

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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Tennessee Camp Campaign

Chas. W. Pope

The last session of the Tennessee Baptist Convention authorized the Executive Board to purchase two camp sites at a combined cost not to exceed \$150,000.00. This amount includes the price of camp sites and their development to the extent of initial service.

These camps are to be owned and operated by the Tennessee Baptist Convention and will be used by the Woman's Missionary Union, Sunday School, Training Union, Baptist Student Union and any other State Department for the promotion of our Baptist program. The need for such places of supervised recreation in conjunction with a program of Christian activities has long been recognized by Baptists and is already being supplied by many other denominations. A special committee was appointed by the Convention to make recommendations to the Executive Board concerning camp sites and their development.

The same session of the State Convention directed the Tennessee Baptist Foundation to inaugurate a campaign to provide the funds for the project. At a subsequent meeting of the Executive Board a "Pay-As-You-Go" resolution was adopted which provides that the Board cannot go in debt for the project but must use such funds as are available. This requires an immediate campaign to raise cash for the project. Since the campaign is promoted by and is under the direction of the Tennessee Baptist Foundation **NO APPEALS CAN BE MADE FOR CHURCH OFFERINGS.** All funds are to be raised from private subscriptions and donations. Churches may be requested to use their regular services to publicize the campaign and to appoint committees to promote the work in their congregations, but it is hoped that no church offerings will be taken. Send all donations to Dr. Norris Gilliam, Secretary, Tennessee Baptist Foundation, 149 Sixth Ave., N., Nashville, Tennessee. Mark all such gifts, "Camp Funds."

Baptist and Reflector

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EDITORIAL

An Adjective That Is Not Wholly Descriptive

BAPTIST AND REFLECTOR is sometimes depreciatingly, but far more often commendingly, referred to as being "doctrinal." But by no means is this term exclusively descriptive of the paper.

In the sense that Bible doctrine is Bible teaching, whatever the subject may be, BAPTIST AND REFLECTOR *is* doctrinal. It believes in heeding the injunction, "preach the word," and that this is basic to all solid progress. The Word cannot be proclaimed without setting forth its doctrines.

But BAPTIST AND REFLECTOR is not exclusively "doctrinal" in the accepted sense thereof. For instance, 1946 was a year of special doctrinal emphasis in the state and elsewhere, a program which was denominationally and co-operatively promoted. Notwithstanding this period of special doctrinal emphasis, the paper editorially dealt some thirty or more times with non-doctrinal matters, the most of them of a social nature. However, it did this from a biblical viewpoint, which is the only true viewpoint for dealing with such.

God willing in 1947, along with doctrinal emphasis, we hope to discuss from time to time various social issues, moral, economic, racial and so on. But we plan to do this in the light of the Word of God and to keep on exposing the fallacy of that so-called "social application of the gospel" which in proud human wisdom ignores or rejects the vital doctrines of the gospel. For when these vital doctrines are gone, there is no true gospel for social application.

Investigation of the back files of BAPTIST AND REFLECTOR is invited to show that the paper does not "spend all its time on doctrine," and if someone makes such a statement, he reveals the fact that he has simply jumped to a conclusion. But because there is such a deep heart-hunger for such and because there is such a desperate need for such to stabilize the thinking of the people and to serve as the base for solid progress, the paper does put repeated emphasis upon Bible doctrine, as all religious publications ought to do. But it also puts emphasis upon social issues in the light of the Word.

We repeat what we have so often said before, that the biggest issue of the age is: "What saith the scripture?" and "Thy word is truth."

Biblical Inspiration Not Dependent Upon Human Confirmation

THE LAST BOOK by the late J. McKee Adams, of the Southern Baptist Theological Seminary is *Ancient Records and the Bible*. It is published by the Broadman Press and is copyrighted, 1946, by the publishers. It has 397 pages, sells for \$3.75 and may be procured from the Baptist Bookstore in your area.

Long and prodigious labor went into the preparation of the book. In fact, this labor probably caused or hastened the author's sudden death.

Ancient Records and the Bible is absorbingly written. Drawing upon archaeology from many lands and with pictures and forceful discussion, it presents facts unearthed by the spade in corroboration of the Old Testament. It is deeply to be regretted that the author did not live to bring out his purposed companion book on the New Testament. The serious and thoughtful reader will be richly rewarded and, if he believes the Bible, will gratefully put the book in a place of handy reference.

The author is a conservative. He believes the Bible to begin with, and it is stimulating to faith to see how forcefully, yet how humbly, he marshals ancient records in support of the conservative position. He says: "It is our purpose to proceed on the specific proposition that the events and movements described in the historical narratives of the Old and New Testaments are accurate and authentic, and that the weight of modern critical investigation is definitely on the side of their credibility and trustworthiness." On this premise, the author writes triumphantly.

The total effect of Dr. Adam's book demolishes the position of the critics who riddle the Word of God on various grounds and who demand that it be confirmed by human records before it is believed.

"... the insistent demand that all statements of the Bible shall be illustrated or corroborated by tangible evidence in support of their trustworthiness and accuracy, rests on a false assumption and is clearly unscientific."

"It is now recognized that biblical statements of contemporary conditions can be true even when unsupported by other contemporary records known to the scholarly world."

"Where no special light is cast on disputed problems, we do not thereby assume the biblical records inaccurate or unreliable. Archaeology is continually unearthing for us substantial corroboration of biblical statements, and its contribution has been to enhance the historical value of the Scriptures on every hand."

Here is a scholar proceeding on scholarly grounds who accepts the Bible even in the absence of human confirmation. This should jolt those who hark back to the skepticism and unbelief of Spinoza and Astruc for a "historical method" to test the truth of God's Word and who seem to think that "no intelligent man" accepts the Bible as it is and allows it to speak for itself. Dr. Adams exemplifies the fact that a scholar can receive the Bible as true to begin with and then welcome sidelights and corroboration from all possible worthwhile sources.

We warmly commend this book. And in its light it seems suitable to suggest that the radical critic go off by himself to a quiet place somewhere and reflect earnestly on the proposition that, after all, he may not be as "intelligent and up to date" as he may have been thinking he is.

Focal Points of the Week

EVERYTHING LAST WEEK was overshadowed by the struggle between the government operated mines and John L. Lewis, leader of 400,000 soft coal miners. The people of America even quit thinking of the United Nations assembly in New York in the face of this purely American difficulty.

Lewis was called before Judge T. Alan Goldsborough, of the Federal District Court, Wednesday, Nov. 27, on charges that he committed contempt by refusal to withdraw his notice that the miners' contract with the government ended Thursday, Nov. 21. It may take several days for the contempt proceedings to be decided. After that is decided it may be the court will consider a permanent injunction aimed at ending the walkout.

There are very many people who are friendly to labor and yet they believe that Lewis is not fighting a fair game at this time. And that by reason of the fact that coal is essential and particularly so at the beginning of winter. Already the walkout has caused many essential industries to close down. It has caused many trains to cease running. It has begun to bring discomfort to a multitude of people and, if continued, it can bring the whole nation to the most intense suffering.

Taken altogether labor unions in this country have grown in the last twelve years from 3,000,000 members to 13,000,000 members. That group of men, if they choose to exercise their powers in a selfish way and without considering the interest of the people as a whole and of the government of which they are citizens, can completely disrupt the economic system of the United States.

In doing this they would be like Samson of old, who, in order to destroy his enemies, shook the temple down and killed himself along with them. The 13,000,000 members of the labor unions of this country, unless this matter is adjusted, will suffer along with the other people of the nation and, indeed, their suffering in some cases will be more intense. This means that the nation has come to a time when goodwill and consideration for others should become uppermost in the thinking of all of our people.

There are two things which we think could in truth be said about the situation as it now exists: (1) No matter which party is in power, whether Republicans or Democrats, the labor vote will be considered by the party in power. The politicians will look after that; (2) Messrs. Molotov, Gromyko and the whole Russian delegation now attending United Nations in New York, seeing what is happening in America, will be certain to say, "Oh yes, we told you so. We have told you that Communism is better than capitalism and the mess America is now in shows we are correct." That's exactly what the Russians will say.

Meantime, if America goes communist then let labor be assured that there will be no more strikes nor will labor have anything to say about its wages nor will collective bargaining ever be thought of. It would then simply obey and edict of a dictator such as Stalin to work, work, work and work under the whip. And that's all labor would get.

Yet the feud between labor and capital forces the government to come into the picture and when it does that means a form of Fascism which is foreign to the American system. —*The Alabama Baptist*.

(Comment by the Editor of BAPTIST AND REFLECTOR:—After Dr. Gwaltney's editorial in The Alabama Baptist was written, the miners were called back to work until March 31. From this viewpoint the editorial is out of date in BAPTIST AND REFLECTOR. But so fine a summary of the social situation then was the editorial and so sane were the comments of Editor Gwaltney, which are applicable to more than one time and situation, that we adopt the whole as an expression of our own sentiment and as a means of social emphasis. It will pay certain leaders of organized labor to remember that if they keep forcing the issue as they have been doing, they will, in time, cut their own throat while seeking to improve their lot.)

Sunbright and Wartburg Baptist Churches

SUNDAY MORNING, Dec. 29, the editor was with Pastor Mark Scarbrough and the Sunbright Baptist Church. Extensive sickness and the inclement weather reduced the attendance, but we were grateful for the fine attention of those who were present. The pastor presided over the service and superintendent B. M. Brooks led the singing, with Mrs. Pete Greer at the piano. The pastor and the editor had lunch together at a local cafe through the courtesy of Mr. Earl Stringfield. Also we thank Mr. T. H. Strump for his courtesy in the matter of transportation. Bro. Scarbrough is full-time pastor at Sunbright, is a wise leader and is doing a good work.

Sunday night, Dec. 29, we were with Pastor Leonard Stafford and the Wartburg Baptist Church. Prior to the service, we had the pleasure of fellowship and supper in the pastor's home. At church the pastor presided over the service and Mr. J. B. Powell led the singing, with Miss Christine McCann at the piano. The spirit of the service was very fine and we appreciated the cordial attention given our message. Under Bro. Stafford's leadership Wartburg is moving on. To the pastor and his wife and his church we express our thanks for the many courtesies shown.

Finally we thank "Daddy" and Mrs. Howell of the Patton Hotel at Harriman for their courtesies.

The American Bible Society

JEROME O. WILLIAMS

It was my pleasure, at the request of Dr. Holcomb, to spend December 3-4 in the meeting of the Advisory Council of the American Bible Society in New York City, along with representatives from some forty other denominations in America. The meeting was an inspiration. I could wish that every pastor of a Southern Baptist church could have the privilege of sitting in on a meeting of this Council. Just a few of the impressions can be mentioned here.

1. Expressions of hunger and craving for the Scriptures come from all nations. Many people lost their Bibles during the war and have not been able to get another. Millions who have never owned a Bible know of it and desire one. This hunger seems to be intensive, especially in China, Japan, and Germany.

2. I was embarrassed to find the meager support which is given the American Bible Society by Southern Baptists. We give for the regular support of the distribution of the Scriptures through the American Bible Society an average of four-fifths of one cent per member annually. Only ten other denominations in our country support the Society so meagerly.

3. It was revealed in this meeting that all English speaking people of other nations give more for the distribution of the Scriptures through the societies than do Americans. The people of New Zealand lead with others following in this order: Scotland, Canada, England, Wales, Australia, with America at the bottom. We say we love the Bible and that our country is built upon its teachings. If we believe in it, we should give it to other nations in this critical time when nations are being remade.

4. I was so impressed with the small budget with which the Society undertakes to do so large a task. It was stated that every dime that is given for the distribution of the Scriptures through the American Bible Society could be used in China alone for next year.

It is my prayer that Southern Baptists may have a larger part in this world-wide enterprise.

The Wheel of Progress

(~~Inaugural~~ Address by DR. B. O. HERRING, President, Golden Gate Baptist Theological Seminary)

"The things which thou hast heard from me among my witnesses, the same commit thou to faithful men, who shall be able to teach others also."—(2 Tim. 2:2).

I
IN THIS ONE sentence the apostle sets out for Timothy and for us the essential elements in the progress of the Kingdom of God. Basically it is a process of transmitting something from one generation to another.

I

First of all, the pivotal center around which the whole enterprise hinges is "faithful men." This is the hub of the enterprise. Paul and Timothy were certainly in this category. Others must be found who will be "faithful" to a trust. The Kingdom of God in its very nature implies the reign of the King, the Son of Man, in the hearts of his subjects, the sons of men. If manhood and womanhood be not virile, and strong, and courageous, then the integrity of the Kingdom rests on but sinking sands. The manhood of the Master manifests strength, courage, conviction, compassion, and loyalty. Such must be the characteristics of men and women who would be kingdom builders for Him.

We make bold to address ourselves to those who would "follow in his train." Strength is needed, for there are heavy loads to be carried. Courage is imperative for menacing dangers lurk at every turn of life's lanes. Conviction is required to fortify one against the most sinister temptations to compromise. Compassion is essential as a motive power to lure one out into places of perilous need. Loyalty, even unto death, must be the golden thread that links us to our work and our destiny. If these be in us abundantly and abide perennially, the fruition of our labors is as secure and sure as in the Saviorhood and Salvation of the Master.

We here trumpet a call for "faithful" men and women everywhere in our work—trustees, faculty, students, supporters.

II

The second item in the apostle's illuminating statement—as it were, the spokes of the wheel of progress—is indicated by "the things which thou hast heard from me among many witnesses," the "same" things. The proper on going of theological education, and of kingdom enterprises in general, is certainly measurably contingent on the soundness of the spokes in the wheels of the vehicle. Rotten or defective spokes presage wreck and ruin.

We avow a deep interest in the content of "the things" that are committed to our students and to our people. We want the things "taught" to be "the same" things to which Paul refers, and not just anything. No matter how fast the wheels of theological, denominational, or church progress may turn we want to be sure that we can discern the following spokes in all clarity and soundness:

1. The Bible is inspired of God, and is a final and sufficient and authoritative rule of faith and practice.
2. God is **one**, manifest as the Trinity, powerful, just, holy, wise, good, merciful, loving.
3. Man fell in Adam and all men are now under condemnation, depraved by nature, and lost forever apart from God in Christ.
4. Salvation is free, personal, upon repentance and faith, and cannot be undone.
5. A church is a local congregation of baptized believers, commonly meeting in one place for worship, autonomous and democratic in government, doing their work under the sole leadership of Jesus Christ, with the Bible as a rule of faith and practice.

6. There are two ordinances to be observed by the church—baptism and the Lord's Supper. Baptism is the immersion in water of a believer, in the name of the Trinity. The Lord's Supper is an ordinance in which the members of a church assembled, by the use of both elements, commemorate together the death of Jesus.

7. The first day of the week is the Lord's day, and is to be kept as such, abstaining from all secular labor, and sinful recreations, and attending faithfully the services of the church.

8. Civil government is of divine appointment for the good of society, and should be carefully and loyally observed except only in things opposed to the will of the Lord.

9. Jesus will come again at a time not now revealed to men and will raise the dead from the grave for final separation. The wicked will be adjudged to endless punishment and the righteous to endless joy.

10. Until He comes we should watch and wait, prayerfully giving ourselves and our substance to Him in loving service, that His righteousness may cover the earth.

These are not all the things necessary to insure proper progress, but defects in any one of these would warrant assurance of ultimate loss and defeat. As we start our first journey forward we insist that we "spoke" our wheel of progress only with those things that are indubitably biblically sound.

III

The third part of the apostle's sentence is that with which we would rim our wheel, viz., the ability to teach. Paul's plea for persons of persuasive power—"able to teach." The rim of the wheel ties together the outer ends of the spokes, and thereby conditions successful forward motion.

Dr. Dobbins tells us that "ability is the resultant of native capacity plus training, acquired skill and determination." One of the most claimant cries from every field of our Baptist Zion is a cry for ability to do what the Saviour wants us to do. We here offer our humble services, and plead for joyful, unstinted, and prayerful co-operation with a view of making our Seminary capable to the extent of increasing the ability of each and every student, by encouraging and enabling them properly to conjoin training, skill, and determination with the native capacity which the Saviour has meted out to them.

We here solicit the prayer and interest of our people for the perpetual doctrinal and practical integrity and well-being of this institution. Your Seminary constitutes a call that is a challenge to our conduct. Herein we must manifest a conduct that is according to Christ. Our God is able to open the windows of heaven and to pour out upon us manifold blessings. Are we able to receive them? To some it was said by the Savior, "According to your faith, be it done unto you." We "can do all things through Jesus Christ who strengtheneth" us.

"Faithful men" and women, with "certain things" (the truths of God's word) which they "have received . . . among many witnesses" must, in the divine plan, endeavor to be "able to teach others also." This is theological education *par excellence*. May God enable us to start where we are now and go forward apace. To that glorious goal we invite every member of our churches. To that same high task we would cordially urge heartfelt consideration by all who belong to our school of thought, whether now in or out of other so-called churches. The call and will of God are not to be debated but to be obeyed. "Let us run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of our faith."

How Christ Himself Came To Me

The book that brought to me the message of liberation came out from a prison. From a convict of men to ransom a convict of God.

By H. C. LACERDA, Mullins Hall, Louisville, Ky.

I HAVE HEARD, I have seen with my eyes and looked upon, I have handled the Word of life. The life was manifested to me, and that which I have seen and heard declare I unto you, for I cannot but speak the things I *have seen and heard* . . .

Our deepest desire is to know (and, of course, to be known). Experience is the way to know. Moral experience is the most convincing experience, and the moral experience most satisfactory is Christian experience, namely our meeting by ourselves the personal God in the Man Jesus Christ, our Lord and Saviour.

Blessed be His name, for He came to me Himself, and I experienced Him myself. This meant eternal life to me, for I was given rest as for my past, assurance for the present, power for going through the future, and there will be glory in the life to come. Christ and I met *face to face*, and an experience like that is the most wonderful indeed in God's universe. We, by our very moral constitution, cannot keep such an experience: we have to tell of it.

Brazil, South America, is my native country. By the side of a big river was I born, my well-remembered *rio Doce* (sweet river), which is a mile wide, far back in my homeland. My father was a *sertanejo* (the man of our Brazilian backlands who deal with cattle and wild horses). Child of a tropical land, a great lover of nature, my father poured his life forth in taming wild horses and making long trips round about the desert plains of our native land, the beauty of which he interpreted in songs never laid on paper. We sing back there in the interior regions of Brazil: "I am a child of the green woods, and a grand-child of the flowing waters. Give me sunshine for bread, green grasses for bed, space for clothes and starry sky for shelter. I will always be unmovable as the rock afield, and free as the wind" . . . My father died when I was about three years old.

My mother's father was the founder of my home-town, and its first mayor. I am from a Catholic family. My mother is still Catholic. A strange phenomenon about the Gospel in Brazil is this: the young make the great majority of our churches members, for the old are Catholic-born and nurtured, and, for this reason, too conservative to move. My mother has through her life been a lover of the poor, the handicapped and unfortunate. She reared some orphan boys in our home, and they say in my home-town that she has been an angel of charity unto many who suffer.

It came to happen in the year of 1923, in my home-town, that a man killed a woman. He was put in jail to wait for the trial. My mother heard of his facing hardships in the prison, and she started sending him food, medicines and clothes to the prison for him. He was a negro, tall and strong. After having been convicted, he was expecting to be moved to the state penitentiary, very far from our town. Some days then before leaving, he expressed the desire to see my mother and talk with her. She went to the prison to hear the convict. He said to my mother:

"You have cared for me, though you did not know me and in spite of my being a criminal. Nothing have I to give you, except a book. I was given a book, but, as I do not know how to read, my wish is to pass it to you, that you may remember how grateful I am to you."

My mother took that book to our home, placed it in a bookcase, and there it stood for six years. At the age of sixteen, the year of 1929, searching that book-case one day, I found the book that came from the prison, and started reading it. At the first glance, that

book spoke to my heart. Looking on the face of a Man Whom I met through its pages, I came to find out I was a sinner, convict of God. Aversion was felt for sin and there came the desire to give up this sin-cursed world. That book was the Bible. I was then sixteen when the Word of God, the only power that can create a new man so work out a new society, came under my eyes!

That book first awoke the greatest trouble I have ever experienced in my heart. It was found out my condition of convict of God, and I did lose a certain worldly peace that the lost, in the ignorance of their condition, happen to enjoy. Terrific dreams assailed me. I could not be content anywhere. That book was responsible. I threw it in a drawer and there it remained for some months. However, I soon found out it was just to stir even more the storm which had risen within my soul. Even the honey would taste bitter to me, and the softest bed in the world, a bush of thorns piercing my flesh. The blue sky of our tropical Brazil was now like an abyss to devour me, and the sweet waters of the big river by the side of which I was born, sounded by then as lugubrious voices coming out of an eternal night . . .

It grew worse until the day I took the book out of the drawer over again. To have been convinced of a sinful life, despised sin and given it up, was not satisfactory at all. I was now deeply needing a personal contact, not more for repentance but for saving experience with the Man Whom I came to know through those pages. And it came right away. I believe I that time shed all of my tears, and everything seemed to have changed to me, within and without. It was like my tears washing away every cloud from my inner life, as well as every shadow from my sight of the outer world. It was when I slept the deepest sleep all my life. The rugged waters in the midst of the sea had been left far behind, and it was like getting at the serene heaven of God's arms.

The prodigal son's experience was mine too. We find ourselves out as we come in contact with that which is good, fair and true. I came to myself as meeting the Man's face, on which I saw my condition by now among the swine, but I could, on the other hand, visualize at the same time the Father's House far beyond, namely to grasp, in a glimpse, "the utmost bounds of the everlasting hills" . . .

Here is the story of a book which came out from a prison! Maybe we, the children of a tropical land, are too sensitive. Yet, the real thing is that no human language would be able to interpret all that I heard and saw, and my hands handled when such a book fell under my eyes. I still from time to time dream of reading that book as I first handled it, and it has happened that I cry in my dreams . . .

Led, finally, by the remembrance of a song which I had heard a Baptist girl singing some years before, I looked for the Baptist church in my home-town, and there was baptized in the big river by the side of which I was born twice: from the flesh and from the Spirit. It was on the Sunday morning of March 15, 1931. A large group of brethren stood at the river's bank. They sang as I went into the waters of testimony with my Saviour, proclaiming to my home-town, my country and to the people all over the world that I had died unto sin and raised again unto God. This is the song they sang:

"O happy day that fixed my choice
On Thee, my Saviour and God!
Well may this glowing heart rejoice
And tell its rapture abroad . . ."

Teaching and Training

J. E. SKINNER, Murray, Ky.

TEACHING AND TRAINING are properly and inseparably joined together in everything where intelligent obedience is involved. Obedience is the voluntary response to the *known* will of another. Involuntary or forced submission is not obedience in any sense of the word. The free will of both the commander and the performer must be united in one purpose before there can be intelligent obedience. There can be no compulsion in obedience; it must be wholly voluntary on the part of a convinced and yielded will, or else there is no obedience at all, even though involuntary action is obtained.

Nor can there be voluntary obedience to an unknown will. The haphazard or accidental doing of the will of another can in no sense be obedience. In a very vague sense service may have been rendered by such accidental doing, but it cannot be classified as obedience for the foregoing reasons. Therefore, teaching and training are inseparably connected in all obedience, as clearly set forth in the Great Commission and throughout the New Testament, and so-called training apart from teaching can only result in failure.

I

Some of us got our first lesson in this important fact while growing up on the farm, where young horses and mules of all grades had to be "broke in" for useful service. We could force them into trembling submission under fear of the lash, but they wouldn't be worth their feed after they were "broke in," for they would instinctively kick out of the harness and run away every time they had a chance—and who with any sense could blame them? But that method was not allowed at our house—never more than once! We had to teach them that the harness wouldn't hurt them, and that even pulling a load by the side of another wouldn't hurt them, though it took a lot of time and patience with some of them. We even had to teach them much of our farm vocabulary, such as "get-up", "gee", "haw", "whoa", "come under", etc. etc. But what a pleasure to have them to know you in person, run to you in the lot or field for a little petting, and walk willingly to their places when work was to be done. Yes, teaching was the principal part of their training, and the principle holds good with everything that has life.

II

In this day of impatience and superficial training, in which there is confessed ignorance of why this or that service is to be performed, one cannot but wonder whether or not our teaching has been commensurate with our so-called training. Back of every Christian service must forever stand the Masters reason for its performance. But it cannot be so apart from the basic teachings of the Master concerning the service. He wants no involuntary or unwilling submission to His will on the part of any of His intelligent creatures, whether saint or sinner; and He therefore reveals to all His reason for every requirement.

How, then, shall we dare to omit His basic teaching which has accompanied every commandment? And how shall we expect the uninformed to stand up against opposition in an evil day, when they have not been taught an authoritative reason for doing so? "What does it matter as to when or how a thing is to be done, if there is no revealed reason for doing it at any given time or in any given manner, or even for doing it at all?" These are questions which naturally arise in the minds of the uninformed sooner or later, and we are responsible for their lapses and failures if we fail to teach them the foundation principles of the commandments of Christ. We make much of "Training in Church Membership", and correctly so. But how can one be trained in church membership apart from a knowledge of the meaning and mission of a church, and of the nature and purpose of church membership, so as to secure voluntary obedience to Christ in church membership? Spiritual develop-

ment is promoted by means of both spiritual food and spiritual exercise—food from the teachings of Christ, and exercise in the revealed will of Christ—and the food must prepare for the exercise.

III

There are thousands of church members today who are literally adrift upon the ill-winds and waves of human opinions and interpretations of the meaning of Christian service. They have been hurried out to the vineyard of service on purely human authority, and have therefore served without an adequate knowledge of the Master's will. Of course, their souls are lean for lack of spiritual food, and are hardened and dwarfed with much service and no growth. They are "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). Certainly their failure is not chargeable to "the Lord of the harvest"; for, "When He ascended upon high, He led captivity captive, and gave gifts to men . . . And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of ministering, for the edifying of the body of Christ till we all come into the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:7-13).

No, it isn't the fault of the Master. He has provided every needed arrangement for "the building up of the body of Christ", and for the protection and guidance and development of His churches and people until the end of the age. It remains, therefore, to be chargeable only to ourselves; and we are chargeable with one of two errors, or both: either we have ignored His exclusive authority for supplying His "gifts" of "Pastors and Teachers", and have depended on our own wisdom and judgment; or else we have abandoned His Inspired Word in our teaching, and have replaced it with plans and interpretations of our own.

Thus there is no escape from the divinely imposed responsibility for faithful and thorough teaching—the primary and indispensable to practical Training in Church Membership—in order that intelligent and faithful obedience may follow as a natural fruitage of both teaching and training. "Speaking the truth in love"—"in season and out of season"—must still be the order of the day in all our churches, if we would "reap in due season."

Sunday Morning At Church

Early Sunday morning, when I start to dress for church,
The Devil gets a hold on me, and gives me all the works.
He says, you know you're very tired, you've gone at breakneck speed;
Your body will soon wear out; it's rest and quiet you need;
Just turn on the radio and let soft music play;
Read a book to pep you up; lounge around all day.
And so, I crawl right back in bed and pull the covers over my head,
To keep a voice out that's soft and low—the things it says, they
shame me so—
I shed my blood on Calvary's Cross, that your poor soul would not
be lost;
I only ask "Ye watch and pray" and "Seek lost souls for Christ each
day".
Too tired, you say? What you need is to pray and pray.
With shame I hurry, Oh, so fast. And find myself in church at last!
And listen to God's glorious plan—salvation through faith for every
man.
The Pastor tells us of God's love, the choir sings songs of praise,
The congregation, in silent prayer, resolve to mend their ways.
Oh! Heavenly Father, we thank Thee for all blessings that are ours,
For families, for friends, for sunshine and for showers,
For the privilege to worship wherever we may be,
For Thy hand to guide us into eternity.

—ERIE MCCLARA CLAXTON

Memphis, Tennessee

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.

Acting Like Other People

Christian Advocate

Dr. Francis Brown, executive secretary of President Truman's commission on higher education, in a statement released to the press a few days ago, made a vigorous plea that school teachers should be "allowed to act like other people." "As an example," he is quoted as saying, "in how many communities can a teacher smoke? Or have a sociable drink?" He hastened to say that he was condoning neither practice, but was merely pleading that teachers should not be required to measure up to a higher standard of personal conduct than is expected of those who work outside the teaching profession. This plea, coming as it does from a conspicuous source, will be hailed as an expression of tolerance and liberality in certain quarters. All the hosts of those who chafe under the necessity of submitting to moral discipline will applaud vigorously. But those whose thinking carries them even a little way under the surface of American life will feel that another blow has been struck at the moral foundation of the nation. The teaching profession, like that of the ministry, is one that depends very heavily upon its sense of mission. Into their hands there is committed the most precious product of the nation—its children. To mold the destinies of the nation and not to sense the responsibilities of leadership is to miss the greatest compensation to be found in teaching, but it is also to fail the nation as surely as the soldier who deserts his command on the field of battle. Any man or woman who enters the teaching profession by that very act surrenders the right to "live like other people." They are no longer private citizens; they belong to their community, and the community has a right to require them to live above the average.

(This is a needed word.—R.B.J.)

Today's Pressing Problem: Selfishness

Rolan M. Harper in
Alabama Baptist

In recent years selfishness seems to have become again the dominant motive of civilization, as it was 2,000 years ago. It is now so widely accepted as a proper motive that gratifying one's immediate desires, or enjoying "the more abundant life," is commonly regarded as mankind's chief goal. This view is encouraged by many of our public officials, and working hours are being shortened everywhere, to allow more time for pleasure-seeking. Even clergymen seldom raise their voices in protest, though selfishness is the antithesis of the "Golden Rule," and is threatening to undermine Christianity. And it is the main cause of crime, divorce, immorality, vandalism, profiteering, racketeering, most of the evils of politics, and many other troubles.

(Absolutely!—R.B.J.)

The Unity of Modernism

Southern Presbyterian Journal

There may be a difference of opinion as to the exact date of the rise of Modernism, but many will agree that it began when the orthodoxy of the sixteenth and seventeenth centuries was abandoned by men who refused to submit to the full authority of the Scriptures. This movement was dominated to a large extent by the philosophy of Kant and the theology of Schleiermacker and Ritschl. Modernists

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speaking glibly on the subject of unity. All who have read their writings must come to the inescapable conclusion that the only unity that can be observed in their writings is unity of negations. They are all united in their rejection of full-robed, Biblical Christianity. Their rejection varies in extent, but their unity is to be found in the fact that they refuse to accept Biblical Christianity in its entirety. This constitutes a challenge to conservative Christians to be and remain united in the positive affirmations of supernatural Christianity.

(This needed to be mentioned.—R.B.J.)

* * *

Good Retort

Samuel S. Snyder in
Converted Catholic Magazine

The following letter from one of our readers was published in the Washington, D. C. *Post* of Last June 12. It is a splendid retort to the *Post's* argument in favor of a U. S. Ambassador to the Vatican, namely, because the Pope is a "territorial sovereign," as well as head of a religion, the same as the Romanov czars, the King of England, and others:

To the Washington *'Post'*:
Sir:

In your editorial there is one point, and a very important one, that you must have overlooked. You acknowledge the Pope as a "territorial sovereign" and if such, what right has his subjects to citizenship in our country? If the Romanov czars were alive and in power as formerly, would you advocate that their subjects should have the right of citizenship here, even though, as you say, they were heads of the Russian Orthodox Church? The same applies to the English and Turks. Should they not have to abjure their allegiance to each of their rulers before they could be citizens?

If as you say, we had a regular diplomatic mission to the Holy See up to 1867, why should we do wrong again because we did so before? Two wrongs do not make a right.

(Good arguments are unimportant when votes are involved.—R.B.J.)

• • •

Apostles of Death

Watchman-Examiner

A report in the *New York Times* states that "fifty-four prominent Protestant clergymen in New York have signed a statement approving voluntary euthanasia under careful safeguards, the Euthanasia Society of America, Inc., announced. The statement said:

"A proposal has been put forward to legalize voluntary euthanasia, i.e., painless death for persons desiring it, who are suffering from incurable, fatal, and painful disease. A bill has been drafted to give effect to this, and the proposal is receiving encouragement and support from many thinking people. Such a proposal raises important issues in ethical, legal, and medical grounds.

"As regards the ethical issue, after giving the matter careful consideration, we wish to state that, in our opinion, voluntary euthanasia, under the circumstances mentioned above, should not be regarded as contrary to the teachings of Christ or to the principles of Christianity."

Christians generally will be astounded at this bold departure from the sovereign law of Almighty God.

(What will some preachers approve next?—R.B.J.)

Record Enrolment Gains Reported To Sunday School Board

PORTER ROUTH

RECORD GAINS for Sunday school and Training Union for 1946 were reported to the fifty-fifth annual meeting of the Sunday School Board of the Southern Baptist Convention meeting in Nashville on December 12. Dr. J. O. Williams, secretary of the division of education and promotion, reported a net gain of 225,063 in Sunday school enrollment to bring the total to 3,750,373. Training Union enrollment climbed 99,141 during the year to make the total 802,473. Both of these gains were the largest ever reported in one year.

Dr. T. L. Holcomb, executive secretary, reported that net sales for the first eleven months of 1946 were \$4,468,531.86, a gain of \$499,026.80 over the 1945 figure. Referring to the proposed assembly in the West, Dr. Holcomb said, "We desire to record here that the Sunday School Board has made no recommendation nor even expressed an opinion in favor of any particular location; that is the Convention's responsibility."

The Sunday School Board voted to re-affirm its willingness to operate and develop another assembly "if a site can be agreed upon, and adequate capital investment furnished to the Southern Baptist Convention."

The Board voted \$14,000 for work in Tennessee during 1947.

Harold E. Ingraham, business manager of the Board reported that sales of the Baptist book stores had doubled within the past four years. New stores are planned for Owensboro, Kentucky, and Miami, Florida, within the near future. Mr. Ingraham reported that general circulation of periodicals had reached 7,418,947 for the fourth quarter of 1946, a record high. During the past seven months, there have been 1,213,481 books published by the Broadman Press. These represent 159 titles.

Dr. Williams reported that 210,421 awards in the Sunday School Training Course had been issued during the past year. In the Training Union, 300,435 awards have been issued in the first eleven months of 1946. Dr. Williams also reported that a survey by the Department of Church Architecture indicated that more than 13,000 Southern Baptist churches are planning building programs involving \$250,000,000 as soon as building material is available.

The Sunday School Board voted to make a contribution of \$10,000 to the newly organized Baptist Foundation. Part of the money can be used in perfecting the organization and the balance will become a part of the permanent fund.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

City Wide Youth Revival

Honolulu, Hawaii

A citywide youth revival sponsored by the Baptist young people of Honolulu was held the week of December 15-22. Mr. W. F. Howard, state student secretary of Texas, went out early and made the preliminary plans for these special services. Some of the things done in preparation for the meeting were: newspaper publicity, radio publicity, house to house visitation, young people calling all of the people listed in the telephone inviting them to the meeting, hand bills and posters.

In the party from the States that went out to help in the revival were Rev. Woodson Armes, pastor, Seventh and James Baptist Church, Waco, Texas; Jackie Robinson, Howard Butt, B. O. Baker, Jr., students at Baylor University; Ralph Langley, student Southwestern Seminary, Fort Worth, Texas; and Reji Hoshizake, student, Southern Seminary, Louisville, Kentucky; Mr. Irvin Bush, Baptist layman from Waco and Mr. William Hall Preston from Nashville. Mr. Preston was to remain in Honolulu for two weeks after the revival closed to have charge of the follow-up work.

From all reports this was a glorious meeting. Large crowds were present for each service and there were approximately 300 decisions made during the week. Many of these were professions of faith, others were rededications and still others were for full time Christian service. Eternity alone will be able to evaluate this great youth meeting.

IT'S HARD TO BELIEVE

THAT RECOLLECTIONS
OF THE WAR ARE
SO DIFFERENT!



AMERICAN BUSINESS MENS RESEARCH FOUNDATION • CHICAGO • No. 1051

A Message From Dr. Groner

It is a pleasure for me to greet the student nurses of the Baptist Memorial Hospital. When I accepted the position of Superintendent of your hospital, I realized full well that there was a difficult task ahead and one that could be accomplished only with the whole hearted and sincere co-operation of everyone connected with the institution. I have found elsewhere that the student nurses have been the morale builders for the hospital and my most pleasant experiences have been with the School of Nursing. I am sure that the same is true at the Baptist Memorial Hospital and I earnestly solicit your help so that it will be possible for us to build here the finest hospital and School of Nursing in the South.—Copied THE THERMOMETER.

As We Enter a New Year

"And I said to the man who stood at the gate of the year: Give me a light that I may tread safely into the unknown!

And he replied: Go out into the darkness and put thine hand into the hand of GOD.

That shall be to thee better than light and safer than a known way."

—M. LOUISE HASKINS.

The Message of the New Year

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked, and paused: he answered soft and low
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay, but remember, too
"God's will to do."

Once more I asked: "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes! This thing all others things above:
"God's will to love."

—Open Window

The Sunday School Lesson

LESSON FOR SUNDAY, JANUARY 12

By R. PAUL CAUDILL, Pastor
First Baptist Church, Memphis, Tenn.
Topic: "THE AUTHORITY OF JESUS"
Scripture Lesson: John 2:1-16

Following the three temptations in the wilderness of Judea, Jesus made His first disciples at Bethany beyond Jordan (John 1:35-51). Previously he had been identified by John as the Messiah at Bethany beyond the Jordan (John 1:29-34). Soon thereafter, Jesus worked his first miracle at Cana in Galilee (John 2:1-11).

HIS MIRACULOUS POWER

The miracle at the Cana wedding constitutes the first demonstration by Jesus of his miracle-working power.

The town of Cana is usually located at Kerf Kenna which is some three and one-half miles from Nazareth. Some think that the event took place on Wednesday afternoon, the fourth day of the week, which was the usual day for the marriage of virgins. At any rate Mary, the mother of Jesus, was there when he arrived. John does not mention her name probably for the reason that she is already well known in the synoptics. (Robertson).

It is assumed that Joseph was already dead and that Mary may have been kin to the family where the wedding was taking place. Certainly she must have been an intimate friend or else she would not have been so well informed and ready to help remedy an unfortunate and embarrassing situation that had arisen.

His answer, "Woman, what have I to do with thee? mine hour is not yet come" suggests, says Dr. A. T. Robertson, that Jesus is getting across to his mother a lesson that is very difficult for most mothers and fathers to learn, with reference to their children. The use of the word "woman" (gr. gunae) instead of the usual word for mother (gr. meter) "does show her she can no longer exercise maternal authority and not at all in his Messianic work."

(The average father and mother let go of their children, even when they have reached maturity, with great difficulty. Some of them do not want to let go at all. They do not want them to marry; they do not want them to go out into the world and establish themselves independently. A foolish position for any parent to assume!)

Jesus immediately takes over the embarrassing situation. He commands them to fill the six stone water pots with water. John tells us they "filled them up to the brim." Then he gave the command to draw out and "bear unto the ruler of the feast." This they did, and when the ruler of the feast tasted the water he found that it had become wine.

John interprets this "the beginning of his signs" in Cana of Galilee as a manifestation of his glory and adds that "his disciples believed on him" (v. 11). Manifestly, Jesus' disciples realized that he was no ordinary man. No ordinary person could have performed the miraculous deed which they had just witnessed. Gradually the words of John, in their deeper significance, must have begun to unfold before them "Behold, the Lamb of God which taketh away the sin of the world" (John 1:30f.).

HIS ZEAL FOR GOD'S HOUSE

After the miracle at Cana Jesus went down to Capernaum along with his mother and his brethren and his disciples and abode there "not many days."

The passover of the Jews being at hand, Jesus then went up to Jerusalem and there, to his amazement, found in the temple "those who sold oxen and sheep and doves, and the changers of money sitting" (v. 13f.).

The scene that follows tells its own story. Jesus "made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changer's money, overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise." And John adds "His disciples remembered that it was written, The zeal of thine house shall eat me up" (see Psalm 69:9).

THE CURSE OF CONVENIENCE

In the above scene one beholds more than the zeal of our Lord for the house of God. He sees also the sinister curse of convenience. In the olden days the penitents came to the temple with voluntary offerings of what they knew and cherished most—animals, for instance, that they valued because they had been watched from birth and tested in farm work. There was a charm to that form of sacrifice which could never be had through the offering of an object purchased over the sales counter.

Of course it was convenient for worshippers to be able, on the grounds, to obtain the requisites for sacrifice. Moreover, it was possible that some of them might not be familiar with the type of sacrifice required for this particular offense. There was also the risk that the examiner in the temple might reject as unfit the animal they brought. Those for sale on the spot had doubtless already been approved by the temple examiners and there was no danger of a misdeal.

It is so easy in modern day Christianity for one to follow the course of expediency and to lose the simple joys of fellowship in Christ. The tendency on the part of many is to listen to the radio on Sunday morning rather than to go to the trouble of attending formal worship in the house of the Lord. Others satisfy their conscience by sending their offerings rather than taking them in person to the house of the Lord.

Christians may well ponder John's description of the first cleansing of the temple with a view to setting aright their own relation to Christ and to his church.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

I hope every date on your 1947 calendar is circled—that each circle means that you have tried on that date to grow in wisdom. But that is just the first part of your January verse. Let's look at the verse again and find another way that Jesus grew.

"Jesus increased in wisdom and stature, and in favour with God and man."

A few weeks ago we celebrated the birth of Jesus. We sang and talked about the baby Jesus. Now we are learning some words which were written about the boy Jesus. It is natural, isn't it, that Dr. Luke should mention the fact that Jesus grew in stature. And as Jesus grew taller, he must have grown stronger. He took care of the body that God had given him and did the things necessary to stay healthy and happy.

Boys and girls do not have to *try* to grow taller. That is a part of God's plan for them. But they do determine to a large extent whether they grow into weak, sickly men and women, or strong, healthy ones. That is why parents and teachers spend so much time and effort trying to help us obey health rules, like getting plenty of rest, sunshine, and fresh air; eating the right kind of foods; reading under correct lights, and so on.

Perhaps you would like to make your own set of health rules for 1947. Sometimes our friends have much to say about what we should *not* do, because of their effect on our health. Their rules are *Don't* rules. Make a list of some of the *Don't* you hear frequently. Can you make a *Do* rule for yourself that will be the opposite of each *Don't* you have listed?

Throughout the Bible we find stories and verses that help us to know right things to do. These include suggestions that help us protect our health and care for our bodies.

Do you remember the story of the boy Daniel who was chosen with some other fine young boys to live at the king's palace and be given special education and training? The king thought he was giving the boys every opportunity to improve their minds and their bodies. However, Daniel and three of his friends had been taught at home that the rich foods and wines which were served at the king's table were not the best foods for their bodies. Read the first chapter of Daniel and find a brave thing these four boys did. What was the outcome of their ten-day diet of simple foods and water? Write here a health-food rule for yourself, basing it on this story of Daniel.

Here are some more Bible references. Look each up and mark it in your Bible. Then try to make a health rule based on that passage.

Proverbs 17:22.....

Proverbs 3:24.....

Proverbs 20:1.....

Psalm 74:16.....

Ecclesiastes 12:1.....

As you read your daily Bible readings this week, perhaps you will find other verses from which you may make some health rules.

Rules are no good, unless they are kept, are they? Will you try to keep your rules this year, so that as you grow in stature your body will become stronger and healthier?

Love, Aunt Polly

P. S. I hope you will write to me often this year. It is fun to receive your letters, especially since I have begun my new file of word-pictures of you. If you did not read last week's Young South column, do so now and let me hear from you real soon telling me the things mentioned in that column. You might tell me about your health rules, too. I'd like to know about them.

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

What Is the Inside Enlargement Campaign?

WILLIAM P. PHILLIPS

THE INSIDE ENLARGEMENT Campaign is a Sunday school effort to enlarge its provisions for those who are members of the church but not members of the Sunday school. The principal difference is this and a general enlargement campaign is that the census is omitted and there is no faculty other than a director and only one book is offered. The director, pastor, general superintendent, and other Sunday school leaders concern themselves in an Inside Enlargement Campaign, only with the resident church members who are not enrolled in Sunday school.

While these are taken account of also in a general enlargement campaign, there is strength and greater value and emphasis when a Sunday school focuses its attention in a campaign exclusively on the unenrolled resident church members.

Moreover, as a rule, there are more of these not enrolled in Sunday school than could possibly be housed in available quarters were they to come. While a religious census certainly should be taken once a year to discover those who are lost, it is not needed to find church members who are not in Sunday school. The church roll provides this information and is readily available.

It is an interesting fact also that the Inside Enlargement Campaign deals largely with adults. It has been discovered that from ninety to ninety-five per cent of all resident church members not enrolled in Sunday school are adults. There will be found some few Young People and occasionally one or two Intermediates and Juniors. As a rule the most inadequate provision for any division or department in the Sunday school is that of the Adult.

Nearly one half of all resident church members are not members of the Sunday school. Herein lies the church's frozen assets, which can be most effectively unfrozen through Bible study in the Sunday school. It is these unenlisted and undeveloped church members who have the money and richly endowed gifts of leadership needed to build a great Sunday school and church.

For the above reasons, in a large church that undertakes the Inside Enlargement Campaign, it probably would be wise that the director should use a text in the one class which he will teach each evening during the campaign *The Adult Department of the Sunday School* by Phillips. In the small or medium size church he may use either *A Church Using Its Sunday School* or *Building a Standard Sunday School*.

During the week of the campaign, in addition to teaching a class in one of the above subjects, the director, along with the general superintendent, pastor, and other leaders of the Sunday school, after a careful digest of information secured from the church roll as to resident members not enrolled in Sunday school will seek to enlarge provision for these in the Sunday school through the addition of classes where needed consistent with the present physical equipment. During this process age ranges, definition and assignment of constituency of all Adult classes should be effected, teachers and meeting places assigned.

As soon as information as to names and addresses of church members are available, the director will promote a persistent visitation campaign seeking attendance and enrollment of every church member next Sunday or on one of the following Sundays. This visitation effort should not cease until every church member is a member of the Sunday school.

Send for our free leaflet, "The Association-Wide Inside Enlargement Campaign."

* * *

Honor Roll

The Sunday school at the First Baptist Church, Athens, Tennessee, has applied for Standard recognition. This school enrolls 703 people. Mr. E. L. Willson is superintendent and Rev. Sterling L. Price is pastor. We congratulate the officers and teachers of this school on their attainment.

* * *

Prepare For Further Service

The quoted material below is taken from the bulletin of the First Baptist Church, Athens, Tennessee among the Pastor's Paragraph: "It has come to my attention that Miss Peggy Long, an assistant teacher in the Young People's Department, has finished the study and taken the examination of three study course books. This splendid young lady who has already done much to equip herself as a good Sunday school worker has taken this other stride and sets a noble example for others."

A Word of Thanks

When I begin to think about saying "thank you" for all of the lovely things which were done for me during my recent illness, and realizing how much I want that word to mean, I am astonished at the bigness of the task. To try to express the profound appreciation I have for what so many of you did—hundreds of cards, so many flowers, words of encouragement, and most of all, continuous prayers—I find that any word is entirely too inadequate. I wish I could say a personal "thank you" to every one of you, and how many times I have done just that thing in my own heart. Over and over, I have thanked our good Father for your friendship and thoughtfulness. Again I have learned that there are two great blessings in life that can certainly make any experience a blessing. First, to have the privilege of having so many of you fine Baptists as friends; and then, most of all, trying to live one's life to the best of his ability for our Master. Will you accept these words of sincere thanks until I can say "thank you" to you personally. Let me assure you that because of this experience I am going to be stronger, physically, and more able to serve in the field I love so much.—ROXIE JACOBS.

* * *

Churches Having Training Schools During the Month of November, with 2,199 Awards

BEULAH—		GILES—	
Martin	17	Wheelerton	18
Obion	31		18
	48	GRAINGER—	
BIG EMORY—		New Corinth	9
Walnut Hill	51		9
Sunbright	9	HARDEMAN—	
	60	Bolivar	56
BIG HATCHIE—			56
Brownsville	8	HOLSTON—	
Covington	42	Fall Branch	46
	50	Temple	36
CHILHOWEE—		Westview	1
Chilhowee	56		83
Wildwood	22	JEFFERSON—	
	78	Jefferson City, First	18
CLINTON—			18
Glenwood	73	JUDSON—	
	73	Walnut Grove	35
CONCORD—			35
Murtreesboro	19	KNOX—	
	19	Arlington	6
DUCK RIVER—		Churchwell Avenue	6
Tullahoma	1	Fort Sanders	6
Cross Roads	30	Lincoln Park	20
	31	Oakwood	51
DYER—		Thorn Grove	33
Dyersburg, First	69		122
Hillcrest	16	MADISON—	
Southside	9	Jackson, First	1
Fairview	7	Jackson, West	2
Fowlkes	38		3
Gates	13	MAURY—	
Halls	3	Mt. Pleasant	3
Mt. Tirzah	13		3
Mt. Vernon	4	McMINN—	
Newbern	21	Eastanallee	16
Parrish Chapel	2		16
Curve	1	NEW DUCK RIVER—	
Emmaeus	4	Cornersville	25
RoEllen	1		25
Trimble	1	NOLACHUCKY—	
	202	Grace	44
GIBSON—		Morristown	107
Milan	1		151
Salem	39		
Trenton	2		
Springhill	40		
	82		

(To be Continued)

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

The annual meeting of the State Brotherhood Secretaries' Association was held in Memphis, Tennessee, December 4 and 5.



§ Reports from the ten state Brotherhood secretaries in attendance indicated splendid progress in the organization of new Brotherhoods and increased activity in regional, associational and church Brotherhoods, in the promotion of our major objectives. §

The above picture was made in the office of the Baptist Brotherhood of the South.

AMONG THE BRETHREN

In a candlelight ceremony at 5:00 o'clock December 31, at Grace Baptist Church, Nashville, Miss Frances Willard Ewton, daughter of Dr. and Mrs. L. S. Ewton, became the bride of Dr. J. Gilbert Hutchinson, of Thomasville, Ala. The father of the bride officiated, assisted by the pastor, Dr. W. Leonard Stigler. Mrs. Hutchinson was once office secretary of BAPTIST AND REFLECTOR. May the blessings of the Lord attend the couple through life.

—B&R—

Pastor J. O. Carter and the First Baptist Church of Greenville have been assisted in a gracious revival by W. E. Pettit, Forest City, N. C. There were 15 additions to the church and one of the converts has already been elected a deacon.

—B&R—

The First Baptist Church of Athens, Sterling L. Price, pastor, adopted the largest budget in its history and oversubscribed it in one day. The Sunday school voted to maintain an average attendance of 400 for 1947 and at the end of three months the average attendance was 416.

—B&R—

Mt. Olive Baptist Church, Knoxville, gave their pastor, Lloyd T. Householder, a new car as a Christmas present and he and his family went for a brief vacation in Florida.

—B&R—

Fifty-eight missionaries have gone out to serve in foreign fields from the New Orleans Baptist Seminary since it was founded.

Western Union

Mrs. J. B. Lawrence passed away yesterday. Funeral here Monday.—Courts Redford.

(EDITOR'S NOTE: This telegram was forwarded to the Editor at Harriman and could not be printed earlier. God comfort the bereaved.)

Robert L. Newman, Missionary in Beulah Association, writes that on November 17, 1946, a Baptist church was organized in South Fulton, Tennessee, taking the name of South Fulton Baptist Church. There were 64 charter members and the church has called Rev. J. F. Drace as pastor for full time and he has moved on the field. The church grew out of a revival which Brother Drace held there.

—B&R—

G. Daniel Miller will assume the duties as pastor at Mill Creek Baptist Church, Nashville, January 1. Several months ago Brother Miller was forced to resign as pastor of the Grubbs Memorial Baptist Church, Nashville, because of ill health.

—B&R—

Chap. Howard Day who served 27 months in the Pacific area with the armed forces has recently been discharged and at present is at home in Nashville.

The Editor and Mrs. Taylor wish to express their appreciation to their friends who brought cheer by their greetings and by other kindnesses during the Christmas season. The Editor is glad to report that Mrs. Taylor is improving following an attack of virus pneumonia.

—B&R—

"BAPTIST AND REFLECTOR is one of the best Baptist papers in all the South, and because of our faith, and a consciousness of the need of such a paper coming each week into the homes of our members, the Virginia Avenue Baptist Church, Bristol, Tennessee, has put the paper in the budget for 1947."—FREEMAN WRIGHT, pastor.

—B&R—

Eldridge Miller, son of G. Daniel Miller, pastor of Mill Creek Baptist Church, Nashville, has surrendered to the call of the gospel ministry and will enroll as a student at Cumberland University when the next semester begins.

—B&R—

Dr. J. Gilliam Hughes, pastor of Union Avenue Baptist Church, Memphis, has been elected as state representative from Tennessee on the Baptist Sunday School Board, Nashville.

—B&R—

According to Evie Tucker, Associational Missionary, Riverside and Stockton Valley Associations are sponsoring a preachers and deacon's school at Jamestown, January 20-24.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, DECEMBER 29th

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	128	—	—	Hohenwald	73	65	—	Shirley Park Chapel	45	34	2
Athens, East	152	85	—	Jackson, Bemis	175	60	—	Speedway Terrace	444	144	4
North	105	48	—	Calvary	244	152	1	Speedway Chapel	115	57	—
Calhoun	88	14	—	North	137	96	1	Temple	1061	267	—
Charleston	20	—	—	Jellico, First	201	90	—	Union Avenue	703	206	—
Clear Water	71	79	—	Kingsport, Long Island	72	61	—	Milton, Prosperity	101	29	—
Cotton Port	119	52	—	Lynn Garden	167	84	1	Morristown, First	813	73	—
Etowah, East	25	—	—	Knoxville, Broadway	555	203	—	Murfreesboro, First	339	86	—
Etowah, First	177	85	—	Fifth Avenue	545	228	—	Walnut Street Mission	82	—	—
Etowah, North	56	84	—	First	416	150	—	Taylor's Chapel	71	27	—
Good Springs	22	45	—	Lincoln Park	308	189	—	Westvue	148	62	1
Idlewild	60	55	—	McCalla	298	143	2	Nashville, Bellevue	636	188	5
Union Grove No. 2	49	11	—	Oakwood	195	178	1	Grace	593	138	2
Wildwood	18	54	—	Rocky Hill	93	90	1	Grubbs Memorial	87	41	—
Bolivar, First	155	86	—	Smithwood	197	83	—	Inglewood	846	126	3
Bristol, Calvary	205	90	—	Lawrenceburg	242	142	—	Lockeland	848	149	—
Chattanooga, Red Bank	360	141	—	Lebanon, Barton's Creek	90	20	—	Park Avenue	822	84	—
Signal Mountain	51	—	4	Cedar Grove	68	38	—	Seventh	106	46	—
Cleveland, First	330	180	4	Lexington, First	169	60	—	Third	152	—	—
North	128	112	—	Liberty, Salem	88	87	—	Woodbine	90	16	—
Columbia, First	289	56	—	Maryville, First	301	122	—	Oak Ridge, First	225	98	2
Dark's Mill	30	—	—	Medina	66	59	—	Glenwood	58	—	—
Godwin Mission	17	—	—	Memphis, Bellevue	1741	725	8	Robertsville	113	150	1
Cookeville, First	285	86	—	Boulevard	851	114	2	Old Hickory, First	464	232	3
Fourth St. Mission	50	—	—	Central Avenue	408	188	—	Portland	182	48	—
Stevens St. Mission	90	70	—	Highland Heights	601	250	2	Rockwood, First	186	118	28
Crossville, Oak Hill	77	—	—	Labelle	492	162	4	Whites Creek	38	39	—
Elizabethton, Siam	140	110	—	Louisiana St.	135	78	1	Rogersville	300	165	—
Fountain City, Central	502	169	—	McLean	250	138	—	Shelbyville, Shelbyville Mills	120	79	—
Hines Valley Mission	55	—	—	Mallory Heights	263	134	2	Shop Spring	84	58	—
Gallatin, First	208	45	—	Prescott Memorial	336	105	—	Trenton, White Hall	83	19	—
Harriman, Trenton Street	177	77	—	Seventh Street	375	106	6	Watertown, Round Lick	57	37	—
Walnut Hill	146	90	—								

Miss Latisha Rowlett, member of the Medina Baptist Church, Medina, is seventeen years of age and has been doing her first religious work. The picture at the right is of the Sunbeam Band which had gathered in the park for a meeting some weeks ago.



Minister Ordained

AT THE CALL of Calvary Baptist Church, Union City, a council of Ministers and Deacons from other Baptist Churches met at Gibbs Baptist Church at 3:00 p.m. for the purpose of examining and ordaining Bro. Joe Wilson to the full Gospel Ministry, and one Deacon for Gibbschurch, Mr. A. L. Pope.

Rev. George W. Archer was elected Moderator by acclamation and Rev. W. T. Pillow, Clerk of the Council. Rev. G. W. Archer served as questioner of the candidates.

Brother Wilson related his Christian experience and called to the Ministry. He and Brother Pope were then questioned at length concerning their belief relative to the Doctrines of the Bible, such as, Bible Inspiration and Authority; Creation, the Church and it's Founder, Mission Programme, Salvation, Lord's Supper, Southern Baptist Work and a number of other questions.

A motion prevailed that the Council heartily recommend the ordination of the two, finding them sound. Rev. J. T. Drece, preached the Ordination Sermon, Rev. R. L. Newman delivered the charge to the candidates, and Brother C. D. Halls a Deacon presented the Bible to Brother Wilson. Rev. Bill Agnew led in the ordination prayer, after which the members of the Council laid hands on the candidates. Rev. H. L. Hardy led the closing prayer.

Superintendent of Rural Missions Elected

At the recent meeting of the Executive Board Rev. Joe Wells was elected to the newly created position of Superintendent of Rural Missions. Brother Wells came to the employ of the State Board several years ago as Regional Missionary in the South Central Region. Later, when the work of association missionaries superseded the work of Regional missionaries, he was made field missionary. His new position as Superintendent of Rural Missions will bring him in contact with all rural missionaries and rural mission work throughout the State, and will aid in the co-ordination of the rapidly expanding State Mission Program. Brother Wells lives at Fayetteville, Tennessee and may be reached at that address.

—B&R—

The Southern Baptist Convention Committee relative to the Baptist World Alliance, Copenhagen, Denmark, July 29-August 3, 1947, has appointed a smaller committee to serve our Southern Baptist people consisting of the following: Porter Routh, Chairman; Mrs. George Martin, J. W. Marshall, Roland Q. Leavell, Lawson Cooke, Andrew Potter and A. L. Goodrich. Address all communications regarding the Copenhagen Congress to Mr. Routh, 127 Ninth Avenue, North, Nashville 3, Tennessee.

Appreciation and Gratitude Expressed

By JAMES C. FURMAN

United Dry Forces of Tennessee, Inc.
AT THE BEGINNING of this New Year, the officers and directors of United Dry Forces of Tennessee, Inc. wish to express, through the medium of the BAPTIST AND REFLECTOR, their appreciation and gratitude for the generous amount of cash which was voted for the support of our organization by the Executive Board of the Tennessee Baptist Convention, at the November meeting of the Board. It is quite possible that many Tennessee Baptists may not be aware that the Executive Board voted to place \$4,000.00 in the treasury of United Dry Forces for the year 1947.

When, as Executive Secretary of United Dry Forces of Tennessee, Inc., I appeared before the Baptist Executive Board, I endeavored to make it clear that the state dry organization belongs to the evangelical denominations of the state. We will succeed largely in proportion to support received from the evangelical denominations. We don't mean financial support, solely. Your prayers and your cooperation are needed. Your real and vital interest in our work is needed.

It would have been a fine thing if leading evangelical denominations in Tennessee could have gotten together, before I took office, with leaders of each denomination deciding what could be contributed. This has been done in some states. But circumstances were such that this was not done in Tennessee. Baptists have taken the lead, as a denomination. We are convinced, however, that others will follow. We believe that, by 1948, several other leading evangelical denominations will follow the splen-

Rev. W. B. Creasman, age 85, of Knoxville, died Saturday night, December 28. He had been a minister for more than fifty years and for the last nine years had been paralyzed. He leaves seven children: W. C. Creasman, Supt. of the Tennessee Baptist Orphans Home; Ed G. Creasman, Mesa, Ariz.; Dewey Creasman, Miami, Ariz.; Mrs. A. D. Long, Mesa, Ariz.; Mrs. J. Bowling, Knoxville; Mrs. M. C. Rucker, Knoxville and Mrs. H. G. Smith of Knoxville. The funeral was held at Manns Funeral Home, Knoxville in charge of L. C. Rule, pastor of Inskip Baptist Church, assisted by A. C. Hutson, a former pastor of that church. God's grace be upon all the sorrowing.

did lead of Tennessee Baptists. We believe that other Christian groups will be unwilling to allow Tennessee Baptists, as a denomination, to carry the whole load.

As a Baptist myself, I wish to express my personal thanks to the members of the Executive Board of the Tennessee Baptist Convention, for their liberality, and for the willingness and desire to take the lead in this all important matter.

Student Revival of Union University

UNDER THE DIRECTION of the Baptist Student Union a revival was held on the campus of Union University, November 6-15, 1946, with Rev. L. G. Gatlin, pastor of the First Baptist Church, Pulaski, Tennessee, and former chaplain of the navy as the visiting evangelist.

The chapel periods during the meeting were given to the religious services and soul-stirring and inspirational messages were brought by Brother Gatlin at these and the evening services. Vesper services were held Saturday and Sunday evenings.

A large banner with the words of the theme "I'd Rather Have Jesus" was placed over the stage and the message of the song sung at every service burned deep into the hearts of those present.

Visible results were seen in the one hundred and thirty-one rededications and consecrations and by the two who made a public profession of faith in Christ as their personal Saviour.

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On page 13 of December 12 issue of Baptist and Reflector was a write up concerning Green Hill Baptist Church out from Nashville in connection with which there was a picture of Pastor Jas. N. Purcell and wife and also a group picture purporting to be a group from the church. This was an error. The group is the Keith Springs Mission near Winchester, Tennessee. The picture had been sent in by Rev. Joe L. Wells. We run the picture again in order that this correction may be made.

Mr. P. W. Bevins

November 20, 1946, Mr. P. W. Bevins of Concord, Tennessee, went to be with the Lord. He was 86 years old. His father was a pioneer Baptist preacher in Southwest Virginia. He had been a deacon for many years and at the time of his death was the oldest deacon in Crichton Memorial Baptist Church at Concord. Three of his sons are deacons there also. He was a very devout and humble follower of the Savior and as long as he was able he gave of his time and influence as well as his ability to the Lord's work. In 1927 he built a beautiful brick church building in memory of his son, Crichton, and presented it to the Baptist Church at Concord. This lovely building is a testimony to his concern about the Lord's work in his community.

Dr. J. K. Haynes of Knoxville, a friend of many years preached the funeral sermon assisted by his pastor, Rev. Udell Smith. Brother Bevins was the father of Mrs. Lloyd T. Householder, wife of the pastor of Mt. Olive Baptist Church, Knoxville. The Lord's grace be upon all the sorrowing.

New Year Message From the President of the Baptist World Alliance

TO ALL my fellow-Christians of the Baptist faith and order.

1947 should be, by the blessing of God, a great year in the history of our fellowship.

The Seventh Baptist World Congress is to open in Copenhagen on the 29th of July. There East and West, North and South, will clasp hands in a spiritual unity which transcends all distinctions of nation or race or colour. We rejoice that the isolation of wartime is ended, and that we are able again to come together in the name of Him in whom we are inseparably and for ever one.

On Baptist World Alliance Sunday, February 2nd, let us in every land unitedly and earnestly pray that the reunion in Copenhagen may bring a notable enrichment of mind and heart, and that the Holy Spirit may fortify our resolve to stand firmly together so as to take our full part in making the kingdoms of the world the Kingdom of our God and of His Christ. Apart from this our race is lost. "In none other is there salvation."

I must need add a personal word. More than a quarter of a century has passed since at their call I relinquished a London pastorate in order to give my whole life to the service of the Baptist brethren of all lands. For the unswerving confidence they have extended me, I devoutly thank God. As the close of my presidency approaches I am gladdened by countless affectionate messages from all parts of the earth. With a full heart I reciprocate the love of the brethren. Their joys and their sorrows have been, and are, mine. I commend all to the grace of God; may He grant them everywhere a blessed New Year!—J. H. RUSHBROOKE, President, Baptist World Alliance, London.

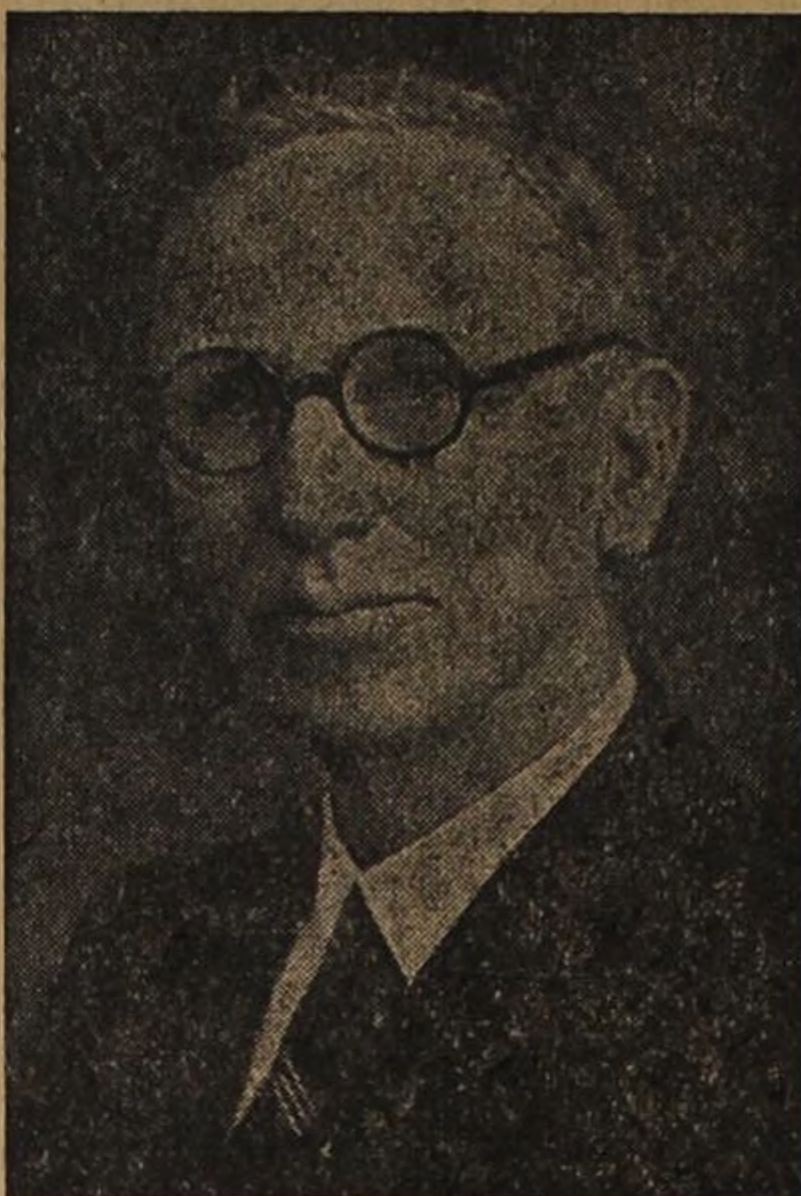
Book Review

JESUS THE TEACHER, by J. M. Price.

If you want a real study course book then we suggest "Jesus the Teacher." However, I'm sure you'll agree with us when we say, it is more than a study course book.

As a study course book, it presents Jesus as the master of all teachers. Such he was and still is. You'll understand that his spotless life qualified him as a real teacher. His knowledge of men and of their needs gave him an insight that no other teacher has enjoyed as

Dr. Gilmore Dies In Nashville



DR. WALTER GILMORE

SOUTHERN BAPTISTS have suffered a great loss in the sudden death of Dr. Walter M. Gilmore, treasurer and publicity director for the Southern Baptist Convention, in Nashville on Thursday, December 19.

Dr. Gilmore was at his office as usual on Thursday. He made his customary stop on the way home at a neighborhood bakery, and suddenly felt sick. He was taken home, and died in a few minutes.

The veteran Baptist leader was born in Moore County, North Carolina, January 10, 1869. He was graduated from Wake Forest College and the Southern Baptist Seminary, and was ordained in 1892. He served pastorates in Brunswick, Marshallville, Eastman, and Atlanta in Georgia before returning to his native state in 1911 as pastor at Louisburg. He was pastor at Sanford from 1918 until 1923, when he was elected stewardship and mission secretary in North Carolina.

In July, 1930, Dr. Gilmore was elected publicity director of the Executive Committee of the Southern Baptist Convention. Since 1933, he has served as treasurer of the Executive Committee and the Southern Baptist Convention. Since 1933, he has served as treasurer of the Executive Committee and the Southern Baptist Convention, and as recording secretary of the Executive Committee.

In connection with his work with the Executive Committee, Dr. Gilmore had been editor of the *Baptist Program*, and the *Bulletin Service*. He has served as an associate editor of the *Quarterly Review*, survey publication distributed by the Baptist Sunday School Board. He has been active in the life of the First Baptist Church in Nashville in both the Sunday school and Training Union.

Funeral services were held in Nashville Saturday afternoon with Dr. W. F. Powell, Dr. T. L. Holcomb, Dr. Austin Crouch, Dr. Duke McCall, and Dr. J. E. Dillard assisting. Further services were held Monday afternoon at Dunn, North Carolina, where Dr. Gilmore was buried. He is survived by his wife, Mrs. Mary Estelle Gilmore, and a son, Walter.—PORTER ROUTH.

he did. You'll see Jesus teaching with new and different aims from the men of his day. His methods were different and the results were good.

If you want a book that will give knowledge and information about Jesus, you'll find this book to be such.—A. H. HICKS.

Juneau Church Growing

The church in Juneau, Alaska, recently moved into new quarters. The building they now occupy was formerly a dwelling. It is large and spacious, providing an abundance of room for Sunday School classes and an auditorium that will seat 54 at present, but can be greatly enlarged by removing a partition or two.

This church has had a great amount of opposition from some who thought they owned Alaska as a mission field. We rejoice in their progress and in the faithful attitude of their able Pastor.

It will soon be known that Baptists have come to Alaska to stay—not only to stay where we are, but to go and grow into new fields. We are blessed with able men for pastors and consecrated people in our churches. Alaska needs the message that Baptists preach and the kind of a church organization that Baptists establish. God has said a hearty "AMEN" to our work.—*Alaska Baptist Messenger*, Anchorage, Alaska, William A. Petty, Editor.

Woodbury Has New Pastor

The Woodbury Baptist Church has gone to full time. They have bought a new home for the pastor. They have called J. O. Dailey from East Thomas Baptist Church at Birmingham, Alabama. He moved to Woodbury on November 15th. This is the first time in the history of the church that they have been full time.

● HURRY! HURRY!

WIRE . . . PHONE . . . WRITE

. . . to your State Representative and your State Senator. Ask them to support the new beer bill, which would enable YOUR County to have Local Option on beer. The brewers, through their efforts and money, DISFRANCHISED YOU in 1933 . . . You are STILL DISFRANCHISED! State law says you MUST HAVE BEER IN YOUR County, in EVERY COUNTY!

ONLY YOU can change this intolerable law . . . BUT you can't do it unless you TAKE ACTION NOW! The State Legislature will give heed to OUR VOICE, if you SPEAK LOUD ENOUGH TO BE HEARD!

SO . . .

PHONE — WIRE — WRITE

TODAY

to your State Representative and your Senator.

UNITED DRY FORCES OF
TENNESSEE, INC.

167 Eighth Ave., North
Nashville 3, Tennessee

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.

TRIBUTE TO CALVIN LEE HAMMOCK

BLESSED are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

Calvin Lee Hammock, pastor of the First Baptist Church, of Maryville, died at his home November 30, 1946.

He would have completed the sixth year of his pastorate the following day. He had prepared his sermon for the occasion, and while engaged with the ordinary duties about the place he was suddenly called.

Brother Hammock was born at Clay, Kentucky, October 27, 1890, son of Morris Elizabeth Wicks and James Edward Hammock. His formal education for the ministry was taken at Bethel College, Russellville, Kentucky and the Southern Baptist Theological Seminary, Louisville, Kentucky. He was ordained by the New Harmony Baptist Church of Clay, Kentucky, October, 1911.

Thirty-five years of the fifty-six of his life were spent in the gospel ministry. He was pastor of the First Church nine years. His next pastorate was in Richmond, Va., pastor of the Venable Street Church fourteen years, just prior to his coming to Tennessee.

Brother Hammock was a good minister of Jesus Christ. He was loved and honored by his brethren and by the churches. He served on important committees in associations and conventions. The large concourse of people that gathered for his funeral in the Maryville First Church bore testimony to the high esteem in which he was held. Folks of every walk and way of life, and scores of fellow ministers were there, a tribute of love and esteem to one they delighted to honor. No one who knew Brother Hammock very long could doubt his love and loyalty to Christ and His word. He was consecrated to the service of folks, visiting the poor, the sick and the stranger without making difference. He was found, day and night, in the homes and hospitals, where there was trouble. His love and fellow feeling carried him beyond his strength and time to give.

Dr. S. L. Stealey, of the Louisville Seminary, conducted the funeral, assisted by pastors of the local Methodist and Presbyterian Churches. The body was then borne to its native Kentucky for interment.

The Chilhowee Baptist Pastor's Conference, in session December 10, voted to extend words of sympathy to Mrs. Hammock and her son Calvin Junior. God grant comfort and courage to them in days to come was the prayer of the Conference.

"There is no death! What seems so is transition. This life of mortal breath is but a suburb of the life elysian, whose portal we call death."

A. C. HUTSON for the Conference.

* * *

MEMORIAL SERVICE FOR MRS. BESSIE COLLINS WALKER

Monday afternoon, November 18th, the women of the Women's Missionary Society of the First Baptist Church, Milan, Tennessee, observed a solemn and reverent service in memory of Mrs. Bessie Collins Walker who had passed away October 21st. Following a beautiful devotional

based on Proverbs 31:10-31 this tribute was read:

We who loved Mrs. Bessie Collins Walker "sorrow not as others who have no hope," but our hearts are grieved because a lovely and beloved woman will not pass this way again. We believe she has entered the land where, "there shall be no night and they need no candle neither light of sun, for the Lord giveth them light and they shall reign forever and ever."

Mrs. Walker, when a very young person, became a Christian and united with the First Baptist Church of Milan, where she held her membership for the remainder of her life. For most of these years she was a devoted and active worker. She was at one time president of the women's missionary organization known then as "The Ladies Aid Society." In this, and the present W.M.U., she took an active part until ill health forced her to lead a less active life.

She had many gifts, the greatest probably was her beautiful voice, which she used for the glory of her Lord and the benefit of her church and community. She was indeed a beautiful woman, beautiful in face and in spirit, but unassuming and gracious always. She had a friendly smile for everyone and a welcome handshake for the stranger. We thank God that Christian Hope and Faith whisper to our hearts, "She is not dead but sleepeth."

* * *

MRS. JAMES H. CARTY

MRS. JAMES H. CARTY, a beloved and faithful member of Second Baptist Church, passed to her reward on October 25, 1946. She had been in ill health for more than two years but bore her suffering with courage and patience. She was a devout Christian and a lifelong member of the Baptist Church and always interested in all the works of the church.

Her influence and good deeds will live on in the hearts and minds of her many friends.

Her funeral was conducted by her pastor, Rev. A. F. Grahl, who gave a most fitting tribute to a victorious Christian character. She was laid to rest in Stokley Cemetery by the side of her late husband, James H. Carty. Let us not think of this as death but rather let us say, "God giveth his beloved sleep," a rest from the pain and sorrows of life.

In recent months she suffered a great deal and the transition came to her as one walking from a troubled sleep into the beautiful presence of God's perfect love.

She is survived by one daughter, Mrs. Ottinger of Newport; four sons, Bruce Carty of Hickman, Ky., Joe of St. Louis, Mo.; James of Chicago, John Burnett of New Orleans; two sisters, Mrs. A. E. Sparks of Washington, D. C., Mrs. Jacob Nease of Missouri.

Active pallbearers: Iliff Bryant, Charlie Pace, Jim Maloy, William Johnson, Aubrey Bryant and Ovio Williams.

Flowerbearers: Ladies of the Mothers Class of the Second Baptist Church.

Book Review

THE HERDSMAN, by Dorothy Clarke Wilson, published by The Westminster Press, 925 Witherspoon Building, Philadelphia 7, Pennsylvania, copyright 1946, pp. 373 Price \$3.00.

If you are looking for a good clean story with the usual thrills, you will like *The Herdsman*. It is entirely free from dirt. The biblical account is drawn upon by such a vivid imagination that the old prophet Amos, is made to step out among the rich, thunder his messages of impending judgment, and then suddenly disappear. Here is a book of fiction I recommend for church libraries.—L. G. FREY.

An Expression of Appreciation

By JOHN F. POWERS, Paris, Tenn.

TO PUBLIC WELLS Baptist Church and Friends:

Will you accept the gratitude of my heart for every prayer, kind word, act of hospitality and for the free-will offering that Brother Highfill brought to me? God bless your hearts, to think of the sweet spirit that has prompted your hearts for a number of years to be so good to us.

Many, like the Arabs, have folded their tents and silently slipped away, of whom I want to name a few, and here they are: Bro. Lyn Stalcup and wife; Bro. Jude Wash and wife; Sister Sweeney; Bro. Jim Templeton and wife; Bro. Geo. Templeton; Bro. J. A. Miles; Bro. Jim Miles and wife; Bro. Henry Adams and wife; Bro. J. F. Adams; Sister Cleeny Adams; Bro. Anderson Trevathan and wife; Bro. Thompson Grooms; Sister Lula Davis; Bro. Alvin Hurt; Bro. Will Kennie, and perhaps others whom I do not call to mind just now.

These have helped us in our troubles and now when we remember their sweet spirits, the precious memories of the past help when our heart sobs when our friends hurt. God bless your hearts in the years that lie ahead. Look to the future. Love your church. I hope that you will have a good pastor and all of you will love him and stand by him as you have me. Pray for us. May God bless you all.

(EDITOR'S NOTE: For a number of years Bro. Powers was pastor of the Public Wells Church in Gibson Association).

Carson-Newman College Will Build Dormitory

A STEERING COMMITTEE for Carson-Newman College Alumni Association's campaign to raise \$200,000 for the erection of an Alumni Memorial Dormitory for men has been announced by Dr. I. N. Carr, vice-president of the alumni group and chairman of the Executive Committee.

On the committee are Judge Hamilton S. Burnett, Knoxville, Adrian Blanc, Jefferson City, Rev. Chas. S. Bond, Fountain City, Mrs. Hattie Potts Rogers, Knoxville, and Alfred Swann, Dandridge. D. L. Butler, Jefferson merchant and philanthropist, who is president of the Alumni Association, and Dr. James T. Warren, president of the college, are ex officio members of the committee. Alex Chavis, Carson-Newman Alumni Secretary, has been designated as temporary chairman of the steering committee.

Impetus has been given to the movement by the crowded conditions of the college which have necessitated many students being turned away due to lack of housing facilities.

Alex Chavis, alumni secretary, stated that the alumni organization recognizes the acute need for facilities and that the intention of the group is to go into the campaign immediately and have the proposed modern dormitory erected as soon as possible.

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—Book Reviews—

LIFE'S HIGH HURDLES, by Sidney W. Powell. on book has price \$1.50, enclosed slip has Abingdon-Cokesbury. \$1.75. Note—Jacket \$1.75.

This dynamic book by the pastor of St. Paul's downtown First Baptist Church, and author of "Where Are the People?" has as sub-title "Victorious living that takes obstacles in stride." The author's purpose is to aid and encourage "the heroic handicapped, particularly the servicemen, whose sublime courage in the difficult fight to overcome their obstacles has won profound admiration." In doing so, he first shows that all of us more or less face handicaps, physical or otherwise; then he gives countless illustrations drawn from well-known characters who refused to surrender to physical handicaps, until you think that almost everybody who has amounted to anything in life was in this class! Because he includes accounts of many people of ordinary abilities, as well as the famous men and women, who demonstrated life is worth living despite their bodily deficiencies, this book is helpful to even the common, ordinary individual. Dr. L. Hill has written "This is one volume that carries hope and cheer and courage and victory for all who face despondency because of what seem to be insurmountable obstacles; it deserves wide reading." This review would add that it is one of the most positively helpful and inspiring books he has ever found; it would make an excellent gift to any friend who is handicapped, or who imagines he is so, and is downhearted and discouraged.—H. L. CARTER.

WHAT IS FAITH? By J. Gresham Machen. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$2.50.

This book speaks of a need that is always imperative, "a revival of the Christian religion . . . (which) will deliver mankind from its present bondage." This must be a work not of man, but a work of the Spirit of God.

One of the chief purposes of the book is "to try to break down the false and disastrous opposition which has been set up between knowledge and faith."

Dr. Machen writes of a universe made and upheld by a personal being who is not dependent upon it; of faith in Christ based upon knowledge; of the soul's need which Christ alone can satisfy; of faith in the object of faith, Christ; of the absolutely undeserved and sovereign grace of God; of belief based upon testimony of Biblical writers; of facts of the Christian religion that remain forever.—T. C. Meador.

PELOUBET'S SELECT NOTES, by Wilbur M. Smith. W. A. Wilde Company, 131 Clarendon Street, Boston, Mass. Copyright, 1946, by the publishers. 445 pp. \$2.25.

This is a commentary on the International Sunday School Lessons for 1947. It is the 73rd annual volume of the excellent work originated by the late F. N. Peloubet. The present editor of the book is an able successor to him and, in the judgment of this reviewer, does better work in some respects than his predecessor. We classify this as a high compliment.

Select Notes makes valuable suggestions to teachers of various classes, gives the setting of the lesson, outlines the lesson and lists books for teachers for correlative reading. Then follows the exposition of the lesson.

The exposition is scholarly, reverent and devoted to the Word of God. One may not agree

with every individual statement made, but the book is true to the Word of God. Dr. Smith does not believe in interpreting the Bible according to human wisdom, but in testing human wisdom by the Bible. In these days when prideful scholarship either denies certain clear-cut biblical revelations or is very nebulous concerning them, it is refreshing to find scholarship which believes absolutely in the blessed Book and does not hesitate to make this evident.

To those who want an exposition of the Sunday school lessons that is free from the taint of Modernism and is keyed to the inspiration and the inerrancy of the Word of God, we recommend *Select Notes*. And withal there is that practical

application of the lessons which makes them very distinctly "relevant to life"—an unctuous phrase widely used today.—O. W. TAYLOR.

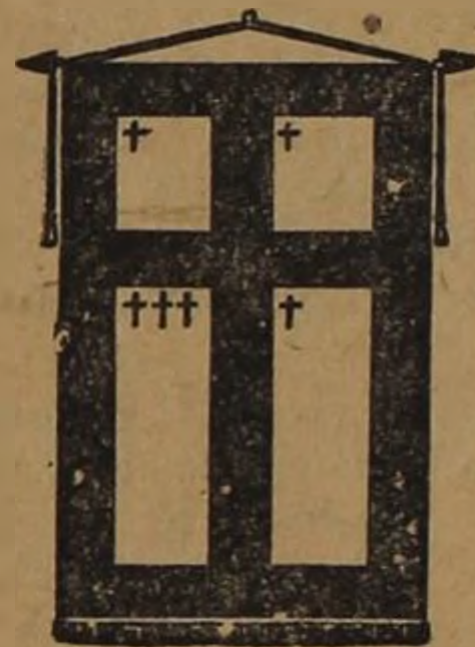
MANUAL OF GOSPEL BROADCASTING, by Wendell P. Loveless.

This is something new under the sun, and certainly could be used as a text book for teaching those interested in the phase of a radio ministry.

Wendell P. Loveless is the director for the radio work of the Moody Bible Institute and has given in this book the condensed results of two decades of his work. It covers all departments of broadcasting religious services, from the approach to the Station for time to broadcast, to suggestions of programs and promotion. It will be worth your while to read this book for it is not only interesting but greatly informing as to radio work.—ROBERT L. ORR, First Baptist Church, Brownsville, Tennessee.

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