 | West Jackson | 703 | 230 | New Hope | 44 | — |
| New Zion | 52 | — | Jefferson City, Piedmont | 66 | 29 | Westvue | 141 | 46 |
| Wildwood | 78 | 43 | Jellico, First | 264 | 110 | Nashville, Edgefield | 392 | 102 |
| Bluff City, Chinquapin Grove | 182 | 72 | Jonesboro, Oak Grove | 111 | 38 | Lockeland | 425 | 113 |
| Bradford | 137 | 30 | Kingsport, First | 659 | 116 | Third | 166 | — |
| Brighton | 153 | 77 | Litz Manor | 69 | 33 | New Market, Dumplin | 103 | 48 |
| Bristol, Calvary | 317 | 58 | Long Island | 123 | 56 | Oak Ridge, First | 329 | 69 |
| Brownsville | 235 | 40 | Lynn Garden | 217 | 61 | Robertsville | 294 | 63 |
| Woodland | 132 | 87 | Knoxville, Broadway | 1070 | 322 | Old Hickory, First | 538 | 247 |
| Chapel Hill, Smyrna | 73 | 69 | Fifth Avenue | 863 | 178 | Temple | 134 | 63 |
| Chattanooga, Avondale | 475 | 155 | First | — | 201 | Oliver Springs, First | 113 | 18 |
| Baptist Tabernacle | 251 | — | Lincoln Park | 495 | 157 | Portland, First | 191 | 63 |
| Calvary | 389 | — | McCalla Avenue | 515 | 85 | Prosperity | 133 | 57 |
| Daytona Heights | 76 | 31 | Oakwood | 329 | 156 | Rockwood, First | 323 | 131 |
| East Lake | 437 | 79 | Rocky Hill | 167 | 105 | Mission | 33 | — |
| Fairview | 260 | 53 | Sevier Heights | 324 | 55 | Whites Creek | 51 | 85 |
| Morris Hill | 212 | 131 | Smithwood | 373 | 79 | Rogersville | 470 | 62 |
| Oak Grove | 201 | 94 | LaFollette, Avenue | 224 | — | Shelbyville, First | 200 | 53 |
| Red Bank | 435 | 104 | Lawrenceburg | 176 | 109 | Shelbyville Mills | 137 | 52 |
| Woodland Park | 964 | 279 | Lebanon, Barton's Creek | 142 | 50 | Stanton | 60 | — |
| Cleveland, Big Springs | 286 | 179 | Cedar Grove | 132 | 62 | Trenton, White Hall | 86 | 100 |
| First | 515 | 114 | First | 358 | 111 | Tullahoma, First | 237 | 73 |
| North | 150 | 85 | Lenoir City, First | 404 | 41 | Union City, First | 525 | — |
| South | 114 | 62 | Lexington, First | 180 | 40 | Walter Hill, Powells Chapel | 140 | 72 |
| Columbia, First | 269 | 45 | Madison, First | 345 | 124 | Watertown, First | 205 | 64 |
| Second | 76 | 38 | | | | Whitwell, First | 222 | 54 |

THE FIRST BAPTIST Church of Jamestown, Fred T. Evans, pastor, held its Vacation Bible School June 17-28 with an enrollment of 107 and an average attendance of 82. Only those who attended three or more days were counted enrolled. The faculty is shown standing on the steps. One teacher and a few of the children were not present when this picture was taken. Offerings for the Cooperative Program amounted to \$11.70. Five of this group, together with two others were baptized into the fellowship of the church following the school.

The church also promoted two other Bible schools at the two missions operated by the church, Round Mountain and Pine Haven. Two of these schools were carried on during the same period of time. The one at the church was conducted each morning and the one at Pine Haven each afternoon of the same days, each one running ten days. Pastor Evans was principal of the church school and at Round Mountain Missionary Pastor, W. F. Wright, was principal of the Pine Haven school, with Bro. Evans and others helping.



Recently I had the delightful experience of assisting in the Middle Tennessee Preacher's School. The preachers of Middle Tennessee are a fine group. I have a firm conviction that Baptists will do an unusual work at Cumberland University. President Preston and his Business Manager, Mr. Troy Woodbury, make a great team. Many of the preachers who attended this two week's of school will enroll at Cumberland in the fall.

I have twelve fine young preachers enrolled in my department for the summer term at Chilhowee.

The BAPTIST AND REFLECTOR is not excelled by any Baptist paper in the South.—P. B. Baldridge, Director Department Pastoral Training, Harrison-Chilhowee Baptist Academy.

—B&R—

Belmont Heights Baptist Church, Nashville, has extended a unanimous call to Dr. James L. Sullivan, pastor of the First Baptist Church of Brookhaven, Miss. He is to succeed Dr. R. Kelly White, now pastor of the First Baptist Church, West Palm Beach, Fla.

—B&R—

This has been a glorious day in our church. Our goal for World Relief was \$1000.00 and it ran \$1386.10, with more to come.—Eugene H. Vaughn, Sunday School Superintendent, First Baptist Church, Brownsville, Aug. 4.

From Mrs. Frank Dawson, of Columbia, BAPTIST AND REFLECTOR has received the following: "Mrs. Viola Moore Laten, wife of the Rev. L. M. Laten, passed to her reward June 24 at her home near Columbia, Tenn. She is survived by her husband and four children, Erskin Laten of Lynchburg, Tenn., Mrs. W. O. Fanning (or Manning—Ed.) of Fayetteville, Tenn., Mrs. Haggard Howell of Columbia, and Robert Laten of Ardmore, Tenn. Seventeen grandchildren survive. Bro. and Mrs. Laten were married forty-nine years ago. For forty-one years she was a helpmate in the ministry." God's grace be upon this beloved brother and all the sorrowing loved ones.

Mrs. Elizabeth J. Boykin, 88, died at the home of a daughter in Chattanooga Sunday night, August 4. She was the only surviving aunt of Mrs. John D. Freeman of Nashville. A son died in early manhood. She is survived by two daughters, Mrs. Winston Burton, Chattanooga, and Mrs. Clymetra B. Riddle, Chicago. In years gone by, the editor was her pastor at Trenton. She was a writer of splendid ability and in her conversation and writing always ministered to the upward look. She was a good and faithful Christian woman. God comfort the sorrowing.

Vacation Bible School

Sixty-nine youngsters attended the Vacation Bible school at Mt. Hermon Baptist Church during the week of July the fifteenth.

The object of a Vacation Bible school is to train our young people to study the Bible and put its teachings into practice.

Many lovely and useful articles were made, namely, plastic belts and watch charms, waste paper baskets, posters and pot holders.

The games, as well as the hand work were under the leadership of the teachers and co-workers.

Ice cream and cookies were served on Friday and a most interesting program was presented on the following Sunday and certificates were awarded to all who attended.—MRS. HUGH YEARWOOD.

Pastor A. C. Barrett and the Nash Grove Baptist Church, Concord Association, have been assisted in a revival by Fred Tarpley of Donelson preaching, John Mullins leading the singing. There were 15 additions, 10 of them by baptism. In a Vacation Bible School prior to the meeting there was an enrollment of 63, with an average attendance of 59.

The sympathy of the brotherhood goes out to Mrs. Willis R. Allen, wife of the pastor of the Monterey Baptist Church, over the recent death of her mother. The Lord comfort her and all the bereaved.

The pastor and members of Flat Gap Baptist church wish to express their appreciation and sincere thanks to Mr. and Mrs. G. O. Butler of Jefferson City, for their nice gift of furniture to the church. The gift consists of three chairs, a stand for the pulpit and a communion table.

This gift was made in honor of Rev. and Mrs. J. M. Otey, who were the parents of Mrs. Butler. Rev. Otey was the pastor of this church for sixteen years.—Mrs. A. L. Silver, Mrs. Clyde Churchman, New Market, Tenn.

—B&R—

Sunday afternoon, July 14, Inskip Baptist Church, Knox County, ordained the following men as deacons: C. H. Hassell, Boyd Johnson, Orin Townsend, E. W. Turner, W. F. Snodgrass, A. L. Roberts, James Cole, Mrs. Ernest Kerley and the choir each furnished special music. Rev. Luther Clark delivered the charge and C. A. Child prayed the ordination prayer. Mrs. W. F. Snodgrass, church clerk, Luther C. Rule, pastor.

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MRS. W. F. WRIGHT, Superintendent

WITH THE CHURCHES:—*Chattanooga*: Avondale—received 1 for baptism; Ralph D. Feild, pastor. Baptist Tabernacle—received 1 for baptism and baptized 1; C. H. Petty pastor. Calvary—received 2 by letter, 1 for baptism and baptized 3; W. T. McMahan, pastor. Daytona Heights—received 2 by letter and baptized 1; J. M. Byrn, pastor. East Lake—received 3 by letter; J. B. Hester, pastor. Morris Hill—received 1 by letter. Oak Grove—received 1 by baptism and baptized 2; C. J. Donahoo, pastor. Ooltewah—received 1 by letter and 5 for baptism; R. W. Prevost, pastor. Red Bank—received 1 by letter, 2 for baptism and baptized 2; Horace L. Smith, pastor. Woodland Park—received 1 by letter, 2 for baptism and baptized 1; E. L. Williams, pastor. *Cleveland*: Big Springs—received 1 by letter; Samuel Melton, pastor. *Columbia*: First—received 1 by baptism; W. E. Richardson, pastor. *Cookeville*: First—received 2 by letter, 1 for baptism and baptized 1; Bob Ramsey, pastor. *Crossville*: First—received 1 by letter; J. E. Ledbetter, pastor. *Fountain City*: Central—received 6 by letter, 7 by baptism and baptized 7; Chas. S. Bond, pastor. *Harriman*: Trenton St.—received 2 by letter; O. C. Rainwater, pastor. *Jackson*: Calvary—received 3 by letter; Wm. Walter Warmath, pastor. *Jellico*: First—received 6 by letter; F. R. Tallant, pastor. *Kingsport*: First—received 3 by letter; L. B. Cobb, pastor. Litz Manor—received 1 by letter; Paul Strickler, pastor. *Knoxville*: Broadway—received 7 by letter, 4 by profession and baptized 1; Ramsey Pollard, pastor. Fifth Avenue—received 1 by letter, 1 for baptism and 12 or 15 dedications to special Christian service; Frank W. Wood, pastor. Sevier Heights—received 1 for baptism; Roy Hinchey, pastor. Smithwood—received 2 by profession and 1 by letter; G. G. Graber, pastor.

Lawrenceburg: received 1 by baptism; James Canady, pastor. *Madison*: First—baptized 5; Oscar Nelson, pastor. *Memphis*: Central Avenue—received 3 for baptism, 5 by letter, 1 for mission service and baptized 3; J. S. Riser, Jr., pastor. Highland Heights—received 1 by letter, 1 for baptism and baptized 1; Slater Murphy, pastor. LaBelle—received 6 by letter; D. M. Renick, pastor. Mallory Heights—received 1 by letter; Bennie Pearson, pastor. Speedway Terrace—received 3 by letter and baptized 4; Mark Harris, pastor. Union Avenue—received 1 by letter; J. Gilliam Hughes, pastor. *Nashville*: Lockeland—received 1 by letter and 5 by baptism; L. S. Sedberry, pastor. *Oak Ridge*: First—received 4 by letter; Walter Stuart Rule, pastor. *Robertsville*—received

1 by letter; Thos. G. Davis, pastor. *Rogersville*: baptized 2; Evans T. Mosely, pastor. *Shelbyville*: First—received 3 by letter and baptized 4; Homer A. Cate, pastor. Shelbyville Mills—received 4 by letter and 5 by baptism; H. D. Kilpatrick, pastor. *Whitwell*: First—2 conversions and 1 for baptism; W. M. Gladson, pastor.

WANTED—Young lady to fill the position of Church Secretary and Educational Director. We prefer someone with experience, but would be willing to help train a person who is deeply interested in such work. She must be able to use shorthand and typewriter, along with certain physical and spiritual qualifications.—First Baptist Church, Corner Third and Mekuskey, Wewoka, Oklahoma.

Southwide Church Music Conference

Ridgecrest, North Carolina, August 22-30, 1946

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

For information, address
B. B. McKINNEY
161 Eighth Avenue, North
Nashville 3, Tennessee

Off For a Tour of Mission Fields

On July 12 Dr. R. Paul Caudill, pastor of First Baptist Church, Memphis, Tenn., bade goodbye to members of his congregation as he boarded a plane for Atlanta, Ga., the first wing of a tour of South American mission fields. Expenses of the trip which is under the auspices of the Foreign Mission Board are borne by Dr. Caudill's church. Dr. Caudill is to return to the states August 30.



Baptist W. M. U. Quarterly Meeting of the William Carey Association

THE QUARTERLY Meeting of the Womens Missionary Union met July 5 for an all day meeting with New Grove Church near Delrose, Tenn. A very interesting program was given by the different churches of the Association.

The program began at 10 o'clock with Mrs. Lee W. Tucker of Fayetteville associational Young People's Leader, presiding. The theme of the program was "Our Missionary Map of the World." The Devotional "A Chart of Healing Streams" II Corinthians 7:14, was conducted by one of the WMU ladies from Cash Point Church.

A map of my community was rendered by a group of G. A. girls from Ardmore. Mrs. Joe Wells, divisional WMU worker gave an interesting and impressive report on the Southern Baptist Convention which was held in Miami, Florida.

Special music was given by Miss Carolyn Whitaker, vocalist, accompanied by Miss Mary Lou Bulmer, pianist, and Mason Brooks, clarinet, of Fayetteville.

Rev. Joe Wells, state missionary, delivered a message on "Our Missionary Map of the World." Acts 1:8.

A bountiful lunch was served at noon. The afternoon session was opened by singing "We've a Story to tell to the Nations." Mrs. Magnusson of Ardmore, called the roll. The church having the largest number of representatives has the honor of receiving a WMU pen. Pleasant Ridge, near Hundland, Tenn., a new society, received the pen.

Rev. Wilbanks of Stewarts Chapel, conducted the devotional. His thought was "Gods Missionary Map of Love."

Rev. Willingham, of Ardmore, gave information in regard to the relief and rehabilitation of the war stricken countries and gave the quota for Tennessee which is \$100,000.00.

Mrs. Tucker presented a map showing the different churches of the association, their location and the different organizations they sponsor.

Camp impressions was given by Norma Carr, of Fayetteville. She gave a very interesting re-

In Memoriam

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

BONER

WHEREAS, Our Heavenly Father called Mrs. Z. H. Boner from her earthly labors to the joy and happiness of her heavenly home, March 1, 1946; and

Whereas, she was a devoted wife and mother, who lived for family, her church and her Christ, and who was a faithful member of the Baptist Church, one that could be relied upon in all its activities for furthering the cause of Christ. A faithful member of her S. S. class, always present when her health permitted.

She is not dead, but only passed through the portals to a higher, richer life, to meet the loved ones gone on before,

Be it further resolved, That we extend to the husband and family, our sympathy and prayers and bid them to look forward to that blissful reunion, where there will be no more separation.

Mrs. Viola Brent,
Mrs. O. P. Brakefield,
Mrs. W. A. Castleman,
Mrs. Robt. L. Russell.

port of the Girls Auxiliary Camp she attended in Bethany Hills.

The different organizations from each church unanimously repeated their watchword.

After the program Mrs. Phagan, president of the Associational WMU took charge of the business meeting.

Resolutions of Respect were given by Mrs. Fullman and Mrs. Stevenson of Fayetteville.

The meeting adjourned to meet the first Friday in October with the Elora Baptist Church for an all day meeting.—Mrs. Alex Pepper, Reporter.

AN EDUCATIONAL OPPORTUNITY

A few vacancies remain to be filled in Louisiana College School of Nursing starting September 11, 1946, in connection with the Baptist Hospital, Alexandria.

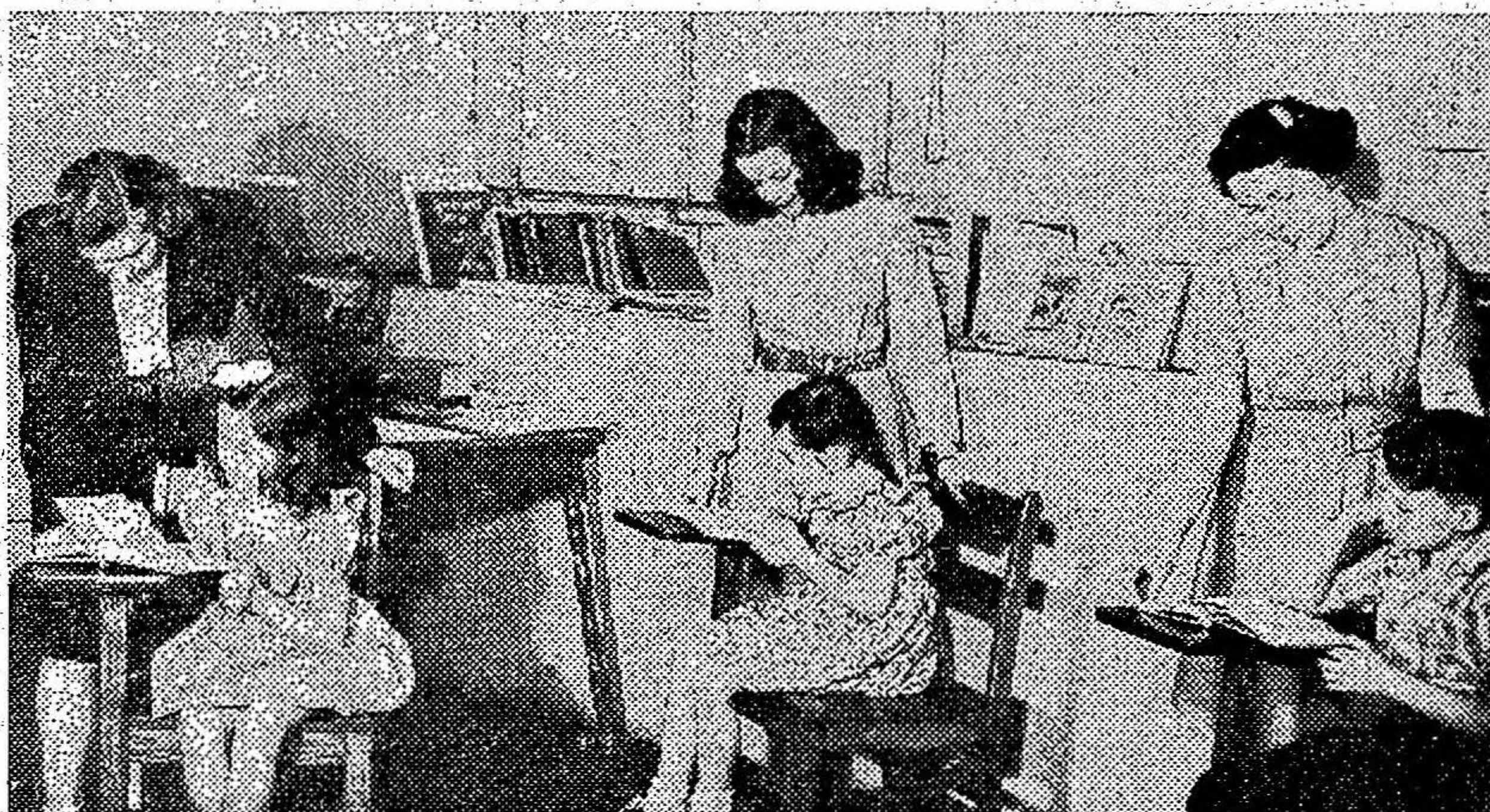
Open to high school graduates with a good background of health, character, and aptitude for nursing.

Four calendar years of college for the cost of two, leading to a B.S. Degree in nursing as well as an R.N. Write:

SCHOOL OF NURSING
Baptist Hospital
Alexandria, Louisiana

Union University

ENLARGEMENT CAMPAIGN



Union University Students of Today and Tomorrow, in Reading Clinic

Union University boys and girls of today and the future now calling the Associations Beech River, Beulah, Big Hatchie, Carroll-Benton, Crockett, Dyer, Fayette, Gibson, Hardeman, Madison, McNairy, Shelby, Weakley, Western District to study this page of the Baptist and Reflector to understand Union's Enlargement Campaign for One-Half Million Dollars for buildings and endowment to improve the Christian Educational Program for these boys and girls.