

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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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, Carrol-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.

Baptist and Reflector

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EDITORIAL

The Heart In The Spirit

THE HEART which receives God is not the heart which pumps blood.

The Pentecostals "were pricked in their heart" (Acts 2:37). Philip's hearers "were cut to the heart" (Acts 7:54). Lydia's "heart" was divinely "opened" to grasp saving truth (Acts 16:14). In each case, it was not the fleshly, but the spiritual heart which was involved.

It is difficult to define this heart with exactness. One can say, "the heart is that entity in man which does so and so," but *what is that which*? Mental science has serious limitations at this point because it is an earthly branch of knowledge dealing with a spiritual matter. However, just as one may know there is a mind and discern its workings without being able to define it with exactness, so in relation to the heart.

There are certain distinctions among "heart," "soul" and "mind." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . ." (Mark 12:30). To hold that these three are the same, is to make Jesus equivalently say: "Thou shalt love the Lord thy God with all thy heart, and with all thy heart, and with all thy heart." Jesus distinguished among these entities whether we can clearly state the distinction or not.

The editor confesses his inability to differentiate clearly between "soul" and "spirit."

God said that under the new covenant He would "put my laws into their minds, and write them on their hearts" (Heb. 8:10). And Phil. 4:7 says that "the love of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." So there are entities in man called "heart," "soul," "mind" and "spirit" respectively. It appears that each of these has certain functions which are also possessed by the others. Hence, sometimes one of them may be used as representative of the others.

In the human personality, are the "outward man" and the "inward man." The outward man has its physical heart. The inward man has its psychical (not physical) heart. Rom. 2:29 calls this "the heart, in the spirit"—that is, in the spirit of the individual. This is the seat of the emotions, affections, desires and will spiritually considered and is the central seat of God-consciousness. Here is the place of heartfelt religion.

That formal religionist sneering at a felt experience of grace is spiritually very dull and gross when he says that "It is a dangerous thing to fool with the heart." Of course, it is dangerous to fool with the physical heart, but this heart is not the subject of an experience of grace. And, of course, it is dangerous to fool with the physical, or spirit-heart, and only a fool will do it. *But God never fools with the heart.* His work of grace is always thorough and absolutely safe.

In fact, there is no spiritual safety without this work of grace in the heart.

Gross indeed is the man who confuses "the heart, in the spirit," with the organ which pumps blood. And dull indeed is the man who sneers at a felt experience of grace in this heart.

"A Static Theology"

BIBLE THEOLOGY means the doctrines of the Bible. Are these or any part of them ever static? Physically, the static object acts "by mere weight without motion." Mentally, the static object is "passive instead of active" in influence.

Some men express their contempt for "a static theology." Can anybody who really loves the old Book ever believe that *any* doctrine in that Book is passive instead of active in its effect? *What* theology does the critic have in mind? Man-made theology may, indeed, be static, but never revealed theology. The critic's soul may become static toward the truth, but the truth remains vibrant. One fears that when a man sneers at what he calls "a static theology" it shows that he has ceased to love certain Bible teachings, if he ever loved them, and uses this phrase to discredit them and get around them. No man who really believes and loves the old Book will ever speak in an unsavory sense of its doctrines as static.

Yet, there is a sense in which Bible theology *is* static. Its items never change. "Add not thou to his words, lest he reprove thee, and thou be found a liar" (Prov. 30:6). "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). "Contend earnestly for the faith once delivered to the saints" (Jude 3). Bible truth is balanced and in equilibrium and is unchangeable. In this sense, it is static. But it is not dead. It is very much alive.

Men are to be both static and active toward God's truth. They are unhesitatingly to receive it as it is without trying to change it. They are unflinchingly, defensively and aggressively to stand for it unto death, if necessary. "To the law, and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa 8:20). Even the liberal does this in relation to things which he considers to be probably right! Why should he criticize the conservative for doing the same? In fact, if a man is constantly changing along fundamental lines, what dependence can be put on him anywhere?

Human wisdom can never equal, much less improve upon, the Word of God. "Heaven and earth shall pass away, but my words shall not pass away." The demand for "a new theology" is a sure mark of heresy. And to charge the doctrines of the Word of God with being static in an unsavory sense evinces that the one doing it is not rightly adjusted to God and His Word.

"A Dynamic Theology"

MEN WHO DENY the revealed faith or have grown cold toward it often make a plea for "a dynamic theology." The word means: "Belonging to or characterized by energy or effective action. Change or process involving or producing alteration." Manifestly, the critics consider that Bible doctrines, often called "the old theology," do not fall into this category.

The preceding editorial points out that Bible theology is static in the sense that its doctrines have never changed since they were "once delivered unto the saints." But there are no other senses in which the body of revealed truth is distinctively dynamic.

It is dynamic in its effect upon those who believe it. While it may be "dry and musty" to the critics, yet to those who believe and love the Book it is "sweeter than honey and the honeycomb." When this is not true in the case of a man, it shows that his spiritual appetite and digestion are in bad shape. The fault is not in the food.

Those who have spiritual discernment revel in the great teachings of the Word of God. Paul so loved the truth and Christ, its embodiment, that he braved the dangers seen and unseen and

laid down his life upon the altar of sacrifice. Bible theology was dynamic in his case. In truth, Bible theology has evoked a zeal and a loyalty and a sacrificial spirit which can not be duplicated by any so-called "new theology." We have read after more than one modernist who expressed the wish that liberalism could inspire the same spirit in its followers as conservatism puts in its followers.

When it comes to "creative social results," we challenge a comparison between the old theology and the new. The new makes more social claims and noise. But the old has produced more solid, substantial and permanent social results than the other. For one thing, it produces regenerated personalities upon whom solid social uplift depends. And Bishop G. Bromley Oxnam well says that "The good society still waits upon good men." Good men, spiritually speaking, can be produced only upon the basis of God's revealed truth.

If some man who has wandered from revealed truth seems to approximate conservatives in the fruitage of his life, it is because of a Bible foundation which somebody laid before him and to which he is unwilling to give the proper credit.

"Faith of our fathers, living still," static as to its unchanging contents and dynamic in its inner and outer effects! Back to this the world must come, if it wants to get over its troubles and tragedies!

"As Jesus Would"

Editor, *The Gospel Banner*
Mennonite Brethren in Christ

THE NATIONALLY KNOWN author and lecturer, Dr. Charles M. Sheldon, who recently died, will be remembered longest by his famous book "In His Steps," but he will not soon be forgotten for a noble experiment which was carried out in 1900.

It seems that he approached the subject of a Christian daily newspaper at a convention in Detroit in the year 1889. It was his avowed purpose that the proposed paper should be run just as Jesus would do it if He were here on earth.

Maj. J. K. Hudson, publisher-editor of the "Topeka Daily Capital," startled Dr. Sheldon by offering to turn his newspaper plant over to him "lock, stock and barrel" for a week. The famous preacher was to have the use of typewriters, presses, copy boys and other assistance necessary. In accepting, Dr. Sheldon wrote:

"It is, of course, the farthest from my purpose to attempt to show in a dogmatic way what is the one thing Jesus would do in every case. The policies will be my own interpretation of Jesus' policies."

Reports tell us that this announcement startled readers the world over. Other publishers thought the managers of the Topeka paper had lost their minds, for they felt that no religious paper could attract and hold the reading public.

During the 50 days prior to the beginning of the special week the circulation of the paper rose to a high of 367,000. This was an "astronomical height" and to this day people write from all over the world asking for copies of the paper for that one week.

When the week finally arrived Dr. Sheldon put the following rules into effect:

"Any event worth knowing or telling would be printed in the right proportion to its importance.

"All prize fights, scandals, crime, vice or human depravities, if printed were to be defined as evil and an attempt made in each case to discover and name the cause and remedy.

"Jesus' standards would govern everything."

He went to work with about 40 national newsmen under his feet following the whole procedure and reporting the results in about the same manner as they did a Kentucky Derby.

The presses of the local paper were only designed to print 15,000 copies a day, yet the orders were for 367,000. Matrices were made of the pages and other editions were printed in Kansas City, Chicago, and London. Even the Topeka Post Office was forced to put on extra help to handle the situation.

The surprise of the whole affair was that people the world over should think it so strange that a newspaper should be run along

the pattern of Jesus' teaching? Isn't this a Christian nation? Should we not expect that such public institutions as newspapers would uphold His standards? Yet it was startling news in 1900 when a paper was run according to this pattern.—*Religious Digest*.

Our District Associations

The time for the associations to meet is upon us again, in fact, some are already in full swing with good dinners, fine fellowship, fervent preaching, reports of the past and, with many, some plans for the future. This associational gathering, being the first unit in Baptist co-operative life, is one of the most important events among New Testament Christians.

Each church should elect its full quota of messengers (not delegates, because we think of delegates with authority to bind) and alternates and have them inscribed upon the Uniform Letter. Then all the visitors that can be persuaded, should go.

When they return, their reports, and certainly they should be given opportunity to report, will help kindle fires of missionary endeavor and fan the flames for those who did not see and hear firsthand.

If the Association is awake and working at the job, they will hear concise reports of past efforts—just exactly what has really been done in that particular Association, not in the State. No suggested reports were mailed from the office this year, because it is a needless waste of good money and scarce paper to see those same reports printed without change in nearly all the minutes. If nothing has been done, then that truth should be recorded.

When the reports of the year's work are passed, then definite plans for the new year should be presented, discussed fully and freely, and adopted. All new plans will have to do with co-operative ventures, and when the messengers have reported back home, their churches will accept or reject the suggested plans and govern themselves accordingly.

Baptist churches are free, and independent bodies, but they can and do like to work together in carrying out the Great Commission.

During and after the reports, these messengers and visitors will hear preaching that strengthens the faith, feeds the soul, and stirs the hearts and hands to action.

It is nothing short of a tragedy that many of our associations pack, jam, and crowd everything into one day, eat a big dinner, then go home and forget what manner of persons they are.

If our cooperative life is to be kept green and growing, then we must see to it that this first unit, the association, is made to occupy its rightful place in the denomination.—L. G. FREY.

That Associational Clerk

The Associational Minute, with its statistics, furnishes some of the liveliest and most interesting items of Baptist History, which we are trying to gather and preserve year by year. The careful conscientious associational clerk is a historian of the first order, even if his election notice does appear on the back page of the county paper.

Long after the shouting is over, he toils with the hastily and haphazardly prepared church letters trying to balance the figures so he can print sensible summaries. Then he makes an extra draft of the most vital statistics, which he hurries off to Noah B. Fetzer, 149 Sixth Avenue, North, Nashville, Tennessee, so they can be ready for use in the State Convention Minute.

Next, he edits the reports, compiles the directories, completes the regular statistical tables, and immediately plunges into the real headache of the whole matter, that is, search for a printer and beg him to accept the job. Then he courts the said printer for several months, or maybe a year, in an effort to get the minutes delivered eventually.

This is all pretty bad for the clerk, but I have known of something worse. I have known of some associations to adjourn without sufficient funds, or plans to raise them, to pay the clerk for his labor.—L. G. FREY.

A Noble Christian Letter

PITKIN AVENUE BAPTIST CHURCH

Pitkin Avenue and 7th Street

Fowler, Colorado

Dear Brother Taylor:

You will no doubt be surprised to hear from me, but deep down in my heart I had a desire to apologize to you and Dr. John D. Freeman for the uncalled for attack I made on you at the Association, I believe, it was at "Cedar Hill Baptist Church." Anyhow you remember the occasion. I also wrote an article and you replied and the articles were published in both the *Orthodox Baptist Searchlight* of which I was Editor at that time and the *BAPTIST AND REFLECTOR*.

This prejudice is all gone and the good grace of God and Father time has supplanted it with love toward you and all the brethren whether in the Convention or out of it.

I am not asking for any favors, neither playing politics, but felt deep down in my heart that I owed you brethren an apology. I have had this conviction for months. I do not know Dr. Freeman's address, so will you please forward this to him or make a copy of it and mail it to him if he is not in Nashville.

I should like to write a brief article telling how as a young man in the ministry I let lopsided prejudice hinder my testimony for the Lord in West Tennessee. I feel that it might possibly be a blessing to some one else who might avoid making the same mistake. You can advise me regarding the matter.

As I have said before, I am not playing politics. I am asking for no favors. I may never be located in Tennessee in the work anymore, as I have been six years in the West and like it fine and God has wonderfully blessed by labours with many conversions and full-time church work all these years. I am now located at Fowler, Colorado and have been here about fourteen months.

You may feel free to publish any part of this letter. In fact, I think it would be wise to publish it, as all may know how I feel about things. I am no longer in the publishing business, so I have no paper to publish it in.

Place my name on the mailing list of the *BAPTIST AND REFLECTOR* for one year and mail me a statement for the years subscription and I will mail you a check.

Cordially, LESTER R. NOLES.

The Editors Comment: *We can truthfully say that we hold no rancor whatever against Bro. Noles. We feel that we can say the same for Dr. Freeman. But we are moved in the depths of our soul by the fine spirit which this letter bespeaks. It sounds the blessed note, "the love of Christ constraineth us."*

Everybody Is Asking

Q. What is the Voice of Prophecy?

A. The Voice of Prophecy is a radio program sponsored by the Seventh Day Adventists. It has a national hookup of radio stations covering the entire country. The director very cleverly hides his identity so that the unwary listener is long deceived. With the radio program they carry on a correspondence Bible study course which has as its objective the bringing into the fold of Seventh Day Adventism all those who enroll as students. If you do not want to be led into error, have nothing to do with this cult.—*The Baptist Examiner*.

Editors Note: *To all of which we say amen!*

Still A Duty To

AMERICAN RED CROSS

SINCE 1939, with the first invasion of Poland, the American people through the American Red Cross have been sending war relief supplies to countries which were hit by the dread disease of war. Millions of men, women and children, who have been driven from their homes or rendered sick, or destitute by hostilities, or invasion have been aided with food, clothing and medical supplies from our more fortunate country. All through the war years, we worked as volunteers to aid these war stricken people. When the war ended, it left in its path devastation in all forms—homeless people, barren lands, no medical resources, and broken spirits of people. We can't just "come home" to our country and leave these people who have been trampled upon with no means of getting up.

We must not forget that the war left sick and dying people in its path and that it is our duty as a Christian nation to give these neighbors of ours an equal chance to live and enjoy this God-given world as we do.

Picture the millions of undernourished, poorly clothed and poorly housed children who are the most innocent and helpless victims of the war. In addition all ages of people are caught in this web of grave consequences of war. Hundreds of thousands of such victims we have come to know as "displaced persons." Imagine ourselves as "displaced persons," and our bountiful country as a barren used battlefield. It's hard to think about the suffering of other lands but it's even harder to think about these conditions as existing in our own country, because most of us have never seen conditions such as these.

We, as Christians cannot leave these people to take care of themselves or die. That is not the way we live in America as a Christian nation. Many of us will say, "What can I do?"

Why not go to your local Red Cross chapter and volunteer for service? The Red Cross has, at the present time, enough material available to make 900,000 children's garments. Volunteers are needed to help speed these garments to children who need them right away before the rigors of another winter strikes them down.

The present stocks of garments in the American Red Cross depots are almost depleted. Outside of a small reserve to meet anticipated special emergencies, the clothing still in this country has been allocated and will be shipped within a short time, leaving a tremendous shortage yet to be filled.

Only the continued effort of America's volunteer women, who have been so devoted to duty during the war years, can save the situation facing the devastated enemy countries today. The Red Cross, as an instrument of the American people, is the channel through which you can best serve in this continuing emergency. Give yourself the satisfaction of knowing that your individual work in your Red Cross chapter will save the life of a child, a woman or perhaps a man during the coming winter.

That Beautiful City

By ALVIS L. LINDSEY

In the Bible we read of a city,
Its streets are paved with pure gold,
Where we shall not have any heartaches,
And where we shall never grow old.

On the island of Patmos John saw it,
Its splendor he saw unfold,
And its walls are built of pure jasper,
And the half has never been told.

When we go to that beautiful city,
Our feet shall nevermore roam,
We shall live forever with Jesus,
In the place that is His home.

PALPABLY FALSE

W. C. TAYLOR

C. C. MORRISON, editor of THE CHRISTIAN CENTURY, is probably doing more to destroy any respect for the Bible, among American preachers and students, than any other ten men alive. He has just finished publishing a tirade against the Bible. He says not an apostle wrote a single book of the New Testament except Paul. Would he credit much of it to Paul? That makes all our Bibles a pack of lies. No real scholarship gives a particle of backing to these violent assertions of aggressive infidelity.

So far as biblical learning, textual criticism and the finds of archeology testify, there never was a manuscript of the first book of our New Testament which did not ascribe it to the pen of Matthew. The greatest and the best of Christian scholars down the ages have attributed the Fourth Gospel to John. This self-appointed boss of the non-Catholic Christians of the earth, himself an untiring advocate of a new Catholicism, would probably deny that the prophets were the authors of much that goes by their names. Our whole blessed Book is, to hear him tell it, a mixture of forgeries, truth and trivialities; and only he and his tribe of co-infidels have the mental discernment to pick out of the mass of straw an occasional grain of genuine Scripture that comes authentically from the pen of prophet or apostle. Even it is not guaranteed to be true.

I

Part of this stale criticism, hurled against the Bible by its virulent enemy, holds that the Bible is to blame for all the isms that have claimed its authority. Queer logic, isn't it? I have read THE CHRISTIAN CENTURY for years. I notice that its writings are constantly giving divergent interpretations, by many readers. Yet the editor still wants to be taken seriously, and claims the sense of his words to be what he himself holds to be their meaning. Consider the Constitution of the United States. What a mass of aggressive dogmatism there has been in pressing right to the door of the Supreme Court allegations that such and such was the meaning of the language. Yet the average man and the learned jurists were always a unit to the intent that, for 90 percent of such opinions, there never was a particle of excuse. If we do not blame the Constitution because it has had a thousand legal "denominations" to give its words a false meaning, shall we blame the Bible for false denominational tenets, and their twisting of Holy Writ? There is still common sense among men, and it will not let such enemies of the faith tear away respect for the Book of that faith, on such flimsy grounds.

Here is a sample of that part of the propaganda: "Each denomination has historically held its interpretation of the Bible as the standard of loyalty to the Bible itself," and in that same connection: "Yet all these denominations, with their varying interpretations of the Bible, would affirm with equal solemnity that they, too, speak where the Scriptures speak and are silent where the Scriptures are silent." Now there simply isn't a word of truth in such statements. They merely show that the author reels with a mania of hatred of denominationalism.

II

The largest denomination of all is Roman Catholicism. It declares with the utmost frankness that it has changed Christianity, by the authority of the popes. It will tell you that immersion was the only baptism of the first century, and that most that now prevails in Romanism has appeared down the centuries, even dating the time when it came in. There never was a Romanist authority in the world who pretended that New Testament Christianity was what we see in Romanism today. The same would be true with variations as to the source of authority for the changes, among the Greek Orthodox and other eastern catholicisms. They all incorporate tradition as authority.

Anglicanism is the most respectable of the State Churches. It makes not the slightest pretense of being Scriptural. It affirms the legitimacy of THE EVOLUTION of Christianity, from the apostolic simplicity into Anglican developments. Only that, and nothing more.

Protestantism took form in State Churches. You will find, in the history of one and another of them this phrase: "infant baptism is to be retained." The reformers took over bodily a vast church and educational property from the Roman Catholic Church, in their respective nations, cities or principalities. They slowly modified the current worship, which went on without a break in time. They took down images, tore away altars, doffed vestments, varied the Mass into their own kind of sacrament, a bit simpler, but still far from the New Testament simplicity and spirit. They "retained infant baptism." There was no pretense that there was any New Testament authority for infant sprinkling, union of church and state, etc. How could there be? They were reforming Romanism, not returning to the New Testament. Each State Church is a sort of half-way house. It never pretended to be anything else. The Anabaptists begged reformer after reformer to go back to the Bible, rather than retain all that Romanism. They merely got burnt and drowned for their pains.

III

Dr. E. C. Dargan, in his monumental work on Ecclesiology, says clearly—and, so far as I know, no one has contradicted him—that only two of the great historic denominations make any serious claim to be really Scriptural, in faith and practice. Those two are the Presbyterians and the Baptists. How did the Presbyterians make the claim? They did so by maintaining the unit and continuity of one age-long Church, from Abraham till now. They do not find any authority for union of church and state in the New Testament, but go back to the Jewish theocracy for its alleged scripturalness. Church and State are united in Presbyterian Scotland, because there was such a union in ancient Israel. Infant baptism is hooked up with Jewish circumcision, the Presbyterian eldership with Jewish eldership, local churches with the synagogues, the General Assembly with Israel's national assembly, "the Christian Sabbath" with the Jewish Sabbath, the Lord's Supper with the passover, and so on. So if you discuss baptism with a Presbyterian you have the camp in the Old Testament and stay there, for that is where he runs to, and wants to stay, for proof. Rather "all the New Testament is all the law of Christianity."

IV

Not ten percent of modern nominal Christianity makes the slightest pretense that its denominations are Scriptural. They give other reasons for their existence. Historically, their position is that this or that "it is to be retained." The Bible, then, cannot be blamed for a lot of spurious doctrine and practice whose authors never once claimed that their denomination is the repetition among men of what the New Testament Christianity taught and practiced. As fast as men have their consciences awakened to obey Christ, they leave these denominations and seek to belong to a type of Christianity closer to the apostolic norm. They may disagree or may be mistaken, but can at least try. But the vast hordes of nominal Christianity never even try. Of course, there is no use to try, if our Bible is the mass of hypocritical sham it is represented to be by Dr. Morrison. There would hardly be found a Baptist college in the south in whose library "THE CHRISTIAN CENTURY" is not constantly displayed and pupils encouraged to read its stream of infidelity.

We ought to warn our students before they, too, spurn the faith of the Scriptures, and of their fathers, while they keep on singing: "Faith of our fathers, living faith, we will be true to thee till death."

Altar

By HERVEY DICKEY, Milan, Tenn.

I AM THE ALTAR in your church.

The place down front that holds a sacredness above all other locations; where men refrain from standing unworthily—I am Holy Ground.

I am where the minister stands to implore acceptance of his invitations. I am the end of the aisle—a long way sinners have come, strong men to tear dampen handkerchiefs and with children find peace perpetual. I am where sin is forgiven.

I am where the newly redeemed stand to grip hands with processions while there is rejoicing in Heaven.

I am where bride and lover, from respective entrances, meet differently. I am expensively and exquisitely flowered for Holy words to be said slowly in sacred solemn ceremony, consummating the eternal 'I now pronounce you' in prayerful benedictions.

I am where men kneel in ordination for the laying on of hands.

I am where young people come to announce having dedicated themselves to ministry or missions.

I am the altar to which men may at times come privately to stand and beat their breasts to rededicate their lives to God.

I am where the minister stands 'In Remembrance of Me' to break the bread.

I am the altar in your church to which mortal clay, encased in shroud and pall, is borne for final rites. I am quietest then—greatly needed then.

I am the place down front where little children look on only Holy scenes and get first impressions of Godliness.

I am the altar in your church.

(Editor's Note: *This reverential study is thinking, of course, of the church "altar" in its spiritual sense, rather than in terms of mere wood and stone.*)

Don't Wait For The Fire Engine

Eventually there will be an absolute cure for cancer. Perhaps there may be a medication that even will prevent cancer. Tragically enough, this is probably years away.

You can't afford to wait until Science finds the answer.

There are many things you can do now to help prevent cancer. You can be alert and watchful for yourself and your family and insist on *thorough medical examinations* at least *once a year*.

Many thousands die of cancer every year who could have been saved had they acted soon enough. Surgery, X-ray and radium are successfully used in treating cancer. As many as 90 per cent of some types of cancer can be cured in the early stages.

With present knowledge alone most cancer can be cured if diagnosed soon enough.

If you had a pail of water handy, when your house caught fire, you would throw it on the flames. You wouldn't wait for the fire engine!

Don't just sit and wait and hope that a cancer cure will be found. Be on your guard and prompt medical action can keep the scourge of cancer from increasing its toll.—AMERICAN CANCER SOCIETY, INC., 350 Fifth Avenue, New York 1, N. Y.

Wartburg Baptist Church, A Growing Church

IN DECEMBER 1945 our church called Rev. J. L. Stafford for full-time work. Since then our church has grown rapidly. We have increased in membership from 191 to 234, making 43 additions—

29 by baptism and 14 by letter.

Our church has carried on an extensive remodeling program including: Purchase of new pews, addition of 3 new Sunday school rooms, a new furnace and stoker are being installed, indirect lights have been installed, remodeling of church roof and floors; we have purchased new hymnals and a mimeograph machine.

We have spent \$4,100.00 on this program.

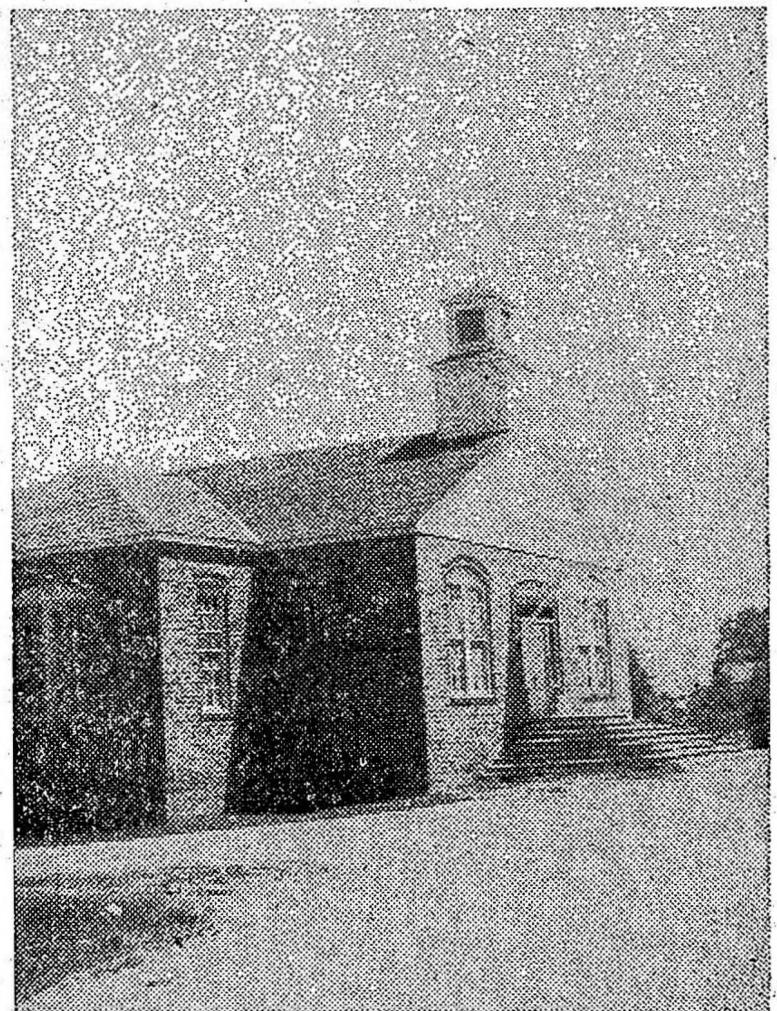
The church plans soon to erect a parsonage on the lot donated to the church by Mr. and Mrs. Dudley Human. We are starting a church library. Several

more improvements are planned.

Our Sunday school has grown from an average daily attendance of 85 to 120. Two new classes have been organized.



REV. J. L. STAFFORD, *Pastor*



Wartburg Baptist Church

Our training Union has been growing also. We have organized one new union and plan to start another one soon. We have had an increase of 40 in average daily attendance with a corresponding increase in interest and work.—Editor

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.

Baptists and Church Union

R. H. Tharp in
*Southern Baptist
Brotherhood Journal*

sacrifice plain scriptural teachings concerning his earthly body as expressed in the local church. We can have spiritual unity with all believers without compromising our convictions. We cannot enter into organic union without compromise. We need to be very cautious at this point. Let us know that scores of sects can and should merge. They have no special barrier in the way. But Baptists have time-honored principles which they cannot compromise. These principles are summarized in two statements: (1) with us Christ Jesus is sovereign Lord, (2) for us the New Testament is plenary law. Baptists are frankly fearful of church union where the cohesive authority of God's Word is not respected. What authority will hold together the Utopian church favored by church unionists? We know what happened in the Middle Ages. Human authority is ever the peril in church government. Spiritual unity is possible among believers in God's word. Such unity would be impossible in a manipulated union. Oil and water may be forced into the same vessel; they cannot be united in reality.

(Amen!—R. B. J.)

The people called Baptists have always sought to be an humble, spiritual people, who could love all fellow Christians, and at the same time hold to the New Testament order of church. We cannot believe that our Lord would have us

Building a Church

Scott Hutton in
Watchman-Examiner

ington. All during the war, while working for the Mission Board in Tidewater, Virginia, I had to fight the authorities in Washington before I could get permits to erect buildings in which to house newly organized churches. And had it not been for our representatives in Congress I do not know just how successful these fights would have been. Now that the war is over, and it has been over nearly one year, before we can build a building in which to house a newly organized church we must go to Washington on bended knee. How long will this thing continue? Well, my guess is that it will continue just as long as we the people allow it. We have been protesting about the Washington visitor at the Pope's palace, but I have not heard one word of protest coming from any Baptist body relative to the ruling in Washington governing the erection of new buildings for new churches.

(Are we losing our freedom while we contend for it?—R. B. J.)

I never dreamed the time would come in our land when before a Baptist preacher could build a building to house a newly organized church he would have to get a permit from the government in Wash-

Who are to

Evangelize?
Commission

every member of the church is presumed to be an evangelist and most of the members are working at the job. The evangelistic fervor of those churches at the crossroads of the Pacific is in harmony with the New Testament teaching concerning evangelism. Every believer was expected to bear testimony concerning the work of God in his own heart. He was to be a witness concerning the saving and sustaining grace of God. It ought to be that way with every

Secretary M. Theron Rankin, who visited the Baptist churches in Hawaii recently, brought back a glowing account of the evangelistic spirit in those churches. Out there the pastor is the preacher, but ev-

one of our churches in the homeland. Every member of every Baptist church should bear joyful testimony to the presence and power of God in his own life. There are evidences around the world of a renewed emphasis on personal evangelism. Personal, perennial evangelism takes precedence over material gifts and efficient methods. Christ-like evangelism finding its highest expression in godly living and compassion for the lost and suffering will insure everything else worthwhile.

(No Christian is exempted by Christ from the obligation of personal soul winning.—R. B. J.)

* * *

Propose Common Center for the Churches

Christian Century

entirely new community. At its hub would be a cluster of office buildings in which every Protestant church and interchurch agency in the country might locate the headquarters of its boards if it so desired. Around the center would be built homes in which secretaries' families might live, schools for their children, service facilities for their material needs. There might be a library which in time could become a center for the study of Protestant life and thought. The idea has its merits. But it also raises problems, and not all of these are the kind involved in pulling up the deep roots of organizations. Where would the secretaries and their families go to church? Without waiting for an answer, we hasten to file Mr. Bridges' idea for reference after the first atomic war, when the objections which might now be raised may not seem to be so important.

(The ecumenical brethren certainly have ideas—some of which are rather queer.—R. B. J.)

* * *

This is America

Word and Way

It is difficult at times for the conscientious to conceal the note of morbidity in the face of extravaganza acts like the Louis-Conn pugilistic fight. Gate receipts were reported to have reached \$2,250,000 and this at a time when millions in Europe are starving. This is America: brutal in frenzied pleasure, packed in a fighting arena like Rome in gladiatorial days; 70 million frozen to radios as round after round is screamed to eager listeners; splurging, surging with an unbelievable insensibility to sanity, yes, this is America. Standard bearers for the presidency, labor leaders, industrial potentates, movie charlatans—they were there and not unwilling to have their names put upon the air. But, is this America? Maybe not. It is certainly not *worthwhile* America, saving, redeeming America. The salvation of the many has always been dependent upon the service of the few. So it was in the time of Lot in Sodom, so it is in churches and in governments in this pleasure-mad hour. Here is the "why" for the Heaven ordained and Heaven guided churches, the "why" for self sacrifice and unselfish service on the part of people called Baptists. Here is the "why" Baptists everywhere in Southern Zion need to more than match the Louis-Conn shameful gate receipts of \$2,250,000 with the worthy call for \$3,500,000 for human relief.

(That new editor of the "Word and Way" is giving us a lot of good stuff.—R. B. J.)

One HUNGRY World

Florida is the first state to pass its goal in Southern Baptists' campaign to raise \$3,500,000 for relief and rehabilitation in Asia and Europe. Announcement was made the second day of the second month of the three-months' campaign. Florida's goal was \$150,850.

* * * * *

The war that impoverished Asia and Europe enriched America. Baptists are willing to share when they recognize that fact.

* * * * *

Homeless children constitute the major problem in Eastern Europe now, according to observers. Rambling in the country and still more in the cities, they can subsist only by begging, theft or pilferage, done in more or less organized groups. The number of war-orphan is roughly estimated as follows:

Poland, 1,100,000
Romania, 280,000
Hungary, 200,000
Greece, 30,000
Yugoslavia, 600,000

In Italy, there are 180,000 homeless children in the cities of Rome, Milan, and Naples alone. In all these countries where underfeeding is chronic, children suffer mostly from lack of milk, tonic foods, and sugar.

* * * * *

Writing from Geneva, Switzerland, in July, Robert Root reported: "The Baptists have received more help (in Yugoslavia) from outside than all the other denominations. Fifteen hundred packages had been received, and the Baptist leader, the Rev. Jjudvit Drobny, observed that he may have looked like a tramp before but now he looked like a gentleman in clothes from America. Many Baptist pastors had had to go into secular work to make ends meet, but the receipt of funds has permitted them to devote their time again to religious duties."

* * * * *

"Christmas in July" was observed the last Sunday in the month at Calvary Baptist Church, Kansas City. Pastor D. M. Nelson, Jr., reports an offering of \$1,500, on top of \$1,119 previously given this year, to make Christmas, 1946, a happy experience for fellow Baptists abroad.

* * * * *

Relief offering banks distributed July 7 to all members of the Sunday school from Cradle Roll through Intermediate Department at Immanuel Baptist Church, Little Rock, were emptied into a tub during the services July 28. Pastor W. O. Vaught, Jr., announced a total of \$430 given by the children. The total offering of the church as of July 31 was \$4,100.

* * * * *

A young soldier interviewed the pastor of the Baptist church near camp. "Can I be sure," he asked, "that money I give through this church for overseas relief will go for that?" "You can," the pastor assured. The next Sunday's offerings included his check, in the amount of \$1,100, designated for relief.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

News Notes From The Campuses

BAPTIST HOSPITAL

The work at the Hospital has been progressing very satisfactorily during the summer months. The students have not had Miss Gresham around to help so they have taken the added responsibility in a marvelous way and have carried on the work very successfully. The work among the students has been very satisfactory and their mission projects have been very encouraging.

Miss Mary Gresham, our student secretary, has been away for several weeks this summer. She was given a leave of absence to do some graduate work at the Southwestern Baptist Theological Seminary at Fort Worth. She reports a very profitable and helpful period of study and will be better qualified to do her work as a result of this additional training.

TENNESSEE TECH

The work has been growing in a fine way on this campus during the summer session. Miss Ruby Nell Brown has led in this work and the students have responded to her leadership in a marvelous way. Many of the regular council members were not in the regular summer school but the work was carried on by those who were and those who were enlisted in the activities. Tech is looking for a greatly enlarged student body next fall and this means we will have more Baptist students enrolled than we have ever had before in the history of the school. This will afford a great opportunity and we are anxious to take full advantage of it.

EAST TENNESSEE STATE COLLEGE

Miss Laura Farthing, B.S.U. president, reports that the work on this campus has also enjoyed a very good summer. While the activities are limited during the summer, they have still been able to enlist quite a few students and feel that they are going into the fall semester with renewed enthusiasm for the work. This school also will have an enlarged student body and we are hoping to be able to minister to this group in a more efficient way than we ever have before. There is a large Baptist constituency in this student body, having been in the past approximately fifty per cent but possibly not so large for the coming term.

UNION UNIVERSITY

Our work on this campus has been very successful during the summer. They have had the largest summer school enrollment in the history of the University and therefore, the B.S.U. has had the opportunity of ministering to this group. The regular work was sponsored along with several special events and our prospects for a record enrollment this fall are very good. The B.S.U. is now making plans to launch a program that will include every student on the campus in the activities during the year. Their pre-school retreat is planned for September 4-6, at which time the final plans will be made for the year's program.

There has been quite a bit of excitement on the campus over the approaching marriage of George Turner, the B.S.U. president. He is to be married the twenty-third of August so he will have a very fine "first assistant" next year.

The Sunday School Lesson

LESSON FOR SUNDAY, AUGUST 25, 1946

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

Topic: "PURITY IN HEART AND LIFE"
Exod. 20:14; Prov. 4:14-23; Matt. 5:8; Philipians 4:8.

In the lesson before us we have an opportunity to consider the necessity for purity in heart and life both from the standpoint of the Old Testament teaching and the teaching of Jesus.

THE SEVENTH COMMANDMENT

"Thou shalt not commit adultery" (Ex. 20:14). The word "adultery" as used in the Scripture "designates sexual intercourse of a man, whether married or unmarried, with a married woman" (International Std. Bible Encyclopaedia).

There is no point in the realm of man's moral life at which the Scripture speaks more pointedly and incisively and unmistakably than with reference to the matter of adultery. In the olden days the penalty in the ranks of Israel was death for both guilty parties: "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death" (Lev. 20:10).

In Deuteronomy 22:23f the law specifically states that both the woman and her paramour be stoned to death, that is, where the woman is married (v. 22) or unmarried (v. 23).

In Ezekiel 16:40 stoning is again mentioned as the penalty of the adulteress. In Numbers 5:11-30 we have a graphic picture of the "trial by ordeal" through which a woman was forced to go when suspected of disloyalty to her husband. Adultery was regarded as a most heinous crime (Job 31:11).

THE ONLY SAFEGUARD

In the passage from Proverbs (4:14-23) we are given the only safeguard for the pure life: "Enter not into the path of the wicked, and walk not in the way of evil men. Avoid it, pass not by it; turn from it, and pass on; for they sleep not, except they do evil; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the bread of violence. But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. My son, attend to my word; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thy heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life."

Basically, of course, the safeguard to purity lies in obedience to God's Holy Word. If we incline our ear unto his sayings and keep them ever before our eyes and in the midst of our heart, they become as life unto us and as health unto our bodies. The real issues of life stem from the heart, from the mind, and from the soul. "For as he thinketh within himself, so is he" (Prov. 23:7).

HOW TO SEE GOD

In the Beatitudes (Matt. 5:8) Jesus said, "Blessed are the pure in heart: for they shall see God." The word rendered "blessed" signifies, in the original, happiness; that is to say, those who are pure in heart will have an inner quality of happiness that is not enjoyed by others.

Jesus, in the Beatitudes, it will be recalled, is discussing the characteristics of the citizens of the messianic reign. They are to be different from other people. For instance, they are to be merciful. They are to hunger and thirst after righteousness. They are to be meek. They are to be peace-makers. But they are also to be pure in heart.

Jesus placed a premium upon purity. It was to him the foundation of character, the basis for all upright relations in life. His followers, above all things, must be pure in heart and free from defilement.

OUR THOUGHTS

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The apostle Paul was student enough of human nature to realize the importance of thought in relation to conduct. That is why he enjoins his Philippian friends to think on beautiful things.

If we are to see the best in life, we think the best in life. The thoughts that are highest are God's thoughts, just as the highest ways are his ways.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

I have been wondering about something. In nearly every letter that I get from you, there is the name of the church that you go to. Some of you are church members. When you tell me that you go to church, I like to try to imagine what your church is like. From your letters, I try to make a picture in my mind of the place that you think of as "my church." Some churches are very large, with special rooms for every need. Some churches have only one room, and at Sunday school and Training Union time curtains are used to make partitions like rooms.

It doesn't really matter where we worship, does it? We like for God's house to be the very best that we can make it, but we do not worry about the number of rooms or the conveniences it has, if in it we get a feeling of God's nearness and if we feel that he is pleased with the things we do there.

Jesus went to church regularly. His mother took him when he was a tiny baby. (You may read about it in Luke 2:21-40. You probably know the story of his trip to the Jerusalem Temple when he was twelve years old (Luke 2:41-52). Jesus formed the habit of going to God's house on God's Day. He loved God's house. Once he went into the Temple and found that the people were not honoring God there. Read in Mark 11:15-17 or John 2:13-16 what he did about it.

Churches are very special places, aren't they? Fill in these blanks and find some ways the Bible refers to God's house.

T — — h — — — — — of the L — — — — (Psalm 122:1).

The place where t — — — — — h — — — — — d — — — — — (Psalm 26:8).

An h — — — — — of p — — — — — for a — — — — — (Isaiah 56:7).

His s — — — — — (Psalm 96:6).

Do all of these describe your church?

Psalm 96 names several things people do in God's house. Find in verse 9 of that Psalm a real reason for having churches:

W — — — — — the L — — — — — in the b — — — — — of h — — — — —

Read the entire Psalm carefully and see if it mentions any of the things that you do in your church. Do these things help you to worship God in your church? Do you worship him by singing, praying, listening, and giving?

How much do you know about the church you attend? See how many of these questions you can answer. Get your pastor or someone else to help you. I know other Young South readers would be glad to know something about the history of your church. Will you fill in the answers to the questions, clip that part of the column, and send it to Aunt Polly? It will be fun to find which church is the oldest, which has the most members, which had the fewest members when it was organized, and so on. At the end of September I will put together all of the information which has been sent me and will share it with you in an October issue of the BAPTIST AND REFLECTOR.

I know you are proud of your church, and will want to be one of the first to send your clipping in.

About Your Church

What is the name of your church?.....

Where is your church located?.....

Who is the pastor of your church?.....

How many pastors has your church had?.....

How many members does your church have?.....

When was your church organized?.....

How many members did your church have when it was organized?.....

Who was the first pastor of your church?.....

Do you worship in the same building that the church was started in?.....

How many rooms did your church building have at the beginning?.....

How many rooms does your church have now?.....

How did your church get its name?.....

How many deacons does your church have?.....

How many preachers have been ordained in your church?.....

How many missionaries have been sent out from your church?.....

What is the most interesting thing you know about your church?.....

.....

.....

.....

Love, Aunt Polly

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent
MISS HELEN HELTON
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

Office Secretary Transferred



MISS MADGE McDONALD

On August 15, 1946, Miss Madge McDonald began her duties as secretary to Dr. Chas. W. Pope. For the past four years she has served the Sunday School Department faithfully and efficiently, making a host of friends among the Sunday school leaders in Tennessee. We regret that she is leaving the department, yet we congratulate her on her promotion. Miss McDonald is originally from Monterey where she was active in church work. She is now a member of the First Baptist Church, Nashville, Tennessee, serving as associate superintendent of the Young People's Department. She is also secretary of the Nashville Sunday School Association. We extend to her our very best wishes.

Our New Office Secretary



MISS HELEN HELTON

Miss Helen Helton begins her work as office secretary in our department. She is a native of Rutherford County. In the summer of 1945 Miss Helton received the A.B. degree from Tennessee College, where she majored in commercial work and elementary education. Last year she was head of the commercial department of her Alma Mater. As a student she was president of the Student Body and reporter for the Baptist Student Council.

Miss Helton is a member of the First Baptist Church, Murfreesboro. She has been active in Sunday school, Training Union, and Vacation Bible School work. We welcome her to our department and predict for her a fruitful ministry in the promotion of Sunday school work.

Miss Holden's Message—Continued

He is seen upon every page of the Scripture throughout the Book:

In Genesis He is the Seed of Woman.
In Exodus He is the Passover Lamb.
In Leviticus He is the atoning Sacrifice.
In Numbers He is the smitten Rock.
In Deuteronomy He is the Prophet.
In Joshua He is the Captain of the Lord's host.
In Judges He is the great Deliverer.
In Ruth He is the heavenly Kinsman.
In the six books of Kings He is the promised King.
In Ezra He is the Restorer of the Temple.
In Nehemiah He is the Restorer of the Nation.
In Esther He is the Advocate and Propitiator.
In Job He is my Redeemer.
In Psalms He is my All in All.
In Proverbs He is my Pattern.
In Ecclesiastes He is my Goal.
In the Song of Solomon He is my Satisfier.
In the Prophets He is the coming Prince of Peace.
In the Gospels He is Christ coming to seek and save.
In Acts He is Christ risen.
In the Epistles He is Christ at the Father's right hand.

In the Revelation He is Christ returning and reigning."—*Golden Nuggets from Engstrom.*

"Only Christ whose teachings are supremely true and applicable, whose example is overwhelmingly convincing, whose saving grace is surpassingly sufficient, and whose crucified risen life is incomparably divine, and wonderful, can meet the necessities of the nations.

Accepting Christ both as Saviour and as Lord is the full Christian experience. Nothing short of this will do. The question is not simply, what would Jesus do? but, how fully will I and my fellow Christians use our lives for His redemptive purposes? We must make His lordship the determining factor of our conduct. Something will be supreme and only Christ is worthy to be. "Christ above all"—not a slogan but a kingdom essential, a life demonstration!"

"May our living be as true as our theology and our witness as beautiful as our worship."—*Baptist Training Union Magazine.*



Miss Charlsie Stewart, the Tennessee State Sword Drill winner, who represented us at Ridgcrest July 27, 1946.

In addition to winning second place in the Southwide honors, also won the commendation of all Tennesseans and 2,000 other witnesses this demonstration of using God's word skillfully. Her technique was perfect; her skill excellent, and most of all the spirit showed that of one who has hidden God's Word in her heart.

The statistics for the three Training Union weeks at Ridgcrest are as follows: Total registration—6,834; total Relief contributions—\$1,200; total life commitments for special religious service—1,200; total of faith—60.

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 NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

B. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Mrs. Maer Writes From Temuco, Chile

Am wondering if you have gotten back from Miami or are you "visiting around" on the way home. We remembered you during those days and are anxiously awaiting the BAPTIST AND REFLECTOR and other periodicals telling us all the news. All we have had so far came from *Time* and we didn't like its report.

We have just finished our six weeks Training School for Young Women. How we have enjoyed it! These girls came from thirty different churches of South Chile, from the mountains to the coast, most of them from small, rural churches. They are hungry to learn, which makes them so attentive in the classes that it is a joy to teach them. It surely makes you want to give them the best you have when you see their eagerness and enthusiasm, knowing they will be going right back to their churches to teach just what they have been taught. Every one of them works in her church or out-station with the children or women. Some of them will be entering our W.M.U. Training School in Santiago next year. Will you please ask Tennessee women to add them to their prayer list?

My love to you, Miss Mary, and all dear friends there who are always so kind and thoughtful of us.—MRS. W. I. MAER.

Kathleen Manley Writes From Africa

May 5, 1946.

Dear Miss Mary:

Yesterday the folks came back from the convention, they had been gone a week, and believe me, I am delighted to see them, and not just because I have been lonesome either. I'm glad that Miss Kersey is back with the babies, but I have enjoyed taking care of them this week. She has things so well planned that they almost run for themselves if she is away for a while. About all I had to do was to give out supplies and see that things were really done and play with the children. There are sixteen who can walk. I had them out running races this week. All the children from the tiniest up were well when their mother returned—although the twins had a swell time with mumps!

The doctor left me with a hospital of sick folks, four were ill enough to cause me some anxiety, but they are all still here and I have added a few more. One night at 2 a.m. I had to set a broken upper arm, one day a collar bone and another day a lower arm. The doctor got back in time to take care of a broken leg. I am not a good "bone setter" but I believe I am improving with practice!

Tomorrow Miss Williams and I are going to Ilbodan to bring home our latest new missionary, Fanny George Hurt. We are very glad to have her. It surely is nice to have this good new red Ford out here to go get new missionaries and for countless other things. I did not know a car could be so really helpful.

Ruth Walden is expected this week for a brief visit. Annie Rion is here now. We enjoy these get-together meetings very much indeed.

I have just received my Christmas gift from the Tennessee W.M.U. I have known for some time that it was coming so have had the joy of anticipation. Thank you all so much for sending it. This gift means a great deal this year for I am buying something I have wanted badly since the first day I came to Nigeria and never could get, a camp bed. We are always needing camp beds for the times we go places and must spend the night in rest houses which furnish no beds, or in crowded homes of other missionaries, and in our own home when we have a mission meeting or convention. I have always wanted one of my own but never just HAD to have it because I could borrow, now, I have my own! It is one of those recently sold by the U. S. Army when all the Nigerian supplies were sold. It has already been used by the Abeokuta folks at the convention. I'm glad the gift was late in coming since it and the opportunity to get a camp bed came together! So—again I thank you very much!

Wedding Bells!

Many of our W.M.U. members remember Franklin Fowler of Argentina. He was a Margaret Fund student, a graduate of Carson-Newman College and has his M.D. degree from Vanderbilt University. He has served in the army overseas for several years in the Medical Corps. Now, the wedding bells are ringing, for he is marrying Miss Dorcas Ann Hawk in Atchison, Kansas, on August the twenty-fifth.

Our sincere best wishes go to this splendid young couple.

Big Hatchie Association

We had a delightful visit with two churches in Big Hatchie Association. Arriving in Covington Saturday afternoon, Brother Walter McFadden met the train and we drove to the pastor's home where we enjoyed the comforts of the home and the fine fellowship of Brother McFadden, who had made all the arrangements for our entertainment.

On Sunday morning we met with the Men's Bible Class, First Baptist Church, and enjoyed studying with this fine group the great lesson, "Jesus and Supreme Loyalty to God." We were impressed by a statement made by Brother Evans, president of the class, in announcing a fish dinner to be served in the park. Brother Evans said, "The major objective in view was the enlistment of others in the Sunday school and in support of the whole church program. We commend the class for their aggressive spirit."

It was indeed a privilege to visit with this good church again. We missed the pastor, Mrs. Hicks and Jerry since they were enjoying a vacation. We had a splendid crowd present for the eleven o'clock service as we studied together about "THE MAN CHRIST USES."

Following the leadership of their active and energetic pastor, this church is planning for and accumulating funds to enlarge their building and provide more adequate facilities.

* * *

Liberty Church

REV. TRUMAN BOYD, Pastor

At 2:30 p.m. we had a large crowd in attendance and we discussed with the membership of Liberty Church and representatives from Oak Grove (both are half-time churches served by Brother Boyd) the aims and objectives of the Brotherhood, calling attention to the great two-fold need—the churches need men and the men need the churches.

Following this discussion the pastor was authorized by unanimous vote to appoint nominating committees for Oak Grove and Liberty, instructing them to study the church roll and bring nominations for Brotherhood leaders to the next meeting. This meeting will be held early in August upon the pastor's return from a revival meeting in East Tennessee.

The committees appointed are as follows:

OAK GROVE CHURCH

Norris Bringle, Parnell Styles, Verbal Owen

LIBERTY CHURCH

Robert Smith, Farrow Smith, Murray Whitson

AMONG THE BRETHREN

Pastor Earl F. Dodson of Jefferson City has been assisted recently in two revival meetings in Jefferson and Nolachucky Associations in which there were 13 who joined the church upon profession of faith and 2 by letter.

—B&R—

Rev. Vernon Sisco, pastor of the church at Halls, is the speaker on the Gospel Hour over the Dyersburg radio station every Wednesday at 2:30 p.m.

—B&R—

BAPTIST AND REFLECTOR requests that when friends send in pictures to have cuts made for the paper they not write on the back side of the picture unless it is done very lightly. If marks in the writing appear on the other side of the picture they will appear on the cut. Write very lightly on the picture if you write on it at all. While we are about it we state again that the paper does not assume the cost of having cuts or engravings made except, of course, those it has made for its individual use. When requesting cuts to be made, therefore, tell us to whom to bill the expense.

—B&R—

Rev. C. B. Peoples of Clinton recently assisted Pastor W. F. Roaden of Corbin, Ky., in a revival in which there were 26 for baptism, 13 by letter and several restorations. At the close of the meeting the church voted to go to full time instead of continuing on half time.

—B&R—

In a report to Missionary J. C. Williamson, Arnold Chambers, Sunday school superintendent of Highland Park Baptist Church of Chattanooga reports 8 Vacation Bible Schools with a total enrollment of 684 and an average attendance of 571. There were nearly 100 professions of faith, scores of whom already have been received by the church by baptism.

In the August 8 issue of BAPTIST AND REFLECTOR in the editorial, "Did She 'Don the Robe of Sainthood?'" an error crept into the printing in the last paragraph. The second sentence in the paragraph, speaking of "the robe of righteousness," as it appears in the editorial, says, "This is put on before he is born again, etc." It should have read, "This is put on when he is born again, etc." Also in the editorial following this, in paragraph five, is found the expression, "fantastic sights," when it should have been "fantastic sights."

"We appreciate BAPTIST AND REFLECTOR. It is the best ever and improving from week to week."
—O. R. HOLLEY.

—B&R—

Rev. Harold G. Basden of Fort Worth, Texas, graduate of Mississippi College and of the Southwestern Baptist Theological Seminary, will assume his duties September 9 as professor of Sociology and Christian Ethics at Mississippi College. He is the son of Mr. and Mrs. G. E. Basden, who are members of Temple Baptist Church, Memphis, Tenn. His wife is the former Miss Marjorie Abbott of Etowah, Tenn. She is also a graduate of Southwestern Seminary.

—B&R—

Fred Tarpley, pastor of Donelson Baptist Church, recently assisted Pastor Charles Julian and the Joelton Baptist Church in a revival which resulted in 31 additions, 24 of them by baptism. Approximately half of those baptized were parents and some were the heads of large families.

—B&R—

Congratulations to Mr. and Mrs. Clarence Fielden of Gulfport, Mississippi, on the birth of a son, Clarence Franklin Fielden III, weight 6 lbs. and 11 ozs. Mrs. Fielden is the daughter of Dr. and Mrs. John D. Freeman of Nashville.

Pastor V. R. Webster of Harsh's Chapel Baptist Church of Nashville recently did the preaching in his third revival with the Charlotte Baptist Church where he preaches as pastor. There were 7 additions upon profession of faith for baptism.

—B&R—

With Pastor J. L. Stafford serving as principal, the Wartburg Baptist Church recently held a very successful Vacation Bible School, with an average daily attendance of 77 and with an offering of \$50 for relief. Also the church had a successful Training Union study course, with 40 awards being given.

—B&R—

Dr. W. R. Pettigrew, pastor for the past several years of Citadel Square Baptist Church of Charleston, S. C., has been called as pastor of the Walnut Street Baptist Church of Louisville, Ky., and he has accepted. He will begin his duties September 15. He was former pastor of First Baptist Church, Springfield, Tenn.

—B&R—

"Mr. and Mrs. James Thomas Warren announce the marriage of their niece, Miss Anne Witheringto, to Mr. Jack Moore Dyer on Thursday, the eighth of August, nineteen hundred and forty-six, Jefferson City, Tennessee." Congratulations to the happy couple.

—B&R—

Pastor B. N. Ramsay of the First Baptist Church, Cookeville, was recently with Pastor Jim Roberson and the Poplar Grove Baptist Church in a two weeks revival in which there were 25 professions of faith in Christ.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR AUGUST 11, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	184	48	Ridgeview	77	36	Cedar Grove	125	71
Alcoa, Calvary	220	79	Ringgold	130	35	First	325	106
Alexandria	138	98	Woodland Park	901	271	Lenoir City, First	335	47
Athens, East	197	58	Cleveland, Big Spring	309	147	Lexington, First	191	44
North	125	32	Cedar Springs	147	89	Maryville	463	90
Calhoun	86	18	First	464	158	Memphis, Bellevue	2082	559
Charleston	61	—	First Church Mission	77	—	Boulevard	447	147
Cotton Port	90	31	North Cleveland	172	105	Central Avenue	433	135
Coghill	112	—	Columbia, First	308	59	Galilee	212	114
Etowah, East	66	—	Cookeville, First	404	90	Mallory Heights	306	143
Etowah, First	867	84	Stevens St. Mission	125	43	Highland Heights	804	244
Etowah, North	153	—	Fourth St. Mission	103	—	LaBelle	580	185
Good Field	71	49	Crossville, First	206	81	McLean	302	100
Good Hope	55	40	Mission, S. S.	106	—	Prescott Memorial	428	130
Good Springs	99	56	Oak Hill	94	—	Temple	1197	326
Idlewild	60	44	Elizabethton, Siam	170	92	Union Avenue	875	206
McMahan, Calvary	64	36	Fountain City, Central	688	152	Milton, Prosperity	158	67
Niota	122	42	Gallatin, First	281	55	Morristown, First	487	81
New Friendship	55	23	Grand Junction, First	127	86	Murfreesboro, New Hope	29	—
New Bethel	28	—	Hampton, First	98	61	First	356	65
New Hope	42	12	Harriman, Trenton St.	324	62	Walnut St. Mission	29	—
New Zion	120	—	Walnut Hill	248	87	Powell Chapel	122	77
Riceville	90	—	Humboldt, First	422	78	Westvue	142	41
Wildwood	97	60	Jackson, Madison	51	100	Nashville, Edgefield	330	92
Stephensville	12	—	North Jackson	230	119	Grubbs Memorial	72	34
Brighton	172	95	West Jackson	685	231	Lockeland	401	116
Brownsville, First	215	33	Jefferson City, Piedmont	79	27	Park Avenue	358	116
Woodland	105	65	Jellico, First	254	114	Third	164	—
Chattanooga, Alton Park	126	60	Kingsport, First	588	130	New Market, Dumplin	100	48
Avondale	503	168	Long Island	128	54	Niota, First	124	47
Calvary	409	—	Lynn Garden	223	44	Oak Ridge, First	873	63
Daytona Height	91	28	Knoxville, Broadway	1030	326	Robertsville	345	67
East Dale	277	80	Fifth Avenue	830	153	Old Hickory, Temple	115	70
East Lake	442	78	First	792	168	Portland, First	227	76
Fairview	173	63	McCalla Avenue	516	84	Riceville, Short Creek	50	—
Fairview Mission School	62	—	Lincoln Park	499	158	Rockwood, First	302	141
Highland Park	1567	269	New Hopewell	109	49	Whites Creek	53	51
Hixson	135	58	Oakwood	308	128	Rogersville	870	30
McCarty	42	28	Rocky Hill	136	120	Rutledge, Buffalo	121	48
Morris Hill	239	173	Sevier Heights	838	73	Shelbyville, First	180	59
Northside	464	150	Smithwood	349	75	Trenton, White Hall	142	108
Philadelphia	117	—	Lawrenceburg	188	98	Tullahoma, First	253	78
Red Bank	453	88	Lebanon, Barton Creek	187	47	Union City	521	150
						Watertown, First	194	67

The First Baptist Church of Murfreesboro has called Dr. Griffin Henderson, a former Navy Chaplain now residing at Atlanta, Ga. He will enter upon his duties September 15. He is a native of Rutherford County and is the son of Dr. Mat Henderson of Atlanta and nephew of W. T. Henderson of Murfreesboro. Tennesseans welcome him to the state.

—B&R—

Correction: In a recent issue of BAPTIST AND REFLECTOR, it was stated that the Indian Creek Association would meet with Zion Church. This should have been New Harmony Baptist Church, which is near Cerro Gordo, Tennessee.

—B&R—

Rogers M. Smith, State Student Secretary, supplied the pulpit of the First Baptist Church of Lewisburg at both services Sunday, August 4, to the great delight of the entire church.

—B&R—

Pastor Roy C. McGill of Tullahoma recently assisted the retiring pastor of the Huntland Baptist Church, J. H. Sharp, in a splendid revival in which there were 9 additions, 7 of them by baptism. The pastor speaks of Bro. McGill as a safe and sound Bible preacher.

—B&R—

C. N. Barclay, pastor of the Bell Buckle Baptist Church, writes that the church has just closed one of the best revivals ever held in Bell Buckle. Pastor Lyn Claybrook of the First Baptist Church, Lewisburg, did the preaching and Leslie Little of Shelbyville led the singing. There were 13 professions of faith, 11 of whom had already been baptized when the report came in and there were 2 additions by letter. The pastor speaks in high praise of both of these men.

Wanted!

Wanted—A Secretary For Nigeria!

AN URGENT appeal for secretarial help has been cabled from Nigeria. A well-qualified person to act as secretary to the superintendent of our Nigerian mission is needed at once. The Foreign Mission Board would prefer to appoint a secretary who is a foreign mission volunteer and who has had both college and seminary training, but if such a person is not to be found the Board will consider sending out a well-trained secretary under contract for two or three years.

Teachers Still Needed

The need for well-trained, experienced teachers is so great in Nigeria that the Board is willing to consider the appointment of teachers even though they do not have seminary training. These teachers must be loyal, faithful members of our churches and thoroughly trained as teachers. Graduate degrees in education will be substituted for seminary training.

A Printer Is Needed

A layman printer is needed for Nigeria. He must be a man of strong Christian character and have a thorough knowledge of press-work and the ability to operate a Linotype, intertype, or a monotype. This man must be content to dedicate himself to the mechanics of printing. Through the printed page he can preach the gospel all over Nigeria.

Wanted—Educational Director For Hawaii

A man and his wife are needed to have charge of the Educational work in music in one of our strong churches in Hawaii.

Those who are interested should communicate immediately with J. W. Marshall, Secretary of Missionary Personnel, Baptist Foreign Mission Board, Richmond, Virginia.

Minister Retires

Pastor J. H. Sharp of Huntland, Tennessee, retires from the active ministry after forty-five years of unbroken labours as pastor and in general denominational service.



Born in Stock Creek community, Knox County, Tennessee, on February 11, 1874. Attended Chilhowee Academy and converted while a student, and began preparation for the ministry secretly. Taught four terms in Knox County while in the Academy and also took certificates in education, history and English from a correspondence school. Graduated from Louisville Seminary May 1901. He was ordained by the Old Stock Creek Baptist Church June 3, 1901, and went to Jonesboro, his first pastorate, where he baptized more converts in two years than the church had received in the former twenty years. Other fields served included Elizabethton; McMinnville; Bell Avenue, Knoxville; Sweetwater; Harriman; Sevierville; Lockeland, Nashville. Directed the Three Hundred Thousand Campaign for Carson-Newman College; 75 Million Campaign in East Tennessee and also the Two Hundred Thousand Campaign for Carson-Newman in 1925, all totaling two million and one hundred thousand dollars.

He has been a member of the board of trustees of Carson-Newman College for thirty-four years, a member of the State Executive Board for more than 25 years. He also served as President of Tennessee Baptist Minister's Conference and three terms as President of Tennessee Convention of Baptists. His records show more than 2500 baptisms, 1700 funerals, 700 marriages, 144 commencement sermons and addresses. For the forty-five years of active work he has been able to attend services every Sunday.

(EDITOR'S NOTE: Bro. Sharp says that more credit belongs to his wife than to anybody else in his ministry. We salute this friend and his companion. Abundant grace be upon them.)

WITH THE CHURCHES: *Alamo*—First, received two additions for baptism, baptized two. *Chattanooga*—East Dale, received two additions by letter, R. R. Denny, Pastor. *Highland Park*, received twelve additions, baptized two, Lee Roberson, Pastor. *McCarty*, received two additions for baptism, L. K. Weaver, Pastor. *Morris Hill*, received two additions for baptism and four additions by letter, baptized one, James Catlett, Pastor. *Ringgold*, received three additions by letter, Alfred Pullen, Pastor. *Woodland Park*, received three additions by letter and two additions for baptism, baptized six, E. L. Williams, Pastor. *Cleveland*—First, received two additions by letter, Fred Dowell, Pastor. *Columbia*—First, received five additions by letter and five additions for baptism. *Cookeville*—First, received four additions by letter and one addition for baptism, baptized two. *Crossville*—First, received two additions by baptism, Ralph DeBord, Pastor. *Jackson*—North, received two additions by baptism. *Jellico*—Baptized two, F. R. Tallant, Pastor. *Kingsport*—First, received four additions by letter and one addition for baptism, L. B. Cobb, Pastor. *Long Island*, received three additions by letter and six additions for baptism, Dana Hood, Pastor. *Knoxville*—Broadway, received five additions by letter and baptized two. *Fifth Avenue*, received two additions by baptism and four additions by letter, baptized three. *McCalla Avenue*, received one addition by baptism and baptized one, Charles Bowlkes, Pastor. *Lincoln Park*, received two additions by letter. *New Hopewell*, received four additions for baptism, J. H. Smothers, Pastor. *Smithwood*, received one addition by baptism, G. G. Graber, Pastor. *Lawrenceburg*—First, received three additions by letter, James Canaday, Pastor. *Lebanon*—Barton Creek, received one addition for baptism and two additions by letter, Wendell Price, Pastor. *Lexington*—First, received two additions by letter, E. E. Deuser, Pastor. *Memphis*—Bellevue, received three additions by letter and six additions for baptism, R. G. Lee, Pastor. *Mallory Heights*, received two additions by letter, Bennie Pearson, Pastor. *LaBelle*, received one addition by letter, D. M. Renick, Pastor. *Temple*, received two additions for baptism and two additions by letter. *Murfreesboro*—Westvue, received one addition by letter. *Nashville*—Lockeland, received one addition by letter, L. S. Sedberry, Pastor. *Oak Ridge*—First, received two additions by letter and one addition for baptism, Stuart Rule, Pastor. *Robertsville*, received two additions by letter and one by statement, Thos. Davis, Pastor. *Old Hickory*—Temple, received one addition by letter, C. Penuel, Pastor. *Rogersville*—Rogersville, received two additions by letter and one addition for baptism, Evans T. Moseley, Pastor.

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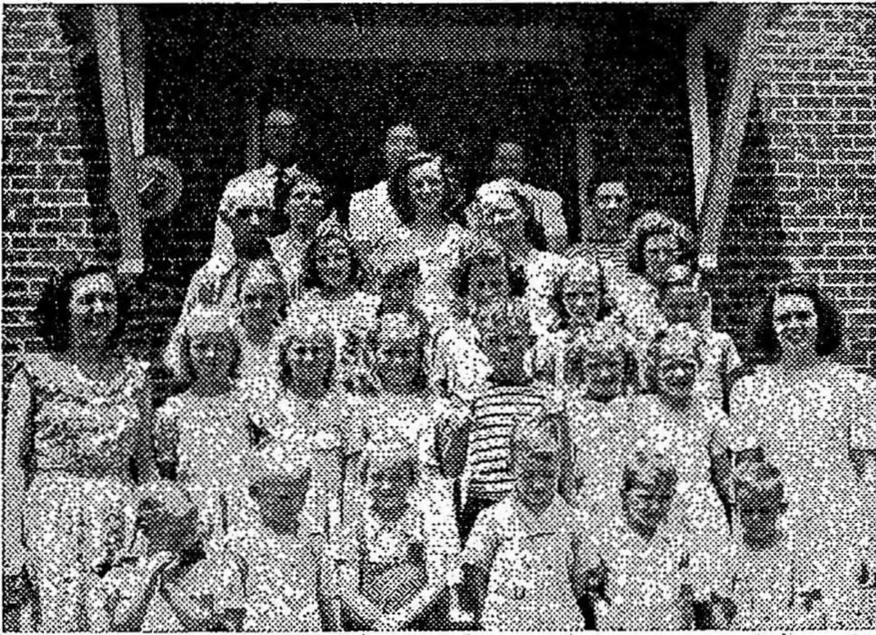
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VACATION BIBLE SCHOOL AT RED BOILING SPRINGS



Red Boiling Springs Baptist Church, Rev. W. T. Burks, pastor, recently closed a Vacation Bible School in which 45 were enrolled with an average attendance of 34. Miss Bettye Jean Longley of Ooltewah and Miss Bobby Woodall of Lebanon conducted the school. Brother Burks stated this was the best school the church ever had.

How We Raised Our Contribution Of the \$3,500,000 Offering At Hollow Rock Church

1. First of all, being their pastor, I had to sell myself to the idea that we ought to do it. So after weeks of meditation I decided we should do it.

2. The second thing then I did was to write cards to all the families of the church telling them about the offering, and for them to come prepared to help on this.

3. The third thing I did, was to prepare a red-hot scriptural sermon on why we should give to this special offering, and used as my text Luke 10:29.

These are the points of the outline:

I. Why do it?

1. It is our scriptural, Christian duty.
2. Because of the mutual fellowship we will have by knowing we have proved our faith in our leaders by our works.
3. We ought to do something because of what others are doing.
4. We ought to do it because of the blessings God has promised us if we help poor and needy.
5. It will help to keep the channel or way open so we can get answer to our prayers.
6. It will establish our righteousness.

II. How it should be done.

1. It should go through church.
 2. It should be done willingly.
 3. It should be done liberally.
 4. It should be done without murmuring.
 5. It should be done cheerfully.
- III. If we do not help—*what?*
1. Many must die.
 2. It means we are not wholehearted for the Cooperative work.
 3. It means we do not care whether God answers our prayers or not.
 4. It means we deliberately refuse any responsibility.
 5. It may lead to our destruction.

IV. Conclusion

What did Jesus say about helping the poor and needy?

- Luke 9:13—"Give ye them to eat."
 Matt. 25:40—"Ye did it unto me."
 "If ye give cup of cold water."
 "It isn't your father's will that one of these little ones should perish."

Luke 6:38.

I have many passages of scripture that I used under each point that I have not put in this letter. If you think this would help some other church or pastor to become more interested in this offering I shall be delighted to rework this and put it more fully with every scripture I used. If you request it I shall be glad to do it.

The next thing I did was to make a large poster of the picture from BAPTIST AND REFLECTOR and *Western Recorder* and hang it up on the front of the pulpit stand so the people could look at it while I preached. This helped a lot.

We were asking for \$96.27 and offering was counted we had \$102.12. Thank God for the people who love God and His word and who are willing to help the poor people.

A Soldier in a Hospital Writes About Missions In Japan

The BAPTIST AND REFLECTOR

Nashville, Tenn.

Dear Christian Friends:

I am a soldier in the U. S. Army and a Christian soldier, and I feel that I am a child of God, so therefore being a Christian, I am very much concerned about these Japanese people, as any Christian should be, as many of them are going

we are trying to make a peaceful nation out of this country. Why not make a Christian nation out of it by leading them to know Christ? I have had the privilege of visiting one Baptist girls' school where the Bible is taught. It was founded by one of our good Baptist brothers, Dr. J. H. Rowe of Virginia. The School is in the city of Kokura on Kyushu Island, Japan.

I also visited a Presbyterian church in the city of Kochi on the island of Shikoku, which was wrecked by the war, yet they have repaired one little room where they meet and worship God. I could tell of many things of interest, but I want to plead with every Christian that loves God and His kingdom to support the missionaries as much as possible, "For who knows," your nickels, dimes and dollars may help win many souls for Christ. The missionaries need our prayers too, so let us pray much and support much of the work. God will bless you for everything you do for Him. I hope and pray that this letter may reach thousands of readers and do much good for Christ. May the richest of God's blessings be with each one that reads this letter. God bless you all is my prayer. Anyone wishing to write me, write Hariman Tennessee, Route 4. Your brother in Christ, PFC. WILLIE A. TODD.

To the Editor of the BAPTIST AND REFLECTOR: Dear brother in Christ, I hope you will publish this letter in one of your issues of your great and wonderful paper. I'm writing this from a hospital in Beppu, Japan, so excuse the bad writing please. I hope to return to Tennessee soon. If you should write address Hariman, Tenn., Rt. 4.



on depending on their idol gods, while a few are serving the true and living God, our Lord and Saviour. I want to urge anyone who feels the calling to missionary work to read Matt. 28:19, Mark 16:15, Isaiah 6:8, and give these scriptures a thought and let God lead you, for now while the occupation forces are here in Japan is a real opportunity for foreign mission work, and too, it seems that now would be the right time to approach the idol worshippers, as

A Christian Nurse Education Program In Louisiana

LOUISIANA COLLEGE, in connection with the Baptist Hospital, Alexandria, Louisiana, has established a department of nurse education. The department has been set up under the direction of the American Association of Collegiate Schools of Nursing and the Louisiana State Board of Nurse Examiners. This department, as well as all other departments of the college, operates under and comes up to the standards set by the Southern Association of Colleges and Secondary Schools.

The school is a Basic Professional School of Nursing on the collegiate level with two valendar years of straight academic work in residence at the College and two years of clinical experience and teaching in residence at the Baptist Hospital.

Graduates will receive a B. S. Degree in nursing as well as an R. N.

The purpose of this school is to prepare a selected group of nurses for positions of responsibility and leadership in the nursing profession. The great strides made in the medical profession, the general advance in scientific knowledge in the care and treatment of the sick and injured have all increased the responsibilities and obligations of the professional nurse. Nurses of today and tomorrow must be educated as well as trained in certain skills. The science and art of nursing must be firmly implanted on a background of education in the basic sciences, on the study of human behavior both normal and abnormal, and on a broad sociological background of understanding of the world and community in which the nurse and the patient will live.

A deep spiritual background is also considered of tremendous value both in understanding and remedying the ailments of the people of the world today. Both Louisiana College and its sister institution, the Baptist Hospital, are committed to the translation of the teachings of the Sermon on the Mount into the actual living and thinking of the world today.

Students who enroll in the school of nursing will receive a good basic college education; they

will receive their professional education on the college level; they will have the protected atmosphere of a Christian college and hospital. Lastly and very important, they will be in a student body small enough that they will not be lost. The sole purpose of both institutions is the development of the individual student.

The result hoped to be obtained is nurses who can render a more adequate service in the chaotic world of today, nurses who because of education and experience will understand why they are doing what they are doing. If they understand why a treatment is given, they will better judge if and as results are obtained. This will mean better care of the sick and injured. These same nurses must be health teachers to help prevent illnesses as well as heal them. This presupposes psychiatric teaching and experience as well as a comprehensive public health experience.

This school in Louisiana is by no means the only institution working on this problem that is as big as all humanity in the known living world today. This school has placed all of this into four solid calendar years with a twenty-one day vacation per year. This will mean a great saving of both time and money to the student. The original plan for college-educated nurses was seven years—four years of college plus three years of nursing. The four-year plan adopted here has eliminated all duplication of courses, but has necessitated the raising of the content and quality of the clinical teaching to the college level.

Considerable expense will also be saved to the individual student, since four years of college will be had for the price of two. The student will bear the expense of the first two years at the college. The second two years at the hospital will be without cost to the student for either tuition or board.

This brief description is being sent to all church papers in the Southern Baptist Convention Territory to say that we are in the fight for a better world. Your prayers and good will will be needed and appreciated for this ambitious program of Christian Education.

The following are some of the observations which I would like to make:

1. Each service was characterized by reverence, a seriousness of purpose, and an order that would do credit to any congregation inside any church auditorium.

2. The bigness of the effort thrilled and challenged the people.

3. God blesses unselfish zeal and fervor for His work.

4. The power of the gospel was abundantly demonstrated. The unmodified gospel is beyond all question the power of God unto salvation.

5. The day of mass evangelism has NOT passed. If a few men of a larger number can turn the group into a mob, by that same reasoning the few may and can influence the larger number to surrender to the Lord Jesus.

6. The complete absence of anything and everything that smacked at the ocmercial, or entertainment. There was no joke telling at any service; the people came to hear the simple gospel of Christ.

7. The complete cooperation of a group of churches and pastors to sponsor such an effort was perfectly demonstrated.

8. There was more talk about Christ and Christianity in Laurens county preceding the meeting, the two weeks of the meeting, and the days since the revival, than during any similar period in history, I believe.

Dr. Fuller made a statement in his closing remarks which deserves the prayerful consideration of all Southern Baptists: "If meetings like this could be held in every Baptist Association in the South, we might have the type of revival necessary to lift the world to new spiritual levels." My earnest prayer is that there may be many other such revivals in the near future. It is not too early to begin planning for such an effort for next summer.

A Glance At Past Years

By W. L. ROBERTSON, Houston, Texas

(Stating he felt he was missing something and enclosing his subscription, Bro. Robertson added the following comments. BAPTIST AND REFLECTOR salutes this ex-Tennessean.—EDITOR.)

FIFTY-FOUR years ago last month, I returned to Tennessee from Ouachita College, and started meeting preaching appointments from Chattanooga to Bristol, visiting every community, association, tec., and finally in the fall going from East Tennessee to Jackson to the State Baptist Convention. I was travelling for the BAPTIST AND REFLECTOR and for the Folks (father and son). Though I was but a boy I was elected Secretary of the Tennessee Baptist Ministers' annual meeting at Jackson and wrote the story of the convention for Dr. E. E. Folk and for the paper—also the *Chattanooga Evening News* account of the Tennessee annual Baptist meeting. I am wishing now that I could see a copy of some of the old BAPTIST AND REFLECTORS and the 1893 Baptist Convention minutes. I came to Texas 50 years ago and was pastor two years at Pittsburg, Texas. I have spent 35 to 40 years as a Texas pastor and missionary, but I am feeling on this hot July day that it would really be a pleasure to be in one of those good old East Tennessee revivals. I baptized several people in James (Birchwood), Meigs (Decatur, Meigs, Bethsaida) and in McMinn counties, and perhaps a few in and around Chattanooga where we organized the St. Elmo Baptist Church in 1894.

Anyway reading the BAPTIST AND REFLECTOR does my heart good.

Taking the Gospel Out-of-Doors

J. H. KYZAR, Pastor

First Baptist Church, Laurens, S. C.

THE FIFTEEN-DAY Association-wide revival held July 14-28 on the Laurens athletic field by Dr. Ellis A. Fuller, president of the Southern Baptist Seminary, and Mr. W. Plunkett Martin, professor of music at the New Orleans Baptist Seminary, was characterized by scenes reminiscent of the days when mass evangelism was in its glory.

My purpose here is not primarily to report a great revival, except as this experience projects the idea which I trust may lead to many other such revivals throughout the land.

Admittedly, it was an experiment in mass evangelism with all of the thirty-three churches of the Laurens Baptist Association cooperating. School buses and trucks operated regularly from all over the county augmenting the transportation facilities of the people. The largest crowds ever seen in Laurens county attended the meetings. Beginning with an attendance of 2200 to 2300 the revival attracted larger and larger congregations until the final service when there were probably more than 5000 present. Many came from 35 to 40 miles away, and one carload drove nearly 1000 miles to attend the service for one evening.

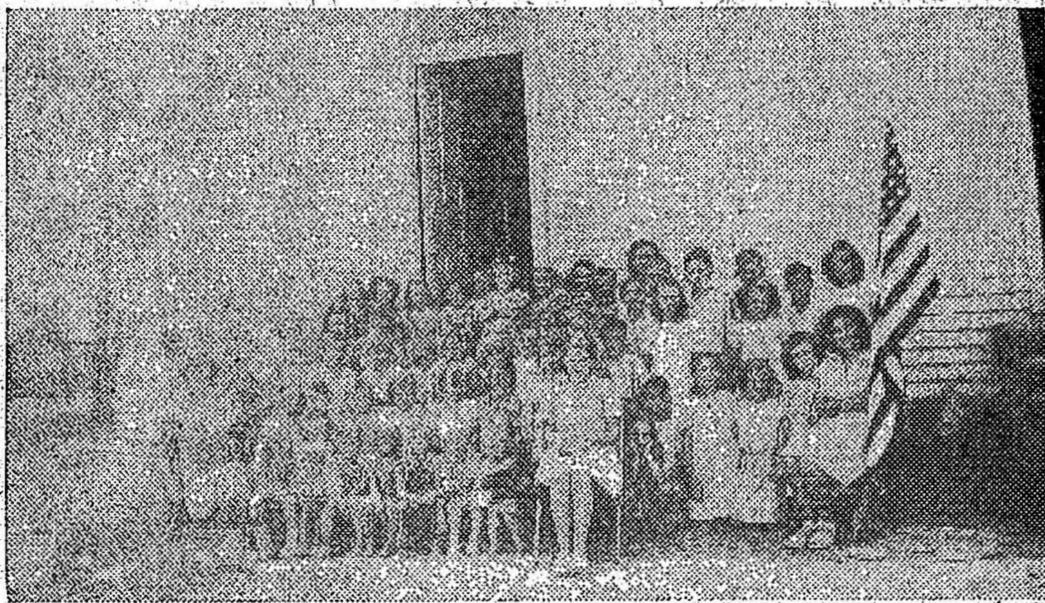
Approximately 1000 of the people were seated in the grandstand facing the speaker's platform which was across the field on the opposite side; seats for 1800 had been built and placed on the

playing field. The bleachers just behind the speaker's platform seated the choir of 200 voices. Hundreds of others brought pillows or blankets and sat about on the beautiful sod; in many instances these were the parents with their children. Only one evening was it necessary to move into the high school auditorium because of inclement weather.

Well over 100 souls definitely professed faith in Christ as Saviour and Lord for the first time, and many hundreds accepted the night by night invitation to rededicate themselves wholly to the Lord. I think no one of us ever experienced a greater service of the sort than on the second Friday night. Dr. Fuller had preached on the "Coronation of the King"; he then read deliberately a statement of purpose to crown Christ King of every phase of our lives; when the invitation was given no less than 2500 people stood and repeated phrase by phrase the statement as Dr. Fuller read it. There were few cheeks that tears did not race across, and the people were not ashamed, as the vast throng sang, "All Hail the Power of Jesus' Name." The closing service was another that we will not soon forget. More than 200 persons professed their faith in Christ, or surrendered their lives for Christian service as God might lead. Among these was the son of our preacher, Ellis Fuller, Jr., who surrendered for life service.

At the closing service the people were asked to indicate by a rising vote if they favored another county-wide revival next year; it was unanimous, and we are already making plans for next year.

Vacation Bible School At Gladevill



July 8-12, Gladeville Baptist Church, Gladeville, Tennessee, Rev. J. H. Ramsey, pastor, held its Vacation Bible School with Mr. Beecher Hammons, Crossville, as principal. There were 77 enrolled and the average attendance was 68.

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My dear Dr. Taylor:

I was greatly interested in the article "Shadow Over America" by Jean McClain. An article published at the request of a Church is heartening indeed. I have fought against the liquor business all of my life, but have never seen so great a lack of interest on the part of Christian (Baptist) ministers and Christians (Baptists) toward doing something about this "Shadow Over America" as at the present time. Yes, our Southern Baptist Convention has spoken strongly against intoxicating beverages, manufacture, sale, and use. BUT our churches have little if any interest and our preachers do practically nothing except to speak against it and many do not even do that. Can it be that as a prominent church layman told me recently, "Half the members of our church drink"? Can it be that our pastors hesitate to speak out and take a firm stand against alcoholic beverage because "prominent, large financial supporters drink"? If so God pity us.

The writer of this article concludes with "LET US FIGHT!! So say I. But if we are to FIGHT we have got to do more than TALK. We have got to lay some DOLLARS on the line. The liquor business is spending millions to promote drinking. We say we are DRY and AGAINST ALCOHOL but we allow our temperance organization to hobble along on a "shoestring." Every Baptist pastor, every deacon, every Sunday School superintendent should lead the way by making a personal contribution, either monthly or annually, OVER and ABOVE his gifts to his church and the cooperative program.

"LET US FIGHT" WITH DOLLARS. It is the ONLY WAY we can win. Talk and prayer, yes, indeed, BUT also PAY.

With every good wish, I am cordially yours,
H. B. CROSS, Pastor.

— Book Reviews —

THE FALSE CHRIST OF COMMUNISM AND THE SOCIAL GOSPEL, by Ray B. White. Pillar of Fire, Zarephath, New Jersey. Copyright 1946. 247 pages. Price \$1.50.

In this book, the Author has answered the Dean of Canterbury's "The Soviet Power" and revealed the subtle attempt of a prominent religionist to betray Christianity. In doing this, it has been necessary for him to delve into the ideology of that non-descript beast of Communism that is sweeping our country, whose slimy tentacles are reaching into our labor organizations, schools, and churches. Dr. White has boldly exposed the falsechrist of communism. Communism is a religion with Karl Marx's Manifesto as its bible and unbridled lust as its god. The Author, with the Word of God, completely refuted the Dean of Canterbury's claim that "Russian communism is Christianity in practice." Ray has fully demonstrated that the whole of communism is anti-Christianity in the raw state. The Author, while demolishing the Dean's claims, has given a fine array of Testament Scriptures that clearly state the of Jesus' nature and the world's system. Both are not a FREY.