

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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The State Convention Rapidly Approaches

THE TENNESSEE BAPTIST Convention comes on apace.

It opens its sessions Tuesday afternoon, November 12 and closes Thursday afternoon, November 14.

The meeting of the State Brotherhood precedes the Convention on Monday evening, November 11.

The Tennessee Baptist Pastors Conference precedes the Convention on Tuesday morning, November 12.

The programs relating to these have already been published in **Baptist and Reflector** in the October 17, issue.

The list of hotels and other accommodations, so far as information has been furnished, has been published twice in **Baptist and Reflector**.

Remember that you are not to write to some individual for hotel accommodations, but write the hotel direct. If you want entertainment in a private home, write to the chairman of the committee indicated in the list of hotels and other accommodations.

The next step is to act quickly and make the necessary arrangements to attend the Convention or other meetings and then be there.

Hope to see you in the First Baptist Church of Chattanooga as the Lord's people take stock of the past year and lay plans for the ensuing year as He may lead.

Baptist and Reflector

O. W. Taylor
Editor

C. W. Pope
Executive Secretary

E. N. Delzell
Circulation Manager

BAPTIST AND REFLECTOR COMMITTEE

Frank Wood, Chairman; R. K. Bennett, James A. Ivey, W. R. Hamilton

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EDITORIAL

A Dissenting Letter

AN EDITORIAL in BAPTIST AND REFLECTOR of Oct. 10 held that there is no post-resurrection salvation for Jews or Gentiles. It also held that "all Israel shall be saved" in Rom. 11:26 does not mean Israel's salvation at the second coming of Christ, but this salvation shall be accomplished before then.

Bro. Clarence B. Hampton, of Cleveland, Tenn., in a courteous letter agrees with the first position, but dissents from the second.

In your editorial, SO ALL ISRAEL SHALL BE SAVED, in commenting on Rom. 11:25-29, you ask, "Where does Paul indicate that this fulness shall not be reached *before* the second advent?"

Why in the very scripture before us it is indicated. Notice: All Israel is to be saved *when the Deliverer comes out of Zion*. This is His second advent. You suggested that He came out of Zion at His first advent. That's true. It is also true that He will come out of Zion at His second advent and His second coming is the one Paul means. For his language is clearly *future* when he says, "All Israel *shall* be saved." When Paul uses the words, "shall be," he is looking to a future date.

"They are not all Israel, which are of Israel." In your comments on this scripture, you seemed to think that it referred to Gentile believers. *It does not*. This scripture is distinguishing between unbelieving Israel and believing Israel. Gentiles are not in the picture.

You also said that "all Israel" (in Rom. 11:26—Ed.) did not mean all Israel *naturally*. *It does, too*. In Rom. 9th through 11th, the scripture is speaking of *natural* Israel. Notice Rom. 9:3-4—"My brethren, my kinsmen according to the flesh—Israelites." See Rom. 11:21, where Paul calls them "natural branches." Yes, the very word "natural" is used, and yet, you do not fear to contradict by your statement God's holy Word.

Now all Israel shall be saved at the coming of the Deliverer and not before. Now the same scripture (Rom. 11:15) tells us that when they are received it will mean "life from the dead," and the resurrection from the dead is at Christ's second coming.

We felt that probably disagreement would be expressed by someone. It was stated that space allowed us only to touch on certain high points. We appreciate the opportunity that Bro. Hampton's letter gives to elaborate somewhat. Some may feel that this is unprofitable. But we happen to know that discussions of this nature are needed in several places.

The three following editorials re-emphasize our position.

Israel Saved By the Deliverer Out of Zion

DOES "Deliverer . . . out of Zion" in Rom. 11:26 mean the second advent and does the passage predict that "all Israel shall be saved" at that time? We answer in the negative.

The predicted salvation of Israel shall take place when the "blindness in part" is lifted from Jewish eyes (Rom. 11:25). This shall be when "it (the heart of Israel) shall turn to the Lord" (II Cor. 3:16), which bespeaks faith in Christ. There is no promise, "if

they abide . . . still in unbelief" (Rom. 11:21-23), but vengeance is predicted (II Thess. 1:8). Hence, the salvation in Rom. 11:26 is *before* the second coming and the coming of the Deliverer in the passage refers to the first advent. To escape vengeance, one must be a believer *when* the Lord comes back, not wait *till* then to become one.

"Shall be saved" in the passage does not postpone the salvation to the second coming. All elect Gentiles *shall be* saved, yet their salvation is *before* the second advent. "Whosoever shall call upon the name of the Lord *shall be saved*" (Rom. 10:13), yet admittedly the salvation is not postponed to the second coming. Why hold that the future tense in Rom. 11:26 transfers the salvation to the second coming?

Paul quotes Isa. 59:20, 21. The coming of the Deliverer out of Zion was subsequent to the prophet, so the future tense was used. But the coming's being future in respect to the prophet did not prove it future *in respect to Paul*. He did not *fix the time* of the quoted prophesied coming, but stated the redemptive result thereof, which was subsequent to himself. He did not predict the coming in the case, but quoted a prediction whose fulfillment was subsequent to the prophet. Quoting a prophecy of a coming of the Lord was subsequent to the prophet and stating a result which was subsequent to himself did not make Paul identify the coming with the second coming. Paul did not say that Jewish salvation would be *when* the Deliverer came out of Zion, but stated the *result* of the coming which had been predicted by the prophet. It cannot be maintained that for the result of an advent to be subsequent to Paul the advent must be second *in order* for the result to be subsequent to him.

The predicted Jewish salvation was to fulfill "my covenant unto them, when I shall take away their sins" (Rom. 11:27). Is not this but another way of saying: "I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more" (Heb. 8:8-12)? But this covenant in Hebrews is simply the covenant of grace under which both Jews and Gentiles are now being saved. That does not postpone salvation to the second advent. We have seen no proof that God requires the salvation of Gentiles and of a Jewish remnant in this age before the second advent in order to escape vengeance (II Thess. 1:8) and then allows other Jews, but no Gentiles, to postpone their salvation *to* the second advent.

"So all Israel shall be saved." "So" means "in the manner spoken of; in the way described" (Thayer). Paul had discussed Gentile salvation by faith in the present age and the similar salvation of a Jewish remnant "at this present time." Then he said that *in the manner spoken of, in the way described, "all Israel shall be saved."* That is, the remainder of elect Jews was to be saved by the same method and in exactly the same way as believing Gentiles and Jews were then being saved. He did not fix the time thereof. But since Jews and Gentiles now have to be saved *before* the second advent to escape vengeance, we conclude that the same is true of all other Jews.

Only to such as "look for him" in trusting faith shall Jesus "appear the second time without sin unto salvation" (Heb. 9:28). And this faith must be exercised *before* the second coming (II Thess. 1:8).

"Not All Israel, Which Are of Israel"

WE AGREE that Rom. 9:6 distinguishes between unbelieving Israel and believing, or spiritual, Israel. Which class is in mind in Rom. 11:26? Does "Israel" redemptively considered mean *spiritual* Israel in this age and then change to *natural* Israel in redemptive relation in the end of the age?

Our editorial did not say that Rom. 9:6 refers to Gentiles. It did say that "In the divine reckoning, even believing Gentiles are also 'Abraham's seed, and heirs according to the promise' (Gal. 3:9, 29)." See also Rom. 9:24. So, while there is no specific or immediate

reference to Gentiles in Rom. 9:6, the ultimate vision of the apostle goes on to include them in spiritual Israel.

Having made a clear distinction between natural and spiritual Israel, did Paul abandon the distinction in Rom. 11:26? It is not predicted that all natural Israel shall become spiritual Israel in the end of the age, for vengeance upon unbelievers is predicted for the second coming (II Thess. 1:8). Shall this vengeance be *limited to Gentiles*? If not, then some Jews will suffer it and "all Israel" does not mean all Israel naturally.

While Paul does make several references to natural Israel in Rom. 9 and 11, these are not *all* of his references. *Racially* he refers to natural Israel, but *redemptively* he refers to spiritual Israel. To hold that because the apostle refers to natural Israel several times in these chapters, therefore, he means natural and not spiritual Israel in Rom. 11:26, is to *assume* the point in dispute.

Given the Lord's first coming, the resultant salvation of believers in this age and the second coming for the glorification of believers and vengeance upon unbelievers, and the requirements in the case are met. And this does not rule out the prospect of a large-scale conversion of Jews before the end of the age.

The period of divine "longsuffering to us-ward" for salvation (II Peter 3:9) is evidently the present age. It is clear that the period of forbearance shall end with the second coming of the Lord referred to by Simon Peter in the context. If so, then Rom. 11:26 does not predict the salvation of Jews at the second advent.

We respectfully deny, therefore, that we contradict God's holy Word and that we do not fear to do it. Not for the world would we contradict that Word. However, we do contradict *man's interpretation* of the Word, if we understand that the facts require it.

"Life From the Dead"

DOES "life from the dead" in Rom. 11:15, which is contingent upon "the receiving of them" (Israel), mean the bodily resurrection? In itself, it *could* mean that, but *does* it?

Even if bodily resurrection were indicated, that would not postpone Jewish salvation to the second advent. To make this prove second-advent salvation, one must be prepared to show that the salvation and bodily resurrection are *simultaneous* and that "life from the dead" *necessarily* means bodily resurrection. But the resurrection of Gentiles takes place at the second coming, yet their salvation is before then. Are Jews an exception?

Bodily resurrection (John 5:28,29) and regeneration, or resurrection, of the soul (John 5:24,25) are two kinds of "life from the dead" in scripture. "The resurrection of life" for the body depends upon the prior resurrection of the soul. The scriptures referred to and many others make this clear. II Thess. 1:8 shows that salvation and the resurrection of the soul must be possessed *before* the second coming. We do not conceive that the Lord shall change the order which He Himself has instituted and make an exception of the salvation predicted in Rom. 11:26.

"The casting away of them" and "the receiving of them" in Rom. 11:15 mean soul-estates. We conclude that the "life from the dead" is in kind and means *spiritual* life from the dead and the blessings associated with it. If so, the passage does not postpone salvation to the second coming and the resurrection.

Acts 3:19-21 says: "*Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of the restitution of all things etc.*" This was spoken to and concerning Jews. The thought in the original is as follows:

1. The "repent ye" and "be converted (turned again)" and "sins . . . blotted out" are conditional and preparatory to "the times of refreshing." The Greek does not have "*when* times of refreshing shall come," but "*that so there may come times of refreshing*" (R. V.). The Revised Standard Version and Moffatt present the same idea.

2. The repentance, turning again, blotting out of sins and the seasons of refreshing are indicated as preparatory and conditional to the second coming of the Lord—"And that he may send the Christ etc." (Robertson, in *Word Pictures in the New Testament* and other versions).

Therefore, "it" (the heart of Israel) must sufficiently "turn to the Lord" to make possible the indicated "seasons of refreshing" in which period of magnificent revival shall take place, as we see it, the conversion of Jews gloriously beyond the measure of "at this time a remnant according to the election of grace" (Rom. 11:5). But this is to take place *before* the second advent, as preceding considerations have indicated. Hence, "life from the dead" in Rom. 11:15 does not mean bodily resurrection and does not postpone Jewish salvation to the second coming.

Evidently, Rom. 11:26 is in harmony with this. Therefore, the Jewish salvation predicted in the passage is not transferred to the second advent. The spiritual restoration and blessing of Israel must *precede and prepare* for that coming (Acts 3:19-21). Hence, "all Israel" in the passage does not mean all Israel *naturally*, but Israel *electively and redemptively*—"they are not all Israel, which are of Israel."

In former years, we positively proclaimed a wholesale conversion of Jews at the second coming of our Lord. After earnest and hard study, we now posit a large-scale conversion of Jews before the age ends, with blessed results upon the world. Then if men come to the second advent in unbelief, they shall experience condemnation, not salvation. However, if and when it is *proved* that the scriptures teach a wholesale conversion of Jews at the second coming, we shall rejoice over the proof and admit our error and change our view again.

First Baptist Church, Sturgis, Ky.

FOR SIX YEARS the editor was pastor of the First Baptist Church of Sturgis, Ky. His two sons were born in the pastor's home there. It is a joy to meet with the friends there when the opportunity is given. Sunday, Oct. 20, the editor and his wife had this privilege. The church has recently called J. T. Ford, of Greenbrier, Tenn., as pastor and he is to begin work about the middle of November. The editor supplied for the church Oct. 20.

Good congregations attended the services. Ehrmons Cullen presided and led the singing, with Mrs. Emma Lillian McKeaig at the organ. We were grateful for the spirit of the people and for their attention to our messages.

Our stay was in the home of Mr. and Mrs. Givens Christian, our next-door neighbors when we were pastor at Sturgis. It was a joy to be in their home and to have fellowship with them and with the various friends who came. We thank them for their courtesies.

Nashville Association

THE NASHVILLE ASSOCIATION of Baptists met with the First Baptist Church of Nashville, W. F. Powell, pastor, Oct. 24, 25. G. Allen West was re-elected moderator; James L. Sullivan was chosen assistant moderator; Miss Cecile Smith was re-elected clerk, with J. L. McDaniel as assistant clerk; and J. Fern Taylor was re-elected treasurer. Genter L. Stephens directed the music, with Mrs. Geo. W. Card at the instrument at the first day's session. We did not get to attend the second day.

C. Homer Robinson preached the annual sermon on "Triumphant Christians" Rom. 8:37 and his message carried great encouragement. The several reports were interestingly presented and discussed. The tireless and fruitful associational missionary, Harold D. Gregory, was re-elected to that work and also as superintendent of city missions.

The host-pastor and church, as always, graciously looked after the entertainment of the body. This was the last association for stateworkers for the year, and now maybe some of us will pick up on some things in the office on which we have fallen.

A Visit To Tennessee

By JOHN R. CHILES, Lockhart, Fla.

MY WIFE and I spent the month of September in East Tennessee visiting our children and other people very dear to our hearts.

The first Sunday in September we were with the Rogersville church of which I was pastor for 29 years, now served by Evans T. Moseley, who was in Paducah, Ky., holding a good meeting in the Baptist Tabernacle church of that city. Wonderful to see the congregations at Rogersville that day.

That afternoon I preached at Sam Long school house, out 3 miles near the river. There were 85 at S. S. there and all at the worship service with a few more added. Brother Moseley had been kind enough to say to me: "This is a continuation of your old Nubbin Ridge mission."

I

This word of explanation. While I was pastor there I had a mission for about every Sunday in the month for an afternoon service. Three of them are now churches with houses of worship. But Nubbin Ridge never grew any, just remained a little gathering of good people. Once I thought I would quit and went out to that afternoon service to tell them so, but before I got to that point, two made profession of faith and so I said nothing about it. I went on there for a total of more than 25 years.

But now after I went away things began to improve (so often true about my work.) Brother Albert Henard, an experienced saw mill and lumber man, moved from across the mountain to beautiful Spear's Spring nearby where he had bought property. He established a large business, promoted a cluster of comfortable cottages with modern conveniences, and withal was not unmindful of the fact that "man does not live by bread alone". So the "arm of the Rogersville church" that had been up on the hill, in the little log house built by the pioneer Joseph Flora at the close of the civil war, began to function down in the valley with the former superintendent Clyde Long in charge. They have over \$1400 toward a new building and just as soon as they get a suitable lot the fund will grow faster.

I supplied the Surgoinsville church for four Sundays and could not but marvel at the spiritual and material advancement into which the acting pastor, Sam P. Martin, has led them in a little over a year. They are now building a pastor's home. While we were away Brother Martin carried on most efficiently and acceptably the work of our church here, at Lockhart.

II

At the invitation of Pastor Lee Jinks of McCloud church and of Pastor Kyle Price of Big Creek church I preached a Monday night each at those places. These churches came out of missions of the other years and have greatly grown.

It was a privilege to attend Holston Valley association again. It met at McPheeters' Bend church. A fine and adaptable building they have, and a good pastorium, not far away, occupied by pastor W. H. Pangle and family. These are fruits of his labors. Now he is leading the little band of 40 members at Church Hill in erecting a brick meeting house, a marvel of beauty and utility. That village is pulsing with the prosperity of Kingsport and now almost a suburb of it.

Of the association E. A. Cope was made moderator, W. H. Pangle, clerk and E. S. Clifton treasurer. Gyles D. Barrett was there from his growing church, Pine Crest, near Johnson City. Luther Trent was there from Lynn Garden Church at Kingsport. For 14 years he was pastor of Calvary church of that city, and started a mission that became so large he had to go to it. It is growing after the pattern of the pastor's faithfulness, liberality and self-sacrifice, in which his wife so heartily joins. They are gathering funds rapidly now for their new building.

I saw again Brother John D. Hamilton, so long a leader in that association, and for years its moderator. His father before him was an officer in it. His noble deceased brother, W. R. Hamilton,

while in business at Knoxville, gave two years of week-ends, as associational missionary to it, an unusually fine piece of work for Christ and the churches. His son, Wm. R. Hamilton Jr., is now pastor at Dyersburg. Within two weeks after the association on Oct 2, John D. Hamilton, at the age of 82, went away to be "forever with the Lord."

Was over at Bull's Gap and saw the pastor W. E. McGregor who has been with that church for 33 years. His influence is another illustration of what wisdom, goodness, and truth, supported by energy will do.

Was at the prayer meeting service of the First Church of Jefferson City, under the able leadership of Pastor Albert Hale. The House was about full. It seemed that about all the members of the faculty of Carson-Newman College were there. I liked that. Who doesn't like it? No difference how much a teacher knows, his pupils are safer if he prays.

At Jefferson City I made brief visits to the homes of Brethren S. M. McCarter and E. A. Cox both of whom were for many years "in labor more abundant." At Knoxville, I saw D. B. Clapp, not pastor now, but improving in health.

III

A family reminiscence: I spent several days with my brother L. C. Chiles, down in Knox County near where we were reared. He is the all time pastor at Thorn Grove church, where they are planning for new pews and other improvements. His youngest son, Henry, is a student in the Seminary at Louisville and pastor at Augusta, Ky. The husband of our youngest daughter, George Lovell, is also a student in the Seminary at Louisville and pastor at Bagdad, Ky. My wife spent most of the vacation up there as a little son was born to them during the time.

A busy Rogersville doctor took us down to Whitesburg to see the monument that has recently been erected to Tidance Lane, who founded the first Baptist church in Tennessee. The granite memorial is out in a beautiful blue grass pasture field. As we stood there thinking of the past, the doctor asked me to lead in a prayer. It was of thanksgiving for that man, and his work which follows him, and a petition that those who carry on now may be both diligent and faithful.

Perhaps the climax of my visit was the dedication of the new S. S. Annex at Rogersville. While I was pastor there the foundation was put in, the brick for the walls, the steel and much of the lumber for its erection were assembled and paid for. Wayne Dehoney succeeded me and led in its erection. The present pastor led in paying the debt. Dedication services were on Thursday night, September 26. I spoke on the past of the church. Brother Dehoney came over from his church at Pineville Ky., and spoke on what its future ought to be. There were earnest prayers and a fine musical program. It was a night of power and blessing.

A train must have two rails well laid and well kept if it runs well. So a church must be true to the doctrines of the New Testament and abound in good works to accomplish its mission. I believe Rogersville church is making the grade now.

En route back home we stopped in Columbia, S. C. for a visit in the home of our older son, and attended prayer meeting at Park Street Baptist church. A large crowd was present. Three new deacons were ordained. The governor of the state attends there.

I enjoyed this vacation so much that when I get rested up good from it, I hope to take another one.

Mr. Bryan on Conversion

I believe in conversion. The most important conversion is the conversion of the individual from sin to righteousness. Among the nations the most important conversion is the promised conversion of the swords into plowshares, and in business I know of nothing better than the conversion of an alcohol plant into a factory for the production of something which is helpful and wholesome.—*Baptist Bulletin Service.*

This Is Liberalism

By HAROLD JOHN OCKENGA

(This article is reproduced through the courtesy of UEA, official journal of United Evangelical Action, 111 East Fourth Street, Cincinnati, O., from which it is taken. Dr. Ockenga is a contributing editor thereof. Last week we published "This is Orthodoxy" by him. We recommend that our readers file these articles for reference, or the copies containing them, as an aid in distinguishing between "the spirit of truth" and "the spirit of error."—Editor BAPTIST AND REFLECTOR.)

MUCH CONFUSION and misunderstanding exist among Christian people as to what "liberalism" is. We need to do some clear thinking on the subject. "Liberal" comes from the Latin word *liber* meaning a free man. Liberalism is the consciousness of liberty and the resistance to any attempt on the part of constituted authority to exert artificial pressure or regulation on the individual. Against such imposition on personally and initiative of the individual whether in morals, religion, intellectual activity, social relationships, economics or politics, liberalism must array its forces.

The anomaly today is that whoever is a liberal in political economy or theology is contending against the protection of the rights of the individual, a complete reversal of position. The liberal today has sold out lock, stock and barrel to regimentation and control in church and state. Whoever fails to fall in line and wishes to exercise liberty is called a Tory or a reactionary but liberal is the term chosen by the movement in theology to describe their wish to be free of the historic creeds. They do not wish to be free from theology, but they now have a theology which is even more dogmatic than the theology of orthodoxy in the form of their required belief in the Fatherhood of God, the brotherhood of man and naturalistic evolution. Their creed is even more rigid than the orthodox and their objection to theology is merely objection to the theology of orthodoxy. Therefore they disparage the creeds and the confessions of the church.

I

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 accommodate 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 generally principles of Christianity in "the good life," "the aspirations of the soul" and "the struggle for a better world."

It is not possible because of space limitations to analyze the various teachings of liberal theology today, but we can give a few suggestions as the landmarks in recognizing the liberal. No two liberals are really alike, but their general principles are the same. They all act upon the application of evolutionary naturalism to Christianity. The Bible, according to the liberals, is the historical record of the developing religious consciousness of one people. That is a far cry from the Christian teaching concerning the Bible as the Word of God and the record of that revelation as inspired.

II

Concerning Jesus, the liberal does not want to have a religious relationship. He does not accept Jesus as one to be worshipped. He does not accept the subjective-objective view of man in his relationship to Jesus. He merely accepts Jesus as an example, a prophet, a teacher and a moral pioneer. He is willing to accept the religion of Jesus so that he can come to God as the man Jesus came to God, but he is not willing to accept the Biblical-revelation about Jesus, namely, that Jesus is the Son of God, the Saviour and the object of our worship. What the liberal fails to recognize is

that this same teacher and moral leader claimed to be sinless and that He also had a Messianic conscience in which even in the Sermon on the Mount He said, "In that day I will say unto you depart from me ye workers of iniquity." He also said, "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Caiphas declared that He was guilty of blasphemy when He made this claim, yet that claim cannot be expunged from the narrative.

The cross, as a substitutionary sacrifice for the liberal is merely the thought form of that generation in which the truth of the love of God was expressed. The liberal claims that the same truth was expressed in dialectic by the scholastics, by doctrine in the age of the reformers and will be expressed differently in our age probably by the sacrificial life. The liberal says that the eternal thing is the truth and that the category or form of expressing that truth changes with different generations. Hence the New Testament interpretation of the cross of Christ is not the final one for the liberal.

Miracles, for the liberal, are merely the legendary clothing of a great man. They are the age's high estimate of one who left a tremendous impact upon his contemporaries. In order to express the greatness of his personality they clothed him with miracles, but the miracles really did not occur.

The gospel, for the liberal, is utterly changed from the means of reconciliation with God or the redemption of the soul from sin or the liberation of man from the bondage of evil to a sense of filial piety, or brotherhood, of mutual understanding and of betterment. In the gospel, for the liberal, there is no mention of the cross or if it is mentioned it is only as a way of sacrificial living.

The church, according to the liberal, is an organization for human betterment. It is no longer the assembly of called out people who are redeemed, the body of Christ, the organism of which He is the Head and which enjoys mystical union with Him. The church becomes a movement akin to a radical party in the historical destiny of social development. The Communist Party is the vanguard of the social revolution. So the church is the vanguard of the spiritual betterment of mankind. One can easily recognize the difference between this and the Christian gospel.

The doctrines of the church and of Christianity as revealed in the incorporation papers of Christianity are utterly repudiated by the liberals and new doctrines are substituted for them.

III

Today a new movement in theology has appeared upon the scene which is challenging liberalism for the supremacy of modern thinking. The primary leaders of this movement are Karl Barth and Emil Brunner. In Europe it is called the dialectical theology and in America neo-orthodoxy and is influencing many American theologians. It is drawing some away from radical liberalism toward the orthodox position such as Edwin Lewis of Drew, Reinhold Niebuhr and Paul Tillich of Union. On the other hand, it is also influencing some orthodox men away from their position toward a more liberal position. The liberals have a tendency to scorn neo-orthodoxy, whereas the orthodox repudiate it. Why it is this so and where does it belong in our thinking today?

The key to neo-orthodoxy is its emphasis upon the autonomous man rather than a self-contained God who created men. It is a question of whether man legislates for himself or whether he subjects himself to the revelation of God. The autonomous man imposes his naturalistic categories on all religious experience rather than submit his experience to the criterion of the revelation of God. God for the neo-orthodox is not a self-existent antecedent, supramundane being, completely sovereign over events and persons. He is more the Kantian *noumena* of man's mind expressed in the terms of Alfred Rosenberg, the other pole of human existence and without men would not exist. When this is true one wonders why

(Continued on Page 8.)

Gypsy Baptists

By CLYDE C. BRYAN, First Baptist Church, Gallatin, Tennessee

BAPTISTS, Baptists everywhere!" Over six million Baptists live in the South. Our strength in numbers is unsurpassed. Yet the staggering number of Baptists who have no active relationship with a church is sufficient to muffle our boasting. A prominent pastor told me recently, "I have forty-six hundred members in my church, but of course we cannot find half of them."

I

There are two groups of inactive members. The first group is composed of these Baptists who live in the community where their membership is and yet do not attend or support their church in any way. These, like the poor, we always have with us. The second group, however, is that large mass of Baptists who are listed as non-resident members. These have moved their homes, but have not moved their church membership.

Baptists are a peculiar people in many ways, but one characteristic gained during the years has unfitted many for times like these. They have made the local church environment, the church house, the cemetery, and sometimes the pastor, too much an integral part of their religion. These instruments of worship have become the object of their worship, rather than merely the means. In being forced to move to a new community, they failed to join the new church because they can conceive of no spiritual joy apart from the "old home church."

Many examples could come from the experiences of any Baptist pastor. A man of my acquaintance was an influential member of the Baptist church in his home community. He was a leader among the men and the teacher of the largest class in the Sunday School. He had an undying loyalty for his church. He accepted a position that moved him to a Southern city. After about a year I checked and found that he had failed to ally himself with a church in the city. He had become a "gypsy" Baptist, a liability to his church, and a deserting soldier of the Kingdom. It was in evidence that his love for the "old home church" had become through the years a substitute for a greater loyalty, to Christ.

Perhaps we as pastors, both past and present, have a share in the failure. I am wondering whether we have preached to our people "take the letter" as much as we have preached through the years as though our members would never move their homes.

II

There are some definite ways in which we can help solve the present problem and prevent the continuous growth in non-resident church rolls. The definite and practical suggestions that follow are given especially to pastors.

1. We should preach for a greater loyalty to Christ and His program. The program of the Kingdom must be through the local church, not through just one church, but thousands of them scattered over the earth. My loyalty to Christ and His church, then, is a loyalty to that church of my faith in the community where I live. With this in mind, we will preach and teach with power the idea of transferring church membership and loyalty to the church in the community where we live. Unless a member moves his loyalty when he moves his letter, then he is of little use to his church.

The problem, then, will find solution when we are able to inspire our people to a greater loyalty to Christ, a type of consecration that transcends the sentimental attachment to the home church now far distant and leads one to follow Christ's program wherever he may live.

2. The second step in solving the non-resident membership is that of erasing prejudice. The twenty-five thousand churches of the Southern Baptist Convention are peopled with those from every walk of life and every social strata. Some of the churches are "high" churches in every detail of worship and program, while other Baptist churches are given over to "holy-rollerism" with com-

plete abandon. In between these extremes the great majority of our churches come. It is easy to see, then, how a Baptist from one area of our Southland may feel completely out-of-place in a Baptist church of another section. There seems to be an innate prejudice against all other strata of church life, except the one to which a member is most accustomed.

In doing some pastoral visiting, I found a group of unenlisted Baptists who had given our church a name of derision, "that pipe organ church." They expressed a belief that God certainly would not bless such a church. Many times this prejudice has been fed by those who know better. Occasionally the free-lance evangelist, the radio preachers, and some pastors have help breed the germs of prejudice by their sharp and critical remarks concerning the "big town church." Consequently when their people move to the towns and cities, they find it difficult to adapt themselves to a new church program.

Some evidence of inflexibility can be found among other groups. We have seen the exodus from the cities to the suburban areas, accessible to the advantages of the city, yet away from the noise and smoke. Many of the "First Church" Baptists have moved to these beautiful country places. There is usually a small, but growing Baptist church in the nearby village that needs the influence and help of the new Baptist in the community. Yet because the village church does not have the physical properties, and perhaps the personal leadership of the city church, the newcomer in the community does not feel sufficiently attracted to move his membership and loyalty. As pastors we can go far in removing this inflexibility from the hearts of our people. We should teach that the church, large or small, in our community needs our help. All genuine Baptist churches can have a common level on which all could find hospitality and feel at home. When we preach the Gospel with sincerity and welcome our guests in a spirit of Christian hospitality, which ignores financial and social ratings, then any Baptist, who sincerely desires to do so, can feel at home in our midst. The job of removing prejudice can be accomplished.

3. We, as pastors, should adopt a practical system of following up our members, especially those who are non-resident. We should show as much interest in our members who are moving to a new community as we should to prospects who move into our community. A good "letter granting" revival will help our churches. We may not report as many members to the association, but we can report a healthier church.

I have tried to visit my members before they would move, asking them for their new addresses. Then I would write to a pastor in the new community urging him to visit the home. The result of this simple plan has been amazing. Dozens of families have found a new church home and places of service. The pastor-to-pastor contact is the best way of following up members. It will work.

III

It is not an easy task to anticipate the moves of a large membership. Yet by educating our people to their responsibilities in reporting anticipated changes of address, we could ask, and would receive, their cooperation. Pastors should show more faithfulness to this type of training. After all, the responsibility is ours. It is a rare event when a pastor writes me concerning a member who has moved in my community. Yet, hundreds of Baptists live on my church field whose memberships are in far-distant churches. I discovered them in a census, not from correspondence. Somebody's sheep are far away from the fold and there is no shepherd to care for them.

Let us make our non-resident list a "prayer list" and a working sheet, not letting them drop from sight and from usefulness in the kingdom. We must make every effort to consign them to the care of a new shepherd.

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.

Practice the Golden Rule with your Pastor

Western Recorder

Some pastors have come into grief because they did not possess supernatural intuition; because they did not have a way of knowing what was not told them. A pastor in a southern city finally heard there was illness in the home of a cherished member. He hastened to them and soon sensed a coolness which depressed him greatly. The mother of the sick child said: "This situation has existed for nearly a week and you have not been here, Pastor. We needed you and you did not come." The dear mother had hastened to call the doctor, and some close-by neighbors, and had trusted to chance that the pastor would hear. The minister wisely brought all the comfort he could, ignoring the hurt and, after offering earnest prayer, left for home, visiting it again and again throughout the illness. There are ample courses in our colleges and seminaries in which the minister can be trained for his work; but so far, no course has been devised which enables the pastor to know what is not told him. See that there are in your church—Sunday School classes and W. M. U. organizations, and Training Unions and Brotherhoods—certain persons given the responsibility of keeping the pastor informed the moment needs arise on the field, and who will not only inform him but personally and through committees help him to do the work usually greater than one man can do.

(Every pastor will appreciate this word of appeal.—R.B.J.)

Greater Protestant Unity is Imperative

Presbyterian Outlook

Unless Protestant churches show a strong tendency toward unity, the world will come to regard the Roman Catholic Church rather than Protestantism as the power capable of bringing about world order, Ernest Trice Thompson, Presbyterian minister and professor of church history at the Union Theological Seminary, Richmond, Va., declared. He spoke at the 12th General Council of the United Church of Canada. "How can we hope," he asked, "to convince men that the nations of the world should surrender their sovereignty, as they must do if we are to have world government, if we are not prepared to surrender our own sovereignty for the cause of church cooperation?" Dr. Thompson described the trend toward unity as divided into two movements, one for organic union, and the other for cooperation, and said that while obstacles to unite "guarantee the existence of many denominations for years to come," concrete advances are being made toward cooperation.

(What right have we to surrender the doctrines which Christ commanded us to teach. We do not believe that the success of the Gospel depends on union.—R.B.J.)

The Only Way Out

Converted Catholic Magazine

The hope of the future demands a spiritual awakening, a spiritual rebirth of individuals. History proves that no plan for peace and unity among men ever worked except when men individually and collectively sought repentance and forgiveness through a revival of the spirit. This is particularly so with regard to Christianity, which is essentially a religion of the spirit. It teaches that God is a spirit and must be worshipped in spirit and in truth, through Jesus Christ the only mediator. Christ's teaching differs little in its effect on the world if, in the words of Paul, it is merely professed with "enticing words of man's wisdom," and not "in demonstration of the spirit and of power." Yet it is evident

that the world today sadly lacks spiritual power. Statesmen labor hard and unsuccessfully to remake a devastated world without it. As a result, everybody's heart is filled with fear and foreboding. Scientists and military men, more than preachers, prove that a revival of the spirit is necessary if the flesh is to be saved from total destruction. The task is then to show that the teaching of Jesus really works. This must be demonstrated, by a great inpouring of the spirit into the hearts of all people, and a great outpouring of that same spirit upon all flesh.

(This needs to be said again and again—until the leaders heed.—R.B.J.)

The Application of Social Principles

L. Nelson Bell in

Southern Presbyterian Journal

Few disagree as to the need for Christian principles in national and international relationships. But there is a wide divergence of opinion as to how these principles are to be made effective. To some it seems desirable to have the church make pronouncements on social and moral problems and then for the church to lobby for the enactment of this position. To others it seems wise to have the church center its efforts on men and women, these Christian citizens in turn to make their impress on the social order. One might think that these two positions are not mutually exclusive but we believe they are. We believe it is impossible to make non-Christians behave like Christians. We believe it is impossible to make pronouncements on many problems without at the same time assuming ecclesiastical authority in material things which the church does not possess. Not only so, we have seen too many statements made by the Federal Council, for instance, in the name of the Church, on which men of equal spiritual insight and piety differ widely. We earnestly contend that social, racial, economic and moral issues must be met on the ground of the individual. There is no agency but the Church to preach the redeeming grace of God. We feel every effort of the Church should be directed towards the winning and nurturing of Christians—new-born individuals in Christ. A changed social order will come through such individuals and in no other way.

Pride in Numbers

Walter R. Courtenay in

Presbyterian Outlook

Behold, the sacred cow—our pride in numbers! Our prestige is based on quantity. But is this enough? Are numbers actually important and are they indicative of strength and purpose? And if important, then why are we not larger and better equipped for service? It is common knowledge that most church members are religiously illiterate. The vast majority could not pass a Junior examination in "The Life and Teachings of Jesus." Most are as unacquainted with the Bible as they are the heart of Tibet. Few know anything about the development of doctrine or the history of the Christian Church, and few would be able to give any acceptable reason for having their names on church rolls. I question our right to receive into church membership, either by confession, reaffirmation or by letter, those who are almost completely lacking in Biblical knowledge, a fairly clear idea of Who Jesus is, what he said, and what he is striving to do today through us. I doubt that we have any right to receive any who do not believe in the world program of the church, and who have little intention of living as Christian stewards.

(We agree. And we had better begin to do something about it.—R.B.J.)

State Student Convention

TENNESSEE BAPTIST Students entered the First Baptist Church, Jackson, to see the convention theme "To Live Is Christ" before them in glowing letters. They came away from the Convention with those words burning in their hearts, with determination to make that Christ the heart of life itself.

A GLAD SPIRIT

Joy was evident as special busses rolled in, as old friends met again, as students clasped the hands of awaited speakers, as Union students rushed forward to make every visitor comfortable. A State pride only excelled the school spirit that was shown. Those present felt an enlivening influence as they became a part of such a group and absorbed its inevitable enthusiasm.

TWO NEWCOMERS IN THE LIMELIGHT

At the Saturday afternoon session Webster Carroll was elected to the presidency of Tennessee Baptist Student Union. He is also president of the Carson Newman Baptist Student Union, and was heartily received in the widening place of service and responsibility. For the first time, Tennessee's youngest B. S. U.'er, Miss Sara Sue Smith, attended the convention (of course, it was only her picture in her dad's pocket). Students presented to Mr. Smith a small piece of paper which entitles Sara Sue to a trip to Ridgecrest Student Week as their guest.

THERE WAS A BANQUET

Saturday evening the convention-folk gathered around banquet tables in the First Baptist Church to enjoy good food, the humorist displays by Mr. Bob Denny, and to meet such guests as Dr. and Mrs. W. F. Jones, Union University's president and his wife; Dr. and Mrs. Frank Groner (whose Baptist Hospital delegation was the largest from any one campus); Dr. Fred Kendall and Mrs. Kendall, the pastor host and wife; Dr. and Mrs. V. E. Boston, Baptist Hospital Pastor and his wife.

AND A BREAKFAST

Around the Sunday morning breakfast table gathered Tennessee's State B. S. U. Officers with their convention program guests and speakers, and with State Faculty Adviser, Dr. Kendall, and Student Secretaries. In his after breakfast chat, State Student Secretary, Rogers M. Smith urged each officer and Student Secretary to forge ahead to meet the challenge of the Hour on every campus in Tennessee.

DURING THREE DAYS

One student said "Hardly is there a word to describe the happy looks and actions of those who went, maybe it is because we learned in such a short time that *To Live Is Christ!* One of the most faith strengthening conventions I have ever attended." Another said "If people could only see now as I live the change that this Convention brought to my life!"

From the Friday evening message by Dr. Leonard A. Duce, Dean of William Jewell College until his closing message, "For Me Christ" students were gathering inspiration from Dr. Charles W. Pope, Dr. T. B. Maston, Southwestern Seminary Professor, Mr. Robert S. Denny, from Southwide Student Department, Dr. Fred Kendall, Dr. S. R. Woodson, Rev. Charles Knight, Rev. Walter Warmath and Mr. S. E. Grinstead, Student Secretary for Negro Schools of Nashville.

Seminars dealing with Living Christ In Your Profession, Building A Christian Home, Living Christ in Race Relations and Living Christ in World Citizenship were favorites of many students. Special music from different campuses and group singing added a memorable part of the program. God gave power to those who spoke and God worked in the lives of those present. As about twenty people walked forward with decisions of life dedication and life investment God's benediction was felt.

NEXT YEAR

Away students went to all corners of Tennessee determined to live as they have not lived before and saying "We'll meet again next year at the All Southern B. S. U. Quadrennial in Memphis."

MARY GRESHAM,
Student Secretary, Baptist Hospital

This Is Liberalism

(Continued from Page 5.)

value there is in praying. Compton said that the man who prays is "a fool talking to himself." If God does not exist in a supramundane, transcendent, antecedent form, why should we pray? Then prayer is a noise in the wind and a cry unto a mountain that echoes back upon ourselves. Then prayer is nothing but a shouting over the waves and is lost in sound and fury. It is a psychological exercise dealing only with the soul of man. But not so with historic Christianity.

For the dialectic theologian the Bible cannot be accepted as historical and authentic. Higher Criticism standards are applied to the Bible. Neo-orthodoxy does not accept the Bible as the Word of God. It scorns the idea that a man can carry God's Word around in his pocket. In the language of one theologian, "The Jews were mistaken . . . when they identified the Bible with the Word of God" and in the language of another "few intelligent Protestants can hold to the idea that the Bible is an infallible Book." Revelation for the neo-orthodox is supra-history and is dissociated from the objective Word. The Word of God is subjective or at least exists only over against the discovery of the individual. It is true that some Barthians say that this experience of the discovery of the Word of God can only come in connection with the Bible and cannot come in connection with any other book but it still does not make the Bible the objective revelation of God.

Moreover, the neo-orthodox emphasize redemption in the form of an encounter with God, not a forensic act whereby a sinful man is reconciled to God by the death of His Son upon the cross.

All this leads us to classify neo-orthodoxy with liberalism. In many ways it may appear nearer to Christianity, but it is a more subtle perversion thereof than liberalism. It cuts from under the Christian the certainty of the Word of God and leaves him to legislate for himself. Once a friend of mine was walking with Spiemann and Muller in Nuremberg. They were talking about Barth. Spiemann made the observation, "The value of Barth is that he has smashed modernism, but he has not yet arrived at orthodoxy. He has done for us orthodox what we could never do for ourselves." In this sense, neo-orthodoxy is helpful to the current liberal-orthodox encounter.

The Sunday School Lesson

LESSON FOR SUNDAY, NOVEMBER 10

By R. PAUL CAUDILL, Pastor
First Baptist Church, Memphis, Tenn.
Topic: "THE CHURCH REACHES OUT"
Lesson Text: Acts 16:11-15; Phil. 2:5-11

A GREAT CHRISTIAN layman said on one occasion, "A church that ceases to be missionary dies." Never was a greater truth spoken.

A PLACE OF PRAYER

The journey of Paul and his companions appears uneventful until they reach Philippi, a city of Macedonia and a Roman colony. There on the Sabbath they went forth without the gate by a riverside to "a place of prayer." Evidently they had found no synagogue in the city and were looking for an opening where they would have an opportunity to witness. At the prayer place which they located outside of the city by the side of the river they found what to the average person would have been a disappointing audience. They found merely a group of women. To them as a true minister of the Lord a message was delivered with the result that a convert was won—a woman from the very "Asia" from which the Spirit of the Lord had shut them off as missionaries (see verse 6). "She was a merchant dealing in purple goods which she would import from the east. She was already a worshipper of the true God, and the Lord, present on the occasion, opened Lydia's heart so that she attended to the things Paul spoke with comprehending and accepting faith. She and her household were received into Christian fellowship at once and baptized and the missionaries were forced by her insistence to make her home theirs while they remained in Philippi." (Carver).

THE CHRIST MIND

The apostle Paul realized that if the church of Christ were to continue her outward reach laying hold in a powerful way upon the hearts of men, then those who composed the church would need to demonstrate and practice in a very real way the spirit of Christ. That is why he said to them "Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of the servant, being made in the very likeness of men; and being found fashioned as a man, he humbled himself, becoming obedient even unto death, the death of the cross." Earlier in the letter (verse 27) Paul had urged the Philippians to let their manner of life be worthy of the gospel of Christ. He wanted their Christianity to be clearly manifest. Only in the Christ mind would they be able to approximate this ideal.

The Christ mind is interpreted by Paul in verses 6 through 8. All the attributes of God were possessed by Christ in his pre-incarnate state yet Christ did not consider his pre-incarnate state as a prize to be held on to; he counted his being on an equality with God not "a thing to be grasped."

The Theologians have had a great time discussing the "Kenosis" doctrine. That is to say various interpretations have been given to the term "emptied himself."

Manifestly Christ did not empty himself of his divine nature for that was impossible. He was still the Son of God even though he had become incarnate. "Undoubtedly Christ gave up his environment of glory. He took upon himself the limitations of place (space) and of knowledge and of power, though still on earth retaining more of these than any mere man."

In the words of Lightfoot "He stripped himself of the insignia of majesty," taking the characteristic attributes of a slave (as in verse 6). His deity was no less real because of his incarnation and his humanity was as real as his deity.

In his voluntery humility Jesus descended from the throne of God to the very "bottom rung of the ladder" dying the most despised death of all—that of the condemned criminal.

His mind was one that was ready to sacrifice and suffer unto the uttermost in order that he might be an instrument unto the salvation of sinful man.

THE EXALTED ONE

The closing verses of the lesson deal with the exaltation of Christ: "Wherefore God also highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Jesus carried both his human and divine nature to heaven. He returned the Son of Man as well as the Son of God.

His exaltation is to have universal acknowledgement. Every knee is to bow in the presence of his name and every tongue is, if we fulfill the purposes of God, to confess that Jesus Christ is Lord to the glory of God the Father. Let us not use the word "Lord" lightly. As Kennedy laments, the term "Lord" has come to be one of the most "lifeless" in the vocabulary of Christians. The word really declares the true nature and dignity of Christ "and is the object and basis of worship." To use the term "Lord" in sincerity is to imply "Lordship." If Christ is to be our "Lord," then we are to be his bondservants. Paul so regarded himself always: "Paul, a servant (bondservant) of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. 1:1).

If the present day so-called followers of Christ, those who have taken their places among bodies of baptized believers, would but have within themselves the Christ mind we could conquer the world for Christ and that right early.

THURSDAY, NOVEMBER 7, 1946

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

I have just found tucked away in my letter file, a church report sent in by Betty Sue Carey, R. R. 1, Huntingdon, Tennessee. Betty Sue goes to First Baptist Church at Huntingdon. Brother Leonard Sanderson is her pastor—the seventeenth pastor to serve this church during its fifty-eight years' existence. When the church was organized in 1888, there were only twenty-three members. Now there are 401. Instead of the one-room building in which the first members worshipped, the present members have a twenty-three room church.

This is a fine report and I am sorry that I overlooked it in preparing last week's column. Thank you, Betty Sue, for your interest and cooperation. I hope to hear from you again soon.

I have been watching the postmarks on the letters which I received, and am glad to notice that friends from many sections of our state, and even neighboring states, are reading our Young South column. The following letters are not from all of the places represented in the files, but they will give you an idea of the wide territory covered. If you are looking for a pen pal, perhaps you would enjoy selecting one from the writers of these letters.

A GOOD-NEIGHBOR LETTER

Dear Aunt Polly: This is my second time to write you. I read the Youth South column every week. I was sixteen years old in September. I would like to have some pen pals from sixteen to eighteen. I would like to see my letter in print on the Young South page. With love, Route 1, FLORAY BYRD, Blue Ridge, Georgia.

FROM A DYERSBURG SENIOR

Dear Aunt Polly: As this is the first time for me to write you, I would like for my letter to be printed. I am seventeen and a senior at Dyersburg High School. I am a Christian and I attend Fowlkes Baptist Church every Sunday. I would like very much to have some pen pals my age. DORIS VAUGHN, Box 94, Fowlkes, Tenn.

FROM SILERTON

Dear Aunt Polly: I read the BAPTIST AND REFLECTOR every week and enjoy it very much. I am a member of the Silerton Baptist Church. Rev. T. R. Hammons is our pastor. I was eighteen years old the twenty-sixth of September. I am a Senior at Central High School, Bolivar, Tennessee. I hope to graduate this year. . . . I would like to have some pen pals my age. Your friend, NORMA JEAN SILER, Silerton, Tenn.

FROM WATERTOWN

Dear Aunt Polly: This is the first time I have written you. I am thirteen years old and I'm in the eighth grade. I am a member of the First Baptist Church. I have been a member of the church for about two years. My pastor is Rev. H. R. Anderson. I would like to see my letter on the Young South page. I would like to have some pen pals, ages thirteen to fourteen. Love, LAURA C. SMITH, Watertown, Tenn.

FROM ALAMO

Dear Aunt Polly: I'm a Christian. I go to the Alamo Baptist Church. My teacher is Miss Beatrice Terry. Our preacher is J. Paul Palmer. I'm eleven years old. I would like to have some pen pals. BETTY BROWN, Box 208, Alamo, Tenn.

FROM OLD FORT

Dear Aunt Polly: I am twelve years old. I am in the seventh grade. I enjoy the Young South page. I am a Christian and I go to the Blue Ridge Temple Baptist Church. The pastor is Rev. Edd Payne. I would like to have some pen pals. Your friend, NAOMI I. LONG, Route 1, Old Fort, Tenn.

FROM STANTON

Dear Aunt Polly: This is my first time to write you. I am a girl sixteen years old. . . . I am a Christian and have been about three years. I belong to Stanton Baptist Church. . . . I would like very much to have some pen pals, about fifteen to eighteen years of age. RUBY SIMPSON, Route 2, Box 218A, Stanton, Tenn.

FROM HENDERSON

Dear Aunt Polly: I have been reading the Young South page for some time, and I have decided that I would like to have some pen pals. Do you think I have a chance? I'm a girl, fifteen. . . . My hobby is reading. Love, MARY DORRIS FRYE, Route 4, Henderson, Tenn.

FROM HUMBOLDT

Dear Aunt Polly: This is my first time to write. I am in the third grade at school. I go to Sunday school almost every Sunday at Bethel Baptist Church. I am not a Christian, but I hope to be one soon. My pastor is Brother James Eaves. . . . CAROLYN OLDHAM, Route 7, Humboldt, Tenn.

I wish there were room for more letters. But we will get to them another time. There are some from friends in Atwood, Trenton, Goodlettsville, Nashville, Memphis, Bluff City, New Market, Chattanooga, and many other places. I am grateful for each letter and will share all of them with you as fast as space will permit. Keep on writing to me, so that I can keep up-to-date on news 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

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

Echoes From Intermediate Emphasis Week September 8-14

The two Intermediate Departments of the Broadway Baptist Church, Knoxville, report a very successful Intermediate Emphasis Week with a program arranged around the theme "Kings for Christ." Mrs. J. J. Talley, Superintendent of Intermediate Department B writes, "We had a wonderful time during Intermediate Emphasis Week. Two of our girls joined the church last Sunday, and we have four who are to be baptized tomorrow night. Our aims for the week were: Every Intermediate Won to Christ and Every Intermediate an Active Church Member. We are eager to make our Departments Standard. I am enclosing applications for three Standard Classes and will send others soon."

Rev. Charles Bond, pastor of Central Church, Fountain City, Tennessee, has sent us a most attractive Intermediate Emphasis Week program that was used in his church. The activities for the week included visitation of all Intermediate prospects and absentees on Tuesday, prayer meeting conducted by Intermediates on Wednesday, an Intermediate banquet sponsored by the deacons of the church on Thursday and participation of Intermediates in the Sunday services.

INTERMEDIATES AT COLUMBIA SET WORTHY GOAL

Members of the Intermediate Department of the First Church, Columbia, were the guests of the Intermediate Departments of the First Church, Clarksville, on September 1. The visit climaxed a friendly attendance challenge between the Intermediates of the two churches in which the Intermediates of Columbia won on a percentage basis. Mrs. Myrtie R. Whisenant, who is superintendent of the Intermediate Department of the First Church, Columbia, says, "We are going to work hard to have a Standard department this year. I believe we can do it."

* * *

Special Issue of The Sunday School Builder

The November issue of *The Sunday School Builder* is dedicated to church buildings, and we believe it will be a help to all of our people who are building and contemplate building. Pastors and superintendents will find suggestions for adequately providing for the Sunday school in their new building. If you do not receive a copy, write immediately to the Sunday School Board. You can't afford to miss it!

* * *

"Points For Emphasis, 1947"

By DR. HIGHT C. MOORE

The thirtieth edition of the pocket-size commentary on the International Uniform Sunday School Lessons for 1947. As always, it is forceful, pungent, and pointed. It continues to be known and used literally around the world.

This handy little book—small enough for a vest pocket or a handbag—is, at the same time large enough to contain a wealth of help on the Sunday school lessons for the entire year. This compact little manual goes straight to the heart of each Sunday school lesson.

The author possesses an exceptional ability to get at the meaning of the Scriptures and he states it in a concise and appealing form.

* * *

Study Course Highland Heights Baptist Church, Memphis

During the week of October 21-25, this department assisted the Highland Heights Church of Memphis in a study course with emphasis on teaching. The following classes were offered:

Adults

"Teaching Adults in the Sunday School" Mr. W. G. Rutledge

Young People

"Teaching Young People in the Sunday School" Mr. H. L. Highsmith

Intermediates

"The Art of Teaching Intermediates" Miss Gladys Longley

Juniors

"Guiding Junior Boys and Girls in the Sunday School" Miss Annie Rogers

Primary

"Guiding the Primary Child in the Sunday School" Mrs. Smith Womack

Beginner and Cradle Roll

"Guiding the Little Child in the Sunday School" Miss Willie Merle O'Neill

This school was carefully planned by Superintendent Nolan Smith and Superintendent of Training Charles G. Lovett. Every courtesy and kindness were shown to our workers, making it a very delightful week.

Tennessee Training Union Statistics For 1946

	1944-45	1945-46
Number of Churches	2,292	2,292
Churches with one or more Unions and Story Hours	764	849
Number of Associations	65	66
Number Associations organized for Training Union work	47	47
Story Hours	561	589
Story Hour Enrollment	5,890	6,184
Junior Unions	963	1,012
Junior Union Enrollment	11,556	12,144
Intermediate Unions	874	922
Intermediate Union Enrollment	13,110	13,830
Young People's Unions	733	882
Young People's Union Enrollment	10,995	13,230
Adult Unions	838	888
Adult Union Enrollment	15,087	17,760
Churches with Training Union setup	730	793
General Officers	2,190	2,378
Total Enrollment	58,828	65,527
Total Number Unions and Story Hours	3,969	4,296
Number Awards	24,520	26,936
Number Associations reached	56	60

* * *

The Ten Associations Receiving the Largest Number of Awards From October 1, 1945 to October 1, 1946

Association	Number of Awards	Director
Ocoee	5,739	O. O. Mixson
Knox	3,852	Wiley King
Shelby	2,842	Codie Bell
Nashville	1,564	Emmett Golden
Holston	1,491	Harry Perry
Chilhowee	907	Una Armstrong
Gibson	899	J. D. Barnwell
Watauga	803	Arthur Franklin
Big Emory	794	Robert Kidd
Madison	785	W. O. Houser

* * *

The Ten Churches Receiving the Largest Number of Awards From October 1, 1945 to October 1, 1946

Church	Association	Number	Pastor
Big Springs	Ocoee	330	Samuel Melton
Bellevue	Shelby	307	R. G. Lee
West Jackson	Madison	285	R. E. Guy
Trenton	Gibson	270	Paul Wieland
Woodland Park	Osoee	266	E. L. Williams
First, Knoxville	Knox	262	Henry J. Stokes
First, Nashville	Nashville	256	W. F. Powell
Lincoln Park	Knox	247	D. N. Livingston
North, Cleveland	Ocoee	240	C. E. McDonald
Temple	Shelby	236	

Woman's Missionary Union

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President
MISS MARGARET BRUCE
Young People's Secretary



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

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Focusing On Royal Ambassadors, November 10-16

Aims

1. To focus the eyes, mind, and heart of every member of Royal Ambassadors on the true meaning of being an Ambassador for Christ.
2. To focus the attention of the church and community on the purpose, work, and value of the Royal Ambassador organization.
3. To put special emphasis on Royal Ambassador activities such as mission study, service through Knightly Deeds and the Ranking System.
4. To win boys to Christ.
5. To re-enlist inactive members.
6. To increase membership.
7. To secure 100% subscriptions to AMBASSADOR LIFE.

See AMBASSADOR LIFE—November issue for plans for carrying out these aims.



For Advance

1. We recommend that a Reviewing Council be appointed by every W.M.S. to pass the R.A.'s on their Ranking work. This council may be composed of representatives from the Brotherhood, Men's Bible classes and the Board of Deacons. These councils may award the insignias only after the boys have given satisfactorily the requirements for each rank at one hearing.

2. We recommend that the W.M.S. put in the church library or some other convenient place, books and other additional helps for those working on the Ranks. The list of helps is published in the 1947 Guide Book.

3. We heartily recommend the new Royal Ambassador Magazine, "Ambassador Life" and urge that it be prompted in every way possible. We hope that individual subscriptions will be secured by the W.M.S. literature chairman as well as by the counselors. Many churches have placed in their church budget money to provide magazines for the members of the different auxiliaries. We recommend this plan to every church.

Four New Church Brotherhoods Organized

GILES COUNTY ASSOCIATION

WHEELERTON MISSIONARY BAPTIST CHURCH

REV. H. GRADY COSTON, Pastor

The Wheelerton Missionary Baptist Church recently organized their men into the Brotherhood movement. This two-year-old church is to be commended for having every man in the church enlisted in the Brotherhood work. Not only is this true, but every lady is in the W.M.U., young girl is in the Y.W.A. and there is also a Sunbeam and Royal Ambassador organization.

The following officers were elected for the coming year:

President	Chas. A. Ayres
Membership Vice-President	Logan Stumson
Program Vice-President	Samuel Stumson
Activity Vice-President	Woodrow Solomon
Secretary-Treasurer	C. C. Thompson

HOLSTON ASSOCIATION

CALVARY BAPTIST CHURCH

REV. JAS. M. GREGG, Pastor

Listed below are the officers of the newly reorganized Brotherhood of our church. The Pastor says we had a grand meeting with breakfast at the church on the morning of October 13, Layman's Day, and heard the message by Governor Ellis Arnall. There were thirty-five men present. Their regular meeting time is the last Thursday in each month with a supper meeting the first meeting in each quarter.

The officers are as follows:

President	C. C. Harmon
Membership Vice-President	C. D. Litz
Program Vice-President	O. T. Bryant
Activity Vice-President	E. C. Gibbs
Secretary-Treasurer	Fred Malcolm

GIBSON ASSOCIATION

FIRST BAPTIST CHURCH, MEDINA

REV. W. A. WEST, Pastor

On Sunday, October 20, the men of this progressive church met and organized their men into the Brotherhood movement. The following officers were elected:

President	J. D. Barnwell
Membership Vice-President	Lewis Carter
Program Vice-President	Roy Graves
Activity Vice-President	James Boswell
Secretary-Treasurer	Henry Gilley

OCOEE ASSOCIATION

REV. C. H. PETTY, Pastor

The men of the Tabernacle Baptist Church organized into the Brotherhood movement on October 22 and elected the following officers:

President	E. L. Gant
Membership Vice-President	Knox Tanning
Program Vice-President	Ernest Ling
Activity Vice-President	Richard Rollins
Secretary-Treasurer	E. B. Hyden

AMONG THE BRETHREN

A. T. Willis, Pastor of Hillcrest Baptist Church, Dyersburg, Tennessee, recently did the preaching in a revival with Pastor Floyd V. Same and the Riverview Gardens Baptist Church, St. Louis, Missouri, with Mr. Edward J. Burda of the First Baptist Church of St. Johns, as director of Music. There were 16 conversions, seven additions by letter and eight rededications.

—B&R—

Since March 26, Pastor John A. Davis and the church at Independence, West Virginia, have received 54 by baptism and three by letter. In a revival in the church in which Wesley M. McKinney of Ceredo, West Virginia did the preaching, there were 24 additions, 22 of them by baptism.

—B&R—

First Baptist Church of Athens recently celebrated the first anniversary of the pastorate of Sterling Lorenz Price. The work there has made wonderful advancement.

—B&R—

Pastor L. S. Chambers and the Calvary Baptist Church, Oak Ridge, have been assisted in a revival by E. H. Howard, pastor of Walnut Hill Baptist Church of Harriman. There were 25 professions, six rededications, and 34 additions.

—B&R—

Pastor Lloyd T. Householder and the Mt. Olive Baptist Church, Knoxville, have been assisted in a revival by Dr. J. R. Black. Including those who came on Sunday after the meeting, there were 53 additions to the church, 42 of them by profession of faith and baptism.

The children and young people of the Sanford Baptist Church, Sanford, Tennessee, presented a Rally Day Program Sunday night, October 20th. An offering was taken for the purpose of starting a church library. The congregation plans to take advantage of the offer of the Association to furnish ten books if the church will furnish fifteen.

—B&R—

Luther Holcomb who has just closed a successful pastorate with the Luther Rice Memorial Baptist Church in Washington, D. C., has been engaged in a revival with Pastor J. Dean Crain and the Pendleton Street Baptist Church, Greeneville, South Carolina. From there he went to begin work as pastor of the Lakewood Baptist Church in Dallas, Texas.

—B&R—

Pastor Herschel H. Hobbs and the Dauphin Way Baptist Church of Mobile, Alabama, have been assisted in a revival by Dr. R. G. Lee of Bellevue Baptist Church, Memphis, Tenn. There were 68 additions during the week, 29 for baptism.

—B&R—

On October 27, the Mt. Tirzah Baptist Church of Dyer County made its initial offering on a building fund which brought the total to \$5,246.99. Rudy Bouland is pastor.

—B&R—

Our readers will be glad to know that Mrs. Willis R. Allen, wife of the pastor at Monterey, is satisfactorily recovering from serious burns received a few weeks ago from an explosion of a cleaning fluid.

Dr. John W. Inzer is Interim Pastor of Citadel Square Baptist Church, Charleston, South Carolina, following the leaving of the church by W. R. Pettigrew to serve as pastor of Walnut Street Baptist Church, Louisville, Kentucky.

—B&R—

The Chaplains Commission of the Home Mission Board, 161 Spring St., N. W., Atlanta, 3, Georgia, announces that at the present time there are vacancies for 23 Southern Baptist Chaplains in the army.

—B&R—

Preaching at night, Pastor C. C. Sledd recently held a week's revival at the Hollow Rock Baptist Church. There were eight additions to the church, four of them by baptism.

—B&R—

J. H. Miller, formerly pastor of Trimble and Obion Baptist Churches in West Tennessee, is now pastor of the First Baptist Church of Ridgeway, Illinois.

—B&R—

Woodbury Baptist Church has called as full-time pastor Rev. J. O. Dailey, pastor of East Thomas Baptist Church, Birmingham, Alabama. He will begin his work in Woodbury about November 15th and will occupy the new pastors' home recently purchased by the church.

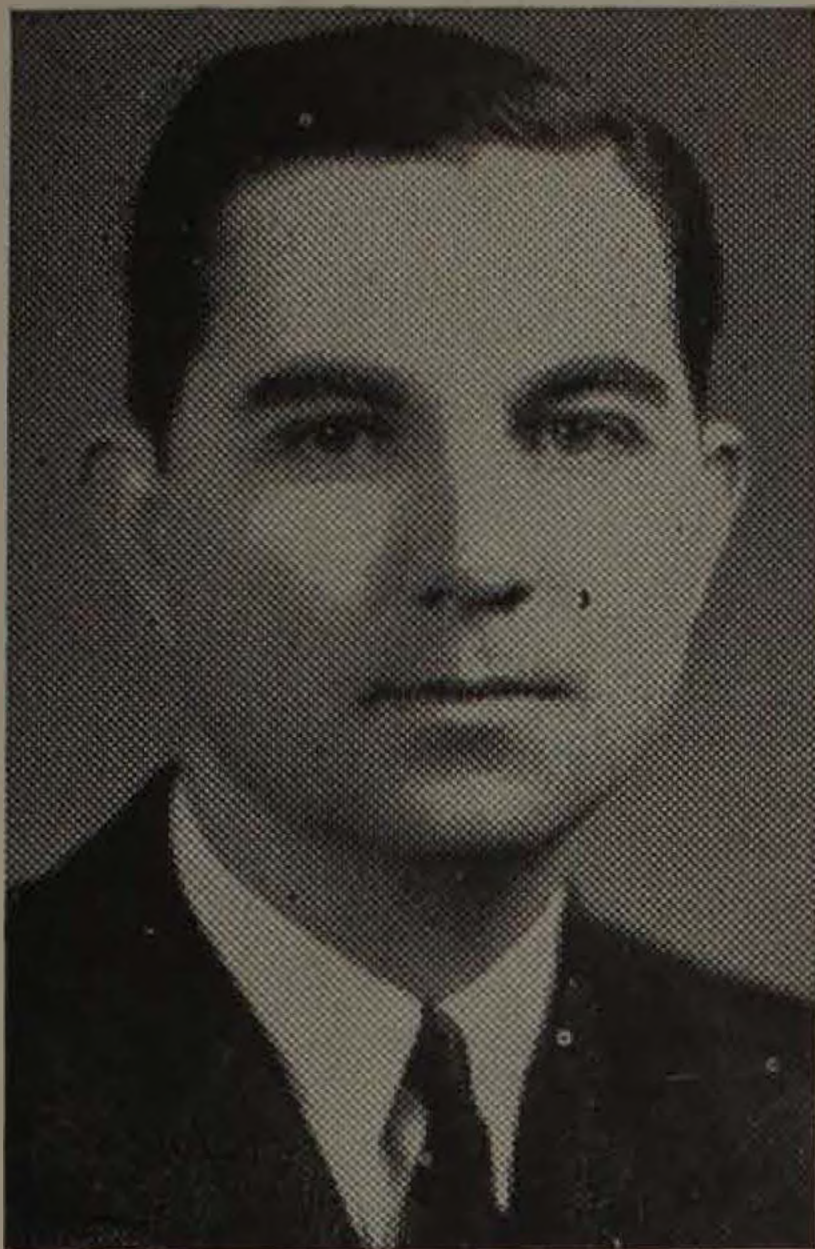
—B&R—

In the 52 Sundays of the associational year just closed, the Harmonizers Intermediate Sunday School Class in the Calvary Baptist Church, Jackson, Mississippi, made 100% a total of 505 times. Mr. O. M. Jones is the teacher.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR OCTOBER 27, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	203	46	South Cleveland	118	96	Galilee	272	128
Alcoa, Calvary	244	99	Cookeville, First	370	82	Highland Heights	925	345
Athens, East	248	125	Fourth St. Mission	65		LaBelle	735	211
First	428	115	Stevens St. Mission	79	47	Lamar Heights	550	185
North	138	29	Covington, First	366	105	Louisiana St.	157	87
Calhoun	118	9	Crossville, First	205	87	McLean	372	117
Charleston	42		Mission S. S.	58		Mallory Heights	301	141
Clearwater	85	89	Elizabethton, Siam	185	108	Prescott Memorial	504	173
Coghill	75		Fountain City, Central	1084	337	Seventh Street	529	109
Englewood	144	73	Fowlkes	102	58	Speedway Terrace	637	186
Cotton Port	80	33	Gallatin, First	296	48	Speedway Chapel	148	83
Etowah, East	64		Grand Junction, First	135	83	Temple	1512	339
Etowah, First	376	98	Greenbrier	145	68	Union Avenue	1022	213
Etowah, North	187		Harriman, Walnut Hill	215	95	Milan, First	336	122
Good Hope	64	20	Hohenwald	104	60	Morristown, First	536	113
Good Springs	100	52	Humboldt, First	467	104	Mt. Pleasant, First	155	102
McMahan Calvary	61	45	Huntingdon, First	131	50	Murfreesboro, First	434	99
Mt. Harmony No. 1	73	55	Jackson, Bible Grove	83	72	Walnut St. Mission	42	
Niota	147	55	Calvary	430	166	Taylor Chapel	95	
Niota, East	75		First	989	161	Powell Chapel	125	86
New Zion	79		Madison	73	50	Nashville, Belmont	932	240
New Bethel	37	24	North Jackson	248	139	Calvary	178	71
Old Salem	37		West Jackson	822	316	Edgefield	421	113
Stephensville	20		Jellico, First	253	113	Grace	786	205
Wildwood	85	53	Jonesboro, Oak Grove	113	50	Grubbs Memorial	111	56
Zion Hill	48		Kingsport, Calvary	229		Madison	383	133
Bluff City, Chinquapin Grove	187	74	Calvary Chapel	61		North End	250	75
Bolivar, First	209	129	First	719	117	Park Avenue	475	143
Boyd Creek	100	40	Lynn Garden	264	84	Seventh	227	64
Bradford	153	46	State Line	69	35	Third	234	
Brighton	175	91	West View	191	120	New Market, Dumplin	99	49
Chattanooga, Alton Park	140	60	Knoxville, Bell Avenue	625	163	Oak Ridge, First	485	93
Avondale	537	224	Broadway	1120	351	Glenwood	250	50
Baptist Tabernacle	303	74	Fifth Avenue	935	243	Robertsville	404	84
Boynton	147	53	First	898	232	Old Hickory, First	705	325
Brainerd	369	138	Glenwood	217	108	Temple	160	83
Cedar Hill	220	50	Lincoln Park	570	199	Oliver Springs, First	99	41
Chamberlain Ave.	279	90	McCalla Avenue	618	113	Paris, First	432	92
Concord	234	99	Oakwood	336	175	Parsons, First	202	79
East Chattanooga	300	84	Sevier Heights	418	70	Philadelphia	115	28
Eastdale	337	127	Smithwood	398	134	Prosperity	140	45
Eastlake	545	114	South Knoxville	502	105	Riceville, Short Creek	89	
East Ridge	147	58	West View	197	71	Rockwood, First	284	131
Highland Park	1879	532	Lawrenceburg	212	126	Whites Creek	50	49
Morris Hill	247	217	Lebanon, Barton Creek	101	59	Rogersville	450	95
Northside	561	168	Cedar Grove	95	64	Rutledge, Buffalo	79	68
Oak Grove	216	107	First	501	152	Shelbyville Mills	150	97
Red Bank	564	316	Lexington, First	240	88	Shop Springs	108	57
Ringgold	122	57	Liberty, Salem	123	42	Trenton, Hickory Grove	91	61
St. Elmo	361	119	Madison, First	393	133	White Hall	71	43
Woodland Park	903	432	Maryville, First	629	122	Tullahoma, First	233	73
Cleveland, Big Spring	307	212	Memphis, Bellevue	2513	843	Union City, First	586	151
Cedar Springs	146	80	Berclair Station	182	106	Watertown, Round Lick	85	45
First	598	208	Boulevard	553	180	Whiteville	116	47
			Central Avenue	594	180			

New Knoxville Pastor



DR. H. J. STOKES, JR.

The First Baptist Church of Knoxville has called as pastor, H. J. Stokes, Jr., pastor of First Baptist Church of Gainesville, Georgia, and he has accepted, succeeding Dr. F. F. Brown who resigned sometime ago. In Georgia, he served twice on the Executive Committee and is now a member of the Executive Committee of the Mercer Alumni Association, a member of the temporary board of the Truett-McDonnell Junior College, and is serving as President of the Gainesville Ministerial Association and as associate editor of the Christian Index. Tennesseans welcome him to the state.

Revival At Dyersburg

It was my privilege to be in your state the last two weeks of September for a series of evangelistic services with the First Baptist Church of Dyersburg. It has been my conviction for some time that the Lord God is endeavoring to speak to this country of ours and through it to the world. Here and there, there have been manifestations of the efforts of the Holy Spirit to break in and through and out of our people and churches.

This conviction was thoroughly confirmed during our days in Dyersburg. It was inspiring to see a number of laymen and laywomen who dedicated themselves daily to visitation and soul-winning efforts. Seldom has it been our privilege to work with a pastor who loves his people more or who had a greater or more genuine concern for the spiritual welfare of his church and community. A number of men standing loyally in the ranks of God's army strengthened the hands of both the pastor and the visiting evangelist and made it easy to proclaim the Saviour to lost humanity.

It seems that the entire community was filled with men and women who are ready to look heavenward in the post war era; the church and pastor seemed to be keenly aware of their tremendous opportunity and were in process of taking hold thereof with consecration and determination. It was a blessed season.—DR. H. LEO EDDLEMAN, Parkland Baptist Church, Louisville, Ky.

—B&R—

Calvary Baptist Church, Bristol, James H. Gregg, pastor, has called Mr. H. Clay Herring of Bessemer, Alabama, as Director of Music and Education and he began his work Sunday, October 20.

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Lathem Chapel Baptist Church, Weakley County

At right is a picture of the splendid auditorium of the Lathem Chapel Baptist Church in Weakley County. The church began as a mission under the ministry of Rev. R. J. Cooper, who was then associational missionary.



The Southwestern Baptist Theological alumni will have a dinner meeting at 5:00 P. M. Wednesday, November 13, during the State Convention. This meeting will be held in the New Chinese Restaurant at the Ross Hotel. Dr. S. A. Newman will be present to represent the Seminary and to give us the latest news about the Seminary. The motion picture "As You Go—Preach" will also be shown. As you know this is the picture about the Seminary. The tickets for this dinner will be \$1.50 and will be sold at the Convention.—HUGH KING.

—B&R—

E. Gibson Davis has resigned the pastorate of the First Baptist Church of Spartanburg, South Carolina to accept the call of the Temple Baptist Church, Memphis. Tennesseans welcome him to the state.

—B&R—

Rev. H. F. Burns, Sr., Nashville, has been a member of a Baptist church for 67 years, a minister for 60 years and a reader of BAPTIST AND REFLECTOR for 76 years. Is there anybody else in the state who can equal or excel this record.

—B&R—

Mr. A. Donald Anthony, formerly connected with the First Baptist Church of Chattanooga, has accepted the position of assistant to the pastor, J. G. Hughes of Union Avenue Baptist Church, Memphis.

—B&R—

Concord Baptist Church, Chattanooga, Harvey Gray, pastor, which has BAPTIST AND REFLECTOR in the budget had a budget of \$12,538.18 for the past associational year and for the present associational year has a budget of \$14,400.00.

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An Explanatory Letter from Dr. Huff

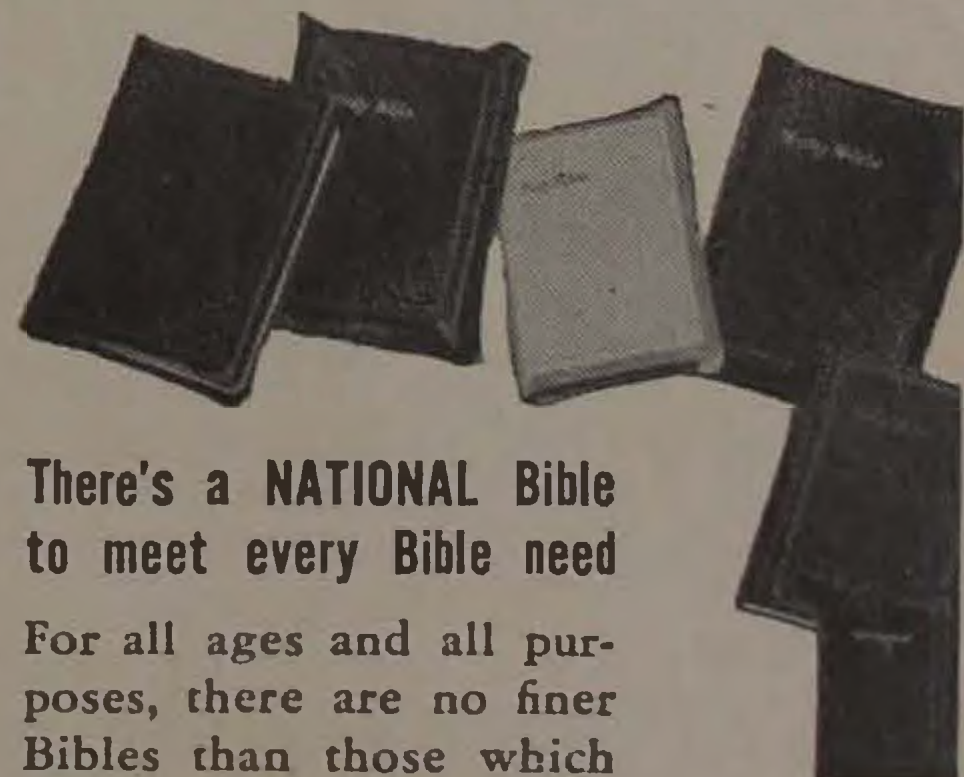
DEAR DR. TAYLOR:

Please make it clear to the brethren that lack of information about hotels is due to the fact that they did not want this or any other convention at this time and it was only after much personal persuasion that they consented to give us a few rooms. We are listing all the rooms possible in the homes of our people but here again we run into crowded conditions. This situation is not local and our people who come must be prepared to face this problem with us. We shall do all we can for as many as we can with the facilities at our disposal.—Sincerely, JOHN A. HUFF, First Baptist Church, Chattanooga, Tenn.

Pastor Lyn Claybrook and the First Baptist Church of Lewisburg have been assisted in a revival by Charles Shirar of the Calvary Baptist Church, Alexandria, Louisiana. Knox Lambert of the New Orleans Baptist Seminary led the singing. There were 20 additions to the church, 13 of them by baptism.

—B&R—

The Southern Baptist Seminary Alumni Breakfast will be held at the Colonial Cafeteria, 1410 McCallie Avenue (Chattanooga) Wednesday morning, November 13 at 7 o'clock.—ROY W. HINCHEY.



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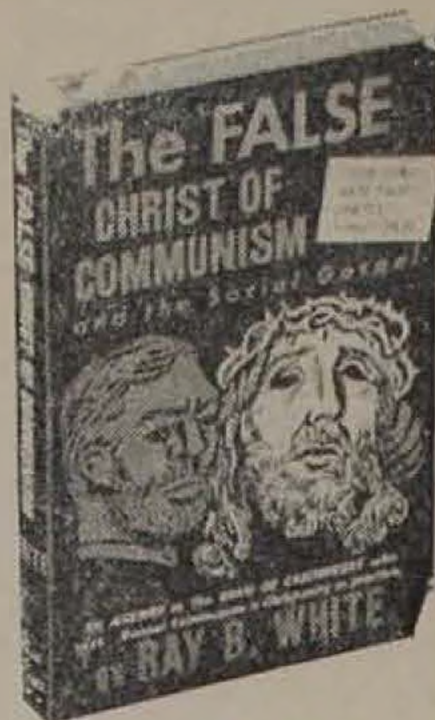
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WITH THE CHURCHES: *Athens*—First, baptized three; Sterling L. Price, pastor. *Chattanooga*—Alton Park, received one addition by letter; Mark Cambron, pastor. Concord, received four additions by letter and one addition for baptism; Harvey Gray, pastor. East Chattanooga, received three additions by letter and two additions for baptism; J. N. Bull, pastor. Eastdale, received one addition for baptism; R. R. Denny, pastor. East Lake, received one addition for baptism and one addition by letter; J. B. Hester, pastor. Highland Park, received twenty-four additions, baptized twelve; Lee Roberson, pastor. Morris Hill, received one addition for baptism, baptized one. Northside, received two additions by letter and twelve additions for baptism; Carl Roges, pastor. Red Bank, received nine additions by letter and eight additions for baptism; Horace Smith, pastor. St. Elmo, received eight additions by letter and four additions for baptism, baptized thirteen; Wayne Tarpley, pastor. Woodland Park, received one addition by letter and four additions for baptism, baptized three; E. L. Williams, pastor. *Cleveland*—First, received three additions by letter and one addition by baptism, baptized seven; Fred Dowell, pastor. *Crossville*—First, received one addition by profession for baptism; J. E. Ledbetter, pastor. *Elizabethton*—Siam, baptized one; E. L. Edens, pastor. *Fountain City*—Central, received six additions by letter; Charles Bond, pastor. *Gallatin*—First, received one addition by letter; Clyde Bryan, pastor. *Jackson*—Bible Grove, received one addition by baptism and one addition by letter; J. D. Altom, pastor. Calvary, received one addition by baptism and one addition by letter; Walter Warmath, pastor. *Knoxville*—Bell Avenue, received six additions by letter and one addition by baptism; A. T. Allen, pastor. Broadway, received one addition by letter. McCalla Avenue, received one addition by profession of faith and one addition by letter, baptized two; Charles Bowlkes, pastor. Oakwood, baptized one; L. C. Roberts, pastor. Sevier Heights, received one addition by baptism; Roy Hinchey, pastor. Smithwood, baptized one; G. G. Graber, pastor. South Knoxville, received one addition by letter and one addition for baptism; John Courtney, pastor. *Madison*—First, received three additions by letter. *Memphis*—Bellevue, received six additions for baptism and nineteen additions by letter, baptized two; R. G. Lee, pastor. Boulevard, received two additions by letter; C. M. Pickler, pastor. Central Avenue, received one addition for baptism, one addition by letter and one addition by statement; J. S. Riser, Jr., pastor. Highland Heights, received five additions by letter and one addition for baptism; Slater Murphy, pastor. LaBelle, received four additions by letter and one by profession; D. M. Renick, pastor. Lamar Heights, received one addition by letter and two upon profession of faith; J. W. Bass, pastor. Louisiana Street, received one addition by statement; D. C. Applegate, pastor. Mal-lory Heights, received six additions by baptism; Bennie Pearson, pastor. Speedway Terrace, received three additions by letter, one by statement, three for baptism and baptized seven. Union Avenue, received three additions by letter and one addition for baptism; J. G. Hughes, pastor. *Nashville*—Belmont, received one addition by letter; James Sullivan, pastor. Fatherland, received one addition by letter and two additions by baptism; W. W. Miles, pastor. Grace, received seven additions by baptism, three additions by letter and baptized nine. Grubbs Memorial, received one addition by letter. North End, received one conversion; J. C. Pitt, pastor. Seventh, baptized four; Edgar Barnett, pastor. *Oak Ridge*—First, received one addition by letter and two by profession; W. S. Rule, pastor. Glenwood, received two additions by letter; Roy Arbuckle, pastor. Robertsville, received five additions, two by profession and three by letter; T. G. Davis, pastor. *Old Hickory*—First, received three additions by baptism and three additions by letter, baptized four. *Paris*—First, received one addition

for baptism and one addition by letter; O. E. Turner, pastor. *Rockwood*—First, received two additions for baptism and three additions by letter; H. B. Ford, pastor.

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In Memoriam

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HAMILTON

BRO. J. D. HAMILTON passed to his final reward at 82 years of age, but years were filled with good deeds. I was his pastor for fifteen years and knew him well. I want to emphasize a few of his traits and characteristics we hope will help other business men to make better church members.

He raised no question about his personal conversion and his church membership. The Holy Bible made him a Baptist. He was a deacon for many years in his church and treasurer for 42 odd years. He was a farmer and merchant but never too busy to miss any of his church services. He had his regular seat at church and the church and community knew that seat. If the money was not in the treasury he always paid any bill that come into his hand and said nothing, but when the depression came it hit him so hard he could not do for the church as he desired to do. He stood ready to do any task his church assigned him for he believed that every church should submit to church authority and not forget his church covenant. He believed the pastor should hold the revivals for the church for he knew the need and field of the church and if he was qualified to be pastor he was also qualified to hold the revival. He always feared the reaction that might come, especially from these professional evangelists, or a pastor that tried to stir up a noisy revival and might carry off the biggest results of the revival in his pockets.

We remember the church wanted a certain minister to hold a revival but Brother Hamilton said "I know the minister very well and he cannot preach much, neither do I approve of his methods, but if the church invites him, I will attend every service possible and I want each of you to do likewise. It was his rule to attend all services of his church no matter what the nature of the service. He was a faithful and devoted member, though a busy merchant and farmer.

Brother Hamilton in his County Court twenty odd years and his special work was for good roads and schools. He represented his county, Hawkins and Sullivan County for five terms in the State Legislature, served on the state board of education and was trustee of C. N. College for some time.

He was moderator for several years of the Holston Valley association and hardly ever missed a session from a young man. He was greatly interested in all the work of our denomination and was a good giver to all our work until he was hit by the depression which grieved him very much, but in all he held on to his church and did what he could to help financially to the end. He attended the last session of the association which met with his church and expressed his interest in the work of the association just a few days before his death.

He will be missed by his church, association and most all the people of his county. He was

a good man, full of good works and hope the few things we have written will help other men to be faithful in their church and do more for our denominational work.—S. M. MCCARTER, Jefferson City, Tenn.

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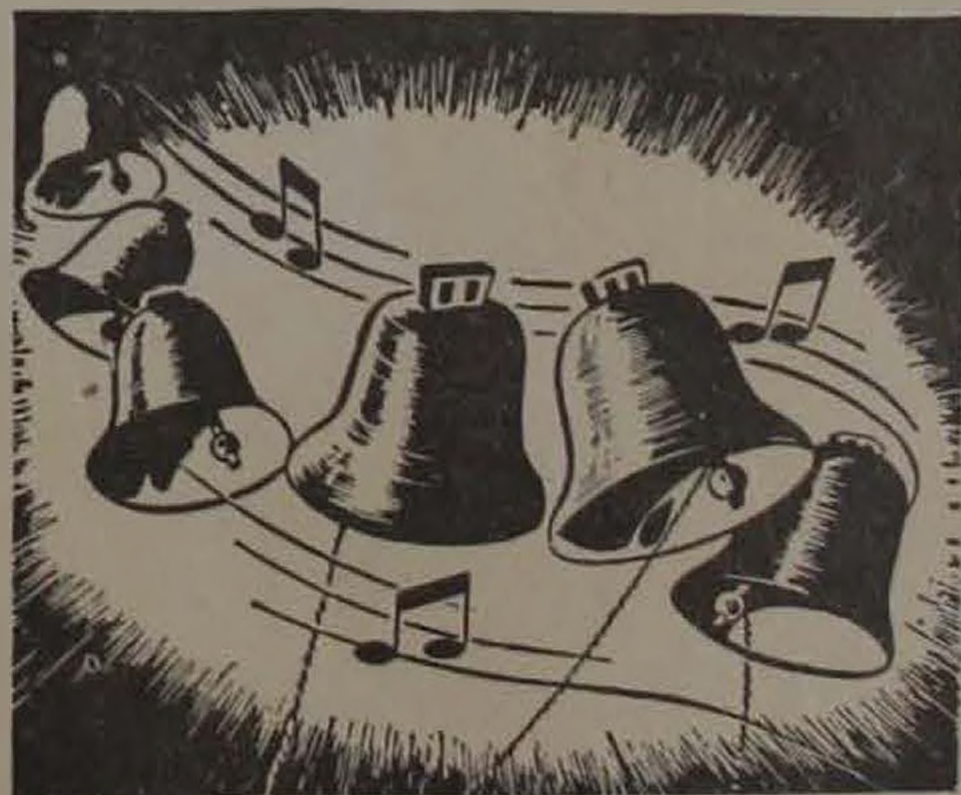
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INDIVIDUALS may make memorial gifts in any amount.

INDIVIDUALS may remember the Seminary in their wills.

INDIVIDUALS may make cash contributions to the general building fund or endowment.

INDIVIDUALS may endow a chair. (A gift of \$100,000 will endow a chair which will bear the name of the donor or any name designated by the donor.)

THESE ARE INVESTMENT OPPORTUNITIES WHICH WILL BEAR FRUIT A HUNDRED FOLD UPON THE EARTH AND A THOUSAND FOLD IN THE WORLD TO COME.



Southern Baptist Theological Seminary

LOUISVILLE, KY. . . . DR. ELLIS A. FULLER, PRESIDENT