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"SPEAKING THE TRUTH IN LOVE"



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FIRST BAPTIST CHURCH, CHATTANOOGA

Monday, November 11, 7:30 P. M.

Message by

Hon. Robert S. Kerr

Governor of Oklahoma

and

Leading Baptist Layman



Hear This Inspiring and
Challenging Discussion of

"Baptist Men Meeting
World Need"

Everybody Invited



Baptist and Reflector

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EDITORIAL

Can Paul Be Placed?

IS PAUL SPECIFIC or unspecific regarding the teachings of the Word of God? Some hold that he cannot be definitely classified as either a "liberal" or a "conservative." Some say that he cannot be classed as either a "conservative liberal" or a "liberal conservative."

On page 8 of this issue of BAPTIST AND REFLECTOR, is found a summary of orthodoxy. Conservatism in its commonly accepted theological sense means orthodoxy—soundness in the revealed faith recorded in the scriptures. Theological liberalism is loose on such. It is doctrinally "broad."

Paul can easily be placed in the camp of orthodoxy. This fact is emphasized in four editorials which follow.

Paul Easily Placed In Relation To the Scriptures

ORTHODOXY holds that the scriptures are divinely and uniquely inspired. It holds that they are the infallible and authoritative standard of faith and practice by which all human beliefs, creeds and conduct are to be tried. What was Paul's attitude toward the scriptures?

He proved his propositions by the scriptures. His custom was "explaining and quoting passages to prove" his points (Acts 17:1-3—Moffatt). This shows that he accepted the scriptures as the norm and test of belief.

Paul's gospel was "according to the scriptures" (I Cor. 15:1-3). He did not interpret and present Christian truth in terms of human wisdom. He taught "that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:1-5). With him, an appeal to the scriptures was an end of controversy.

It was Paul who said that "all scripture is given by inspiration of God" (II Tim. 3:15). Of course, he used the term in the Biblical meaning thereof. With neither the apostle nor any other Bible writer did "inspired" mean simply the ecstasy of a man who by accommodation is said to be "inspired" to write a poem. They meant that Bible writers and speakers "spoke as they were moved (borne along) by the Holy Ghost" (II Peter 1:21), so that their declarations were the very utterances of God Himself. They meant what David meant when he said: "The Spirit of the Lord spake by me, and His word was in my tongue" (II Sam. 23:2). This guaranteed truthfulness and infallibility of utterance.

This, in turn, made the scriptures the absolute authoritative norm and test of belief and practice. "... If they speak not according to this work, it is because there is no light in them" (Isa. 8:20).

Paul evidently accepted this view. Liberalism to the contrary, it is easy to place him on the side of orthodoxy.

Paul Easily Placed In Relation To the Death of Christ

LIBERALISM rejects the doctrine of the substitutionary, atoning death of Christ. Orthodoxy unhesitatingly accepts and proclaims it. Where did Paul stand?

He preached the death of Christ "according to the scriptures" (I Cor. 15:1-3). Therefore, he accepted the Biblical concept thereof.

Beyond all question scripture teaches that Jesus "was wounded for our transgressions" and "bruised for our iniquities" and that "the Lord hath laid on him the iniquity of us all" (Isa. 53:5,6). It teaches that Christ "bore our sins in his own body on the tree, that we, being dead to sins, might live unto God: by whose stripes ye were healed" (I Peter 2:21).

Paul proclaimed the very same idea. "Christ died for us" and "when we were enemies, we were reconciled to God by the death of His Son" (Rom. 5: 8-10). This was on the basis that Jesus "made peace by the blood of His cross" (Col. 1:20) in a vicarious transaction wherein "he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). Paul preached that "our Saviour, Jesus Christ... gave Himself for us, that he might redeem us from all iniquity..." (Titus 2:13,14).

The Biblical interpretation of such passages is clearly evident. The only way to get around it is flatly to reject Bible teaching and substitute something else for it.

Paul stood for the doctrine of the substitutionary atonement death of Christ versus the human wisdom which rejected it. "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1:22-24).

Paul is easily placed on the side of orthodoxy.

Paul Easily Placed In Relation To the Resurrection of Christ

PAUL PREACHED the resurrection of Christ "according to the scriptures" (I Cor. 15:1-3). How do the scriptures present it?

Prophecy foretold the resurrection (Psalm 16:8-11, with Acts 2:25-31, and Isa. 55:3, with Acts 13:34). The Gospels record the fact that Jesus repeatedly foretold His resurrection and record the fulfillment of Old and New Testament prophecies respecting it.

On the evening of the resurrection day, Jesus stood before the disciples in a body with "flesh and bones," which He invited the disciples to "handle," and "he did eat before them" (Luke 24:36-43). Eight days later Thomas was convinced of the resurrection by seeing and testing the scars in the Lord's body (John 20:26-28). Jesus "shewed himself alive after his passion by many infallible proofs" (Acts 1:3).

There is just one fair interpretation of the record, and that is the literal, bodily resurrection of the Lord. It is not something on which we "await further light" (Fosdick) nor it is "a great perhaps" (Buttrick). All one has to do is to believe the Book.

Since Paul declared the resurrection "according to the scriptures," then he accepted this view. And the intimacy between him and Luke, with no hint of any disagreement between them, is a further

indication of his acceptance of this view. All real Christians then accepted this view, and that same thing is still true.

The apostle plainly taught that if this resurrection be not a fact, then "your faith is vain; ye are yet in your sins," and that "they also which have fallen asleep in Christ are perished" (I Cor. 15:16-18). It matters whether one believes in the literal, bodily resurrection or not.

At the point of the resurrection Paul is easily placed on the side of orthodoxy.

Paul's Explicit Stand For Orthodoxy

IN ADDITION to the things which have been discussed in the preceding editorials, there are other great Bible teachings. There are salvation by grace, supernatural regeneration, the second coming of Christ and so on. A study of Paul's writings will show that he is on the side of orthodoxy in these respects as well as in the other respects mentioned.

We do not, however, take up here the discussion of these other doctrines. What we want to emphasize now is Paul's explicit stand for orthodoxy in general.

Said the apostle: "Mark them which cause divisions and offences contrary to the doctrine ye have learned, and avoid them" (Rom. 16:17). And he said that such "serve their own belly" instead of the Lord (v. 18).

Men who preached a Judaizing message instead of the gospel of grace were called the "ministers" of Satan by Paul (II Cor. 11:13-15). Judaizers taught salvation by grace plus works instead of by grace alone. "His ministers" in the scripture referred to meant Satan's ministers. Heresy in scripture is not an indifferent thing!

The apostle warned: "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Col. 2:8). He wanted men to stay with the Book instead of following human wisdom.

Paul said that if man or angel preached "any other gospel" instead of the gospel of grace "let him be accursed" (Gal. 1:6-9). And he said that if a sinner in the realm of the gospel believed or lie that sinner would be "damned" (II Thess. 2:11, 12).

The apostle classed heresy at the point of the resurrection with being blasphemy and spiritual "canker"—gangrene (I Tim. 1:20; II Tim. 2:17, 18). Heresy at the point revealed and vital truth is a serious matter!

Paul exhorted Timothy to "preach the word with all longsuffering and doctrine" (II Tim. 4:2-4) and that those who turned away from the truth for the pleasing deliverances of human wisdom had "itching ears." Moreover, he said that men who would not be subject to revealed truth and turned to a substitute message, like that of the Judaizers, were "unruly and vain talkers" and that their "mouths must be stopped" (Titus 1:10-13). So he exhorted Titus to "re-buke them sharply, that they may be sound in the faith."

Let it be noted, in passing, that these were inspired statements. So when one is attacking heresy today, let him stay within the Biblical circle and not manufacture a bitterness of his own with which to club people.

In the light of the studies in which we have been engaging, how on earth any liberal can say that Paul cannot be definitely classed on the side of either conservatism or liberalism is beyond us. The truth is that for one to say this he must absolutely ignore the teaching of scripture. It is true that Paul became "all things to all men" to win them to Christ. But this was an adjustment in the social realm and in the realm of evangelistic procedure which did not involve a compromise or a setting aside of revealed truth. Any Bible reader and student ought to see this—and does.

There is only one classification to be given Paul, and this is definitely on the side of orthodoxy. All that is necessary for one to see this is to take the Word of God and believe what it says.

Beulah Association

THIS BODY met Oct. 10 (evening) and 11 with Mt. Olive Baptist Church west of Union City, R. J. Cooper, pastor. Officers elected were: Moderator, W. A. Boston; assistant moderator, Morris Prince; clerk, V. A. Richardson; treasurer, H. T. Toombs.

Neither the appointee, Morris Prince, nor the alternate, W. A. Butler, being in a position to serve, the editor was "conscripted" to preach the annual sermon. He was grateful for the attention given his message.

The attendance at the association was splendid and the spirit was unusually good. The hostess church served an abundant and delicious lunch at noon.

Mt. Olive is the home church of the editor's wife and her parents, Mr. and Mrs. M. L. Glover, are members there. In his student days, the editor was once pastor of the church. It was, therefore, a distinct pleasure for the editor and his wife to attend a portion of the association.

Shelby County Association

SHELBY COUNTY Association met Oct. 15, 16, with the Central Avenue Baptist Church, Memphis, J. S. Riser, Jr., pastor. Superintendent W. C. Creasman of the Orphanage and the editor attended a portion of the first day's session.

Mr. W. F. Munday led the singing with Mrs. J. S. Riser at the organ. Officers elected were: Moderator, E. Pitt Woodruff; vice-moderator, J. S. Riser; clerk, J. G. Lott; treasurer, Geo. J. Burnett. W. F. Carlton preached the annual sermon, a forceful and Biblical message on "Why It Was Necessary for Christ to Become Incarnate," or at least this was the thought. We may not have gotten the exact statement of the subject.

Prior to the sermon, the retiring moderator, Mark Harris, spoke along the line of the Shelby County Associational Program, calling attention to some past accomplishments and future needs. Other matters, such as the report on the Baptist Memorial Hospital by Dr. Lawrence T. Lowery, were also dealt with.

At noon, the hostess church served a fine lunch to the pastors and their wives and other workers and the associational officers, together with the visitors.

Ocoee Association

OCOEE ASSOCIATION met Oct. 15, 16, with the Ridgedale Baptist Church, Chattanooga, James A. Ivey, pastor. Superintendent Creasman of the Orphanage and the editor attended the second day's session. Also Secretary Pope and Mr. E. K. Wiley, state Brotherhood secretary, from the state forces were present. All of the state workers were shown every courtesy.

Officers who had been elected the previous day were: Moderator, W. C. Smedley; assistant moderator, J. N. Bull; clerk, J. C. Williamson; treasurer, Sam Harris.

There was an unusually large attendance for the second day of an association and the spirit was unsurpassed. L. P. Meller led the singing, with Mrs. Mercer Clementson at the instrument.

Three of the finest addresses we have ever heard in an association were delivered by R. L. Prevost, Grady C. Cothen and Secretary Pope.

At noon the hostess church served a fine lunch to the pastors and their wives and other workers and the associational officers and the visitors.

So spiritually vibrant was the atmosphere of the association that we regretted that we had to leave before the session ended.

Humboldt Laymen Influence Community

By J. W. MARSHALL *Secretary*, Department of Missionary Personnel,
Foreign Mission Board, Richmond, Virginia

THE MEN of the First Baptist Church of Humboldt, Tennessee, are alert to their responsibility and privilege to win the lost and to reach the unenlisted in their community. These men, among them the most influential citizens of Humboldt, set the pace for their activity of their church life.

Recently I conducted revival services in this church. The auditorium was packed for the first evening service because the men worked. Before the third evening it was necessary to install a public address system and to use all available space in the church for an overflow crowd, because the men supported the services enthusiastically. On the fourth day the overflow rooms were used for the morning service because the men continued to work. Some 150 people were brought to each service by the transportation committee because the men went after them. Well-known atheists and unbelievers attend the services, and some of them were converted because the men were insistent in their invitations to them.

The pastor of the First Baptist Church, Humboldt, Dr. S. R. Woodson, reports that his men meet him every Friday evening for assignments and then go out two by two to visit in behalf of the church program and to witness to the lost people. When I arrived in Humboldt, I found that the church was ready for a special evangelistic effort. No one had to beg the men to work; they led the women and young people in every phase of the week's program. Under the leadership of their Spirit-led pastor, the whole church was prepared for a week of concentrated evangelistic effort.

Dr. Woodson gives all the credit for the spirit of this fine church to his loyal congregation. His members, in turn, are unanimous in their expressions of gratitude for the sane and constructive leadership of their pastor. Together pastor and people are making an impact for Christ upon the whole community. The laymen of the church have caught the spirit of their warm-hearted pastor and from him have learned to witness effectively. During the week I watched this consecrated preacher go immediately to the main subject in talking with unsaved people. Skeptics and atheists, mothers and fathers, football players and coeds, boys and girls, listened intently and respectfully as Dr. Woodson pointed them to Christ.

During his Seminary days, Dr. Woodson, a graduate of Union University and Southwestern Baptist Seminary, was known to all as "Red" Woodson. His classmates thought of him as a gangling boy, perhaps a little awkward, but sincere and deeply consecrated to his calling. Today "Red" Woodson is a mature man, a successful pastor, and an eloquent preacher. He is a member of the State Board of the Tennessee Baptist Convention and of the Board of Trustees of Union University which has conferred upon him the degree of Doctor of Divinity. He has the confidence and following of the people of Humboldt and throughout the state. We might well wish that all laymen could have a pastor as capable and faithful as Dr. S. R. Woodson and that all pastors could have laymen as true and devoted to the mission of Jesus as are those of the First Baptist Church, Humboldt. The continued growth and far-reaching ministry of both pastor and people is the result of their mutual challenge to each other and of their faithfulness to the cause of Christ.

The pastor and his laymen prepared the way for me to speak in all the public schools in Humboldt. Through the Sunday School and in the community at large they had enlisted the support of the young people of Humboldt for the meeting. Telegrams and letters went to the Church's young men in service in the States and overseas urging them to pray for the meeting. In the schools I spoke at chapel services. It was my privilege to tell the high school Spanish class of conditions in Mexico and in South America, and to tell the students interested in chemistry of the needs for medical mission-

aries on our various mission fields. Each message was an opportunity to present missions, to bring young people in touch with the challenge of Jesus as a way of peace for our world.

Young people attended every service. Members of the high school football team walked one mile to the church in order to be present at the Tuesday morning service; they returned each morning during the week. Other students in the junior high and high school joined them. On Friday morning when more than 300 students were present, some 50 decisions were made. Twelve members of the football squad made public their profession of faith in Christ. The men of the church were present to give encouragement to these young people. Their enthusiasm sent messages of rejoicing to the young men in service in Tokyo and other places. Succeeding years alone will reveal the significance of these decisions in the missionary task of Kingdom building around the world.

Dr. Woodson reports that this week "was one of the great revivals in our church." Visible results of the meeting were 42 professions of faith, ten additions to the church by letter and statement, and more than 30 rededications and surrenders for life-time service. During the week the laymen were busy winning people outside the church. They set the pace for the church's evangelistic endeavor. Their work was supported wholeheartedly by the women and younger members of the church. Together these followers of Jesus witnessed effectively in their community.

And Now—The Co-operative Program

By LAWSON H. COOKE

NEXT YEAR—1947—will be the testing year for Southern Baptists.

To raise ten million dollars for the Co-operative Program for southwide causes and twice that amount for work within the states will be the largest undertaking Southern Baptists have ever engaged in.

And do not be deceived—it won't be easy.

The Co-operative Program must be made to live and throb with a dynamic significance it has never known before.

Each cause included must be dramatized before Southern Baptists as to make them see the Co-operative Program as the great basic, all-inclusive plan for winning a lost world to Christ.

We must begin now with our church budgets for next year. The mission side of our budgets must be substantially increased. Our Every Member Canvasses must be as thorough as it is possible to make them. Not a single member should be deprived of the privilege of participating.

A lost world—the whole of it—must be indelibly impressed upon every heart. Preachers must preach it. Teachers must teach it. Every worker must work at it.

We cannot possibly reach the high objectives for 1947 without the concerted, consecrated effort of the entire denomination.

It will not be accomplished by setting aside a week here and a week there.

The full strength of every agency, every department, every organization, every editor, every secretary, must be thrown into this thing every day—365 of them—during 1947 if we are to reach our goal.

What I Saw and Heard In Russia

By LOUIE D. NEWTON
President of the Southern Baptist Convention

ARRIVING IN MOSCOW, after the delightful visits with our Baptist people in Holland and Czechoslovakia, about which I shall sometime write, we had scarcely got our feet on the ground before a delegation of Russian Baptist leaders had literally taken me into their arms.

Here are the names: Brethren Jacob I. Zhidkoff, President of the All-Union Council of Evangelical Christians—Baptists (remember that in my first article I explained that Evangelical Christians and Baptists are one and the same); A. F. Kareff, General Secretary; M. A. Orloff, Vice-President, and pastor of the Moscow church; M. T. Golajeff, Vice-President; and P. T. Malin, Treasurer.

Bible Verses and Prayer

I was warmly received, and ushered into Pastor Orloff's study—a comfortable room, with three desks, many chairs, many books, and impressive hand-lettered passages of Scripture on the walls. Also a row of individual portraits, but not of any of the men in the room.

Before we were seated, Pastor Orloff said something in Russian, the group bowed their heads, and President Zhidkoff was leading in prayer. My interpreter, Mrs. Mary Naimark, whispered to me that it was a season of prayer, thanking God that the beloved visitor had been granted journeying grace—asking His continuing blessings upon the Baptists of all lands—asking His continuing blessings upon all mankind—asking that "peace may come to the troubled heart of humanity."

A Review of Russian Baptist History

"We shall now be glad to answer questions from Brother Newton," said Brother Zhidkoff.

I began by expressing my gratitude of the cordial welcome. I next expressed greetings on behalf of the Baptists of America, presenting messages from Baptist leaders in our own country and from President Rushbrooke.

That set off a lively session of felicitious exchange of Baptist fellowship, leading me on to ask about certain of their former leaders. And that was the occasions for identifying the portraits—Pavloff, Ivanoff, Pachkoff, Kargell, Prokhanoff and and Golajeff, the last being the father of the present Brother M. T. Golajeff.

A Report on the Present Situation

1. There are today approximately 3,000 Baptist churches in the USSR. They are scattered widely throughout the vast country—many of them having been located in the path of the enemy's indescribable destruction. Many meeting houses have been destroyed, including, of course, all records. Many Baptists have been killed, both in the military service and among civilians. Many others have been displaced—unaccounted for. Exact figures, as to membership, are therefore impossible at this time.

2. It is conservatively estimated that there are 2,500 ordained Baptist ministers in the USSR at this time, though some of them have not yet been heard from since the close of the war. Frustrated transport and communication account for difficulty in getting reports.

3. All contacts thus far established indicate unprecedented spiritual prosperity amongst the churches, rural and urban. More Baptisms than ever reported in any previous year, despite lack of complete contact with pastors.

Relaxed Governmental Restrictions

At this point, the conversation led up to the heartening report that previous restrictions on the churches, especially our Baptist churches, had definitely relaxed, beginning somewhere about 1943. Of this I have already written, and shall likely discuss in some detail in a later article. Suffice it to say, at this point, that I was assured, in that first conference, that the Baptists were enjoying an amazing measure of freedom.

My First Public Service

My first Sunday in Russia is a notable and blessed day in my experience. At 9:30 in the morning, the car called at the National Hotel, and Mrs. Naimark and Mr. Fred Myers, of New York, joined me for the drive to the Baptist church in Moscow. It was a beautiful morning. The sunshine on the towers within the high walls of the Kremlin emphasized the grandeur of a day that has passed into antiquity. Great throngs of people stood in front of Lenin's tomb as the car circled the Red Square, emphasizing the devotion—the almost idolizing of the leaders of the New Russia. Great posters bearing the picture of Stalin were everywhere in bold evidence, and at almost every corner is to be seen life-size statues of Stalin and Lenin.

And now we were turning up at the curb in front of the Baptist Church, but very slowly—the driver trying to edge the car along through the crowd that filled the sidewalk and much of the street.

"What does this mean?" inquired Mr. Myers. And by that time Pastor Orloff was greeting us as we stepped from the car on to the crowded sidewalk. He pushed us through the crowd, slowed down by many trying to shake our hands, and finally we had managed to get through the jammed vestibule into the study.

After a few explanations of the order of service, and agreement between Pastor Orloff and Mrs. Naimark as to interpreting my message, we then stood for prayer, and lined up for the procession through the crowded aisle to the pulpit. Never have I seen such a jammed church auditorium. When I tell you that it must have required five minutes for us to get from the study to the pulpit, you may gain some idea of the congestion. I couldn't help wondering what would have happened if there had been a fire alarm in that building.

Glorious Singing

There is no way for me to describe my first impression of a Russian church service. I have always heard about the way the Russians sing, but all I know of it was to have heard one or two Russian choirs on tour in the United States. You have to go to a Russian church to hear the real thing.

Some of the hymns I know—"Our God, Our Help in Ages Past," "There is a Fountain, Filled with Blood," "When I Survey the Wondrous Cross," etc. etc. Others I had not heard. When they came to sing, "God the Almighty One," I felt as if I had been transported to another realm.

There were anthems and solos—all superbly executed. A young woman sang a solo, and Mrs. Naimark whispered these lines in English:

"As the lake mirrors the sky
May my heart reveal Thy love."

Then followed the reading the the Scriptures. Then the prayers. Then the offering. And now there were the messages to the visitor—gracious and reassuring words by President Zhidkoff, Secretary Kareff and Pastor Orloff. And then my first message to a Russian Baptist congregation—"And there shall be one fold, and one Shepherd."

A Fervent Response

Despite the limitation of language, involving the tedious business of translation, sentence by sentence, there was a response from the congregation that I dare not attempt to describe. The Russians are emotional people. When you preach about the Good Shepherd, they answer back with tear-dimmed eyes and faces aglow with understanding. Often you will hear them say, "Da, da—yes, yes."

With this brief description of that first service, I close this article. Next week I shall write about meetings in other cities.

Music and Worship

By C. LAMAR ALEXANDER, *Minister of Music*
Broadway Baptist Church, Knoxville, Tenn.

ALL PEOPLE are more or less sensitive to music. Music seems to be the connecting link between heaven and earth. It makes us think of God and the moments of song should be as sacred as the time of prayer. All the finer sentiments of the human breast must have an expression in rhythm and music and every worthy sentiment naturally has a religious aspect and counterpart. Dignity is demanded in the house of God and in the Christian religion; therefore, we must see to it that, as the sermon is pure and uplifting in its effect, so must the song be spiritual and worshipful. Music leaves its impression upon the hearts and lives of people in some manner and each grade from the mother's "hush-a-by" to the grandest symphony has the power to and does touch and influence life.

Someone said, "The Lord will take care of his own work." That sounds good but another One said, "I must be about my Father's business." Music in some of our Baptist churches receive so little practical attention from those responsible for its conservation and growth that a crisis is approaching. What can you do to meet and successfully avert a condition that is inevitably serious, if not alarming?

The writer was in a church not so long ago where the choir never meets for rehearsal. One can guess what kind of singing they have. What kind of singing do you have in your church? What study is to the sermon, rehearsal is to song.

How many think what they are singing or how they are singing? Imagination must be given free reign and enter into the spirit of the message. Some of the principles or recitation need to be applied to singing; phrasing, accent, dynamics, enunciation, pronunciation, rests observed, and holds really held. Let us learn to use our heads and hearts as well as our voices. In good singing we must observe the fine shade of tempo, powers, lyrical sounds, and do away with slurring, dragging (sloppy and lazy) singing. Instead, we should have clear-cut progressive effort, each tone given its distinctness of sound and each chord its clearness of utterance. Congregational singing is worship in which all have the duty, responsibility and privilege of participation. We learn more in singing than we realize.

A good choir singer is one who sings to render a willing service to the church of his choice. The choir singer who does not love music for what it stands has no place in singing for the good he may do. One who cannot sacrifice gladly the time and inconvenience demanded by the regular rehearsal or cannot enter into the part he is expected to fill, loses a blessing that thousands would pay any possible price to realize. In order to have better church music programs, I believe our greatest need is capable, consecrated leadership. We should put forth every reasonable effort to make our music program worshipful and as inviting as possible. Certainly it will have much to do with one's attitude in worship. There is not a church in the land that cannot be filled if the pastor and choir will join hands and "go out into the highways and byways and compel them to come in that my house may be filled."

Department of Student Work

ROGERS M. SMITH, Secretary
MARJORIE HOWARD, Office Secretary

Welcome To Mr. Groner and Dr. Boston

The B. S. U. of Tennessee welcomes Mr. Frank S. Groner, superintendent of the Baptist Hospital, Memphis, and Dr. V. E. Boston, chaplain of the Baptist Hospital, Memphis, to the ranks of Tennessee B. S. U.'ers. We are grateful for these two men and their interest in our program of work and are looking forward to many years of happy fellowship and service with them.

The state secretary has known Mr. Groner for a number of years. In fact, they were classmates at Baylor University and teammates on the Baylor baseball team. Since his graduation from college, Mr. Groner has been working in the field of hospital administration. He comes to our hospital from the Baptist Hospital in New Orleans where he has served for some time as administrator. We are happy to have him in our state and know that he is going to do a grand job in directing the affairs of the hospital. We are deeply grateful for his abiding interest in the spiritual welfare of the patients and the student nurses and his desire to minister in every way possible to these needs.

Dr. V. E. Boston succeeds Dr. A. U. Boone as chaplain of the Hospital. Because of a throat ailment, Dr. Boston had to resign the active pastorate of the Temple Baptist Church, Memphis, where he had done a marvelous piece of work and where he proved his interest in the young people. We are grateful that he has accepted the work at the Hospital and we know that his ministry will be a marvelous one among the patients and the student nurses. He has been used in a marvelous way in the past for the glory of God and we feel sure that God is not through with him.

We have a real B. S. U. program among our nurses at the Hospital under the leadership of our student secretary, Miss Mary Gresham. We know with the additional help from Mr. Groner and Dr. Boston, our work is going to accomplish much more in the future than it ever has in the past.

* * *

B. S. U. At Union University Jackson, Tennessee

Prayerfully and courageously the B. S. U. of Union University, Jackson, Tenn, meets the challenge of the new high in enrollment. Wherever the new student turned during registration there was evidence of B. S. U. All around there were posters of welcome, information, inspiration. Eye-catching sign posts led the way to the booth where The Baptist Student was sold. Located near the census desk was the much welcomed punch bowl. Everywhere there were friendly smiles and helping hands in the name of B. S. U.

Outstanding events of the mad rush which was the beginning of school were the church parties for all Union students, the tour of the city, and the Y. W. A. Tea for the young ladies.

Prayer meeting services have been held daily from 7:00-7:30 P.M. from the very first day of registration.

The campus is astir with talk and committee meetings in lieu of the State B. S. U. Convention that will be held in Jackson, Tennessee, October 25-27. Plans are also under way for a campus revival the first of November.

The prayer of our B. S. U. and the goal toward which we work is that every student might know Christ and that on our campus He might be pre-eminent.—THELMA LEE WHITLOCK, Reporter.

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.

Nazi Race Theory Persists

Watchman-Examiner

As a part of a fifty-year plan to increase the country's population to one hundred million, one thousand Norwegian "Quislings" are to be permitted to settle in Argentina. Dr. Santiago M. Peralta, director of migration, says that the "superior Argentine people of tomorrow" will evolve from "technically superior people of the world selected carefully from the best racial types. We need immigrants in accordance with the necessities of our country. The misery that is left of wartorn Europe must remain there. Argentina cannot put up with useless human wreckage." He emphasized that it was necessary to avoid the settlement of racially inferior people. Nothing is said as to intellectual moral, or spiritual qualifications. Here we see expressed the fleshly idea which Germany, in the late war, failed to prove. What a large portion of the world seems to have been infected with the evolutionary philosophy that the form and build of a man makes the man. It is disquieting to know that we have in this hemisphere a strong country which aims to make itself stronger by these theories.

(The remedy? Send more missionaries of the gospel to Argentina.—R.B.J.)

Big Claims but Little Results

Biblical Recorder

Earl Bradley made the statement in an associational speech the other day that the church couldn't do much to save our civilization until something happens to the church. The gist of what he said was that religious people make big claims but little practical application. Constantly we say the church has the answer to such big questions as capital and labor relationships, race relations, marriage and divorce, the drink evil, war and peace, and so forth. Or we easily say "Christianity has the answer," or "Christ has the answer." Of course the answer is found in the work and teaching of Jesus Christ, provided we can get the message accepted and practiced. But here comes the rub. Modern Christianity is characterized by grand and noble teachings but little application of Christian idealism to practical, everyday affairs. And many so-called religious leaders are not even interested in the application, but rather afraid of it, very much like the Jewish leaders in the days of Jesus and Paul. The Gospel is "the power of God unto salvation" to the individual and society if we dared have it so. But it would mean again that "These that have turned the world upside down are come hither also."

(This is too true!—R.B.J.)

Baptists and Union

Baptist Standard

Practically all Protestant and Pedo-Baptist groups are making frantic efforts for church federation, union, or some form of the ecumenical movement. There is no claim of nor plan for unity as a basis for organic union. The whole scheme is based upon compromise of all convictions concerning the doctrines of the Scriptures, and which we as Baptists believe constitute the foundation upon which Christianity stands. Baptists cannot and will not compromise. We believe that all denominational groups who can merge without compromising should do so. As to individuals or groups who are so shallow and superficial as to be willing to compromise conviction for the sake of a sham union, it matters but little whether they are in or out of all church groups.

(All in favor say, "Aye." The Ayes have it, and so order!—R.B.J.)

Altar or Table of the Lord

William Childs Robinson in Southern Presbyterian Journal

Positively an altar calls for men to make an offering to God, while the Table is the supper which the Lord spreads for His people. Man offers his sacrifices at an altar, God gives us the daily bread that supplies our tables—and at the Table of the Lord He feeds us with Christ the living bread. The table of the Lord speaks of His grace which saves us, the altar of a priest speaks of man's act and man's offering in a way that too easily slides into human merit and work salvation. The Christian lives wholly out of the Father hand of God. The Reformed Faith sitting or standing with receiving hands as the Table of the Lord confesses that salvation is wholly of the Lord. The Lord's Supper is not a sacrifice. It is a sacrificial meal based upon the one sacrifice that Christ offered once for all. To bring in altars is to suggest other sacrifices and to reflect upon the all sufficiency of the one sacrifice of the Lamb of God. At an earthly altar a human priest mediates between the worshipper and his Saviour—thus implying that Christ's sacrifice is not sufficient to bring us to God. At the Table of the Lord all of God's people come to the Most High through the heavenly High Priest of our profession, Jesus Christ who ever liveth to intercede for us.

(Many Protestant churches are turning the Table of the Lord into an Altar, aping Romanism. This is a serious error. The above piece helps show the error.—R.B.J.)

This is Liberalism

Harold John Ockenga in United Evangelical Action

Liberalism has its origin and root in scientific naturalism. Liberalism denies the entrance of the creative power of God in the origin of Christianity, whether it be in the Virgin Birth, the miracles of Christ, the resurrection of Christ or the inspiration of the Word of God. Liberalism is an attempt to accomodate Christianity to modern scientific naturalism. Wherever scientific objections may arise from the details of the Christian religion, liberalism abandons to modern culture the inspiration of the Bible, the unique deity of the Person of Christ, the atonement for sin and a personal resurrection. On the other hand, liberal naturalism retains the general principles of Christianity in "the good life," "the aspirations of the soul" and "the struggle for a better world."

(And this is spiritual poison.—R.B.J.)

Guarding and Proclaiming The Doctrines

Minyard M. Barnett in Word and Way

The idea that it does not matter what one believes just so he is sincere was spawned in hell. We must believe right, and the criterion of the Christian is the New Testament. Doctrinal truths are as essential to the Christian life as bones are to the body. The churches must fully accept and proclaim the Doctrine of God, setting forth His holiness, righteousness, love, omniscience, omnipotence, omnipresence, transcendence, imminence, etc.; the Doctrine of Sin, presenting all men as helpless, doomed sinners both by nature and by practice; and the Doctrine of Salvation, proclaiming Christ and His atonement and the Holy Spirit and His convicting and converting power as man's only hope for freedom from sin and fellowship with God. Anything less than this is not the Gospel.

(Yes! And don't be afraid to tell the folks that the Baptist slant on these doctrines is important.—R. B. J.)

This Is Orthodoxy

By HAROID JOHN OCKENGA

(This article is reproduced from UEA, the official journal of United Evangelical Action, 111 East Fourth St., Cincinnati, O., by permission of that publication. Dr. Ockenga is a contributing editor thereof. Next week we wish to publish another article by him entitled THIS IS LIBERALISM. We recommend that our readers file these for reference. We would use the word "ordinances" instead of "sacraments" and make a few other changes. But these articles are a fine summary of the differences between orthodoxy and liberalism in doctrine.—Editor BAPTIST AND REFLECTOR.)

THE NATURE of positive Christianity is set forth by Paul in I Corinthians 15:3, "For I delivered unto you first all that which also I received, how that Christ died for our sins, according to the Scriptures, and that he was buried, and that on the third day he rose again, according to the Scriptures." Paul emphasizes four things here: First, the written Word; second, the atonement of Christ; third, the resurrection of the dead; four, the knowledge of salvation. These four things are the basis of orthodox Christianity.

I

First, *the written Word*. Paul said twice, "According to the Scriptures." Orthodox Christianity from the beginning has believed that the Bible is the Word of God. That does not mean that there is no revelation except in the Bible, for the Bible contains confirmations of revelation given elsewhere, namely in nature and conscience. The Bible strengthens such general revelation. The Bible says, "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." There is a revelation of God in the stars. Whether one looks at the microcosm or the macrocosm he is able to recognize order, design, intelligence and law. When he looks at the mind of man he finds a logical structure in which thought is able to be communicated. When he looks into conscience he finds a work of God written upon the human heart, but all this is not the unique revelation of God—of the Bible.

The Bible contains an absolutely new and exclusive revelation from God found nowhere else. It tells how a sinful man may become right with God. This constitutes the uniqueness of Christianity over against all other religions of discovery.

The Bible revelation is an event which is the essence of redemption, namely God's giving of His only-begotten Son to be offered up on the cross for our sins. This was an act of God. Salvation is something that happened, an event of history. To this event, the whole Old Testament looks forward and in it the whole New Testament finds its center. Without the offering up of the eternal Son of God for our sins humanity is lost under the burden of its sin. What an effect this revelation has had upon humanity!

Christianity has always believed that the Bible is an inerrant record of that revelation and in its writing, through the Holy Spirit, men were preserved from error, despite a full maintenance of their habits of thought and expression. The human element may be found in the Bible in thought form, language, expression and personal background. Therefore inspiration does not involve dictation, but superintendence, guidance, suggestion and preservation by the Spirit of God over the minds of men. Therefore we believe that the Bible can be defended from all attacks and we declare it to be "an infallible rule of faith and practice." The Christian finds the seat of authority in the whole Bible which is no mere word of man, but the very Word of God. Not the mind which accepts or rejects, not the general Christian consciousness, not experience, and not the authority of the church, but the Word of God is the authority for the individual Christian believer.

Therefore Bible theology is orthodox theology and it is the practice of orthodox Christians to study the Bible systematically to determine what the doctrines of the Bible are. Greater emphasis must be given upon such exegesis to diminish the difference between evangelical Christians for there are important differences concerning the second coming, the sacraments and the priestly order of Christian service, but debate ought to determine those differences within the realm of Christian authority. Out of our study of the Word we come to the principal doctrines of God, man, salvation, the witness of the Spirit, immortality and others, which are the certainties for the Christian faith. It was that Word which broke the power of Rome in the Reformation and it is that Word which is the power of Christianity today.

II

The second basic element in orthodox Christianity is that *Christ died for our sins*. That is a statement of a vicarious satisfaction. Christ is our Saviour not only because of what He was and said but because of what He did. He took upon Himself the dreadful guilt of our sins and bore it on the cross. Christ endured the positive wrath of God, the pains of hell and death, and the second death, in our place. The Lord Jesus because of His love tasted eternal death for us on the cross. Thus it is that Christ's cross, His shed blood and His exhibited love constitute the message which breaks the heart of man, changes sinful lives and constitutes a new loyalty in one's obedience to God. The example of the moral teachings of Christ will never do that, but the blood of His cross will.

This substitutionary satisfaction is the plain teaching of the Word of God. God's Word knows of no other kind of atonement. It says "Behold the Lamb of God which taketh away the sin of the world." It is "redemption through his blood." It is "one died for all." It is "washed by his blood." To this end the preexistent God became man by the Virgin Birth, lived a sinless life, performed miracles, made stupendous claims, suffered upon the cross, died, rose again and intercedes at the right hand of God. All of that was that He might make atonement for our sins.

Other theories are only attacks upon the Word of God. That Christ died for our sins is no theory but is a fact interpreted by the early church and the apostles under the impact of Christ and the inspiration of the Holy Spirit. It is upon this doctrine that the scorn of liberals is cast more than on any other but of this cross and of the crucified Christ the church preaches and of it the redeemed will sing forever.

III

The third element of orthodox Christianity is *the resurrection*. Paul said, "And rose again the third day." Imagine what the church would be without that belief. It would be like the disciples during the three days of Christ's burial. If you have a dead Christ today no matter how excellent a moral teacher or example your church will be powerless as were the disciples during those three days. The resurrection is the apologetic doctrine of Christianity and the missionary message of the book of Acts. It cannot be dissociated from primitive Christianity. For this reason attacks have been centered upon the resurrection to explain it away, for it is God's seal upon the claims of His Son.

Yet the proofs of the resurrection will always stand before the minds of thinking men. Historically we can never get the records out of the narrative. No kind of criticism can expurgate them from the original Christian facts. They are part of early Christianity. There is the record of the eleven appearances of the resurrected Christ. Psychologically there is no explanation for the changed

(Continued on Next Page)

This Is Orthodoxy

(Continued from Preceding Page)

condition of the disciples from discouraged, disillusioned men to powerful preachers of the Word unless it is their belief that Jesus rose from the dead. Logically there is always the open tomb and if the disciples themselves would not have investigated it their enemies would have, and thus have put an end to their preaching about the resurrection of Jesus Christ in Jerusalem where the tomb was located.

Here is the one attestation of the supernatural which is able to undergird a believer intellectually. Here is a decisive challenge to naturalism, to liberalism and to unbelief. If God could intervene in the order of natural law once, He can intervene now in a self-revelation in Jesus Christ to the soul of men. This has been vindicated in the redemptive experience of Christians from Paul to us today.

IV

The fourth basis of orthodox Christianity is *the knowledge of salvation*. Paul said, "By which also ye are saved, if ye keep in memory what I have preached unto you." Salvation depends on what happened long ago, but that even of long ago has effects which continue today and we can put to trial the meaning of those events and find them true today. Experience will confirm the truth of the gospel. That experience must depend upon and be connected with the historical events, but it will prove Christ to be the living Saviour today, able to deliver, to comfort, to strengthen, to give assurance of eternal life. Such assurance comes from our meeting the formula of repentance or change of mind, of conversion or turning to Christ, of confession or acknowledging our sin, and the committal or believing on the Lord Jesus Christ.

In response to this activity of men, God gives the witness of the Holy Spirit which is the assurance of our salvation. He that hath the Son hath the witness in Himself. His spirit beareth witness with our spirit that we are the children of God. That witness is the assurance wrought in the soul that my sins are forgiven and that I am saved.

Coming from all this is the Christian life. Tragic is it when Christians do not live the life, when they are not men of this way and are not following Jesus Christ. For the Christian Christ becomes Example, Teacher and Way-shower. The truly orthodox in doctrine are orthodox in life.

A Prayer for the Day

Grant me, O Lord, the strength today
For every task which comes my way.
Cover my eyes and make me blind
To petty faults I should not find.
Open my eyes and let me see
The friend my neighbor tries to be,
Teach me, when duty seems severe,
To see my purpose shining clear.
Let me at noon time rest content
The half-day bravely lived and spent.
And when the night slips down, let me
Unstained and undishonored be.
Grant me to live this one day through
Up to the best that I can do.

—Edgar A. Guest.
—Baptist Bulletin Service.

A Poem of Friendship

By ISABELLE WILLIAMS SMITH, Humboldt, Tenn.

The following was written 18 years ago (at age of 17) to my Friend in Christ, J. W. (Bill) Marshall. He is now secretary of the Personnel Department of the Foreign Mission Board, Southern Baptist Convention, Richmond, Va. Having him here in our revival at the First Baptist Church of Humboldt is a great blessing to us and I wish to rededicate this little poem to "Brother Bill" and all true men of God, as there is nothing on earth that can take the place of true Christian friendship.

Incidentally, I had never heard Dr. Marshall preach until he came to be in the revival. His coming was indeed an answer to prayer.

As I lay on my sickbed two years ago and death stared me in the face, I prayed that I might hear him preach just once, sometime somewhere. God's blessings be upon him and his dear wife in their work.

Let us also pray for our enemies, both here at home and abroad, that they may be won to Christ and that your children, my brethren, and Brother Bill's children will never have to be sacrificed upon the altar of war.

FRIENDSHIP (IN CHRIST)

The few moments snatched from Time's never-failing hand
Strike on my heart like chimes from a golden land.
The words you spoke to help me on my way
Have blessed with comfort, courage, each weary day;
Little drifts of carefree laughter on my pathway flung
Lessened the sorrow (coming after) your triumphant songs among
May we ever continue this our friendship true
And live in Christ each day anew.

"When Do I Get the Bible?"

American Bible Society, Bible House
450 Park Avenue, New York 22, N. Y.

REVEREND, what time do I get the Bible today," became the constant question asked of the Rev. Samuel A. Livingstone, who spent his vacation last summer travelling to Greece on the S. S. Alcee Fortier, which sailed from Newport News and carried 100 horses. Mr. Livingstone is pastor of the Washington Park M. E. Church, Providence, Rhode Island. As a young man he learned to handle horses and cattle in Illinois.

The American Bible Society has been supplying Bibles and Testaments for the libraries of many of the cattle ships that have been making regular trips to Europe. But the S. S. Alcee Fortier had no library. And while among the crew of sixty-five, a dozen Bibles, as well as other books, could have been used profitably, the men soon discovered reading matter was not a part of the ship's equipment.

The parson had his Bible of course. It was a well-used volume to start with, but after being exposed to practically continuous daily use, Mr. Livingstone now proudly exhibits the wear and tear from the elements and spots of discoloration on the binding from dashes of salt water.

Many of those who wanted to borrow the Bible, Mr. Livingstone knows, were not religiously inclined, but he also realized that the effective way to read the Bible is to set a definite time and stick to it. As the requests to borrow the Book came to him, a regular period was arranged for each reader and the waiting list grew.

The men talked about this situation and finally decided something should be done. That "something" came to a head at the last Sunday service on shipboard, when an offering of twenty-two dollars was received. This money was handed over to the ship's Union with the definite request that it be used to buy Bibles. There is now a library on the S. S. Alcee Fortier and its most sought-after book is the Bible.

The Sunday School Lesson

LESSON FOR SUNDAY, NOVEMBER 3, 1946

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

Topic: "THE BASIS OF CHRISTIAN FREEDOM"
Scripture: Acts 15:23-29; Galatians 5:13-18

THERE IS ONLY ONE dependable basis for freedom. That basis lies in the believer's relationship to Jesus Christ as Saviour and Lord. "Ye shall know the truth," said John, "and the truth shall make you free." And again John says, "If therefore the Son shall make you free, ye shall be free indeed" (John 8:36).

NECESSARY THINGS

Upon their return from their first missionary journey, Paul and Barnabas found problems on the home front. At Antioch they learned that "certain men" had come down from Judea and gone about as busybodies "teaching the brethren (Gentiles) that unless they committed themselves to the law of Moses by circumcision they could not be saved."

Paul and Barnabas could not remain quiet in the face of such teaching, especially when it struck at the portal of faith. Consequently they had "no small dissention, and questionings with them." It was then arranged for Paul and Barnabas to take up the matter with the apostles and presbyters at Jerusalem. This move was doubtless suggested in order to preserve unity on the part of all the brethren.

At Jerusalem, "they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them." It is doubtful if Paul and Barnabas had planned to bring up the controversial issue at the reception, but it was brought up nevertheless. The Pharisees were waiting for them and began immediately to press their demands. A conference of the leaders of the church (the apostles and the elders) was then called for the purpose of going into the matter thoroughly. Although the contention at the conference was severe, Paul was unyielding in his position, because he realized that the rightful interpretation of the gospel was at stake.

A full opportunity for frank discussion by the brethren was given at the general meeting which was later convened.

Peter's message (v. 7b-11) and the message of Barnabas (v.12) were followed by the argument of James who, drawing heavily on the Scriptures, proposed a solution (v. 13-21). James' proposition was "that the Jewish Christians should 'not crowd in on' those who from heathenism were turning (significant present of a process begun and to continue) to (the) God, but that they enjoin on them that they 'hold back' from certain practices common among heathen and especially offensive to the followers of the Mosaic regulations, found in every city." (See Acts 15-19-21).

James' suggestion was unanimously adopted, and the letter which has for generations been a "model of Christian courtesy and frankness" was written in the name of the official body and directed to the brethren from out of heathenism in Antioch, in Syria, and in Cilicia.

SERVANTS OF ONE ANOTHER

Freedom is an essential element of Christian life. If human personality is to possess dignity, then the individual must be free to choose in accord with the dictates of his own conscience. If there were no sovereignty of the human spirit, then man would be but a mere automaton. Freedom, however essential it may be, is not to be used for self indulgence but rather for willing service to humanity. In the words of Paul, "Only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself" (Gal. 5:13-14).

Freedom is the inalienable right of every follower of Christ, but that freedom is not to be abused by carnal men and must ever regard itself as subject to the demands of the higher law of mutual love. "For he that was called in the love being a bondservant, is the Lord's freedman: likewise he that was called being free, is Christ's bondservant." (1 Cor. 7:22).

In verse 15 (Gal. 5) the apostle calls our attention to the danger of utter destruction. Our only safeguard is in the spirit of mutual love which alone is powerful enough to keep Christian brethren from preying on one another. These words sound as if they were written especially for the age in which we live, the new age of atomic power.

LED BY THE SPIRIT

Christians are called upon to regulate their lives by the rule of the spirit. In this way they will not fulfill the desire of the flesh. The term "flesh" embraces the desires of the natural man, namely, appetites and passions which are inherited in common by creation, likewise all the desires that man conceives for the satisfaction of the mind and the heart.

Under the two categories, spirit and flesh, are to be classified the various motives which operate on the mind and will of man to produce intention and action. Thus it can be seen how important it is that man continue to receive from the Holy Spirit a constant supply of life-giving power.

These conflicting forces of the spirit and flesh seek constantly to exercise control over the human will. The demands of the flesh must have a check else it will issue in enmity to God and death: "For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh but in the spirit, if so be that the spirit of God dwelleth in you" (Rom. 8:6-9).

Those who are led by the spirit "check every wrong desire within them, and so fulfill the whole law."

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

About Your Church

I wish I could pass on to you some information on each of the 2,359 Baptist churches in our state. Here are the most interesting parts of the reports which came to me from Young South readers. If your church is not included, perhaps these reports will cause you to want to find out all you can about your church and write us about it. I hope you will do that.

Here is a part of a letter which I received this week from Doris Stiles, Route 1, Box 414, Raleigh, Tennessee.

"I saw a letter in this week's BAPTIST AND REFLECTOR, from one of my neighbors. You were wondering how Egypt Church got its name. Well, I'll tell you as well as I can. Back many years ago there was a famine here. Corn and other supplies were scarce. There was one place around here that supplied these needs, the same as in Bible days. So that is where Egypt got its name. Egypt is only a small place now, but like many other places, it is building up. We have a small church with about 130 members. Brother James H. Oakley is our pastor. We have a building fund with about six thousand dollars in it. We hope to have enough to start our new building in the spring. We believe with the help of God we will reach a goal big enough to build the type of church we want. Egypt Church is the oldest church in Tennessee and I believe the second oldest one in the United States. but I'm not sure about the latter part. As you can see, we are really proud of our church."

Thank you, Doris, for such an interesting account. You have reason to be proud of your church. The Department of Church Architecture at the Baptist Sunday School Board in Nashville, tells me that your Building Committee is taking advantage of the Department's offer of help as outlined in the free leaflet, "New Century Buildings."

Lenis Davis, Route 1, Ooltewah, Tennessee, goes to Cross Roads Baptist Church, which is about twenty miles out of Chattanooga. Brother E. R. Cartwright is her pastor. Lenis says Cross Roads church was organized about 1900. It holds three prayer meetings each week, and has regular services on Sunday.

Gladys Johnson, Beech Bluff, Tennessee, goes to Beech Bluff Baptist Church, located twelve miles east of Jackson. Her church was organized April 22, 1945, with only six members. It now has about sixty-three members. Brother Thomas Drake is the pastor. This is the only Baptist church in Beech Bluff, and it is growing rapidly. The Sunday school enrollment has increased from sixteen to seventy-seven.

Candace Houston, Big Lick Route, Crossville, Tennessee, tells me that her church is also starting a new building. Eight years ago her church was organized in a tent. They had only twelve members. Now there are two hundred! Candace says two preachers have been ordained in her church.

Grace Loveday, Pigeon Forge, Tennessee, is very proud of the good singing which she hears at Pigeon Forge Baptist Church. This church was organized in 1914, with twenty-five members. Now there are 329 members and instead of a three-room building which they had at first, they now have nine rooms. One preacher has been ordained in Pigeon Forge Church.

Virginia Ruth Sullivan, Route 5, Lebanon, Tennessee, goes to Mt. Oliver Baptist Church at Leeville, in Wilson County. Brother Albert Jewell is pastor of this 145-year-old church. In answer to the question, "What is the most interesting thing you know about your church?" Virginia wrote, "The way the rock building was constructed." I wish she had told me more about this.

Helen Canada, Route 5, Trenton, Tennessee, is a member of White Hall Baptist Church, five miles east of Trenton. Brother Wade Carver is her pastor. This church was organized April 14, 1941, with nine members. Now there are 110 members.

Harriet Galbraith, Goodlettsville, Tennessee, goes to Union Hill Baptist Church. This is an old church, too—it was organized in 1859, with nineteen members. Now there are 340 members and the building has sixteen rooms, instead of one in which the members met at first. "The present building," says Harriet, "was erected by the members in 1939-1940, mostly with free labor." Brother C. H. Robinson is pastor of this fine church. Two preachers have been ordained there.

I do not have the name of the person who sent in a report on Wheeler-ton Baptist Church at Wheelerton, Tennessee. Brother H. G. Coston is pastor. This church was organized in 1944 and has grown from fourteen to forty-eight members.

You understand, of course, that the information I have passed on to you in this column has been taken from the letters and clippings sent in by boys and girls in the churches. I have tried to check the information, but in some cases this was not possible.

I am sorry that more churches could not be mentioned. I know you are sorry, too, especially if your church was not included. Wouldn't you like to write to me now and tell me some interesting facts about your church? I'll be looking for a letter from you!

Love, *Aunt Polly*

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

New Workers At the Sunday School Board



MISS WILLIE MERLE O'NEILL



MISS MARGARET GROGARD

Miss Willie Merle O'Neill has joined the forces of The Sunday School Department of the Baptist Sunday School Board, Nashville, as Superintendent of Cradle Roll Work.

Miss O'Neill graduated from Mary Hardin-Baylor College, Belton, Texas. After graduating she served for one year as secretary to the head of the Department of Sunday school Young People's and Adult Work of the Baptist Sunday School Board. Following this she served for three years as church secretary at Belmont Heights Baptist Church, Nashville. She resigned this work to become Elementary Secretary with the Sunday School Department of the Baptist State Board of Tennessee, which position she held prior to coming to The Sunday School Department of the Baptist Sunday School Board.

Miss O'Neill is well qualified for her new work by native ability, acquired efficiency, vital interest, and valuable experience.

Miss Margaret Grogard is the new Superintendent of Nursery Work, The Sunday School Department of the Baptist Sunday School Board, Nashville.

Miss Grogard comes directly from San Antonio, Texas, where she served as elementary supervisor of the First Baptist Church. She is a graduate of East Texas State Teachers College and of the Southwestern Baptist Theological Seminary in Fort Worth.

Miss Grogard is thoroughly qualified by both training and experience to fill this important position.

* * *

Bristol Bi-State Clinic

During the last week in September, Tennessee and Virginia, assisted by the Sunday School Board, joined hands in promoting a clinic for both the Sunday school workers of Northeastern Tennessee, and Southwestern Virginia.

This was an excellent week's work. Classes for the clinicians were conducted during the mornings and afternoons. Enlargement campaigns were held in every church in Bristol, Tennessee-Virginia. Sunday school work was given a great stimulant even for months to come.

This department appreciates the hospitality of the Bristol churches. Especially to the pastor and committees of the First Church, we would express our thanks to them for their efforts to show us every courtesy and kindness.

THURSDAY, OCTOBER 31, 1946

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

Last Call For the Following Officers' Planning Meetings:

NORTH CENTRAL REGION—First Church, Smithville—Nov. 4

Association	Director
Concord	Dewey Robinson
New Salem	None
Riverside	Frank W. Smith
Salem	Howard L. Thompson
Union	Miss Bill Moore
Wilson	Doris Sullivan
Stone	None

SOUTHEASTERN REGION—First Church, Chattanooga—Nov. 5

Association	Director
Hiwassee	None
McMinn	L. E. Hudson
Ocoee	O. O. Mixson
Polk	Elene McNabb
Sequatchie Valley	L. C. Hudson
Sweetwater	H. H. Jacobs
Tennessee Valley	Mrs. Kathryn Shelton

NORTHEASTERN REGION—First Church, Greeneville—Nov. 7

Association	Director
East Tennessee	Dallois Layman
Grainger	Mary Maples
Holston	Harry Perry
Holston Valley	Scottie Price
Jefferson	Jodie Lee Tate
Mulberry Gap	None
Nolachucky	Mrs. Lela Maud Dean
Watauga	Arthur Franklin

EASTERN REGION—Deaderick Avenue Baptist Church, Knoxville—Nov. 8

Association	Director
Big Emory	Robert Kidd
Campbell	Oba Walters
Chilhowee	Una Armstrong
Clinton	James Henry
Cumberland Gap	Irvin E. Souder
Knox	Marcella Adams
Midland	Mrs. Grace Washam
Northern	None
Providence	None
Sevier	Nelle Elder

* * *

Dates To Be Included In Your Church Training Union Calendar

1. Training Union Emphasis Night, April 27. Names of churches with 75% of their Training Union enrollment present, in the unions, on this night will be printed in the BAPTIST AND REFLECTOR.

2. Regional Training Union Conventions:

Southwestern Region, June 16	First Church, Covington
Northwestern Region, June 17	First Church, Paris
South Central Region, June 19	First Church, Mt. Pleasant
Central Region, June 20	First Church, Clarksville
North Central Region, June 23	First Church, Watertown
Southeastern Region, June 24	First Church, Cleveland
Northeastern Region, June 26	First Church, Rogersville
Eastern Region, June 27	Trenton Street, Harriman

3. Regional Associational Officers' Planning Meetings:

Southwestern Region	October 27
Northwestern Region	October 28
South Central Region	October 30
Central Region	October 31
North Central Region	November 3
Southeastern Region	November 4
Northeastern Region	November 6
Eastern Region	November 7

4. State Simultaneous Associational Mass Meeting, December 5, 1947.

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

Training School Breakfast

The Alumnae of the W. M. U. Training School in Louisville will enjoy breakfast together in Chattanooga on Wednesday morning, November 13 at 7 A. M. at the Colonial Cafeteria. This is the same place where the Seminary men are having their breakfast. It is not down town, but the following busses go by: Brainerd, McCallie Avenue, North Brainerd, Eastdale.

* * *

Annie Rines Writes From Iwo, Nigeria, Africa

I'm so happy tonight. My spiritual life has been strengthened and I've been blessed during this past week more than at any time since my coming here to this land.

Rev. Ayorinde has just closed a revival meeting in the college. It was wonderful! You know he has just returned from America after eight years and the messages he brought these students and the missionaries sank deep. Twenty-three volunteered to be ministers. That one thing made us very happy because a majority of them want to be teachers. This is a Teacher-Training College, but we always stress the main objective—Soul Winning.

On Friday, the last day of services, I had an unusual experience at the Clinic. Every morning at 9:00, just before I begin seeing our patients, we have a devotional service. We often have professions of faith in Jesus there, but not so many in one day. I felt that we were going to have good meeting when we began. I felt the presence of the Holy Spirit. There were 45 patients waiting for me to begin seeing them, but none looked critically ill, so I took a few minutes after the closing prayer to ask a few questions. How many Christians were present? Only four. How many would like to become Christians but did not know what was necessary? No one spoke for a few minutes. I waited. Forty-one Mohammedians sitting there, some hearing the real truth for the first time. This is a Mohammedian town. Finally a little boy about twelve spoke and said, "If God would allow me to go to school and become a clerk then I would be a Christian." That is the way they all answer. They want to bargain with God. I tried to explain to him that he could not do that, that if he would seek Jesus first then all the things he needed would be provided according to His riches in glory. He had already been blessed but didn't realize it. For many weeks he had been a patient in the Oyobomoshu Baptist Hospital. Osteomyelitis of the right arm and leg had caused him to have several operations. He is able to walk now and is coming to us as an outpatient. I helped him to see what Christian nurses and doctors in a Christian hospital and the love of Jesus had done for him. Then he began to see. I said, "Jesus loves you. He wants you to believe in Him, to trust Him, to surrender your life to Him. He has already done much for you." Before I could say more he said, "I believe, I'll do anything for Him if He is like that."

A man absolutely covered with Yaws lesions came forward and said, "Can Jesus make me well?" I said, "Yes, He can. We have the injections that will make you well in five weeks, physically, but Jesus can also save your soul. Are you willing to give him your life also as this little boy did?" He said, "I believe in Jesus."

One of our pastors had arrived by that time and I asked him to finish the service in their own language and see if there were others who were willing to turn away from Mohammedianism? An old man said, "I want to believe in Jesus, but I am old and all my people need to know. I cannot tell them all and if I believe, I want all of them to believe." He asked us to come to his little village about five miles away. He wants to stand before his people and tell them, then he wants us to help him to help them to see. We are going this week.

Before the pastor had closed the service there were 13 men and women professing Christ, turning away from Mohammed and they were not ashamed to turn to Jesus in the presence of 30 others. I was so happy I could hardly do my work.

My heart has ached for the past four weeks as I rode through the town on my bicycle and saw so many Mohammedian groups together praying and fasting. The fast ended this past week. Some of them, even one of their leaders, came to me on Friday night, very ill. He has shown great interest and is very kind to listen but I do not know whether we can win him. If we could win one of these strong leaders to become a Paul among these people it would be a miracle, a great one performed in the lives of many people.

Recently I bought 21 mattresses from the American army selling out in Lagos. We now have 25. Of course the people are not used to them; they sleep on hard planks on the ground, but to me a hospital looks terrible with hard plank beds and besides the patients are more comfortable on a mattress. I wanted to buy hospital beds but they wanted to sell the entire hospital as a unit and of course I couldn't do that. I haven't mentioned anything about the different diseases but this letter has grown so long—I want to say a word about the lepers.

Every Sunday afternoon I take a college senior and we have preaching service for them. There are 135 in this camp and 110 were in church this afternoon. About a year ago they swept away and tore down the fence around their Mohammedian praying ground. They want to be Christians, too. They have a school where they can learn to read and write.

Do pray for us that we may have more souls won for Christ. It is difficult. It takes patience. It takes much prayer.

Your Servant in Christ and your representative in Nigeria.—ANNIE RINES.

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Statewide Brotherhood Convention

You are invited to hear Gov. Robert S. Kerr, of Oklahoma, at the First Baptist Church, Chattanooga, Monday night, November 11, 1946, at 7:30 P. M. Governor Kerr's subject will be "BAPTIST MEN MEETING WORLD NEED."

Robert S. Kerr was born in 1896 in a log cabin in Indian Territory, now Oklahoma. He was reared on a farm, educated in the common schools of Ada, attended Oklahoma Baptist University at Shawnee, Oklahoma, and the University of Oklahoma.

He served as a Second Lieutenant, field artillery, in World War I, with nine months overseas duty. He organized an Oklahoma national guard unit in Ada, which later became a part of the 45th Division, and devoted to it a greater part of his time from 1921 to 1929. Kerr served as State Commander of the American Legion in 1925. He has twice served as state chairman of Infantile Paralysis Fund Drives. Among his other activities he has been a leader in Y. M. C. A. campaigns for members and boys' camp funds, has participated in Red Cross drives and other civic endeavors such as heading bond issue campaign for badly needed Oklahoma City water supply.

In the religious field Kerr has served as a Sunday school teacher for twenty years, has been chairman of the Oklahoma Baptist Orphans' Home committee since 1941 which, in two state campaigns, raised \$450,000, and in 1944 was president of the Oklahoma Baptist General Convention.

In the oil industry he was president of the Kansas-Oklahoma Division of the Mid-Continent Oil & Gas Association for six years. Kerr has been a farmer, school teacher, lawyer, oil operator and drilling contractor, and is now President of Kerr-McGee Oil Industries, Inc., with offices in the Kerr-McGee Building, Oklahoma City. He has been a life-long Democratic Party worker, having been State Chairman of the Veterans' Division in 1936, and Democratic National Committeeman representing Oklahoma since 1940. He has served as Governor of the State since January, 1943, term expiring in January, 1947. Keynoted Democratic National Convention in August, 1944, at Chicago. He has twice served as member of Executive Committee of National Governors' Conference. He is chairman of Southern Governors' Conference and the Inter-State Oil Compact.

His family consists of: Wife, Grayce; sons, Robert, Jr., 19; Breene, 17; William, 8; and daughter, Kay, 15. The Kerr home is in Oklahoma City. Kerr's hobby is fishing. He is six feet, three inches tall and weighs 245 pounds.

AMONG THE BRETHREN

Sylvan Heights Baptist Church, Memphis, E. L. Mason, pastor, has completed five nights of revival services with Rev. Bennie Pearson of Mallory Heights Baptist Church, Memphis, doing the preaching. There were 22 additions for baptism, nine by letter, three by statement, two on profession of faith and eight rededications.

—B&R—

Pastor C. Eldon Wright and First Baptist Church of Clinton have been assisted in a revival by Dr. Fred Brown of Knoxville, preaching, and Mr. I. C. Petree of Knoxville, leading the singing. There were 30 additions, 21 of them by baptism.

—B&R—

Pastor C. D. Creasman and the Hermitage Baptist Church have been assisted in a revival by Bunyan Smith, pastor of Third Baptist Church, Nashville, in which five were saved and four of them added to the church for baptism.

—B&R—

The work of the Alamo Baptist Church, J. Paul Palmer, pastor, goes well. The church has installed a new Hammond organ with chimes inside and out.

—B&R—

Dr. M. Theron Rankin, Executive Secretary of the Foreign Mission Board has returned home after a 30,000-mile trip abroad in the interest of Relief and Rehabilitation.

Twenty-nine ministerial students in Cumberland University, Lebanon, have organized the Cumberland University Ministers' Association. The officers are: President—Vernon Webster; Vice-President—Charles Julian; Secretary—Frank Kellogg; Representative to Baptist Student Union—Reid Compton.

—B&R—

Though without a pastor at the present time, the First Baptist Church of Columbia recently held a revival in which Andrew Q. Allen of Dallas, Texas, brought the messages and Sibley C. Burnett of the Baptist Sunday School Board directed the music. There were 22 additions, 16 of them for baptism.

—B&R—

Pastor O. C. Rainwater and Trenton Street Baptist Church, Harriman, have been in a revival in which the preaching was done by James A. Ivey, pastor of Ridgedale Baptist Church, Chattanooga. At this writing, we do not know the results.

—B&R—

Rev. Harry Harp has resigned the Antioch Baptist Church in Detroit, Michigan, to accept the unanimous call of the Speedway Terrace Baptist Chapel at Memphis, Tenn. The chapel is sponsored by the Speedway Terrace Baptist Church.

Mt. Sinai Baptist Church in Stewart County Association has held a gracious revival in which the pastor, Leon Winchester, was assisted by E. A. Somers of Murray, Kentucky. There were 33 professions of faith and a large number of rededications with 31 additions, 29 of them by baptism.

—B&R—

The First Baptist Church of Madison, Oscar T. Nelson, pastor, has held a good study course. Mr. John Cottrell taught the adults, Harold Gregory taught the young people, Mrs. John Cottrell the intermediates and Miss Iva Lois Patrick the juniors.

—B&R—

In the report in a recent issue of the revival in Orcutt Avenue Baptist Church, Newport News, Virginia, it should have been stated that L. C. Alexander directed the music and not C. Lamar Alexander of the Broadway Baptist Church, Knoxville. These men are brothers.

—B&R—

On a recent Sunday, a ground-breaking ceremony was recently held on the purchased lots of the Bloomingdale Baptist Church, Kingsport, with L. B. Cobb of the First Baptist Church bringing the message. Pastor J. C. Blalock of the Glenwood Church did the preaching in the revival services.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR OCTOBER 20, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	218	60	White Oak	331	122	Maryville, First	596	131
Alcoa, Calvary	219	96	Woodland Park	979	412	Memphis, Bellevue	2461	702
Athens, East	266	114	Cleveland, Big Spring	285	209	Boulevard	551	199
First	423	110	Cedar Springs	165	141	Central Avenue	579	190
North	164	45	First	615	213	Galilee	287	126
Calhoun	90		North	153	102	Highland Heights	850	313
Charleston	43		South	116	67	LaBelle	735	188
Clearwater	91	91	Columbia, First	380	84	Levi	133	65
Coghill	89		Cookeville, First	353	135	Louisiana Street	155	89
Cotton Port	98	51	Fourth St. Mission	80		Mallory Heights	297	124
Eastanalle	59	52	Stevens St. Mission	95	46	McLean	356	131
Englewood	141	39	Covington, First	295	83	Seventh	488	122
Etowah, East	65		Crossville, Oak Hill	103		Speedway Terrace	612	186
Etowah, First	385	98	First	220	90	Speedway Chapel	147	73
Etowah, North	175		Elizabethton, Siam	175	108	Temple	1481	341
Good Hope	52	25	Fountain City, Central	748	194	Union Avenue	1101	234
Good Springs	83	59	Gallatin, First	306	58	Milan, First	323	113
McMahan, Calvary	53	36	Grand Junction, First	109	78	Morristown, First	472	150
New Bethel	52		Harriman, Trenton St.	406	119	Mt. Pleasant, First	150	73
New Friendship	44	24	Walnut Hill	219	87	Murfreesboro, First	437	107
New Hope	59	9	Hohenwald, First	79	54	Walnut St. Mission	43	
New Zion	110		Humboldt, First	464	161	Powell Chapel	105	100
Niota	124	45	Huntingdon, First	152	65	New Hope	30	
Niota, East	112		Jackson, Bible Grove	104	52	Taylor Chapel	92	
Old Salem	40		Calvary	441	175	Westvue	154	70
Riceville	74	12	First	745	191	Nashville, Belmont	930	204
Wildwood	75	52	Madison	61	54	Calvary	156	61
Stephensville	18		West Jackson	304	317	Edgefield	415	103
Zionhill	29		Jefferson City, Piedmont	64	23	Grace	772	189
Bluff City, Chinquapin Grove	177	73	Jellico, First	294	133	Grubbs	111	46
Bolivar, First	199	126	Jonesboro, Oak Grove	126	43	Inglewood	519	144
Bradford	123	34	Kingsport, Calvary	256		Lockeland	442	167
Brighton	158	87	Calvary Chapel (Mission)	48		Park Avenue	491	120
Brownsville, First	257	58	First	751	110	Seventh	209	54
Woodland	124	73	Lynn Garden	250	65	Third	226	
Chapel Hill, Smyrna	75	67	State Line	75	30	New Market, Dumplin	130	71
Chattanooga, Apison	92	39	West View	178	97	Oak Ridge, First	526	94
Avondale	522	204	Knoxville, Broadway	1082	335	Glenwood	279	61
Baptist Tabernacle	287	65	Fifth Avenue	944	250	Robertsville	386	81
Boynton	144	58	First	902	234	Old Hickory, Temple	174	97
Brainerd	409	155	Glenwood	223	101	Philadelphia	123	31
Calvary	345	123	Lincoln Park	544	190	Portland, First	221	87
Concord	215	53	Lonsdale	358	112	Prosperity	144	47
Daytona Heights	76	41	McCalla Avenue	570	112	Riceville, Short Creek	61	
East Lake	413	105	Oakwood	328	165	Rockwood, First	294	128
Grand Center	117		Rocky Hill	149	105	Mission S. S.	30	
Highland Park	1831	519	Smithwood	391	122	Whites Creek	45	33
Hixson, First	138	84	South Knoxville	503	113	Rogersville	394	89
Hughes Avenue	134	81	West View	201	53	Rutledge, Buffalo	80	51
Morris Hill	267	236	Lawrenceburg, First	200	117	Shelbyville, Shelbyville Mills	130	78
Northside	596	187	Lebanon, Barton Creek	103	65	Stanton	34	
Oak Grove	254	117	Cedar Grove	129	74	Trenton, White Hall	84	74
Red Bank	507	215	First	468	176	Tullahoma, First	249	77
Ridgeview	89	40	Shop Springs	110	71	Union City, First	554	132
Ringgold	134	53	Lenoir City, First	415	69	Watertown, First	181	66
Spring Creek	132	58	Lexington, First	221	87	Round Lick	74	55
St. Elmo	360	104	Liberty, Salem	120	62	Whiteville, First	117	44
			Madison, First	355	140			

Director of Sacred Music



J. CAMPBELL WRAY

DR. E. D. HEAD, president of Southwestern Baptist Theological Seminary, Fort Worth, Texas, has announced the appointment of Mr. J. Campbell Wray as Director of the seminary's School of Sacred Music to succeed Rev. E. L. Carnett, resigned.

Recommendation of Special Committee From Middle Tennessee Baptist Pastors' Conference

We, your committee, after careful and Prayerful investigation, have found that there is an insistent demand throughout Middle and West Tennessee for the establishment of a Baptist Academy or Preparatory School in each of these grand divisions of the State to provide a place where underprivileged men who have felt the call to the ministry can go to prepare for College entrance, and for their life's work, and where parents who are dissatisfied with the environment of many public High Schools can send their sons and daughters for their High School Course. And also to serve as feeder schools for our Baptist Senior Colleges.

We therefore recommend that this Convention go on record as authorizing the establishment of such Academies or Preparatory Schools as near the geographical center of each of these sections as possible and that the Executive Board of the Convention be hereby authorized to take such steps as are necessary to this end.

We further recommend that these Academies or Preparatory Schools together with Harrison-Chilhowee Academy be given a worthy percentage of Cooperative Program, and Baptist Foundation receipts to enable them to serve the denomination most efficiently.

We also suggest that the matter of sufficient acreage to enable worthy girls and boys to work their way through school, and to help the school produce much of its necessary food supply be carefully considered.

Respectfully submitted,
A. M. NICHOLSON
LYN CLAYBROOK
C. D. TABOR
Committee

Pastor J. G. Hughes and the Union Avenue Baptist Church of Memphis have been assisted in a revival by Dr. W. F. Powell, pastor of First Baptist Church, Nashville, in which there was a total of 55 additions, with 20 being baptized during the meeting. Brown Hughes, the son of Pastor and Mrs. Hughes surrendered to the ministry.

Vice-Presidents of the Tennessee Baptist Convention



C. ELDON WRIGHT, Pastor
First Baptist Church, Clinton,
First Vice-President



F. M. DOWELL, JR., Pastor
First Baptist Church, Cleveland,
Second Vice-President

Young Minister Ordained

On Sunday evening, October 6th, 1946, Alfred Tennyson Royer was ordained to the Gospel Ministry at Highland Heights Baptist Church, Memphis, Tennessee, with Dr. S. A. Murphy, pastor, preaching the ordination sermon, with Rev. A. C. Johnson, retired minister, giving the charge and presented Rev. Royer with a Bible from the church assisted by the deacons of Highland Heights Baptist Church.

Rev. Royer is a ministerial student at Union University, and has been called by the Ararat Baptist Church, Jackson, Tennessee.

First Baptist Church of Greeneville, J. O. Carter, pastor, has included BAPTIST AND REFLECTOR in the budget for another year. He says that it is a good investment. Recently, the church called Robert Ballew of Greeneville, South Carolina as Educational and Music Director. He is a junior at Carson-Newman College.

—B&R—

The Springfield Baptist Church, Luther Joe Thompson, pastor, gave a total of \$2,382.16 to World Relief and Rehabilitation.

Director of Music and Education



MR. H. CLAY HERRING, of Bessemer, Alabama, begins his duties on Sunday, October 20th, as Director of Music and Education with the Calvary Baptist Church, Bristol, James M. Gregg, pastor. Brother Herring is 38 years of age, married and has two lovely children. He has been connected with a church in Bessemer in a similar capacity, and formerly was with an insurance company. He is a graduate of Music at Howard College, Birmingham, Ala., and while a student there was director of music for the chapel services and was college soloist. The church feels very happy and fortunate in securing Brother Herring.

New Orleans Seminary Alumni To Meet At Convention

As President of the New Orleans Baptist Theological Seminary Alumni for the state of Tennessee, I am calling a meeting to be held during our State Convention in Chattanooga. This meeting is to be held at the Park Hotel, Thursday morning, November 14th, as a breakfast meeting at 7:30. All alumni and former students are urged to be present. Dr. A. E. Tibbs will be the faculty representative.—D. M. RENICK, President.

Meeting with the Oak Grove Baptist Church, the Polk County Baptist Association concluded its twenty-fifth annual session, Thursday, October 17. Thirty-four churches, representing more than 6,000 members, made reports showing a gain in baptism, total membership, and gifts to the Cooperative Program. The next session will meet with the Delano Baptist Church. The following officers were elected: Rev. G. W. Passmore, Moderator; Rev. F. M. Brackett, Assistant Moderator; Mr. T. W. Davis, Clerk; Mr. Roy G. Lillard, Assistant Clerk; Mr. H. R. Cochran, Treasurer; Mr. T. W. Davis, Superintendent of Sunday Schools; Miss Elene McNabb, Director of B. T. U.; Mrs. D. H. Beckler, Superintendent of W. M. U.

—B&R—

Miss Clara McCartt who for the past several years has served as Secretary to Dr. R. Paul Caudill, pastor of First Baptist Church of Memphis, has returned to Nashville where she is now secretary to Dr. Duke McCall, Executive Secretary of the Executive Committee of the Southern Baptist Convention.

—B&R—

First Baptist Church of Cleveland has had a wonderful fall revival. Pastor F. M. Dowell, Jr., was assisted by his father, F. M. Dowell, Sr., of Knoxville, preaching with Mr. Richard Hamilton, church choir director, leading the singing. There was a total of 73 additions, 42 by baptism.

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.

IN MEMORY OF MRS. JAMES D. QUINTON

WHEREAS, on August 12, 1946 at 7:50 P. M., our all-wise Heavenly Father was pleased to say to our Beloved Mrs. James D. Quinton, wife of our Pastor, Brother James D. Quinton, "Well done thou good and faithful servant, enter into the joy of the Lord," and she passed to her Heavenly Home.

Therefore, be it resolved: That our Church and community and other fields where she has served have sustained a great loss in her passing from us. Her influence in the Women's Missionary Union will ever be a challenging standard to service for those who knew her. She continued to serve through her last days directing the work of the Young People in this organization with strength she so much needed to endure her suffering. She had all the work of the Church at heart and was never lax in any duty.

Be it further resolved: That while we regret her passing from among us, we realize it meant the greatest of gain to her, and may each of us strive to live up to the high Christian ideals that she exemplified in her daily living. It was always her desire to put God first in all her plans, to help those about her, and to send the Gospel to the far corners of the earth.

Be it further resolved: That we express our sincere sympathy to our Pastor, Brother Quinton, their daughter, Irene, and her brothers and other relatives and many friends.

Funeral services were conducted at the Immanuel Baptist Church by the Reverends Clark and Canup. Services were conducted at the First Baptist Church in Morristown by Dr. A. Fox and Reverend J. A. Lockhart, life long friends of the family. Burial was in Jarnigan Cemetery.

If Mrs. Quinton could speak back to us today, we believe she would quote to us her favorite scripture passage, John 14:2, "In my Father's House are many mansions, if it were not so I would have told you, I go to prepare a place for you . . ."; and would say to us, I have gone to the Mansion prepared for me.

She has departed this life of toil and pain and disappointments into the presence of God's perfect love and peace to ever be with the Lord.

Be it further resolved: That a copy of this memorial become a part of our Church record, that a copy be given to Brother Quinton, a copy to Irene, and a copy to each of her brothers, also at copy to BAPTIST AND REFLECTOR for publication.

Committee on resolutions:

MRS. FRED SHIPLEY,
MRS. JOHN E. STOUT,
MR. R. T. GREENE

BARRETT

R L. BARRETT died September 28, 1946, at his home at Powell's Chapel in Rutherford County. He had been a member of Powell's Chapel Baptist Church since early manhood. He was married to Miss Ella B. Reynolds who preceded him in death by thirteen years. To this union was born a most outstanding group of children, eleven boys and four girls. One of the girls, Anna B., died in infancy, the others grew up to be worthy sons and daughters.

One son, A. C. Barrett, is a Baptist minister, pastoring Holly Grove and Ward's Grove churches. The others, Patrick, Immitt, Rufus, Robert, George and Harris of Walter Hill; Marlin of Madison; Burton of Murfreesboro; J. B. of Albany, Ga.; and Harice of Lascasses, are all

successful business men. The daughters are Misses Lucy and Louise Barrett of Old Hickory, and Miss Delia Barrett who lived at home with her father.

Funeral services were conducted by his pastor, Rev. Woodrow Medlock.

To the children, the seventeen grandchildren and other relatives we extend our sympathy and prayers and bid them to look forward to that blissful reunion where there will be no more separations.

L. M. VAUGHTERS, Church Clerk,
MRS. R. E. DUNCAN, Assistant Clerk.

TREADWAY

LESLIE CLYDE TREADWAY of Elizabethton died recently at his home.

Brother Treadway was born October 8, 1893 in Carter County, Tennessee, the son of Monroe and Barbara Treadway. He married Maude Smith on March 9, 1942, and to this union was born one son, Lloyd Eugene, age 4. After serving his country in World War I, he followed the carpentry trade for the remainder of his life.

In the year 1915 when Doe River Baptist Church was organized and constructed, Brother Treadway accepted a leading part in this task. During his life as a Christian, Brother Treadway has served the church in the capacity of Sunday School Superintendent and Church Clerk. Others surviving him are his father, Monroe Treadway, two brothers, Buell Treadway and Eugene Treadway, and a sister, Ena Hyder.

MRS. EUGENIA CALDWELL SCOTT, 81, widow of the late A. J. Scott, Confederate veteran, and daughter of the late David Allen and Eliza More Caldwell of Williamsport, Tenn., died at the home of a daughter, Mrs. Ben Alderson, near Santa Fe, Tenn., Sunday, October 6th, after an illness of several weeks.

Mrs. Scott taught for a number of years in Maury County schools, following her schooling at the Old Professor Patton's School at Santa Fe, and Peabody College, Nashville.

She lived in Columbia for several years, returning to Theta where her health began to decline.

She had been an active member of the Baptist Church since early in life and was faithful, even in her declining years. As long as she could, she never missed a service.

The BAPTIST AND REFLECTOR was one of her dearest possessions; had been reading it as long as she could read.

Survivors are three children, E. W. Scott, Nashville, Mrs. C. K. Dodson, Theta, and Mrs. Alderson; eight grandchildren and seven great-grandchildren.

She will be sadly missed in her community and Theta Church where she was so faithful.

Funeral services were held Monday P. M., October 7th, at Theta Baptist Church, with Bro. Boyd Lecroy, Hohenwald, a former pastor, and Rev. C. H. Lewis, Columbia, officiating.

WITH THE CHURCHES: *Athens*—First, received two additions by letter; Sterling Price, pastor. *Bluff City*—Chinquapin Grove, received two professions of faith; Haven Lowe, pastor. *Chattanooga*—Avondale, received three additions by letter; Ralph Field, pastor. East Lake, received four additions; J. B. Hester, pastor. Grand Center, received one addition by letter and thirteen additions for baptism; R. W. Evans, pastor. Highland Park, received twenty-four additions, baptized three; Lee Roberson, pastor. Hixson, received two additions by letter; Frank Witt, pastor. Hughes Avenue, received one addition for baptism; W. M. Steele, pastor. Morris Hill, received nine additions by letter and fourteen additions for baptism, baptized twenty; James Catlett, pastor. Northside, received two additions by letter and two additions for baptism; Carl Rogers, pastor. Oak Grove, received one addition by letter; C. J. Donahoo, pastor. Red Bank, received

four additions by letter; Horace L. Smith, pastor. Ringgold, baptized two; Alfred Pullen, pastor. Spring Creek, baptized one; J. E. Mills, pastor. St. Elmo, received three additions by letter and eleven additions for baptism; Wayne Tarp-ley, pastor. White Oak, received one addition by letter; Grady Cothen, pastor. Woodland Park, received two additions by letter and five additions for baptism, baptized one; E. L. Williams, pastor. *Cleveland*—First, received fifteen additions by baptism and three additions by letter, baptized twenty-four; F. M. Dowell, Jr., pastor. South Cleveland, received four additions by letter, Raymond Robertson, pastor. *Columbia*—First, received two additions for baptism and one addition by letter. *Cookeville*—First, received five additions by letter and one addition for baptism, baptized five; B. N. Ramsay, pastor. *Cornersville*—First, received three additions by letter; Norman Baker, pastor. *Gallatin*—First, received three additions by letter and three additions by baptism; Clyde Bryan, pastor. *Harriman*—Trenton Street, received four additions by letter and four additions for baptism; O. C. Rainwater, pastor. *Hohenwald*—First, received two additions by letter. *Jackson*—Calvary, received two additions by baptism and four additions by letter; Walter Warmath, pastor. First, received three additions by baptism; Fred Kendall, pastor. *Jellico*—First, received four additions by baptism and nine additions by letter, three rededications; F. R. Tallent, pastor. *Kingsport*—Calvary, received three additions by letter; Hugh Horne, pastor. First, received two additions by letter; L. B. Cobb, pastor. Lynn Garden, received one addition by letter; J. L. Trent, pastor. *Knoxville*—Broadway, received one addition by letter. Fifth Avenue, received three additions by letter and one addition for baptism. Lincoln Park, received one addition by letter and baptized two; David Livingstone, pastor. Lonsdale, received three additions by baptism; J. Burch Cooper, pastor. McCalla Avenue, received one addition by profession of faith; Charles Bowles, pastor. Oakwood, received one addition by profession of faith; L. C. Roberts, pastor. Smithwood, received one addition by baptism; G. G. Graber, pastor. South Knoxville, received one addition by letter; John Courtney, pastor. *Lexington*—First, received two additions by letter; E. E. Deusner, pastor. *Memphis*—Bellevue, received nine additions by letter and two additions for baptism, baptized two. Boulevard, received two additions by letter and baptized four; C. M. Pickler, pastor. Highland Heights, received six additions by letter and one addition for baptism, baptized one; Slater Murphy, pastor. LaBelle, received one addition by baptism; D. M. Renick, pastor. Levi, received two additions by baptism and one addition by letter; R. O. Pittman, pastor. Maljory Heights, received four additions by letter; Bennie Pearson, pastor. Seventh, received one addition by baptism and one addition by statement, baptized sixty-four; E. P. Woodroof, pastor. Temple, received three additions by letter, baptized two. Union Avenue, received eleven additions by letter and six additions for baptism, baptized twenty; J. G. Hughes, pastor. *Murfreesboro*—First, received one addition by letter; Griffin Henderson, pastor. *Nashville*—Belmont, received two additions by baptism and three additions by letter; James Sullivan, pastor. Fatherland Street, received one addition by statement, four additions by baptism and baptized four; W. W. Miles, pastor. Grace, received three additions by baptism; W. L. Stigler, pastor. Grubbs, received two additions by baptism and one addition by letter. Inglewood, received three additions by letter; Harold Stephens, pastor. Lockeland, received one addition for baptism; L. S. Sedberry, pastor. *Oak Ridge*—First, received four additions by letter; W. S. Rule, pastor. Glenwood, received one addition by baptism; Roy Arbuckle, pastor. Robertsville, received one addition by profession of faith; T. G. Davis, pastor. Old Hickory—Temple, received two additions by letter; Carmack Penuel, pastor.

An Astounding Challenge

By WILLIAM JAMES ROBINSON, A.M., D.D.

THE WATCHMAN-EXAMINER quotes NEWSWEEK: "Crime: A serious offence was committed in the United States every 21 seconds last year, the F. B. I. estimated. The total of 1,517,026 major crimes, 2.2 per cent more than during 1939 and averaging one for every 86.8 persons, included one felonious homicide every 44 minutes, a robbery every 10 minutes, an auto theft every 3 minutes, a burglary every 1 2/3 minutes, and a larceny every 35 seconds." This condition is astounding. It is humiliating! It is a national disgrace. Who are these criminals?

Before answering my question let me remind you that this statement makes no mention of the ungodliness that is the source of these crimes. The use of narcotics, intoxicants, Sabbath desecration, secret lustful indulgences, extravagance and covetousness is the source of all these criminal acts. If we are to give any credence to suspicions and undertone rumors there is much secret ungodliness practiced by our so called "best people." Where there is an abundance of smoke there must be some fire. The F. B. I. does not, it cannot, list all the crimes. We must make the source pure if we are to make the stream wholesome.

Where do these criminals come from? Let us divide our population into two major groups—church members and non-church members. Only about one-third of our population are church members of any kind. The total number of evangelical Christians is only a small part of our population and it is regrettable that many of them are very poor representatives of the lowly Nazarene.

Where do these criminals come from? The overwhelming majority of them come from our unchurched citizens. Of all the juvenile offenders who pass through our juvenile courts, only a negligible number are regular attendants at Sunday school and church services. It is very seldom that an active member of an evangelical church is convicted of a crime. Only occasionally a prominent layman is convicted of an heinous offence. Their downfall usually begins in a gradual indulgence in some secret sin they hope to leave off "before it is too late." To begin a course of wrong doing is dangerous in the extreme. A slight indulgence in wrong doing may be the beginning of a disgraceful and irtrievable downfall.

Why did I use as my title "An Astounding Challenge?" Because pure Christianity is the only hope of our nation and the only balm that can heal the world's wounds. It is indisputably true that real Christians are the salt of the earth and the light of the world. Make a man, any man, vagabond, libertine, robber, murderer, or any other kind of wrong doer, a real Christian and he will no longer be a menace to society. But he will by becoming a real Christian become "the salt of the earth." This is indeed a marvelous change. A miracle of the highest order. Whatever influence can make such wholesome changes in human wrecks is a boon to any people. Evangelical

Christianity, at its best, is the greatest solution of all social problems. It simply cannot fail.

That crime is on the increase is undeniably true. Since beginning to write this article I have read the following in the St. Louis Globe Democrat, for July 16, 1941: "Five major types of crime have increased in St. Louis during the first three months of this year as compared with the same period in 1940, according to the report of the Social Planning Council."

"The nature of the crimes and the percentage of increase follow: Murders—increased 120 per cent; aggravated assaults—increased 631 per cent; automobile thefts—increased 26 per cent; robberies—increased 3 per cent; burglaries—increased 120 per cent.

"The only decrease was in combined petty and grand larceny, a drop of almost 18 per cent."

Five sensational crimes committed in St. Louis in the past four years have not been solved by the Detective Bureau.

Our churches are challenged by these shocking conditions. We need to greatly increase our soul-winning efforts. Remember, that we have only one convert per year for each (or thereabout) fourteen church members. This is a very poor showing. To increase our soul-winning efficiency we must revive the spiritual vigor of our own people. An army's effectiveness is measured by the ability of each man in it. We must have a revival of edification. We have too many members who have a name to live, but are dead. These

weaklings are giving comfort and aid to the enemy by fraternizing with him.

Good officers are necessary to make an effective army. Many of our pastors, deacons and Bible school teachers need an awakening. No church can be any stronger than its authorized leaders. If these are spiritually minded, deeply consecrated and wisely aggressive the forces of evil will yield ground to the church. The efforts of the best ministers will be ineffectual if his offices are not heartily supporting him. Many church leaders are unintentionally the devils first lieutenants.

Our greatest need in America and the world today is a real revival of pure Christianity. Every church and every Christian has a twofold duty. As an institution and as individuals we are to win souls at home and in the uttermost parts of the earth. There is no escaping these duties.

If we are to turn the rising tide of criminality we must, yes I mean it, we must develop a virile Christianity. Our leaders must display the martyr spirit. The masses of our brethren must be aroused to a realization of our deplorable condition and lead to heroic service for the Lord. Away with those who are at ease in Zion. They are a menace to our welfare. We need to develop a host of good soldiers of Jesus Christ who will endure hardness for his sake.

The November issue of *The Sunday School Builder* is dedicated to the building and remodeling program of the churches. It carries some excellent discussions and plans and displays. It will be well for parties interested in building or remodeling their places of worship to read the *Builder* with care.

Final Report World Relief and Rehabilitation Offering, October 1, 1946

Compiled by the Office of the Executive Committee
DUKE K. MCCALL, Executive Secretary

State	Goal	Received	Per Cent
Alabama	\$ 186,550	\$ 214,187	148.1
Arizona	5,600	6,554	117
Arkansas	100,450	111,407	110.9
California	2,800	2,784	99.4
District of Columbia	18,200	10,796	59.3
Florida	150,850	245,540	162.8
Georgia	282,800	302,287	106.9
Illinois	66,850	58,549	87.6
Kentucky	287,700	291,249	101.2
Louisiana	145,600	96,082	66
Maryland	31,150	25,229	81
Mississippi	179,200	123,161	69
Missouri	175,700	140,078	79.7
New Mexico	24,150	37,396	154.8
North Carolina	395,500	312,800	79.1
Oklahoma	172,200	168,612	97.9
South Carolina	210,000	269,744	128.4
Tennessee	319,900	246,767	77.1
Texas	458,150	673,680	147
Virginia	286,650	260,432	90.9
Miscellaneous		38,823
Total	\$3,500,000	\$3,636,157	103.9

(As of October 6 Tennessee Baptists had given a half million dollars, according to report from the Executive Board office.—EDITOR.)

Vacation Bible School New Hope Baptist Church

New Hope Baptist Church in Concord Association, Woodrow Medlock, pastor, held a successful Vacation Bible School with an attendance of 45. Joe Frank Harney was principal and the teachers were Miss Mary Robinson, Mrs. Rosa Lee Richardson and Mrs. John Jacobs. The various Departments responded delightfully. During the course of study, Rom. 13:8 was a key to remind us of our duty and obligation to God and man.



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