

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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I Am Your Church

I am your church.

I am here because you erected me.

I am beautifully situated in your midst. In the center of your growing city I will be a cherished landmark to the thousands who will come to my doors in the coming years.

You built me because you knew that your life would be incomplete—that it would not be full without me.

I am your church.

But I am not here simply to adorn; I am here to serve.

Your children and growing youth come to me to be taught the ways of honesty, industry, morality, and religion.

Your brides and grooms come to my altar that their wedlock may be hallowed and sweetened by divine blessings.

I am your church.

I comfort your sick and sorrowing; I bury your dead, and offer rest and solace to the weary.

Pardon and peace are my boon to the sin-burdened soul, and my message of mercy brings new life.

To your aged I give courage and quiet, and cause their children to call them blessed.

I am your church.

My doors spring open to all—rich, poor, bond, and free.

My pulpit rings out the message of good will to men, of peace and pardon and a Saviour's love to all.

I teach you the way of life, and guide you on the road to heaven.

I am your church.

Come, worship with me, and support me, and I will serve you all your days.—Selected.—The Evangel.

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

An Inspirational Thanksgiving Service

THANKSGIVING DAY, the Philadelphia Baptist Church near Waynesboro in Indian Creek Association expressed its thanks to God for His many blessings with an all-day program. Pastor Fred W. Walker presided over the services and led the singing part of the time and A. L. Bramlett, pastor of the Olive Hill Baptist Church, led the singing in the afternoon. Mrs. Edgar Jones and Mrs. Fred W. Walker, wife of the pastor, played the piano.

The evening before, Evangelist E. Floyd Olive, who was born in that section, preached, and we heard many comments on the fine service and message. At the eleven o'clock hour on Thanksgiving the editor preached and was grateful for the responsive attention given him. At noon in the basement, the ladies served a bountiful and delicious dinner.

The Olive Hill Baptist church is the result of a mission of the Philadelphia Church. Under the leadership of Pastor A. L. Bramlett, it is going forward in a great way. At the thanksgiving service at Philadelphia, at the request of Bro. Olive, he sang as a solo, "I want to Go There, Don't You?" and in the afternoon he also sang another number. He is a fine and spiritual singer and the people were blessed by his message in song. At the afternoon service, Pastor L. G. Gatlin was to preach. The editor and his wife regretted that they had to leave and could not hear the message.

Among others, a very pleasant social feature which came to the editor and his wife on this visit was that they again met Mrs. Jack Baker, the former Miss Erie West, who was a schoolmate and ate at the same table at Union University. The editor and his wife express their thanks to Mr. and Mrs. Baker for the courtesies shown them.

Philadelphia Baptist Church is a full-time country church, which has a beautiful building and also a pastor's home, is located in a substantial farming community, has a united membership and is moving onward and upward. We think that it was a fine thing for the church to take a day to thank God in a special way for His matchless grace. Our own soul was lifted up, even as the souls of the others present. While expressing our thanks for the kindness shown on this visit, we pray the Lord's continued blessings upon the beloved pastor and his people.

When Religious Bodies Confess Christ As Divine Lord and Savior

THE FEDERAL COUNCIL of Churches and the World Council of Churches propose an "ecumenical church" whose constituent bodies "confess Jesus Christ as Divine Lord and Savior." Christian union is proposed on this basis.

Admittedly, this is a minimum doctrinal statement. We heard a preacher from the North, who did not fall in with liberalism, speak on "The Church of Minimums." It is an accurate description of the ecumenical church from a doctrinal viewpoint, and indicates one of its major faults. If "Divine Lord and Savior," with its implications, were *biblically interpreted*, the Bible teachings inside this minimum and those outside of it, which are just as important as the others, would be combined, accepted, proclaimed, defended and died for, if necessary. But if this were done, the ecumenical, *alias* unionistic church would be done for!

Competent report is that certain "liberal" Baptist pastors in the South have led or are on the way to leading their churches into the ecumenical camp and will probably introduce the proposition to the Southern Baptist Convention, if and when they think the time is suitable. We are sure that the overwhelming majority vote would be negative, but real Southern Baptists had better keep their eyes and ears open and their backbones in good working order against the pushing forward of this clever, subtle, divisive and dangerous Trojan horse.

"Confess Jesus Christ as Divine Lord and Savior" is a clause that is orthodox in sound, but it is not actually orthodox unless it is *sound in substance*. It seems good, therefore, to consider the proper interpretation of the clause. For, while there may be some *individuals* in ecumenical bodies who hold the right interpretation thereof the teaching of the bodies *as such* is that which set forth in their confessions and responsible leadership. By considering this; some who might possibly be unwary may be kept from becoming ensnared by phraseology which is high-sounding, but which is actually lacking in reality as a basis for union, whether proposed locally or in wider areas.

When does a religious body *really* "confess Jesus Christ as Divine Lord and Savior"?

The Standard For Interpreting "Divine Lord and Savior"

WHEN A UNION movement, federal or organic, proposes confessing Jesus Christ as "Divine Lord and Savior," the meaning thereof should be known and stated. Action on this basis cannot be intelligent without it. If the phrase has a definite meaning, it can be definitely known and stated; and if its meaning cannot be known and stated, the phrase is useless as a basis.

It is presumed that those who use the phrase intend it to convey the truth. The phrase cannot convey a true meaning unless it has such a meaning, and if it has a true meaning, such can be ascertained. To convey a truthful meaning, the phrase must accord with the facts. What facts and where shall we get them? If the phrase conveys ideas not in accord with facts, the proposed basis of ecumenicalism is false. If it conveys facts not accepted by some of the ecumenicalists, then the profession of *unity* on this basis is a farce.

Rightly interpreted, "Divine Lord and Savior" does not convey contradictory meanings. If unionism holds contradictory interpretations of the phrase, one or both of these must be false, for it is impossible for two contradictories both to be true. If "Divine Lord and Savior" has a true meaning, that meaning can be ascertained, if the right source of information is consulted, and contradictory views will thereby be made harmonious.

Brilliant infidels may use the words, "Divine Lord and Savior," but they do not at all accept the meaning which it properly conveys. In professed Christendom, there is a wide diversity of opinion con-

cerning the phrase. There must be a *standard* for determining the meaning, and one would expect a *divine* standard to indicate the meaning of "Divine Lord and Savior." Men are too sinful and too limited in knowledge to furnish this standard.

There is only one standard "*Thy word is truth.*" In this inspired and authoritative Book, one finds the proper meaning of our phrase and finds an unchanging knowledge-source among all changes in human opinions. But when has unionism ever said: "Confess Jesus Christ as Divine Lord and Savior as *scripturally interpreted*?"

The fact is that unionism steers clear of testing things by the Word of God and proposes instead "compromise, compromise, and then union" (E. Stanley Jones). If scriptural interpretation is required, unionism as commonly proposed is done for. And if unionists accept unscriptural interpretations as equally valid with scriptural ones as a basis of union, they show themselves incapable of leading people religiously in the right way.

What saith the scriptures about "Jesus Christ as Divine Lord and Savior"?

The Biblical Content of "Divine Lord"

JESUS was "born . . . Christ the *Lord*" (Luke 2:11). The birth was, of course, the virgin birth described in Luke's Gospel. The Being thus born was "God . . . manifest in the flesh" (John 1:1, 14:14:6; 20:28; I Tim. 3:16).

To say that "God was in Christ" (II Cor. 5:19), is not the same as saying that "God was in my mother," as Dr. Fosdick would make it appear. It means that Jesus was *Deity incarnate* in human form and flesh, and He is not truly confessed as "Divine Lord" unless this fact is recognized and accepted. Some unionists confess Christ as Divine Lord in the scriptural sense, but others decisively reject the idea. Therefore, the unity which they claim on their "minimum doctrinal basis" is not a reality.

The death of Jesus on the cross was "the *Lord's* death" (I Cor. 11:26). Both Jesus and Paul and others taught that this death was substitutionary and atoning—"a ransom for many" (Matt. 20:28; II Cor. 5:21; I Peter 2:21). The fact that Jesus has been "highly exalted" and that "every knee shall bow and every tongue shall confess that Jesus Christ is Lord . . ." is grounded in this death (Phil. 2:5-11).

Notwithstanding the beautiful words which they may use, men do not truly "confess Jesus Christ as Divine Lord," if they reject the atoning cross. Yet a leader in ecumenicalism and others like him boldly do just that—"of course, I do not believe in that old-fashioned doctrine of substitutionary atonement." Hence the unionistic claim that its constituent ecumenical bodies "all confess that Jesus Christ is Divine Lord" is untrue, for some of them only *claim* to do this, and the professed unity on this basis is professed only.

The resurrection of Jesus was the resurrection of "the *Lord*" (Matt. 28:16; Acts 2:36). The resurrection in the case was that literal and bodily one described in the scriptures. Some exponents of the Federal and World Councils and of lesser unionistic Councils accept the doctrine of the literal bodily resurrection, but others among them reject it. That professed acceptance and confession of Christ as "Divine Savior" which rejects a vital revealed element in that lordship is a farce and so is the professed unity on this basis of contradictory interpretations.

There are other things inseparably connected with the lordship of Christ, but these are the more testing and are sufficient. Jesus as "Divine Lord," with the phrase carrying the content set forth in the Word of God, is to rule in spiritual matters pertaining to the soul and in our religious and social and economic life among men. But if men reject the revealed truths inseparably linked with the lordship of Christ, they need not claim to confess Him truly as "Divine Lord" and they need not claim unity on that basis.

Let nobody be fooled. If this phrase is to be more than sound in mere *sound*, it must be *sound in substance* and this substance is not found in human wisdom but *in the teachings of the inspired Word of God.*

The Biblical Content of "Divine Savior"

CHRIST as "Divine Savior" means diverse things to different people. Only one meaning is true and it is a fixed meaning.

All of the revealed truths which enter into the lordship of Christ also enter into his saviorhood, for these two are inseparable. Hence, the true view of Christ as Savior accepts the revealed facts of his virgin birth, atonement death and bodily resurrection.

Jesus saves as the "*one mediator between God and man*" (John 14:6; I Tim. 2:5). In redeeming mediatorship, there is no place for "ministerial intervention for the forgiveness of sins." This rules out sacerdotalism, the teaching and practice that a specially set apart class of men called "priests" are the channels through which saving grace flows to men, and it also rules out "godfathers" and "godmothers" standing as proxies before God as channels of grace to children. The soul of both responsible child and adult deals with God through Christ directly for itself with "nothing between." If the soul of either is not capable of dealing with God for itself, there is no responsibility upon it to do so, and in either case human proxies are useless. But some of the "ecumenical" bodies are sacerdotal in teaching and practice and others are not. Therefore, the contradiction belies the professed *unity* in the case and the "minimum doctrinal requirement" is so minimum that it cannot be the basis of real *Christian* union.

Jesus saves *miraculously*. He said that "Ye must be born again" (John 3:8) and that salvation is a spiritual resurrection from the dead (John 5:25, 26). Hence, there is no salvation by culture; neither child nor adult can be grown into a Christian. Furthermore, one does not become a Christian by mere intellectual commitment to the proposition of Christ. In salvation, there is a personal commitment to Christ (II Tim. 1:12) and Christ performs a miracle on the inside of one. But many ecumenicalists deny these facts and, therefore, their claim to accept Jesus as "Divine Savior" is false and the unity that is claimed on this basis is also false.

Jesus saves by *grace*. He exemplified this in the case of "the woman which was a sinner" and stated in connection therewith that salvation means this: "And when they had nothing to pay, he freely forgave them both" (Luke 7: 41, 42). And by the story of the Pharisee and the publican Jesus taught what Paul later proclaimed, that men are saved "by grace . . . through faith . . . not of yourselves . . . not of works" (Eph. 2:8, 9). This rules out all forms and ceremonies and ordinances and so-called sacraments and other works as conditions of salvation. "Nothing in my hands I bring, Simply to thy cross I cling." This is how Jesus saves, and men do not truly confess him as "Divine Savior" until they accept him in this sense.

In the "ecumenical bodies," no doubt there are individuals who receive Christ in this biblical sense. But as to their *official teaching*, some of these bodies decisively reject these vital Bible facts, perhaps the most of them do. Then for them to claim to "confess Jesus Christ as Divine . . . Savior" while at the same time they deny some of the biblical revelations connected with his saviorhood, and then for these and others who profess to believe in salvation by grace to claim to be *united* is a ghastly hoax, though it is not intended to be so.

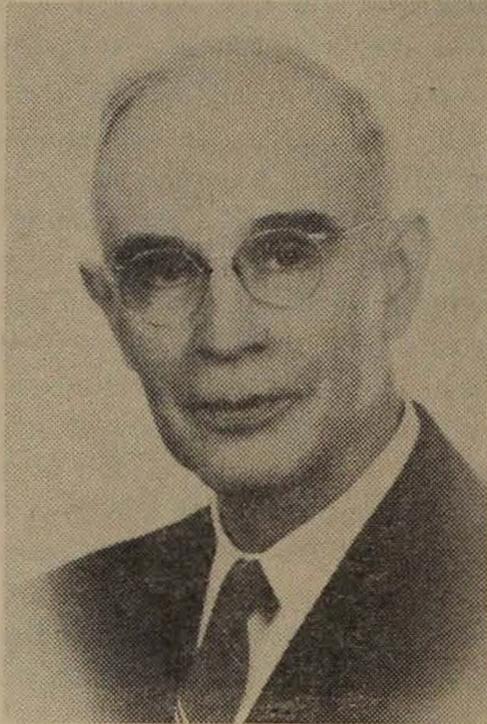
Therefore, when Bible-believing Christians are confronted with popular ecumenicalism, locally or otherwise, let them not be condemned for asking, "What do you mean by the terms that you use?" *The words, "Divine Savior and Lord," are a deception unless they contain their proper biblical meaning, and the "union" which is proposed on this basis without the Biblical interpretation thereof is disloyalty to Christ.*

History of New Hope Baptist Church, Hermitage, Tenn.

(As taken from the Centennial bulletin of the church)

ORGANIZATION

ON SATURDAY before the fourth Lord's day in November, 1846, the New Hope Baptist Church was organized. Several members of McCrory's Creek Church met at the Cedar Glade school house situated on the east side of Stone's River in Davidson County, Tennessee. A presbytery was formed by choosing a moderator and a clerk. The moderator read the Articles of the Constitution, (They are recorded in the first book of minutes) which were adopted. Lectures were then delivered by Elders Peter and Thomas Fuqua. The qualified members present were then pronounced a distinct and independent Missionary Baptist Church, and the name, New Hope, was chosen. While they sang an hymn the right hand of fellowship was given to the church. Brother Hollis Hagar was elected clerk of the church.



W. RUFUS BECKETT

BUILDING HISTORY

On Saturday before the fourth Sunday in August 1871 the church voted to begin a meeting a month hence, but when they gathered for worship their building was burned to the ground. Not being dismayed by the disaster they proceeded with the revival and the Lord was present to bless. Before the meeting was over, they planned to procure a new location and build another house.

Under the leadership of Pastor G. W. Hagar, the land on which the church now stands was given by James T. Gleaves and William E. Hagar, and funds were raised to begin the work. He personally superintended the construction of the building and in times of great financial stress, mortgaged his home, and even sold his shoes that the Lord's house might be saved and His work continued.

A Sunday school was organized on the fourth Lord's day in February 1874 as follows: G. W. Hagar, Superintendent; Lewis Hagar, secretary and James M. Hagar, librarian.

Pastor J. H. Ramsey led the church to add six Sunday school rooms to the building in 1936.

CALLED INTO THE MINISTRY

The following brethren have answered the call to enter the Gospel ministry during the century:

Jesse Ellis, James Greer, G. W. Hagar, Peter Melvin, William M. Greer, T. N. Fuqua, Anderson Hagar, D. McClendon, W. O. Carver, B. H. DeMent, Henry D. Hagar.

Two of these brethren became leaders among Southern Baptists. Dr. W. O. Carver was for many years Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary at Louisville, Kentucky. He is an eminent teacher, preacher, and author of many religious books. Dr. B. H. DeMent memorized the entire New Testament as a young man at New Hope. He was a distinguished teacher in the field of religious education. He became the first professor of Sunday School Pedagogy in the Southern Baptist Theological Seminary at Louisville, Kentucky, and and the first president of the Baptist Bible Institute at New Orleans, La.

PASTORS

The following brethren have served as pastors of the New Hope Baptist Church during the past century:



NEW HOPE BAPTIST CHURCH

Peter Fuqua, G. W. Hagar, J. T. Oakley, A. Sperry, S. G. Shepard, J. P. Gilliam, Peyton Carney, J. E. Trice, S. M. Gupton, W. J. Malone, J. J. Underwood, David Foust, G. A. Ogle, James H. Booth, J. E. Polston, R. J. Williams, Eli Wright, Guard Green, J. F. Speck, O. L. Nolan, J. H. Ramsey, A. D. Robinson, H. A. Russell, J. D. Barbee, C. D. Creasman, E. F. Olive, W. Rufus Beckett.

CHURCH OFFICERS

Deacons: T. Hilton Peek, T. E. Lane, W. B. Morris, Newman Ballentine, G. B. Clark, Dalton Foster, K. L. Gleaves, Emmett Hagar, J. E. Burris, James E. Kay. Sunday School: J. E. Burris, superintendent; K. L. Graves, associate. Training Union: Miss Joyce Clark, director; Thaxton Sullivan, associate. Woman's Missionary Union: Mrs. Oscar Jackson, president; Mrs. Rufus Beckett, 1st vice-president; Mrs. Edward C. Startup, 2nd vice-president. Clerk: Miss Marjorie Sullivan. Treasurers: T. E. Lane, church finances; Emmett Hagar, building fund. Choir: M. E. Warren, director; Edward C. Startup, associate. Music: Mrs. William B. Frey, pianist; Miss Laramah Beckett, associate. Custodian: K. L. Gleaves.

Sunday, Nov. 24, the church celebrated the centennial of its organization with an all-day program, on which Dr. W. O. Carver, of Louisville, Ky., and Dr. Austin Crouch of Nashville, Tenn., were the main speakers. The church faces the future in the spirit of the following poem by the present pastor, W. Rufus Beckett:

THE GLORIOUS GOSPEL

May the cross of Jesus
Power and salvation be,
'Til many sons of men
Are from sin set free.

May the words of Jesus
Be by the Spirit applied,
To the sons of men
For whom He gladly died.

May the Church of God,
The place of Christ's abode,
Point out to the wanderer
The straight and narrow road.

Let soldiers of the cross
Lift the royal banner high,
And unitedly attack the foe
E'er many millions die.

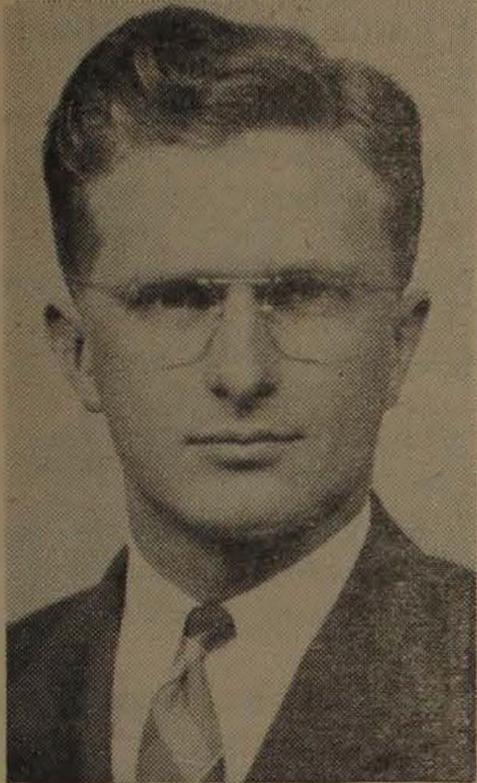
Let the banner of Jesus
Never in defeat be furled
'Till His glorious gospel
Is heard around the world.

Youth—Our Greatest Responsibility

GRADY C. COTHEN, Pastor White Oak Baptist Church, Chattanooga

(Digest of address delivered to the Ocoee Baptist Association and requested by editor for publication)

A GREAT DEAL of material has appeared recently in periodicals, sermons, addresses, and radio programs concerning the problem of the delinquent youth. It is immediately evident that this



GRADY C. COTHEN

The problem which confronts us has many facets and the adequate discussion would occupy many pages such as this from the facts before us. It is safe to say that this is an era of Juvenile delinquency. While statistics are tricky and sometimes misleading, and while quantitative measurements of crime are not satisfactory, the following figures reflect the situation. The Department of Justice recently released figures comparing 1944 to 1929 which showed that among children from 10 to 18 years of age, that crime of assault had increased 71%; rape 69%; sex crimes other than rape 61%; drunkenness 174%, and prostitution had increased 375%. It is startling to know that 56% of crimes are committed by children.

This is also an era of religious illiteracy. Most states in this so called "Christian America" prohibit the reading and study of God's word in public schools. With only one out of four in Sunday school for half an hour per week and practically no Bible study in the homes, it is not surprising that our young people are uninformed religiously. Recently in a university class room in the State of Tennessee, a statement was made by a student that only Christians had souls. The Professor professed ignorance of the subject and expressed consternation at the thought. A Christian young man on that same campus asked another student, "Are you a Christian?" Quickly the answer came back, "What's the catch, what do you mean?" Vast numbers of our boys and girls have little or no knowledge of the scriptures, and no conception of what their particular church is supposed to believe. From my experiences in the armed forces I am sure that these incidents illustrate an accurate picture of this day of religious illiteracy.

The problem of alcoholism has aroused national interest, has become a major problem in law enforcements, is a major factor in a large percentage of crime. Drunkenness is no longer confined to the stumble bum, but is greatly increasing among children under 18—the increase—174%.

There seems to be among vast numbers of American youth a serious lack of moral convictions. Psychiatrists have said that a sense of sex guilt is one of the three outstanding contributing factors in the many thousands of psychiatric discharges from our armed

services. The wide spread incidence of sexual promiscuity is not of course reflected in such figures. The divorce rate of last year reflects in the thinking of great numbers of our people, a complete lack of respect for God's moral law. Thinking sociologists, ministers and others are deeply concerned about the seeming lack of moral conviction of many American youth.

As we begin to inquire into the why of this depressing situation, we should first acknowledge that the situation is but the natural condition of unregenerate man.

Poor home life with a lack of parental leadership, the high incidence of working mothers and the constantly increasing problem of divorce certainly bear their natural fruit in juvenile delinquency.

Another reason for our present dilemma and the biggest reason, is the lack of emphasis on spiritual regeneration and continuing religious instructions. The Christian religion is predicated on and has its genius in the new birth. Reforms in either children or adults will not work.

Another suggestion of possible difficulty is the fact that our youth are movie-bred and commercially entertained. With movies per se, I have no quarrel. However, we should be vastly concerned because we have had thrust upon us and our youth, the putrified practices and stark stupidity of a group of spiritual and moral degenerates.

The misdirected efforts of sincere people have contributed to this problem. Polite social drinking may be the fad of the hour but in far too many cases, it is the beginning of chronic alcoholism.

As we survey the problem and some of its contributing factors, the natural question is where do we go from here? The solution does not lie in a system of carefully worded don'ts. Rather we must begin with a thorough understanding of the nature of man including his selfishness, laziness, depravity, and his "spark of eternity." We must then arrive at these things.

First, an intensive program of child evangelism. All efforts to recreate society and combat juvenile delinquency must be predicated upon this basic fundamental—the regeneration of the individual. He must be born again. We do not need reformation; we need regeneration.

Second, we must have an actively religious home life with Christian parental guidance.

Third, we must have a dynamic youth emphasis in our churches. Religious instructions must be accompanied with activity which will harness, canalize and give expression to the immense energy of our youth.

Fourth, we must "go into the highways and hedges" and reach lost young people where they are. Our program must not stop with Baptist young people but must be large enough to reach the untouched of our community.

Our ship was in the waters of Japan. A tall brawny boy from middle Illinois had been hanging around my office for several days as he had spare time. He seemed to be troubled, but would not talk. He attended my services regularly and so one day I said, "Mac, what church do you belong to?" A look of surprise and pain came on his face and he said, "I'm not a member of any church. We are just poor people and live in the country. I haven't had the chance to belong to a church, we are just poor people." When he understood that Christ loved the poor and gave Himself for the whole world, he opened his heart—the Lord and salvation entered in. Somehow I think we have, as Dr. Gambrell feared, become so respectable that we lose sight of the fact that "Christ Jesus came to save sinners of whom I am chief."

God forbid that we fail in this, another great hour of world need.

I Went Searching for a House

CLIFTON J. ALLEN, Editorial Secretary
Baptist Sunday School Board

I WENT with a friend searching for a house. The ads were columns long. We saw place after place—some beautiful and luxurious and some battered and impoverished, some on prominent boulevards and some on back streets. Houses for sale periodically—the owners had to follow jobs. Houses for sale because of inflation—homes sacrificed on the altar of greed. Houses for sale because of separation and divorces—the home had crashed.

Inside, we looked everywhere, saw everything from the basement to attic: treasured antiques, closets packed with clothes, magazines of all sorts, beer and whiskey bottles, hoarded scarcities, everywhere a radio. And nearly every place we saw children: a little boy, youngsters at play, or youth facing manhood and womanhood.

One thing above all we missed: religion, the marks and atmosphere of vital Christian faith. We missed it in the conversation. We caught little reflection of it in the conduct. Provisions were made for family play, but there were few signs of family prayer. Families seemed to have forgotten God.

Two little girls of four or five linger in my view—freshly dressed, plaited pigtailed, friendly smiles. The family was moving in with the in-laws. The grandfather owned a whiskey store. What is the future of those two girls?

Our homes face the gravest perils. Tidal waves of difficulty threaten them. Strong drink, worldly amusements, commercialized recreation, humanistic teaching about sex and morals, the inevitable handicaps of an industrial age, the divorce racket—all make help imperative. Marriage for millions of young Americans started with a hurdle—brief acquaintance and hasty courtship plus long months of separation due to military service. And now there is an acute shortage of houses needed to make possible satisfying home life.

Our churches face this staggering need for help. Homes need Christian faith, spiritual ideals, and as much as possible of permanence. Families must be knit together by the power of God. The builders of homes are the builders of the race. And they need understanding, direction, encouragement, and inspiration.

These conditions explain why the Sunday School Board is publishing the new magazine, *Home Life*. It is a Christian family magazine. It is a medium through which a church can project its interest and concern and help to the homes of the community. It offers to churches a means for implementing a program of personal visitation month after month, to share the enduring values of Christian testimony and fellowship.

Home Life provides help for the family altar and direction for activities that strengthen the ties of family life. It shares with parents the everyday experience of other parents in making men and women out of boys and girls.

Home Life magnifies the sanctity of marriage, the glory of parenthood, the blessings of childhood. Its supreme objective is to become the means to save and sanctify the homes of our land according to the will and purpose of God.

New Pastors Introduced At Recent Convention

Major Arrowood, Big Springs, Elizabethton; Robert C. Cannon, Merton Ave., Memphis; J. Carroll Chapman, Sevierville; Carl P. Daw, Newport; E. Gibson Davis, Temple, Memphis; Joe Harting, Carthage; Wade Jumper.

Ralph Kerley, North Jackson, Jackson; D. P. McFarland, Gibson; Lawrence Ray, Newbern; L. C. Roberts, Oakwood, Knoxville; James L. Sullivan, Belmont, Nashville; W. L. Stigler, Grace, Nashville; John L. Tillery, Philadelphia; Frank Waters, Dunlap; Jesse L. Newton, Hendersonville; A. Carl Waggoner, Wartrace.

Committees to Report to the Next Tennessee Baptist Convention

Program: C. L. Hammack, Maryville; H. H. Boston, Martin; Carl W. Rogers, Chattanooga; James E. Tanksley, Memphis; Raymond Rogers, Nashville; E. L. Smothers, McMinnville; Malcolm Younger, Bolivar.

Nominations: Richard N. Owen, Clarksville; Ramsey Polard, Knoxville; C. M. Pickler, Memphis; J. Harold Stephens, Nashville; L. B. Cobb, Kingsport; Walter Warmath, Jackson.

Christian Education: Fred A. Kendall, Jackson; A. S. Hale, Jefferson City; Alvin Hopson, Lebanon.

Denominational Literature: Guard Green, South Pittsburg; G. P. McFarland, Gibson; G. W. Splawn, Maryville.

Relief and Annuity: Clyde Bryan, Gallatin; James Gregg, Bristol; W. C. Furr, Whitehaven.

Hospitals: J. G. Hughes, Memphis; T. C. Wyatt, Knoxville; Roy Babb, Winchester.

Orphan's Home: R. W. Prevost, Ooltewah; R. E. Guy, Jackson; Bunyan Smith, Nashville.

Co-operative Program: W. R. Hamilton, Dyersburg; Luther J. Thompson, Springfield; Howard Young, Nashville.

Woman's Missionary Union: Mrs. Oscar T. Nelson, Madison; Miss Gertrude Hale, Elizabethton; Mrs. L. M. Short, Brownsville.

Sunday School: Clyde Burke, Mt. Pleasant; Charles P. Morgan, Memphis; U. W. Malcolm, Fayetteville.

Training Union: O. O. Mixon, Chattanooga; Paul Wieland, Trenton; V. Floyd Starke, Old Hickory.

Student Union: Merrill D. Moore, Nashville; J. H. Turner, Paris; O. Jack Murphy, LaFollette.

Brotherhood: Mr. Hunt, Nashville; Willette Anderson, Knoxville; E. L. Williams, Chattanooga.

Church Music: Roy Bethune, Memphis; Genter Stephens, Nashville; Wallace Carrier, Hartsville.

Temperance and Social Service: B. Frank Collins, Chattanooga; W. A. Boston, Union City; E. E. Deusner, Lexington.

Memorials: J. H. Oakley, Memphis; H. D. Lankford, Dover; D. B. Bowers, Johnson City.

Program Committee of Pastor's Conference: Rev. James L. Sullivan, Nashville, Chairman; Rev. C. M. Pickler, Memphis; Rev. Kenneth Combs, Clinton.

An Enjoyable Visit To Two Churches

SUNDAY MORNING, Dec. 1, the editor was with Pastor C. S. McCoy and the Euclid Avenue Baptist Church, Knoxville. We arrived at the church while Superintendent Jack Cozart was closing the Sunday school. At the preaching service, chorister J. R. Ruckart directed the music, with pianist Mrs. J. T. Carter at the instrument. Miss Patsy Temple played the piano for the closing hymn. We were impressed by the fine spirit of the congregation and grateful for the responsive attention to our message. For lunch and for the afternoon, we had the pleasure of fellowship with the pastor and his wife and our heart was warmed by this association.

After supper through the kindness of Pastor C. A. McKenzie of the First Church, Fountain City, we went to that church for the evening service. Chorister Hobart Loy directed the music, with Pianist Mrs. H. T. Nicely at the instrument. Again we were impressed by the fine spirit of the congregation and grateful for the responsive attention and again our heart was warmed by the fellowship with the pastor and his family.

At each church we found evidences of wise leadership and excellent progress.

For the courtesies shown us on this visit and for the stimulating fellowship we express our sincere thanks.

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.

Pleas for Open Communion Examined

Baptist Standard

There are three pleas made for open communion by those who practice it. One says it is the Lord's Supper, therefore, all of his children ought to take it together. That statement is true as far as it goes. Since it is the Lord's table, he alone has the right to say who shall come to it and how and for what purpose it shall be observed. Baptists disclaim any right for themselves or others to add or take away a single rule or condition governing the Lord's table. The second plea: We will all commune together in Heaven, therefore, we ought to take the Lord's Supper together here on earth. We ought then to stop everything on earth we shall not do in Heaven. In Heaven "they neither marry nor are given in marriage." Ought we to stop weddings on earth? The fact is, there will be no Lord's Supper in Heaven. "For as often as you eat this bread, and drink this cup, ye do show the Lord's death till he come." I Cor. 11:26 . . . "Till he come." The third plea is: "Let a man examine himself." But let's not misinterpret the text. The examination required in I Cor. 11:28 was not to determine the person's right or fitness to take the Supper. The rights of the ones exhorted was not questioned. The object of the examination was to insure or determine that each person taking the Supper did so, "discerning the Lord's body." Remember, they were all members of the First Baptist Church of Corinth. All baptized alike. The very persons who would outlaw the Lord in his own house and at his own table on the specious plea of "letting what a man thinks of himself" determine his right to the Lord's table, would not practice what they preach.

(A little more preaching along this line would be good for all of us.—R.B.J.)

* * *

Need for Doctrinal Preaching

Word and Way

Doctrinal preaching, in some instances, is being tragically omitted in our Southern pulpits. Often in content it is inadequate. Adulterations are not uncommon, and actually some are rather apologetic when a periodic doctrinal emphasis cannot longer be delayed. Where the pulpit leadership fails, the indictment falls heaviest upon the Baptist schools. But even with a lack of emphasis at the point of college training the preacher is given no occasion to slip from under, nor to ignore the needs of the people. The measure of church interest, of church attendance is determined by the amount of doctrinal training that the members have received. With so little doctrinal preaching, it is no wonder that our churches are reaping such a great harvest of incompetence in church membership. With timid pulpit messages there is a positive encouragement toward lapse in church activity, lost letters, and half hearted denominational loyalty. More indoctrination will mean more enlistment and if the doctrines are properly presented, stronger churches incidental to stronger members will be the results. It will be a great day for Baptist Zion when there can be some great concerted movement among us, all together and for an adequate season, with the doctrinal messages ringing from every pulpit, resounding in every college room, and staring at the reader from every page.

(As sure as you live, this is right.—R.B.J.)

Anticreed Propaganda

Watchman-Examiner

We need to take a close look at the anticreed propaganda which has been carried on during recent years, for propaganda it is. There is not one reasonable support for it. Its sole object appears to be to keep out of present-day religious discussion any vigorous and clear affirmation of the Christian faith. But the Word of God will not suffer perpetual exclusion. It has been before obscured, chained, buried under mass illiteracy, and ignored when ignorance has been made popular. The avoidance of our Christian facts, under the anticreed propaganda, has been widespread enough to create vast uncertainty with regard to those facts. This is the cause of religious confusion within Christianity, turning fellowship into malicious units of division and presenting to the world the tragedy of schism instead of the unity of a reasonable faith. Time and again in Christian history, the prophets of God have rung the tocsin calling his people to the study of his Word for the purpose of making a clear declaration to a befuddled church which is commissioned with the task of world evangelization. The Apostles' Creed, the Nicene Creed, the Westminster Confession, the New Hampshire Confession of Faith, the Philadelphia Confession, and a host of others show how God led his people to acclaim that knowledge, which darkened minds deny, as the Light of the world.

* * *

I am in Favor of Church Debts

Edmond H. Babbitt in
Christian Advocate

I am in favor of church debts. It is an old axiom—and a good one—that a sure way for a young couple to save money is to get into debt. The debt causes them to discipline themselves, and the same psychology applies to a church. I am in favor of a church being in debt because it binds the people together. It has been said that one person does not know another person until they have played together. Many a churchman has come to know his fellow member not through play but through work. I am in favor of a church debt because it deepens the loyalty of the average member. Under the pressure of a debt he will have an increased sense of devotion to his church, and he will usually support it more adequately. Sometimes people shy away from a church that is heavily in debt, but more frequently the loyalty of the members of a hard-working church will draw new members.

(I'm agin 'em.—R.B.J.)

* * *

Are You a Christian?

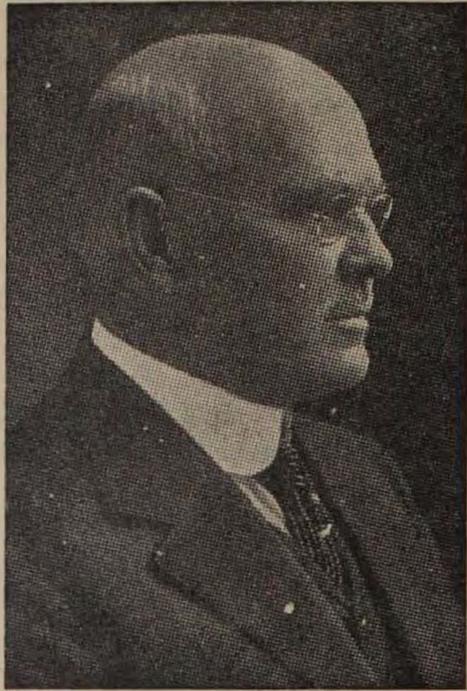
Wesner Fallaw in
Christian Century

One might almost say categorically that there exists a sure test to determine whether or not any given person is a Christian—this: The Christian is not anxious about tomorrow—the scientist's likely day of world's end; rather, the Christian is joyful over the prospect of God's new era wherein more justice will be realized than the most loving of men are able to achieve, no matter how they exalt the value of persons, serving them devotedly, and subordinating material values.

(This was lifted from a fearsome article on "Atomic Apocalypse." Pretty good, as far as it goes, don't you think?—R.B.J.)

Dr. B. D. Gray Passes

BARON DEKALB GRAY was born June 18, 1855, near Waynesboro, Mississippi, and died 10 P. M., November 25, 1946, Georgia Baptist Hospital, Atlanta, after a two months' illness. Until his nineteenth year he lived on the plantation home of his father, Major John L. Gray, working on the farm and attending neighborhood schools and Waynesboro Academy. He was converted about the age of sixteen and joined Salem Church at Waynesboro. Soon after that he felt the call to the ministry and was licensed and ordained by his own church.



DR. B. D. GRAY

In January, 1874, he entered Mississippi College, the Baptist college of the state, from which he graduated in the summer of 1878 with the M.A. degree.

The year after his graduation was spent as pastor of two country churches, Mound Bluff and New Hope, in Madison County, Mississippi.

In the autumn of 1879 he entered the Southern Baptist Theological Seminary at Louisville. During his seminary course he served churches in Louisville and vicinity. Following his graduation and after taking post graduate work, he accepted the pastorate at Clinton, Mississippi, site of his Alma Mater. Here he married on December 9, 1884,

Miss Alma Ratliff, daughter of Captain and Mrs. W. T. Ratliff. On January, 1888, he accepted the call of the church at Hazlehurst, Mississippi, where he remained five years. In 1893 he responded to the call of the First Baptist Church in Birmingham, Alabama, where he and Mrs. Gray gave major emphasis to the young people.

While in this pastorate Dr. Gray led a successful campaign to raise a debt on Howard College.

In 1895 Dr. Gray became very much interested in the organized work among the young people, and in collaboration with Dr. I. T. Tichenor, secretary of the Home Mission Board, Dr. I. J. Van Ness, at that time one of the editors of *The Christian Index*, and Dr. L. O. Dawson, pastor at Tuscaloosa, Alabama, he led in the organization of the B. Y. P. U.

In 1901 Dr. Gray accepted the presidency of Georgetown College in Kentucky.

In July, 1903, upon the resignation of Dr. F. C. McConnell as corresponding secretary of the Home Mission Board, Dr. Gray was elected to this post and entered upon his duties as secretary in September, 1903. He served in this capacity for twenty-five years until September, 1928, when he became secretary emeritus.

Dr. Gray's administration of the Home Mission Board was one of phenomenal expansion. A number of departments were added, including evangelism, enlistment, and the church building loan fund. There was great development of the Cuban work and an extension of the Board's activities to the Panama Canal Zone.

During his term of office the Board assisted in the founding of the Baptist Hospital in New Orleans, and Baptist Bible Institute, also of that city. The Board aided also in the building of the Baptist Memorial Church in Washington, D. C.

Dr. Gray was an orator and platform speaker of outstanding ability as evidenced in the many and varied engagements he filled. He delivered many commencement sermons and addresses at colleges throughout the South.

His Alma Mater, Mississippi College, conferred upon him the degrees of D.D. and LL.D. Baylor University also conferred upon him the LL.D. degree.—JOE W. BURTON.



Bus of the First Baptist Church of Lawrenceburg, Tennessee, James A. Canady, Pastor

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

B. S. U. At Draughton's Business College, Knoxville

A B. S. U. was organized recently at Draughton's Business College in Knoxville. The initiative was taken by a group of Baptist students who were interested in having an organization in this school. Meetings are held twice a week after school is dismissed in the afternoon and nice crowds have been attending these services. Mr. George Krisle, president of the school, and the other administrative officers and faculty members have been very cooperative in setting up this organization.

The following officers have been elected:

President	Mary Hall
First Vice-President	Sadie Sise
Second Vice-President	Helen Welborn
Third Vice-President	Ben Thomas
Secretary	Kenneth Fowler
Treasurer	Betty Bradley
Music Director	Homer Stooksbury
Publicity Chairman	Bernice Clifton
Poster Chairman	Dottie Blair

* * *

Youth's Dedication

I am Youth: I look ahead
 Into the days of coming years.
 I'm not alone, I'm unafraid
 Of all the warnings and the fears.
 The hopeless tales that I am told
 By pessimistic prophets here
 Of what the future years will hold—
 Of what there is for me to fear.
 I hear them not, for they are wrong.
 My world will be a happy one.
 I make my own life, weak or strong,
 And fearing not, my work is done.
 Unafraid and not alone.
 I face the world they painted grim.
 I pledge my time and all I own,
 And all my life I live for Him.
 Into the distant time to be
 I see that hope is burning strong.
 I see my Lord awaiting me,
 And, seeing, follow with a song.
 O Lord, to Thee I dedicate
 My life and all that I would be.
 Into Thy hands I place my all,
 And, having faith, I'll live for Thee.

—The Messenger

PLAN NOW

STUDENT NIGHT AT CHRISTMAS PROGRAM

SUNDAY, DECEMBER 29

The Sunday School Lesson

LESSON FOR SUNDAY, DECEMBER 15

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

Topic: "CHRISTIAN LOVE BUILDS BROTHERHOOD"
Printed Text: Philemon 4-20

OUR WORLD is all but perishing for lack of brotherhood. It is true that the wounds of a second World War are being nursed, after a fashion, and that there are to be found everywhere those who, apparently, want no more of war. But deep down within our hearts we who are of Christ know there can be no basis for brotherhood, apart from Him.

RELIGION THAT REFRESHES

In the opening verses of his letter to Philemon, Paul reminds him that his love and faith had been of such a high order as to bring comfort and joy to his own heart, and that the hearts of the saints had been "refreshed" through him. That is an arresting statement for anyone to make about anybody. A love and a faith that refreshes!

But it is no wonder that Philemon's love and faith were of such compelling quality. The object of his love and devotion was Jesus Christ: "hearing of thy love and of the faith which thou hast toward the Lord Jesus" (v.5). It is the object of one's faith that gives validity to it. Philemon's faith was valid and effective because it was centered in Jesus Christ—his was a Christ-centered faith.

We have not demonstrated, as we ought, our love for Him. We have failed to translate into everyday living faithful expressions of our love. Our religion has not been of the kind that refreshes.

FOR LOVE'S SAKE

The foundation for brotherhood is Christian love. That is where Paul began in his message to Philemon concerning his runaway slave, Onesimus: "For love's sake . . . I beseech thee for my child, whom I have begotten in my bonds" (v.9f). In the opening verse Paul had referred to his own self as "a prisoner of Christ Jesus" ("apparently used here on purpose rather than *apostolos* as more effective with Philemon and a more touching occasion of pride as Paul writes with his manacled right hand"—Robertson).

The word Onesimus was a common name among slaves. It is formed from an old word (Gr. *onesis*) meaning to "profit" which derives from the verb (Gf. *oniemi*) meaning "to profit, to help." Hence Paul's play (pun) on the meaning of the name Onesimus. The one (Onesimus) who by name was supposed to be "useful," but had become "useless," was now become "profitable": "Onesimus, who was once unprofitable to thee, but now is profitable to thee and to me" (v.10). When one becomes a new creature in Christ Jesus there is a new order, a new relation that manifests itself in all dealings with one another. This new order leads us to fulfill our obligations to one another, even when the fulfillment is painful in its demand.

Paul is pleading for Philemon to receive Onesimus back "no longer as a servant, but more than a servant, a brother beloved" (v.16). That was something new for Philemon to consider. He had not been accustomed to thinking of a slave as "a brother," and above all things as a brother "beloved." What a shocking insinuation it must have been for him. And yet, that is exactly what Paul meant. Upon the return of Onesimus, a new relation was to exist between him and his master Philemon—the relation of Christian brotherhood.

Paul was speaking, of course, for love's sake—for love alone. He could not force Philemon to do anything apart from the constraining power of Christ's own love. But Paul knew that the love of Christ has a constraining power. He had felt it in his own heart. It was the same love that turned him right-about-face on the Damascus road and changed the whole current of his life forever. It was the love that melted the heart of Zacchaeus and gave him a new concept of the stewardship of life.

THE DEATH-KNELL OF HUMAN SLAVERY

The words of Paul will remain forever a stirring example of the forceful power of Christian brotherhood at work in a world that sets small value upon human beings. Paul went the second mile. He not only attempted to bring about a reconciliation on a Christian basis, he also offered himself to be used in effecting it: "But if he hath wronged thee at all, or oweth thee aught, put that to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides" (v.18f.).

Words throb with life and power when we who plead a cause step out in the vanguard and offer to be used in its behalf. Men no longer doubt our sincerity, or the reality of our profession. That is why Paul's message is so vital today. Spirit-led, as he was, he threw his whole life behind his message. He reserved nothing for self, but gave all in behalf of his cause. Fearless of blame or censure, he pleaded the cause of Onesimus, a common slave, and offered to make restitution with his own resources for any damage that had been done.

How long will it be until there will be enough of Christian brotherhood to do away with human bondage in all lands? That we cannot say. One thing we do know however: "These words of Paul's sound the death-knell of human slavery wherever the spirit of Christ is allowed to have its way. It has been a long and hard fight to break the shackles of human bondage even in Christian countries and there are still millions of slaves in pagan and Mohammedan lands" (Robertson). But the day will come, thank God, even in these far away lands, when Christian conscience will prevail, and when men who are now in bondage will be set free, even as they have been set free in America.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

EACH YEAR many people give their eyes away. Yes, that's right. Doctors and scientists have found a way to take the good eyes of a person who has just died and put those eyes into the head of a blind person so that the blind one may see—often for the first time! Isn't that wonderful?

At this gift-giving season, does hearing of such great services to less fortunate people make you wish that you could give more than just *things* to those about you? Let's see what we do have to offer along this line—gifts which do not cost money and sometimes cannot even be seen. Yet they are much bigger and more valuable than presents which we could buy in stores.

We may give sight to people—not in the sense that doctors do it, but in a way that will mean much to people who cannot see. Do you know someone who is blind? Could you go with that person on a short hike during these brisk, cool days, and describe to him the change that is taking place in nature? Could you tell him about the trees, and the overcast skies, and the carpet of leaves, and perhaps about the squirrels that are busily storing away a supply of food for cold, winter days? Could you describe the birds that are singing cheerful tunes from the treetops? Do you know a grandmother or grandfather, or some other old person whose sight has failed and left them without the joy of being able to read? If you could spare thirty minutes, an hour, or even longer, each week, to read to one of these dear friends, they might once again see the pages of their favorite books through your eyes.

But eyesight is not the only priceless gift which we may spare. Draw lines below from a gift which God has given you to a way in which you may give or lend that gift to someone who needs it.

- Smiling happily
- Putting away toys
- Bringing in kindling or coal
- Listening reverently in church
- Making a friendly visit
- Preparing Sunday school lesson
- Writing letters for someone who can't write
- Praying for other people
- Taking a younger child to Sunday school when his parents find it impossible to go
- Singing songs about Jesus
- Making a new boy or girl feel happy at school
- Helping younger brother or sister with homework
- Running errands
- Taking parts on program at Training Union
- Learning memory work
- Tiptoeing when someone is resting or sick
- Cheering a lonely person
- Making up beds or doing other special jobs at home

Thinking of someone to whom you could give some of the above gifts. Write their names beside the way in which you will make your gift. You may let them know of their gift by writing them a note. If your gift were a loan of your eyes, the note might be worded like this:

Dear _____,
My Christmas gift to you is a little different from the kind I usually give. It is a gift that will last all through the new year. I want to share my eyesight with you. Each Wednesday afternoon, from three to four o'clock I will come by and read to you, go walking with you, write letters for you, or lend you my eyes in any way you need them.

I hope you will have a good Christmas and a happy 1947.

Love,

Your name

Perhaps you would like to make your gift in the form of a gift certificate, much alike the ones which stores use for gifts which are to be selected by the ones who are to receive them. On a card about 3"x5", you might print or write something like this:

GIFT CERTIFICATE

This card entitles the bearer, *Grandmother Smith*, to 1 hour each *Wednesday* for one year, in which she may use the *eyesight* of *Jane Smith* for *reading, threading needles, or any other help she needs*. Cards must be presented when gift is claimed.

Signed: *Jane Smith*

December 25, 1946

Of course, the words in italics will differ according to the persons and the gift, and you will be careful to keep the promise you make in your note or certificate. I hope you will write and tell me of your experiences in connection with your gifts.

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

Sunday School Teacher's and Officer's Covenant

(We submit below the teacher's covenant used at the First Baptist Church, Cleveland. Pastor F. M. Dowell, Jr., is delighted in that every officer and teacher has signed the covenant).

Having felt impressed of the Lord to assume the responsible place of leadership offered me by the First Baptist Church, I will do my best to honor my Lord and to work in the interest of my church. I hereby promise, to the best of my ability unless providentially hindered, to do the following:

1. To live a life of devotion to God by reading my Bible and praying daily.
2. To lead the lost members of the Sunday school to Christ.
3. To be regular in attendance at Sunday school.
4. To attend the church services both morning and evening.
5. To attend Prayer Meeting.
6. To attend the Monthly Worker's Council Meeting.
7. To improve my talents by taking the courses of study offered by my church.
8. To give regularly to the support of my church.
9. To visit the absentees and prospects or otherwise make contacts.
10. To cooperate with the General and Departmental officers.

* * *

Associations Are Planning Tours

Associational officers in the Southeastern Region meet November 24 at Cleveland and studied the 1947 program. The meeting of the Northeastern Region was held at Greeneville on the 25th. Plans for visiting the churches are well advanced in many of the associations. In one association plans call for a complete visitation within two days. Most of the associations plan to use the first week in February for this important work.

AN ILLUSTRATION

The Holston association is divided into groups. One section is known as the Greeneville group. In this group are Mountain View, Baileyton, New Lebanon, Oakdale, First Baptist, and Second Baptist at Greeneville. The visitation teams for last year was composed of Mrs. Tom Frazier, Miss Myrtle Bayless, and Rev. J. O. Carter. At each place a commitment to have a Vacation Bible School was secured. The records at the close of the year show that all churches had a Vacation Bible School.

Also, out of the visitation program grew the mission of the First Church. Truly it pays to tour the association in the interest of an enlarged Sunday school program.

* * *

Twelve Associations With Highest Training Record For 1945-46

Knox	1530	Concord	314
Shelby	1398	Nolachucky	300
Ocoee	1269	Watauga	284
Holston	866	Chilhowee	243
Nashville	735	Grainger	185
Big Emory	350	Crockett	183

* * *

These Have Done It!

The Beginner Department of Baptist Tabernacle, Chattanooga has attained the department standard for 1946-47. Mrs. C. H. Petty is superintendent of this group. Congratulations to them!

The Primary Department of Central Baptist Church, Fountain City has again attained the department standard. This is the nineteenth year it has been standard, and the fourteenth consecutive year. This is an outstanding record for any department. Mrs. White Tolbert is the superintendent. Congratulations to her and her group of workers!

An unusually fine preparation was recently made by Rev. D. W. Pickelsimer, Smithville Baptist Church, for the Sunday School Enlargement Campaign. Not only was all the usual preparation thoroughly made, but maps of each of the territories were made and in hands of those helping with the census. The follow-up of the Sunday effort was so completely made that less than 10 homes of the entire town were unreached by the end of the week.

* * *

SUNDAY SCHOOL CONVENTION

FEBRUARY 20-21, 1947

JACKSON, TENNESSEE

Churches Having Training Schools During the Month of October, with 2,117 Awards

BEECH RIVER— Parsons	12	MADISON— Clover Creek	38
		Calvary, Jackson	70
BEULAH— Union City	1	Royal Street	37
			145
BIG EMORY— Big Emory	26	MAURY— Calvary	9
Wartburg	19		9
	45	McMINN— Decatur	46
BIG HATCHIE— Woodland	30		46
CAMPBELL— LaFollette	1	MIDLAND— Valley View	19
			19
CARROLL— Camden	25	NASHVILLE— Belmont Heights	1
CHILHOWEE— Armona	19	First, Nashville	124
Beech Grove	18	Immanuel	7
Calvary-Alcoa	17	Inglewood	80
		Lockeland	39
		Madison	11
	54	Park Avenue	10
CLINTON— Clinton, Second	24	Una	5
		Woodmont	15
	24	Temple	37
CONCORD— Murfreesboro	50		328
	50	NOLACHUCKY— Morristown	21
CUMBERLAND— Little Hope	22		21
DYER— Hillcrest, Second	22	OCOEE— Calvary	1
		Chamberlain Ave.	3
	22	Big Springs	1
		East Lake	5
		Edgewood	1
GIBSON— Gibson	33	Northside	42
Lanview T	32	Oakwood	28
Milan	2	Woodland Park	29
Trenton	54		110
	121	ROBERTSON— Cedar Hill	5
GILES— Pulaski	31	Oak Grove	26
Wheeler-ton	5	Springfield, First	125
	36		156
GRAINGER— Buffalo	50	SEQUATCHIE VALLEY— Ewtonville	12
Oakland	33		12
	83	SHELBY— Bellevue	3
HOLSTON— Virginia Avenue	63	Central Avenue	5
Temple, Johnson City	12	First	6
Snow Chapel	1	Gallilee	7
Telford	2	Highland Heights	26
Shady Grove	1	Hollywood	3
		Mallory Heights	3
	79	Seventh Street	21
JEFFERSON— Jefferson C., First	158	Speedway Terrace	9
Mill Spring	36	Temple	28
		Union Avenue	4
	194		115
KNOX— Bell Avenue	1	TENNESSEE VALLEY— Salem	1
Fifth Avenue	1		
Fountain City, First	1	WATAUGA— Doe River	11
Mt. Harmony	1	Fairview	30
North Knoxville	83	Hampton	16
Oakwood	65	Siam Valley	54
Rocky Hill	68	Lynn Valley	7
Smithwood	16		118
South Knoxville	1		
Island Home	1		
	238	TOTAL	2117

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Homegoing of Mr. P. W. Bevins

THE WMU of Tennessee deeply sympathize with our beloved Mission Study Director, Mrs. Lloyd T. Householder, in the loss she has recently sustained in the death of her father, Mr. P. W. Bevins. He had been ill for many months so his death was not unexpected.

To Mrs. Householder and other members of the family we extend our love and sympathy.

This Christmas Give for Peace

Put the right magazine in the hands of boys and girls and young women

Ambassador Life
for boys

World Comrades
for children and girls

The Window of YWA
for young women

Subscription for either one, \$1.00 a year.

Address: 1111 Comer Building, Birmingham 3, Alabama

A Tennessee Girl in the Training School

November seventh was Missionary Day at the Seminary. It was truly a missionary day for the Tennessee group. At our state group meeting at nine o'clock, we were privileged to hear a fellow student bring us a challenge from the American Japanese. She described to us their life in a relocation center. Her experiences there are what brought her to give her life fully to religious work. She left with us the challenge of many young people of her race who attend the church of their parents because they must, and who slip into Christian churches when they can, because they want to. The plea which Helen Ige left with us will live long in the hearts of most of our group.

After we adjourned from our state meeting to the Seminary chapel, we had another treat. Mr. Martin from the Home Mission Board spoke for a few minutes, but gave most of his time to some students who had worked in summer work under the Home Mission Board.

After Mr. Martin and his group had brought us challenges from their work, Miss Gladys Keith brought us a message. Miss Keith, with her witty, winsome personality had us immediately under her spell. She brought to us so clearly some of the conditions which she has faced at the Rachel Sims mission at New Orleans . . . conditions which seemed to most of us to be completely foreign to our beloved Christian America. She introduced us to some of the children there—"her children"—in such a way that we will not forget them. She left us with a sense of our own feebleness in our efforts to follow our Master when she told of some of their experiences in His service. Somehow our problems were no longer problems, but mere trivialities—really excuses we are making to ourselves trying to excuse ourselves for our own lack of true faith.

Truly yesterday was missionary day, one which I have heard several people say will never be forgotten in their lives—a day I think on which many decisions were made which will affect the life even of our beloved Southland.

All the Tennessee girls send their love, and ask your continued prayers.
—LOIS ROBERTS.

My Part in Exalting Christ

BILLIE OLIVER, Ramer, Tennessee
Devotional by a Y. W. A.

As a young Christian I want to let Christ rule supreme in my heart. I want to exalt him above all, that others may be drawn to love him.

In I Tim. 4:12 I find four ways by which I can truly exalt Him in my daily living.

First: I can exalt Him in word and conversation. I can at all times speak words that are true, kind and of good report. I can keep my conversation clean. I can always find more profitable employment than participating in conversation that is coarse or common. In Phil. 1:27, I read, "Only let your conversation be as it becometh the gospel of Christ."

Second: I can exalt Him in charity and spirit. I can love all people, even the unlovely. Because He loved the undeserving he saved me. If His spirit of love dwells in my heart, I too will be compassionate and charitable to all.

Third: I can exalt Him in faith. Faith is not reason. Where reason ends, faith begins. I can joyfully place my life in His care when by faith I claim such promises as in Psalms 37:5, "Commit thy way unto the Lord, trust also in Him; and He shall bring it to pass," and Phil. 4:13, "I can do all things through Christ which strengtheneth me."

Fourth: I can exalt Him in purity. I can not possibly exalt Him in any kind of service if my life is not pure. As we sometime sing, "We cannot be channels of blessing if our lives are not free from known sin, we will barriers be and a hindrance to those we are trying to win."

So I will keep my life pure because He has promised that one will not be tempted above that he is able to bear.

Taking Jesus as my example and always looking to Him, I can keep my life pure.

If we as young Christians will keep Christ the center of our lives we can truly exalt him: Then no man will despise our youth and we will be examples of the believers in word, in conversation, in Charity, in spirit, in faith, in purity. As Paul wrote to young Timothy in I Tim. 4-12, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit in faith and in purity."

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

A Happy Church . . . Egypt Baptist Church, Shelby County Association

IT WAS GOOD to have fellowship with a former pastor, Bro. J. H. Oakley, and to worship with him and his fine group at Egypt Church on Sunday night, November 17, 1946. There were 64 in Training Union and we had an interesting study on "Christ's Church and Our Possessions." This entire group planned to send cards to Miss Roxie Jacobs, who is in the Baptist Hospital, on Saturday, November 22. All of us are thankful that Miss Roxie is speedily recovering and will soon be back with us.

Interest in every department of Baptist work is growing in Egypt Church. They have realized the need for a better and larger church auditorium and educational building; therefore, they are accumulating funds and will build when material and labor are available.

It was announced that we would meet at the church on Monday night, November 18, 1946, for the organization of a Brotherhood. The ladies of the church prepared and served a delightful dinner. We thank them for giving the Brotherhood movement such a fine boost. Following this hour of good fellowship, the writer gave a brief history of the Brotherhood, outlining its purpose emphasizing its major objectives, stressing the importance of a full and complete organization; with a brief suggestion concerning the duties of the officers and suggestions relative to the fields of activity for the committees.

With thirty-five men present, they voted unanimously to go into the election of officers to lead in promoting the program of their church with special emphasis on the four major objectives:

SOUL WINNING

WORSHIP SERVICES

FINANCES

OUR DOCTRINES

The following were elected and installed to serve for the next year:

President	W. F. Neal
Membership Vice-President	Leon Neal
Program Vice-President	W. S. Massey
Activity Vice-President	Jonas Sparks
Secretary-Treasurer	Jimmie D. Gilbert
Pastor Advisor	Rev. J. H. Oakley
Chairman Worship Committee	Harold Dane
Chairman Stewardship Committee	Percy Carrothers

We consider this a splendid organization and it was refreshing to see the interest manifested by these men in getting properly organized for more efficient service.

AMONG THE BRETHREN

Recently, at Salem Baptist Church in Gibson Association, Irvin Hayes, Jr. and Bonnie Owens were ordained to the gospel ministry. One has been called to the Como Church near Dresden and the other to Beech Grove Church near Mercer and both are students at Union University. When the Editor was ordained to the ministry, September 6, 1906, another young man was also ordained at the same time and the ordination took place in "Salem Baptist Church," Calloway County, Kentucky.

—B&R—

At the close of a recent Wednesday Night Prayer Service in the First Baptist Church of Scottsville, Kentucky, someone asked the people to assemble in the lower auditorium. When Pastor and Mrs. H. L. Carter arrived there, there was a long table piled high with boxes, bundles and sacks. The people were "pounding" them as an expression of appreciation for them. In addition, nearly \$100.00 in currency and checks was given them. Bro. Carter has been pastor there nearly four years.

—B&R—

Dr. M. E. Dodd, Pastor of First Baptist Church, Shreveport, Louisiana, has returned from the third mission tour which embraced Australia and New Zealand with stop-overs in Islands between. He returned home by Thanksgiving Day but the real homecoming day was observed December 1.

McLean Baptist Church, Memphis, is to build an auditorium costing approximately \$150,000.00 as soon as conditions permit and then an Educational building at a cost of approximately \$100,000.00. D. A. Ellis organized this church and has been pastor there for 21 years. The church now has more than 800 members. On the occasion of his 21st pastoral anniversary on October 1, the Chairman of the Deacons presented him with an order on the church to pay the expenses of him and Mrs. Ellis on a trip to California. Does anyone know of a duplicate of this record?

—B&R—

More than 150 Christmas boxes for needy persons in Hungary, China, Poland, Japan, Italy, Rumania, Burma, France, and Holland were shipped by students of the Southern Baptist Seminary and the Woman's Missionary Union Training School early in November. In addition, 250 pounds of food and clothing was shipped by the students to Church World Service, St. Louis, Mo., for distribution in Europe and Asia.

—B&R—

Pastor L. G. Mosley and the Parkview Baptist Church of Newport News, Virginia, recently conducted a revival in which the pastor did the preaching with C. B. Hall, Pastor of First Baptist Church, Winnsboro, Louisiana, leading the singing. There were 27 additions to the church.

It is announced that a new Baptist Publication entitled "Southwide Baptist Digest" has been chartered with Secretary of State, Joe C. Carr, for \$12,500.00 and its first issue is to appear in January, with Livingston T. Mays as one of the Editors and Russell Bradley Jones as the other Editor. The names of various prominent brethren are listed as contributing Editors. The paper pledges itself to remain true to the once-revealed faith and to the policies plans Boards and institutions of the Southern Baptist Convention. Dr. Mays says that each issue of the publication will emphasize "Take Your State Paper First." and that it is not in competition with these papers.

—B&R—

First Baptist Church, Little Rock, Arkansas received 40 members, 19 for baptism, in the one week revival conducted by Dr. M. F. Swilley, Jr., pastor of Second Ponce de Leon Baptist Church, Atlanta, Georgia. The meeting which was sponsored by the Deacons attracted the largest crowds in the history of First Baptist Church.

—B&R—

Cecil H. Franks, native of Tennessee and now pastor of Columbia Baptist Church, Falls Church, Virginia, was made exceedingly happy recently when the members of the church gave him a new 1946 Chrysler Windsor automobile. He has been pastor there nearly three years.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, DECEMBER 1st.

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	197	52		Oak Grove	222	96		Memphis, Bellevue	2309	804	24
Alcoa, Calvary	223	164		Red Bank	496	169	2	Boulevard	505	159	3
Athens, East	224	93		Signal Mountain	62			Central Avenue	533	162	2
North	184	30		Woodland Park	877	354	9	Galilee	272	145	9
Calhoun	83	15		Cleveland, First	565	217		Highland Heights	825	301	
Charleston	47			South	92	68		LaBelle	682	193	1
Clear Water	63	68		Columbia, First	346	72	1	Levi	120	71	
Coghill	68			Godwin Mission	15			Louisiana St.	179	89	3
Cotton Port	78	58		Dark's Mill	26			McLean	343	116	2
Double Springs	30			Cookeville, First	346	91	4	Mallory Heights	277	148	
Eastannalla	63	44		Fourth St. Mission	70			Prescott Memorial	495	115	
Englewood	130	50		Stevens St. Mission	115	77		Temple	1353	347	4
Etowah, East	45			Covington, First	257	66		Union Avenue	1012	221	6
Etowah, First	333	69		Crossville, First	218	113	4	Milan, First	297	95	
Etowah, North	157	45		Decatur, Calvary	83			Mt. Pleasant, First	157	71	
Good Hope	40	25		Elizabethton, Siam	144	100		Murfreesboro, First	432	82	4
Good Springs	88	42		Fountain City, Central	733	168	5	Walnut St. Mission	36		
Mt. Harmony No. 1	84	50		Hines Valley Mission	39			Mt. Hermon	132	93	
McMahan, Calvary	59	39		Gallatin, First	295	54		Powell Chapel	106	41	
New Bethel	45	37		Grand Junction, First	110	65		Taylor Chapel	111	50	
New Friendship	100	58		Hohenwald, First	64	55		Westvue	191	59	
New Hope	47	17		Humboldt, Antioch	126	51		Nashville, Belmont Heights	897	215	3
New Zion	81			First	406	81	6	Calvary	159	61	
Niota	124	51		Huntingdon, First	163		2	Fatherland St.			2
Niota, East	97			Jackson, Calvary	330	115	2	Grace	704	178	5
Old Salem	33			Madison	58	43		Grubbs	117	36	
Riceville	98			West Jackson	809	332	32	Lockeland	414	139	
Union Grove No. 2	46	13		Jefferson City, First	469	253	1	Park Avenue	404	103	
Stephensville	18			Jellico, First	231	102		Riverside	85		2
Wildwood	90	27		Kingsport, Calvary	232	94	1	Seventh	155	44	
Zion Hill	31			Calvary Chapel	28			Third	198		
Bluff City, First	172	74	4	Lynn Carden	262	100	2	Woodmont	234	93	
Bolivar, First	195	108	2	Knoxville, Broadway	996	266		New Market, Dumplin	86	40	
Bradford	140	35		Fifth Avenue	966	229		Oak Ridge, Glenwood	231	48	1
Brighton	149	80		First	935	192		Robertsville	384	78	4
Bristol, Calvary	310	98	3	Glenwood	222	81		Old Hickory, First	543	235	
Brownsville	255	84		Lincoln Park	525	208		Temple	158	72	
Carthage	168	96		McCalla Avenue	641	148	1	Orlinda, Pleasant Hill	94	32	
Chapel Hill Smyrna	66	64		Oakwood	323	165	1	Parsons, First	178	75	
Chattanooga, Apison	86	43		Sevier Heights	327	74		Prosperity	121	35	
Avondale	578	211		Smithwood	358	123		Riceville, Short Creek	60		
Calvary	386		4	Lawrenceburg	240	117		Rockwood, White Creek	58	33	
Cedar Hill	235		58	Lebanon, Barton Creek	113	46		Rutledge, Buffalo	90	63	
Chamberlain Ave.	249	89	1	Cedar Grove	109	37		Shelbyville, Shelbyville Mills	97	74	1
East	306	88	1	First	466	111		Shop Springs	89	58	
Concord	187	86		Lenoir City, First	411	66		Trenton, White Hall	73	56	
East Lake	408	101		Lexington, First	193	56	2	Tullahoma, First	232	64	
East Ridge	180	84	1	Maryville	475	106		Union City, First	646	149	
Highland Park	1811	485	15	Medina	139	63		Watertown, Round Lick	105	53	
Morris Hill	259	171						Whiteville, First	99	28	

Reports are not published unless signed personally with the name of the sender and reports must be in the Baptist and Reflector Office not later than early Wednesday.

Green Hill Baptist Church, Hermitage, Tenn.

(Contributed)

Just 22 months ago we called Bro. Jas. N. Purcell to preach for us. At the time we were having only two services a month. At his suggestion and with no request for additional remuneration we became a full time church having maintained a weekly Prayer Service every Wednesday evening.

In the meantime a B. T. U. was organized and has a membership of 51 with an average attendance of about 40.

Our Sunday School has increased from approximately 90 members to 113.

There have been 24 additions to the church during this time.

In view of the fact that Bro. Purcell had preached for only about 3 weeks and this being his first call we think he has done a splendid job. May his future activities be equally as successful.

A Challenge To Southern Baptists

The Mexican mission in annual session, May, 1946, El Paso, Texas, passed the following motion:

We believe that the beginning of the atomic age, chaotic conditions in general, and open doors in foreign lands make an expanding world mission program imperative. Therefore, we challenge the five million plus Southern Baptists to join with us in giving this year at least one day's income for the Lottie Moon Christmas offering. *Christmas for Christ in 1946.*

Your missionaries to Mexico (signed), F. W. Patterson, Pauline Patterson, A. C. Muller, Mrs. A. C. Muller, A. P. Pierson, Mrs. A. P. Pierson, W. J. Webb, Mrs. W. J. Webb, Viola Campbell, Nova McCormick, Jas. W. McGavock, Mrs. J. W. McGavock, James D. Crane, Mrs. James D. Crane, Orvil W. Reid, Mrs. Orvil W. Reid.

Visiting in BAPTIST AND REFLECTOR office recently were: Hunter Bell, Friendship; H. A. Hamby, Clarksville; Charles Vaughan, Lawrenceburg; E. O. Cottrell, White Plains, Ga.; Donna Gleaves, Hermitage; Mr. and Mrs. Dent Garey, Jackson; Mrs. F. J. Schofold, Tamms, Illinois; Rev. and Mrs. Norman Baker, Cornersville; M. L. Nelson, Columbia; J. O. Dailey, Woodbury; D. A. Ellis and wife, Memphis; Ruby Nell Brown, Cookeville.

—B&R—

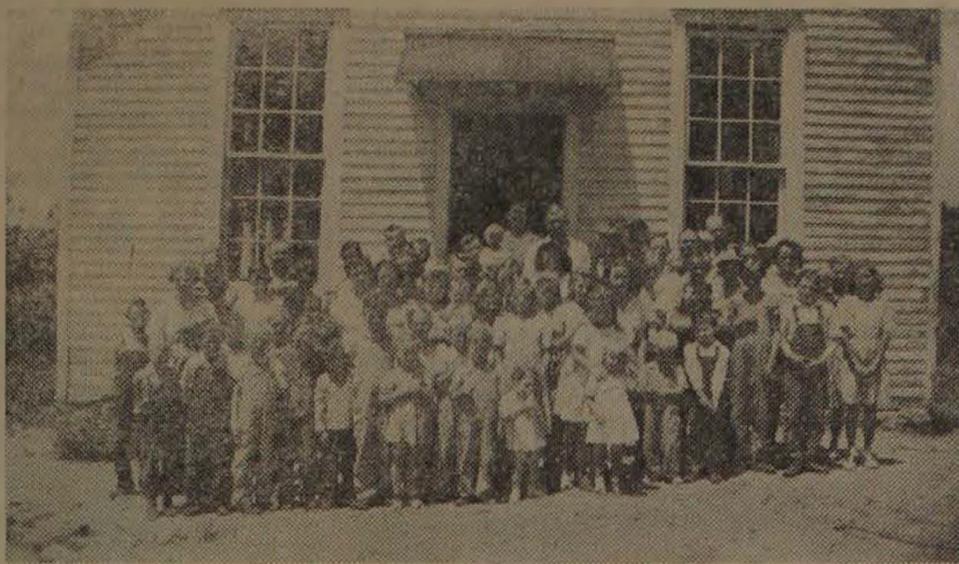
Pastor O. M. Drinnen and the Calvary Baptist Church of Alcoa have been assisted in a revival in which the preaching was done by Dr. Arthur Fox of Morristown, Tenn. There were 82 additions to the church, 72 for baptism and 12 by letter, and the church was greatly revived.

—B&R—

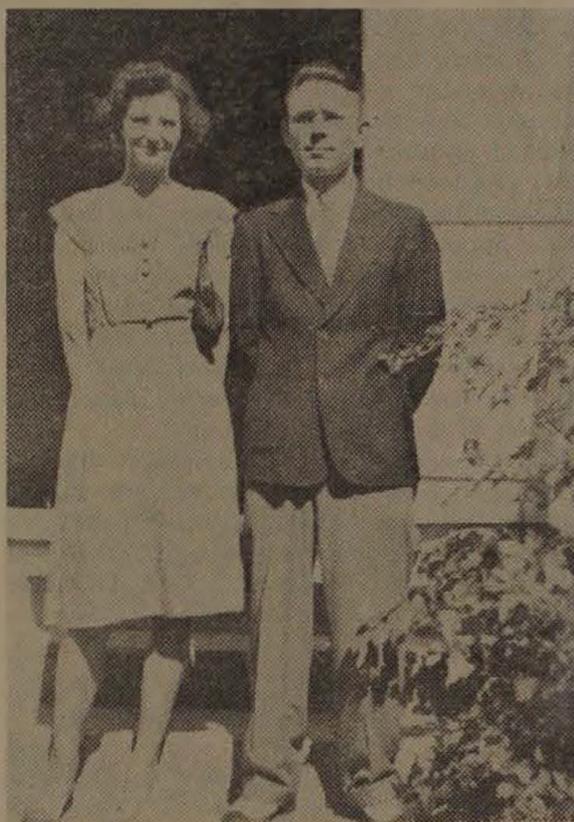
W. M. Averett, Box 176, Winfield, Louisiana, has resigned the pastorate there and is open to work elsewhere as the Lord may lead.

—B&R—

"Just to thank you for your message 'The Chief Cornerstone.' Surely your ministry through the REFLECTOR is wholesome, convincing and the pure gospel."—L. B. Cobb.



A Group at Green Hill Baptist Church



REV. AND MRS. JAS. N. PURCELL

Dr. Baron DeKalb Gray

June 18, 1855—November 25, 1946

Dr. Louie D. Newton, president of the Southern Baptist Convention, issued the following statement regarding the life and the work of Dr. B. D. Gray:

"The long and distinguished career of Dr. Baron DeKalb Gray places another plaque in the Westminster Abbey of the South's great religious leaders. Blessed with an exceptional inheritance, he grasped every opportunity for enriching his personality through study, travel and meditation.

"As a preacher, Dr. Gray combined wide knowledge of the science of theology with a consuming fervor to win men to the will of God, and one must conclude that there are many stars in the crown which the Saviour will award him because of those he has summoned to repentance and faith.

"As a denominational statesman, in the role of college president and mission secretary, he interpreted the Christian concept in convincing appeal, and countless lives were induced to consider and accept God's will and way.

"The world was his parish, and today as we review his life, we find his tracks on the highways of all the continents, aiming, always, toward the City of God.

Baptists and Millennialism

Brother A. F. Mahan, at the request of the program committee, discussed the above subject at the Pastor's Conference in Chattanooga. Brother Mahan is one of our most beloved, honored and highly esteemed pastors, but many of the pastors did not agree with the position which he took, and I was foolish enough to say so. I do not regret having opposed his position, but I sincerely regret the way in which I did it. Under the pressure of the moment, I expressed myself in a way which I fear some may have misunderstood, and if I did, I desire to make this public apology to my dear friend and brother and to any others who may think I should do so. Many of the brethren thanked me for what I said and no one has asked me to apologize. But I felt in my heart that I wanted to do it. Now I feel better.

Now allow me to say I have labored long with my brethren of Tennessee and have cooperated to the fullest extent with all the program of my beloved denomination. And I beg also the privilege of saying there is a growing number of Baptists who do not believe the position taken by our dear brother Mahan. But we should respect each other and love each other whether we agree about the doctrine of the second coming of Christ or not. But if either side tries to cram their position down the throats of the other side, saying this is what Baptists believe and intimating, if you do not believe this you are not a Baptist, the inevitable result will be a split in our beloved denomination which should never be. We should pray for each other and seek earnestly to know the truth. I have written to Brother Mahan asking him if he would loan me the paper which he read, that I might study it. I want to know the truth. I am glad to say that he has also written to me asking me to state my position with reasons for my belief that he might study it, stating that he wanted to know the truth. That is as it should be.

The fact that Baptists believed certain things one hundred, or even fifty years ago about the second coming of Christ, does not mean they will never have any new light on the subject. I remember very well, when I began preaching forty-seven years ago, if a Baptist preacher had preached on tithing they would almost have thrown him out of the church. But today our great denomination is in a campaign to try to win a million new tithers, and Tennessee has accepted as her quota 70,000. Our wise and consecrated leaders are urging every preacher to preach on it. What a change. We thank God for the new day. I began tithing before I began preaching. If we will pray to know the truth, have open minds and search the scriptures, we may be of one mind, before Jesus comes, on the question of eschatology. I believe as the time draws near, the Holy Spirit is leading many to give careful study to this subject.

In conclusion, let me say, I think it is a mistake to put either side of this question on a public program. I also think it would be a mistake to have a public debate on the subject. I have felt deeply moved by the Holy Spirit to say these things. I love the Lord, I love all my Baptist Brethren, and I want to know all the truth.—L. S. EWTON.

—B&R—

I would like to report that Dr. C. W. Pope, Executive-Secretary, Tennessee Baptist Convention, has been with the First Baptist Church of Shelbyville in Revival Services which began Nov. 17 and closed Nov. 24. The meeting was a great and gracious one, resulting in several additions to the Church, but most of all, in an inspired and Revived Church membership. We feel that we shall be seeing fruit borne from this meeting in the years to come.—HOMER A. CATE, Pastor.

—Book Reviews—

"INTRODUCTION TO THE NEW TESTAMENT," by Henry C. Thiessen, B.D., Ph.D., D.D., until recently chairman of the department of Bible, Theology and Philosophy, Wheaton College Illinois; we understand now gone to be President of the Los Angeles Baptist Seminary.

Here is a book every young Baptist preacher in every Baptist College and Seminary in the South ought to secure and literally "Eat up." The work is the result of Dr. Thiessen's research finding and organizing of material for his classes in New Testament Introduction in Wheaton. The fact that it is published by W. B. Erdmans Publishing Company, Grand Rapids, Michigan is sufficient proof of the high scholarship, literary ability and solid orthodoxy of the Author; Nothing but the very highest ranks in those three marks ever comes from their presses. The book sells for \$3.50, contains a total of 347 pages.

For twenty-five years I have been a continuous and voluminous reader of all liberalistic critics of the Scriptures. Their own utter inconsistencies and unbridged gaps have forced me to stay by the conservative and orthodox position. Biblical introduction and textual criticism is neither my field nor in my reach, but Dr. Thiessen has produced just the book I have wanted to see some one produce. For a full generation to come now the liberals and professional echoes of the German higher critics will stand stopped still at Thiessen.

A further evidence of the high scholarship, literary excellency and doctrinal soundness of the work is the fact that these chapters and this material were delivered in the lecture rooms of the Dallas Theological Seminary, whose scholarship is unsurpassed by Princeton and whose ultra orthodoxy is known throughout the nation, Dr. Lewis Sperry Chafer being President.

Let me say this to every young preacher in college or seminary: There is not one single position of the theological liberals and German critics but has been annihilated within the last fifty years. And you need not be afraid to stand calmly, quietly and with unshaken assurance upon the solidarity authenticity and authoritative-ness of the Bible as the inspired Word of God. No honest man discredits the work of honest critics. Only the records in heaven will reveal the spiritual values of honest textual criticism and research.

Westcott and Hort, the accepted Greek text today, includes all the passages that the destructive critics now even dare hold out as a corruption, and the entirety of them do not amount to one millionth part of the whole!

Like a mighty warrior accomplishing his conquest and then raising his head high, and looking out upon the faces of his conquered foe as he shouts his word of victory to the hosts of his faithful followers and battling soldiers. Dr. G. Campbell Morgan exclaimed: "And that is what we have to preach. God's revelation, as it has been expressed. We must enter upon the Christian ministry on the assumption that God has expressed Himself in His Son, and that the Bible is the literature of that self expression. The minute we lose our Bible in that regard we have lost Christ as the final revelation. I don't want to be controversial, but you will find it is always so. Let me speak with profound respect of the men who have suffered this loss. Here is a man who for some reason refuses the authority of his Bible, but says he will stand by Christ. What Christ?"

Let us go on with a new certainty, with a new and deeper conviction than ever before pro-

claiming the living truth and a living Christ revealed in the Bible revealing God in redemption to the hearts of men! This broken, shattered, torn world needs the authenticated authoritative message of supernatural redemption in the crucified, resurrected, ascended, reigning, and interceding Christ! Thank God you don't have to have mental reservations, secret evasions and equivocations about your Bible! It stands today like a mighty conqueror over all its enemies.—A. D. MUSE, Evangelist. Box 505, Louisville, Ky.

* * *

A BOOK OF PROTESTANT SAINTS. Ernest Gordon.

This is an interesting and challenging book written by the son of the late Dr. A. J. Gordon. It is a group of brief biographies of great Christian men and women of modern times, selected from different Nations and Faiths of the World. These men and women, though different in circumstances and life backgrounds, yet believed the Bible and preached the Christ.

Mr. Gordon chooses men and women from different phases of Christian work. For instance, Walter Spencer of South London, whose major work was the rescue mission type of work. The French Salvation Army men who work with prisoners on "Devil's Island;" Clifford Harris who spent his life in Persia; and many many others. This book has in it a strong note of challenge as one reads of the experiences of men.

Too, it is refreshing to have a book of this type for the public in view of the fact the Roman Catholics are making so much over the only "SAINT" America has ever produced. This book deserves to be read.—ROBERT L. ORR, First Baptist Church, Brownsville, Tennessee.

* * *

PRINCE OF THE PULPIT, by Joe W. Burton, Zondervan Publishing House, Grand Rapids, Michigan. Price \$1.00.

This small volume of less than one hundred pages is truly a pen picture of Dr. George W. Truett, one of the world's greatest preachers, whom the author designates, "Prince of the Pulpit."

Primarily, the book is great because of its subject, and besides it is well written. The author gives the reader a wonderful look-in on the life, character, ministry and spirit of this matchless preacher and pastor, and in so doing presents a compelling challenge to every young preacher to do his very best and to make a complete surrender to the will of God.

Neither preacher nor Christian layman can read this book without feeling the urge and inspiration to a purer life, deeper devotion and more sincere consecration. The life of Dr. Truett as pictured in this book compels reverence and respect for Christianity and the ministry with force unequalled.

Every young minister and Christian will suffer loss who fail to read this book.—C. O. SIMPSON.

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of printing for over 50 years.

Revival At South Pittsburgh

By WM. MCMURRY

It has been my recent pleasure and privilege to be with Rev. Guard Green and the First Baptist Church of South Pittsburgh, Tennessee, in a revival meeting. God graciously blessed us with an outpouring of His Spirit manifest by professions of faith, dedications of life and additions by letter. I did not get the total number before leaving but the results were very satisfactory.



REV. GUARD GREEN

Brother and Mrs. Green are leading this people in a most efficient manner. Those of us who know Brother Green, know him to be a safe leader for any church where God is pleased to use him. He is sound in doctrine, spiritual in emphasis, and cooperant with our denominational program. The people at South Pittsburgh observe these characteristics and appreciate his services genuinely. This is revealed by the manner in which they cooperate with him.

Brother Roland Blevins led us in the ministry of music in a most satisfactory manner.

After being in the chaplaincy for two years, we rejoice in the fact that God has led Brother Guard Green back into the pastorate and especially to Tennessee.



BE A NURSE

and enjoy

Lifelong Economic Independence

Few occupations offer the opportunity for service to humanity that the educated, registered nurse enjoys. In home and hospital, industrial institutions, insurance companies, public health services, etc., the demand for trained nurses is greater than the supply.

OUR NEXT CLASS

will be admitted in January. Application for admittance should be made now.

SOUTHERN BAPTIST HOSPITAL
Louis J. Bristow, Superintendent
New Orleans 15, Louisiana

In Memoriam

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

OUR LOVING MOTHER

Our loving mother that's gone on above
To that beautiful home of God's love;
One day, an Angel came and took mother so dear,
Away to that beautiful home so near.

It left our home so lonely and sad
For Sister and I had no mother or dad;
But we're going to meet her in Heaven someday,
Then we can rejoice in that bright glad way.

We loved our dear mother with all of our heart,
We had never dreamed of drifting apart.
Until that very cold February day,
When the Angels came and took our loving
Mother away.

(EDITOR'S NOTE: This was written by Henrietta Coleman, aged 14, of Alexandria, Tenn., concerning her mother. It will tug at the heartstrings of our readers)

JOHN FRANKLIN HOUSTON An Appreciation

By R. K. BENNETT, Decaturville, Tenn.

ONE OF PARSONS' and Decatur County's best known and best loved citizens passed to his heavenly reward Monday morning at 12:30 o'clock. His death occurred at Baptist Memorial Hospital at Memphis, Tennessee, where he had been taken for treatment Friday before.

To most of us he was affectionately known as "Uncle Frank." His cheery "Good Mornin'", at whatever hour of the day or night one met him on the street, will long be remembered—and missed. It was a joyous privilege of this writer to have a few hours of sweet fellowship with him during his inactivity preceding his death. In nearly four years of acquaintance and close association with him I never saw him when he seemed the least bit out of humor. His was a noble spirit. There was almost always a quiet smile on his face. Nearly always there was a look in his eyes of calm, or of joy, eloquent of "a conscience void of offence."

He was faithful to his church. In all kinds of weather, day and night, he was there. The second seat from the front, on the preacher's right, was his place in the preaching service. In spite of enfeebled strength the last few months previous to being confined to his room, he continued to come, though tottering, and sometimes falling (He didn't like to be assisted—too much), to the services; and there was never a more attentive or appreciative listener than he. He would rise before daylight on Sunday mornings, take his lantern and make visits to men in his neighborhood, inviting them to Sunday school.

Let others, more familiar with the facts, tell of his life of strenuous labor and frugal living, while in the vigor of youth and early married life, which enabled him to become one of the wealthiest citizens of Parsons. Let this one be content to remember him for what he stood for, lived for, and would have been willing, had occasion demanded, to die for: his faith in Christ, "the Truth as it is in Christ . . .," . . . and all things else that, by worthy men, are adjudged worthwhile, . . . and for what he was: a real Christian and an unfailing friend.

The following are the salient facts of his life: Born August 21, 1864; married May 24, 1892, to Eliza C. Jennings, who survives him; became a Christian at an early age; survived by two brothers, Jeff Perry Houston and Sidney Houston, both of this community; two sisters, Mrs. Claudia Jordan, Parsons, Tenn., and Mrs. Laura Miller, now of Texas; one daughter, Mrs. Jack Rammes,

and one granddaughter, Jo Ann Rammes, both of Pontiac, Michigan.—Died November 11, 1946.

We shall miss him. We shall mourn his leave-taking. We would not, however, call him back, even if we could. His is a better place—the Place where Jesus has gone "to prepare a place" for His own. It is as though he waited until the time of Armistice Day (12:30 A. M.) to lay his armor by, also, and to be wafted to the Land of Day where war shall be no more.

WRATHER

THE DEATH Angel has again hovered over Powell's Chapel Church, Concord Association, and claimed Deacon Sam P. Wrather at the age of sixty-two years.

In very early life he was converted and united with the church, and has been a faithful member, always ready and waiting for any duty that was imposed upon him.

At various times, besides being an active deacon he had served as Sunday school superintendent,

teacher of the adult Bible class, a position he held until his health failed two years ago. For a number of years he was church treasurer.

Funeral services were conducted at the church he loved so well by his pastor, Rev. Woodrow Medlock, assisted by Rev. Allen C. Barrett, a close personal friend of the family for a number of years.

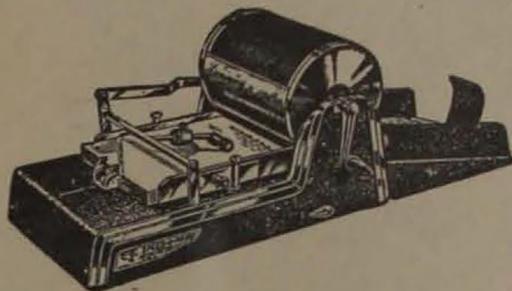
Forty-two years ago on the same date as his funeral he was married to Miss Cora Lee Evans, who survives him as do two sons, Rev. H. P. Wrather and Walter Wrather; two daughters, Miss Lillie Wrather, and Mrs. Ruth Tribble, and fourteen grandchildren, all of Powell's Chapel.

No greater tribute could be paid any man than have his neighbors say of him as they did of Brother Wrather, "He was a good man."

To the surviving wife and children we can only say, may the good Lord whom we all love so well, cheer and comfort you in this, your hour of bereavement.

LUTHER M. VAUGHTER, Clerk;
MRS. R. E. DUNAWAY, Asst. Clerk

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