

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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JACKSON, TENNESSEE

FEBRUARY 20-21, 1947

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BAPTIST AND REFLECTOR COMMITTEE

Frank Wood, Chairman; Edwin E. Deusner, James A. Ivey, W. R. Hamilton

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EDITORIAL

Is Confession Conditional To Salvation?

JESUS SAID: "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God." (Luke 12:8,9; Matt. 10:32,33). Is confession conditional to salvation or only evidential of it?

"Confess" is from the word *homolegeo*, meaning "to speak the same thing." To confess Christ as Savior means that, having received Him as presented in scripture, one acknowledges what Christ is to him on this basis.

"Confess me" is, literally, "confess in me"—*en emoi*. This is a phrase "indicating a sense of unity with Christ and of Christ with the man who takes the open stand for him" (Robertson, in *Word Pictures in the New Testament*). The confession must be true and genuine, indicative of the state of heart as united in a spiritual, living union with Christ" (Clark, in *People's Commentary*.) Hence confession is not conditional to salvation, but evidential thereof.

True, whoever refuses with finality to confess Christ will be doomed. But this will not be because he did not confess, but because he was never "in" Christ nor was Christ "in" him to give rise to the confession—in other words, because he was not born again. Other scriptures relating to confession find here the principle of their interpretation.

When listing "the steps in the way of salvation," confession ought not to be placed so as to leave the impression that it is a condition of salvation *additional* to repentance and faith. Yet even some writings under a Baptist imprint do this very thing. "Repentance toward God, and faith toward our Lord Jesus Christ (Acts 20:21) are the two conditions of salvation and then confession comes in to show that these things have been exercised.

Evangelistic instructions and invitations should correspond to this fact.

Salvation in the New Testament is presented as a relationship between two persons. One is the sinner who needs to be saved and cannot save himself. The other is Christ who is sinless and is able to save everyone coming to him on the basis of his sacrifice for him. Salvation is Christ in person, loving, forgiving, freeing, keeping an individual sinner in person, in response to his faith.—H. H. HARGROVE, *The Sunday School Builder*.

Fascism In the South

A LIBERAL WRITER in a Baptist southern publication gives from another source a rough definition of fascism as the maintenance of capitalism by violence. He conceives of the attempts of economic and vested interests to dominate political, economic, social, and intellectual life by deliberately encouraging hatred and distrust as fascism in the South.

In the discussion capitalism is placed in a very unfavorable light in relation to labor and white people, in relation to Negroes. The liberal social viewpoint and program is assumed to be right and the conservative viewpoint and program is assumed to be wrong. The South is given a black eye.

Fascism is a technique for gaining and maintaining power by unwarranted pressure, or by force, or violence, with appeals to prejudice, hatred and distrust among the classes. The principle has fruited in Mussolini and his cohorts in Italy, Nazism in Germany, Communism in Russia and demagoguery in America and elsewhere. It is unjust authoritarianism keyed to prejudice, hatred, distrust, force and violence, with the individual completely subordinated to the controlling group, whether majority or minority, and whether in the educational, political, or economic area. It crops out in the South here and there. But it is not universal in the South nor confined to the South nor confined to capitalism, and men ought not to impute general guilt to the South from individual instances.

Fascism works both ways when its technique is used both ways. For instance, it is fascism when management uses threats, intimidation, class hatred, force, or violence to browbeat labor. But it is also fascism when labor uses the same tactics toward management. Never within our memory has capital been more selfish, or dictatorial or brutal or violent and stirred up more class hatred than certain labor leaders and their supporters have in recent times. This is not lining up with one group against another. Both should have impartial treatment and receive equal justice. But it must be affirmed that if it is fascism for capital to employ such techniques, it is also fascism when labor does the same.

Some Southern white people have been fascistic toward their Negro brothers and the lynching record and the records of the Ku Klux Klan and The Columbians are indefensible. But if Negroes employ prejudice, hatred, force and violence toward the whites, as some of them have, that, too, is fascism. A survey of seven "murder centers" in the South showed that Negro violence and crimes against whites and Negroes far exceeded those of the whites (*New Racial Situation*, Appendix II, p. 67). What about the deliberate encouragement of hatred and distrust given by our liberal writer as a mark of fascism?

Neither capitalism nor labor nor whites nor Negroes should be made the exclusive scapegoat of fascism. But it would seem that liberal social writers are habitually blind in one eye; for they regularly make capitalism and the whites the scapegoat in the South and, at least by implication, absolve labor and the Negroes. And, by the way, if liberals are going to condemn fascism, as justice requires why do they not also condemn Russian Communism, which is a most glaring expression of the principle of fascism? Echo answers, "Why?"

If the South is as backward and unjust as some liberals in the territory seem to think, it is strange that they live in the South and take their support from the South instead of moving to a social paradise in another location where they can better spread their wings, especially their *left* wings, as John Temple Graves II would put it. Why eat at the table of the South and so constantly and rudely slur the fair hostess?

The open Bible in the hands of our fellow Americans will make a better America. God's word hid in the hearts of our people will keep them from sinning against God. There are challenges beyond our reach for the open Bible made available to all men.—JOHN CAYLOR, *The Baptist Training Union Magazine*.

Outside Looking In—But Oh, So Near!

By W. C. TAYLOR, Rio de Janeiro

THE REVIVAL SEASON in Brazil is all the year, though the months from March till November are perhaps most useful for this purpose. The season before and during Carnival, which is the prelude to Lent, in all Catholic lands, is the time most difficult to awaken a public response to the preaching of the Word. I have been in five meetings the last ten weeks. In nearly every church it was the last of several evangelistic efforts during the year. One had 45 conversions in the first meeting. Another, where I have just closed, has had four meetings this year and three Bible institutes.

The meetings are prepared by a preceding week of prayer in the church. So one gets some idea of the constancy and intensity of the effort. The people love to go to the church. It is the center of their social fellowship, as well as of their spiritual life. So it was in the apostolic times. People to whom the church is one of 100 clubs and committees to which they belong, and rates from one to ten percent of their time, a stewardship and thought, would consider such a life a monotonous and unendurable boredom. But one look at these joyous faces would banish such a thought from your mind, as far as they are concerned. And observe, too, how they stay on after church, for the joy of it. They are in no hurry to be away.

I

Now there arise characteristic problems out of an evangelistic life of that intensity. One of them is a small, hardened though friendly public. In one meeting, a member of the choir said to me: "We are twelve women in the church, whose husbands have heard the Gospel for a long time and are hardened utterly. We are praying for their salvation this time." Not one was reached. Often it is a hard group of children of believers who have become spiritually petrified. Sometimes a reluctance to admit the possibility of salvation of children complicates that situation. I remind such children that, if they are saved, their salvation won't melt, so just to wait, working while they wait, till their parents see the evidence of their faith and consent to its public profession. One such boy came in this time, whom his parents had obliged to hold back through two previous meetings I held in that church. I am sure he was saved in the first meeting. But real salvation doesn't evaporate, and it had not in his case, as his radiant face showed.

Then there grows up in such an intensely evangelistic environment a "No Man's Land." People very readily accept invitations in Brazil. But the churches don't readily accept members. They judge by the life. So you have a growing body of people who come to the meetings, have already given their hands to preachers, sometimes on confused invitations. I listen to some of these and wonder what possible notion of the way of salvation I could get out of such language, if I were a stranger seeking the light of eternal life. I suspect we have ten thousand such people about our churches in South America. Somebody has *counted* them. They don't know if they are saved or not, nor do the churches. In one pulpit I entered, to preach one sermon, the pastor said to me that there are in the audience 37 such people. They did not know, nor did the church. Could I help them? I tried to make clear the experience of salvation, urged them to claim it if qualified by saving faith. If not, then forget that confused invitation and meaningless handshake, take their places as lost sinners, and seek and find a real salvation they could avow, live and share. Unless these thousands of people in No Man's Land are driven further, or drawn nearer, they are a severe handicap to the work of the Gospel.

II

There is a peculiar joy in the new hearers. They are many. There must be, else such an evangelism would soon work up all the

material. Five were saved one evening, where these twelve hardened husbands held back. It is always in order to sow for future harvests. Of fourteen saved last Sunday, I suppose half were new hearers and half were the harvest of other sowings, and of that hour of decision.

One did not come last Sunday. He said to me just before church: "We were a large family. Each of the children now has a large family. Over 100 of my immediate kin have become Baptists and I believe I rejoice in it even more than they do. Your religion has more discipline in it than mine. I am a Catholic, and I know that there are a lot of errors in Catholicism. But I don't feel responsible for that. I just omit them in my faith, and hold to the teachings of my religion which are more or less in accord with your faith and biblical preaching. That element of Catholicism is my faith." His name is legion. Sometimes, living in this reduced and unreal Romansm, he may experience a real faith. He was torn up during the meeting and walked out in the midst of the appeal. Pray with us that he may share what he admires in his hundred kin who know the Saviour in personal faith and regeneration.

Charlotte Baptist Church

TUESDAY NIGHT, Jan. 21, the editor was with Pastor V. R. Webster and the Charlotte Baptist Church at Charlotte. It was an occasion for emphasis upon Sunday School work and we spoke along that line. The pastor presided and Mrs. Webster led the singing, with Miss Bernadine Berry at the piano. We were grateful for the cordial attention given our message.

The first Sunday afternoon in April in 1946, we were with the Charlotte Church on the occasion of its first official entrance into its new building. Since that time many improvements have been made and when the building is completed it will be an excellent one. The missionary pastor, Bro. Webster, devotes full time to the church, which now has twenty-five members, we believe it is. He and his family live in one part of the building fitted for that purpose until a pastor's home can be built, of which the pastor himself is the carpenter.

It is a distinct inspiration to see how a little band can forge ahead in the face of difficulties under good leadership and with faith in God and the will to work.

Deacons Ordained At Riverside

SUNDAY AFTERNOON, Jan. 26, the Riverside Baptist Church, Nashville, ordained Grover C. Holderfield and W. K. Pinkerton as deacons. The pastor, Merle F. Pedigo, presided and served as moderator of the council, which was composed of neighboring pastors and deacons. The examination was led by E. B. Crain, pastor of Eastland Baptist Church just prior to the service in the auditorium. In the auditorium the pastor led the singing, with Mrs. Pedigo at the piano. The invocation was given by Deacon Charles Lamarin of Riverside Church. The editor preached the sermon; W. Leonard Stigler, pastor of Grace Baptist Church, delivered the charge to the church; L. S. Sedberry, pastor of Lockeland Baptist Church, delivered the charge to the deacons, and Raymond Morgan, pastor of Calvary Baptist Church, prayed the ordination prayer. Then followed the laying on of hands and P. F. Langston, pastor of Shelby Avenue Church, prayed the prayer of dismissal. Clerk J. T. Higgason recorded the proceedings of the afternoon.

Some two or three years ago, the editor was with the Riverside Church one night. It is interesting to see the advancement that has been made. And now with these newly ordained workers, it is in a position to make even greater advancement.

In Those Days

By LOUIE D. NEWTON

(An address, Dec. 15, 1946, in the Municipal Auditorium, Atlanta, Ga. under the auspices of the Christian Council of Atlanta at the memorial services for the victims of the Winecoff Hotel fire)

AND AFTER THOSE DAYS, it being the Lord's Day, some of the people of Atlanta assembled themselves in prayer and meditation, and in remembrance of those who had suffered and of all who shall suffer because of the great and terrible disaster that befell a city and a nation.

Memory

And as the people waited in the solemn hush of a great sorrow, there appeared, as it were, a figure, sketched by imagination against the background of those dark, gray days. Memory had come to lend her presence, and as she took her place on the ledge of Time, she touched the temple of every face with her tapering fingers, and it all appeared again—shrieking sirens piercing the slumbering life of a city, dreaming of fancied reindeer bells and anthems from above—telephones sounding clarion calls for doctors and nurses and first aid workers—poised policemen, wisened firemen, trained workers of Red Cross, Salvation Army's troops, Scouters in eloquent testimony of preparedness—radio's slim fingers, reaching throbbing heart—cameramen daring destiny's snarling teeth to tell the story as it was—newsmen giving aid whilst gaining leads that make type breathe—stretcher bearers worn and weary, speaking softly on their pilgrimages to and fro—taxi drivers filling roles by poets held aloft—long lines of old and young alike with sleeves uprolled to give rich blood and pure—pilots watching beam and range to fly dazed loved ones far and near—cups of steaming coffee raised to lips held taut midst tension's stress—human bodies wildly hurtling through the air to sudden, tragic end—whispered words of farewell from bleeding, parched lips—mute bodies, broken, burned and breathless, in silent rank where loved ones claimed their own—December seventh, Pearl Harbor's date, Atlanta's darkest dawning call, forever shrined in Memory's chest, "by angel hands to valour given."

Conscience

And then another figure came—awesome, but very strong and clear. The people shuddered as Conscience seemed to look them each directly in the eye. Memory bowed her head as Conscience lifted high her hand in solemn judgment on the scene . . . Then turning, and with authority austere, she summoned from the realms below another figure—

Selfishness

And, behold, Selfishness—"greatest curse of human kind"—glared upon the smitten faces, laughing—the laughter of Hell's untempered scorn. Her brazen face in contrast to the gentle face of Memory revealed the ugly countenance of Sin in all her ways . . .

Truth

But look! Another form appears—tall and straight and beautiful! None need ask her name, for she cannot be mistook. 'Tis Truth, which alone can make men free. And Truth seemed calm and undisturbed as she stood amidst Memory and Conscience and Selfishness—lonely as Nebo's mighty peak, but very, very grand. And Truth looked at Selfishness, and bade her loose her cloak. The rafters of the world seemed to rattle as the prodigy of Hell came forth from the bowels of Selfishness—snarling Devils, lifting high their emptied flasks of beer and wine and liquor's fiendish work—ghastly ghouls that danced in glory of the gambler's subtle greed—little foxes of Neglect and Indifference, fanning their fiery tails in defiance of the law—and on and on they came, symbols of the work of Sin in hearts made hard by searing, withering flames of Selfishness . . . And now Truth raised again her mighty arms, and from her lips fell words no man can ere forget:

"I am the Lord thy God. Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image. Thou shalt not bow down thyself to them, nor serve them; for I thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me. Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath day to keep it holy. Honour thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet . . . The wages of sin is death . . . Whatsoever a man soweth, that shall he also reap . . . Sin, when, it is finished, bringeth forth Death!"

Sorrow

Then appeared Sorrow. None could quite look at her, but all knew her. Memory wept, and Truth reached forth her hand in Mercy and Compassion. And before the gaze of the people who had gathered in Atlanta to meditate upon those days, there appeared a great host of souls in sorrow—fathers and mothers of young people who had come as Atlanta's guests to better fit themselves for service—husbands, wives, sons, daughters, weeping beside fresh-made graves in hamlets far and near. Sorrow remembered! Sorrow, never to be forgot! Crown of Sorrow! And when Conscience seemed to stir, and ugly accusations make; Truth, still calm, though very stern, again did speak:

"There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish." And Truth, now seeming taller than ever, lifted her hands again, as if pointing out to the last sorrowing heart in all the world, and said:

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest . . . I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die . . . Let not your heart be troubled. Ye believe God, believe Me also. In my Father's house are many mansions . . ." And everyone remembered that these were the words of Jesus.

Faith, Hope and Love

And ere the words had fallen from the lips of Truth, three figures came and stood beside her—more beautiful than words can ever say—Faith and Hope and Love. Faith held in her right hand a flaming torch. Hope held a flower, ready to burst into full blossoms, its fragrance filling all the house. And Love, placing her hand upon her breast, looked forth with eyes of understanding.

The people waited—waited before the Lord. And their hearts were strangely warmed. As they bowed their heads, praying, meditating, strong words came again into their hearts:

Our God, our help, in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Quietly, reverently, the people arose and walked away into the Future. They walked softly. And as they went away, it was near to eventide, and the sunset had made the sky very beautiful, as if God was wishing them to know that the "Path of the just is as the shining light that shineth more and more unto the perfect day."

Where Are Those Who Have Died?

By WILLIAM JAMES ROBINSON, Kansas City, Mo.

IT IS MY PURPOSE to show that the Scriptures affirm the conscious existence of the deceased after death and prior to resurrection. There the souls are without bodies. In this state the righteous are abounding in joy, but the wicked endure unceasingly intense conscious suffering.

The righteous do not receive spiritual bodies at death. Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (I Thess. 4:16-17).

Paul also says: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Cor. 15:51-52). This rising is to occur in the future, "at the last trump." Jesus said: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; that which have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-30).

Spiritual Facts About the Righteous

When the soul of the righteous leaves the body it goes immediately into the presence of Christ. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. . . . Therefore we are always confident, knowing that whilest we are at home in the body, we are absent from the Lord. . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:1-8).

Jesus said to the thief on the cross: "Verily I say unto thee, today shalt thou be with me in paradise" (Luke 23:43). Of Himself he said, just before dying: "Father, into thy hands I commend my spirit" (Luke 23:46). Certainly this makes it plain that he and the thief were both to be in God's special presence.

Their state immediately after death is blissful, and therefore, greatly to be preferred to the best possible condition the Lord's faithful servants can have here. Paul said: "I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you" (Phil. 1:23-24). He also said: "For me to live is Christ, and to die is gain" (Phil. 1:21). These are marvelous statements for one to make whose devotion to his Lord caused him so much suffering.

All departed saints are truly alive and enjoy delightful consciousness. Jesus said to certain Pharisees: "Have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:32). This clearly implies that departed saints are with God. We read of Lazarus, in Luke 16:22, "And it came to pass,

that the beggar died, and was carried of the angels into Abraham's bosom." The Jews thought of Abraham's bosom as the place of supreme bliss. "Today shalt thou be with me in Paradise"—"with me" certainly means in the same state. If Christ was conscious so was the thief.

Departed saints are at rest and blessed. "I saw under the altar the souls of them that had been slain for the word of God and for the testimony which they held; and they cried with a great voice, saying, "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." And there was given to each one a white robe; and it was said unto them, that they should rest yet a little time, until their fellow servants also and their brethren, which should be killed even as they were, should be fulfilled in number" (Rev. 6:9-11). These are very much alive. Many other passages could be quoted to prove that departed, regenerated souls are dwelling in conscious glory where their Lord is.

Facts About the Deceased Wicked

They are enduring punishment. Of the rich man it is said: "And in hell he lifted up his eyes, being in torment, and seeth Abraham, afar off, and Lazarus in his bosom; and he cried and said, "Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16:23-24).

The wicked dead are to be punished. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (II Peter 2:9). The quotations made clearly prove the wicked, who have died, are in torments awaiting the final judgment.

Four Errors Refuted

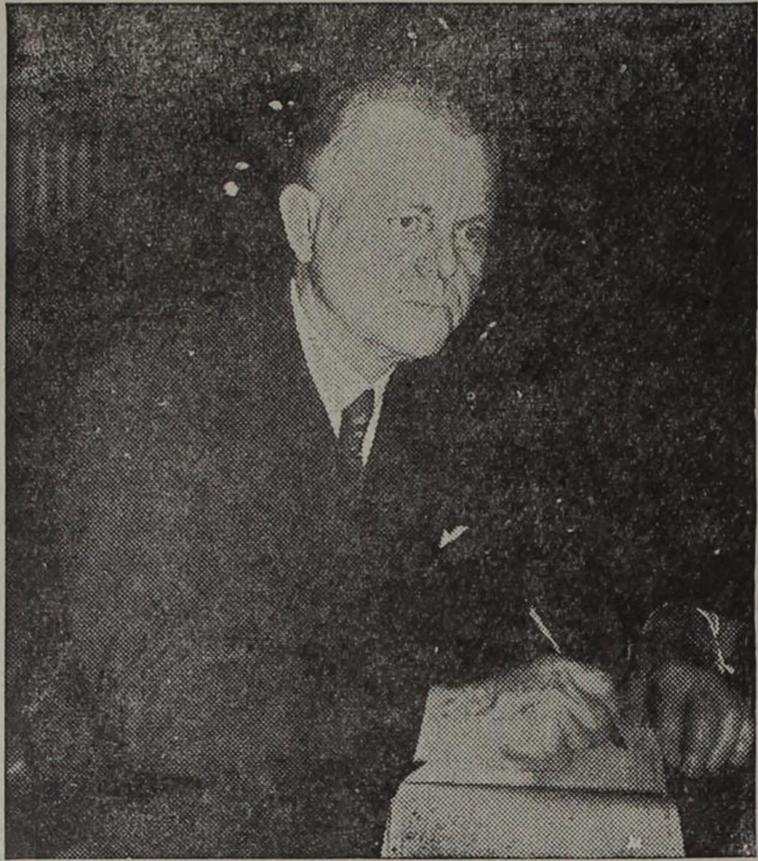
1. First the erroneous doctrine that the souls of both the righteous and wicked sleep from death till the resurrection for we find both the righteous and wicked very much alive, and the wicked being held for final judgment. When the dead are represented as sleeping the context proves that it has reference to their bodies, and never to their souls.

2. It refutes the Roman Catholic doctrine that "all who die at peace with the church, but are not perfect, pass through purgatory." "And besides all this between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence" (Luke 16:26). It follows then that once in torment always in torment.

3. The same scriptures refute the Mormon doctrine of baptizing a living person for a dead one who died unbaptized. They hold that you must be baptized by one of their elders in order to be saved. They seem to forget there "is a great gulf fixed etc." Their leading theologian is on record as saying they have no evidence that the dead accept baptisms administered by proxy for them.

4. The same scriptures refute the doctrine of reincarnation as taught by the "Unity School of Christianity," Kansas City, Mo. It is certain that those who are with the Lord do not want to be reincarnated; and those in torment cannot escape from it.

The Scriptures represent the intermediate state to be one of conscious joy for the righteous, and of conscious pain for the wicked" (Dr. Strong).



DR. ELLIS A. FULLER

President Fuller Reports to the People - - Progress in Southern Seminary's Expansion Program

Since I came to the presidency in 1942, we have persistently presented the needs of the Southern Seminary. You will be encouraged to know that we have recently made very gratifying progress in the enlargement and improvement of our physical properties and equipment. Among these achievements may be listed the following:

Item: Two magnificent buildings of distinguished Georgian architecture located on 12½ acres of land adjacent to the campus have been acquired for a Music School.

Item: One of the buildings has been completely equipped with four pianos and four pipe organs for the study of sacred music.

Item: The other building has been attractively furnished as living quarters for the students of the music school.

Item: A new wing has been added to Norton Hall, giving us 5 regular classrooms, 2 speech rooms, seven seminary rooms, and rooms especially equipped for radio broadcasting and voice recording.

Item: The professors' offices have been completed and appropriately furnished.

Item: A 12-unit apartment house adjacent to the campus has been acquired.

Item: Our present chapel has been redecorated and equipped with a new piano and two-manual pipe organ.

Item: A new cafeteria has been installed and the kitchen completely modernized.

Item: A new Seminary post office will be installed; a full-time book store established; and a student supply center opened.

Item: Plans are being drawn for construction of a new chapel and substantial gifts have been received for this purpose.

These splendid improvements, made possible by the special gifts of a relatively few individual donors, indicate how easy it will be to meet all the urgent needs if other individuals will join in this worthy effort.

We have made good progress and we are grateful for the fine cooperation of loyal and consecrated friends, but we still have many objectives to attain.

When the physical equipment necessary for efficient service is acquired; when the faculty is increased to full strength; and when the school is made secure by additional endowment funds, we will then be ready to throw our full strength toward promoting every phase of our Kingdom Enterprise, at a relatively small continuing maintenance cost to the denomination.

A gift to the Seminary is a gift to a "going institution," to a vital, vigorous succeeding institution. Investments in it are as safe as investments in government bonds. The dividends are eternal and, being spiritual, beyond price.



Southern Baptist Theological Seminary

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

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.

Do We Have a Church Covenant?

Southern Baptist Brotherhood Journal

When is a covenant not a covenant? According to Webster's New International Dictionary a covenant is "an agreement between two or more persons or parties. A solemn compact between members of a church to maintain its faith, discipline, etc.; also the document recording such a compact." It is very clear from the above definition that there can be no covenant until there has been a definite compact or agreement on the part of two or more persons. In many of our churches, probably a majority of them, new members are received Sunday after Sunday without having had the "church covenant" explained to them and, therefore, no agreements have been entered into. It is very obvious that in such cases no covenant exists. In order to actually have a covenant in a church, a definite proposition must be submitted to all present—new members and old—and they must pledge their acceptance of the proposition. Reading such a document to a Sunday morning congregation may present the high ideals of church membership and Christian fellowship, but no covenant exists until those to whom it has been read agree among themselves to subscribe to and carry out every article included in the document.

(Amen!—R.B.J.)

Coerced Giving

Christian Index

There seems to be a loss of the sense of God, particularly among the young people and those in mature and active manhood. Of course there is great giving on the part of the people, especially among men of great wealth, but much of it is under pressure. A good example of what we have in mind, at this point, is the annual Community Chest Drive in Atlanta, to which Protestant, Roman Catholic, Jew, infidel and atheist contribute. But in many cases the giver is without any awareness of God in any sense or brotherhood. His business has been apportioned by Community Chest officials and all who work in his store, factory, office, etc., are expected to give, otherwise his establishment is not one hundred percent. There is a vast difference in voluntary gifts and gifts coerced. We offer no apologies when we say that many contributors to the Chest are ungodly men and women whose awareness of God is long since dead.

(A serious situation.—R.J.B.)

Atheism Preached On Sunday Radio

World Outlook

By order of the Federal Communications Commission an atheist recently expounded his doctrine against the existence of God over the San Francisco radio station of the Columbia Broadcasting system. The speaker was sandwiched into church programs. A choir program was cut off to give him the time. The atheist, Robert Harold Scott, had been refused time for five years, but his appeal was finally approved by FCC. Studio employees said the radio office was flooded with calls by indignant churchgoers immediately following Mr. Scott's address. One minister, they said, announced his intention of organizing a boycott of the studio.

(As far as the disastrous effect is concerned, we don't see much difference between modernism in the pulpit and atheism on the air.—R.B.J.)

The "Amen"

Western Recorder

Houses of worship once echoed with the reverent "amen" as God's servants prayed and preached. The word signified the hearer's assent, a mutual conviction. Now it is seldom heard in regular worship except to conclude prayers and anthems. The amen-corner has about vanished. Many audiences would be startled by it. Probably no one could indicate all the factors entering into the silencing of the amen. As people incline more to quietness in the house of God (a state by no means realized on other points) they have elected to leave it off. Timidity may have entered into the change. Again, the drift on the part of some away from emotional expression may have added influence. Some ministers may have regarded it an interruption though thousands have been encouraged thereby. The writer makes no appeal for reversion to ancient practice merely as such. He feels rather that the Christian amen has eternal value. We do well as heralds of soul liberty and spiritual democracy to stimulate personal witnessing in whatever form. Let us not share in the sin of warping Christian personality by permitting circumstances to develop which stifle expression. Paul argued in behalf of clarity in utterance to the end in part at least that unlearned hearers might be able to enter into the worship—sounding the reverent amen (I Cor. 14:15, 16). The Psalmist said: "Let the redeemed of the Lord say so" (Psa. 107:2).

(The loss of the "amen" may be more serious than we realize.—R.B.J.)

Jews at the Church Door

John Stuart Conning in Watchman-Examiner

Among those who are generally regarded as "outsiders" by the church are the Jews. When the attention of one pastor was called to the fact that a considerable number of Jews were living in the neighborhood of this church who would doubtless appreciate the friendly interest of him and his people, he replied with astonishment: "Why, they're Jews!" It had never occurred to him that he and his church had any responsibility for the community fellowship or spiritual welfare of these Jewish neighbors. They were outsiders quite beyond the range of the church's ministry. And yet those particular Jews were without synagogue connection and were well disposed toward their Gentile neighbors.

(Unless Jews turn to Christ, they are eternally lost.—R.B.J.)

Spiritual "Fire Insurance"

Converted Catholic Magazine

AN ADVERTISEMENT in *Our Sunday Visitor*, popular Catholic weekly newspaper, in its issue of August 11, 1946, is as follows: "ARE YOU INSURED?" "Write and ask about our plan to offer the Gregorian Masses after your death. This is real insurance for your soul."

'Gregorian Masses' for a soul in Purgatory are 30 in number and are said consecutively. Minimum price is \$30.00. It is believed that Christ appeared to St. Gregory and promised that He would release souls from Purgatory on payment of the money and even before the 30 masses are said.

(No! This is not a misrepresentation of Romanism.—R.B.J.)

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

What of the Negro?

By STEWART PATTERSON, Minister
Route 4, Chattanooga, Tenn.

ONE DAY long ago in America a shout rang out and an entire people echoed it. "Give me liberty, or give me death." Patrick Henry, the small town lawyer, in a short speech that day, gave expression to a sentiment that has since brought us all that we know of freedom in this nation.

Today another race, more trampled and abused than that for which Patrick Henry was spokesman, is using his slogan. The men and women of this race have known nothing in their history but degradation and despair. In their slow but certain progress they have overcome unheard of obstacles and hurdled unprecedented barriers.

The Negro foresees a world which is free to him, and he is straining with a mighty effort to enter into it. There are men of color in America who, like Patrick Henry, will be willing to enter into it through war. So anxious are they for liberty that they would rather die than live longer without it.

Others do not want bloodshed and strife. They desire that sure progress be made in a manner conformable to the spirit of religion. Strife they decry and endeavor to prevent it. Yet, the masses of their race are goaded onward by an intangible necessity to reap the fruits of their several centuries labor and wait. If peace means a continuation of social and economic serfdom they cannot, being human, choose peace rather than strife.

The problems are said to be insurmountable. Not alone are the advocates of violence discovered among the race which is calling for an extension of Constitutional liberties. They are found more readily in the white man's camp. Fear grips the white race and it tries impulsively to blockade itself against the Negro's demands. The years of wrong and ostracism directed toward the Negro are remembered, and the master is afraid.

And instead of seeking harmonious relations, and a gradual but progressive social and economic emancipation for the Negro, he undertakes to stifle the tempest and treats the revolutionary as he treated the serf.

But what of us, who search for a solution to this problem? How far can we go in giving freedom to the Negro? What are our obligations as organized Christians?

1. To determine answers to these questions the Baptist churches of the South should work out a real program, which does not simply pay lip service to "better race relations." Any so-called declaration on our part having to do with these issues is absolutely worthless, even as propaganda, unless we mean to follow it up with appropriate action. If the declaration doesn't clearly imply action along specific lines it is a hollow mockery—a mere safety valve for our burning consciences.

2. This program should call for close cooperation between the Southern Baptist churches and the Negro Baptist churches. Methods for contacts between the pastors and between the congregations should be planned and urged upon local churches. Only by means of frequent contacts on the basis of equality as co-religionists can Christians of both races eliminate the suspicion and misunderstanding that is the chief root of prejudice and ill will.

3. Not only should the racial question be considered and recommendations for its solution acted upon, but this vital issue should become the most widely discussed problem in our church. It is of even greater importance than the question of prohibitions upon the sale of alcoholic beverages.

The implications of racial strife at this period in world history are of the first magnitude. A NATION WHICH KEEPS A LARGE PORTION OF ITS POPULATION IN A STATE OF SUBSERVIENCE AND HUMILIATION CANNOT HOPE TO EXERT A TRULY CHRISTIAN INFLUENCE ON INTERNATIONAL AFFAIRS. And if Christianity, whose headquarters is America, fails of its purpose and refuses to put into practice the ideals of Jesus, which alone can impress the nations with His religion and His plan for their salvation, atheism and chaos will inherit the remains of civilization.

Southern Baptist churches are responsible to God for what they do or fail to do in this matter. Either we evolve means for averting catastrophe, and do so in the name of Jesus who died for all the races of men, or we shame "that holy name by which we are called." We shall be deserters of Christ, as was Peter on the night of Calvary.

Faculty-Student Relations

THE MATTER of faculty-student relations is a fifty-fifty proposition. Everyone concerned would be much happier if he would learn the principle of cooperation and understanding.

There are some vital considerations for all students to recognize. A student goes to school to learn. This fact in itself would convince the thinking student that he is depending to a great extent on the leadership and the greater knowledge of the teacher. He should approach the subject in question and school life in general with the attitude of a student desiring to learn rather than as an opponent with a better argument.

The lesson of obedience is one of importance to every student. Lessons in social life are learned unconsciously if we are willing even to attempt to fit into the organized life on the campus. If the student does not think that any specific regulation is the very best, he should consider the fact that the faculty is charged with such affairs and that the regulations of the school are for the benefit of the whole and cannot be cut to fit every individual personality. The lesson of obedience leads to the lesson of respect. Too many people have not learned the deeper truth of respect even in the absence of the person concerned. Respect for human character prohibits the making of derogatory remarks about anyone when they are not present. It is cowardly. Respect for the absence of a person is a greater virtue than respect for the presence of a person.

The student will find more personal happiness on the campus in a policy of cooperation with the faculty. Recognize that they have been placed in a position of authority and are held responsible for the well-being of the school. Recognize your obligation to seek their counsel in and consent to the many activities that concern the campus as a whole. No one likes to be ignored. You would not. If someone is charged with a responsibility, he has the right to expect that all others will consider his responsibility in any activity that might effect such.

The student will find that the teacher seeks to be his friend and helper. His greatest achievement and evidence of success as a teacher is the progress of the student. Therefore, even the selfish interest of the teacher would be to promote the interest of the student. Regard the teacher as your friend. Go to him as your advisor. You will find that he knows some other things than the subject that he teaches. Confide in him. His counsel and advice will be worth something to you.

The teacher has a vital part in the matter of faculty-student relations. In the first place, the teacher should have entered the profession from a sense of compulsion. Financial gain should not be the major consideration in the selection of teaching as a profession. If the teacher would decide whether he "teaches a class, a lesson, or a person" he would be a long way to the accomplishment of the goal of a real teacher. He who enters the teaching profession for ulterior aims is too little to be a teacher.

The teacher needs to dispense with the idea that he knows everything. He cannot convince the thinking student that he is the epitome of all knowledge. When the teacher ceases to be a learner, he can no longer qualify as a teacher. The teacher can teach so long as he lives if he lives so long as he teaches. We are in a common quest for knowledge. Knowledge is power. When the teacher recognizes that he does not know all that is possible to be known, he will cease to be an autocrat.

The teacher who tries to inspire fear in the hearts of his students is unworthy of the position that he holds. Fear is based on ignorance. The teacher should try to dispel ignorance. Lead the student to respect and cooperate rather than to fear. The student should feel free to come to the teacher as a trusted friend, and he will if the teacher creates such an atmosphere for and with the student. If such is not the case, we have failed.

I am of the opinion that the whole matter of faculty-student relations could be solved at the same point as all other problems of life. This is true of social, economic, political, and international life of this world. In genuine Christian unity and understanding, the problem of faculty-student relations could be solved. The Christian teacher will desire first of all to help the student. This should be true in all relations between the two. Why should a Christian professor seek to inspire fear in the heart of anyone simply because he is a student in one of his classes. Jesus did not so treat His learners. If the professor does not have something to teach the student, he should not be pawning himself to the world as a teacher. Where is your message of truth? All truth is valuable and necessary. The Christian teacher will always be fair with his students. One who is not is not worthy of the position he holds and not worthy of the name Christian. Certainly teachers should have learned the principle of fair play. This will go far to inspire confidence and respect on the part of the student. On the other hand, the Christian student is respectful of the teacher—in action, speech, and thought. Rather than seek to lower the standard of the school or injure the usefulness of any teacher, the Christian will uphold the good name of his school and seek to increase the usefulness of anyone who has dedicated himself to the task of teaching. The Christian student will be honest. Honesty learned in the school room will not be forgotten in life. There is truth in the statement that "not failure but low aim is crime." It is hard to understand the sincerity of purpose of a student who is continually in the ranks of discension or constantly guilty of infraction of the rules of the school. As Christian students and teachers a practical application of the principles of Jesus in all our relations will transform the life of our campuses. When we say "Our Campus for Christ" let us mean in the dormitories, in the classrooms, in the hallways, on the school-grounds, in relation to the faculty, in relation to the students—in every act of life. "Our Campus for Christ."—W. F. HALL, SR., Faculty Adviser, Harrison Chilhowee Academy.

The Sunday School Lesson

LESSON FOR SUNDAY, FEBRUARY 9

By R. PAUL CAUDILL, Pastor

First Baptist Church, Memphis, Tenn.

Topic: "FEEDING THE FIVE THOUSAND"

Scripture: John 6:3-14, 35

The feeding of the five thousand took place during the period that marked the special training of the twelve in districts around Galilee. There are four separate withdrawals from Galilee by Jesus and the incident of today's lesson deals with the first.

THE EAGER MULTITUDE

After the return of the disciples from the tour of Galilee Jesus departed for the other side of the sea of Galilee for the purpose of rest and instruction of the twelve: "And he saith unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going and they had no leisure so much as to eat" (Mark 6:31).

Many of the people had doubtless heard Jesus before and were eager to hear him again and to experience the benefit of his healing power. There were among them many who were weak or feeble and without strength. These hoped to be healed.

Mark tells us that when the people saw Jesus and his disciples going away "they ran there together on foot from all the cities and outwent them."

HIS TENDER COMPASSION

Matthew says that when Jesus saw the great multitude that had gathered "he had compassion on them, and healed their sick" (Matthew 14:14).

Luke tells us that looking upon the multitude "he welcomed them, and spoke to them of the kingdom of God, and them that had need of healing he healed" (Luke 9:11).

Mark states the case a bit differently: "And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd" (Mark 6:34).

With such multitude gathered apart from the villages, and with the day far spent, there arose the question of feeding the people. Man is not to live by bread alone, but man needs bread.

The problem, therefore, was taken immediately to Jesus. Mark says (6:35) his disciples suggested that the multitudes be sent away that they might go into the country and villages round about "and by themselves somewhat to eat."

Luke tells us that the twelve likewise came to Jesus with a similar suggestion: "Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place" (Luke 9:12).

The reply of Jesus must have been startling to his disciples for he said unto them, "They have no need to go away; give ye them to eat" (Matthew 14:16).

MORE THAN ENOUGH

The scene that followed was one to be long remembered by the multitudes and by the disciples. When Jesus suggested the feeding of the five thousand Philip spoke up and said, "Two hundred pennyworth of bread is not sufficient for them, that everyone may take a little" (John 6:7).

One of his disciples, however, Andrew, Simon Peter's brother, was bold enough to tell Jesus of a lad in the company who had five barley loaves and two fishes, adding, "But what are these among so many?" Evidently Andrew felt that Jesus ought to know about the presence of the five loaves and two fishes, even if the quantity was small. The scriptures are silent as to whether or not he anticipated a miracle on the part of Jesus in multiplying the loaves and the fishes.

Jesus took the loaves, gave thanks, and distributed them to the waiting throngs; likewise also the fishes "as much as they would."

Luke tells us that "they did eat, and were all filled." So do Mark and Matthew. Moreover, there was left of that which remained over twelve baskets of broken pieces not withstanding that they who ate were "five thousand men besides women and children" (Matthew 14:21).

A LESSON IN ECONOMY

Jesus did not permit the disciples to allow the broken pieces, the leftovers, to go to waste. After they had eaten he said unto his disciples, "Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained unto them that had eaten" (John 6:12-13).

Here is a lesson in economy that we all might well heed today. In the management of domestic affairs there is often great waste. One need only to visit the dumping grounds of our modern cities and see the pitiful throngs scrambling over the motley pieces of refuse to realize how true this is.

For the sake of the Kingdom, if for no other reason, household affairs ought to be regulated in such a way that there will be no waste. The war that has just closed taught us some things but not enough. How soon will it be before much valuable food will go back down the drains of waste just as it did before the war!

THE BREAD OF LIFE

The closing verse of our lesson (John 6:35) interprets for us the real character of Jesus: "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

The mission of Jesus in the world was not merely to relieve the physical hunger of mortal bodies. His primary purpose was to seek and to save the lost souls of men. Feed and clothe the body all ye will, but the body will yet perish at the end of its day. For a man's years are three score and ten and we pass that mark of age only by the grace of God.

When the soul of man is fed with the eternal bread of life man feeds upon that which both satisfies the soul and sustains it forever.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

It's time for a new calendar Bible verse, isn't it? Perhaps you have already chosen one. Or maybe you have waited to see which verse would be suggested in today's Young South column.

When I think of February I think of Valentines, and Valentines suggest love. There are many "love" verses in God's Book. The one I am choosing to write on my calendar and learn during this month is found in Mark 12:30. It is one of the two greatest commandments, referred to by Jesus when a scribe asked him which commandments he considered most important of all that had been given to help people live happily together and please God. You may read the entire story in Mark 12:28-34. Perhaps you would like to join me in learning verse 30:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

As you learn the verse, think of some of God's good gifts to you. As you thank him each day for these gifts, it will help you to obey your verse.

MORE WORD PICTURES

Last week, you remember, we were looking together at the word pictures on the cards in my new file. We began at the front of the file, but were able to get no further than the N's. Let's begin where we placed a marker last week, and look at the remainder of the word pictures.

The first picture back of the marker is that of ROBBIE JO PARRISH, Route 6, Paris, Tennessee. Robbie Jo is twelve years old. Her birthday is November 21. She is not a Christian, but she goes with her mother and daddy to Maplewood Baptist Church, where Brother H. F. Paschall is pastor. Robbie Jo is a sixth-grade student and likes arithmetic. Her hobbies are playing ball and saving movie star pictures. She wants some pen pals.

HELEN LUCILE PATTERSON, Route 4, Liberty, Tennessee, has a birthday the day before Robbie Jo's—November 20. She is nine years old and in the fifth grade at school. Helen Lucile's favorite subject is Geography. Her hobbies are drawing and painting. She is not yet a Christian but goes to Mt. Zion Baptist Church. She, too, wants pen pals.

BETTY ANN PILKINTON's card shows a very clear picture of this fifteen-year-old girl. She lives with her mother at 1505 South Main Street, Columbia, Tennessee, and goes to Second Baptist Church, where Brother C. S. Wilson is pastor. Her father is dead. Betty Ann has been a Christian seven years—since she was eight years old. She is a tenth-grade student and her favorite subject is English. She does not have any pen pals, but would like to have some. In her letter she stated that her family has taken the BAPTIST AND REFLECTOR "ever since it was put out."

ANN SMITH, Route 6, Fayetteville, Tennessee, will be twelve years old March 16. She became a Christian in July, 1945, and goes with her parents (who are also Christians) to Concord Baptist Church. Ann is in the sixth grade and her favorite subject is history. Perhaps her fondness for this subject influenced somewhat her choice of collecting stamps as a hobby. Ann wants pen pals. I imagine she would particularly like to get letters from other stamp collectors.

EVA SPARKS, Box 84, Monterey, Tennessee, has a March birthday, too—the twenty-sixth—and will soon be fifteen years old. She has been a Christian four years. She is a high-school freshman and prefers English. She and her sister live with their grandmother and attend Monterey Baptist Church, where Brother Willis R. Allen is pastor.

BETTY JO VERBLE's address is also Monterey (Route 2). Perhaps she knows Eva Sparks; they go to the same church. Betty Jo was fifteen on September 29. She is a sophomore at high school and likes her Home Economics class. She has been a Christian three years. Somehow she finds time for several hobbies: writing, reading, walking, keeping scrapbooks, and collecting pictures and autographs. All of her hobbies are related, aren't they? She makes special use of her writing hobby by corresponding with pen pals not only in Tennessee, but also in Mississippi and even as far away as England. She wants more Young South friends to write to her. Charlotte Shorter, Clinton, Tennessee, was Betty Jo's first pen pal.

RUBY WRIGHT, Route 2, Box 69, Stanton, Tennessee, gave no information about herself, except a statement that she is a Christian. She requested the names of unsaved boys and girls. I am sure she has already noted the names of some in this and last week's column.

Ruby's card is the last in the file now. Some others have been inserted since we looked from A to N last week. Soon we will look at those together. In the meantime, I hope I will get many more letters from which I can make word pictures of Young South friends. Have I heard from you?

Love, Aunt Polly

P. S. You have probably been reading about the camps which Tennessee Baptists want to open soon. I am sure you will want to have a part in this special project. Read all about the plan in this issue of BAPTIST AND REFLECTOR. Find out how you can help and plan to do so.

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

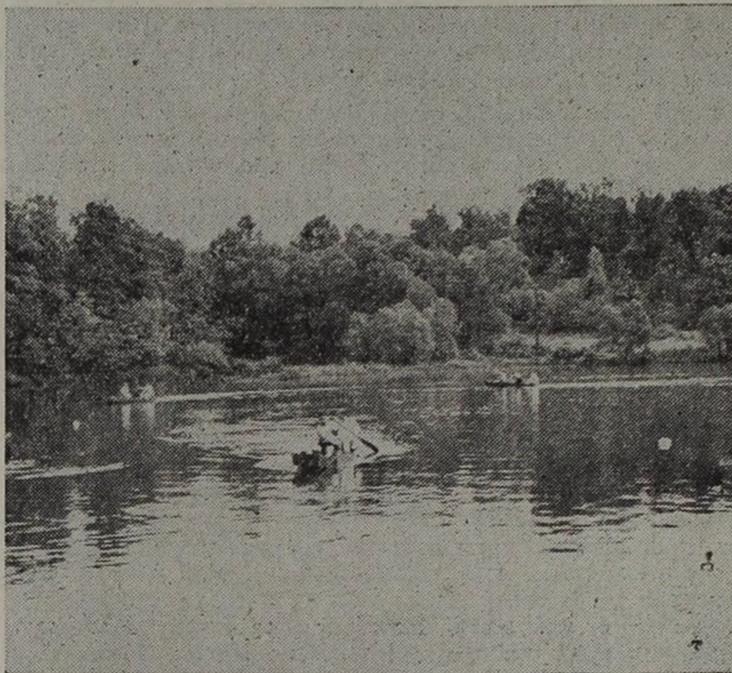
MISS HELEN HELTON
Office Secretary



MISS ANNIE ROGERS
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

A Scene Like This Could Be At One of the Tennessee Camps



The Camp Campaign is already launched. It is on NOW. This campaign was authorized by the Tennessee Baptist Convention. Every Sunday School Superintendent should cooperate with his pastor and camp campaign committee.

Our Sunday schools can have a great program of conferences and assemblies if we will get behind the movement with our entire Sunday school forces.

**SUNDAY SCHOOL
MUST LEAD**

Send all contributions to Tennessee Baptist Foundation, 149 Sixth Ave., North, Nashville 3, Tenn.

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN
President



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MISS MARGARET BRUCE
Young People's Secretary

MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

B. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

1907 — February 9-15 — 1947

Let's Celebrate

Forty years ago young women felt the need for missionary training. They felt a thirst for missionary knowledge. They wanted to help send the gospel around the world. They wanted to do missionary work. So missionary organizations began to spring up in church after church. In 1907 the name Young Woman's Auxiliary was chosen as the official missionary organization for young women and the Woman's Missionary Union began to promote these auxiliaries. 1947 is the year for us to celebrate the 40th anniversary of this wonderful missionary organization for young women—our goals for the year are as follows:

- 40 Anniversary
- 400 net gain in Y. W. A. organizations
- 4,000 new tithers
- 40,000 subscribers to The Window of Y. W. A.
- \$400,000 Gifts through the Co-operative Program and three Seasons of Prayer Offerings

* * *

Anniversary Citation

1. Help organize and foster a new Y. W. A. for four months.
2. Teach or assist in teaching a week of mission study.
3. Make definite effort to win at least one soul to Christ.
4. Be responsible for presentation of a missionary play.
5. Secure at least four new subscriptions to the Window of Y. W. A.

An Anniversary citation will be given all young women doing the five things listed above. Report to Margaret Bruce, 149 Sixth Ave., North, Nashville, just as soon as you have completed them all. Who will be the first in the Southland? Help Tennessee to receive this distinction by beginning immediately.

* * *

For Focus Week

Focus Week affords Fortieth Anniversary celebration opportunities to promote all the delightful plans. We hope that every Y. W. A. will enter into this important year in an enthusiastic manner. Have a banquet, rally, social. Pack another box for the Relief of Europe or Japan; win the lost and unenlisted in your community; study how to have a better Y. W. A. with informed officers and members or "Shining like the Stars;" see pages 2-3-19 February issue of Window of Y. W. A. for suggestions as you plan this Fortieth Anniversary Focus Week for February 9-15.

* * *

Special Dates To Remember

- March 3-7—Week of Prayer for Home Missions
- June 19-25—Y. W. A. Camp at Ridgecrest
- July 29-August 3—Baptist World Alliance, Copenhagen, Denmark

THURSDAY, FEBRUARY 6, 1947

Invitation Accepted

DEAR MR. WILEY:

Being aware that the State Brotherhood Convention holds its meeting just preceding the State Convention each year, our Brotherhood and church wishes to invite you to hold your 1947 meeting in our church on Monday, November 10, 1947, preceding the meeting of the State Convention.

L. B. COBB, Pastor
W. H. RUSSELL, Brotherhood President,
First Baptist Church, Kingsport, Tennessee

* * *

BROTHERHOOD MEETINGS

Clinton Association

First Baptist Church, Oak Ridge, Tennessee

REV. W. STUART RULE, Pastor

After a tour through this speedily built city, it is easy to agree with the fellow who said, it is a marvel that such a great number of large buildings could be erected and machinery installed with all necessary equipment for efficiency in so brief a period, in addition to the many hundreds of homes, business houses, school buildings, etc., with splendid paved streets, roads and concrete walks.

In company with Brother E. C. Sisk, our efficient field worker, and Mr. E. N. Delzell, circulation manager for BAPTIST AND REFLECTOR, we had the joy and privilege of attending and having a part in the organization of the men of First Baptist Church into the Brotherhood movement. At a previous meeting the group had elected Dr. Edward S. Amis Brotherhood president and appointed a nominating committee to submit names for the other officers. We list the names of those who were nominated and elected to serve as officers of the Brotherhood for this year:

President..... Dr. Edward S. Amis
Membership Vice-President..... T. A. Early
Program Vice-President..... M. D. King
Activity Vice-President..... R. H. Jenkins
Secretary-Treasurer..... O. N. Hall

There were thirty-five men present, with twenty-eight enrolling as charter members of the Brotherhood. It was a privilege to meet with this active and capable group and we were encouraged to find that these men have been active in helping their pastor in promoting the great program of their growing church.

The men in the First Baptist Church, Oak Ridge are conscious of the challenge before them; therefore, we are confident that the organization of this new Brotherhood with definite activities for the men, will be of great benefit to the church and a spiritual blessing to the men.

* * *

Maury County Association

Mt. Pleasant Baptist Church

REV. CLYDE BURKE, Pastor

On Saturday night, January 11, 1947, we had the joy and privilege of meeting with Pastor Clyde Burke and a group of the men in First Baptist Church, Mount Pleasant. We enjoyed the good dinner served us by the ladies of the church after which Mr. E. N. Delzell, circulation manager, BAPTIST AND REFLECTOR was presented. Mr. Delzell told the men about the good work done by the Brotherhood in Lockeland Church and in Inglewood emphasizing the very successful layman's revival recently conducted by the men of Inglewood Church.

It was the writer's privilege to speak to the men on the purpose of the Brotherhood movement, mentioning its aims and objectives and emphasizing the necessity of properly organizing our men in order to secure the best possible results.

The men in Mount Pleasant church have been doing some very effective work operating as a "Men's Service Club" with the following men leading:

President..... Al Drane
Vice-President..... E. F. Campbell
Secretary..... F. G. Ralater
Treasurer..... F. G. McCoy

AMONG THE BRETHREN

Dr. J. E. Dillard, Director of Promotion of the Southern Baptist Convention announced in the recent meeting of the Executive Committee that he plans to retire in June. Frank Tripp, Montgomery, Ala.; George Ragland, Lexington, Ky., and John Buchanan, Birmingham, Ala., were named members of a committee to serve with the Executive Secretary, Dr. Duke K. McCall, in nominating a successor to Dr. Dillard and also to the late Dr. Walter M. Gilmore.

—B&R—

At the recent school of missions conducted by Grubbs Memorial Baptist Church, Nashville, there was an average attendance of 56 and on the last night of the school there were 73 present. Miss Sophie Watson taught the book, "Now is the Day." Richard Grubbs taught the Intermediates. The church voted to include the Commission in the budget. Ernest Slate is the pastor. BAPTIST AND REFLECTOR has been in the budget of the church for some time.

—B&R—

The New Orleans Baptist Theological Seminary, Roland Q. Leavell, president, recently purchased a 75-acre plot of land as a proposed new site for the Seminary.

—B&R—

There were 36 decisions for Christ made in a recent Youth Rally, led by a Baylor Gospel team, at the First Baptist Church of Shawnee, Okla.

Western Union

FOLLOWING RADIOGRAM RECEIVED TODAY (1947 JAN 30 AM 11:11) FROM DR LEWIS, LONDON, QUOTE DR RUSHBROOKE HAD STROKE SUNDAY JANUARY 26 LITTLE HOPE OF RECOVERY UNQUOTE

JESSIE R FORD
BAPTIST WORLD ALLIANCE

At the opening of the second semester on January 6 in the Golden Gate Baptist Seminary, Oakland, Calif., some 12 or 15 new students were enrolled. Six of them are taking their training under the G. I. Bill of Rights. They are: Felix H. Blackman, Beaumont, Texas; Andrew Lewis Davis, Bayard, N. Mex.; Roy L. Howlett, Palm City, Calif.; Joseph H. Provance, Joplin, Mo.; Rex E. Tutt, Santa Rosa, Calif., and Raymond C. Wilson, Ballinger, Texas.

—B&R—

Eli Wright, whom the Editor has known since school days, after serving as pastor of Central Baptist Church of Nashville for some two or three years and after he has been out of that work for about 11 months, was recalled to the pastorate of the church and is now serving in that capacity.

The sympathy of Tennessee Baptists, along with the sympathy of others, goes out to the mother and other loved ones of Grace Moore, world-famous opera singer, who was recently killed in an airplane crash and explosion just out of Copenhagen. She was a native of Tennessee and started her rise to fame as a choir singer in a Baptist church at Jellico.

—B&R—

In response to many requests for the messages of Rev. H. D. Burns of Franklin, Tenn., given over station WSIX, Nashville, the week of January 13, the messages were taken down on unbreakable records to play on the victrola. If interested, see the advertisement in this paper (Contributed).

—B&R—

At a recent meeting of the Executive Committee of the Southern Baptist Convention in Nashville on January 22, Merrill D. Moore, pastor of Immanuel Baptist Church, Nashville was elected recording secretary of the committee, a position formerly held by the late Walter M. Gilmore.

—B&R—

In the month of December Brainerd Baptist Church, Chattanooga, sent \$1,300.00 to the state office for the world wide program for the Lord. The church bulletin asked, "How many churches can you name who sent more to the Co-operative Program than they pay in salaries?"

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, JANUARY 26TH

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alcoa, Calvary	238	128		Crossville, First	233	96		Memphis, Bellevue	2708	798	17
Athens, East	232	103		Mission	65			Boulevard	550	171	
First	462	91	6	Oak Hill	95			Central Avenue	627	191	2
North	157	40		Decaturville	52	44		Galilee	255	127	
West End Mission	44			Denmark, Woodland	84	76		Highland Heights	921	348	2
Calhoun	130			Elizabethton, Big Spring	115	154	3	LaBelle	746	233	11
Charleston	41			Siam	169	113		Louisiana Street	174	89	
Clear Water	79	67		Fountain City, Central	811	206		Levi	148	95	
Coghill	63			Hines Valley Mission	32			McLean	352	118	
Englewood	123	45		Gallatin, First	336	61		Mallory Heights	340	188	2
Etowah, East	50			Grand Junction, First	117	71		Prescott Memorial	540	128	6
Etowah, First	395	85		Harriman, Trenton Street	381	90		Seventh Street	525	132	1
Etowah, North	156	32		Walnut Hill	220	91	1	Shirley Park Chapel	103	43	
Good Hope	30			Hohenwald	93	62		Speedway Terrace	822	242	2
Good Springs	76	38		Humboldt, Bethel "H"	36	24		Temple	1567	374	22
Mt. Harmony No. 1	92	57		First	474	96	1	Union Avenue	1120	232	13
McMahan Calvary	54	34		Jackson, Bemis	239	43	5	Milan, Chapel Hill	60	48	
Niota, East	122			Bible Grove	100	100		Millington	120	86	
Niota, First	150	60		Calvary	447	182	2	Milton	64	37	
Wildwood	72	44		First	770		9	Morristown, First	466	102	1
Benton, Ocoee	145	26		Madison	62	50		Murfreesboro, First	442	100	2
Bolivar, First	219	112		North	201	116	2	Walnut Street Mission	100		
Bradford	140	45		Parkview	184	45		New Hope	19		
Bristol, Virginia Avenue	221	87	1	Royal Street	93	42	1	Powell's Chapel	73	75	
Brownsville	306	59		West	860	291	2	Westvue	223	78	
Carthage	169	60	2	Jefferson City, First	502	277	5	Nashville, Calvary	228	155	12
Chapel Hill, Smyrna	66	64		Jellico, First	216	107	1	Fatherland Street	253	81	5
Chattanooga, Avondale	626	208	4	Kingsport, Calvary	316	103	1	Franklin	137		
Brainerd	379	155	3	First	713	112	5	Grace	786	188	6
Chamberlain Avenue			2	Glenwood	237	110	1	Grubbs Memorial	118	42	
Clifton Hill	344	98	11	Long Island	94	56		Harsh Chapel	121	82	2
Daisy	248	113		Lynn Garden	256	93	1	Inglewood	541	154	3
Daytona Heights	80	44		Knoxville, Bell Avenue	558	144	3	Lockeland	470	145	1
East Lake	411	106	5	Broadway	1116	267	1	Mill Creek	83	64	
East Ridge	205	101		Fifth Avenue	967	255		Park Avenue	442	97	
Highland Park	2048	525	26	First	909	251		Seventh	179	56	
Morris Hill	214	196		Glenwood	207	107	1	Third	231		
Mt. Creek	106	67		Immanuel	347	70	2	New Market, Dumplin	84	29	
Oak Grove	230	112		Lincoln Park	534	203	5	Newport, Second	187	50	
Philadelphia	155	60	5	McCalla Avenue	625	162	2	Oak Ridge, First	537	130	2
Red Bank	550	150	2	North Knoxville	249	108	10	Glenwood	226	68	1
Ridgedale	503	166	18	Oakwood	360	189		Old Hickory, First	692	277	
Signal Mt.	63			Smithwood	354	102	2	Temple	175	96	
Silverdale	154	127		South Knoxville	455	102		Orlinda, Pleasant Hill	119	47	
Spring Creek	149	75	1	West View	177	44	4	Parsons, First	224	55	
St. Elmo	346	122		Lawrenceburg	201	106		Portland	256	72	
Cleveland, Big Springs	291	157		Lebanon	516			Rockwood, First	314	145	
Cedar Springs	109	87		Barton's Creek	103	45		Mission	30		
First	585	207	3	Cedar Grove	85	57		Whites Creek	50	34	
New Friendship	88	90		Lenoir City, First	379	68		Rutledge, Buffalo	71	46	
North	207	122		Lexington, First	219	66		Shelbyville, Shelbyville Mills	95	55	2
South	113	73	2	Liberty, Salem	141	61		Shouns, Pleasant Grove	114	129	
Columbia, First	403	54	2	McKenzie, First	179			Trenton, First	482	184	5
Dark's Mill Branch	6			Mt. Pleasant	165	96		White Hall	83		
Godwin Mission	10			Maryville, First	652	120		Tullahoma, First	252	68	
Cookeville, First	405	123	2	Medina	170	88		Union City, First	598	181	
Fourth Street Mission	64		3					Watertown, First	218	65	
Stevens Street Mission	99	61						Round Lick	122	59	

First Baptist Church, Erwin, Ordains Deacons

Sunday afternoon, January 19, at 3:00 a council consisting of pastors and deacons met with the First Baptist Church, Erwin, for the purpose of ordaining as deacons Brothers W. R. Skaggs and W. R. Sorrell. The following other churches represented in the council were: Ninth Street, Shallow Ford, and Hulon Mission.

The pastor, Rev. T. C. Meador, opened the service by stating the purpose of meeting. After the hymn, "Have Thine Own Way Yord," Bro. Charlie Larimer led in the opening prayer.

Brother Meador led in questioning those to be ordained. At the conclusion, Brother Meador, with Bro. R. H. Renfro acting as moderator, made a motion that the church proceed with the ordination. The motion carried.

The ordination message was delivered by Rev. R. H. Dills, pastor of the Ninth Street Baptist Church. He presented clearly the qualifications and duties of deacons. Rev. C. W. Adams, pastor of the Shallow Ford Baptist Church then led in the ordination prayer. Then followed the laying on of hands by the ordaining council.

The service was concluded by singing, "Blest Be the Tie." Rev. S. P. DeVault offered the benediction.

Those in the ordaining council were: S. P. DeVault, T. C. Meador, R. H. Dills, C. W. Adams, Harry Guinn, R. J. McBride, R. H. Renfro, Dudley Duncan, C. L. Larimer, A. K. Jaynes, H. F. Lyon, J. P. Brown, H. P. Morley, R. M. Pickering, Ernest Jones, C. B. Earley, H. L. Reeves.

HARRY E. GUINN, Clerk
T. C. MEADOR, Pastor

Minister Ordained

At the request of the Enville Baptist Church, Enville, Tennessee, Thomas L. Maddux was ordained to the full work of the Gospel Ministry at the Calvary Baptist Church, Jackson, on January 15, 1947.

The council was composed of Wm. Walter Warmath, moderator; Ralph Kerley, secretary; W. Fred Kendall, Glynn Harwood, W. T. Pillow, James F. Rogers, Herman Jacobs, Wm. A. Keel, Henry G. West, Jr., Jerry Seabough, Paul Burns, J. T. Carter. Dr. Kendall, pastor of the First Baptist Church, led in the examination.

The sermon was preached by Dr. Wm. A. Keel, Professor of Bible at Union University. The charge was delivered by Brother Warmath, pastor of the Calvary Church, and the Bible was presented by Fred H. Young, Chairman of the Deacons at Calvary.

Brother Maddux, a native Texan, is a junior student at Union University, a World War II veteran and has been called as pastor of the Enville Church.

Brown Springs Baptist Church, Mosheim, has included BAPTIST AND REFLECTOR in its budget for 1947. The budget this year is the largest in the 76 years' history of the church. Leonard Evans is pastor.

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Every Resident Woman in the Church Contributing To Missions



TO THE WOMAN'S Missionary Society of the First Baptist Church of Rockwood belongs the distinction of having every resident woman of the Church contributing to missions this past year. The Lottie Moon Christmas Offering reached \$200, the largest in the history of the church, and every woman had a part in it, according to an announcement of the pastor, the Rev. Hobart B. Ford. The society also attained the Standard of Excellence for 1946.

Reports given by the treasurer, Mrs. C. O. Johnson, showed gifts for all causes for the past year totaled \$2,036.36. In this amount were \$700 for the nurse's home of the new East Tennessee Hospital and \$200 for the Relief and Rehabilitation fund.

Goals for 1947, which include an A-1 standard, a gift for missions from every woman in the

church; a 15 per cent increase in membership, organization of two new circles and three mission study classes were recommended by the Executive Board at a dinner meeting recently. Purchase of silver for the church dining room, another recommendation, has already been made.

Pictured are the members of the official board: Seated, left to right: Mrs. B. H. McKay, Mrs. L. E. Baylor, Mrs. Lester Wyrick, Miss Ruth Martin, Mrs. Millard Walker, Mrs. Anderson Honeycutt. Standing: Mrs. Tom Simmons, Mrs. W. J. Simms, Miss Sarah Sherrill, Mrs. Robert S. Kidd, president, the Rev. H. B. Ford, Mrs. Ford, Miss Evelyn Francis, Mrs. John Tauscher, Mrs. Claude Bristow.

Mrs. C. O. Johnson, Mrs. Laura Coleman, Mrs. Clyde Millican, Mrs. Farris Burchfield, Mrs. Vivian Barnard and Mrs. J. A. Evans, other officers, were unable to be present at the meeting.

The Year 1946

This was a glorious year in all phases of our church life. For whatever evidence the following facts and figures give of the sins of omission, we humbly pray God's forgiveness. For whatever evidence they give of service and achievement and of God's use of pastor and people, we give Him all the praise and honor.

Additions to the church	989
For Baptism, upon confession of faith	368
(About one a day)	
Amount of Money given to all causes	\$302,183.25
Amount of Money given to Missions	\$ 99,892.34
Love Offering for Building Fund	\$ 56,000.00
Lottie Moon Offering	\$ 6,482.81
Sunday School average attendance per Sunday for the year	2243
Highest weekly attendance	2771
Training Union average attendance per Sunday for the year	748
Highest weekly attendance	2153
Woman's Missionary Union average attendance per month	550
Enrollment in all organizations	1176
—Bulletin Bellevue Baptist Church, Memphis.	

The Decaturville Baptist Church, R. K. Bennett, pastor, began running a school bus the first of the year night and morning to carry people to church. More people come on the bus than the church has resident members. Evangelist E. Floyd Olive of Nashville is to be with the church in a revival the first Sunday in April.

WANTED

22 Church Benches, 12 Ft. Long

Write: IRVING CASH,
Medina, Tennessee

Wants Soldier Dead Brought Home

NO DOUBT the Government did the best they could in burying our boys over seas under the existing circumstances. Now the war has been over about two years and nothing done about it. All we have had is promises. It is now necessary that we have immediate action before it is too late. If the Government had used the same speed bringing the bodies back as they did sending them over, the job would have been finished long ago. All wives and parents that are interested, please write your Congressman and Senators to hasten the job before its too late. Do not delay—write at once.—T. B. WILBORN, Marion, Kentucky.

Pastor Robert O. Fitts and the Radnor Baptist Church of Nashville have been assisted by Fred Tarpley, pastor of the Donelson Baptist Church. There were 24 additions, 19 of them upon a profession of faith.

—B&R—

A. B. Griffin has resigned the pastorate of the Woodlawn Baptist Church, Bristol, to become pastor of Calvary Baptist Church, Erwin, to begin work at an early date.

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News and Views From Here and There

Local Option Beer Bill

By JAMES C. FURMAN, Executive Secretary
United Dry Forces of Tennessee, Inc.

A LOCAL OPTION Beer Bill has been introduced into the current session of the Tennessee General Assembly. It has passed two readings. The bill, if passed, would give the people of each county in the state the democratic privilege of deciding by vote whether or not the county shall continue to sell "legal" beer. All but eight Tennessee Counties prohibit the legal sale of whiskey; but every county sells "legal" beer, despite the fact that many counties might vote out legal beer, if the 1933 beer law did not prohibit such a vote.

If for no other reason, United Dry Forces of Tennessee, Inc., would favor the passage of the Local Option Beer Bill, because it is the democratic way. United Dry Forces considers that the people of Tennessee, against their will, were disfranchised on this "legal beer" issue, when the 1933 beer bill was passed.

This issue is not one of state-wide prohibition. We are merely making claim that the present beer law is undemocratic. We would like the question answered as to why beer should be given a preferred position. We do not see how even the wets could deny that a Local Option Beer Law is the democratic way; the American way. If the beer drinkers in a county are in the majority, by vote they will retain beer; but if the majority of people in another county are against "legal sale" of beer, why should they, too, not have the right to have their majority opinion prevail? This is democracy! Anything else is dictatorship.

If you want this Local Option Beer Bill passed, we suggest that you wire, write or telephone your state representative and your state senator today. If you do this, the bill should be brought out of "committee," where it now reposes. If you do not wire, telephone or write, it will probably remain in the hands of the House Liquor Traffic Committee and the Senate Temperance Committee. Unless readers of this newspaper, as Christians, as Baptists, are sufficiently interested, this bill will not even be voted on in 1947. It is up to you.

A Petition To The President of the United States

(The following resolution, offered by Louie D. Newton, Georgia, was unanimously adopted by the Executive Committee of the Southern Baptist Convention, January 22, 1947).

THE ASSURANCE given a group of representative American churchmen by the President of the United States last June, that he would terminate at an early date, certainly not later than the signing of the peace treaties, the appointment of the Honorable Myron C. Taylor as personal representative of the President of the United States to the Vatican, and call home the U. S. Embassy at the Vatican, definitely lessened the increasing anxiety on the part of our people generally regarding the infringement of this appointment upon the cherished principle of separation of the church and state, so clearly established in the Constitution of the United States, and so deeply embedded in the convictions of the founding fathers and the citizenry of our generation.

The treaties with the countries contiguous to and immediately related to the Vatican having been agreed upon, we earnestly and respectfully urge and petition the President of the United States to fulfill his promise, made last June, at the earliest possible date.

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Food Packages Being Received In Japan

MARJORIE E. MOORE, Publicity Chairman
Relief Committee Baptist Foreign Mission Board,
Richmond 20, Virginia

EDWIN B. DOZIER, Southern Baptist missionary, writing from Tokyo December 30, acknowledges the food packages being received by Japanese Christians in response to the appeal he made through this paper in October.

"Tell the people that packages are coming through, although the recipients may not have acknowledged them, and foods especially are appreciated," Missionary Dozier said. "The packages bring a great deal of joy and relief."

Starvation is rare now, Mr. Dozier reports, but death from malnutrition is very common among the aged and the children, showing the results of the lack of vitamins and essential foods. Another serious food crisis is expected from March until September, after the present supply of rice in Japan is exhausted.

Mr. Dozier urges Southern Baptists to increase their efforts now in order to help relieve severe suffering throughout the spring and summer. Names and addresses of Japanese Baptist families are available upon request from the Baptist World Alliance, 715 Eighth Street, N. W., Washington 1, D. C. The local postoffice can furnish full instructions for shipping.

Gift parcels must not exceed eleven pounds in weight. Only sturdy cardboard boxes securely packed arrive in good condition. Mr. Dozier suggests that salt, a very scarce item, be placed in a can, and that flour and sugar be sacked in cloth rather than paper bags, before they are packed in the carton.

Contents of gift parcels are limited to essential relief items: non-perishable foods (tinned meats are valuable), soap, mailable medicines, and clothing. Post cards are also accepted for mailing, and may carry a Christian message of concern, written in English, to the Japanese family who is to receive a parcel.

Book Review

INTO TOMORROW, by John J. Wicker. Broadman Press, Nashville, Tennessee. Price \$1.75.

You have been waiting for this book. You will not only enjoy reading it, but will profit by it.

This unusual bit of autobiographical writing is rich throughout in incidents and personal experiences, sparkling with humor and good sense.

The author says in the preface, "I tell my story that boys who are blessed with family, friends, and funds—may plunge into life at their best every day because of what they have; and for those who must meet life as I did, that they may take heart, defy every obstacle, and convert their liabilities into ever larger assets because of what they do not have."

Some of the chapter titles are, "Don't Die Young," "Live and Laugh," "You Are a Millionaire," "Getting Religion," "A Double Education," "People—All Sorts," "A Changing World," "Youth's Tomorrow."

I believe you will like "Into Tomorrow."—
U. W. MALCOLM.

RADIO SERMONS by Rev. H. D. Burns,
Franklin, Tennessee

1. Christ Above All; 2. Behold The Man; 3. Seven Wonders of Christ; 4. The Glorious Gospel; 5. God's Payday.

The above subjects were discussed over WSIX the week of January 13 and may be secured on records for \$1.25 each or all sermons for \$5.

Address all orders to

Rev. H. D. Burns, Franklin, Tennessee

Program—Western District Baptist Association Bible Conference

FEBRUARY 10-15, 1947

FIRST BAPTIST CHURCH, Paris, Tenn.

- MONDAY—
10:00 A. M.—"Studies in Romans," Dr. L. E. Barton
11:15 A. M.—"Soul Winning," Prof. W. A. Keel
12:00 M.—Lunch
1:15 P. M.—Bible Study, Dr. Barton
2:15 P. M.—"Soul Winning," Prof. Keel
7:15 P. M.—Song Service led by Maplewood Baptist Church Choir
7:30 P. M.—"A Training Union in Every Church," Charles L. Norton
8:00 P. M.—Address, "The Church Reaching the People Through the Sunday School," A. B. Adams
- TUESDAY—
10:00 A. M.—"Studies in Romans," Dr. Barton
11:15 A. M.—"Soul Winning," Prof. Keel
12:00 M.—Lunch
1:15 P. M.—Bible Study, Dr. Barton
2:15 P. M.—"Christian Education," Prof. Keel
7:15 P. M.—Song Service led by Jones Chapel Baptist Church Choir
7:30 P. M.—Address, "The Men's Brotherhood," E. K. Wiley
7:30 P. M.—Address, "The W. M. U.," Miss Mary Northington
- WEDNESDAY—
10:00 A. M.—"Studies in Romans," Dr. Barton
11:15 A. M.—"The Past, Present, and Future of the Jews," Rev. Noel Smith
12:00 M.—Lunch
1:15 P. M.—Bible Study, Dr. Barton
2:15 P. M.—"The Past, Present, and Future of the Jews," Rev. Smith
7:15 P. M.—Song Service led by High Hill (Purveyor) Baptist Church Choir
7:30 P. M.—"Church Officials, their Duties and Responsibilities," Dr. Barton
- THURSDAY—
10:00 A. M.—"Studies in Romans," Dr. Barton
11:15 A. M.—"The Preacher, and His Life," Dr. H. H. Boston
12:00 M.—Lunch
1:15 P. M.—Bible Study, Dr. Barton
2:15 P. M.—"The Preacher, and His Life," Dr. Boston
7:15 P. M.—Song Service led by West Paris Baptist Church Choir
7:30 P. M.—Address, "Stewardship," Dr. Boston
8:00 P. M.—Address, "Missions," Dr. Luther J. Thompson
- FRIDAY—
10:00 A. M.—"Studies in Romans," Dr. Barton
11:15 A. M.—"The Preacher and His Message," Dr. Boston
12:00 M.—Lunch
1:15 P. M.—Bible Study, Dr. Barton
2:15 P. M.—"The Preacher and His Message," Dr. Boston
7:15 P. M.—Song service led by First Baptist Church Choir
7:30 P. M.—Address, "Our South American Neighbors," Illustrated with Moving Pictures, Dr. Paul Caudill

EDITOR'S NOTE: This is a fine program and Missionary John W. Williams and others who may work with him deserve commendation for preparing it.

Dr. R. Paul Caudill, pastor of First Baptist Church, Memphis, recently gave a report on his recent tour of South American Mission Fields in the First Baptist Church of Kingsport. A large congregation assembled with 22 ministers present.

Authorized King James Version



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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.

HARWOOD

Dr. Richard Norton Harwood, prominent dentist of Morristown, Tennessee, died June 15, 1946. He was born February 6, 1878 in Trenton, Gibson County, Tenn., the son of James Harvey and Fanny Louisa Hillsman Harwood. He graduated from the University of Tennessee in 1900 and practiced his profession in Dyersburg, Tenn., until his removal to Morristown in 1915. During World War I he was commissioned a Major in the Dental Reserve Corps. He was a life-long member of the Baptist Church, and a Deacon in the First Baptist Church of Morristown. Was member of Tennessee Dental Association and the American Dental Association, and active in practice to the time of his death. He was also an active member of the Sons of the Revolution, and Treasurer of the Robert McFarland Chapter. Was an ardent supporter of good government in civic, state and national affairs. He was the grandson of Rev. Matthew Hillsman, pioneer Baptist minister of Tennessee, and Dr. Harwood in November, 1944 presented to the First Baptist Church of Trenton, a handsome pulpit Bible in memory of his grandfather who had organized and preached to that church for over a quarter of a century. Dr. Harwood was married to Jennie Davis Ledsinger of Dyersburg on June 3, 1906, who survives him, with two sons, Richard N. Harwood, Jr., of Morristown, and Harry L. Harwood of Bunkie, La., two daughters, Mrs. Wm. M. Fry and Miss Virginia Harwood of Morristown, and two grandsons, Joe Richard Fry and Richard Robert Harwood. Also surviving him are three sisters, Mrs. Glenn L. Seat of Memphis, and Misses Emma, Ruth and Naomi Harwood of Dyersburg, Ala., and J. Harvey Harwood of Memphis.

RESOLUTIONS

The Providences of God are beyond human understanding. We are grateful that we can acknowledge Him as Lord and King and that we are submissive to His divine will. The manner in which a person meets the responsibilities of life determines, in a large measure, that one's character.

It is true that the adoption and practice of Christian virtues places one in a favorable position before the world. As these virtues become habitual one's influence and usefulness grow.

Such was the life and character of Mrs. Bertha Jernigan, wife of H. H. Jernigan, of Pleasant Hill Baptist Church, Robertson County.

In her community, church and county she was always cheerful, enthusiastic and faithful in every service she rendered, some of which were: President of W. M. U., Sunday school teacher, and for many years a district superintendent in Robertson County W. M. U.

Mrs. Jernigan had a friendly smile and a gracious encouraging word for everyone. Her going leaves a void in our ranks. She is missed by her family, church and association, but we thank God that Christian hope and faith whisper to our hearts "She is not dead, but sleepeth."

Therefore, be it resolved that:

1. We follow her example of faithful enthusiastic service in the Kingdom of God.

2. We commend her friends and loved ones to the God of all comfort.

3. A copy of these resolutions be given her family, church, and a copy be sent BAPTIST AND REFLECTOR.

MRS. GEORGE R. GUNN

MRS. W. W. GILBERT

Committee, Robertson County W. M. U.

—Book Reviews—

AND THE PROPHETS. Author, Clovis G. Chappell. Publishers, Abingdon-Cokesbury Press, New York-Nashville.

Of the many fine volumes from the pen of this familiar preacher and author I think there is none better than this one. Although Dr. Chappell is familiar preacher and author I think there is none widely known for his popular and pointed preaching, I think he is more widely known for his books. The present volume is especially appealing because of its biographic nature. The first chapter is of an introductory nature, dealing with the prophets generally. Then follow seventeen chapters dealing with the life and message of Old Testament prophets, each chapter based on a separate prophet except in the case of Isaiah, Jeremiah, and Ezekiel which have two chapters

JORDAN

In loving memory of our dear son and brother, Lewis Edward Jordan, seaman 1/c, who gave his life for his country two years ago today, February 5, 1945, in New York Bay.

Oh, how we miss you son,
For you are the real pal to each of us,
But the days and nights are so lonely,
And there is no golden dawn because
We must remember Dear Edward, that you are really gone.

We must remember in our hearts the happiness we knew

And that our only world was one in which we lived with you.

And when we call your name, we hear the sound of empriness.

We gaze beyond the skies of blue but there is nothing we can do to bring you back to us.

So we have to say to ourselves
Again, that you are really gone,

And we can only ask the Lord for strength to carry on.

For he only knows and understands
How much we miss you; and with us your memory

Lingers sweet, tender, fond and true.

We now bow our heads in reverences and thanks
For a loving true Christian son and brother like you.

Sadly missed by Mother and Father,
MR. AND MRS. A. F. JORDAN,
Brothers and Sister

NOTE: Seaman 1/c Jordan was a member of the Lewisburg First Baptist Church.

HAYWOOD

Elijah H. Haywood died at his home on Knob Creek, near Columbia, Tennessee, at 4 o'clock on Friday A. M., January 10th. He was buried at Knob Creek Cemetery near the Baptist church he loved and served so faithfully. He was deacon in this church for a number of years; he rarely ever missed attending church services until declining health prevented his attendance. During his illness he never felt too badly to enjoy talking with his pastor, Rev. Jesse Hunter, and friends about his faith in his Saviour, also about the church and its program.

He was well beloved in the community; his many friends proved their love by their many deeds of kindness and they mourn his home-going.

Mr. Haywood leaves behind his wife, Mrs. Ida Vesey Freyberger Haywood; a step-daughter, Mrs. C. W. Caughron, also several step-grandchildren and a brother, Ben Haywood.

To these loved ones we extend heartfelt sympathy.

each. The other prophets dealt with are Moses, Samuel, Elijah, Micaiah, Amos, Hosea, Micah, Jonah, Zechariah, Malachi, and Second Isaiah. Some readers will question the advisability, if not the accuracy of the last mentioned chapter.

One cannot read this splendid volume without appreciating anew the prophets of old. There is enough of the biographic to grip the reader's interest, and the application of the prophets' messages is so pointed as to fire the reader's zeal. Dr. Chappell has the keen ability of presenting his message, whether spoken or written, in such a winsome way as to make his thought easily grasped. Here is a book good for anybody's library, but especially fitting for the preacher's book shelf. Price \$1.75.—J. G. HUGHES.

ALL OUT FOR GOD, by Walter R. Alexander.

This is the life story of Rev. John C. Cowell, Jr., who was for 12 years an evangelist and seven years a pastor.

His life was unusual in many ways. Unusual in that he states he felt the call of God at the age of eight to become an evangelist. However, it was not until he was 22 that he found Christ. At once he started his work which was "all out for God." It was a complete change, as from darkness to light, or as from death to life. As he states it to a friend he said: "John Cowell is dead . . . the John Cowell you knew died . . . the John Cowell speaking to you now is a new creature in Christ Jesus." This was his unusual way of stating the change.

He was a successful evangelist. For 12 years he was in this work. In churches, court houses, the tent or any spot where he could gather the people, he was preaching. Few young men packed the church or tent as he did. In this work he was "All Out For God."

He was a real pastor. His last revival was in the Central Baptist Church, Decatur, Alabama. At first he did not want to go for this meeting because the pastor had resigned. While there the Church called him. Even though this work was different from that of an evangelist, he worked in the same tireless manner. This great Church grew in every way under his leadership. He was still "All Out For God."

Along with this short story of his life, you'll find three radio sermons.—A. H. HICKS.

EVANGELISM IN SERMON AND SONG, by Ernest O. Sellers. Moody Press, Chicago, Ill., Publishers.

The little book, "Evangelism in Sermon and Song" by Ernest O. Sellers, presents in warm and winsome fashion the personalities and work of great evangelists and gospel singers who have "gone before." Brother Sellers has had intimate and close association with these men whose life and work he reviews in a beautiful way.

Evangelists discussed include: Dwight L. Moody, Reuben Archer Torrey, J. Wilbur Chapman, Daniel Webster Whittle, Fred B. Smith and William A. Sunday. Brother Sellers tells of their lives and work and appraises each as an evangelist. It is a tonic to the spiritual life of those who love the gospel and rejoice in its effects to read about what these men did in their own way to give "the Word of Life" to people everywhere.

In like manner Brother Sellers reviews for us the life and work of the following Gospel Singers: Ira D. Sankey, Charles M. Alexander, Daniel Brink Towner, Charles H. Gabriel, George C. Stebbins.—HOMER A. CATE, Pastor First Baptist Church, Shelbyville, Tennessee.

State Mission Work of Tennessee Baptists

BELOW ARE TWO comparative tables of statistics giving a birdseye view of the State Mission work of Tennessee Baptists. The figures concern only two years: 1942 and 1946. The figures do not include the years between these dates. These tables are given that our Tennessee Baptists may see something of the gains or losses in the various departments of our State Mission work.

Tremendous gains have been made in the financial aspects of our work. Notable gains have been made in the development of our churches from quarter-time and half-time churches to full-time churches. It is encouraging to note that there are 303 less quarter-time churches in Tennessee now than four years ago. Other gains will be noted. While we have gained only 59 churches in this time, it must be remembered that these figures do not take into account the large number of mission stations, which are being fostered by churches throughout the state.

The major share of credit for these gains belongs to our churches and their pastors. The pastor is still the greatest evangelist, the greatest promotional agent, and the greatest Kingdom builder. In the development of many of our smaller churches into full-time churches with programs supporting our denominational work, our increased staff of missionaries must be given much credit. These tireless missionaries, working within their associations or in isolated places, supporting the whole program of Baptists, are now paying big dividends on our investments in them.

CHAS. W. POPE, *Executive Secretary*

	1942	1946	Decr.	Incr.
No. Baptist Churches in Tennessee	2,260	2,345		59
No. Full-time churches	520	790		270
No. Half-time churches	485	604		119
No. Quarter-time churches	1,195	892	303	
Total No. Church Members	427,323	497,164		69,841
Baptisms	16,862	21,548		4,686
Missionaries Employed:				
Working Full-time:				
Associational	12	49		37
General	3	3		
Regional	2	0	2	
Supt. Rural Missions	0	1		1
Field Missionary	0	1		1
Camp Workers	3	1	2	
City Missionaries	0	4		4
Special	6	21		15
Negro	2	14		12
Total Full-time	28	98		70
Pastor Missionaries, whose salaries are supplemented	73	68	5	
Total State Mission Budget	\$ 88,100.00	\$ 282,500.49		\$ 194,400.49
Cooperative Program Gifts	381,393.87	985,468.32		604,074.45
Total Gifts to all causes, Co-operative and Designated	705,014.34	1,771,505.03		1,066,490.69
Tennessee Baptist Foundation Fund Balances	10,338.63	710,824.93		700,486.30