

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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WHY HAVE A STATE MISSION OFFERING?

Chas. W. Pope
Executive Secretary

Because the State Mission receipts from the Co-operative Program are not sufficient to finance our expanded State Mission Program! In three years the Co-operative Program receipts in Tennessee have risen from \$381,000.00 to \$933,000.00, or approximately 2½ times greater. But in the same period of time State Mission expenditures have risen from \$82,000.00 to more than \$250,000.00, or 3 times greater. This is due almost wholly to an expanded and enlarged state mission program. During the first half of this period State Missions was able to build up a comfortable reserve fund against sudden deflation, but no addition has been made to this fund during 1946.

It was the belief of the State Convention and its Executive Board that Tennessee Baptist churches preferred that their gifts for missions be spent on mission causes. It has therefore greatly expanded every department to the State Mission Program, until the expenditures for State Missions approximates the income. State Missions receives 24% of the Co-operative Program receipts. From a million dollar Co-operative Program State Missions would receive \$240,000.00. The figures above show the expenditures to be in excess of this amount.

Today, Tennessee Baptists have a vast State Mission Program. All promotional departments, such as, Sunday school, Baptist Training Union, and Baptist Student Union, have been enlarged. Associational missionary service has been provided for every association in the state. The mission pastors' budget, which supplements the salaries of pastors of mission churches, has been increased by 50%. The Negro mission program now carries 10 full-time missionaries. The State Board, this year, has assumed the responsibility for paying the salary of a full-time Professor of Religious Education at Harrison-Chilhowee. It pays the salaries of the Foundation Secretary and his bookkeeper. It pays the tuition and matriculation fees of all Baptist ministerial students enrolled in Baptist schools of Tennessee.

The State Mission offering in October is one of the authorized special offerings to be taken in the Sunday schools. Make a worthy offering.

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EDITORIAL

Why Join the Church?

IS IT UNNECESSARY for believers to join the church? Is to be saved all that is necessary. Occasionally one hears of some "independent" preacher holding a meeting who makes this claim.

By such teaching some Baptist church members have been led to transfer their loyalty from the church and pastor to a man who is on hand only temporarily and then pockets his money and goes elsewhere, leaving others to "hold the bag."

Neither scripture, logic, nor common sense supports any man in such a wild statement as that to which reference has been made. The lure of shekels, or whatever it may be, should lead no man to appeal to prejudice and to excuse disloyalty to New Testament churches.

Church membership is not necessary to salvation. It is necessary to Christian obedience. The editorials this week emphasize the matter.

Identified With a Divinely Established Institution

JESUS ESTABLISHED His church. "Upon this rock I will build my church" (Matt. 16:18).

This was a historical, particular, visible body. For in Matt. 18:17 it is seen exercising discipline and, in Acts 8:1, it is called "the church which was at Jerusalem." In every instance of the twenty uses of "church" in the book of Revelation, the ascended Lord used the word in this particular sense. Jesus knows the meaning of the word "church." All people should adopt this meaning.

The aggregate of such New Testament churches forms the church as an *institution*, which in operation always becomes historical and particular, as "the American Home," as an institution, in operation becomes a particular American home in a specific place or American homes distributively. When one becomes a member of a particular New Testament church, he becomes a member of the institution.

Christ's followers should be identified with the institution which He established.

He did not establish the church for no purpose. He did not establish it to remain the same size as when established. It was to grow numerically by additions and by inward spiritual development. Numerical growth brings in the idea of becoming a church member.

It was taken for granted in New Testament days that believers would become identified with churches and carry on for the Lord in that capacity. That is the norm for today.

By church membership believers publicly positionize themselves with people holding the New Testament faith and publicly identify themselves with Christ and His program. It is, therefore, an outward expression of love for the Lord and of loyalty to His service.

The lives of individual Christians and especially their collective impress in their church life caused believers to be "called Christians first at Antioch" (Acts 11:26). And it remains a fact that if one wishes to select those who make the most distinctive Christian impress upon their day and generation, he has to go to the church circle to find them. He never finds them among those who are caustically critical of the church or among others who are disloyal to the church.

Christian obedience calls for church membership.

Organized Fulfillment of the Commission

THE DUTIES in the Commission (Matt. 28:18-20) and their performance require the idea of the church as the organized sponsor thereof.

Neither individuals as such nor the individual church can carry out the worldwide preaching of the gospel. Only the churches co-operatively can do it. Only the churches can carry on when individual workers die. Only organized church sponsorship can carry on the work "unto the end of the age."

A careful study in the light of other scriptures of such passages as I Cor. 12:27, 28, Eph. 3:10, Rev. 22:17 and Acts 13:1-4, shows that the Lord's plan for carrying out His program is centered in the church, with individual workers finding their place in relation to this arrangement.

The failure of the anti-church preacher and the disloyal church member at the point of worldwide missions is notorious. They make a big show in certain localities in "whoop-up" revivals. But you do not find *them* going into and occupying destitutions and establishing Sunday Schools and churches there. You do not find *them* getting back of a world-wide mission program. The truth is that it would probably be surprising and embarrassing, if what they give, or *do not give*, to missions were made known. One wonders, if the facts were known, how many church-lambasting preachers give but a pittance, if anything, to co-operative missions, but pockets the funds received from the people and turn none of them loose except by way of income tax. Missions as a whole goes forward only under church sponsorship.

The preservation and proclamation of the full truth calls for the organized sponsorship of the church. The church is commissioned to "keep the ordinances" (I Cor. 11:12). The same applies to the "all things whatsoever I have commanded you." Accordingly, where there is no New Testament church and church sponsorship and no minister loyal to the church as a matter of conscience, one never finds the full truth proclaimed and defended. Heresy at the point of the gospel or heresy at the point of the church and the ordinances or heresy at the point of missions is found.

The financial support of the Lord's program calls for the church. You never find regular support, if any, of the Lord's worldwide program apart from church sponsorship. The churches co-operatively can furnish the necessary support, which individuals, as such, do not and cannot.

Preachers who are caustically critical of New Testament churches do not hold meetings in destitutions. They go where the pickings are richer and then pocket their money and go elsewhere. And, strange to say, while lambasting the churches they solicit and secure the most of their support from the members of the churches which they lambast!

The fulfillment of the Commission calls for church membership.

Following Sound Logic

THE MAN who says that it is not necessary for believers to join the church gives unsound reasons for his position.

For instance, he no doubt holds that "Conversion puts one in the church, and this is all that is necessary." But Acts 2:47 (R.V.) says that the Lord added to the church "those that were saved." Conversion did not put them in the church, but prepared them for it. So it is throughout the age.

"By one Spirit are we all baptized into one body," or "in one Spirit were we all baptized into one body" (I Cor. 12:13). "By one Spirit" is, literally, "in one spirit." It here has the sense of "in the environment and under the leading of one Spirit." We say this because Acts 2:47 shows that conversion does not put one into the church. The procedure of getting into the church having been revealed, we know that I Cor. 12:13 does not contradict it. In the environment and under the leading of the Spirit saved people are baptized in water into the church. Church membership is an act of Christian obedience on the part of saved people.

Some may say that "There is no command to join the church." But if saved people are obligated to submit to the things which put them in the church, then the command regarding these things carries the command for church membership. For instance, believers *themselves* are not commanded in the Commission to be baptized, but the church is commanded to baptize believers. That carries the force of a command to believers to submit to the baptism, and this puts them into the church. Moreover, the people on Pentecost who were suitable subjects of baptism were told to be baptized (Acts 2:38). And Simon Peter "commanded" the believers in the Cornelian household to be baptized (Acts 10:48). Since baptism puts one into a church, then church membership is commanded. Other scriptures could be given, but these are sufficient.

Says the free lance, "The churches are corrupt." But *not all* of them are corrupt by any means. Believers can either find a church worthy of their membership or establish one. Moreover, the critic himself is not sufficiently superior to the average church member to make him a judge. No man is that excellent. In truth, the average church member is a better man than the caustic church critic. The solid, substantial influence of the former excels that of the latter. And why, oh, why, does the critic vent his venom on "corrupt" churches and then solicit and receive his major support from members of these same "corrupt" churches. Since he is so noble, why seek and use such "tainted" money?

We readily grant that many a church is corrupt and that numerous bodies are not New Testament churches. But we also affirm that here and yonder and elsewhere are those churches which are true to the faith and are carrying on for Christ and which are far superior to their caustic critics.

If you are saved, find a New Testament church and line up with it.

Exceedingly Poor Grace

THOSE CHURCH MEMBERS who allow themselves to be weaned away from their pastors and churches to line up with the free lance, who pockets his money and then moves on elsewhere, show exceedingly poor grace.

Their church has nurtured them when they were young converts and has given them a church home through the years.

Through its ministry it has comforted them in sorrow.

It preached the gospel under which they were saved.

By its major influence it has helped to make the community a better place in which to live.

Then along comes the caustic free lance. And they largely or entirely withdraw their presence and support.

They turn out to be critics of the church where they hold membership.

In case of an issue, they line up with a man who is around for only a short time and turn against the pastor who has carried on and

carries on week after week, month after month, year after year.

And after all this is done, if a member of the family dies and the preacher with whom they lined up cannot be secured, they will probably have the funeral *in the church* and conducted *by the pastor against whom they turned*.

If they themselves die, more than likely they will be *carried* down the aisle of the same church where they have refused to *walk* because they have transferred their loyalty to a fly-by-night man instead of yielding it to the man who has steadily been on the job all along.

People who profess to be saved by grace ought to live in harmony with grace and not show such poor grace.

Maury County Association

THIS BODY met Sept. 19, 20, with Calvary Baptist Church near Spring Hill, Jesse Hunter, pastor. Mr. W. G. Rutledge, State Sunday School Superintendent, and the editor attended a portion of the first day's session.

Good attendance was in evidence and a fine spirit prevailed. The body not electing officers until the close of the second day, Clyde Burke was chosen as acting moderator; Mrs. Clyde Burke was chosen as temporary clerk to take the place of W. Edwin Richardson, who had moved to Lebanon as a member of the faculty of Cumberland University; C. C. Robinnet, Vice-moderator, opened the sessions; and G. P. Howell was treasurer. Associational Missionary C. H. Lewis led the singing, with Mrs. Howard Latta at the organ.

The pastor conducted devotions at the morning session and Cecil J. Kraus at the afternoon session.

C. S. Wilson, pastor of the Second Baptist Church, Columbia, preached the annual sermon on "The Lifting Power of the Cross." It was a really fine sermon.

The dinner served by the hostess church was delicious and abundant. And the association showed both Mr. Rutledge and the editor every courtesy and gave each a splendid place on the program.

The Faith We Need Today

IN COMPANY with my wife, son and daughter, I was visiting one of the great saints of our church. Her husband, with whom she had journeyed and upon whom she had leaned for more than 60 years, was gravely ill in the hospital.

We found her alone. On the bed beside her chair was an open bible. A peaceful smile was on her face when she met us at the door. "I have felt all day that my Pastor and his family would come to see me," she said, as she welcomed us. We marvelled at her poise and resignation, as she said, "I have asked the Lord, if it is his will, that Pappy might be able to stand the operation and be well again; but if it is not His will, then it will be alright."

She talked happily and joyfully of her children—all devoted, consecrated Christians and church-members—of her grand-children, of her godly forbears and of her church and her host of friends. She needed no one to comfort her in her sorrow. Instead, her Pastor and family were lifted out of themselves by her triumphant spirit. We arose to go, yet something unseen, but irresistible, held us. We were in the presence of one in whom we wrought all Christian graces.

I said, "Sister, there is no need for me to tell you to stay on the sunny side." She answered, "Pastor, I have put Pappy in God's hands. He'll do the right thing." Then she went on, "But I pray daily for more faith. I want a faith that will not shrink, though pressed by every foe; that will not waver on the brink of any earthly woe." We went away knowing that God had answered and was, more and more, answering her prayer and that she had *the faith we all need today*; the faith by which and through which we can win through these uncertain and crazy days.—LYN CLAYBROOK, Pastor First Baptist Church, Lewisburg, Tenn.

What I Saw and Heard In the Union of Soviet Republics

LOUIE D. NEWTON, *President of the Southern Baptist Convention*

(Dr. Newton has responded to numerous requests from Editors and Pastors and Laymen and Young People to prepare a series of articles, sketching his impressions of what he saw and heard during his twenty-five-day visit to the USSR. He has agreed to supply this series of articles, without cost, with the understanding that the articles are copyrighted for later publication in book form.)

IN THIS FIRST article (and all of these articles must, necessarily, be brief in order to meet the acute demands upon the Editors for space at this time of paper shortage), I wish to sketch the historical background of our Baptist brethren in Russia.

During my 25-day visit to Russia, July-August, 1946, as a member of the Russian War Relief delegation of Americans, invited by the Soviet Government to inspect the uses to which gifts for relief from America had been put and to inspect medical, educational and cultural institutions and to confer with Soviet officials, we visited, among other notable places, the Republic of Georgia.

Standing Sunday morning, August 4, 1946, in the Baptist Church in Tibilisi, the capital of the Republic of Georgia, I remembered that it was on that very spot the first Baptist church in the USSR was constituted, in 1868.

In Tibilisi (formerly known as Tiflis) there lived a merchant named Nikita Voronin, a leader of the Molokan community. The subject of baptism had come up for discussion among the Molokans, and Voronin gave himself to a study of New Testament teaching on this matter. The result of his study led to a profound spiritual experience—his religion hitherto had been merely a matter of his inheritance—which resulted in his decision to be immersed as a believer. He was ignorant of the people called Baptists; and only after his convictions had taken form, as a result of his study of the New Testament, did he learn from a German artisan that such convictions were shared by millions of people in other lands.

Voronin was baptized on the 20th of August, 1867, and the following year there were enough Baptists in Tibilisi to constitute the first Baptist church in what is today the USSR. In 1871 two young men, V. G. Pavloff and V. V. Ivanoff-Klishnikoff, joined the ranks of the Baptists in Tibilisi. They were eager evangelists, and they provided the leadership and influence which was to spread the Baptist movement across the southern half of the Russia of today. In 1884 a Union of the Baptists of the Transcaucasian communities and the Baptists of the Ukraine was effected.

Baptists were persecuted in Russia from their earliest beginnings, particularly during the period when Pobiedonostseff held office as Procurator of the Holy Synod. Typical forms of persecution were imprisonment and exile. But, in spite of persecution, the Baptists multiplied.

Meanwhile, another movement had begun in Russia, which eventually became Baptist in both doctrine and polity. An Englishman, Lord Radstock, a pietist of the Plymouth Brother type, had been invited by a Russian woman of high social standing to come to St. Petersburg, in 1874. His preaching in the houses of members of the Aristocracy proved very effective. Count Bobrinsky, a minister of State, became a convert, as did Count M. M. Korff and Colonel Pashkoff.

These men of wealth and fame began to evangelize the working people and peasants on their estates, to print and distribute tracts, and to organize philanthropic efforts. This movement was loosely joined, most of the converts having come out of the Orthodox Church. In 1884 there was an effort to unite the Baptists of the South and

the new movement in St. Petersburg, but the state church entered the picture sending Korff and Pashnoff into exile.

However, in 1888 Ivan S. Prokhanoff, one of the ablest Baptist leaders from the south, visited St. Petersburg, and after studying the movement that had started under Radstock, he was convinced that these believers were Baptists, without knowing it. He went away to England and Germany and France for further study as an engineer, and in 1908 he returned to St. Petersburg and organized the Union of Evangelical Christians, preferring to use that title rather than the name "Baptists" since Baptists were already being persecuted.

Prokhanoff always spoke of his organization as Baptists when he was dealing with Baptist leaders outside of Russia. Indeed, he served as vice-president of the Baptist World Alliance. The Baptist leaders in southern Russia regarded their brethren of the north as holding to the same polity and doctrines, but they understood why Prokhanoff preferred not to identify his organization as Baptists.

In 1917 the Revolutionists turned against all religious groups, as we well know, and the Baptists, both north and south, underwent their share of persecution; but gradually it was discovered that the Baptists held radically differing views from the Orthodox Church, particularly with regard to the union of church and state.

This brief glimpse into the earlier period of Baptist life in the USSR will serve to emphasize certain interesting and significant facts:

First, the Baptist movement in Russia, as in every instance of which I have any knowledge, was the result of the study of the Scriptures. I want the reader to remember that merchant in Tibilisi, Nikita Voronin, prayerfully searching the Scriptures. The Holy Spirit illumined the pages of the Living Book, and Voronin walked in the way of revealed truth, discovering himself to be a Baptist.

Second, the Baptist movement in Russia, as in every instance of which I have any knowledge, was the immediate subject of persecution on the part of the state church. The story of Baptist persecution in Russia will some day be fully told, and it will form another glowing chapter in the saga of suffering for the sake of religious liberty.

Third, the Baptist movement in Russia, in its earliest stages as well as in these later years, found itself out amongst the masses, albeit there were converts amongst the upper classes. This emphasizes anew the fact, which we must never forget, that the Baptist movement is always a people's movement. It thrives best when it is thrust into the life of the common people. "And it came to pass, that, when Jesus was returned, the people gladly received Him; for they were all waiting for Him," Luke 8:40. Wisdom has fled us if we ever lose sight of the people—all the people.

Fourth, the Baptist movement in Russia, in the beginnings as well as today, has ever been and is now an evangelistic and an evangelical movement. "They went preaching" repentance, and calling all men to believe on the Lord Jesus Christ. Space restrains any detail of those early Baptist preachers in Russia, but this much must be said—they were evangelists and they were evangelicals. They called all men to repentance and personal faith in the Lord Jesus Christ, and they made it plain that all men are competent to deal directly with God through the One High Priest forever.

(In the next article, I shall deal with Baptists in the USSR in the earlier stages of the Revolution.)

The Heart of Prayer

By W. W. HORNER

THE FOLLOWING Scriptural passages furnish the foundation for the spiritual meditation of the subject: "The Heart of Prayer:" Dan. 9:16-23; Luke 18:1; John 14:13, 14; I Thess. 5:17.

The first objective in effectual prayer, for both saints and sinners, is to get an audience with Almighty God. This is not as easy as most people think. Unconfessed and unrepented of sins form the greatest barrier between a guilty sinner and an Holy God, Isa. 59:1, 2; Prov. 1:23-33. Nearness to God and distance from God are not determined by linear measurements, but rather by a person's relationship to God.

I

WHAT IS PRAYER?

Every Hebrew word in the Old Testament, and every Greek word in the New Testament, that are translated—"prayer," have one common meaning, and that is "to want something." The Greek word, used most for prayer in the new Testament is *Proseuchomai*, and means not only to want something, but the pray-er wants that something so much that he is determined to get it. Scriptural prayer, therefore, may be defined as follows: Prayer is asking in the name of Christ with faith for what we want that God wants us to have.

In the words of Christ, recorded in John 14:6, 13, 14. He emphatically said: "No man cometh unto the Father, *but by Me*," "And whatsoever ye shall ask *in My name*, that will I do, that the Father may be glorified in the Son." Expressed in a succinct sentence, there is no approach to God, except in the name of Jesus Christ and through Him as the only begotten Son of God. Furthermore, praying in the name of Christ is equivalent to Christ praying to His Heavenly Father in our place. In this Christ becomes our true High Priest, in presenting our prayers to God.

Faith in God occupies a very important place in prayer. So important that without Scriptural faith in God there can be no prayer, Heb. 11:6. Paul wrote: "Faith is the substance of things hoped for, the evidence of things not seen, Heb. 11:1. In other words, faith is the essence of reality. Putting it another way, Faith is not only believing that God is omnipotent but that He will grant our petitions by giving us the objects for which we have prayer. A little five year old, golden curly-haired little girl said to her grandfather one morning as he was leaving for his office: "Granddaddy, bring me a doll when you come home this evening." When he returned, she met him and said: "Granddaddy, I thank you for my doll," and he replied: "What makes you think that I have brought you a doll?" and she answered: "Because you said you would." When Dr. Johnstone Myers was Pastor of Ninth Street Baptist Church, in Cincinnati, he spoke to a Kentucky Baptist Young People's meeting in Lexington, and among other things, he related the story of David slaying Goliath the giant, and made this observation of real faith: "All Israel believed that God could deliver them from the Philistines, but only David believed that God would." This is the very essence of Scriptural faith that God can and will answer every prayer that is prayed in keeping with the Bible teaching on prayer.

As to praying for what we want that God wants us to have, if you are a lost sinner, God wants you to repent of your sins, believe on the Lord Jesus Christ and be saved, Isa. 55:6, 7; Luke 18:13. God wants His children to have an obedient spirit and to follow Christ in baptism; He wants us to continue to follow Him that we may become fishers of men; He wants us to have the indwelling presence of the Holy Spirit; He wants us to grow in grace and in the knowledge of Christ, and live an exemplary life; He wants us to reign with Him here on earth; He may want you to preach the Gospel, or to become a missionary at home or abroad; He may want you to acquire wealth, so that you may make it possible for others to witness to the Gospel to every human being on earth. To sum it all up, He wants us to attain unto the stature of Jesus Christ that we have eternal heavenly fellowship with Him in glory.

II

There are many reasons why we should pray daily, and especially behind closed doors with God, where we can speak with Him, face to face, as man with man. Christ said: "Men ought always to pray, and not to faint," or lost heart," Luke 18:1; 22:46. Matt. 9:37. Real prayer provides the most accessible approach to God. Every child of God is definitely called and imperatively commanded to pray for himself and others, but more particularly for others. Prayer is the most vital Divine process for ones growth in grace. Nothing will sweeten ones life like prayer. It will destroy selfishness, conquer ones temper, enable a child of God to forgive the wrongs of others, and like Christ commanded, to love his enemies. Booker T. Washington, the great founder of Tuskegee Institute, is reputed to have said: "No man can do me a great enough wrong for me to hate him." Prayer produces miraculous results—The Upper Room Prayer meeting of the 120 members of the church for ten days was followed by the descent of the Holy Spirit, the salvation of 3,000 lost souls and their baptism into the church that Christ established in Jerusalem. Prayer brings the pray-er into harmony with the Divine Will. Prayer does not change God, but prayer changes us, and moves God to carry out His plans and purposes for us and others. Here is one among many places where predestination and the freedom of the human will co-operate in perfect harmony.

Prayer in its largest field of usefulness on the part of God's children, under the guidance of the Holy Spirit, becomes the mightiest agency in God's hand in the "Revival" and in the "Evangelistic Meeting." The Bible makes a clear distinction between a revival and an evangelistic meeting for reaching the lost for Christ in salvation. Revival always refers to the backslidden children of God. It is impossible to revive the sinner, for according to Paul, he "is dead in trespasses and in sins," Ephes. 2:1. All revivals and soul-winning campaigns must be prayed down from heaven. "The great Revival" and the soul-winning campaign that followed in the late eighteenth and the early nineteenth centuries, and which shook the two continents, Europe and America, when hundreds of thousands were saved, came largely as a result of the preaching of John Wesley, George Whitfield and Jonathan Edwards, and the agonizing prayers of God's other preachers, and consecrated members of the Evangelical churches of that day. The Welch Revival of several decades ago, was the answer largely to the prayers of Robert Evans, a coal miner. Oftentimes he arose at three o'clock in the morning, because of the great burden of lost souls on his heart.

When Dwight L. Moody held his first meeting in London, England, and on the opening night when he gave an invitation for sinners to accept Christ a number came forward, which surprised him so much that he began to make inquiries, and found that a bed-ridden woman had been praying for years for him to come to London, and as evidence that it was God's will, she asked the Lord to save some the first night of the meeting.

III

Too much can not be said about the value of prayer in its relation to World-Wide Missions. Most of the Christian denominations are facing a dearth of young men entering the ministry and both young men and women offering themselves for missionaries both at home and abroad. Christ said: "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Few pastors and churches are praying this prayer today. We owe it to our Lord and His lost sheep around the world to "Pray without ceasing," that God will call the most capable and gifted young men and women to this greatest of all service, the preaching of the Gospel to every creature. And, at the same time we should pray earnestly for God to make us honest and serious about paying our financial debt to Him by bringing our tithes and offerings to His

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"Fight the Good Fight of Faith"

(I Tim. 6:12)

By J. E. SKINNER, Murray, Ky

NOBODY WANTS to fight for the mere fun of it. Nor does anybody want to fight for the mere entertainment of others. It is altogether too costly in strength or otherwise to be endured for nothing. There must be the motive of either defending one's self, his loved ones, his rights, his holdings; or of gaining a prize for one's self, his loved ones, his increased holdings in wealth and strength; or of advancing a cause that is considered more valuable and precious than one's own life itself. The latter, I think, is the motive that should move us to "fight the good fight of faith."

I

In the first place, a careful study of the passage will discover that the Apostle was emphasizing the value of the cause for which he was contending, and therefore commanded Timothy to "fight in the good fight of THE FAITH," and Moffatt so translates it. Concerning his own "fight in the good fight of the faith," the great apostle said to the elders of the church at Ephesus, (Acts 20:22-24 ASV): And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear to myself, so that I may accomplish my course of the Grace of God." And mark you, he is here writing his First Epistle to Timothy, the pastor of that very church, (I Tim. 1:3). Moreover, the whole context (Chapter 6:3-16) shows that it is of "The Faith" that he is here writing, and not of saving faith, except as it is included in "The Faith which was once for all delivered unto the saints" (Jude 3, ASV). Saving faith is not obtained by fighting to acquire it, nor is "eternal life" so obtained. They are both "the gift of God" (Eph. 2:8; Jno. 10:28), and are received only when one ceases to "fight" and commits his soul's eternal destiny into the hands of Christ as Saviour and Lord, (2 Tim. 1:12). But, having received them as gifts of God, we are to "lay hold" on them as heavenly treasures of "the faith once for all delivered unto the saints," and therefore "contend earnestly for The Faith."

II

In the second place, this heavenly treasure for which we are to contend earnestly, is not something to be stored up for our own pleasure, nor cowardly laid away "in a napkin," nor "hidden in the earth"; but it is a treasure to be shared with others—fighting back every barrier that would hinder its full distribution to others who need it as well as ourselves. The "fight" is not against individuals, nor even against combinations or groups of individuals of whatever form; but against subversive principles and influences which would hinder and obstruct the progress of "The Faith" in its onward march toward the ends of the earth.

"The good fight in the faith" is not only to be aggressively militant—fighting back the barriers and hindrances and pressing onward toward the ends of the earth—; but it is also a defensive warfare as well—defending "The Faith" against subversive teachings and influences that would neutralize and paralyze the militant advancement of "The Faith," as the context clearly shows: "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain . . . But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight in the good fight in the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses." "You confessed that you had received these treasures," he said in effect, "now fight for their purity within the

ranks of the saints, and for their militant advancement over every barrier, and keep the commandment without spot, without reproach, until the appearing of our Lord Jesus Christ" (VV. 3-16, ASV).

III

In the third place, it is here made perfectly evident that "The Faith" cannot fight for itself, unless it is defensively protected and militantly proclaimed by those who prize it more highly than their personal possessions, or even their own lives. It must be defended against neutralizing and paralyzing influences within the ranks of the saints, against dilution of "The Faith" by an admixture of error with the truth, against organic union with aggressive groups where there can be no "unity of the Spirit in the bond of peace" (Eph. 4:1-6). In fine, whether in peace or in war, and whether in bonds or imprisonments, the fighters "in the faith" must stand with the great apostle to the Gentiles, who was "set for the defense of the Gospel" (Phil. 1:12-18), and see to it that nothing, whether within or without, shall hinder the progress of "The Faith" in its saving mission to a lost world.

There is no room for complacency anywhere in the ranks, for the Saviour declared: "He that is not with me is against me; and he that gathereth not with me scattereth" (Matt. 12:30). Nor is there any room anywhere in the ranks for selfish service, "For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Rom. 16:17, 18, ASV). Nor is there any room in the ranks for "them that glory in appearance and not in heart. For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that One died for all, therefore all died; and He died for all that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again" (2 Cor. 5:12-15 ASV).

It follows, therefore, that our "fight in The Faith" will be measured by our conception and appreciation of "LOVE OF CHRIST . . . Who for their sakes died and rose again." Therefore, "Preach the Word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching" (2 Timothy 4:1, 2, ASV), that everyone of us may be on fire with "THE LOVE OF CHRIST," and therefore "FIGHT IN THE GOOD FIGHT OF THE FAITH."

The Heart of Prayer

(Continued from page 5)

storehouse, that those who answer His call to world service may receive such financial support as to make it possible to advance the cause of Christ everywhere. What God's people need most in these times is a missionary conscience and a conviction that the day has arrived when both the pulpit and the pew should issue to the noblest young manhood and womanhood a call to this world service, and then make financial provisions for sending out thousands of missionaries where we have been sending scores. The only thing that can save this present civilization is Christianity. And unless, on account of our stupidity, covetousness, and dereliction during the past twenty centuries, it is too late, we may be able to stem the tide of atheistic communism that is sweeping over the larger area of the earth today, otherwise we face the darkest picture within the history of man. Premier David Lloyd-George was right when he said: "It is either Christ, or chaos." May God have mercy upon American Christianity and send us to our knees in prayer for a world dying in sin at its roots and for a civilization, already crumbling and tottering which another world war would destroy.

The above article is a condensation of the book *LET US PRAY*, written by W. W. Horner, Selma, Ala., and may be purchased from him, or from any Baptist Book Store for \$1.50 a copy.

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.

Concerning Special Appeals

Whereas, it has long been the practice of the Baptist Church of Chattanooga, Tennessee, to adopt a budget covering the expenditures for each year; to which budget the congregation has always cheerfully contributed; and

Whereas, in the past, the membership has been repeatedly faced with requests, from outside sources, for special offerings in support of various programs not covered or contemplated in our budget; and

Whereas, this practice has resulted in embarrassment to many members of our congregation who are giving systematically and proportionately of their means, in support of our budgeted expenses and has also substantially affected our weekly collections in support thereof;

Now therefore, Be It Resolved by the congregation of the Baptist Church in business session duly assembled, that hereafter, we respectfully request that all of the various agencies of the Southern Baptist Convention, Tennessee Baptist Convention and the Ocoee Baptist Association, submit to our Finance Committee, all requests for special collections for each fiscal year, prior to the first day of October, and that all requests for special collections, contributions, and the like, not so submitted, shall first be approved by our Finance Committee and our Deacons, before being submitted to the membership.

(The above was recently adopted by a Chattanooga Church. We think it is a good idea.—R.B.J.)

Denominations Have Uses

Christian Advocate

It is an axiom that large bodies move slowly. The larger the body, likewise, the slower the movement. It is possible for six denominations to get speedier action in an emergency, working as individual groups,

than for the same six denominations to act when they must move as a single body. If the Methodist Crusade for Christ, for instance, had been compelled to wait until twenty denominations could have been enlisted in a simultaneous effort, it might not even yet have gotten into action. The fact that eleven million dollars are now actually at work producing results under Methodist auspices is proof that in this instance, at least, the denominational appeal has been effective.

(What? Does the man actually admit that there are disadvantages to unionism?—R.B.J.)

Assembling Ourselves Together

Zech Ford Bond in Western Recorder

Why is it that people do not go to church? In a survey of non-church attenders, the following interesting facts were ascertained: Twenty-five percent wanted Sundays for themselves and their families. A friend informed me that he went to early church, so that he could "do as he pleased the rest of the day." These others had not even such loyalty for their faith. Thirty-one percent found unfriendly and insincere people in the church. Nineteen percent said that the church is always asking for money. Fifteen percent found the sermons uninteresting. Five percent had never found a spiritual help in the church. Four percent had never been invited. Nine percent gave various and sundry reasons, none of which were alike, while four percent remained away because the preacher urged them to be, and to do, good. Most of these reasons given are selfish and silly, and can be refuted with telling argument. Some have taken pride that they did not attend church services, but none have been willing to

admit that after all, the real reason went back to the influence of Satan. A million excuses have been invented by that master mind to keep men from doing what they ought to do.

(But every one of these will have to stand before God at the Judgement.—R.B.J.)

The Right Use of Time

Sunday School Times

Time is valuable. It is wrong to take another's time needlessly. Yet all too often speakers in meetings where there are several seem to be without conscience in respect to encroaching on time that belongs to others. A missionary wrote recently, "I was the guest speaker, but Mr. . . . , who was to speak for ten minutes, took half an hour." Another missionary was announced as the principal speaker at a meeting this summer. A woman was asked to give a testimony just before his message. She spoke for fifty minutes. So, to avoid tiring the audience, he took only a few minutes. A speaker may feel that his message is more important than others, and that he is led by the Spirit to go on far beyond his allotted time. This may be true in rare cases; but too often it is obviously not so, and it implies that those who arranged the meeting were not led by the Spirit. It will not do to say we can't help it. If a man had to pay a dollar for every minute he ran over his time, he probably would contrive to close his message very nearly on time. Moreover, our actions belie our words if we tell men that God's grace is sufficient to enable them to overcome temptation, and then maintain that we can't regulate the length of our talks. Of course, this thing is done thoughtlessly, and it is a failing that is very generally condoned by patient audiences and speakers. But surely there is room for improvement, and by self-discipline and with God's help, a man can learn to give his message as a rule, within a certain time.

(Several people I know need to read this.—R.B.J.)

Hell Over Hollywood

Watchman-Examiner

Anyone who has read Dan Gilbert's *Hell Over Hollywood* has been stirred to the utmost because of the awful revelations therein. Christians who believe that the time has come to put a stop to the corruptions of our principal entertainment medium should begin to make their influence felt in their churches, in their communities, in their denominations, and the nation. How can we expect a decent America when a satanic Hollywood produces motion pictures which degrade every ethic for which the Christian stands and which are seen by scores of millions of our citizens every week? The screen amusement is responsible for the cultivation of liquor habits, gambling practices and under-world corruption. Many of the scenario writers seem to feel it necessary to drag the human sewer in order to produce upon the screen all shades of crimes, immorality, and cunning plots. The result is that innocent young people are shown the ways of crime and the techniques of the underworld. As Rev. Joseph Richardson, vice president of the National Anti-Crusade, whose headquarters are at 705 West Allegheny Avenue, Philadelphia 33, Pennsylvania, says: "The development of vice is unconstitutional, unscriptural, unchristian, uncivil, and without shame; it fearlessly flaunts its wickedness in the face of Almighty God and his Son, our Saviour, Jesus Christ. Its suppression calls for the voice, pen, vote, prayer, pocketbook, and labor of every person who possesses the least grain of love for God, home, church of Christ, and of our native land!"

(Amen, and Amen, and Amen;—R.B.J.)



The Sunday School Lesson

LESSON FOR OCTOBER 6, 1946

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

Topic: "PAUL'S BACKGROUND AND EARLY YEARS"
Scripture: Acts: 21:39; 22:3, 27-28; 26:4-5; Phil. 3:5-6.

Today's lesson is the first in a series dealing with the letters of the Apostle Paul as over against the background of the story of his life and work.

PAUL'S RACIAL STOCK

"Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews" (Phil. 3:5). If a stranger from another world were to read these words of the Apostle Paul, he might consider him to be a braggart, for they do shout in thunderous tones pride of racial stock. The first king of Israel himself could boast no prouder lineage than that of Paul. Whatever Israel had to offer by way of an unpolluted blood stream, Paul could lay claim to it all.

It is a wonderful thing for one to be proud of his lineage, to be able to say without shame or fear of rebuke, "I am the son of So-and-so," or "the great, great grandson of So-and-so." Such a worthy lineage gives a child, to begin with, a sort of edge on life. It constitutes a kind of natural basis for poise and self-respect. Paul had nothing to conceal as he thought of his past or of the past of his forebears. It had all been open and above board like the pages of a public book.

Of course one's racial stock can never assure him of salvation, for salvation does not come that way, but by faith. But when a young man can look with unashamed eye back upon his forebears, he is the recipient of a blessing that is more precious than all the wealth of the world.

PAUL'S RELIGIOUS TRAINING

Paul wanted it clearly understood that while he was born a Hellenist ("in Tarsus"), he was nevertheless a Jew, both as to breeding and education. "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day" (Acts 22:3).

Gamaliel had long been "the most honored of Rabbis" (Carver). In sitting at his feet, therefore, Paul experienced the best in early religious training. In Galatians 1:14 Paul says, "And I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers."

Dr. A. T. Robertson used to call Paul "the Star of Israel" from the standpoint of his promise as a future leader. We know from Paul's writings that he was a profound scholar and had a master mind.

Men do not become scholars by chance. It takes more than pious wishful resolves to make one advance in mental stature. There is no little of "blood, sweat, and tears" behind the prominence of every mental giant.

Too many of our young people today become restless and chafe at the bit in their days of preparation and desire to "get located" in their life service before they are prepared. They lose sight of the fact that Jesus was approximately thirty years of age before he began his public ministry and that Paul laid hold of the best that Gamaliel could offer before he went out to serve. Slipshod Sunday school teaching and shallow preaching will hardly grip a cold-hearted, realistic world.

PAUL'S CULTURAL ADVANTAGES

Born in Tarsus of Cilicia and brought up at the feet of Gamaliel in the city of Jerusalem, Paul had cultural advantages which later were to stand him in good stead as an ambassador of Christ as he moved among the cultural centers of the world. No occasion was too much for him. He could quote from the pagan poets as well as from the pages of Sacred Writ. He could converse with philosophers and kings as well as with priests and common people. Only one of such cultural stature as he could have met on their own ground effectively such men as he encountered at Athens and in Rome.

One can easily imagine Paul to have been a voracious reader. In his letter to young Timothy (2 Tim. 4:13) he asks for his cloak but it is "especially the parchments" for which he longs.

Evidently Paul made the most of the opportunities that were his for study and travel. He manifestly did not pass his time as a vain sightseer. Like his Master, he "grew in wisdom."

PAUL'S EARLY BEHAVIOUR

In a word, Paul's early behaviour was in accord with that which one might expect from a Pharisee. For that was what he was, "as touching the law, a Pharisee" (Phil 3:5). Moreover, he tells us that he "lived a Pharisee" after the "straightest sect" of the religion of the Pharisees. And again he tells us that he was "zealous for God, even as ye all are this day" and that he "persecuted this Way unto the death, binding and delivering into prison both men and women."

His zeal was so great that in his effort to maintain the faith of his fathers he persecuted the church (Phil. 3:6) and was on the way to Damascus on such a mission when he was miraculously converted.

There was nothing half way or half-hearted about this man. No one had to use a microscope to find out his position on any issue. He boldly espoused the cause he believed to be right, and this same spirit of devotion was carried over into his Christian life. No price was too heavy to pay for the sake of the gospel of Christ. He was constantly ready to die, if need be, for his Saviour.

THURSDAY, OCTOBER 3, 1946

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

Dear Friends:

Thank you for your letters—and for the clippings, "About Your Church." Keep them coming! Today I want to share some more letters with you.

Dear Aunt Polly: I have read your page and I thought I would write. This is the second time I have written you. I am ten years of age . . . and would like to have some pen pals to write to. . . MIMA SUB EDWARDS, Route 2, Waynesboro, Tenn.

Thank you, Mima Sue, for writing. I hope you will get many pen pals. Look over the letters in today's column. Maybe you will find one which especially appeals to you. If you do, you might begin the correspondence yourself. Let me know how it comes out.

Dear Aunt Polly: I am a girl thirteen years of age. I will be fourteen in October. This is the first time I have written you. I read the Young South page almost every week. I wish you had more room for it, so that more letters could be printed. I am a member of the First Baptist Church of Monterey. I attend Sunday school, church, and B.T.U. almost every Sunday. I am secretary of my class and a group captain in B.T.U. Pray for me that I may fill my place with good work so that it will be pleasing to God. I am sending a poem I have just finished. . . I would like to have some pen pals. ELIZABETH GRIFFITH, P.O. Box 52, Monterey, Tenn.

Thank you Elizabeth, for the newsy letter, and for the poem which you enclosed. Because our space is limited and there are so many letters waiting to be printed, I know you will understand if we do not print your poem this time. I hope you will keep on writing poetry and will send me some more of your work sometime. You know, some of the most beautiful poems that ever were written are in our Bible. The greatest poets of all time have recognized this. One good way to improve your own poetry and to grow in appreciation of really good poetry is to read the Psalms aloud. As you read, listed to the rhythm and beauty of the words. You know, a poem does not necessarily have to have rhyming lines, but it does have to have carefully chosen words that make pictures and flow smoothly and beautifully together, making a soothing, musical effect for the reader. Perhaps you would be interested in beginning a pen-pal correspondence with Carrie N. Rust, whose hobby also is writing poetry. Here is a letter which I received from her.

Dear Aunt Polly: I am a girl eleven years old. I will be in the sixth grade when school starts. I belong to Red River Baptist Church of Adams. I was saved by the grace of God at nine years of age. My birthday is February 26. . . I have four sisters and one brother. My oldest sister is fifteen. My hobbies are writing songs and poems and collecting odd-shaped rocks. I am enclosing a poem that I composed. . . I would like to have some pen pals. CARRIE N. RUST, Adams, Tenn.

Your letter is interesting, Carrie. So are the hobbies you mention. I hope you will write to Elizabeth. I am sure that you will help each other by sharing your poems and experiences. I wonder how many oddly-shaped rocks you have and what is the most interesting item in your collection. When you write to me again, tell me about that. Please keep on writing poetry. Perhaps some day both you and Elizabeth will see one of your poems in print.

Dear Aunt Polly: I read your page in the BAPTIST AND REFLECTOR every week and do I enjoy it! This is my third time to write you. . . I have a little sister five years of age. She will write you when she starts to school. . . I have read lots of books this summer but I don't know yet which was the best one because they were all good. . . I am writing Betty Jo Hood. I got her address from the BAPTIST AND REFLECTOR. Love, SHIRLEY GARRISON, 25 West Norwood, Memphis, Tenn.

I like your letter very much, Shirley. It is so friendly. I hope your little sister will write to me as soon as she learns how. I am glad you like to read. Sometime, please send me a list of the books you read this summer. I'd like to know what type books you like best and whether you and I have read any of the same books. Hope you will enjoy your correspondence with Betty Jo. Let me know about that too.

Dear Aunt Polly: This is my first time to write you. I am twelve years old and am a Christian. I go to McMahan Calvary Church. We take the BAPTIST AND REFLECTOR, and I enjoy the Young South column very much. . . Your friend, JOYCE BOHANNON, Route 3, Athens, Tenn.

I'm glad you wrote, Joyce, and glad that you enjoy the Young South column. Whenever you have suggestions to make for the improvement of the column, please write us about them. I wonder if you are filling in the questionnaire "About Your Church" which was in the August 22 issue of BAPTIST AND REFLECTOR. No one has sent in one from your church. Could you fill it in and mail it in time for me to have it by October 17?

I hope all Young South readers have been working especially hard on their questionnaires and will try to get them in the mail this week. The more that are sent in, the more interesting the comparison will be. Be sure your church is included, by sending in the facts yourself—anything interesting that you can learn about its history.

Your friend, *Aunt Polly*

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Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent
MISS HELEN HELTON
Office Secretary



MISS ANNIE ROGERS
Elementary Worker
MISS GLADYS LONGLEY
Associational Worker

"Happy New Year"

The above greeting may seem a little strange coming in October, but that is exactly what it is—a new year for your Sunday school. It is a year filled with great hopes and opportunities.

In the twelfth chapter of Exodus we find where the Lord said unto Moses and Aaron, "This month shall be unto you the beginning of months." In like manner He speaks unto every Sunday school officer and teacher.

It is time to begin—

1. Organizing a new class
2. Organizing a new department
3. Enlisting every resident church member
4. Promoting regular visitation
5. Establishing new Sunday schools
6. Providing more space
7. Holding regular meetings for the officers and teachers
8. Using Standards for programs of work
9. Promoting adequate training
10. Winning the lost

No doubt you are doing many of the above things at least to some degree. Why not make a "New Year's" resolution to have the very best Sunday school this year that you have ever had.

Launching the 1947 Program

Two State Planning Meetings For Associational Officers

This year we are having two state meetings for associational officers. One is to be held in East Tennessee and the other in West Tennessee.

On Tuesday, October 29 in the Eastern section of our state officers are asked to meet at the First Church, Knoxville. This meeting will make it possible for more people to attend than if the meeting were in one central place.

On Thursday, October 31, another meeting is to be held in the West Jackson Church, Jackson, Tennessee. You should attend the meeting that is most convenient to you.

The Sunday School Board forces are to be with us, interpreting and presenting the 1947 plans for associational work.

Program For

State Planning Meeting for Associational Officers

Morning

- 10:00—Song, Scripture, and Prayer
10:15—Why We Are Here (By state secretary)
10:30—"Advancing With Christ" (A presentation of the Sunday school platform for 1947)
11:00—"Like a Mighty Army" (A conference on the associational Sunday school organization)
11:25—Use the Associational Organization to Advance:
 In Reaching People
 In Training Workers
 In Vacation Bible Schools
12:05—It Is All for Bible Teaching and Evangelism
12:30—Lunch

Afternoon

- 1:30—Song, Scripture, and Prayer
1:45—Into Every Church in February
2:05—Open Conference on Preparing for the February Church Planning Meetings
2:35—Why the January 21 Meetings?
3:00—Other State Plans
3:20—"So Run, that Ye May Attain" (1 Cor. 9:24)

State Missions Offering In Sunday School

October is designated as the month for a special offering for State Missions. This offering is approved by our State Executive Secretary, Dr. C. W. Pope. It becomes a part of the great State Missions Program that is doing wonderful things for our state.

It is suggested that Sunday school superintendents have one Sunday designated as a time for this special offering. A good program should be put on in the Sunday school for the purpose of informing everybody about State Missions.

Material has already been mailed out, and we here urge every Sunday school to use this material to the best advantage.

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention President

Central Training School, Knox County Association, First Church, Knoxville

The Knox County Central Training Union School was conducted during the week of September 16, 1946, at the First Baptist Church, Knoxville, Tennessee, under the direction of the Director, Wiley King. During the week some thirty-nine or forty churches were contacted, also churches from three outside associations. The enrollment for the week was around 500, with an average attendance of some 410. Much information and inspiration was received during this week of study under the following visiting and local teachers: Visiting teachers—Mrs. Jesse Meek, Jackson; Miss Roxie Jacobs, Nashville; Mr. Hugh King, Chattanooga; and Mr. Charles Norton, Nashville. Local teachers—Miss Carrie Paschal, Mrs. J. R. Whaley, Mrs. Grace B. Hayworth, Mrs. Hattie P. Rogers, Mrs. E. E. Hale, Mrs. Ruth Tipton, Mr. Willette Anderson, Mr. Newell C. Carter, Miss Elma Bishop, Rev. Arthur Barber, Rev. Howard Young, Rev. L. C. Roberts, Rev. Lawrence, Rev. John Courtney and Mrs. J. R. Black.

The inspirational speaker for Tuesday through Thursday nights was the Rev. Luther Joe Thompson, Pastor, First Church, Springfield. All in all this was a good week of study together.

Awards Issued In August:

BEECH RIVER	2	MADISON	67
BIG EMORY	8	MAURY	19
CHILHOWEE	50	MENAIRY	29
CLINTON	4	MIDLAND	178
CONCORD	5	NASHVILLE	43
CUMBERLAND GAP	27	PROVIDENCE	45
DUCK RIVER	2	SEQUATCHIE VALLEY	11
DYER	54	SHELBY	44
EAST TENNESSEE	5	OCOEE	435
FAYETTE	20	SWEETWATER	72
GIBSON	22	WATAUGA	26
HOLSTON	24	WEAKLEY	28
JEFFERSON	4	WILSON	38
KNOX	52	NEW DUCK RIVER	67
LAWRENCE	1	TOTAL	1,382

Announcing Regional Associational Officers' Planning Meetings—

Southwestern Region...	October 28	First Church, Brownsville
Northwestern Region...	October 29	First Church, Trenton
South Central Region...	October 31	First Church, Tullahoma
Central Region.....	November 1	State Mission Board, Nashville
North Central Region...	November 4	First Church, Smithville
Southeastern Region...	November 5	First Church, Chattanooga
Northeastern Region...	November 7	First Church, Greeneville
Eastern Region.....	November 8	Deaderick Ave. Church, Knoxville

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

Mrs. Elton J. Johnson



Tennesseans are very happy to welcome back to our state Mrs. Elizabeth Jackson Johnson. She was born in Brazil as her parents were missionaries there for many years. Elizabeth has been in Brazil as a missionary for thirteen years. She attended Greenville Woman's College and Furman University and graduated in music and received her A.B. degree from Carson-Newman College. She is also a graduate of Southwestern Seminary at Fort Worth. She married Mr. Elton Johnson in 1929 and sailed for Brazil in 1934. Since that time she has assisted her husband in Pernambuco.

Mrs. Johnson will attend the divisional meetings in the state and also speak for the Business Women of Nashville at their annual banquet at the Maxwell House on the evening of October 28th. She is a splendid speaker and will be heard gladly by her multitude of friends in the state.

The divisional meetings will be held in the following places:

South Central—Pulaski, October 22 at 10 o'clock

Central—Springfield, First, October 23

Northwestern—Martin, Central, October 24

Southwestern—Memphis, Temple, October 25

North Central—Monterey, October 29

Southeastern—Dayton, October 30

Eastern—Knoxville, Broadway, October 31

Northeastern—Newport, November 1

A young people's banquet and program will be held in Pulaski, Monday night, October 21st, and at Central, Martin, on the evening of Wednesday, the 23rd, at Memphis Friday night, the 25th, and at Knoxville Thursday night, October 31st.

In Memphis two banquets will be held. At the Temple Church the banquet will be for the G.A.'s and R.A.'s. At LaBelle the banquet will be for the B.W.C.'s and Y.W.A.'s.

Please notify your divisional young people's leader if you are to have a group to come from your church so that reservations can be made for them.

For Sale

In the W.M.U. office, 149 Sixth Ave., North, Nashville, Tenn., we have the following supplies for sale:

T shirts with R.A. monogram.....	.75
(These are for R.A. who rank at least a page.)	
R.A. caps25
1947 Year Books.....	.10
Record charts10
Standard of Excellence charts for all grades.....	.10

Please enclose money for each order. We do not have charge accounts. We do NOT sell books. Your orders are delayed when you order them from us, for they come from the Baptist Book Store, 125 Ninth Ave., North, Nashville.

Send your subscriptions for ALL W.M.U. magazines to W.M.U., 1111 Comer Bldg., Birmingham 3, Alabama. This office will also furnish you pins for all organizations, playlets, invitation cards, large colored seals, arm-bands, etc. Remember to order ALL these supplies from Birmingham and save your time and ours.

THURSDAY, OCTOBER 3, 1946

Workshop In Visual Education

THE THIRD Annual International Workshop in Visual Education was held on the Northern Baptist Assembly grounds at Green Lake Wisconsin, September 2-7, 1946, under the direction of Dr. Mary Leigh Palmer, Associate Director of Visual Education of the International Council of Religious Education. Though registration was limited and local users of visual aids were not allowed to attend, there were more than 250 in attendance. There were representatives from 26 denominations, 32 states, Canada, Australia, and England.

The faculty was made up of leaders in the fields of production, promotion, and use of visual aids in religious education, public school education, and business. The workshop groups covered a wide range of interests. Guidance was given in the use of both projected and nonprojected aids. Special groups met mornings and afternoons to discuss regional programs of visual education, using visual aids with the different age groups, planning leadership training courses, curriculum integration, distribution, production, and many other important subjects.

The fact that so many came so far to attend this meeting indicates something of the interest the leading denominations have in visual aids. Judging from discussions at this and similar meetings and the proved superiority of the visual over other methods of teaching, it seems likely that we will soon see changes in religious educational systems as revolutionary as took place in the training program of the armed forces during the war. Leaders in the field seem to be agreed that we are on the threshold of a new era in religious education.

This Workshop will be held every year. It is scheduled again next year for the first week of September. The Visual Education Committee of the International Council of Religious Education is also planning a series of regional meetings which will be similar to the one held at Green Lake, though on a somewhat smaller scale and designed to minister to a different group. The plans will be discussed further at the regular committee meeting to be held in October in Toledo, Ohio. Definite announcements will be made far enough in advance to enable those interested in local, city, state, or even southwide visual education programs to attend. The regional meetings will be designed more to meet the needs of the local workers and smaller area directors, and the annual workshop at Green Lake will continue to furnish help to denominational boards and national leaders in the field of visual education.

Information about these and similar Southern Baptist meetings being planned by the Visual Education Service of the Sunday School Board will be published in *Audio Visual Aids*, the quarterly bulletin of the Visual Education Service.—EARL WALDRUP, Secretary, Visual Education Service, Baptist Sunday School Board.

The Church

By MRS. KATIE IRVINE, Memphis, Tenn.

WE HAVE seen people almost weep at the thought of leaving their church, upon leaving the city. Some others in the city have many times knocked upon their church.

The church attendance renews the fires of faith. Rom. 10:13 "For whosoever shall call upon the name of the Lord shall be saved."

The church is the place where we find contact with the minds of great personalities. Our churches are full of fine folks.

Scriptural tithing is taught in our Baptist churches, and when practiced will lead a person into saving his money, for he will acquire the habit of saving from this method.

"Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now here with saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room to receive it." Mal. 3:10.

At the church we usually find God first, although many have learned from Mother's knee prayers, and other outside contacts.

Also from the pulpit and the Sunday school classroom comes the desire and inspiration to "go and tell others" about Jesus' power to save to the uttermost sinful men.

At church parties we find good food, fellowship, new friends, and often a devotional message is given.

Why should any normal person want to give up church attendance when he can have lots of good wholesome fun?

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AMONG THE BRETHREN

The Editorial Staff of the Bible Press of Brazil is preparing complete helps for a regular Teacher's Bible and has asked that the secretary and treasurer, T. B. Stover, secure the possible copies of the following books that are now out of print: "The Historical Geography of the Holy Land" by George Adam Smith and "Historical Atlas of the Holy Land" known as Smith-Bartolomew Atlas. If any of our readers know where these books may be procured, write to T. B. Stover, Caixa 320, Rio de Janeiro, Brazil.

—B&R—

The first fall meeting of the Baptist Youth Fellowship of Shelby County was held at Temple Baptist Church, Saturday evening, September 28. A special feature was an open forum on "Courtship and Marriage" conducted by Mrs. Frank H. Leavell of Nashville. She is the author of several books, including "A Christian Home."

—B&R—

Recently, Boulevard Baptist Church, Memphis, conducted an open air revival in a large open space under the South Parkway viaduct, in South Memphis. The pastor, C. M. Pickler, did the preaching and L. G. Kee, Music and Educational Director, directed the music. Sixteen people presented themselves for membership in the church, twelve of whom came on profession of faith. Three elderly men received Christ as Savior.

—B&R—

The United States Navy Reserve is calling for thirty-four Southern Baptist Chaplains. Qualified applicants will be appointed from former Navy Chaplains, and from new applicants. July 15, there were thirty-six Southern Baptist Chaplains on duty in the Navy. Our quota is seventy. Let interested parties write Chaplains Commission, Baptist Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Georgia.—ALFRED CARPENTER, Director.

"Just a few lines to say thank you for putting it in the BAPTIST AND REFLECTOR about my wife. She is still improving very slowly. She is able to stay out of the Lung ten or twelve hours a day now, but that is a long way yet from twenty-four hours. She can move her legs quite a bit now but no use yet for her arms, shoulders, back and neck. She was paralyzed all over, but doctors say she is improving faster than any patient ever in a Lung. Continue to pray for her."—CLYDE COBB.

—B&R—

Bro. J. E. Elkins, Clerk of Midland Association, writes about the great service and glorious fellowship which they had at the second day's session of the Association following a wonderful service the day before. Commending the editorial writings of BAPTIST AND REFLECTOR, he says: "I just want you to know again that I thank God for you as our Editor and I have no doubt but that you believe in 'The faith that was once delivered to the Saints.' God grant you more and more power and wisdom for His name sake." We appreciate these kind words.

—B&R—

"Intermediate Emphasis Week" was observed at Central Baptist Church, Fountain City, September 8-15. Mr. Boyd King, Dr. C. A. Nelson, Mrs. T. A. Roberts and Mrs. Robert Hickman were a committee to direct the activities of the week. It was a most profitable week. Charles S. Bond is pastor.

CORRECTION: In the September 19th issue of BAPTIST AND REFLECTOR, it was stated that C. H. Farnsworth performed the marriage ceremony of President Warren F. Jones and Mrs. Dixie Martin Marcum, when it should have been stated that the ceremony was performed by Dr. Wm. A. Keel, head of the Department of Religion at Union University.

Pastor William P. Davis and the First Baptist Church of Clinton, Kentucky, have been assisted in a revival by W. A. Boston, pastor First Baptist Church, Union City, Tennessee. Evangelistic services were held each evening and Youth Revival services each morning at 7:30. The church was revived and sinners were saved. Bro. Davis speaks in high terms of the visiting minister.

—B&R—

D. W. Lindsay of Knoxville recently did the preaching in a revival with Pastor Thornton Lindsay and the Old Longfield Church near Lake City in which there were 12 additions to the church with others that joined Pine Hill Church. This is the oldest church in Clinton Association. Bro. Lindsay was baptized into this church about 58 years ago and ordained by the church to the ministry more than 46 years ago.

—B&R—

E. C. Brunson, pastor of Grand Junction Baptist Church, did the preaching in an eight-day revival at Center Point Baptist Church in which 15 were added to the church, 10 for baptism. The Grand Junction Church has made a cash offering for World Relief of \$630.03. The suggested total was \$211.00 and the church had set a goal of \$500.00.

—B&R—

Pastor R. C. Woodard and the Oakland Baptist Church in Robertson Association have closed a revival in which eight were received by baptism and four by letter. The preaching was done by Howard Davis, pastor of Whitehouse Baptist Church.

—B&R—

The First Baptist Church of Ada, Oklahoma, for the associational year received for all purposes \$73,920.23, an increase of \$15,759.14 over the previous year. Of this amount, \$18,645.63 was given to special mission objects, and \$9,500.00 to the unified budget. There were 273 additions to the church, 90 of them by baptism. C. C. Morris is pastor.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR SEPTEMBER 22, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	148	40	Covington, First	278	59	Galilee	231	97
Alcoa, Calvary	231	76	Crossville, First	163	68	Highland Heights	763	289
Alexandria	118	66	Elizabethton, Siam	148	91	Louisiana St.	157	73
Athens, East	158	50	Fountain City, Central	723	119	LaBelle	612	176
First	312	82	Gallatin, First	252	42	McLean	347	110
North	155		Grand Junction, First	101	56	Mallory Heights	265	139
Calhoun	69		Harriman, Trenton St.	365	71	Prescott Memorial	430	122
Charleston	31		Walnut Hill	242	56	Union Avenue	893	224
Etowah, East	45		Hohenwald, First	86	60	Milan, First	306	128
Etowah, First	330	56	Huntingdon, First	127		Morristown, First	489	101
Etowah, North	112		Jackson, Calvary	369	122	Mt. Pleasant, First	145	74
Good Field	66	64	Madison	63	54	Murfreesboro, First	388	81
Good Hope	71	18	North Jackson	327	160	Walnut St. Mission	26	
McMahan, Calvary	52		West Jackson	667	291	New Hope	31	
New Zion	51		Jefferson City, First	539	247	Westvue	112	
Stephensville	18		Piedmont	65	20	Powell Chapel	128	92
Bemis	256	108	Jellico, First	195	75	Nashville, Edgefield	320	96
Boyd's Creek	94	36	Jonesboro, Oak Grove	123	30	Grace	538	160
Bradford	109	36	Kingsport, First	717	78	Lockeland	323	162
Brighton	150	68	Litz Manor	75	34	Grubbs Memorial	82	34
Chapel Hill, Smyrna	62	51	Lynn Garden	270	69	Park Avenue	347	112
Chattanooga, Avondale	447	116	Knoxville, Broadway	1119	245	Third	142	
Daytona Heights	68	32	Fifth Avenue	968	197	New Market, Dumplin	103	40
East Lake	327	74	First	867	158	Oak Ridge, First	490	79
Highland Park	1458	339	Lincoln Park	510	141	Old Hickory, First	483	315
Hixson	138	82	Rocky Hill	162	70	Temple	137	92
Red Bank	396	98	Smithwood	371	74	Portland, First	224	70
Oak Grove	200		South Knoxville	458	47	Prosperity	149	50
St. Elmo	280	72	Lebanon, Barton's Creek	108	84	Rockwood, First	273	104
Cleveland, Cedar Spring	149	47	Cedar Grove	89	57	Mission S. S.	28	
South Cleveland	102	67	Lenoir City, First	410	56	Whites Creek	47	33
First	441	185	Lexington, First	163	55	Rutledge, Buffalo	112	50
Big Spring	252	145	Maryville, First	603	114	Shelbyville, First	141	57
Columbia, First	271	69	Medina, First		102	Trenton, White Hall	39	36
Cookeville, First	274	73	Memphis, Bellevue	2245	568	Tullahoma, First	178	56
Fourth St. Mission	69		Boulevard	470	156	Union City, First	526	155
Stevens St. Mission	56	40	Central Avenue	504	138	Watertown, First	185	62

News From Different Areas

(Some of these items have been unavoidably delayed in publication.)

Church News of Grainger County Baptists

THE GRAINGER County Association held its annual Association with Sunrise Baptist Church, August 22-23.

Indian Ridge dedicated seven new Sunday school rooms Sunday, August 18. Rev. Earl Guth who has just resigned to enter Southern Baptist Theological Seminary at Louisville, Ky., brought the morning message after dinner was served at the Church, large crowd being there. The evening message was brought by Rev. Lowell Lawson, Associational Field Worker for Grainger and Jefferson County Associations. The dedication sermon was brought by Rev. Earl Dodson of Carson-Newman College.

The Rev. Robert Woodruff, who has been called as pastor of the church (Indian Ridge), led the choir in singing, also rendered a special ("I Am Satisfied With Jesus").

Rev. O. N. Acuff has been called as pastor of New Blackwell Baptist Church.

Rev. E. G. Tabler of Corryton called as pastor of Sunrise Baptist Church.

Rev. Foust of Carson-Newman College has been called as pastor of Mouth of Richland Baptist Church.

Rev. Earl Goforth of Corryton has been called as pastor of New Corinth Baptist Church.

Rev. Millard Whitt of Knoxville has been called as pastor of Avondale Baptist Church.

Rev. J. G. Hipshire of Bean Station has been called as pastor of Blue Springs Baptist Church.

Rev. Glen Manis of Carson-Newman College has been called as pastor of Oakland Baptist Church.

We have had thirty-three Vacation Bible Schools in Grainger County this summer to date. We are over our goal in Training Union and Sunday school awards.

Two of our churches have gone full time this year. Several have gone half time.

We are sure that all of our churches will give to Missions this year and more than seventy-five per cent will give to Cooperative Program.—REV. LOWELL LAWSON.

First Baptist Church

Newbern, Tenn.

DEAR DR. TAYLOR:

"Just like to report the success of our work since coming on the field of the First Baptist Church of Newbern, Tenn.

"I am a native of Missouri, having done most of my ministry in that state.

"We have had 32 additions since March 24th, 15 by baptism and 17 by letter. We had 17 additions in our revival, which was conducted the first of this month. Bro. W. A. Boston of Union City was our evangelist. Bro. Ernest Felts of Dyersburg, Tennessee, led the singing.

"As to our Sunday school: The month of July, we averaged per Sunday 153. For this month, we averaged 168. It is our hope by the first of the year to average 200 per Sunday. We know it will take a lot of work and visitation. We feel we have sufficient teachers and officers to do this work. We also have the possibilities to reach this goal and then some. We cover your prayers in this great effort.

"Plans have been laid to go over the top on our relief offering. We will give a full report on this at the close of this month.

"We hope before too long that we might be able to include our state paper in our budget for every family of the church."—LAWRENCE RAY, Pastor.

CULLOM & GHERTNER CO.

Good PRINTERS to Good People

309 5TH AVE., N. NASHVILLE, TENNESSEE

Harrison Chilhowee Baptist Academy

Seymour, Tennessee

THIS AUGUST marked an anniversary for me. It was twenty years ago that month that I first came to the campus of Harrison-Chilhowee Baptist Academy (then called Harrison-Chilhowee Institute). Since then, with an interim of nineteen months at which time I was pastor of the Grace Baptist Church, Springfield, Tennessee, I have been Professor of Bible at Harrison-Chilhowee.

In connection with these years at Harrison-Chilhowee, Tennessee Baptists may be interested in the following report:

Total number taught in Bible classes..... 1305

Average number per year..... 68

Total number preachers taught in Bible classes 212

Average number preachers taught per year in Bible classes..... 11

Sunday school awards earned by classes... : 5058

Average number earned per year..... 266

Hours spent in teaching Bible classes at Harrison-Chilhowee 5060

Number in Bible classes, 1945-46..... 112

Number preachers in Bible classes, 1945-46 29

Sunday school awards earned, 1945-46..... 448

Number awards earned by preachers in Bible classes, 1945-46..... 76

It has been a source of constant joy to me through the years that there have been numbered in the Bible classes that I have had the privilege of teaching men and women who are now in responsible positions in Tennessee and the South. I follow with much interest men in pulpits doing a monumental work for the Lord.

Never has the future been brighter for Harrison-Chilhowee. There are now forty preachers on the campus. The enrollment is larger than ever before. I have enrolled in the Bible classes at this time eighty-three with others to come. Pray for us as we try to open to these, as well as others who come from year to year, this greatest of all Books.—WILLIAM F. HALL, SR.

Baptists Busy In Atomic City

Baptist pastors and workers in the Atomic City have been busy indeed during the summer.

Rev. L. S. Chambers and the Calvary Church (formerly George Jones Memorial) are growing with a recent increase in population in that section of Oak Ridge. They are using a fine Visual Education program successfully.

The Mt. Zion (colored) Baptist Church, whose work was started by the original First Church and assisted by Mt. Zion Church of Knoxville, is growing under the leadership of Rev. J. H. Hill.

Two new churches have been organized out of First Baptist Church: The Robertsville Baptist Church, of which Rev. T. G. Davis is the pastor; and Glenwood Baptist Church, of which Rev. R. O. Arbuckle is pastor. These two new churches are doing splendid work under these two capable and experienced leaders.

First Baptist Church is promoting a program for the coming year of practically the same proportions as before the new churches were organized. There are yet literally hundreds who have not even been touched in this vast area. A complete new visual education program is being initiated with the purchase of new equipment. A new Music-Education Director is being sought and will, we hope, be installed soon. And new members are being added to the church every Sunday.

The highlight of the work the whole time the present pastor has been on the field was the

Youth Revival conducted by Dr. Chester Swor and Bob Entekin the week of August 18-25. Forty-seven members were added to the church and hundreds of people, young and old, laid their lives on the altar for service. Three young people dedicated their lives for definite service, and some of them are already in school beginning their work. Five young men and two young women had answered the call for definite service before, and most of them are now in school. Of course no adequate appraisal can ever be made of any revival effort, but these two men certainly did our people good.

This has been a busy summer for the writer. After Vacation School and its work, came a revival in Centerville, Mississippi, with Rev. James E. Southerland, formerly with us in Louisville, Kentucky. This was a great period of fellowship, and a goodly number of additions to the church. Then followed the Swor Revival and the greatest movement among the young people I have ever seen.

I have just returned from a revival in the old Antioch Baptist Church, Sevierville, where Dr. P. B. Baldrige is the pastor. Dr. Baldrige, besides doing a master job as head of the Department of Pastoral Training at Harrison-Chilhowee Institute, is doing an equally good piece of work with the Antioch Church. Of course I enjoyed this meeting all the more since it was my old home church in the community where I was born and reared. It was said to have been one of the best meetings there in years. God certainly did bless us. About one hundred forty school children were there, with all their teachers, every morning. There were some thirty additions to the church, and some saved who will join other churches nearby.

Pray for us in Oak Ridge. This is now a permanent modern city, with great promise for great peace-time constructive uses of atomic energy. Our prayer is that we may make equal advancement in the realm of morals and religion.—W. STUART RULB, Pastor, First Baptist Church.

West Shiloh: The first week in May we had our V.B.S. with an enrollment of 42, average attendance, 36. Our revival meeting began the 4th Sunday in July and continued for 10 days with 16 additions, all by baptism. We are now in a study course on prayer meeting nights, with the pastor teaching "Baptist Distinctives."

Rev. Joe Harris, pastor of Malesus Baptist Church, did the preaching in our revival.

Adamsville: The fourth week in May, we held our V.B.S. with an enrollment of 43, average attendance of 35. The week of July 22 we held a S. S. Study Course with Miss Gladys Longley teaching "The Place of the S. S. in Evangelism." Our revival meeting began on the second Sunday in August and continued for ten days, with Rev. Wm. E. Lyles, of National Avenue Baptist Church, Memphis, Tennessee, doing the preaching. We had 7 additions, 5 for baptism.—M. E. PRESSLEY, Pastor.

In the period of September 30-October 1, Dr. Roland Q. Leavell will be officially inaugurated as the fourth president of the New Orleans Baptist Theological Seminary. Exercises are scheduled to be held in the First Baptist Church, Coliseum Place Baptist Church and the St. Charles Avenue Baptist Church. Dr. Louie D. Newton, President of the Southern Baptist Convention and Vice-President of the Baptist World Alliance, will be the principal speaker. Others appearing on the program are: Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board; Dr. T. J. Watts, Executive Secretary of the Relief and Annuity Board; Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board; Dr. E. P. Alldredge, Nashville; Dr. C. E. Autrey, Pastor First Baptist Church, West Monroe, Louisiana.

WITH THE CHURCHES: *Asheville*—First, received fourteen additions by letter, seven by profession of faith and one by statement; Sterling Price, pastor. *Chattanooga*—East Lake, received three additions by letter; J. B. Hester, pastor. Highland Park, received twenty-one additions; Lee Roberson, pastor. Hixson, received three additions by letter and three additions for baptism, baptized nine; Frank Witt, pastor. Red Bank, received one addition by letter; Horace Smith, pastor. Oak Grove, baptized two; C. J. Donahoo, pastor. Ridgeview, received two additions by letter and baptized seven; C. L. Mosher, pastor. St. Elmo, received two additions by letter; Wayne Tarpley, pastor. *Covington*—First, received three additions by baptism and one addition by letter. *Crossville*—First, baptized four; J. E. Ledbetter, pastor. *Grand Junction*—First, received one addition by letter; E. C. Brunson, pastor. *Harriman*—Trenton St., received three additions by letter; O. C. Rainwater, pastor. *Hohenwald*—First, received two additions by letter; Boyd Lecroy, pastor. *Jackson*—Calvary, received six additions by letter and one addition by baptism; Walter Warmath, pastor. North Jackson, received twenty-one additions by profession of faith and five additions by letter; Ralph Kerley, pastor. *Jefferson City*—First, received four additions; A. S. Hale, pastor. *Jellico*—First, received two additions by letter; F. R. Tallant, pastor. *Kingsport*—First, received one addition by letter. Litz Manor, received two additions by letter; Paul Strickler, pastor. Lynn Garden, received two additions by letter; J. L. Trent, pastor. *Knoxville*—Broadway, received six additions by letter and two by profession of faith. Fifth Avenue, received six additions by baptism. Lincoln Park, received three additions by letter. South Knoxville, received five additions by letter; John Courtney, pastor. *Memphis*—Bellevue, received eleven additions by letter and one addition for baptism; R. G. Lee, pastor. Central Avenue, received one addition by letter; J. S. Riser, pastor. Highland Heights, received four additions by letter and one addition for baptism, baptized one, received five for definite Christian service; Slater Murphy, pastor. Louisiana St., baptized two; D. C. Applegate, pastor. LaBelle, received three additions by letter and one addition by baptism; D. M. Renick, pastor. Mallory Heights, received one addition by letter; Bennie Pearson, pastor. Union Avenue, received two additions by letter and one addition by profession of faith; J. G. Hughes, pastor. *Murfreesboro*—First, received two additions by letter and four by baptism; Griffin Henderson, pastor. *Nashville*—Edgefield, received one addition by baptism, baptized one. Grubbs Memorial, received three additions by letter. Grace, received four additions by letter and one addition for baptism; W. L. Stigler, pastor. Lockeland, received one addition by letter; L. S. Sedberry, pastor. New Hope, received one addition by letter; W. R. Beckett, pastor. *Oak Ridge*—First, received seven additions by letter; W. Stuart Rule, pastor. *Old Hickory*—First, received one addition by letter and four additions by baptism; V. Floyd Starke, pastor. *Watertown*—First, received one addition by profession of faith.

Under the persuasive preaching of Dr. C. W. Pope, the First Baptist Church of Trenton recently had one of the most beneficial meetings the church has experienced in a long time, according to Dr. Paul A. Wieland, the pastor. There were sixteen additions to the church, a great number of reconsecrations and the entire membership was greatly blessed. Personally, we regard Dr. Pope as one of the finest preachers we have had with us for a long time.—PAUL A. WIELAND, Pastor.

Some Results of Relief

By MARJORIE E. MOORE



Because Southern Baptists gave for relief and rehabilitation in Asia and Europe, during July, August, and September, the ministry of Baptist churches in China, Japan, the Balkan states and Italy is being revived and hungry people are being fed. This picture shows that life is a serious business for boys in Kavalla, Greece, but food, clothing, and money are reaching such places and growing boys have a chance to be strong.

Mr. Almon Ritchie has recently been called as Educational and Music Director for the First Baptist Church, Pineville, Kentucky; Wayne Dehoney, pastor. Mr. Ritchie served in this same capacity for two years with the Crestwood Baptist Church, Oklahoma City, before entering the armed services. While in service, he worked in the First Baptist Church, Clarksville, Tennessee; Dr. Richard Owen, pastor, also the Calvary Baptist Church, Fort Smith, Arkansas; Dr. L. H. Davis, pastor. On being discharged from the Army this spring, Mr. Ritchie returned to his home at Clovis, New Mexico, where Mrs. Ritchie was serving as organist for the First Baptist Church. Since coming to Pineville, Kentucky, he has launched a vigorous program of education and music, and he is rendering a most acceptable ministry. Sincerely yours, WAYNE DEHONEY.

During the week of September 16th to 20th, the Collierville Baptist Church had a class in church doctrines studying the book "Baptist Distinctives." Of the thirty-two enrolled, twenty-two received awards. A number of Intermediates and Juniors attended classes but were not eligible for awards. We believe our church will derive great benefit from this study.—R. W. PORTER, Pastor.

New Church Organized

THIS IS announcing the organization of another Missionary Baptist Church, in Union City, Tenn., which was organized September 1, 1946. On August 7, George W. Archer, pastor of Melber Baptist Church, Melber, Ky., began a meeting that was in progress for two and a half weeks in Union City. In this time there were two professions of faith, both by heads of families. At the close of the meeting there was a church organized with nine members, bearing letters from the First Baptist Church of that city. To this number were added on the day of organization three others, a family from the Methodist faith and one that was converted during the meeting.

The Baptist ministers who attended the meeting were as follows: Rev. C. W. Lawrence, pastor of the High Point Baptist Church, Mayfield, Ky., acting as moderator; Rev. W. A. Boston, pastor of the First Church, Union City, who read the Articles of Faith and Church Covenant and commented on same; Rev. L. R. Riley, pastor of Briensburg Baptist Church, Briensburg, Ky., who brought the message; Rev. C. W. Newman, Missionary in Beulah Association, and Rev. George W. Archer. At the close of the organization the church called for their pastor Bro. Archer.

On Friday evening, September 6, the new church held its first business meeting, at which time a name was selected for the church, "Calvary."

The officers of the church are as follows: Mr. Dalton Watkins, clerk; Mr. Elbert Stone, treasurer, and Mr. James L. Barber, Sunday school superintendent.

The church also voted to send \$5.00 monthly to the Executive Secretary of the Tennessee Baptist Convention for the Co-operative Program and \$5.00 to the associational missionary work.

Prayer services are being held each Friday evening and preaching services Sunday afternoon in the Armory building of this city. We are praying for a lot on which to build. We want to assure Tennessee Baptists of full co-operation in our Lord's work. We need your prayers.—GEORGE W. ARCHER, Pastor.

Enlistment of Veterans

A new plan featuring a five-fold aim to enlist veterans of World War II in the work of the churches has been adopted by the Baptist Home Mission Board, according to an announcement by Dr. J. B. Lawrence, executive secretary-treasurer of the Board, in Atlanta.

The program calls for an intensive campaign through Baptist churches in an effort to extend a warmer welcome to the returning service men, and to secure their alignment with the work of the local church.

Other matters to be emphasized will have to do with the well-being or needs of veterans as they may be met by fellow-Christians; worship by the veteran in the local church on the Lord's Day; and enlistment of every veteran in some special phase of church activity.

This plan for the enlistment of service men has the approval of the Southern Baptist Chaplains' Association, Dr. Louie D. Newton, president of the Southern Baptist Convention, and scores of pastors, many of whom have the plan already at work in their churches.

The Home Mission Board has secured the services of Rev. John D. McCready, pastor of the First Baptist Church, Morgantown, N. C., to be director of the movement, and Rev. Troy B. Yopp, Shreveport, La., as associate.

These former chaplains are taking the lead in a brief and intensive effort already begun, and will continue for a period of probably six months. They will contact state conventions, and will hold conferences in key cities throughout the South.—TROY B. YOPP, Associate Director, Veterans' Enlistment Program.

Is There A Doctor For Africa?

J. W. MARSHALL, Secretary
Department of Missionary Personnel
Foreign Mission Board of S.B.C.

THE FOLLOWING entreaty, so touching and indulgent, came yesterday to the Foreign Mission Board, but it is not new: "Won't you urge Dr. Sadler and Dr. Rankin to please hurry and send another doctor out here. There is just so much work. Dr. Williams works so hard and long for there is too much for him to do. After something of a rest . . . he came back to the hospital in good condition. Already the heavy work of the hospital is beginning to have its effect on him. . . . Dr. McCamey and Miss Manley and Miss Kersey do all they can to help, but they do not take the place of another doctor. I just don't know what we're going to do if we don't get one soon—not only the work but the missionaries will suffer. . . . It is certainly discouraging to wake up every morning after a hard day's work, and feel that the same amount of work and more is waiting for you, and there seems to be no relief in sight. The Lord answered our prayers and sent Dr. Williams when we were in dire distress before, so . . . he will . . . send another. Won't you and the others help us pray for him?"

Your Foreign Mission Board is tragically in need of doctors for Africa and also for China where at least seven of our eight hospitals will be rehabilitated and opened just as soon as doctors can be found. We have only three doctor missionaries in China at this moment. Prospects for sending two more doctors to the Orient are rather bright but we must find others immediately. All of the young volunteer missionary doctors are still serving with the armed forces and are not likely to be released within the next twelve months or longer.

The demands are just as great for mature and strong preachers of the gospel, nurses, goodwill center workers, teachers for seminaries, Bible schools, colleges, high schools, grade schools, kindergarten and nurseries.

It is imperative that the Foreign Mission Board appoint at least fifty missionaries annually. Missionaries on the field are breaking down from overwork. For the sake of our missionaries, and for the sake of the half-dead world, we must find recruits. Southern Baptists must do their part by sending and going as Christ-filled missionaries to try to heal the festering sore of a war-infected world.

This dangerous and wicked world can be and must be changed. The very scientists who made the atomic bomb tell us that every country will know the secret within three years. There is only one way to make it safe for our boys and girls and for unborn generations. There is only one way—by making enough people really Christian soon enough. Southern Baptists have not yet gone into *all* nations. We have a mere handful of missionaries in only twenty countries; 550 foreign missionaries representing five and a half million Southern Baptists are not enough.

Your Foreign Mission Board needs the whole-hearted cooperation of five and a half million people. Your help is needed not only to finance the endeavor. More than anything else, your prayers are needed. Young doctors, preachers, nurses, and teachers are not likely to dedicate themselves to unselfish, sacrificial service in foreign lands away from home and friends until the rest of us are whole-heartedly dedicated to this worldwide task. It may not be wise or God-honoring for us to spend too much time praying that our young people will dedicate themselves to overseas evangelism until we have first of all prayed down a mighty, spiritual awakening which will call forth in all of our Southern Baptist people a dedication of life and outpouring of money. Yes, pray for our young people to volunteer their

lives for foreign missionary service, but first of all, pray for our Baptist Zion at home.

Southern Baptists have no Selective Service Act by which missionaries may be drafted to serve where they are needed. The Foreign Mission Board's Department of Missionary Personnel is depending on pastors, Woman's Missionary Union leaders, Sunday school teachers, Training Union officers, and Christian parents to keep constantly before our youth the Master's call to white-unto-harvest fields abroad. Very few of our young people volunteered for foreign service during the war period. The number of volunteers since the war is pathetically small. Every pastor, every Christian leader, every parent must be led to feel a personal responsibility in presenting to our youth God's call to foreign service.

While most of the needs abroad call for general missionaries such as ordained men, teachers, doctors and nurses, there a limited number of openings for people with specialized training in agriculture, domestic science, goodwill center work, music, business, architecture, printing, journalism, and creative writing.

The present annual salary plus residence for a foreign missionary is \$1,000.00; for a couple, \$2,000.00 (recently increased from \$800.00 each because of higher living costs). One year furlough comes with pay every six years; every fourth year in tropics. Transportation is furnished to and from the foreign mission station for all members of family under age sixteen, also \$100 to \$200 equipment allowance, and an annual allowance for each child of \$100 to \$190. Woman's Missionary Union provides a \$250 annual scholarship for each son or daughter in college. The Foreign Mission Board pays one half of medical expenses up to \$200 per person per year and one half the premium on a \$1000 group life insurance policy and provides a retirement annuity of \$900 for each missionary.

The following basic qualifications must characterize the missionary. He must be physically fit to adjust himself to a new life in a new land.

Boy Scout Leader



DR. ALBERT E. IVERSON, National Director of Protestant Relationships of the Boy Scouts of America since September 1946, has a wide experience in Scouting and in church relationships.

Dr. Iverson directs the cooperative relationship between the Boy Scouts of America and all Protestant Churches. His work is to make more complete the integration of the Boy Scout Program with the total program of Christian Education in the various Protestant denominations. (Louie D. Newton.)

In Memoriam

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

CALVIN NEWPORT DIES AT AGE 74

CALVIN A. NEWPORT, 74, well-known religious leader and retired automobile body builder of Chattanooga, died recently at the home of his daughter, Mrs. O. R. Mitchell, Akron, Ohio.

Mr. Newport was born September 21, 1871, in Scott County, Tennessee, the son of Solomon and Temperance Newport. He was married to Nancy Louverna Harness in 1895 and brought his family to Chattanooga to reside in 1902. For many years he was a building contractor there.

A charter member of the Clifton Hills Baptist Church, Mr. Newport was instrumental in the organization of the church. His name is in the cornerstone of the church. Prior to the organization of the church, prayer meetings were held in the building occupied by his automobile body shop on Rossville Boulevard and after the church was organized, meetings were held in his building. He remained an active member until his health failed several years ago.

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

Funeral services were held at Clifton Hills Baptist Church with the Rev. A. M. Stancel officiating.

He must be intellectually qualified by thorough and broad education, have the capacity to learn a language, have a thorough knowledge of the Bible, and present the appropriate professional skills. Generally, the candidate must have a bachelor's degree from a standard college or university and a degree from an approved seminary or missionary training school. Seminary training is not always required for wives of missionaries and candidates with graduate degrees in technical or special fields who have had good religious background and training. The missionary must be marked for his Christian character; that is, he must have, above all things, love; also a growing Christian experience, a sure grasp of the Christian faith, a sense of missions from the Master—a divine call, the gift of interpreting and communicating his faith, the capacity to appreciate and cooperate with, and the ability to identify himself with, the best interests of other people.

A pioneer missionary in the Orient faced his call very practically: "To me the question was not 'Why go?' but rather 'Why not go?' Even on the ground of common sense I seemed called to be a missionary. For, is not the kingdom a great harvest field? Then I thought it only reasonable to seek the work where the work was most abundant and the workers were fewest."

You are invited to confer, by correspondence or personal interview, with J. W. Marshall, Secretary of the Department of Missionary Personnel, Foreign Mission Board of the Southern Baptist Convention, Richmond 20, Virginia. Notify the personnel department of friends whom you know to be volunteers. Doctors, pastors, chaplains, teachers and other who are volunteers should write immediately regardless of time when you will be ready for appointment.

Jesus and The Law

H. W. PROVENCE, Greenville, S. C.

THERE ARE two classes of laws in the Old Testament. The recognition of this fact is essential to a proper understanding of the teaching of the Bible.

First, there are the moral laws. These are set forth in the Ten Commandments, which are recorded in Exodus and Deuteronomy. The moral code consists of two groups of laws, those that govern our relation to God and those that govern our relation to our fellow men. Some of the principles embodied in this code had already been recognized by both Hebrews and pagans. The Code of Hammurabi, a Babylonian code of laws published a thousand years before Moses, contained a number of laws similar to some of those given to Moses, but the two codes have no relation to each other. The Mosaic code is unique in its revelation of the character of God and the relation of men to God.

Second, there are the Levitical laws. These are set forth in the Book of Leviticus, from which they derive their name. They were designed for the Hebrew people exclusively. They have no parallel in pagan literature. Their chief purpose was to prepare the Hebrews for the coming of the Messiah and the consummation of God's plan for the redemption of the human race. Since they deal chiefly with ceremonies rather than moral principles, they are commonly called the ceremonial law.

The first requirement of the ceremonial law was the one that governed circumcision, by which all Hebrew males were to be recognized as members of the Hebrew nation, and by which outsiders might be inducted in to the nation. Since this law had been observed from its beginning with Abraham, it was not necessary to repeat it in Leviticus. The Book of Leviticus is devoted mainly to setting forth the laws concerning the Hebrew system of worship, though it contains other laws exclusively for the Hebrews, such as the law against selling land in perpetuity (25:23-28), and the law against lending money on interest (25:35-37), and the law governing the purchase of slaves (25:39).

The Levitical law included instructions governing the various Hebrew feasts, such as the Passover, the Feast of Tabernacles, etc., all of which were exclusively for the Hebrews. It also includes instructions governing the various sacrifices required of the Hebrews. The offering of sacrifices was common among other nations, but the Old Testament laws concerning sacrifices were for the Hebrews alone. In the Levitical code there were also laws concerning the priests and the Levites, who were specially set apart to have charge of the sacrifices and the house of worship and the entire religious ritual. These also were, of course, only for the Hebrews.

There were also laws concerning tithes, by which the priests and the Levites were to be supported. These were made necessary by the fact that neither the priests nor the Levites were expected to earn their living by means of the

occupations common to the rest of the people. The practice of tithing did not begin with the Mosaic law, of course, any more than the practice of offering sacrifices did. Many pagans tithed and offered sacrifices. Abraham tithed once and repeatedly offered sacrifices. But the law of the tithe, like the laws governing sacrifices, did begin with the Levitical code. There is no evidence of the existence of any such law before this code was given to Moses "for the children of Israel" (Lev. 27:34).

In the Sermon on the Mount Jesus said: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all things be accomplished." (It is very unfortunate that the King James Version translates two entirely different Greek words by the word "fulfill," and thus misleads the reader.)

What law was Jesus talking about? The connection shows plainly enough. He was talking about the moral law, as his examples prove: (1) the law against murder (v. 21-26), (2) the law against adultery (27-32), (3) the law against profaning the name of God (33-37), (4) the law against revenge (38-42), (5) the law of love (43-47). All these laws are based on moral principles. They have nothing to do with mere religious ceremonies.

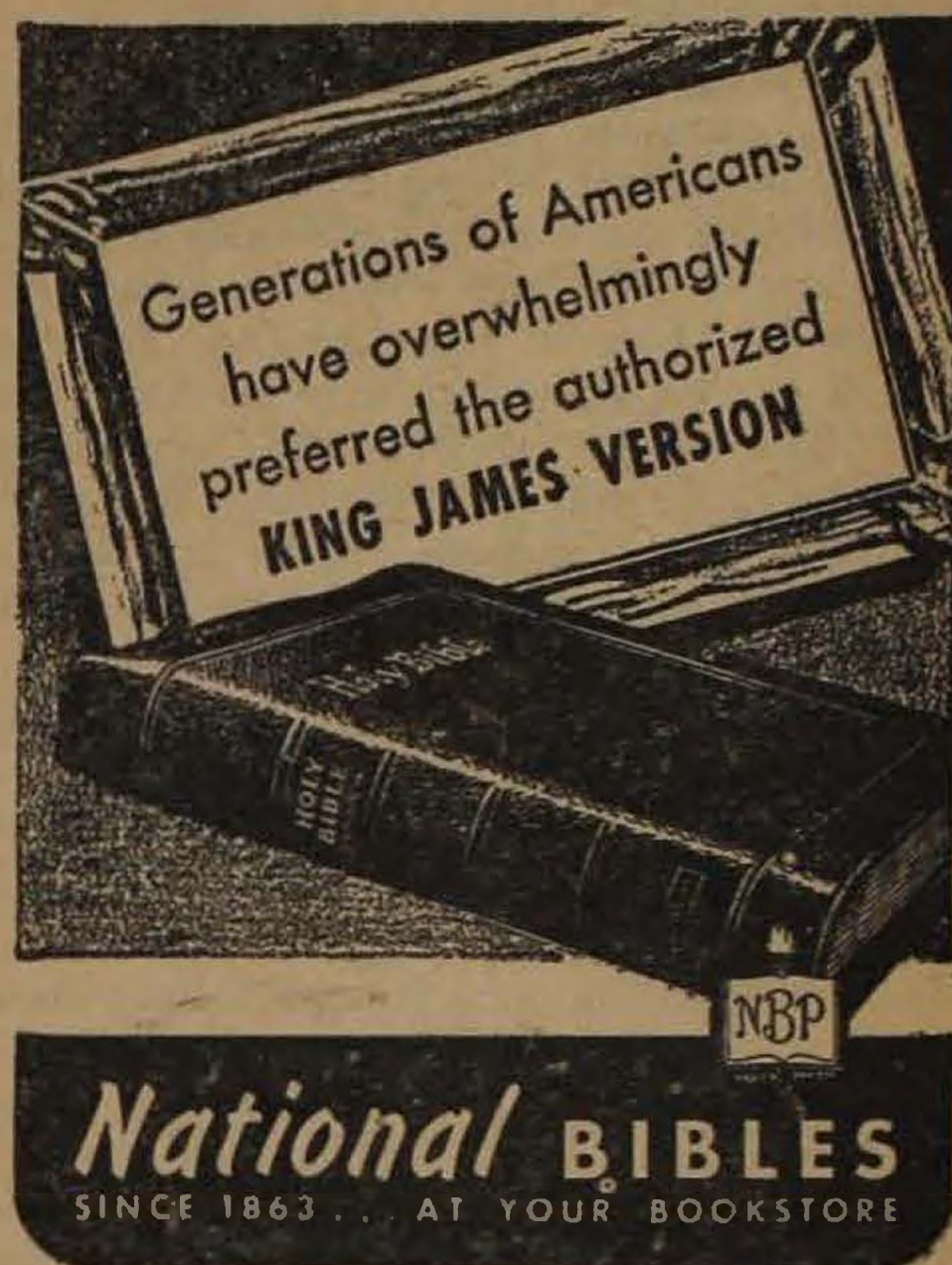
What did Jesus mean by "fulfill"? The Greek word means "fill full" or "complete." As Dr. Broadus says: "The law is regarded as previously incomplete, not fully developed into all the breadth and spiritual depth of its requirement; and Christ came to make it complete." He taught that the law applies to the inner motive and thought and desire, as well as to the outward act. One need not actually kill to become a murderer. One need not actually commit adultery to become an adulterer. The sinful desire is a violation of the law, whether that desire expresses itself in action or not. Thus Jesus "fulfills" or completes the law.

Jesus never said anything like this about the ceremonial law. Those who quote his endorsement of the moral law and use it as an endorsement of the ceremonial law are guilty of very serious misinterpretation of his teaching. He

knew that the ceremonial law was only temporary, looking forward to his coming. It all became obsolete with the death and resurrection of Christ. Paul had a hard fight to prevent the Judaizers from imposing it upon Gentile Christians. His fight with them came to its climax in the notable conference in Jerusalem, where with the support of Peter and James he won a complete victory over them. The decision of that conference (Acts 15) is the charter of Gentile freedom from the entire Levitical law. But many of our Baptist leaders seem never to have realized this fact, and they are still trying to impose this law upon us.

The moral law is fundamentally different from the Levitical law. It is based on the character of God and the fundamental relation of man to God; and therefore its principles are eternal. In spite of the efforts of certain so-called "advanced thinkers," who would make all moral laws nothing more than customs which may be discarded at will, the Ten Commandments can never be superseded. As one of our great poets says:

In vain we call old notions fudge,
And trim our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing.



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