

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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## Wonderful Jesus

THE APOSTLE PAUL in his first letter to his beloved young preacher states that, "These things, write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth."

"And without controversy great  
is the mystery of Godliness;

He who was  
Manifested in the flesh,  
Justified in the Spirit,  
Seen of Angels,  
Preached among the nations,  
Believed on in the world,  
Received up in glory."

I Timothy 3:14-16

Here he quotes to Timothy six lines from what is said to be the oldest hymn in Christianity, after Christ. The way to believe in church is to sing. The song to sing is about Christ. Note the rhythmical movement and parallelism of these six balanced clauses of which each triplet forms a climax.

Pliny, the Younger, told Emperor Trojan that the Christians met every morning at daybreak and sang songs antiphonally about Jesus as God. The above six clauses are about Jesus as God and they are certainly balanced for antiphonal singing—one side or group of the congregation singing one clause and the other side of the congregation or group singing the next, and so on through the song:

Here in these six statements about Jesus is "the mystery of Godliness." Heathen religions had their mysteries. Paganism had its secret rites. Christianity has its mystery. Jesus said, "He that hath seen me hath seen the Father." Jesus is not only an historical character. He is a revelation. Look at these six clauses of antiphonal song.

1. "*Manifested in the flesh.*" The Word became flesh. Dust and Deity met in Jesus. In Him the race reached God. The life of Christ is a biography of God. That is our Gospel—A divine disclosure.

2. "*Justified in the Spirit.*" Body-mind-spirit. Jesus, as no other has known, knew the joy of a good conscience. No stain on that life—justified in His motive of life—in His method of life—in His mission of life.

3. "*Seen of angels.*" He "appeared to angels." Probably angels had never looked on God's face until the incarnation. How they attended Him at His nativity, temptation, agony in Gethsemane, resurrection, and ascension!

4. "*Preached among nations.*" "Glad tidings of great joy which shall be to all people." Christ commanded it—"Into all the world—to every creature." "The disciples went everywhere preaching the Gospel."

5. "*Believed on in the world.*" The Gospel takes root. An historical fact becomes a spiritual force. The power which propagates the Gospel proves it. People believe on Jesus when He is preached.

6. "*Received up in glory.*" The ascension is the climax of the incarnation—back to the glory He had with the Father before the world was. The disciples parted with the human Jesus that everywhere and always they might have the Lord Jesus Christ. No more any distinction of place or earthly location—not *anywhere* but *everywhere*. God had given His Son to all the world that He might give all the world to His Son in love, adoration, and coronation. From the slopes of Olivet to the sovereignty of the skies! "Received up in glory!"

—The Evangel.



# Baptist and Reflector

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## EDITORIAL

### Satan As An Angel of Light

**T**HERE IS A LIGHT which is darkness. "If the light that is in thee be darkness, how great is that darkness!" Such is all "light" proposed by the devil.

A ministerial friend has suggested an editorial discussion of Satan as an angel of light. Others have made a similar suggestion. The editorials this week deal with the matter.

Perhaps the discussion will be helpful to some toward heeding the divine injunction: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8).

Satan is presented as an angel of light in the following scripture:

*"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ."*

*"And no marvel; for Satan himself is transformed into an angel of light."*

*"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 13:15).*

Note that "transformed" in each of these cases is not actual, but only *acted*. It is mere stage play, mere self-transformation. It is a disguise for the purpose of furthering the satanic program.

It is possible, then, to follow what appears to be a shining angel when in reality it is Satan. May darkness not be mistaken for light!

### Satan In His Most Dangerous Character

**T**HE DEVIL is more dangerous in one respect than in all others. He is "the god of this world" on its unregenerate side (II Cor. 4:4). He is the author and energizer of all godless earthly regimes (I John 2:16). He often meddles in human affairs to bring tragedy and destruction. But this is not his most dangerous work. For this relates to earthly affairs only. Moreover, under the overruling providence of God the maneuvers of Satan are made to accomplish righteous judgment upon the ungodly and a purpose of grace for believers. "He (God) maketh the wrath of men to praise him." Hence, by their very woes many men are led from Satan to God. And, too, nations often learn lessons which they will not learn otherwise.

When it serves his purpose, the devil sponsors moral looseness and degradation (Gal. 5:19-21). But men can be saved from this and enabled to live above it. On the other hand, the devil sponsors *respectability* when it serves his purpose. Nothing pleases him better than for men to straighten up morally and live a respectable life, provided they substitute this for salvation and regeneration. Thus men are led to depend upon themselves instead of upon God, the taproot of true righteous living here is cut and men are also deceived to their spiritual doom. Hence, in its deeper *ultimate* effects, this is more dangerous than immorality.

The greatest danger from Satan is in *his religious character*. He poses as an angel of light to get men to accept, if possible, a counterfeit religion for the true. He tries to lead men to clothe themselves with self-developed respectability which ministers to their pride, but carries them to spiritual ruin. When he gets men to adopt "a form of godliness" while "denying the power thereof, he is in his major form and glory. *This is his most dangerous role*. For, if successful in it, he not only digs the foundation from under real spiritual life and substantial social results here, but also leads men to reject Christ here and be separated from Christ eternally hereafter.

The "religion" of Satan is, in its deeper effect, worse than downright irreligion. The latter is desperate sin without hypocrisy. The former is desperate sin (Jer. 17:9) with hypocrisy.

### Satan As A Religious Imitator

**E**VER SINCE his primal rebellion against God, Satan has been trying to "*be like the most High*" minus the character of the most High (Isa. 14:12-15). Thus he poses as "an angel of light."

Trying to imitate and displace God, he has "*his kingdom*" in opposition to the kingdom of God (Matt. 12:26). And this kingdom is set forth in a religious guise.

He has "*his angels*" organized under his headship in opposition to the angels of God (Matt. 25:41; Eph. 6:12).

He has his "*false Christs*" in opposition to the Biblical Christ (Matt. 24:24). So some may claim that they are "preaching Christ" when they are preaching only a substitute. One does not preach Christ except as Christ is assigned His scriptural meaning. Every other "Christ" is but a satanic suggestion and a figment of the human imagination. One cannot deny or pervert the Biblical revelation concerning the virgin birth, atoning death and bodily resurrection of Christ and preach the true Christ.

The devil has his "*synagogue of Satan*" (Rev. 2:9). A place of professed worship, but because it is not based on and declarative of the truth as embodied in Christ and recorded in scripture it is actually a place of imitative worship inspired by Satan as a substitute for the true place and spirit of worship! Did you know that Satan has his "church"? Therefore, be on your guard and "Prove all things; hold fast that which is good."

Satan has his "gospel." In Gal. 1:6-7, it is called "another gospel: which is not another." It is only a perversion of and a substitute for the true gospel. And so skilfully does he do his work that many are fooled into believing that they are following the "light" when they are following darkness instead.

And in order to promote his counterfeit religious system and gospel, the devil has "*his ministers*" (II Cor. 11:13-15). They may be very fine men personally and morally. But they are deceived by Satan into proclaiming "another gospel: which is not another." From a personal viewpoint, therefore, they are "false apostles, deceitful workers," and constitute the "many false prophets . . . gone into the world" (I John 4:1).

On the counterfeit principle, Satan proclaims just as many truths as possible to deceive the unwary. But he combines these truths with error in such a way as to set forth a deceptive and dan-



gerous counterfeit religious system. So the test of a minister is not whether "He preaches lots of truth" and whether "He quotes lots of scripture." The question is *how does he interpret the scriptures and into what kind of religious system does he combine the truths he preaches and the scriptures he quotes.* WHAT IS HIS GOSPEL?

Be sure, then, that the professed "religious" and "Christian light" proposed to you is not instead Satan posing as "an angel of light"!

## Submitting Satan To the Acid Test

HAVING A SPECIAL hatred for Christ, the devil has an equal hatred for the gospel of grace, which is embodied in and unfolds Christ.

*But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them* (II Cor. 4:3, 4). In every way possible for him, he tries to keep men blinded to the gospel of grace and lead them to accept a substitute for it.

Scripture presents the ground of salvation as being the atoning death of Christ (Rom. 3:24, 25). The devil and "his ministers" do their best to get men to view the cross as "a marvelous instance of devotion to an ideal" and as "the supreme example of heroic self-sacrifice," but not as *substitutionary and atoning*. The atoning conception of the cross they call "the theology of the shambles," "butcher shop theology" and "repugnant to the modern mind."

One can use the words, "Christ died for us on the cross," and still not preach the gospel. He must preach that "*Christ died for our sins according to the scriptures*" (I Cor. 15:3). He can truthfully say that "The cross reveals the love of God," but he does not preach the full gospel of grace until he proclaims that "*God commendeth his love toward us in that while we were yet sinners Christ died for us*" (Rom. 5:8). With whatever eloquence and sincerity and even truth one may speak of the cross, he does not present it in its true meaning until he proclaims: "*Who his own self bore our sins in his own body on the tree . . .*" (I Peter 2:24). Therefore, Satan, through "his ministers," can use expressions which, in themselves sound good and are good, and yet not set forth the full and pure gospel.

The devil has his "subtlety" (II Cor. 11:3) and "devices" (II Cor. 2:11) and his "wiles" (Eph. 6:11). Using these, he appeals to prideful worldly—"scholarship," "science," "tolerance," "modern thought" and so to get men, if possible, to deny or pervert the doctrine of the atoning cross and accept a "gospel" which will damn them instead of saving them.

The gospel of grace presents the *channel* of saving grace as being penitent faith in Christ without any conditional plusses (Rom. 4:4-6; 11:6; Eph. 2:8, 9). Grace has a place for works. But that place is after salvation as demonstrative thereof and not before as conditional thereunto (Eph. 2:10).

Jesus said that "the tree" must be made "good" before the "fruit" could be "good" (Matt. 12:33). That was but another way of saying that a man had to be regenerated, saved, before he could exhibit good works in the scriptural, spiritual sense of the term. Hence, the conception of Jesus was that works were Christian responsibilities *after* salvation and not *conditions* of salvation required of the penitent. Eph. 2:10 states the same thing in different words—"created in Christ Jesus unto good works." If this fundamental fact is kept in mind, one finds no statement or example in scripture which teaches works as conditional to salvation. He who does not see this is blind to obvious scripture teaching.

The gospel of grace presents penitent faith in Christ as *the point at which* salvation takes place (Acts 16:30; I Peter 1:9). But in their "another gospel: which is not another," Satan and "his minis-

ters" propose to plus faith in Christ with further conditions of character, or ordinances, or humanitarian deeds and so on. Therefore, here is a sure test to remember: ANY MESSAGE WHICH UNDER ANY GUISE ADDS ANYTHING TO FAITH IN CHRIST AS A FURTHER CONDITION TO SALVATION IS NOT THE GOSPEL OF CHRIST, BUT "ANOTHER GOSPEL: WHICH IS NOT ANOTHER." It is an activity of Satan posing as "an angel of light."

We are told that Satan's ministers are "transformed as the ministers of righteousness." Paul referred here to Judaizers and their kind, who in his day plussed faith in Christ with further conditions of salvation. Yes, such men preach "righteousness." But it is not the righteousness of Christ on the basis of the atoning cross imputed to the believer in response to faith "without works" (Rom. 4:6-8). It is what Paul describes as a "going about to establish their own righteousness"—self-righteousness developed on the basis of individual character and works and offered as a condition of salvation. True righteousness is divinely formulated, imputed and imparted, and it then becomes the taproot of righteousness in life.

Therefore: "*beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world*" (I John 4:1). They operate under different names and some of them may even wear the name "Baptist." Test every message you hear by whomsoever preached. Be sure that the "angel of light" who presents himself is from God and not Satan offering a counterfeit of the truth!

## Revival In Mississippi

THE PERIOD of Aug. 11-18, the editor was with Pastor C. M. Wilbanks and the Harmony Baptist Church, near Walnut, Miss., in a revival. This church is made up of a fine and substantial membership, who love to hear the Word of God preached and respond to it. They have constructed a commodious brick house of worship, which is not yet finished. It is a stately building and will be very beautiful when completed. It is the home church of Bro. Wilbanks. There he was converted. Once before he was pastor there seven years and has been pastor this time six years. This bespeaks the confidence of the people in him.

Song leaders were Robert Pulliam and James Pulliam. Pianists were Mrs. J. C. Goodman and Carolyn Pulliam. Special pianists for special music were James Everett Luna and Viola Goodman. Those who sang special numbers were Mrs. J. C. Goodman, solo; Mrs. Goodman and Mrs. Luther Street, duet; Carolyn Pulliam and Bobby Lee Omer, duet; Robert Pulliam, Holmes Pulliam, James Pulliam and Carolyn Pulliam, quarter; and Mary Eleanor Braddock and Nell Howell Braddock, duet.

As to the meeting itself, "Heaven came down our souls to greet, and glory crowned the mercy-seat." Not often has this preacher's own soul been lifted as it was lifted in this meeting. The revival was blessed with twenty additions to the church, nine of them for baptism. The pastor baptized these in the baptistry of the church the closing night of the meeting. The attendance upon the services and attention of the people were wonderful and it was a feast to the soul to witness the manifestations of the Spirit's presence. The Lord blessed his people.

Our stay during the meeting was in the home of the pastor. We shall never forget our pleasant stay there and the kindnesses of Bro. and Mrs. Wilbanks. We have known them and loved them for years. We thank them and their people for their uniform courtesies.

May the Lord ever bless these friends and the Harmony Church as it goes from height to height "with the cross of Jesus going on before."



## Summary of the Work of a Faithful Minister

THAT FAITHFUL minister of Christ, Rev. G. E. Von Hagen, long a familiar personality in Nashville, left August 10 for Florida. His son, Keith C. Von Hagen, of the Baptist Sunday School Board, provided airplane transportation for him. The editor and his many friends will greatly miss him and hope that he may at least occasionally visit in Nashville.

The following is a summary of his ministerial work in and around Nashville, as furnished by himself. We appreciate his furnishing this information to BAPTIST AND REFLECTOR:

"Resurrected Ashland City. Resurrected North End. The following churches grew out of Sunday Schools. I was instrumental in getting them started: Bordeaux, personally conducted Sunday school there two years; Freeland, personally conducted Sunday school for nearly a year; Woodbine, Rosedale, Madison, Berry Hill (I do not know what they call this, now that the government has taken over there, and the Sunday school was moved and renamed).

"I also conducted Sunday School in the May Hosiery Mills neighborhood for over a year. And we have a new church there now, just across the street from the mills. I do not remember what they call the church.

"Fatherland Street Church grew out of the Sylvan Street Mission with Henderson Burton as Superintendent, and he did a mighty good job of it.

"I also had a hand in getting Old Central Church to begin a Sunday school there but I had quite a time with ald Bro. Mitchell, a mail carrier who wanted to be the whole church. But when about 30 withdrew from 7th Church and came over to Central, I thought that Eli Wright would surely do something, but Mitchell seemed to have his way after all.

"For three years Associational Missionary and 8 years City Missionary for the First Baptist Church and never received a stipulated salary—just took what was given by the good people interested in the work."

It can be seen that our good friend and brother has been busy for the Lord. God's richest blessings are invoked upon him in his new home. His address is Inverness, Fla., where his daughter, Mrs. Waldo E. Wood lives, with whom he will live. Her husband is pastor of the Baptist Church there.

## Book Review

"BUILDING A CHURCH TRAINING PROGRAM," by J. E. Lambdin, Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. Copyright 1946. pp 153. Price 60c.

It is refreshing and encouraging to find an occasional book written particularly for the country church whose program is still confined to the one-room building. "Building A Church Training Program" is for training on the nondepartment basis. In giving details of how to get the training job done, it has been necessary to cover the mechanics of organization in the various unions. The plans are workable and I recommend this book to workers in country churches, however, it can be used with profit by workers in any type of training organization.—L. G. FREY.

## A Fine Sermon in Brief

SOME TIME ago Dr. Fort Newton asked the question, What is it that makes life worth while? And he answered thus:

1. A faith fit to live by.
2. A self fit to live with.
3. A work fit to live for.

## The Greatest Task In the World

By THOS. A. FRAZIER, Knoxville, Tenn.

THE PREACHING of the gospel is the greatest task that has ever engaged the mind of mortal man.

It's great because of him who said go and preach. It's great because of the value of that with which it deals. Who can calculate the value of an immortal soul? It's great because it deals with time and eternity. It's great because it deals with that which man cannot give and money cannot purchase. It's great because its subject matter will live when the stars have grown old and the sun has grown cold, and when all things else have been brushed aside. It's great because its field of operation is as broad as the universe, as high as heaven, and as deep as the bottomless.

It's great to be an ambassador, to cross the ocean (the briney deep) and have the crowned heads of Europe bow at your feet and pay you great homage. But it's greater still to be an ambassador of the Son of God and have men and women fall at your feet and cry out and say "What must I do to be saved?"

It's great to see men and women turn from death unto life, from darkness unto light, from punishment to bliss. It's great to have the Lord's seal of approval stamped on your work.

It's great to have the Lord of Lords and the King of Kings to say unto you, "Well done, thou good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things." And do you know that the same God who said preach also said teach? Then how great and grand and glorious is the teachers task. You say whom shall I teach? What shall I teach, where is my field of operation? Let him that lacks wisdom ask of God who giveth to all freely and upbraideth none.

It's not enough to have native ability however highly we may prize this. It's not enough to be able to translate Greek and Hebrew or calculate the distance from one planet to another. You may have the wit of Voltaire, the poetry of Byron, the science of Halley, the philosophy of Hobbs, the command of Napoleon, the statesmanship of Pitt, the common sense of Franklin, the mechanical skill of Stephen, the business talent of a Rothchild and a superficial knowledge of the Bible. But without the spirit that gripped the great Apostle to the Gentiles when he said for me to live is Christ you will fail.

## Book Review

"TRUTH VS. DOGMA" by J. C. Macaulay, Moody Press, 1946, price \$1.25.-

In this day of bold aggressiveness of Roman Catholicism in a nominally Protestant America this little book is a fair-minded effort to point the differences between the two faiths.

The nine chapters of this 126 page treatise are under these headings: 1. Roman Infallibles. 2. Does Rome Suppress The Bible? 3. The Perpetual Sacrifice. 4. The Dogma of Trans-substantiation. 5. The Roman Priesthood. 6. The Cult of Mary. 7. Rome's Way of Salvation. 8. Rome in History. 9. Lessons from Rome.

"Truth and Dogma" is a needed disclosure of what Rome teaches, and a scholarly, scripturally-based answer to it. The author, native of Ireland, is of Scottish parentage and education with training in Glasgow University. Emigrating to Canada he was ordained to the ministry in Dufferin St. Baptist Church, Toronto. His ministry has been both in Canada and in the states and he is at present pastor of the Wheaton Bible Church.

RICHARD N. OWEN

BAPTIST AND REFLECTOR



# "A Christ-Centered Salvation"

By L. S. SEDBERRY, *Pastor*  
Lockeland Baptist Church, Nashville

*"For there is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5).*

EVERY PLAN of salvation must be centered around something. Some plans are centered around the church, making church membership necessary to salvation. Some center around an ordinance, making the observance of that ordinance necessary to salvation. Others center around works, making works necessary to being saved and keeping saved. But the Bible plan of salvation centers around Jesus Christ, "the one mediator between God and men."

## I

Any plan centering around anything or any person other than Christ is "off center." Like a wheel that is off center, the plan wobbles. It does not run true to the scriptures. It may seem to agree to some scriptures but it will not agree with all scripture. The only plan of salvation that will stand the test of God's revealed Word is the Christ-Centered Plan of Salvation.

The Christ-Centered plan of salvation places Christ in the center of God's revelation of truth. "I am the truth," said Jesus. "The law came by Moses, but grace and truth by Jesus Christ." Man is far separated from God in his understanding of the truth. It is difficult for man to know God's thoughts, to understand His will, to perceive God's wisdom. "Because the foolishness of God is wiser than men" (1 Cor. 1:25). "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways of past finding out!" (Rom. 11:33).

Jesus Christ is the prophet that God promised when He said, "I will raise them up a prophet . . . and will put my words in his mouth." Jesus said of His revelation: "I speak to the world those things which I have heard of God" (John 8:26). In His prayer in John 17 He said, "I have given unto them the words which thou gavest me."

Jesus is the interpreter of God to men. Jesus is God visualized. "Shew us the Father," said Phillip, "and it sufficeth us." "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." (John 14:9)

## II

A Christ-Centered salvation places Christ in the center as Mediator between God and man. A mediator is one who stands in the middle; one who mediates; one who acts as a go-between. Jesus stands in the center between God and men to bring them together.

The need of a Mediator arises from the fact of Sin. Sin has interrupted the harmonious relation between God and man. There is mutual alienation. Because of Sin man is in a state of enmity to God, Rom. 5:10, "When we were enemies to God." God's righteous wrath toward Sin "is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). God's displeasure toward the sinner must be removed by covering that sin, and only the blood of Christ can cover sin. The sinner's hostility to God must be removed, and only a crucified Christ can remove it. God's righteousness must be declared, and God's character vindicated. Only Christ can do that. (Rom. 3:24-26). No church, or ordinance, or works of man can serve as mediator between God and men.

Christ only is qualified to serve as Mediator between God and men. He is related both to God and men. He himself was a man, born of a woman, born in the likeness of sinful flesh. He is the representative Man, the second Adam, the universal Man. His actions are significant for all mankind.

He is also the Son of God. He bears the image of God, and He was originally in the form of God. "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1) Being both God and Man Jesus Christ is eminently and solely qualified to act as Mediator between God and men, and bring them together.

## III

A Christ centered salvation places Christ in the midst of the Atonement. The Atonement means the at-one-ment. It means the bringing together of God and men. Only Christ has ever been able to make atonement for man's sins, and thus bring God and Man together. He was in the midst between God and Man at Calvary. He was crucified between two thieves. This was symbolic of the fact that Jesus Christ was in the midst of man's sin, suffering, sickness, weakness, wickedness.

Jesus was able to effect a reconciliation between God and men by His death on the cross. His death became the ground of forgiveness for man, and of favor with God. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." (2 Cor. 5:19) Christ is our representative Man. He suffered in our stead. He paid our debt. He endured the divine wrath against sin that the wrath of God might be relinquished and the eternal love of God revealed. Only Christ Jesus could stand in the midst between a righteous God and sinful men and make atonement. No church, ordinance or works of man could make atonement.

Christ is still in the center between us and God. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34) We cannot displace Christ as our Mediator in intercession, and replace Him with some church, or priest, or saint, or ordinance.

A Christ-Centered Salvation will center around Christ as the true revelation of God; Christ as mediator between God and men; Christ in the center of the atonement; and Christ in the center of intercession for us.

## Be Alert . . . Avoid Cancer

Cancer kills more than 170,000 Americans every year but many of these die needlessly because cancer is curable more often than any other highly fatal disease.

There are many thousands living today who have been cured of cancer. It is estimated that at least 40,000 are cured of cancer in this country annually. These are people who have shown no recurrence of the disease for five years. The latest accurate figure of five year cures is for 1943 when 39,315 were pronounced entirely cured.

The chance of curing cancer in its early stages is extremely high. Up to 95 per cent of all skin and lip cancers are curable if diagnosed in time. Breast cancer and cancer of the uterus, the most prevalent forms among women have a 75 per cent chance of cure after early diagnosis. Moderately advanced cancer has only 15 to 40 per cent chance of cure. Advanced cancer is almost always fatal.

### TO AVOID CANCER, YOU MUST BE ALERT!

Don't take chances with a sore that will not heal. See your doctor immediately if you notice bleeding from any of the natural body openings. Watch for any progressive change in the color or size of a mole, wart or birthmark. Persistent indigestion or a noticeable change in your normal bowel habits call for a check-up by your doctor. Persistent hoarseness or an unexplained cough should be looked into.

None of these things might mean cancer, but why take chances? **TO BE SURE, SEE YOUR DOCTOR!**—*American Cancer Society, Inc., 350 Fifth Avenue, New York 1, N. Y.*



# The Ordinance of Baptism

By EARL GOOCH, *Pastor*  
Ironton Baptist Church, Ironton, Mo.

**A**N ORDINANCE is that which is decreed or ordained by authority. Baptism is an ordinance made so by the plain command of God in the person of Jesus Christ (Matt. 28:19). Anything commanded by the authority of almighty God is of paramount importance (Matt. 28:19). The ordinance of baptism is of such importance that Jesus Christ, God manifest in the flesh, required of John the Baptist to baptize him in the River Jordan (Matt. 3:13-17). Jesus said it was necessary "to fulfill all righteousness" (Matt. 3:15). Hence, it is a righteous act when administered righteously, or according to the method which Jesus followed and commanded. It was important because in it the Messiah was manifested (John 1:29-34). In it the whole trinity was present (Matt. 3:13-17). In it is a confession on the part of every disciple submitting to the ordinance that he accepts Jesus Christ as the Son of God (Acts 8:16-40). In it is the symbol expressive of the heart of the Gospel—the death, burial and resurrection of Jesus Christ (Rom. 6:3-5; Col. 2:12; 1 Cor. 15:1-6, 29).

The act of John in baptizing Jesus was ONE thing and not THREE things. John did not sprinkle water on Jesus (rantizo) and pour water on Jesus (cheo). He did dip Jesus in water (baptizo). He did a specific thing. Whatever the specific thing John did, to which Jesus submitted, is the thing which Jesus commanded to be submitted to on the part of everyone obeying His command. It is positive nonsense to teach people that it makes no difference whether you submit to either the act of sprinkling, pouring or immersion. Then let us examine the scriptures and discover which act of baptism it was to which Jesus submitted, and consequently commended all his children by faith to obey.

It is significant, to begin with, to say that all scholarship is agreed that the act to which Jesus submitted was immersion. John Wesley said so, and many other whose names are acknowledged as the founders of denominations which now practice sprinkling and pouring for baptism. The only reason assigned for the change from the act to which Jesus submitted is that it makes no difference. Who said it made no difference? Neither Jesus nor any of the New Testament writers said so. Those who say such are guilty of the sin of presumption (II Peter 2:10). What man has the right, or the sense, to presume to change what God has ordained. Just when did Almighty God condescend to sacrifice His holy commands to suit the convenience of the whims and faulty notions of finite man? As Baptists, we shall never be party to such nonsense.

Apart from the clear meaning of "baptizo," we may settle the matter in another way. The argument of Rom. 6:3-5 and Col. 2:12 shows that Jesus was figuratively buried and raised in baptism, and that we who follow Him are planted in the likeness of His death and also raised in the likeness of His resurrection. Baptism is indissolubly connected with the resurrection of the buried dead. Only immersion can properly represent in picture the heart of the gospel which is Christ's death, burial and resurrection. This is the basis of righteousness which Jesus said must be fulfilled. Primarily, Jesus came into this world to seek and to save the lost of earth, but to save a single soul from sin it was absolutely imperative for Him to die on Calvary's cross, be buried and on the third day rise from the dead. It was to emphasize and forever keep before people the picture of His death, burial and resurrection as essential to the salvation of the lost, that He commanded the act to which He gloriously submitted to be followed until the end of time (Matt. 28:19-20). He said, "if a man love me, he will keep my words; he that loveth me not, keepeth not my sayings." Now, dear reader, if you have received sprinkling and pouring for baptism, then sincerely answer this question, Have you obeyed your Lord Jesus Christ in Baptism?

But as many have said, so say you. "If the scripture does not teach sprinkling and pouring for baptism, why are there so many

fine, educated men and women accepting such for baptism? Through the many, many years there have been those people who have accepted sprinkling and pouring for baptism and were sincere and conscientious in doing so. Is it possible that they were wrong in so doing?" Yes, my friend, they were wrong, as it is possible for anybody to be wrong. But you will surely agree with me that the scripture is absolutely right and is a safe guide for us in following the footsteps of our Lord and Saviour. I tell you without hesitation sprinkling and pouring for baptism is not to be found anywhere in the Scripture. There can't be found in the lids of the Bible just one example of it.

You ask, "Well, then, where did the practice of such for baptism originate." Back in the second century of Christian history, priests got the idea that baptism was essential to salvation. That is, that baptism has power to save and that every one has to be baptized in order to be saved. Then they argued that if baptism saves, every one must be baptized and the earlier the better. This caused them to conceive the idea that infants should be baptized lest they should die in infancy and go to hell. But it was inconvenient to immerse infants, therefore the priest substituted sprinkling and pouring for baptism for infants. They at first sprinkled infants only, and immersed adults. For several hundred years they immersed adults and sprinkled babies. At the Council of Revenna the Pope officially declared that sprinkling and pouring be substituted for immersion. From then on immersion was not practiced for baptism by the Catholic Church. Every honest Catholic priest will tell you that the Bible baptism is immersion, but he will go on to tell you that sprinkling and pouring is Christian baptism because he thinks the Catholic Church in the person of the Pope in Rome, Italy, had the right to change the act of baptism from that of immersion to sprinkling and pouring. That is the origin of sprinkling and pouring for baptism. It originated in the idea that baptism had power to save. It is strange indeed that John Wesley, the originator of Methodism, would accept for baptism that he knew was not scriptural. He says that immersion was the act or method of baptizing during the days of the Apostles. Martin Luther did the same thing. So did Calvin the founder of Presbyterianism. We, Baptists, refuse to believe anyone had the right to change the method of baptizing to which Jesus submitted.

## On Being Good Neighbors

JOHN D. HUGHEY, JR., Missionary Appointee for Europe

Helping needy people is religious work. I tried to remember this while I was with UNRRA in the Middle East.

Jesus told a parable about a man who met with foul play on the Jerico Road. Two men—religious people, a priest and a Levite—passed by, but they were in a hurry or were afraid and quickly went on their way. Perhaps they were hurrying on to a religious meeting of some kind. They didn't have time to help a wounded and dying man. A Samaritan, whom the Jews considered beyond the pale religiously and socially, was the one who extended the helping hand. There was danger for a while that Southern Baptists would be like the priest and Levite. We were rather late doing anything much for the relief of the suffering along the Jericho road of our day. But now we show that we have the spirit of the Good Samaritan. We are raising \$3,500,000 for relief and rehabilitation.

We realize now if we didn't realize it before that we can't render a religious service to people later unless we give them material aid now. As a chaplain in Japan wrote some time ago, we might as well forget about foreign mission later on unless we feed the hungry now.—MARJORIE E. MOORE, *Publicity Chairman, Relief Committee, Foreign Mission Board.*



# A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE

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

## The Pastor is Not a Hireling

Lawson H. Cooke in  
*Southern Baptist  
Brotherhood Journal*

He has been divinely called to be the spiritual leader of his people. He moves in and out among them to comfort the sorrowing, relieve the distressed, and spread rainbows of hope above the lives of discouraged ones. On Sunday, he stands behind the sacred desk, God's messenger, to reveal to his people the way of life; without him they would have difficulty in finding it. As members of the church, we happily help to support, but not pay, him as he ministers to the development of our spiritual life. No worthy pastor would commercialize the high calling of the ministry. Indeed, that would completely nullify the whole spirit of the office. The pastor is not, and should never be considered, business manager of the church. He does not occupy a position corresponding to the head of a business concern. He operates primarily in the field of the spiritual, and not the material. As far as is possible he should be relieved at every point of the material and mechanical affairs of the church, and given full time for preparation of the preaching of the gospel, and for a spiritual ministry to the people of his church and community.

(Thank you, Brother Cooke. This needs to be said often—R. B. J.)

## Service Flags

*Baptist Standard*

Brother H. P. Black, Minister of Education and Music, First Church, Longview, writes as follows: "We still have our service flags up. The question has arisen, when shall we take them down? What are the other churches doing? Would you suggest any type of memorial service for the boys who served in World War II?" Brother Black's letter reveals a spirit of alertness which is most commendable, and which should be encouraged among church workers in general. Since September 1 will be the first anniversary of the official close of the war with Japan, it seems that all of our churches might plan a special memorial service on that day, honoring all who made the supreme sacrifice, and also give special recognition to all who are still in service, as well as those who have been separated from service. We pass this thought on with the suggestion that September 1 would be an opportune time for the removal of service flags where it has not already been done.

(What do you think of this suggestion?—R. B. J.)

## Christian America's Contribution to World Peace

Luther J. Holcomb in  
*Southern Baptist  
Home Missions*

If permanent peace is dependent upon the establishment of unity among the nations, and if that unity has never been found on a racial, political, material, or social level, is it not contingent upon us as Christian Americans to point the way to real unity through Christ? We are not oversimplifying the problem of world peace when we state that the solution is merely one of elevating the Christian minority to the Christian majority in all nations. Nor is it a negation of our belief that men must work out practical ways of living together and establish the machinery for settling international disputes. But we must recognize that faith in

The pastor is not an employee of the church hired for so much a month, and every layman should resent with all the intensity of his being such cheap and shoddy expressions as, "Let the pastor do it, that's what he's paid for." Actually he is not paid to do anything.

mere organization is transient and shallow; only in Christ can we find the solid basis of unity upon which to build the structure of peace. We are not dealing with an intangible matter; our American and Christian heritage demands that we individually and collectively seek in a practical way to understand and answer the needs of other peoples. Only after we have joined hearts and hands in Christian fellowship and unity with nations around the world can we expect the words of the prophet to be given effective demonstration in our time. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

(This is the way. We must walk in it—for peace. But—will we?—R. B. J.)

## Vatican Envoy Will be Recalled in 1948

*United Evangelical Action*

Washington, D. C.—Dr. Oscar F. Blackwelder, leading Lutheran pastor in the national Capitol, has declared that the Vatican envoy question is now "an American political issue." "President Truman is reported to have indicated, as did his predecessor, that this is a temporary appointment," said Dr. Blackwelder, "but it has been that for a long, long time. My prediction is that Mr. Taylor will not be recalled until after the 1948 elections. Democratic victory is dependent upon several large cities linking up with the solid South—for example, St. Louis, Boston, New York, Jersey City-Newark, Detroit and Chicago. The Democratic organization is powerful in these places and so is the Catholic hierarchy who, unlike Protestant leaders, can carry their people. This President Truman clearly understands. Do you think he will jeopardize re-election by such a political blunder as the alienation of these Catholic-Democratic strongholds? Politically speaking, watch for the silent treatment. Neither party is going to make the matter an issue, because intolerance will whip ultimately anybody in this country. Voting for or against a man for religious reasons is not sound American politics. However, an interesting sidelight to this is the number of Catholics who are writing their representatives, charging that this Administration is too friendly with communists."

(Give us men of conviction in high places.—R. B. J.)

## Methodists and Infant Sprinkling

Clifford Northcott in  
*Christian Advocate*

Our Methodist Church has, by a recent action of its General Conference, made the baptism of children at our altar even more significant. Our present Discipline says: "All children who are baptized by a Methodist minister, and other baptized children under the care of The Methodist Church, shall be enrolled as preparatory members . . . until their status is terminated by their reception, after a proper course of training into full membership, or by death, withdrawal or transfer . . ." Many a pastor has been at a loss to explain to an eager youngster why he was not a member of the Church, especially when he knew that his parents were members and that they had dedicated him to God in baptism years before. This new attitude of the Church is thoroughly Christian and places more definitely upon the Church its responsibility for care and supervision of childhood and youth in order that the further steps into full membership may be taken at the proper time. Children baptized at Methodist altars are now automatically enrolled as preparatory members in The Methodist Church.

(The writer failed to mention the chapter and verse of the Bible authorizing this new regulation.—R. B. J.)



# The Survey Bulletin

Distributed by Department of Survey, Statistics, and Information  
PORTER ROUTH, Secretary and Editor

## FACTS OF INTEREST

Former President Hoover reports the tragic gap in world food supplies will be closed only if (1) the drastic food regimes in the food deficit countries are continued in the crisis months; (2) the people in the food surplus countries continue their sacrifice in the consumption of wheat and fats during the remaining months of the crisis; and (3) supplies are shipped overseas in an uninterrupted stream over this period.

The average American ate more than eighteen pounds of candy in 1945, according to the Department of Commerce, at a cost of \$620,000,000.

The number of marriage licenses issued in cities over 100,000 population increased 64.3 per cent over 1945 in May. The May 1946 record of 73,959 licenses issued was the highest for any one month in the national record.

Sixty-two per cent of the war bonds, 71 per cent of the savings, 79 per cent of the money in checking accounts, and 60 per cent of total savings is in the hands of the top 10 per cent of the population, according to the Bureau of Agricultural Economics. According to the survey, 70 per cent of the people saved something in 1945, 13 per cent did not save anything, and 17 per cent used previous savings.

W. W. Wachtel, president of Calvert Distillers, has warned the industry to urge moderation in the use of alcoholic beverages. At the same time, Seagrams reported a net profit of more than \$18,000,000 for nine months, and Schenley reported profits of nearly \$38,000,000. Both companies reported profits nearly double the 1945 figure.

National educators have estimated 125,000 emergency certificates will have to be issued to teachers with below standard training in order to fill the teacher shortage next fall. On a national average, salaries for teachers have increased only 10 per cent since 1940, according to estimates.

## "The Modern Monkeys"

Here's to the modern monkeys, that evolution clan,  
Who claim God had to experiment to learn to make a man.  
They say that Adam was an ape, with a great long crooked tail,  
And God's attempt to make a man was of no avail.

They say that God did not have the power to make a man of clay,  
And breathe into his nostrils the breath of life, and do it in a day.  
They say it took long weary years for the monk to lose his shape  
And become a man in this great land, and cease to be an ape.

They say that faithful old Abraham was a monkey too,  
And Isaac, Jacob, and Esau, were raised up in a zoo;  
And also that Moses, with power was endowed  
To cause to rain from Heaven, manna, for monkey food.

And Joshua and Caleb, spied out the promised land,  
And found another tribe of apes that were awfully big and grand.  
They say King Solomon was a wise old ape, the Queen of Sheba he did greet,  
And when she went to dine with him, he gave her cheese to eat.

And the Great King David also, was a chimpanzee,  
And when he slew Goliath, climbed up a coconut tree.  
Then there was Jeremiah, the prophet old in years,  
Who spent the most of his time shedding monkey tears.

They say also that Daniel, when in the Lion's den,  
Was eating peanuts all the while, for he was a baboon then.  
Shadrach, Meshach, Abednego, entered the furnace with this intention,—  
To roast a bag of peanuts for a coming monkey convention.

They claim that John the Baptist was a big old ape,  
And when he preached at Jordan, the whole country he did take.  
They claim the twelve Apostles were a monkey band,  
And when they preached the Gospel, spread joy in monkey land.

And so they teach, and so they preach, and pray to the God of Baal,  
To help the Lord to make a man that hasn't got a tail,  
Because they think the Lord is weak, and unable to perform  
What at first he had planned to do by the strength of his mighty arm.

They do not believe that the Bible is the Lord's inspired word;  
They do not believe that Jesus is the Saviour, and keeper, and the Lord;  
They do not believe in the Virgin birth of Prince Emmanuel;  
They do not believe in saving grace, they do not believe in hell.

They talk, and rave, and write, and rant, about the missing link,  
But who in this big world of ours ever met an ape that could think?  
Neither can they read or write, or even spell a word,  
And to claim that they could do any of these, would surely be absurd.

There is just one thing we would like to know, just when the change took place,  
When this ape became a man and lost his monkey face;

But this one thing they cannot tell, nor their theory can explain.  
Though they have tried it many times, it has always been in vain.

C. W. HOWELL, Columbia, Tenn.

# Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

## A Brief History of Cumberland University

Cumberland University, founded in 1842, is one of the oldest institutions of higher learning in the central South. Its well known Law School was organized in 1847.

The wide influence and distinction which belongs to this historic institution must be ascribed to reasons other than size and resources. It has been, and remains today, a beacon, a pillar of hope to aspiring young men and women of a great region, young people often of scant means, circumscribed in circumstance but of magnificent fiber. The mission of Cumberland University has been, and will continue to be, to cultivate these latent abilities, to stir them into action in a Christian environment, and to release them for the advancement of the higher interests of the nation, and the attainment of the objectives of the Kingdom of God.

From the halls of Cumberland University have come some fifty college and university presidents, nearly one hundred college professors, thirty or more foreign missionaries and ministers of the Gospel, two United States Supreme Court Justices, ten United States Senators, ten governors of states, many state and federal judges and district attorneys, one Secretary of State of the United States, and many others who have risen to positions of great trust.

Tennessee Baptists received Cumberland University early this year from the friendly hands of its trustees after more than a century during which the institution had been operated under Presbyterian auspices. Into Cumberland University's second century, Tennessee Baptists are now guiding the destinies of this institution of higher learning which has merited wide approval because of its Christian ideals and the prominent alumni who rise to call it blessed.

The new Cumberland University has this ideal—"A university with a Christian atmosphere and worldwide vision."

There is no other Baptist senior college in an area of more than 200,000 square miles throughout Middle Tennessee and neighboring states. The University will make possible the training of ministerial students for service. It will give them this training while they are serving amongst the hundreds of Baptist churches throughout this section.

The program of the new Cumberland University seeks to create a Christian atmosphere on the campus—expending every effort in the selection of faculty and through other administrative means to achieve this. Students come to the Law School from more than a score of states, and from many different backgrounds. This diversity of background and widespread representation makes the task difficult but makes the opportunity greater.

The work of the Law School and work of the College of Arts and Sciences will be of high standard this Fall. Enlargement of the faculty, raising academic standards, lengthening the law course, raising the requirements for entrance, and reorganizing the academic program are steps in this direction.

All members of the faculty of the University will be active Christians. Their preparation in their subjects will stand the test of sound educational judgment. The general University library will have some fifteen or twenty thousand books as college work begins this Fall. Some of these volumes are rare. The total library will be one which will be a credit to the University. The law library is one of the best in the South. Endowment assets are expected to be \$600,000 by this Fall. A minimum of two million dollars is the objective for endowment which has already been set by the trustees of the new Cumberland.—*Bulwarks of Tennessee Baptists.*

BAPTIST AND REFLECTOR



# The Sunday School Lesson

LESSON FOR SUNDAY, SEPTEMBER 1, 1946

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

Topic: "THE RIGHT USES OF PROPERTY"

Scriptures: Exodus 20:15; Proverbs 30:7-9; Matt. 6:25-33

Jesus did not seek to give detailed explanations of how his followers would deal with every petty problem that might arise in daily living, but he did lay down principles that were inclusive of every problem that might arise.

## THE EIGHTH COMMANDMENT

The commandment, "Thou shalt not steal," strikes at the very heart of the diseased conscience of the social order. Spinoza, the philosopher, said, "The things that commonly happen in life and are esteemed among men as highest good (as is witnessed by their work) can be reduced to these three: Riches, Fame, and Lust; and by them the mind is so distracted that it can scarcely think of any other good." Certainly the desire for riches has, throughout the centuries, driven men to kill and destroy, to pillage and to plunder, and to violate every principle that makes for decency.

The Eighth Commandment is "proof positive of the divine sanction of private ownership of property. Without such ownership there could be no theft. A community of goods, by its possession in the hand of all, cannot be stolen by any. For Communism means joint ownership, joint heirship; and such heirship is the ownership of all by each. So in this commandment we face God again. Its violation is therefore a sin against God as well as a crime against the government of man."

In granting man the privilege of private ownership, however, God did not expect man to lay hold on that which is not rightfully his. Ownership on the part of one marks off and specifically defines certain boundaries on the part of others. For instance, if I have the right, by the laws of the land, to anchor by houseboat on the river bank, then those same laws deprive others of the privilege of disturbing my houseboat. In like manner, if one individual has a right to own private property, then other individuals must not seek to overthrow that right.

There are various ways of violating the Eighth Commandment. One of the ways in which this is done is by taking, through seizure, property of another, whether by violence or in secrecy.

Again, through fraud one may break the Eighth Commandment. "One who borrows money without the intention, or the ability, to repay is a thief." Malachi reminds us that the withholding of the tithe is robbery (3:8f). One-tenth of our income belongs to God, and we have no right to spend it selfishly upon self.

## TWO DANGERS

In the passage from Proverbs (30:7-9) we are brought face to face with two dangers, namely, the dangers that surround one in poverty and in riches.

Few people can succeed financially without suffering a spiritual setback. The pull of material things, the desire for wealth, eats like a cankerworm at the vitals of one's spiritual life. In fact, I often wonder if we have a right to ask God's blessings upon us in our material undertakings until we have definitely established in our own mind and heart a firm resolve to be loyal to God, no matter what comes. The average person, when he learns to make money, becomes so engrossed with the art that he loses touch with the finer things of the mind and soul life. He ceases to make room in his life for the things of God.

In like manner, relatively few are able to feel the pinch of abject poverty without going backward spiritually. Often, with the coming of poverty there is an attendant loss of self respect and that innate quality of justifiable pride, and this is frequently followed with bitterness and questionings.

Only those souls who have intimate fellowship with Jesus Christ as Saviour and Lord are able to face realistically and victoriously the extreme issues of life, whether in poverty or in wealth.

## NEEDLESS DISTRACTION

Jesus makes it clear to his disciples (Matt. 6:25) that he does not want them to give way to over-anxiety—to needless distractions. The words, "take no thought," rendered "anxious" in the Revised Standard Version, come from a word meaning "to draw in different directions"—our English word "distraction" perhaps represents it better than the word "anxious."

The Christian is ever in danger of becoming preoccupied with material things. Christ wants us to be mindful of God's providential care. He illustrates this by pointing out that the birds of the air neither sow nor reap nor gather into the barns and yet they are fed by our Heavenly Father. He also points out how the lilies of the field are cared for by the Father.

## THE DIVINE IDEAL

"But seek ye first his kingdom and his righteousness, and all these things shall be yours as well" (Matt. 6:33). Here Jesus states for us the divine ideal, namely, to put first things first in life. God's kingdom and his righteousness and our loyalty to him should come before we have concern for aught else in the world.

When we put God's kingdom first in life, invariably we are divinely blest. I have ministered to hundreds of beggars who have come asking for shoes and garments and food and shelter, but I have yet to look in the face of a single one who could tell me sincerely that, for the past twelve months, he had been seeking in every way possible to put first the kingdom of God, for beggars who have come to my door have, without exception, been men whose moral and spiritual natures have consciously fallen short of the divine standard.

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR FRIENDS:

I hope you are not having much trouble getting the information about your church. Please try to get your clippings to me soon. Set a deadline for yourself—September 16, perhaps. Make a special effort to get all your information and send the clipping on its way by September 16 at the very latest. Of course, if you can send it before that time, it will be better. But be sure that you have filled in every blank that you possibly can. That will give your church a better chance to rank high when the information is compiled and a comparison is made of all churches reported on.

Today I want to share with you some letters that have been received recently. So that we can publish as many letters as possible, none of the space will be used for comments. I hope you will read each letter carefully. Perhaps you will find in today's column the pen pal you have been looking for.

Dear Aunt Polly: This is my second time to write to you. I am a Christian and I go to the First Baptist Church in Covington, Tennessee. I am twelve years old and in the seventh grade. My birthday is August 14. I want some pen pals. BETTY JO SIMONTON, South Covington, Tenn.

Dear Aunt Polly: . . . I want some pen pals. I am eight years old. I go to church almost every Sunday. . . . I am in the third grade at school. I go to Buchanan School. My daddy is a preacher. I go to Mt. Herman Baptist Church. . . . ROBBIE MESSICK, Route 6, Murfreesboro, Tenn.

Dear Aunt Polly: This is my second time to write you. I already have two pen pals. . . . I would like to have more pen pals. With love, ALMA RUTH WARREN, Shouns, Tenn.

Dear Aunt Polly: The last time I wrote you I wasn't a Christian, but I am now. I got saved at a Bible study we used to have every Saturday. I am nine years old and will be in the fifth grade next year. I go to the North Athens Baptist Church. My Sunday school teacher's name is Mr. Lusk. . . . Our pastor's name is Rev. C. E. McDonald. I would like to have some pen pals. GLENDA STARR, Athens, Tenn.

Dear Aunt Polly: . . . I am a girl nine years old. I am not a Christian but I hope to be one soon. I go to Sunday school and also B.T.U., both at Good Hope Baptist Church. I would like to have some pen pals. JEAN HOWARD, Route 1, Big Spring, Tennessee.

Dear Aunt Polly: I am eleven years old and I am in the sixth grade. My teacher is Miss Mary Sue Goff. I like to go to school. I go to the First Baptist Church. . . . My Sunday school teacher is Mrs. Parker. I want a pen pal. IRMA LOU MCPEAKE, 300 Clifton Street, Lexington, Tenn.

Dear Aunt Polly: I am nine years old. I go to the First Baptist Church in Lexington. I go to Lexington City School. I will be in the fifth grade when school starts. . . . I want a pen pal. NORMA KENNEDY, 103 White Street, Lexington, Tenn.

Dear Aunt Polly: This is my first time to write you. I am fifteen years old. I go to Sunday school every Sunday I can. My church is the Maplewood Missionary Baptist Church. My pastor is Rev. H. F. Paschall. My Sunday school teacher is Bill Mustian. . . . I am a Christian and like very much to go to church and learn more about Christ. I enjoy the Young South page very much. . . . QUINCE LOVE PARRISH, Route 6, Paris, Tenn.

Dear Aunt Polly: I am a girl thirteen years old. I have blonde hair and blue eyes. I enjoy reading the Young South page every week. I am not a Christian but I trust God. I would like to have some pen pals from twelve to fourteen years old. BARBARA REYNOLDS, Route 2, Mansfield, Tenn.

Dear Aunt Polly: I am fifteen years old. I go to church once in a while. I am not a Christian. My mother is dead. I would like to have some pen pals, from fifteen to sixteen. LENA GRACE NELSON, Route 2, Bluff City, Tenn.

Dear Aunt Polly: I am fourteen years old. Will be fifteen in August. I am a Christian. I go to the North Fork Baptist Church. My pastor is Rev. E. A. Rich. I want some pen pals. SARA MARGARET BRADFORD, Route 2, Shelbyville, Tenn.

Dear Aunt Polly: This is my first time to write. I was ten years old the twenty-fifth of July. I am in the fourth grade. I go to Sunday school every Sunday that I can. I go to the Willingham Memorial Baptist Church. My pastor is Bro. Mullikin. My mother is my Sunday school teacher. I read the Young South page every week and enjoy it very much. I would like to have some pen pals. MARTHA FAYE QUINTON, Route 1, Ridgely, Tenn.

Choose some friends you'd like to have for pen pals? Write a letter to them right away! And please let me know how your friendship develops.

Sincerely, 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

## Is Your Sunday School Standard For 1945-1946?

Just one more month of the Sunday school year! There is yet time to qualify as a *Standard* school. Any school that follows the balanced, well-rounded program that is outlined by the standard will do better work. Have you presented the ten points to your teachers? Make a systematic check on your school. Many schools lack only one or two small adjustments for this attainment. Your pupils will be proud of standard recognition. September 30 is the deadline. Will your application be in our office by that time?

## Good News From Big Emory

I have some good news I would like to share with you. Miss Lois Scarbro, the associational Vacation Bible School leader, and I set a goal of 35 Vacation Bible Schools for Big Emory Association this year. We have already had 33 counting the one I am conducting this week. I am rejoicing! It has been hard work, but glorious work. This has been the very happiest year of my life and I believe the busiest too.—C. S. LITTLE, Associational Missionary for Big Emory Association.

## The Latest In Cradle Roll and Nursery Supplies

Order these through your Baptist Book Store:

TRANSFER CERTIFICATE NO. 9CR (Cradle Roll to Nursery), to be presented when a Cradle Roll baby begins regular Sunday school attendance in the Nursery department, before he is of Beginner age (this certificate may be issued at any time during the year). Price: each, 3c; dozen, 30c, with envelopes.

TRANSFER CERTIFICATE NO. 11CR (Cradle Roll to Beginner), to be presented at Promotion time to Cradle Roll members who are of Beginner age. Since these babies have not attended Sunday school, the certificates should be delivered personally. Price: each, 5c; dozen, 50c, with envelopes.

Note: THESE ARE TRANSFER CERTIFICATES, NOT PROMOTION CERTIFICATES.

PROMOTION CERTIFICATE NO. 11NC (Nursery to Beginner), to be presented on Promotion Day to Nursery pupils who are being promoted to the Beginner department. Price: each, 5c; dozen, 50c, with envelopes.

Order from your State Sunday School Secretary:

TRANSFER LIST, for listing of Cradle Roll members who have reached Beginner age without being enrolled in the Nursery. This should be presented to the Beginner Superintendent on or before Promotion Day by the Cradle Roll Superintendent, and will serve as a prospect list for the Beginner Department. The pastor and general superintendent should receive copies of the list. The names of those who have received Transfer Certificate No. 11CR should correspond with the names on the Transfer List. There will be no charge for this item.

See your August *Sunday School Builder*, pages 20 and 21, for pictures of these supplies, and further information.

## The Honor Roll

We have received the application of the Grace Baptist Sunday school at Powell Station, Tennessee. This school has an enrollment of 234. Rev. M. L. White is pastor and Mr. Leroy Hendrix is superintendent. We congratulate the leaders and pupils of this school on attaining Standard recognition.

## These Young Married Women

"Married women, 17-24, are young people and should not be forced to fit into adult classes. One-third to one-half of all young people, 17-24, are married. The adult division is already over-burdened with prospects and responsibility. In order to insure Bible study and a healthy church life, separate classes must be provided for this group in the Young People's department."—PHILIP B. HARRIS, Sunday School Board.

## Training Union Awards Issued In July, 1946

BEULAH— Union City .....	130	MAURY— Knob Creek .....	15
BIG EMORY— Rockwood .....	33	MIDLAND— Bishopsville .....	36
BIG HATCHIE— Brighton .....	62	Fairview .....	36
Oak Grove .....	70	Graveston .....	31
	132		103
CAMPBELL— Sugar Hollow .....	14	NASHVILLE— Calvary .....	1
	14	First, Nashville .....	5
CARROLL-BENTON— Huntingdon .....	37	Grace .....	2
Trezevant .....	24	Ivy Chapel .....	8
	61		16
CHILHOWEE— Bethel .....	32	NEW DUCK RIVER— El Bethel .....	16
Galilee .....	24	Shelbyville, First .....	6
Chilhowee, First .....	1	Smyrna .....	51
New Hopewell .....	29	North Fork .....	31
Spring View .....	15		104
West Maryville .....	35	NOLACHUCKY— Mt. Zion .....	1
	136		
CLINTON— Anderson .....	1	NORTHERN— New Friendship .....	29
South Clinton .....	32		
Oliver Spring .....	10	OCOEE— Bethel .....	7
Red Hill .....	8	Chattanooga, First .....	1
	51	Daytonia Heights .....	1
GIBSON— Midway .....	19	East Ridge .....	6
	19	Morris Hill .....	4
GRAINGER— Buffalo .....	1	Ridgedale .....	1
		Melville .....	16
HARDEMAN— New Union .....	15	McCarty .....	6
Whiteville .....	10	White Oak B .....	9
	25		51
HOLSTON— Bloomingdale .....	48	ROBERTSON— Hopewell .....	17
Clear Creek .....	18		
Gravel Hill .....	9	SHELBY— Brunswick .....	16
Fall Creek .....	34	Eads .....	18
Central .....	51	Malcomb Avenue .....	4
Kingsport, First .....	1	Mallory Heights .....	3
Union .....	7	Oaklawn .....	35
	168	Union .....	16
KNOX— Bell Avenue .....	2		92
Knoxville, First .....	2	SWEETWATER— Big Springs .....	33
Marble City .....	18		
Mt. Carmel .....	5	TENNESSEE VALLEY— Graysville, First .....	12
River Dale .....	45		12
Smithwood .....	41	UNION— Pleasant Hill .....	12
Middlebrook .....	11	Boiling Spring .....	22
	124		34
MADISON— North Jackson .....	51	WATAUGA— Little Milligan .....	20
West Jackson .....	9	Roan Mountain .....	1
	60	Siam Valley .....	2
McMINN— Englewood .....	33	Sugar Grove .....	13
McMahan .....	12		36
	45	WEAKLEY— Greenfield .....	24
McNAIRY— Bethel .....	26		24
Olive Hill .....	13	WILSON— Cedar Grove .....	22
	39	Lebanon .....	46
			68
		TOTAL .....	1673



## 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. WILBY  
Secretary



MARJORIE HOWARD  
Office Secretary

### Miss Gruver Writes From Nazareth

Baptist Mission  
Nazareth, Palestine  
June 20, 1946

With the close of last year, I began to have hopes of actually moving back to Haifa again. Several friends there were looking for a room for me and success seemed just a matter of days. Did you ever hear of a housing shortage? Nothing in the States was any worse than the situation in Palestine, and Haifa was one of the worst places. At one time, we did locate "an apartment"—which turned out to be one room—but the lady wanted \$500 cash before she would tell me the rent. Then I might or might not be able to afford it, but there would be no refund if the latter! I kept on hoping for I wanted very much to go back to Haifa to re-open our work there. We have our largest Baptist community there, but not a single worker! And as you know, I've always had a special love for that city.

The prospect for work seemed very bright, for I could be there to contact the people and carry on Bible classes as before. Henry Hagood was planning to come over from Nazareth once a month for Sunday services. At last, arrangements were made with another mission to use a large hall of theirs for our work, and I planned to commute from Jerusalem each week until I could really move there. Then all our plans had to be changed. Henry's sudden death on January 5 meant that I must move to Nazareth and carry on there, with his wife, Julia, and the Baby Home as well as the regular station work. That month was simply a nightmare, moving from Jerusalem, taking over Henry's supervision of still unfinished repairs to the house and church in Nazareth, trying to wind up the Nazareth Station books as well as the general Mission books for auditing, and helping Julia to get the Baby Home in order for the Government's representatives to pass their official approval on us. Julia was marvelous through it all, but the shock had been terrific for her, and I tried to ease things for her as much as possible.

There is no need to mention to you my love for the Jewish people and my dream to work with them. My whole call out here had been to them, yet strangely enough my service here had actually been mostly with the Arab people. And after year in Nazareth before, they too had found a place in my heart. Now God had so clearly opened the door into permanent work with them that I could only be satisfied that it was right. But adjustments within my own heart had to come, even subconsciously. There is no regret that I've had to turn from my work among the Jewish people for the Master Himself has led step by step, and I can go ahead with the new life completely satisfied that it is His will.

And happy? Who wouldn't be with tiny feet running to you, infant hands caressing you, baby lips and eyes smiling at you? You should see our babies. There are seven of them now, ranging from twenty-two months down to three weeks—no, one month, for Aida was a month old yesterday! I wish I could tell you about them, for there's a story behind each one. Julia and I were talking the other night about the mission study book that could be written about our babes; each one emphasizes a different aspect of social, moral, religious, or political custom or practice among the Arab people of Palestine.

Sometimes I feel as if we are running a six-ring circus—of the more dignified type, of course—for besides the Home with all that it entails of house-management, training and keeping a staff, sewing, gardening, entertaining guests, and routine supervision of the children, we have also the church and its affairs on our hands and all the visitation. For the church, it has been a time of great difficulties and of tremendous blessing. The afternoon that Henry Hagood died he asked a young man to preach the following day, thinking of course that he would only be ill one Sunday. Jamil (Ja-meel) has taken that request as a definite call from God and has assumed the responsibility of the Sunday morning service and Wednesday evening service ever since. During these months he has worked tirelessly and has done an excellent piece of work. Lately he has come into full membership in the church. Julia and I have had, as she said, to run a two-woman seminary for him, for though a most zealous Christian of the first order he had had no training and had never associated with Baptists before. Now we are quite proud of him for he is as staunch a Baptist as you can find, due largely to the fact that he has had to face real persecution to carry on his work with us. We've had some fun too, though, for Jamil confided to us that he was praying that God would send him a real Christian wife. So we put on our thinking caps. The result: he is being married next month to a girl from Jerusalem we introduced him to. The wedding will be here and the reception in our home. It bids fair to be THE social event of several years with Sheiks (real ones) and Arab princes and whatnot coming from miles around. One old prince is coming and bringing his ninety black slaves!! Knowing Arab affairs, I fear we shall really be flattened out when it is over.

Besides the church services we have started a G.A. and an R.A. each week which are my special responsibility as Julia does not yet have enough Arabic to speak in meetings. And then there's Sunday School, which we have by ourselves—eighty to ninety kids! So much for a bird's-eye view of how time passes in the Baptist Mission. Am I forgiven for neglected correspondence? From now on I'll try to keep up.—KATE ELLEN GRUVER.

### A Busy Week At Ridgecrest

Beginning Thursday morning, August 1, and closing August 7 noon, we had the best Southwide Brotherhood Conference I have been privileged to attend. The early morning devotionals from 7 to 7:40 were well attended and inspiring. The reports from the state Brotherhood secretaries indicated progress was being made in our program of enlistment and utilization.

Rev. B. J. Murrie, editor of *The Illinois Baptist*, spoke to the group on publicity. His message was informative and most helpful to the secretaries and all Brotherhood leaders and workers. The organization and purpose of the Brotherhood was presented by our Southwide secretary, Mr. Lawson H. Cooke. The state organization was presented by Brother James H. Street, Mississippi's efficient secretary. The associational organization and its function was presented by Mr. William Horace Headrick of Laurel, Mississippi. The state, regional, associational, and church organizations have definite tasks to perform in order to make our work effective.

We had the largest attendance at this conference we have ever had and a greater interest manifested on the part of all present. We had in attendance representatives from sixteen states.

The major objectives of the Brotherhood shall continue to be:

1. Soul winning
2. Worship services  
Observing the Lord's Day
3. Finances  
An effort to enlist every church in giving to missions through the Co-operative Program
4. Our Doctrines  
Emphasizing a revival of all our work by our laymen.

### Brotherhood Reorganized

#### Knox County Association

In the absence of the Associational Brotherhood president, Mr. Willette D. Anderson, the program vice-president, Mr. R. H. Underwood, presided. Following scripture reading and prayer by Brother Lloyd T. Householder, pastor, Mt. Olive Baptist Church, the male chorus from South Knoxville Church lifted us to higher heights through messages in song.

Brother Underwood then asked if the group was ready to enter into the election of Brotherhood leaders for the next associational year. The representatives from twelve churches gave unanimous consent and the following were elected to serve:

- President.....L. N. Baker  
Program Vice-President.....R. H. Underwood  
Activity Vice-President.....Lester Dodson  
Secretary.....W. L. Thomas  
Pastor Advisors.....Rev. Lloyd T. Householder,  
Pastor, Mt. Olive Church; Rev. C. C. Bowles, Pastor,  
McCalla Avenue Church; Rev. L. C. Roberts, Pastor,  
Oakwood Church.

The registration cards signed and taken up at this meeting indicated a renewed interest in Brotherhood work. A number signing the cards stated they would like to have a Brotherhood in their church.

This Associational Brotherhood pledged itself to a full support of the Brotherhood objectives for 1947.



# AMONG THE BRETHREN

Her many friends will be glad to know that Mrs. N. B. Fetzer, wife of Noah B. Fetzer, bookkeeper in the State Board office, is home following an operation in a Nashville hospital to remove a cancerous growth and is doing nicely. The report at this writing (August 20) is that the physician reported that some other areas with threatened malignancy had cleared up. May the Lord continue to touch her with His healing hand.

The Second Baptist Church of Newport, Tenn., is observing the first anniversary of its present pastor, A. R. Grahl. During the past year the church has installed a complete heating plant, also built in a beautiful and convenient baptistry back of the choir. We have had 12 additions to the church recently. We now have the BAPTIST AND REFLECTOR in 15 homes, and the church is giving 10 per cent to the Cooperative Program.—Contributed.

—B&R—

The Cave Spring Baptist Church held a revival the week of August 4 in which there were 4 additions to the church, 3 by profession of faith and 1 by letter. Less Adamson, Nashville, led the singing, and the preaching was done by the pastor, C. W. Leonard. This was the first meeting to be held in the new building.

—B&R—

Pastor Raymond Morgan reports a good revival in Calvary Baptist Church, Nashville, in which the preaching was done by Pastor Leonard Sanderson of Huntingdon and the singing led by Adam Gebhart of Madison. There were 37 additions, 23 by baptism.

—B&R—

Middle Tennessee Baptist Pastors' Conference will meet at the First Baptist Church, Lebanon, at 10 o'clock CST, September 2. Program will consist of a Devotional, Inspirational Message and open forum.—U. W. MALCOLM.

A cablegram from Hongkong August 6 reports the results of a preliminary survey of South China's relief needs, conducted by Dr. M. Theron Rankin and Dr. Baker James Cauthen, now on tour of Baptist missions in the Orient.

The report indicates the following sums of money needed for relief and rehabilitation in that one area of Baptist responsibility in China:

\$100,000 for direct relief through the churches;  
75,000 for Baptist workers;  
25,000 for orphans and the aged;  
27,000 for medical aid;  
50,000 for aid to Baptist students;  
150,000 for rehabilitation of residences, churches, and schools.

—B&R—

According to an information sheet from Alfred Carpenter, representative of the Chaplains Commission for the S.B.C., Chaplain John D. Barbee, formerly pastor of the First Baptist Church of Madison, Tenn., has been released from the chaplaincy with the rank of Captain. His address is given as Alexandria, Tenn.

—B&R—

Saturday, August 17, Walter Stuart Rule, Jr., son of Pastor W. Stuart Rule of the First Baptist Church of Oak Ridge, and Miss Dorothy Robertson Rader, daughter of Mr. and Mrs. Richard Rader Judy, were married. Congratulations to the happy couple.

—B&R—

J. W. Bass, pastor of Lamar Heights Baptist Church, Memphis, is doing the preaching in a revival with Pastor R. L. Hampton and the Chapel Hill Baptist Church near Milan. J. D. Barnwell is leading the singing.

—B&R—

Pastor C. E. Azbill and the Woodville Baptist Church in West Tennessee have been assisted in a revival by Walter Warmath of Jackson preaching and E. E. Deusner of Lexington leading the singing, in which there were 7 additions by baptism.

Dr. John R. Sampey, president emeritus of the Southern Baptist Theological Seminary, Louisville, Ky., died at his home in Louisville, at 5:30 p.m., Sunday, August 18. It is impossible in this issue of the paper to carry a fuller write-up of this great and good man, but one will be carried later. God comfort all the sorrowing.

A card on August 10 informed BAPTIST AND REFLECTOR that Mrs. Clyde Cobb, wife of Missionary Clyde Cobb of Dyersburg, had been taken seriously ill and had been carried to the Isolation Hospital at Memphis and placed in an iron lung, but at that time was responding nicely to treatment. Anyone wishing to write her can address Mrs. Rebecca J. Cobb at the above address. May she soon be completely recovered.

—B&R—

Viva Humphreys writes of a soul-stirring, old-fashioned revival in the Highland Baptist Church, Knoxville, in which Pastor Ed Spencer had the assistance of Rev. Wm. Greene, a student in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. At the last count, there had been 22 conversions and rededications. Many shouted God's praises. Bro. Greene is a graduate of Carson-Newman College.

—B&R—

Pastor Geo. S. Jarman and the Barlow Baptist Church, Barlow, Ky., have been assisted in a revival by J. B. Tallant, Chattanooga, Tenn., preaching, and Mrs. Louise Lampkin, choir director of the church, leading the singing, in which 10 were added to the church. Bro. Jarman has entered upon his third year as pastor there and fine progress has been made in the work.

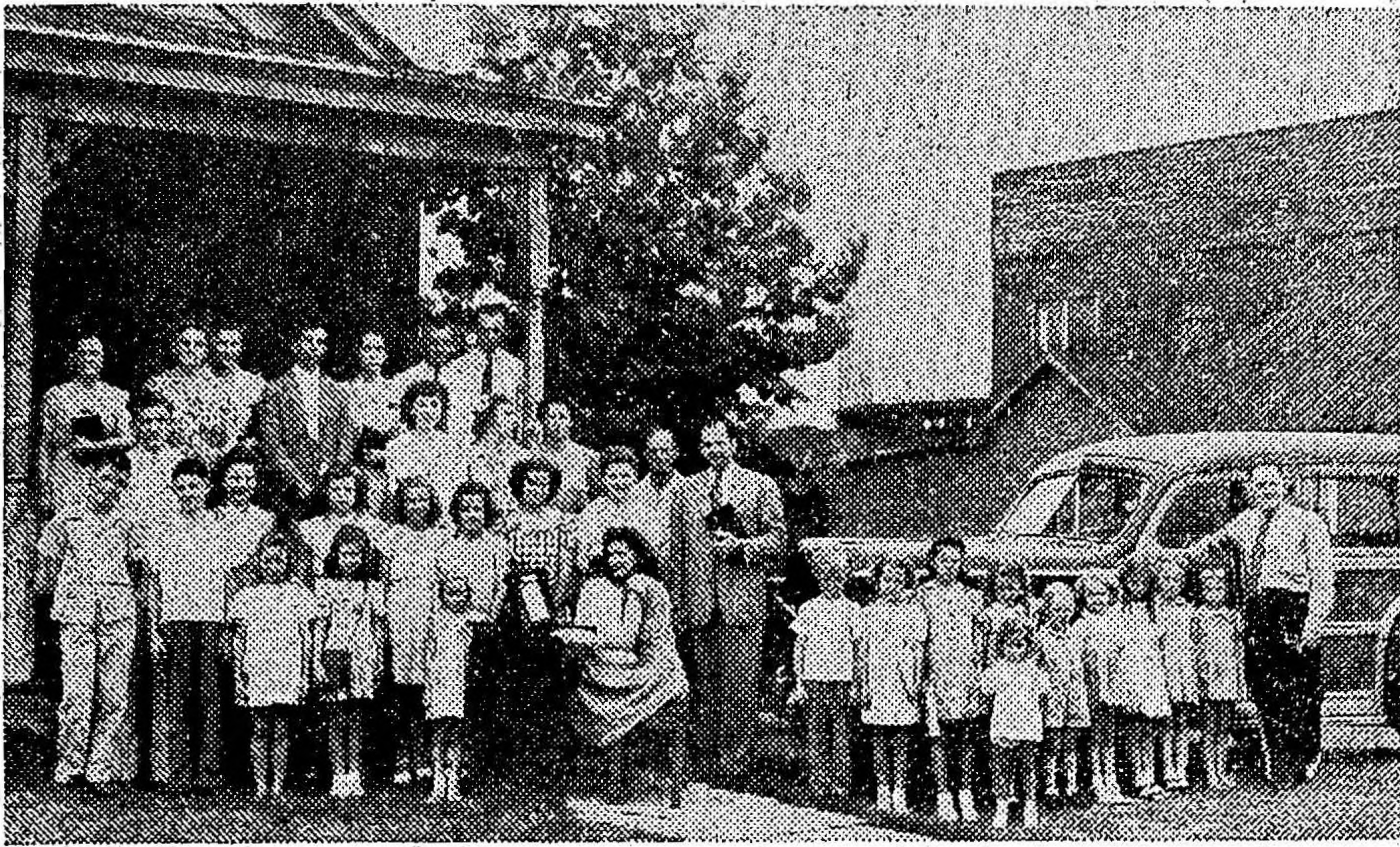
—B&R—

Evangelist James W. Kramer died August 6 in the Presbyterian Hospital in Denver, Colo., as the result of a fall down the stairs of his home.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR AUGUST 18, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	169	70	Columbia, First	240	41	Madison, First	345	115
Alcoa, Calvary	217	86	Second	61	48	Maryville, First	492	93
Alexandria	121	72	Cookeville, First	367	84	Memphis, Bellevue	1485	549
Athens, East	198	63	Stevens St. Mission	107	57	Boulevard	310	184
First	339	—	Fourth St. Mission	85	—	Galilee	146	99
North	141	20	Crossville, First	194	80	Highland Heights	555	263
Calhoun	88	20	Oak Hill	102	—	LaBelle	358	175
Charleston	46	—	Elizabethton, Siam	170	77	Mallory Heights	267	142
Cotton Port	79	—	Fountain City, Central	647	144	McLean	245	109
Cog Hill	131	—	Gallatin, First	248	55	Prescott Memorial	302	126
Double Springs	52	48	Hampton, First	78	55	Temple	846	319
Etowah, East	63	—	Harriman, Trenton Street	321	72	Union Avenue	575	210
Etowah, First	306	88	Hohenwald	74	66	Milan, First	284	127
Etowah, North	151	—	Huntingdon, First	122	—	Milton, Prosperity	133	45
Good Hope	78	20	Jackson, Madison	58	—	Murfreesboro, First	843	64
Good Springs	80	50	West Jackson	551	240	Walnut St. Mission	27	—
Niota	123	54	Jefferson City, Piedmont	74	84	New Hope	28	—
Idlewild	50	41	Jellico, First	244	105	Powell Chapel	114	71
Bluff City, Chinquapin Grove	196	60	Jonesboro, Oak Grove	187	33	Westvue	119	78
Bradford	101	32	Kingsport, First	580	112	Nashville, Grubbs Memorial	68	25
Chattanooga, Avondale	503	180	Lynn Garden	197	63	Park Avenue	328	95
Chamberlain Avenue	259	98	Knoxville, Broadway	1048	248	New Market	134	—
Calvary	345	—	Fifth Avenue	823	181	Oak Ridge, First	408	78
Concord	193	63	First	719	159	Robertsville	293	61
East Lake	384	87	Lincoln Park	451	168	Old Hickory, First	429	211
Fairview	140	73	McCalla Avenue	527	87	Temple	139	84
Highland Park	1594	352	Oakwood	314	134	Portland, First	192	88
Hixson	125	57	Rocky Hill	150	108	Rockwood, First	285	122
Red Bank	455	94	Smithwood	298	65	Whites Creek	46	34
Ridgeview	84	30	LaFollette, Avenue	223	—	Rogersville	374	50
Westside, Ga.	86	50	Lawrenceburg	159	107	Trenton, White Hall	104	—
Cleveland, Big Spring	269	183	Lebanon, Barton Creek	148	68	Tullahoma, First	189	71
Cedar Springs	162	69	Cedar Grove	102	56	Warburg	154	48
First	478	167	First	312	94	Mission	42	—
North Cleveland	176	107	Lenoir City, First	420	46	Watertown, First	206	84
Rutledge Memorial	88	—	Lexington, First	190	78	Whitwell, First	188	65





The LaBelle Barton Street Mission Sunday School of Memphis was organized May 12, 1946, in the home of Mrs. Oma Massey, 1023 Barton. There have been fifty enrolled with an average attendance of thirty. Rev. D. M. Renick is the pastor of LaBelle Baptist Church.

### An Old-Fashioned Revival

Rev. Willis R. Allen, pastor-evangelist, has just closed a two weeks' revival at Woodcliff Baptist Church near Monterey, Tenn., where Rev. Allen is also pastor of First Baptist Church. The song services were led by Hubert Sincox and P. E. Lack of Monterey, Tenn. Twenty-three souls were brought to confess Christ as their Saviour, most of whom were added to the church by baptism and restoration.

The power of these Gospel messages brought the church to a real mountain-top experience and reached out into surrounding communities.

Mrs. Allen, wife of the pastor, and other members of First Baptist Church, Monterey, contributed much to the success of this revival by their faithful attendance and services.

We praise God for this great uplifting.—MRS. ELBERT NEAL, Clerk, Woodcliff Baptist Church.

Pastor C. A. Smith, Springfield, has been assisted in recent revivals as follows: At Rock Springs Baptist Church, by Roy Beaman of Louisville, Ky., with six conversions and six baptisms; at Keyesburg, Ky., by E. C. Brewer of the Second Church, Clarksville, with eight conversions and eight baptisms.

—B&R—

Church Secretary Mrs. W. E. McMillan announces that R. C. Cannon has accepted the pastorate of Merton Avenue Baptist Church, Memphis, and will be on the field September 1.

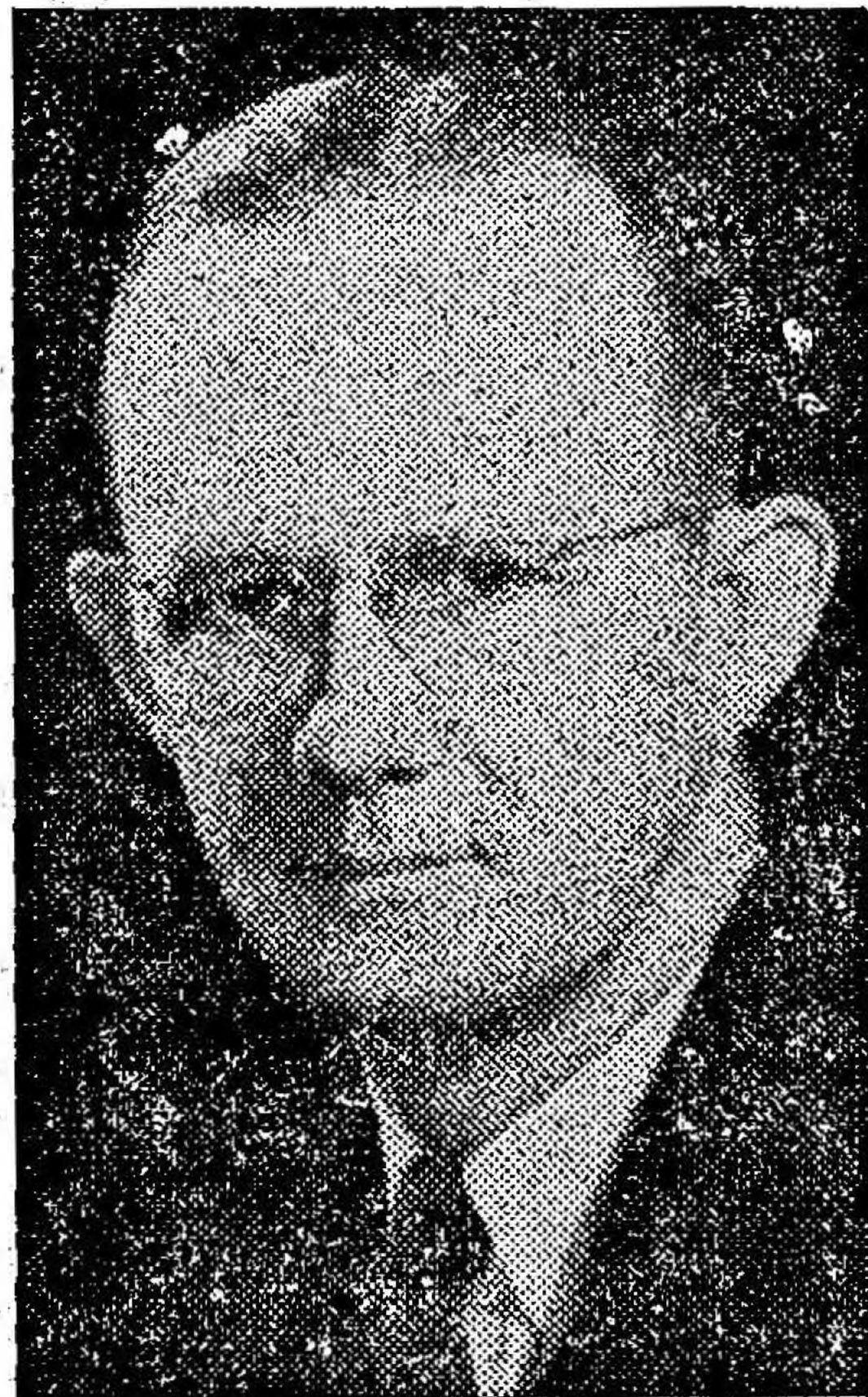
—B&R—

Rev. J. W. Audry Minor did his own preaching in a revival in the Rutland Baptist Church in Wilson Association, with 5 additions by baptism.

Dr. E. C. Masden, Clerk of Jefferson County Association, has done a remarkable job in completing the minutes for 1946. He had them printed and a copy mailed to the state office within three weeks after the associational meeting, August 2, 1946. I am sure that Dr. Masden had to put some special effort and time in in order to accomplish this but this is an example of what can be done and the people will have the minutes to refer to for this entire year and certainly it is worthwhile. —Contributed.

### The Baptist Hour

September 1, 1946



HON. BROOKS HAYS

Speaker: Hon. Brooks Hays, Little Rock, Ark., and Washington, D. C.

Subject: "When Management and Labor Disagree"

Stations heard in Tennessee:

WNOX, Knoxville, at 8:30 a.m. CDST

WSM, Nashville, at 8:30 a.m. CDST

WREC, Memphis, at 8:30 a.m. CDST

September 8—Dr. Duke K. McCall speaks on "When the World Goes Wrong"



REV. JAMES L. SULLIVAN

We present to our readers the likeness of the new pastor of Belmont Heights Baptist Church, Nashville. He was once pastor in the state and Tennesseans gladly welcome his return.

Visiting in the BAPTIST AND REFLECTOR office recently were: Harold Lipscomb, Kerrville; T. N. Bourne, Brunswick; H. W. McNeeley, Orinda; M. D. King, Dyer; Edwin Deusner, Lexington; W. J. Malone, Fayetteville; G. G. Graber, Knoxville; James F. Rogers, Jackson; W. H. Mathus, Carthage; H. O. Burns, Franklin; John Hurt, Jackson; Andrew Balfour, Memphis; Guard Green, South Pittsburg; S. R. Woodson, Humboldt; Z. H. Boner, Donelson; L. J. Thompson, Springfield; A. H. Hicks, Mrs. Hicks and Jerry, Covington; Emmert Lawler and David Lawler, Moodyville; Jimmy Jones, Rome, Georgia; Pat Harrison, Jr., Albany, Georgia; Stephens Baumgardner, Tennesse, Georgia; Tommy Ward, Atlanta, Georgia; Bobby Miller, Macson, Georgia; Emmert Floyd, Covington, Georgia; Roy Warren, Rome, Georgia; W. Nunn, Covington, Georgia; Percy Toney, Americus, Georgia; Robert Bone, Rome, Georgia; Billy Lacy, Ravenel, S. C.; C. W. Wall, College Park, Ga.; Bobby Banks, Griffin, Ga.; Joe Abstance, Atlanta, Ga.; Glendon McCullough, Atlanta, Ga.; G. S. Roote, Louisville, Ky.; Marianne White, Cornersville; Jame Gillum, Cornersville; Dot Richardson, Cornersville; Becky Thompson, Cornersville; Mrs. Lawton Tarpley, Cornersville; Mrs. Norman Baker, Cornersville; Rev. Norman Baker, Cornersville; B. B. Powers, Middletown, Ky.; V. Floyd Starke, Old Hickory; Oscar Nelson, Madison; A. C. Johnson, Memphis; R. E. Lee, Johnson City; J. H. Sharp, Huntland; C. D. Tabor, Shelbyville; J. E. Tanksley, Bartlett; Jackie Woodham, Ashland City; Rev. H. D. Woodham, Ashland City; Lynn Claybrook, Lewisburg; M. R. Fletcher, Birmingham, Alabama; Rev. and Mrs. Elmer J. Foust, Jefferson City; Mrs. J. G. Kolbe, Lebanon; Mary Lee Kolbe, Lebanon; John C. Leftwich, Hughesville, Missouri; T. W. Carl, Paris; Rev. J. H. Waugh, Jr., Burlington, N. C.; W. A. Liverman, Goodlettsville; O. L. Nash, Gainesboro.

### HELP WANTED! HELP WANTED!

Two thousand men wanted to serve as livestock attendance on board UNRRA ships carrying livestock to Europe to replace killed-off animals. Applicants should be able to work with animals, willing to do manual labor, and of good moral character. Men especially desired who will conduct themselves without reproach in foreign ports. Age 16-60. Trip takes 4-6 weeks. Pay \$150.00 per trip. Apply Brethren Service Committee, New Windsor, Maryland.

### RICH PRINTING CO.

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The Training Union Story Hour of the Goodlettsville Baptist Church has made remarkable progress under the capable leadership of Mrs. and Mr. Tex Martin as leader and sponsor. For the past weeks this unit has led our Training Union in attendance percentage. Every Sunday night we award a banner for attendance. This group has received it for so long they are beginning to feel that it belongs to them. When these good people took over there were only a very few children who attended. Now they have nineteen on roll and are growing. These leaders are doing a grand job. Neither of them has had previous experience but they are willing workers and learners. Not only are they teaching the regular Story Hour work but they also teach social graces and discipline. Both of them are living for their Story Hour and the children are responding to their love and care.

The personnel standing in the picture, from left to right: Walter A. Liverman, pastor; Jim Binkley, director; Tex Martin, sponsor, and Mrs. Tex Martin, leader.

WITH THE CHURCHES: *Athens*—First, received three additions by letter; Sterling Price, pastor. *Chattanooga*—Avondale, received two additions for baptism; Ralph Feild, pastor. Chamberlain Avenue, received two addition for baptism, baptized two; A. A. McClanahan, pastor. Fairview, received one addition by letter; Frank Spurling, pastor. Highland Park, received thirty-seven additions, baptized three; Lee Roberson, pastor. Ooltewah, baptized ten; R. W. Prevost, pastor. Ridgeview, received three addition by letter and four additions for baptism; C. L. Masher, pastor. *Cookeville*—First, received one addition for baptism and five additions by letter, baptized one. *Crossville*—First, received three additions by letter; J. E. Ledbetter, pastor. *Fountain City*—Central, received three additions by letter and one addition for baptism; Charles Bond, pastor. *Kingsport*—Lynn Garden, received two additions by letter; J. L. Trent, pastor. *Knoxville*—Broadway, received one addition by letter and one addition for baptism. Fifth Avenue, received one addition for baptism, baptized two. Lincoln Park, received two addition for baptism; David Livingstone, pastor. *Laurenceburg*—First, received one addition by baptism; James Canaday, pastor. *Memphis*—Bellevue, received two additions for baptism, and fourteen additions by letter, baptized two; R. G. Lee, pastor. Boulevard, received two addition by letter; C. M. Pickler, pastor. Highland Heights, received five additions by letter and one addition for baptism, baptized one; Slater Murphy, pastor. LaBelle, received five additions by letter; D. M. Renick, pastor. Mallory Heights, received three additions by baptism and one addition by letter; Benny Pearson, pastor. Temple, received one addition by statement, four by letter and two for baptism, baptized five. Union Avenue, received one addition by letter and two additions for baptism; J. G. Hughes, pastor. *Murfreesboro*—First, received three additions by letter. *Oak Ridge*—First, received six additions by letter; W. S. Rule, pastor. *Old Hickory*—First, received two additions by letter; Floyd Starke, pastor. Temple, baptized four; C. S. Penuel, pastor. *Rockwood*—First, received one addition by letter; H. B. Ford, pastor. *Rogers-*

*ville*—First, received one addition for baptism; E. T. Moseley, pastor. *Watertown*—First, received two additions by baptism and four additions by letter.

Pastor H. L. Carter of Scottsville, Ky., was recently in a good revival with the Parrish Chapel Baptist Church near Dyersburg, Tenn. A few Sundays ago the service members of the Scottsville church presented Bro. Carter with a handsome Bulova wrist watch.

Over 14,500,000 copies of the Scriptures, in more than forty languages, were distributed by the American Bible Society, 450 Park Ave., New York 22, N. Y., in its War Emergency Program over a six-year period ending June 30, 1946.

T. A. Frazier has been clerk of the South Knoxville Baptist Church, Knoxville, for 42 years, was teacher of the Men's Bible Class 31 years and served 5 years as moderator of Knox County Baptist Association.

C. L. Nicely, formerly pastor of the First Baptist Church of Sturgis, Ky., now lives at Elizabethtown, Ky., and is holding revivals. He recently held a revival at Braggadocio, Mo., with 35 additions.

Pastor Norman C. Baker and the First Baptist Church of Cornersville have been assisted in a revival by V. Wayne Tarpley, pastor of St. Elmo Baptist Church, Chattanooga, with H. L. McMahon of Cornersville leading the singing. There were 19 additions, 15 of them by baptism.

*Hurry, Men, Hurry!*

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# RUTHERFORD COUNTY GOES DRY!

## (Two and One-Half to One!!)

By JAMES C. FURMAN, Executive Secretary  
United Dry Forces of Tennessee, Inc.  
167 8th Ave., N., Nashville 3, Tenn.

**A**DD RUTHERFORD COUNTY to the rising tide of counties throughout the nation which are saying "No!" to John Barleycorn when the wets try to establish him legally on Main Street. Also, dozens of formerly wet counties are voting dry. The wets wanted to make Murfreesboro "wet." They got enough drinkers and bootleggers to sign their names to a petition to call a local option election August first. They did this at the last minute. They were prepared. The dries were unprepared.

But the good people of Murfreesboro, county-seat, and of the entire county of Rutherford, rose up in righteous indignation and said "No!" to John Barleycorn and to this underhanded attempt to destroy the good name of Rutherford and of Murfreesboro by the legalizing of retail whiskey sales.

The people of Rutherford County (outside Murfreesboro) would not have had legal whiskey. Only residents of Murfreesboro. Yet the entire county supported the county-seat city. The entire county voted dry to the tune of 5,300 to 2,300; or about 2 and one-half to one. This is one of the most convincing of recent dry victories anywhere in the nation.

Many people have asked me "What will United Dry Forces of Tennessee, Inc., do? What is your long range program?" Those are fair questions. Yet, since I was catapulted into this liquor election just a few days after taking over my work as Executive Secretary, I should like to have the privilege of outlining our over-all plans in a later issue of this publication. Right now, as part of this election story, and with the approval of the Editor of the BAPTIST AND REFLECTOR, I shall quote a letter addressed to me by that fine gentleman and Baptist layman of Murfreesboro, Professor A. J. Brandon. Professor Brandon, in his eightieth year, contributed as much or more towards the winning of the election for the dries as any one man. He worked prodigiously for days for long hours each day. He got but three hours sleep one night. I am not trying to return the fine compliments he paid United Dry Forces of Tennessee in his letter to me, it is simply a fact that the faithfulness and the work of this elderly Christian gentleman was a marvel to behold.

Even though Brother Brandon does speak well of us in this letter, I feel justified in including it in this report because, at least in part, it answers the question "What will United Dry Forces of Tennessee do for the people of Tennessee?" It does not answer the question fully, because the letter refers to a liquor election only, whereas the United Dry Forces of Tennessee program will be broad in its scope. Such elections as this are to be just one phase of the total program. But here is the letter:

Dear Brother Furman:

"Great news! Rutherford County voted to keep 'legal' liquor stores out of Murfreesboro—by the convincing majority of approximately two and one-half to one! This is indeed a great victory. The entire County supported Murfreesboro in this fight. It would have been Murfreesboro which would have had 'legal' whiskey.

"As a Christian layman, as a member of the First Baptist Church, Murfreesboro; as a Sunday School teacher; as an educator for 33 years in Tennessee and Kentucky, I have always felt it my Christian duty to take leadership in the dry cause. I was in the fight which drove legal beer outside the city limits of Murfreesboro. We of Murfreesboro regret exceedingly that State law does not permit a County to vote beer out.

"In connection with this battle we have just won, I served as Publicity Director for the Rutherford County Ministerial Association, with Rev. C. B. Cook, Methodist pastor, as chairman. Dr. J. H. McCain, Presbyterian pastor, rendered fine service as secretary. Brother Cook led us in a wonderful way—to victory.

"We owe a tremendous debt of gratitude to the United Dry Forces of Tennessee, Inc., and to you personally. When I called on you for help, despite the fact that you had been Executive Secretary only since July 15, it was inspiring to me to have you respond immediately and enthusiastically, and to have you come to Rutherford County and give us five or six days of your time, speaking in churches and helping in every way possible.

"What a contribution it was for you to immediately get in touch with your friend, Dr. W. Earl Hotalen, President of the National Temperance Movement. Dr. Hotalen's rushing to us from Birmingham, by airplane, his three days speaking tour of our County, his many helpful suggestions, and his leadership, were invaluable to us.

"We appreciate the fact that United Dry Forces of Tennessee took not one penny away from Rutherford County for your treasury; but instead, made a cash contribution to our local campaign fund. We appreciate the fact that the offerings taken when you and Dr. Hotalen spoke were turned over to the Rutherford County Ministerial Association to help win our battle against John Barleycorn. This generosity on the part of United

Dry Forces of Tennessee, Inc. will not be forgotten.

"Assuming this to be a sample of the manner in which United Dry Forces of Tennessee will help a county when it is in trouble, then let me say that this organization deserves, and I am sure will get, the support of the Christian people of Tennessee.

Most sincerely,

A. J. BRANDON."

### Laymen's Revival

The Brotherhood of the First Baptist Church of Parsons has been doing some good work since we organized some five years ago.

Under the leadership of our present able president, Rev. L. A. Lawler, we are planning some more great things for our church. The Brotherhood voted at the regular meeting in July to have a Laymen's Revival in our church beginning on Sunday, September 8, 1946. Those who are to appear on the program as speakers and musicians are all to be laymen. The men of the church are to show, not only to the ladies of the church, but to all who may see, that we are able to do the work expected of MEN by the Lord. We urge all MEN in and near Parsons, Tennessee, to attend these services and we feel that it will be time well spent. Christ chose MEN to help him carry on while HE was on earth and why not MEN of today feel that same urge that was extended to MEN of HIS day.

Let all MEN everywhere take up his cross and be willing to share that responsibility with HIM and his fellowman to see that the good news is carried to all who do not know HIM.—RAYMOND TOWNSEND, Chairman of the Publicity Committee.

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CLOVIS A. BRANTLEY

Superintendent of the Baptist Rescue Mission and Women's Emergency Home in New Orleans, La.  
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# Sunday the Christian Sabbath Day

By J. H. REID, Chattanooga, Tennessee

THERE has been through the years, and there still is misunderstanding as to the church of Jesus Christ keeping the first day of the week, Sunday, as a day of rest, instead of the last or seventh day, Saturday, of Old Testament or covenant times.

The establishing, and the commandments regarding the seventh day as a day of rest by Jehovah God, are too well known by all Bible readers and students, to need any explanation of any length in this article. The question that arises in the mind of the reader and student of God's word is, why should the church change from a seventh day to a first day of rest.

To me as a child of God, it is unbelievable that Jesus would permit his church, for whom he left heaven, suffered and died on the cross, to be in error through almost two thousand years, as regards the keeping of the sabbath day. And in answering that question, there arises a need for the careful study, of both the Old and New Testaments or covenants, as regard God's people, Israel after the flesh, under the law of the Old Testament, and of God's people, Israel after the Spirit of the New Testament, and under Grace.

Paul tells us: "Now we know that what thing soever the law saith, it saith to them who are under the law. That every mouth may be stopped and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin." Romans, chapter 3, verses 19, 20. But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. Romans, chapter 3, verses 21, 22.

The seventh day rest of the Old Testament was a symbol of the rest of God after his six days work of the creation, as recorded in the first book, Genesis. Now this creative work was accomplished by Jesus as the Word of God; see St. John, chapter 1, verses 1, 2, 3. Also by the work of the Holy Spirit; Genesis, chapter 1, verse 2.

The Bible considers the work of the Trinity as One. "God is One." God rested on the seventh day, and if man had not sinned, then God's creative acts being completed, that is so far as this earth and its material creation was concerned, his sabbath of rest would have continued through the years. We must remember that God is of eternity, and that which marks a day for us, that is the rising and setting of the sun, does not necessarily have any effect on the eternity of God. Man sinned, and God's sabbath or rest was broken. In his love and care for man he must revive his works in the midst of the years. St. John, Chapter 3, verses 1, 2, 16. Jesus tells us that the sabbath was made for man and not man for the sabbath. Jesus said my Father worketh hitherto, and I work. Jesus healed on the sabbath. St. John, chapter 5, verses 15, 16, 17, 19.

The sabbath day of rest, as given to Israel under the law, by Jehovah, through Moses at Mount Sinai, became one of the commandments written on the tables of stone. Israel was able to keep this commandment physically, but Paul tells us that the law is spiritual, Romans, chapter 7, verse 14. He also tells us that because of unbelief, Israel after the flesh, failed to enter into God's sabbath of rest. Israel while doing the deeds of the law was not justified thereby. Under the law of the sabbath, there were six days of work and one day of rest on the seventh. Israel under the law, was unable to enter into the spiritual rest of God; because of unbelief. Psalms, 95, verses 10, 11, says: "Forty years long was I grieved with this generation, and said,

it is a people that do err in their heart, and they have not known my ways; unto whom I swear in my wrath that they should not enter into my rest."

And in Hebrews, chapter 4, verse 3, quoting the latter part of this verse, "Although the works were finished from the foundation of the world." Therefore man had been unable to enter into God's rest, even though his rest had been from the foundation of the world. God is a Spirit. St. John, chapter 4, verse 24. His law is spiritual, his rest is spiritual, of which the sabbath day is a symbol.

Jesus says in Matthew, chapter 11, verses 28 and 29, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Man, who accepts Jesus as Saviour through faith in God's word, his spirit is reborn, he becomes a spiritual child of God, he becomes a part of spiritual Israel, the spiritual man reborn, regenerated into the household of God, through faith in our Lord and Saviour Jesus Christ, and his redeeming love and work on the cross, and the power of his resurrection, becomes a new creation in Christ Jesus.

In Israel after the spirit, under grace our rest is spiritual. Hebrews, chapter 4, verse 3. "For we which have believed do enter into rest." The believer rests in a perfect work of redemption.

Colossians, chapter 2, verse 10, tells us: "And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Under the law a male child was circumcised the eighth day, that is it was circumcised the first day of the second week of its life.

Volumes might be written in regard to the significance of the rite of circumcision. In this article we cannot take the space or time, sufficient to say, that this rite carried with it the symbol of the removal of the flesh and the shedding of blood. Now the blood is the life of the flesh.

See Deuteronomy, chapter 12, verse 23. The spiritual circumcision of the believer is also an eighth day figure, symbolizing the separation of the spiritual man from the life of the flesh. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. Romans, chapter 8, verse 10.

The whole book of Romans should be read and studied in connection with the study of the circumcision not made with hands.

Jesus died on the cross on the sixth day of the week for our sins, his body lay in the tomb through the seventh day, he arose again for our justification on Sunday, the first day of the week, and in the fact of his resurrection rests our hope of immortality and spiritual life. Read 1 Corinthians, chapter 15, verses 1 to 20 inclusive. Here I quote the 17th verse: "And if Christ be not raised, your faith is vain, ye are yet in your sins." Man who accepts the gospel of the word of God, must believe that Jesus both died for our sins and rose again for our justification.

With the resurrection of Jesus on Sunday, the first day of the week, there passed seven complete weeks, and on Sunday morning, the first day of the eighth week, the Holy Ghost descended at Pentecost. Leviticus, chapter 23 and verses 15 and 16 gives us the law for reckoning the day of Pentecost.

We which have believed do enter into our spiritual rest on the first day of our spiritual lives. We are made complete in him, and one whom God says is complete, certainly man cannot add any thing thereto.

The entire fourth chapter of Romans should be read at this point of our study. We quote here the fourth and fifth verses: "Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

God's sabbath of rest, of which the seventh day was a symbol, followed six days of work.

The Christian's spiritual sabbath of rest is at the beginning of our spiritual life, which is a gift of God, without works on our part, of which the first day of the week or Sunday stands as a symbol.

## The Expositor's Greek Testament

Edited by W. Robertson Nicoll,  
M.A., LL.D.

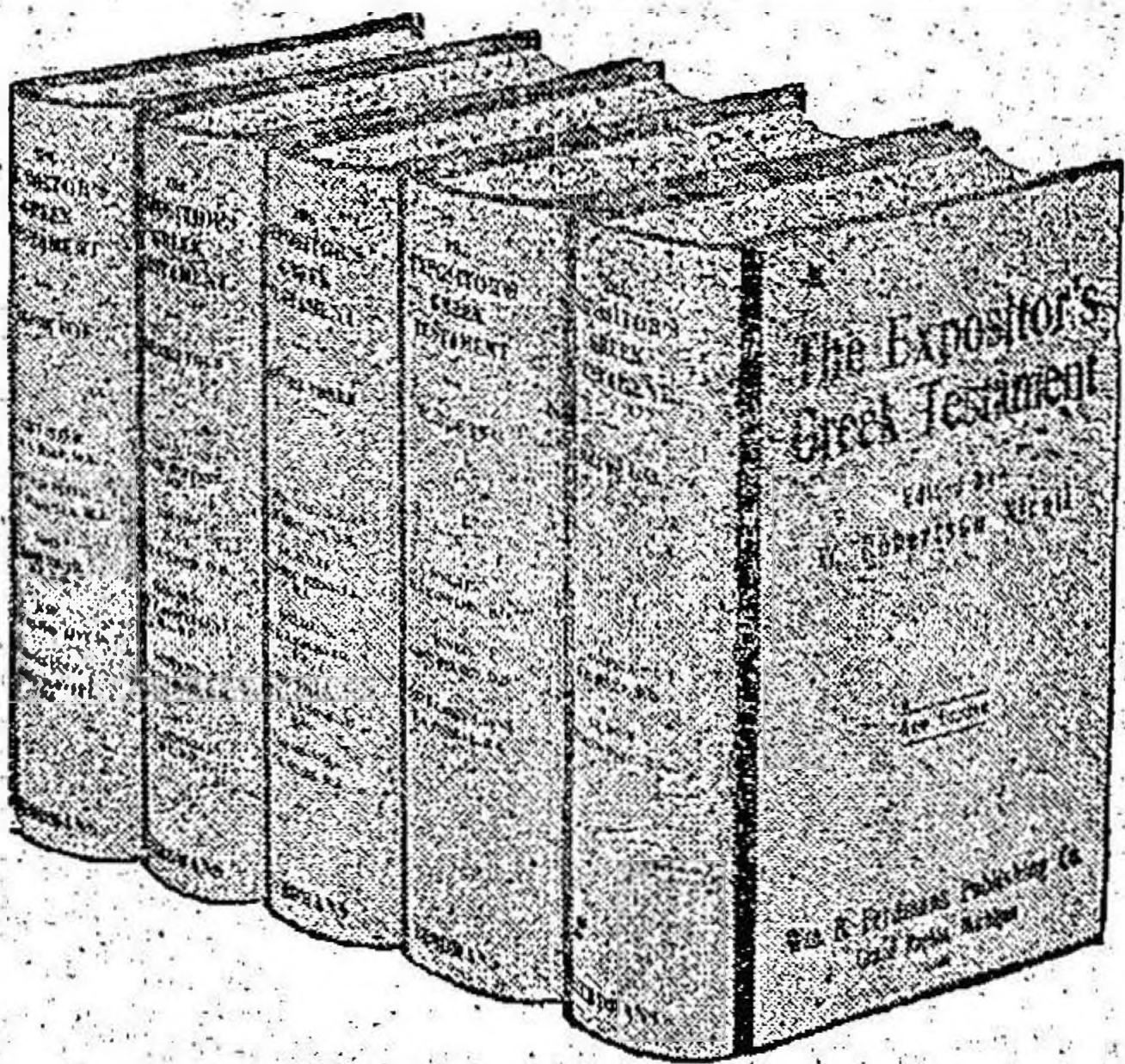
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