

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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Franklin's Plea for Prayer in the Constitutional Convention

(Harding College Monthly Letter, December 26, 1946, by Dr. George S. Benson, President)

OVER THE YEARS, before and since we learned of Franklin's plea for a prayer at the opening of each day of the Constitutional Convention in Independence Hall, Philadelphia, 1787, and the adoption of his recommendation by the convention, we have learned to appreciate more and more the value of prayer not only to the religious but to every man.

Franklin, gray-haired, four score and one years, had learned that in a very active life everyone needed at some time daily a period of contemplation of the finer things of life and of the glories of religion.

Beyond its value as a religious rite prayer gives to the one taking part in it a grandeur of contemplation and forgetfulness of the little annoying things of everyday life that clears the mind like sunlight clears the fog and allows one to work better with his fellowman and for the finer and better things in life than if he had no such hour of contemplation.

Thus we have long believed in an opening hour, if only a few minutes at the start of school every day. And we think it most timely to present this rather complete statement of Franklin's plea for a prayer at every opening of the Constitutional Convention.

In this connection we believe it will interest our readers, as it did us, to know that in a release by Congressman Ralph W. Guinn the statement was made—"For the first time in many years Congress opened with the Lord's prayer."

"Franklin's Formula:

"Speaking of the Constitution of the United States, William E. Gladstone, the great English statesman, called it 'the greatest piece of work ever struck off at a given time by the brain and purpose of man.' But reading again Benjamin Franklin's famous motion in the Constitutional Convention will make any believer fear to give man's brain and purpose too much credit.

"By the middle of June, 1787, the Constitutional Convention had almost bogged down in its own deliberations. Representatives of the 13 original states had haggled for a month and made small progress. Suspicion had been sown among them. Personal dislikes and sectional jealousies had grown threadbare. And on the morning of June 16, Ben Franklin addressed George Washington in these words:

"'Mr. President, the small progress we have made after four or five weeks' close attention and continual reasoning with each other is, methinks, a melancholy proof of the imperfection of human thinking.

"'In this situation of this assembly, as it were in the dark to find political truth and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto thought of humbly applying to the Father of Lights to illuminate our understanding.

"'I have lived, sir, a long time; and the longer I live the more convincing proofs I see of the truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that "except the Lord build the house, they labor in vain who build it."

"'I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our projects will be confounded and we ourselves shall become a reproach and a byword, down to future ages.

"'And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war, conquest. I therefore beg leave to move: That hereafter prayers, imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business . . ."

"Mr. Franklin's motion carried. The Constitutional Convention prayed, and made progress beyond one of the darkest hours in the career of human liberty. The dark hour which just precedes the dawn is frequently an hour for prayer, and many a devout soul in America knows that another such hour has come.

"It is time for prayer, by assembled worshipers and by contrite souls in their closets, that America may be allowed to keep her God-given freedom and granted power to bear the responsibilities that are already bearing down."—*Bulletin* Friends of the Public Schools of America.

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EDITORIAL

Knowing the Shepherd In the Shepherd Psalm

AS WE REMEMBER the story, a noted actor and a minister were asked in a certain gathering each to recite the Twenty-third Psalm. The actor came first. His enunciation and tone of voice and gestures were above reproach.

Then the minister followed. From a technical viewpoint he did not measure up to the actor. But he recited the psalm from his heart and when he had finished many were in tears.

The actor went over to the minister and took him by the hand and said: "Sir, I know the Twenty-third Psalm, but *you know the Shepherd.*"

Do you know the psalm and the Shepherd, or just the psalm only?

A little girl was converted in one of the services in a revival. The following Sunday morning in her Sunday School class, reference was made to the Twenty-third Psalm. This little girl said: "Miss———, last Sunday morning I could only say, 'The Lord is a Shepherd,' but this morning, I can say, 'The Lord is *my* Shepherd'."

Can you say this and mean it?

Paul said: "*I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*"

To know about the Lord is good as far as it goes, but it does not go far enough. The only saving knowledge of Christ is to know Christ Himself in experience.

Can you repeat the Twenty-third Psalm and underscore the personal pronouns?

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

"Thou preparest a table before me in the presence of mine enemies: thou annointest my head with oil; my cup runneth over.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

The Knowledge of God Through the Wisdom of the Church

WHEN IS A CHURCH wise? Many times in our ministry we have heard or read the proposition that "the wisdom of the church" is a source of the knowledge of God additional to the Word of God. What is the nature of the wisdom which qualifies the church for such a role?

Those who lay down this proposition use the word "church" in the conventional instead of in the New Testament sense, but we are not here discussing the distinction. The "wisdom" in the case means the religious knowledge and interpretations gathered by this alleged church through the centuries—"the accumulated wisdom of the church" as it is often called. This is a source of the knowledge of God under certain conditions. What are they?

When any church sets forth the knowledge of God, it does so as an instrument only. It gets its information from another source. It gets its information from the great fountain of scripture and the distributing streams fed by it. Without the scriptures no church can furnish accurate knowledge of God. While, as far as it conforms to the scriptures, the wisdom of the church is a source of knowledge of God additional to the Word of God, it supplies *no truth* additional to that in the word. It is *instrumentally* additional to the Word, but not *originatively* so.

The word "church" is wrongly used in the conventional sense as synonymous with organized Christendom. Organized Christendom sets forth many confusing and contradictory things regarding God and His will. Somewhere in the mass is the true teaching. How shall this teaching be known?

If the decision is left to the wisdom of the majority or to that of the minority, how shall it be known whether the sentiment of either is correct? Truth is determined by neither majority nor minority sentiment.

If the decision is left to the wisdom of the individual or of the group, many contradictory and absurd views must be accepted as equally admissible with the true; yet certain individuals and groups in Christendom hold these views.

If the matter is left to "the general agreement of Christendom," then the truth can never be adequately known. For such general agreement on vital truths is never reached except on the surface, and the superficial is not a sound principle of interpretation and testing.

A standard of interpretation higher than the highest "wisdom of the church" is needed to which Bible believers can repair. We hold that this standard is the Word of God. "If they speak not according to this word, it is because there is no light in them."

The church must not "go beyond that which is written," if it is to state the truth. Yet what is called "the wisdom of the church" in some quarters sets aside or perverts many of the clear teachings of scripture. Some men seem to think that "the church" can, by its own independent studies in the light of current science and social issues, arrive at certain truths not included in or contemplated by the scriptures. Thus human conclusions based on earthly premises are exalted above the "Word of God and what is called "wisdom" becomes an alibi for the rejection of revealed truth. God calls this "foolishness" instead of wisdom and He knows whereof He speaks.

If "the wisdom of the church" apart from testing by the Word of God conveys the true knowledge of God, then logically to be consistent, the men who argue such must receive as valid many teachings which dishonor Christ; for some bodies which so teach are a part of the conventional "church". But if these and all other bodies are to be tested by the Word of God, then there is a higher standard of truth than the wisdom of the church, and it is *authoritative*—a fact which many deny.

Large numbers of men urge the wisdom of the church as a source of the knowledge of God without requiring that it first be

tested by the authoritative Word of God strongly object to creedal statements. Yet the very church-wisdom which they emphasize is often expressed in creedal statements in one form or another!

Not as an originator, but simply as a conveyor of biblical truth, is the church, any church, a source of the true knowledge of God. Beyond this the alleged "wisdom of the church" is only "the wisdom of this world" strutting itself in a religious guise.

"From you sounded out the word of the Lord." Here is true wisdom. A church is wise only when it is sounding out the inspired Word of God, thus instrumentally passing on the blessed knowledge of God.

Marriages and Catholic Church

THE FOLLOWING letter from Michael Breen of Reading, Pa., appeared in *Time* for November 18, 1946:

"Sirs: In *Time* for November 4 . . . I saw the disgraceful remarks of the Anglican Archbishop of York. Must Protestant sects make it so difficult for us Catholics to win them to the one true Church of Christ on earth? There can be no freedom for error, and we are right and they are wrong. Why must they expect that they have any right to religious freedom? The answer to this problem of mixed marriages will come when we secure enough public control to make marriage by the Catholic Church the only one permitted by law."

Mr. Breen has the highest authority for his bold statements. Some of these pronouncements are available only to the scholar of Medieval Church Latin, where much of the hidden policy of the Roman Church is available to the initiated.

However, the following is illuminating enough for the question raised by Mr. Breen. Here is a statement from *The State and the Church* edited for National Catholic Welfare Conference by the late Monsignor John A. Ryan, D. D., professor of moral theology at the Catholic University of America, and Moorhouse F. Millar, S. J., with the imprimatur of the late Archbishop Patrick J. Hayes, D.D., published in New York in 1922: "Constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient." And the paragraph goes on to the effect that the Catholics could tolerate only such religious activities as were confined to the dissenting group, and could not permit them to carry on general propaganda nor accord their organizations certain privileges that had formally extended to all religious corporations from taxation, for example.

Other pronouncements that could be a basis for Mr. Breen's letter are by Pope Leo XIII as translated by Dr. L. H. Lehmann, a former Priest and now editor of the *Converted Catholic*, 229 West 48th Street, New York 19, N. Y. One of these statements is from the *Encyclical Libertas Humana*, declaring that it is absolutely unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship. And the other is from the *Encyclical Longinqua Oceani* declaring that it is necessary to destroy the error of those who might believe, perhaps, that the situation of the Church in America is a desirable one, and also the error of those who might believe that in imitation of that sort of thing the separation of Church and State is legal and even convenient.—E.R.

—*Scottish Rite Bulletin*.

(Editor's Note: We had already received a copy of this when another copy came from Pastor Roy Rhyne of the First Baptist Church of Tuckerman, Ark., whose church had voted to send copies of the bulletin with the article to each of the editors of the *State papers*. Read and carefully ponder Mr. Breen's last sentence in paragraph one and the citations from Catholic authorities in the article. If it is raised, the cry of "misrepresentation" and "persecution" will have no support. "Marriage by the Catholic Church the only one permitted by law"—will we ever come to this? God forbid!)

THURSDAY, MARCH 6, 1947

The Southern Baptist Press Association

THE SOUTHERN BAPTIST Press Association held its annual mid-winter meeting, Feb. 13, 14, in the Hilton Hotel, Long Beach, Calif. The meeting was at first scheduled to be held at Phoenix, Ariz., with Executive Secretary-Editor Willis J. Ray as host. But in order to have a joint session of the editors and the state secretaries at an arranged time, he agreed for the meeting to be held in Long Beach and aided in providing for it.

Those appearing on the program were: Editors Floyd Looney, Calif.; Willis J. Ray, Ariz.; A. L. Goodrich, Miss.; B. J. Murrie, Ill.; R. T. Skinner, Ky.; G. Ward Fenley, N. M.; L. L. Carpenter, N. C.; C. E. Bryant, Ark.; Lewis A. Myers, Mo.; Associate Editor R. E. Dudley, Texas; Porter Routh, Secretary of Survey, Statistics and Information, Tenn.; and the editor of BAPTIST AND REFLECTOR. Others who spoke informally were: Executive Secretary Duke K. McCall, Tenn.; Solomon F. Dowis, Ga., Superintendent of City Missions under the Home Mission Board; and G. Kernie Keegan, pastor of Temple Baptist Church, Los Angeles.

Under the rotating system followed by the editors, the editor of BAPTIST AND REFLECTOR moved from the vice-presidency to the presidency; Lewis A. Myers, Mo., moved from the secretaryship to the vice-presidency and R. T. Skinner, Ky., was elected secretary, succeeding C. E. Bryant, Ark., whose term as president expired.

BAPTIST AND REFLECTOR has previously published what your editor submitted to the meeting. This was not intended to be conspicuous or to indicate a lack of modesty, but it was done because it was felt the matters discussed would be of interest to some of our readers. We derived great benefit from the papers and discussions submitted by the other brethren.

The State Secretaries met in Long Beach Feb. 11, 12. On the evening of Feb. 13, in the Lafayette Hotel, the secretaries and editors held a joint session at a dinner given by Secretary A. F. Crittendon and Editor Floyd Looney, of the Southern Baptist General Convention of California, and their associates as hosts. Our own Secretary Chas. W. Pope was the speaker and he certainly "went to bat" in his speech. The fellowship, dinner and occasion were very enjoyable.

California is a fine state. It was uplifting to see how the Southern Baptist forces are moving ahead in the name of the Lord. On the return trip, through the courtesy of H. H. Stagg, Oakland, Superintendent of City Missions in the San Francisco area, our party was shown some points of interest and some of the churches which are carrying on so nobly. We saw churches which, lacking adequate facilities themselves, have reached out and established missions where the attendance now exceeds that of the parent churches. The greatest immediate need of the California Southern Baptist churches is adequate buildings.

Our party, which that day also included Secretary James W. Merritt of Georgia, was carried for a brief season of fellowship to the home of Bro. and Mrs. Stagg and then to see the new location of the Golden Gate Baptist Theological Seminary. It is a wonderful piece of property in a wonderful location. President B. O. Herring said that soon \$35,000 would be needed for a down payment. In this and in church buildings Baptist money has great opportunities for fruitful investment.

We thank the California brethren and their fellow workers who showed so many courtesies and made our visit so helpful.

My son, hear the instruction of thy father, and forsake not the law of thy mother. Proverbs 1:8.

During 13 Years of National Prohibition:

1. Savings banks deposits in our Country mounted from \$144 per capita in 1920 to \$211 per capita in 1926.
2. Life insurance investments soared from \$432 per capita to \$680 per capita.
3. The automobile industry nearly tripled its total sales, increasing from 64 cars per hundred families in 1921 to 164 in 1926.
4. Membership in home-building organizations more than doubled; that is rose from 4,962,919 in 1920 to 12,343,251 in 1930.
5. New York's Bellevue Hospital in 1910 recorded 12,389 alcoholic admissions. In 1920, the first year of prohibition, only 2,091 alcoholics were admitted.
6. The U. S. Office of Education reported that the increase in school attendance for the last five wet years preceding Prohibition averaged 257,030 per year; for the first five Prohibition years, the increased attendance jumped to 737,670 per year—a gain over the wet years of 187%! The high school enrollment alone in the United States increased from two million in 1920 to nearly five million in 1930—the most remarkable advance in the history of civilization.
7. During the last 10 wet years before Prohibition the average increase of college students was 25,051 per year. In the next ten years, Prohibition years from 1920 to 1930, college attendance showed an annual increase of 56,863 per year—more than double the annual gain during the previous ten wet years.
8. During the four years previous to National Prohibition there was an average of 3,805 labor strikes annually in this Country. During the thirteen years of National Prohibition there was an average of only 1,227 strikes per year.
9. Before Prohibition there were 123 Keely cure places in the United States. By 1932, under Prohibition, all but 14 had closed for lack of patients. Before Prohibition there was also a chain of over 100 Neal and over 50 Gatin drink cure places, all of which closed up for lack of patients before the end of National Prohibition.
10. The average per capita income in this Country the last ten years before National Prohibition was \$387.30. The average income for the thirteen years under National Prohibition, 1920 to 1932, was \$576.46.—From "Temperance Facts," by W. G. Calderwood.

During 13 Years Since Prohibition Repeal!

The wets solemnly promised that legalization of liquor selling would bring financial and social benefits to the nation. After 13 years of legalized liquor we now have:

1. The highest rate of juvenile delinquency in our history.
2. The greatest period of crime in the history of the nation.
3. Venereal diseases so frightful in their prevalence that our foremost health and medical authorities refer to one of them, syphilis, as Public Health Problem No. 1.
4. Jails, penitentiaries, and asylums more crowded than ever before.
5. Traffic fatalities more terrible than the statistics of American deaths in battle.
7. The highest tax rate on record.
7. The largest public debt in the nation's history.
8. Sickening spectacles of corruption in government.
9. The gloomiest postwar prospect of public morality that ever confronted our people.
10. 437,000 liquor outlets and 40,000,000 drinkers—Signs of the Times.

—The Civic Bulletin.

United States Supreme Court Decision Deplored

J. M. DAWSON, Executive Secretary
Joint Conference Committee on Public Relations
Baptists of the United States

(At the Spring meeting with the largest attendance in its history present, representative Baptists from over the Nation, adopted the following paper signed by Dr. Louie D. Newton, President of the Southern Baptist Convention; Dr. Stanley I. Stuber, Director of Public Relations for the Northern Baptist Convention and this writer.)

THE FIVE-TO-FOUR decision of the Supreme Court which upheld a New Jersey School Board providing funds for the bus fare of Catholic pupils attending parochial schools is viewed with great seriousness by the Joint Conference Committee on Public Relations of the Baptists of the United States, meeting in session today, February 11, in Washington, D. C. We feel that the majority opinion must be acknowledged as turning back the hands of the clock as far as religious liberty and the separation of church and state are concerned in these United States.

We have the conviction that the cause of religious freedom is an invincible one, and we stand unalterably opposed to the use of public funds for the support of private and church schools now, and at any time in the future.

Strange Facts About the Bible

(From the scrapbook of T. A. FRAZIER, Knoxville, Tenn.)

A PRINCE of Granada, heir to the Spanish throne, imprisoned by order of the crown lest he should aspire to the throne was kept in solitary confinement at an old prison at the "Place of Skulls," Madrid. After thirty-three years in this living tomb, death came to his release. Many remarkable researches taken from the Bible, and marked with an old nail on the rough walls of his cell, told how his brain sought employment during the weary years. The following were among the researches found:

In the Bible the word "Lord" is found 1,853 times. The word "Jehovah" 6,855 times.

The word "Reverend" but once, and that in the 9th verse of Psalm 111.

The eighth verse of the 97th Psalm is the middle verse of the Bible.

The 9th verse of the 8th chapter of Esther is the longest.

The 35th verse of the 11th chapter of John is the shortest.

In the 107th Psalm, four verses are alike: the 8th, 15th, 21st, and 31st.

Ezra 7:21 contains all of the letters of the alphabet except j.

Each verse of the 136th Psalm ends alike.

No names or words of more than six syllables are found in the Bible.

The 37th chapter of Isaiah and the 19th chapter of II Kings are alike.

The word "girl" occurs but once in the Bible, and that in the 3rd verse of the 3rd chapter of Joel.

There are found in both books of the Bible 3,583,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and 66 books.

The most beautiful chapter is the twenty-third Psalm.

The four most inspiring promises are John 14:2-6; John 14:27; Matthew 11:28 and Psalm 37:4.

All who flatter themselves with vain boasting should read the 6th chapter of Matthew.

All humanity should learn the 6th chapter of Luke from the 20th verse to its ending.

The Gospel of John

Compiled by W. C. TAYLOR, Rio de Janeiro

"THE GREATEST and noblest of all books."—A. T. ROBERTSON.

The boldest book of the whole New Testament."—FAIRBAIRN.

"The gospel of guaranteed evidence."—H. C. TOWNSEND.

"Here the New Testament reaches its highest level and its most perfect form."—BAUER.

"The climax of all the Gospels, as these are of all the Scriptures."—ORIGINES.

"The most original, the most important and the most influential book of all literature."—SCHAFF.

"The gospel of eternity."—PLUMMER.

"The gospel of conversations."—FREDERICK ANDERSON.

"The holy gospel of the preaching of John, the preacher."—SYRIAC PESHITTA VERSION.

"A spiritual gospel."—CLEMENT OF ALEXANDRIA.

"The Plato of the Scriptures."—ANON.

"In the Gospel of John, Jesus really never leaves the Father's side."—LIGHTFOOT.

"The theological gospel."—ORIGINES.

"Written for the Jewish belief, with its uncrucified Messiah, and for the Greek, with no Messiah at all."—MOFFATT.

"The gospel of love."—PLUMMER.

"John began with the doctrine of the Deity, theme reserved for him as for a superior teacher."—EUSEBIUS.

"A treatise of evidences."—J. O. F. MURRAY.

"The supreme literary achievement in all the world."

"The gospel of the heart."—DOREMUS HAYES.

"The final gospel is the personal gospel."—WESTON.

"The prologue is a simple history of Christ before He came into the world."—G. W. RUSSELL.

"The book of the smiles of the church, the joy of the saints."—WILLIAM ALEXANDER.

"The Magna Charta of Christian mysticism."—RALPH INGE.

"Saint John wrote his Gospel against Cerinthus and other heretics who taught that Christ did not exist before Mary."—JEROME.

"I came not to raise the dead, but to free the living from their errors," said John, according to Procurus, when asked to bring a dead child to life.

"As the Gospels surpass all other books, so the Gospel of John surpasses other Gospels."—JESSE LYMAN HURLBUTT.

"John sets for few ideas, but repeats these many times."—CONNER.

"It is all center: There is nothing in it but the Person of Christ. The center is the cross."—NASH.

"The fourth evangelist gave us a Gospel according to St. Paul."—RALPH INGE.

"The last effort, and the most deliberate effort, in New Testament times, to establish an intellectual relationship between the faith of Christianity in Jesus and its faith in God."—R. LAW.

"If a tyrant were to destroy the Holy Scriptures, but there escaped him one copy of the Epistle to the Romans and one of the Gospel of John, Christianity would be saved."—LUTHER.

"The Gospel of the heart. More than a dictionary is needed to translate it or to read it. A heart is necessary. The Gospel has a heart, and should be read by the heart and translated by the heart."—E. M. POTEAT.

"I believe that the writings of John have dried more tears and won more hearts to the Redeemer than all other books together."—CULROSS.

"The genuineness of the Gospel of Saint John is the center of the position of those who sustain the truth of the history of our Lord Jesus Christ which is given to us in the New Testament."—LIGHTFOOT.

"The ethical Gospel: The highest standard of obligation toward the commandments of Jesus."—ANON.

"Since the year 188 more than a thousand books have been written about this Gospel."—A. T. ROBERTSON.

"The author of the Fourth Gospel stands at the crossroads of two worlds, the Hebrew and the Greek, where meet the two greatest spiritual and intellectual traditions of the race. There Plato and Isaiah meet."—STREETER.

"Matthew may be likened to the court of Israel, Mark to the court of the priests, and Luke to the court of the Gentiles, then John leads us into the Holy of Holies."—A. T. PIERSON.

"The most perfect portrait of Christ which we possess."—A. T. ROBERTSON.

"To represent a Divine Being under human conditions, and to present faith in him that in the presentation there is nothing unworthy of the Divine and nothing inconsistent with the human environment in which he wrought—that is the greatest problem ever faced by a work of literature."—JAMES IVERACH.

"In the Fourth Gospel we hear a writer, in the name of the church, answer questions such as these: Was Jesus one of the aeons? Is he a Vice-God or a Superior Logos? Why did Judas disappear from the circle of the twelve? Why did not Jesus foretell his own resurrection? Was the crucifixion foretold in the Old Testament? What does it mean to eat the body and drink the blood of Christ? Why were the Greeks not evangelized by Jesus, Why were the Samaritans evangelized by Him? Some of these questions would come from mockers. Others are evidence of perplexed Christians."—MOFFATT.

"The Fourth Gospel may be called a tragic parable of God and His universe, under the form of a historic transaction in time and space."—FAIRBAIRN.

"In the Fourth Gospel John is never seen, and Jesus is never out of sight."—A. T. ROBERTSON.

"One of the most difficult books in the world."—FINDLAY.

"The absence of literary art, of highly polished periods, only reveals with the greater clearness the exalted glory of the incarnate Word."—JOHN GRESHAM MACHEN.

"The Fourth Gospel was written with a feather that fell from an angel's wing."—HERDER.

"The Fourth Gospel was written without afterthought, without literary vanity, without the paralyzing fear of criticism."—WILLIAM ALEXANDER.

"Each verbal portrait of the Four Gospels adds touches which are all its own, but the features are always the same, the God-Man Jesus Christ, the Savior of the world."—A. T. ROBERTSON.

"I prefer Saint John to his commentators."—WILLIAM ALEXANDER.

"The synoptics show us how a great rabbi and prophet enrage the people by denouncing their traditions and immoral lives: John tells us how a Divine Person exasperated the priests by declaring Himself one with Jehovah."—JESSE LYMAN HURLBUTT.

"He makes no effort to sacrifice the history in benefit of the dogma, nor has he any need to. His theory, and it alone, harmonizes his facts."—WILLIAM ALEXANDER.

"Aut Christus Deus, aut homo no bonus est.*"

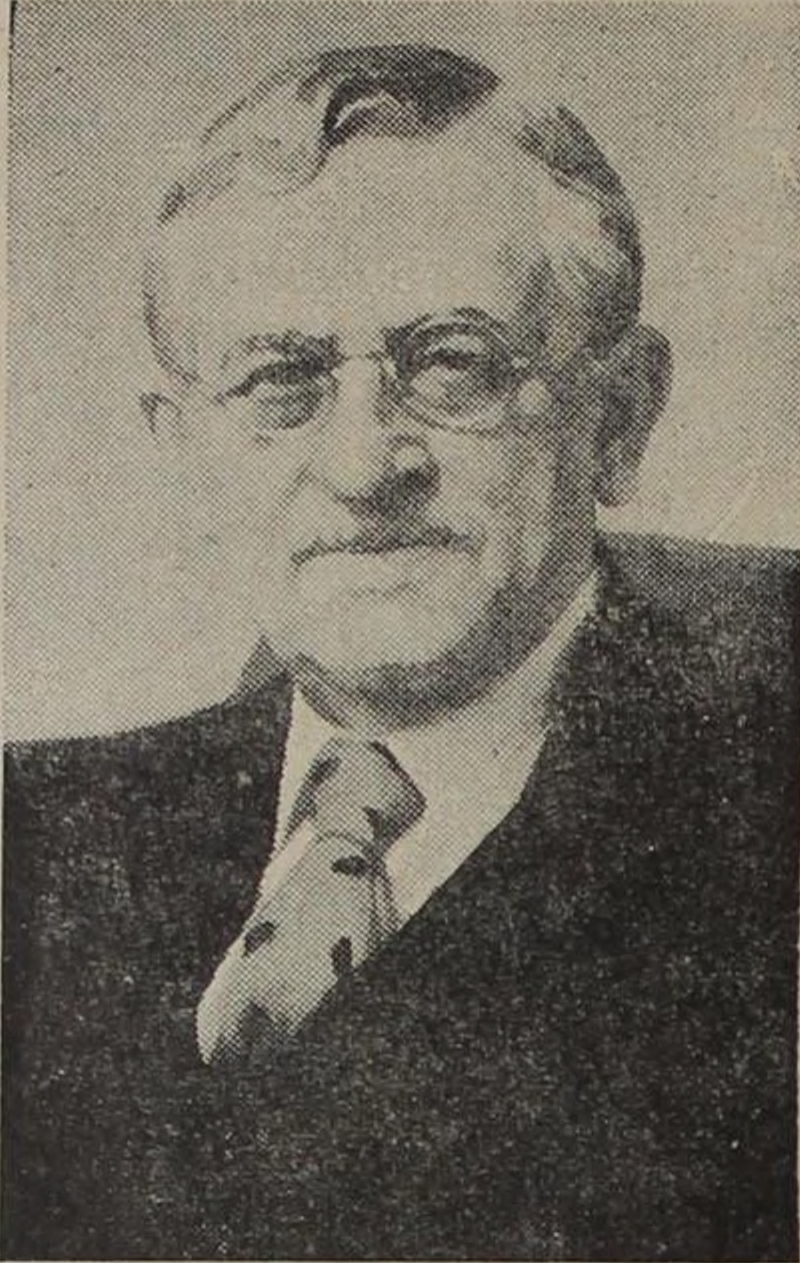
"Either Christ is God or he is not a good man."

Isaac Jacobus Van Ness

Denominational Seer and Statesman—1860-1947

By WILLIAM P. PHILLIPS

TODAY, February 13, is the first birthday in Heaven of our former great leader and friend, Dr. I. J. Van Ness. With deep feelings of emotion there is a hush today in the hearts of those here



DR. I. J. VAN NESS

at the Sunday School Board who knew him intimately and worked with him at close range. He was one of the most superlative denominational executives and leaders of his day. I should not undertake to write of him denominationally, but rather within the limits of service with him.

I

The best characterization of him would be that of an understanding leader. The prayer I have heard him say he most often made after he became executive secretary-treasurer of the Baptist Sunday School Board was, "Lord, make me big enough to work with other people and let

them get the credit." Dr. Van Ness was a man of quiet, gentle, and unassuming nature. Also he was a man of peace, which explains the tranquility that prevailed at the Board. He shunned controversy and was fair and impartial. The only time I ever saw Dr. Van Ness unduly excited was when a bank holiday was declared by the President and financial paralysis threatened the Board's business. One of the things that impressed and often amazed me was his remarkable grasp of the work of every department of this Board and the entire denomination.

He served in their order as pastor of Immanuel Baptist Church of Nashville, Tennessee, editor of the (Georgia) Christian Index, editorial secretary of the Baptist Sunday School Board for seventeen years, and executive secretary-treasurer for eighteen years to the time of his retirement, June 1935.

One of the most accurate and well-chosen tributes is that of his former colleague and associate, Mr. Arthur Flake, "During the years of my association with Dr. Van Ness, I have continually marveled at his wisdom and sagacity in guiding the affairs of the Sunday School Board. He carried the entire Southern Baptist constituency in heart and mind and led out in ministries too varied for us to grasp. But in all he held the Bible close to the hearts of Southern Baptists. In his kindly patience and skilful leadership, he was in every sense an extraordinary man. He ever offered his counsel freely and graciously, but left those of us who worked with him freedom and latitude in carrying out of the task entrusted to us. We are all indebted to him greatly and praise the Lord for his great life and work."

II

In any company in which Dr. Van Ness moved his presence provoked confidence. He was never insistent, but so often right that his colleagues feared to go counter to his ideas. He was never precipitate in action but always cautious, preferring to wait and give any matter time for fullest thought and consideration. Dr. Van Ness was a master executive, but never demanding. Only a sug-

gestion to one of his department executives, so great was their confidence in their gentle and gracious leader. He was never jealous but rather delighted in the success of his associates, confirming his wisdom in their selection. He knew how to lodge responsibility, challenge initiative, and inspire confidence.

He was a master in the art of saying "Yes" or "no" without actually giving vocal expression to it. Many executives are not easily approachable. He was, in many ways, the most disarming and approachable leader it has been my privilege to know. His "Open door" policy was well known here and beyond. The door to the executive secretary's office was rarely seen closed. None was ever ill at ease in his presence. Never was he referred to as the "boss." He was more like a father and a friend. In our weekly devotionals for the Board family inaugurated by him, as he sat in the midst and directed them each Friday morning, it was not unlike a family gathered at the dinner table about the father seated at the head.

To see him in his home with his lovely comrade who welcomed him to his Heavenly home today, was a benediction. To us she was "Lady Van Ness." The mutual devotion of his four fine sons and daughters was inspiring to all of us. Dr. Van Ness was magnificent in sorrow. Those of us close up recall the untimely death of his oldest son and then his lovely wife went away ten years ago to await him on the other side. Those of us at the Board were not unlike the grief stricken family, while we watched our noble "chief" sustain the shock like Job of old.

One of his joys in the church was a class of men which he delighted to teach. He was a real teacher. He insisted that, though a minister, his place in his church was that of a layman.

III

It was during Dr. Van Ness' administration soon after becoming executive secretary that the department organization of the Board was effected. In order to bring about a greater spirit of co-operation and understanding, Dr. Van Ness inaugurated what has become an annual conference of state Sunday School and Training Union secretaries. Perhaps his greatest pride in accomplishment while executive secretary was the inauguration of our present great book store chain which now includes more than thirty book stores in twenty states. Far too many were they and space is too limited, to recount the achievements of our fallen former leader. Some one has said that the greatness of a tree never looms so large until it has fallen, but there was never a time when as executive secretary-treasurer of the Baptist Sunday School Board I. J. Van Ness did not loom large and stand tall on the horizon of leadership in our great denomination.

Those of us who came at the invitation of Dr. Van Ness to serve the Board are grateful for the magnanimous spirit, gracious courtesy, and thoughtful consideration regularly shown Dr. Van Ness by his successor, Dr. T. L. Holcomb. Dr. Van Ness rejoiced and delighted in the signal progress of the Board under the skilful and wise leadership of his successor.

With the psalmist David, I am constrained to say today, "Know ye not that there is a prince and a great man fallen this day in Israel."

(This statement was prepared by Mr. Phillips at the request of his associates at the Sunday School Board.)

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.

New Reformation In Protestantism Asked

Presbyterian Outlook

A new Reformation with a revitalized theology is a major need of contemporary Protestantism, Henry R. Luce, publisher of Time, Life and Fortune magazines, said here at the annual luncheon of the Church Federation of Greater Chicago. Luce, son of Presbyterian missionaries, criticized "the non-ecclesiastical, fashionable Protestantism of the last few decades" for uttering "an appalling amount of nonsense not only about religion but also about politics and economics, about war and about peace." He said Protestantism in the twentieth century "has been blown about by every wind of secular doctrine." Protestantism today requires a stronger and better theology and a clergy that will preach this theology, Luce contended, adding that laymen "have no greater responsibility than to see to it that we have a thoroughly trained, intellectually disciplined pastorate." The publisher asserted that Sunday school curricula should be drastically altered to bring more teaching about God and the Bible into church schoolrooms.

(Editor Luce is right. Now, if he will cut the liquor advertisements out of his magazines, his preaching will be more effective.—R.B.J.)

Whisky As A Church Prize

Henry Koslow in
Christian Century

A recent article in The Christian Century dealt with the problem of gambling and the Roman Catholic Church. Perhaps you would be interested in the enclosed ticket, which "entitles the bearer to one undivided share in one case (12 quarts) of bottled in bond whisky" to be given away in a raffle conducted by St. Bartholomew's Church in White Sulphur Springs, Mont. You will note that the holder of the 50-cent ticket does not have to be present at the drawing, and that the name of the priest is given on the ticket simply as "Rev. John Morrisette, pastor"—perhaps to attract non-Catholics. I understand that this raffle is an annual affair, and that the church expects to realize around \$3,000 on the project. Gambling and whisky make an excellent combination to promote the devil's cause, yet here is an infallible church encouraging both.

(The above is a letter to the Editor of the Christian Century.—R.B.J.)

The Lord's Supper

Word and Way

First Church, Joplin, approaches the Lord's Supper with this word to the membership, "All members should feel it their duty and their obligation, out of love to their Savior, to honor his sacrifice in this Memorial Supper." Church members should always attend their churches with maximum loyalty, but there is no one service that has a greater claim upon them than when the table is spread and when blessed memories are enjoined. "My Father giveth you the true bread from heaven." At the last Supper Jesus set forth that truth. He gave his broken body. So he does today. We, his followers, are sustained by that life which he gave. "This is my blood." Power went from Christ whenever a soul in need touched him. After the supper, then came Gethsemane where flowed the blood in

great drops—at last Calvary and the spikes and the spear. This we remember when we drink his cup today. What Christian with any degree of loyalty can come through the Supper hour without a newness of life, without quickened ambitions, and a more resolute purpose. It follows, therefore, that one of the greatest marks of disloyalty and one of the greatest evidences of carelessness on the part of a church member is the failure to be present when the Supper is observed. Moreover, it is inconceivable that any church would allow more than one quarter of the year to go by without the observance of this beautiful and holy hour. The church that fails to magnify the value and place of this ordinance invites a recession of the spiritual tide and is following a course that is destined to lower the spiritual level of the whole church body.

(No born-again person should be indifferent or careless about the Lord's Supper.—R.B.J.)

Sacramental

Prairie Overcomer

With the loss of God's Spirit and power any Protestant church reverts in time to the ritualism of Rome. The latter says: "The instrumental cause (of justification) is the sacrament of baptism, without which justification never befell any man;" and, "If anyone shall say that by the said sacrament, grace is not conferred *through the act performed*, but that faith alone suffices for obtaining grace, let him be accursed." Perhaps no reformer was clearer than John Wesley as to salvation by grace through faith apart from the sacraments. How far, then, Methodism has slipped may be gathered from a recent utterance by Bishop Watkins of Louisville. Speaking on "The Spiritual Significance of Protestantism," the Bishop told the audience that "one cannot be saved without the sacrament, and only the Church has the sacrament. Therefore, one cannot be saved outside the Church."

(Baptists don't deceive yourselves by thinking that it can't happen to us. If we leave the Holy Spirit out, we too will become sacramentalists.—R.B.J.)

"A Man Among Men"

Western Recorder

The minister who lowers himself to the point he is *merely* a "man among men"—living by the code of mere men, upon their plane, doing all the things a lot of professing laymen do—robs himself and his associates and God. He cannot lift others because he is no higher than they are. He cannot challenge, because no ideal has laid hold on his soul. He cannot say "This is the way" because he walks not therein. Words falling from his lips, untouched by God's altar-coals, carry no heat, give no light. But why is this not equally true of the Christian man in any other profession? The laymen and the preachers, living above the man-code, accepting Christ-likeness in thought and character and tongue and deed, become men "sent from God, crying in the wilderness" of sin. And, multitudes will seek after them and find them and sit at their feet. Yes, the minister of the gospel must *be something* and the Christian layman is equally designed to be something.

(Did Jesus intend that we take Matthew 5:48 seriously?—R.B.J.)

The Religious Revolution of Today

PROBABLY THE FIRST thing to be said on this subject is that there is always a revolution in religion, and in everything else. Every department of life reveals incessant change. The people who imagine that our predecessors lived in a quiet and orderly world, while our generation is compelled to watch precious ideas vanish and venerable institutions decay, should read history.

The fact is our parents, our grandparents, and our great grandparents all lived in eras of crisis and transition. They, like us, were bewildered by the changes going on about them. Take the following sentences, for instance, and see if you can give us their date: "In the days passing over us even fools are arrested to ask the meaning of them. Few of the generations of men have seen more impressive days, days of endless calamity and disruption, and dislocation. The ruin is universal. If there is to be a world at all, it must be a new world." These words describe almost perfectly the current situation, particularly in religion, and as a matter of fact, they were written by Thomas Carlyle in 1850.

But in spite of these gloomy forebodings, and in spite of the incessant changes which are responsible for them, the much advertised, long expected, and eagerly awaited disappearance of faith does not take place. People still build churches, still gather in them to worship and pray. Why? Because religion represents a fundamental human interest, and satisfies fundamental human needs. The intellectual and emotional roots of religion lie deep in the human soul, so deep that in spite of the innumerable changes in our beliefs and our ways of living, religion lives in.

There is little room in any world for the carping critic, the intolerant ascetic, and the prophet of despair. On the other hand, it is the very quintessence of folly to refuse to face the light, or be indifferent to the facts of life, and no one who wisely reads the signs of the times, and understand present drifts and attitudes, can be insensible to the fact that some of the deepest and most profound realities of life are solemnly neglected. The church witnesses today an appalling, wide-spread failure to enthusiastically appreciate the inherent charm of the Master. The vicarious sufferings of Christ are often occasions of stumbling instead of impelling invitations to personal salvation. A pathetic dullness and shallowness of understanding prevents the inspired hearing of his message. The futile effort of seeking to emulate His example without and instead of first trusting His redeeming grace, obscures the essential glory of the Divine Quest. The substitute of the Jesus of history for the Christ of personal experience makes the secret presence a vain hope instead of a vital reality.

It is on the Calvary Cross that all was gained, unless on that Cross all was lost. It was on the Calvary that "Pilgrim" in his "Progress" gazed in amazing wonder, and somehow as he looks, new life comes, old life goes, heavy burdens roll from his shoulders, bondage is broken, fetters unloose and fall to the ground. Emancipation comes and new life begins gracious fulfillment. The religious revolution of that and every day.

While others were seeking for personal aggrandizement, He was seeking to give of Himself. He had no where to lay His head, but He asked none. He asked drink, and then forgot and buried His own thirst as He offered to give the living water to a thirsty daughter which she was to drink, and never thirst again. He was an hungered, but while he lavishly fed the hungry multitude with loaves and fishes, there was not and could not be any miracle bread for him. That little "Book," the sweetest love story ever told, gives us this pathetic record, "Every man went to his own house . . . Jesus went to the Mount of Olives." Jesus went to the Mount of Olives because no man had offered him the hospitality of his house. To the Mount of Olives "my Master went," this Master of the Father's House of many mansions. He that set agushing all the earth's streams of refreshing, who poured out all the Euphrates, the Amazons, the Mississippi, and the Hudsons, from His own chalice, was tortured of tantalizing thirst as He sank to His last sleep on the Cross.

He cleansed the leper, He gave sight to the blind, He restored the lame, He fed the hungry, He healed the sick, He raised the dead, He released the captives, He bound up the broken-hearted, but alone in Gethsemane's Garden in utter abandon He drank the bitter cup and prayed not for His own will, but the will of His Father. He asked and sought no ministry for Himself, but He freely offered Himself a ransom for many. What marvelous utter abandon in unselfishness. What a religious revolution!

And so as parents, as educators, and religious leaders we have facing us retrospect and prospect, the memory of yesterday, and the dream of tomorrow. As we have worked at our several tasks, and have experienced no little perplexity at times, we have ever fondly entertained the hope that the Master Weaver was standing by to guide the weaving of some pattern He had planned. And as we plan for the future of our youth, let us be reminded of the great heritage that is ours because of our faithful forefathers in guarding those inalienable rights that have become the jubilate of all free men. Goethe has aptly put it "that which thy fathers have bequeathed to thee, earn it anew if thou would'st possess it." Let the forces of righteous men be the overwhelming factor of winning the peace. "Under God, these shall not have died in vain," that we shall catch the torch thrown by those fallen dead, and climb the great hill of life triumphantly together. (Contributed)

GIVE THE BIBLE TO ALL THE WORLD
by Giving to the
AMERICAN BIBLE SOCIETY

Send gifts marked "For the American Bible Society" to Dr. Chas. W. Pope, Executive Secretary, Tennessee Baptist Convention, 149 Sixth Ave., North, Nashville 3, Tenn.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

"Spirit of B. S. U."

The joy of B. S. U. in my heart is so great that I should like to try to express something of its meaning.

B. S. U. is a youth organization which endeavors to reach college students for Christ. It strives to get him to become a part of Christ's program by participating actively in its activities during his college days. Not only will he be richly blessed by taking part in God's work, but after graduation, he will seek a place of service in his local church.

You become a member of B. S. U. when you join the local college church or when you join any of the unit organizations.

Oh, B. S. U. stands for so many things! It's fun—good clean fun—hot chocolate on winter's night—a picnic—a party—gathering around to sing. It's energy, enthusiasm—a game of ping-pong and a smile on the face of the loser. It's early morning watch—beginning the day with God—sheer joy drawn from the Master sources—trust in the Father—boundless hope for the future—the consciousness of doing the will of God.

It's like the man who found a treasure in a field, and in his joy, sold all that he had and bought the field. It's sorrow and compassion—from the same capacity for feeling that makes joy possible.

B. S. U. is a smile for a friend or for a stranger—a student with a door slammed in his face, humming, "Let the beauty of Jesus be seen in me"—It's prayer for those who have forgotten the honor code on their campuses.

What is B. S. U.? It's loving because he first loved us—making life a worthy response to such love—it's a council meeting and singing "Blest Be the Tie That Binds"—and meaning it.

It's an A on a theme because Christ asks of you your best—or it's failing an exam when you could have used your neighbor's answers—because he would not lie even to save himself from a cross.

It is giving talents back to God—taking him with you into your profession—it's a faith like Paul's as he said: "I live, yet not I, Christ liveth in Me."

It's a real womanhood and manhood—strong bodies—clear air—It's an endless chain of hands tightly clasped around the entire world.

B. S. U. is all this—and then more!

—BAPTIST STUDENT MAGAZINE.

Twelve Things To Remember

- The value of time.
- The success of perseverance.
- The pleasure of working.
- The dignity of simplicity.
- The worth of character.
- The power of kindness.
- The influence of example.
- The obligation of duty.
- The wisdom of economy.
- The virtue of patience.
- The improvement of talent.
- The joy of originating.

—COPIED

The Sunday School Lesson

LESSON FOR SUNDAY, MARCH 9

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

Topic: JESUS WASHES THE DISCIPLES' FEET
Scripture: John 13:3-15, 34-35

IN JOHN 13 through 17, we have set forth in great fullness the love of Christ for his disciples. The coming crisis gave added meaning to the words. He faced "his hour," dark as it was, in the full consciousness of all that was to take place. See John 18:4 and 19:28.

Knowing, therefore, the true nature of impending events Jesus sought to prepare his disciples for them.

Already (at the beginning of the meal) he had rebuked the apostles for their strife for precedence (Luke 22:24-30). Therefore, he gives them a fuller lesson in self-denial and service to others.

THE FIRST CONDITION OF DISCIPLESHIP

After rising from the Supper and laying aside his garments, Jesus took a towel and girded himself "and poured water into a basin and began to wash the disciples feet and to wipe them with the towel with which he was girded."

Some used to think that Jesus began by washing first the feet of Judas, but there is nothing in the Scriptures to support such an idea. Westcott holds that it "is more natural to suppose that the Lord began with St. Peter. In that case his refusal to accept the service is more intelligible than it would be if others had already accepted it." But again the Scriptures do not tell us. We merely know that when he came to Simon Peter, Peter confronted him with the words, "Lord, dost thou wash my feet?", and again with these: "Thou shalt never wash my feet."

Dr. A. T. Robertson in commenting on the words of Simon Peter had this to say, "Jesus picks up the challenge of Peter whose act amounted to irreverence and want of confidence."

However right and however honorable Peter's impulse may have been this fact remains: "Self surrender is the first condition of discipleship" (Westcott). "The first requisite in a disciple or follower is absolute trust in the wisdom of his Master" (Nicoll). Jesus' reply to Simon Peter, nevertheless, is marked by a note of tenderness. "What I am doing thou dost not at present comprehend, but thou shalt learn as soon as I am finished."

A fuller interpretation of our Lord's acts would come to Peter when he began to understand better His Person and His Work. "The meaning of the act could not be understood better His Person and His Work. "The meaning of the act could not be understood until the Lord was glorified" (Westcott).

AN OBJECT LESSON

Peter finally yielded to the Master and said, "Lord, not my feet only, but also my hands and my head" (v. 9).

"Peter, with characteristic impulsiveness, still answers in the same spirit as before. Just as he had wished to define what the Lord should not do, so now he wishes to define the manner in which that should be done which he admitted to be necessary. He would extend in detail to every part the action which Christ designed to fulfill in one way according to His Own Will" (Westcott).

What is the significance of Jesus' action? Dr. A. T. Robertson says, "Jesus does not make foot-washing essential to spiritual fellowship, but simply tests Peter's real pride and marked-humility by this symbol of fellowship." In other words, Jesus is giving his disciples an object lesson by which they are to profit in their relation with one another.

There is a duty of mutual subjection and service of which the disciples of Christ must ever be mindful. No matter how high in station one may become in the eyes of his fellowman he must ever be willing to render menial acts of service and love for others. This obligation is constant and inescapable.

"By washing their feet he had washed their heart. By stooping to this menial service He had made them all ashamed of declining it. By this simple action He had turned a company of wrangling, angry, jealous men into a company of humble and united disciples" (Nicoll).

BOTH TEACHER AND LORD

Notwithstanding the fact that he has just rendered a menial service to his disciples, Jesus reminds them that he is both Teacher and Lord in every sense of the word. He does not hesitate to recognize his own dignity and to assert that dignity. He will not permit his disciples to lose their awareness of his own consciousness of his Lordship.

There are many today who are willing to accept Jesus as Teacher but who will in no wise acknowledge him as Lord yet he makes it clear he will be both Teacher and Lord, and in the real sense of the word, for his followers.

The Lordship of Christ, if fully realized by men of all nations, would immediately solve every baffling problem that confronts man. Without his Lordship and guidance there can be no basis for lasting peace—no grounds for brotherhood and understanding.

THE TEST OF DISCIPLESHIP

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

If his disciples are to appropriate the lessons of his life, if they are to realize the true character of all his deeds—and follow him—they must learn to love one another.

The story is told of how the Apostle John was asked, in his old age, why he so often repeated the words, "Little children, love one another" when he was carried into their assembly. "Because," he replied, "it is the Lord's commandment; and if it only be fulfilled it is enough."

Christian love is sufficient evidence of the individual's Christianity: "By this shall all men know that ye are my disciples."

THURSDAY, MARCH 6, 1947

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

A Verse For March

THE VERSE I have chosen for the March page of my calendar is an easy one to learn, but it is not going to be so easy to live it. Last month we learned the commandment which Jesus said was the greatest of all that were ever given. When Jesus spoke these words he went a little further and told which he considered to be next-greatest of all commandments. Find it in Mark 12:31 and copy the words here:

T s l t n
a t

In school you learn definitions of words, don't you? Suppose you were asked the meaning of the word "neighbor," or were asked to tell who your neighbors were. Draw a box around the words here which you think best answer the question, "Who are my neighbors?"

My neighbors are people who live next-door to my house—on my street—in my town—in my state—in the United States—in the world.

You were right if you drew your box around "in the world." Look back at the Bible verse now and read it aloud, substituting for "thy neighbour" the words, "the people who live in the world." That makes our little verse a big one, doesn't it?

Write it on your calendar and try to say it from memory each day this week. As you say the verse, try to think of some ways you can show your love for your neighbors.

Good Neighbor Letters

Being friendly is one way to be good neighbors. That's why I think sometimes of my letters from you as "good neighbor letters," and of my file cards as word pictures of friendly neighbors.

Last week we did not get to look at all the new word pictures in the file. Let's begin with the R's, and finish looking at those cards. Next week we will go back to the front of the file and look at new cards which have been added recently.

BARBARA SUE RONK, Alamo, Tennessee, is almost twelve years old. She has been a Christian four years, and is a member of First Baptist Church at Alamo. Barbara Sue wants pen pals eleven to fourteen.

WILMA JEAN WALKER, Monterey, Tennessee, is thirteen and in the seventh grade. Her hobby is singing. She goes to Sunday school every Sunday and wants some pen pals thirteen to fifteen years old.

BETTY R. WEST, Box 61, Portland, Tennessee, will be fifteen years old on March 25. She has been a Christian two and a half years and she and her parents are members of First Baptist Church. Her letter to Aunt Polly was neatly typewritten. She is in the ninth grade and prefers Algebra. Basketball is her favorite sport. Betty wants pen pals.

JACQUELINE ANN WOODHAM, Box 93, Ashland City, Tennessee, is eight years old. She has a birthday on May 6. Jacqueline Ann has been a Christian two years and is a member of Battle Creek Baptist Church where her father is pastor. There is a five-months-old baby sister at the Woodham home. Her name is Deborah Catherine, and her big sister loves her very much. Jacqueline Ann is in the third grade at school, and geography is her favorite subject. Her hobby is reading. She does not want any more pen pals right now, because she is kept quite busy helping Mother with the baby and keeping up-to-date on her correspondence with Geraldine Phillips and Bernice Bess.

Jacqueline Ann likes Bible riddles. In her letter she asked this one: "Where do you find the name Deborah?" It's not hard to guess why this particular name was chosen, is it? See if you can find the answer to Jacqueline Ann's riddle. Next week I will give you the answer, so that you may check to see if you are right.

Please keep on being my good neighbor by writing me friendly letters. Help me to make a good word picture of you.

Love, Aunt Polly

P. S. I am sorry that we cannot answer in the Young South column letters asking for advice on marital problems. We hope friends who have written this kind of letter will understand and know that we wish for them a happy solution to their problems. Perhaps their pastor or Sunday school teacher could help.

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS ANNIE ROGERS
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director
MISS ROXIE JACOBS, Int.-Jr. Ldr.



MISS EVELYN WILLARD
Office Secretary

ORELLE LEDBETTER
Convention President

Great Attendance At Sunday School Convention

The Sunday School Convention which was held at the First Baptist Church, Jackson, Tennessee, February 20 and 21, was attended by Sunday school workers from all parts of the state. A final count of the registration cards shows 1,179 people registering for the sessions, representing 36 associations and 203 churches.

The music under the direction of Genter L. Stephens was an inspiration throughout the program. The Union University choir, led by Miss Julia Hammack, made a significant contribution to the session on Thursday evening.

Special addresses were delivered by Rev. Ramsey Pollard, Rev. James Sullivan, Mr. J. R. Edmunds, Mr. J. N. Barnette and Dr. Douglas Hudgins. The design and purpose of the Sunday school was forcefully presented. Everybody hearing these messages was urged to give his best to the cause of teaching God's word to a lost and dying world.

Through the cooperation of the Sunday School Department of the Sunday School Board, we were able to present a little Ridgecrest in the conference periods. The large number that attended these conferences made each one look like a small congregation.

Much of the success of the convention is due to the splendid work of the people in and around Jackson. Dr. W. Fred Kendall and the members of the First Church placed every facility of their's at the command of the convention. Rev. Ralph Kerley, Associational Sunday School Superintendent, with his associates, did a splendid job of promotion and enlistment. From Madison Association there were 465 people in attendance. Two other associations registered more than a hundred people each. Shelby County had 182 present with several of the large churches running special busses. The other association registering more than a hundred was Gibson County with 107 present. One church alone in this association, First, Trenton, accounted for 41 people.

NEW OFFICERS

President—J. G. Price, Knoxville.
Vice-president—A. Donald Anthony, Memphis.
Secretary—Gerald Conner, Old Hickory.
Place of meeting, 1949—Calvary Baptist Church, Bristol.

Enlargement Campaign

FIRST BAPTIST CHURCH, JEFFERSON CITY, TENNESSEE

During the week of February 9 our department assisted Pastor A. S. Hale and Supt. Albert Sloan in an Enlargement Campaign. The two objectives of the week's effort were accomplished in that the Sunday school organization was enlarged and many college students further trained in Sunday school work. There were 218 enrolled in the classes. Teachers taking part were:

Cradle Roll and Nursery—Miss Annie Rogers.

Beginner—Mrs. A. M. Sutherland.

Primary—Mrs. J. Smith Womack.

Junior—Mrs. A. H. Hasty.

Intermediate—Miss Gladys Longley.

Young People—Miss Josephine Pile.

Adult—Rev. U. W. Malcolm.

Building A Standard Sunday School—W. G. Rutledge.

Vacation Bible School Conference At Shelbyville

March 17-19 are important dates for all Associational Missionaries and Associational Vacation Bible School leaders. On these dates a state-wide Vacation Bible School Conference will be held at the First Baptist Church, Rev. Homer Cate, pastor. If you have not sent in your request for reservation, you should write this department immediately.

The Honor Roll

We have received the application for Standard recognition for the Sunday school at the Melville Baptist Mission, sponsored by the Daisy Baptist Church, Daisy, Tennessee. Mr. J. Robert Johnson is superintendent and Rev. W. H. Black is pastor. This school enrolls 119. We congratulate the officers and teachers at Melville Mission on this attainment.

Also, we have received an application for Standard recognition from the Sunday school of Brown Springs Church, Mosheim, Tennessee. Mr. R. R. Wisecarver is superintendent and Rev. Leonard Evans is pastor. This school enrolls 142, including the Cradle Roll and Extension Departments. We congratulate the officers and teachers at Brown Springs on this attainment.

Register Now For Ridgecrest

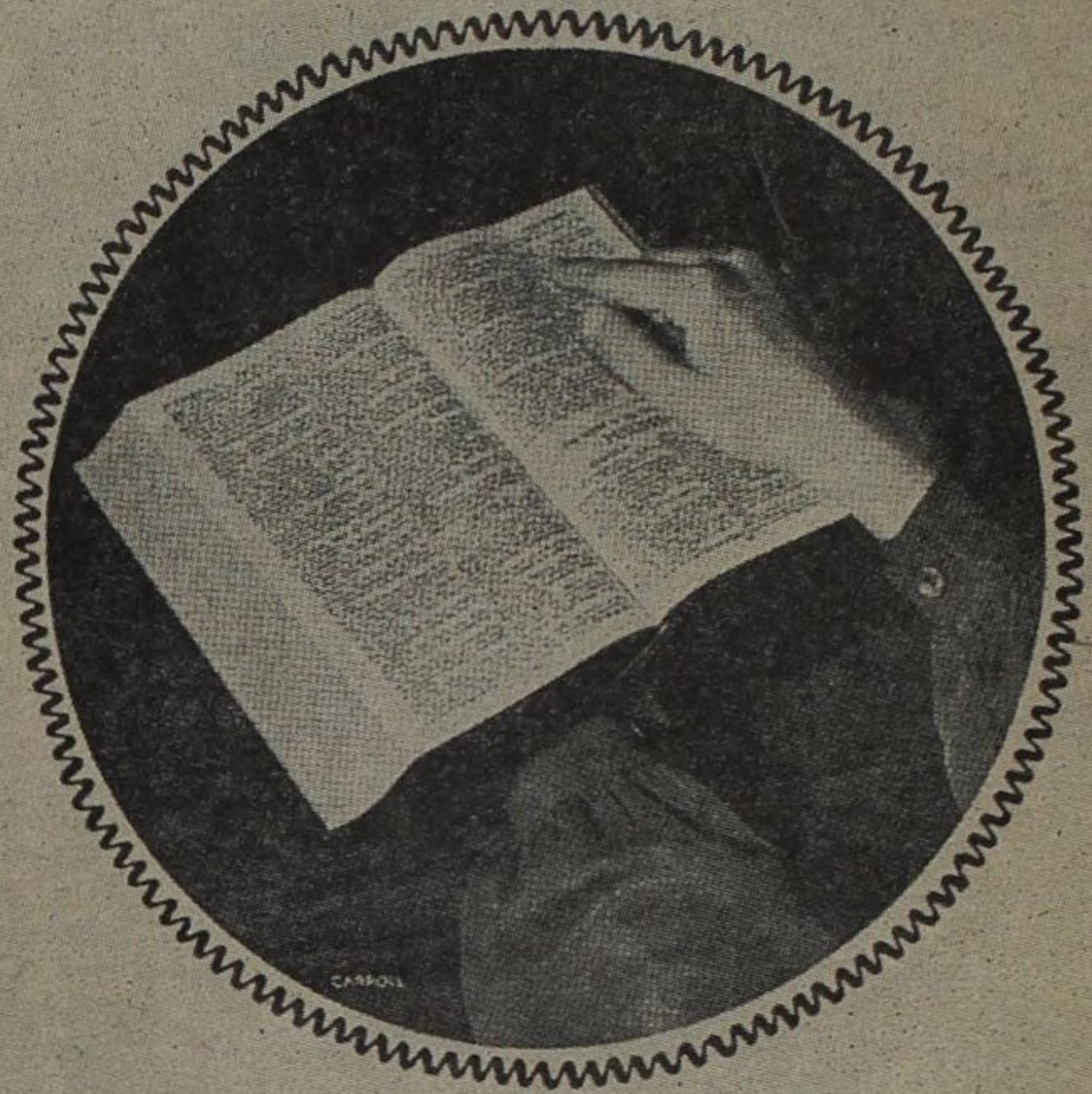
SUNDAY SCHOOL WEEKS

First—June 26-July 3

Second—July 3-July 9

Write Mr. Robert Guy and send \$1.00 registration fee

... and the sword of the Spirit, which
is the word of God. —Ephesians 6:17



SOUTHERN BAPTIST Intermediate SWORD DRILL

Concerning Tennessee's Sword Drill

The procedure for conducting the Drill is that explained in the Intermediate Leadership Manual.

The references to be used will be taken from the Drill in the Intermediate quarterly except the Scripture-searching and Book Drills which may be taken from any part of the Bible.

Regular Sword Drill Bibles will be used. Order from the Baptist Book Store, 127 9th Ave., North, Nashville.

Procedure for selecting participants should be as follows:

1. Conduct a Drill for all Intermediates in your Union at least once each month.
2. Select two Intermediates to represent your Union in Church Drill to be held not later than May 1st.
3. Select two Intermediates to represent your Union in Church Drill to be held not later than May 1st.
3. Select two from each church to participate in Associational Drill to be held not later than June 15th.
4. Select two from the Association to participate in the Drill to be held at your Regional Convention in June.
5. One will be selected from each Region to participate in the State Drill.

The selection of these Intermediates should be made in accordance with the rules contained in Sword Drill pamphlets.

For the convenience of the Intermediate Leaders there is a compilation of references and rules; two of which will be mailed to every associational leader. Copies for members of individual unions will be mailed to leaders upon request.

In Tennessee the winner for the State cannot be chosen from the same church for more than two consecutive years.

Address all Sword Drill inquiries to: ROXIE JACOBS, 149 6th Ave., N., Nashville, Tenn.

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN
President
MISS MARGARET BRUCE
Young People's Secretary



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

A-1 W.M.U. Organizations For 1946

BEECH RIVER—Parsons Jr. GA; Rock Hill WMS
BEULAH—Martin First WMS; Mt. Pelia WMS; Union City WMS, SB;
Wynnborg Int. GA, SB
BIG EMORY—Crossville Jr. GA; Rockwood WMS, Int. GA, Jr. GA, Jr.
RA, YWA, SB; Walnut Hill WMS, Int. GA, Jr. RA
BIG HATCHIE—Brownsville WMS, Jr. GA, SB; Covington WMS, SB, Jr.
GA, Int. GA, RA
BLEDSOE—Portland WMS; Gallatin SB, Jr. GA
CAMPBELL—Jacksboro WMS, SB, Jr. GA, Int. GA, Int. RA, YWA; La-
Follette WMS, SB, Jr. GA, Jr. RA, Int. RA
CHILHOWEE—Maryville, Broadway WMS; Everett Hills Int. RA
CARROLL-BENTON—Camden WMS; Trace Creek WMS; Trezevant Jr. GA
CLINTON—Clinton, First WMS, Int. GA, Jr. GA, Jr. RA; Lake City, Main
Street WMS, SB, Int. GA, Jr. GA; Oak Ridge, First, WMS; Roberts-
ville RA
CONCORD—Powell Chapel WMS, SB, Jr. RA, Jr. GA; Murfreesboro,
Westvue WMS
CROCKETT—Bells YWA, Int. GA, Jr. GA, Jr. RA, Int. RA, SB; Alamo
Jr. GA; Maury City WMS
CUMBERLAND—Clarksville SB; Second Clarksville Jr. GA
CUMBERLAND GAP—Cumberland Gap WMS, YWA
DUCK RIVER—Cowan Jr. GA; Tullahoma WMS; Winchester Int. GA
DYER—Dyersburg First WMS, SB, Jr. GA, Int. GA, Jr. RA, Halls YWA,
Int. GA
EAST TENNESSEE—Newport First WMS; Second Newport Int. GA, SB
GIBSON—Humboldt WMS, SB, Jr. GA, Int. GA, YWA, Jr. RA; Medina
WMS; Milan Jr. GA; Salem WMS; Trenton WMS; Jr. GA
GILES—Pulaski Int. GA
HARDEMAN—Whiteville WMS, SB, Jr. RA, Int. GA
HOLSTON—Bluff City First WMS, Jr. GA, YWA; Central Johnson City
WMS, SB, Int. GA, Jr. RA, Int. RA; Kingsport Calvary, Jr. GA, SB;
Kingsport First WMS, SB, Int. GA; Glenwood WMS, SB, Jr. GA; Lynn
Garden WMS, SB, Jr. GA, Int. GA, Jr. RA, Int. RA; Pinecrest, Johnson
City WMS; Virginia Ave., Bristol, SB, Jr. GA; Erwin First YWA; Green-
ville Jr. RA; Temple Johnson City YWA
HOLSTON VALLEY—Surgoinsville WMS; Rogersville GA
JEFFERSON CO.—Dumplin WMS, Jr. GA; Jefferson City two Int. GA's,
Jr. GA, Jr. RA, White Pine WMS
KNOX—Arlington WMS, SB, Jr. GA, Int. GA, Jr. RA, YWA; Bell Ave.
WMS, SB, Jr. GA, Int. GA, Jr. RA; Broadway WMS, SB; Central Bearden
WMS; Calvary Jr. GA; Churchwell WMS, YWA; Crichton Memorial
WMS; Fifth Ave. WMS, Jr. RA; Central Fountain City WMS; First
Knoxville SB, Jr. RA, Jr. GA, YWA; Glenwood Jr. RA, Int. GA, YWA;
Inskip WMS, YWA, Jr. GA; Lincoln Park WMS, SB, Jr. GA, Int.
GA, Jr. RA, Int. RA, YWA; Lonsdale WMS; Mascot Jr. GA; Mt. Olive
WMS, SB, Jr. GA, Int. GA, Jr. RA, YWA; Oakwood WMS; Int. GA;
Powell Jr. GA; Roseberry WMS; South Knoxville Jr. GA; Smithwood
Jr. GA
LAWRENCE—Lawrenceburg WMS, SB, Jr. RA, Jr. GA, Int. GA, YWA
MADISON—Ararat WMS; Herron's Chapel WMS; North Jackson WMS;
Poplar Heights WMS; Mercer WMS; Pleasant Plains WMS; Calvary SB;
First Jackson YWA; Royal Street Int. RA; West Jackson Int. GA, 2 Jr.
GA's, SB; Westover Int. GA, SB
MAURY—Centerville WMS; Columbia First WMS, SB; Mt. Pleasant Int.
GA
McMINN—Athens, First WMS, SB, Jr. GA, Int. GA, Jr. RA, Int. RA; Cal-
vary Etowah WMS, SB, Int. RA, Int. GA; Coghill WMS, SB, Jr. GA, Jr.
RA, Int. RA, YWA; Etowah First WMS, SB, Jr. GA, Int. GA, Jr. RA,
YWA; Niota WMS; North Etowah YWA
McNAIRY—Selmer WMS
NASHVILLE—Belmont YWA; Eastland WMS, YWA; First WMS, Jr. GA,
YWA; Grace WMS, SB, Jr. GA, Int. GA, Jr. RA, Int. RA, YWA;
Grandview WMS, SB; Harpeth Heights WMS; Inglewood WMS; Old
Hickory WMS, SB, Int. GA, Jr. YWA; Park Ave. WMS, SB, Jr. GA, Int.
GA, Jr. RA, YWA; Judson SB; Riverside WMS; Seventh WMS; Shelby
Ave. WMS, YWA; Richland SB, Jr. GA, Int. GA, Jr. RA; Temple WMS,
Jr. GA; Woodbine WMS
NEW DUCK RIVER—Cornersville WMS; Shelbyville Mills WMS
NEW SALEM—Carthage Int. GA; Hickman SB
NOLACHUCKY—Brown Springs WMS; Bible's Chapel SB; Bible's Chapel
Mission Jr. RA; Bull's Gap YWA; Morristown First WMS, SB, Jr. GA,
Int. GA, Jr. RA, Int. RA, YWA; Montvue WMS; Rocky Point Jr. RA,
WMS; Whitesburg SB
OCOEE—Baptist Tabernacle WMS, SB; Brainerd YWA; Central Int. GA, Jr.
GA, YWA; Chamberlain Ave. WMS; Cedar Hill GA; Cleveland Jr. GA,
Jr. RA; East Lake WMS; East 26th St. SB; First Chattanooga WMS;
Ridgedale SB; Red Bank SB, YWA; Woodland Park WMS
POIK—Mine City WMS, SB, Int. GA, Jr. GA
RIVERSIDE—Jamestown Jr. GA
ROBERTSON CO.—Barren Plains WMS, SB; Hopewell WMS; Mt. Carmel
WMS; Oak Grove WMS; Pleasant Hill WMS; Springfield WMS; Int. GA,
Jr. GA; White House WMS
SALEM—Salem WMS, Jr. GA, YWA

(Continued Next Week)

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Brotherhood Meeting

East Tennessee Association

First Baptist Church

REV. CARL P. DAW, Pastor

On Thursday night, January 30, 1947, we had the privilege of attend-
ing the meeting of the men in the First Baptist Church, Newport. The
meeting had been arranged through Brother E. C. Sick, field worker in East
Tennessee.

This was the first Brotherhood waffle supper I have attended. With a
number of waffle irons on the tables the group of fifty-five men were served
orderly, promptly and bountifully. The pastor, Rev. Carl P. Daw, is a past
master in handling a waffle iron and serving golden brown waffles.

We were fortunate to have with us four young men from Carson-
Newman. Mr. Wayne R. Maddox, who served the church as educational
director during the summer, led the song service. Others present were:
Mr. Webster Carroll, State Baptist Student Union president; Mr. Jack Cox,
soloist; Mr. Charles Hunnicutt, pianist. These young men made a splendid
contribution to the success of our meeting. We invite you to attend our
Brotherhood meetings. Your presence will help us.

The writer was presented by Brother James C. Murray, president of the
Mens' Club, and in compliance with the request by some of the group, gave
a brief history of the Brotherhood movement, calling attention to its organ-
ization and purpose emphasizing its major objectives. After the meeting a
number of the men expressed a desire to convert the Men's Club into a
Brotherhood. The men are engaged in doing some of the work ordinarily
done by the Brotherhood.

It was a delightful privilege to share in this good hour of Christian
fellowship and think together on a program of greater activity for 1947.

Those who are leading in the activities of the Men's Club are: Mr. James
C. Murray, chairman, with Mr. Conn Murrell, Mr. Horace Burnett, Mr.
C. W. Cooper, Mr. J. O. Cope and Mr. Joe Kyker as assistants.

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Nolachucky Associational Meeting

First Baptist Church

Morristown, Tennessee

REV. CLYDE WIDICK, Pastor

This meeting was arranged under the leadership of Brother E. C. Sisk in
co-operation with the associational moderator and pastors. It was one of
the best associational promotional meetings I have attended. All phases of
our work were presented. There were three hundred and seven registered,
representing twenty-eight churches.

Mr. C. Lamar Alexander, minister of music for the Broadway Baptist
Church, Knoxville, led the musical program. The playette, "The Challenge
of the Cross," was impressively rendered by five young ladies directed by
Mr. Alexander and others.

The executive committee voted to sponsor an association-wide steward-
ship campaign April 21-27. With Brother E. C. Sisk leading the program,
an effort will be made to contact every church in the association. We had a
large group of men present for the Brotherhood discussion and several pas-
tors expressed interest in organizing the men for more active service in pro-
moting the whole church program.

Dr. Ramsey Pollard, pastor, Broadway Baptist Church, Knoxville, in-
spired and challenged us with a great message on "The Cross."

Brother Otto Wall, associational Brotherhood president, plans to com-
plete the associational Brotherhood organization at the next fifth Sunday
meeting, which will meet in Russellville, Tennessee Sunday March 30, 1947.
It will be necessary to elect a program vice-president, attendance vice-
president, recording secretary and three pastor advisors.

AMONG THE BRETHREN

Radiogram from Dr. W. O. Lewis, Secretary Baptist World Alliance, which he sent from Copenhagen, has been forwarded to us by Jessie R. Ford, his secretary which states: "Preparations for Baptist World Alliance Congress in Copenhagen well advanced. Three thousand attending from Scandinavia. Over 400 registered from Britain. Three hundred expected from the Continent. Eastern Asia and Africa will be represented."

—B&R—

February 10 President and Mrs. Henry H. Lin of the University of Shanghai, China, sailed for the United States. After several months of service in the Northern and Southern Baptist conventions they will proceed to Copenhagen, Denmark for the Baptist World Alliance.

—B&R—

The American Baptist Theological Seminary, Nashville, will hold a Rural Leadership Training School for Pastors March 17-28. A very fine schedule has been made out and an able faculty secured, with an able series of lectures.

—B&R—

F. W. Gillespie has resigned the pastorate of the Dyer Baptist Church in Gibson Association to become pastor of Sylvan Heights Baptist Church of Memphis.

—B&R—

President Harry S. Truman has tentatively accepted an invitation to speak at the Southern Baptist Convention in St. Louis on Mother's Day.

—B&R—

Deacon Joseph P. Gaut of the First Baptist Church of Knoxville died February 13. God comfort the sorrowing.

The annual Mid-Winter Conference of Southwestern Baptist Theological Seminary was observed Feb. 3-7. The Holland Foundation Lectures were delivered by Dr. Kenneth S. Latourette of Yale University. Dr. Robert N. Richardson of Hardin Simmons University, Abilene, brought the Founder's Day address and the program was rounded out with two vigorous messages on evangelistic missions by Dr. C. C. Warren, pastor of the First Baptist Church, Charlotte, N. C.

—B&R—

Bro. J. S. Garrett of Oneida, a faithful associational missionary for West Union and New River Associations has had sickness in his home which has prevented certain of his activities in which he would have otherwise engaged. It is hoped that the afflicted will soon be completely recovered.

—B&R—

Pastor Raymond Smith and the Tabernacle Baptist Church, Knoxville, recently enjoyed a series of special addresses at night by R. Lee James, pastor of the First Baptist Church, Jenkins, Ky.

—B&R—

C. L. Niceley who was former pastor of the First Baptist Church, Sturgis, and later engaged in evangelistic work, is now pastor of the Benton Baptist Church, Benton, Ky.

—B&R—

The Brotherhood Bulletin of the Southern Baptist Convention carries the following: "The men of the First Baptist Church of Etowah, Tennessee, have a unique record to their credit. For the past nineteen years they have held a prayer meeting each day.

H. Vester Tarpley, brother of V. Wayne Tarpley, pastor of St. Elmo Baptist Church, Chattanooga, has been called as pastor of the newly organized Signal Mountain Baptist Church, Chattanooga. He entered the army in 1943 as chaplain and was commissioned a first lieutenant and later captain and in France with the Third Army was awarded the Bronze Star Medal. He also received the Purple Heart.

—B&R—

The sympathy of Tennessee Baptists go out to the loved ones of Dr. I. J. Van Ness because of his recent death. For many years he was a faithful and fruitful pastor and denominational servant. Probably his most outstanding work was serving as Executive Secretary of the Baptist Sunday School Board. A fuller write-up concerning him appears on another page.

—B&R—

Pastor G. R. Reynolds writes that the Pleasant Hill Baptist Church, Lenoir City, took a forward step recently and agreed that a building fund must be launched to provide more Sunday school space and the church then had \$390 in this fund.

—B&R—

The First Baptist Church of Oak Ridge is putting on an Evangelistic-Enlargement Crusade in which the pastor W. Stuart Rule will bring the two concurrent series of sermons during the thirteen weeks.

—B&R—

Otis Smothers has returned to Tennessee from Bandana, Ky., as pastor of Concord church in Beulah and New Bethlehem church in Gibson Association.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, FEBRUARY 23.

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Athens, East	203	72	4	First	455	190		Memphis, Bellevue	2428	739	6
First	356	80	5	North	162	83		Boulevard	506	167	
West End Mission	30			Cookeville, First	246	74	1	Central Avenue	520	137	
North	96	27		Fourth Street Mission	50			Highland Heights	813	260	2
Calhoun	85			Stephens Street Mission	55	50		LaBelle	680	196	6
Clear Water	84	26		Decaturville	41	33		Levi	151	57	1
Charleston	30			Fountain City, Central	484	147		Louisiana Street	177	81	4
Cotton Port	77	56		Hines Valley Mission	18			McLean	325	109	
Coghill	43			Gallatin, First	209	58	1	Mallory Heights	315	148	7
Etowah, East	39			Grand Junction, First	103	45		Seventh Street	453	110	10
Etowah, First	227	52		Harriman, Trenton Street	256	79		Speedway Terrace	731	197	2
Etowah, North	118	19		Walnut Hill	131	63		Temple	1384	318	6
Good Springs	38			Hohenwald	41	36		Union Avenue	1096	249	9
McMahan Calvary	52	35		Jackson, Bemis	165	51		Milan, First	231	85	
Niota	112	33		Bible Grove	83	75		Millington	96	65	
Niota, East	117	51		Calvary	540	190	4	Milton	47	31	
Wild Wood	60			First	550	119	1	Murfreesboro, First	317	62	
Bolivar, First	177	91		Henderson	87	30		Walnut Street Mission	10		
Brighton	113	72		Madison	51	49		Powell's Chapel	41	32	
Bristol, Calvary	173		3	North	163	114		Taylor's Chapel	49		
Brownsville	234	48		Parkview	143	51		Westvue	129	47	
Chapel Hill, Smyrna	58	51		West	744	268		Nashville, Grace	374	154	1
Chattanooga, Avondale	531	216	4	Jellico, First	160	61		Grubbs	72	42	
Baptist Tabernacle	273	50	2	Kingsport, Calvary	147	58	5	Harsh Chapel	62	49	1
Brainerd	349	143	2	Knoxville, Broadway	677	208		Inglewood	258	120	2
Candies Creek	72	60	1	Broadway Branch	50			Lockeland	159	92	1
Cedar Hill	201	60		Fifth Avenue	527	174		Park Avenue	178	64	
Clifton Hill	295	95	12	First	465			Seventh	59	33	
Daisy	236	117	4	Glenwood	118	52		Third	83		
Dunlap, First	100	41	2	Immanuel	187	67		Woodmont	138	87	1
Eastdale	280	82	5	Lincoln Park	290	154	2	Newport, First	100	12	
East Lake	397	106	2	Lonsdale	257	62		Second	173	51	
Highland Park	1934	537	10	McCalla Avenue	316	122		Oak Ridge, First	452	93	1
Morris Hill	169	133		South Knoxville	301	76	2	Robertsville	278	47	1
Oak Grove	212	87	4	Lawrenceburg	163	100		Old Hickory, First	451	223	
Red Bank	495	117		Lebanon	302	87		Orlinda, Pleasant Hill	63	25	
Signal Mountain	51			Cedar Grove	33	18		Parsons	180	46	
South St. Elmo	152	55	1	Lenoir City, First	341	50		Rockwood, Whites Creek	38	19	
Spring Creek	138	64		Lexington, First	174	55		Rogersville	209	55	
Woodland Park	798	309	5	Mt. Pleasant	108	91		Trenton, White Hall	43	28	
Cleveland, Big Spring	223	139		Maryville, First	355	88		Union City, First	486	161	4
				Medina	87	63		Watertown, Round Lick	69	21	

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

Alien Immersion and the Baptists

A FEW YEARS ago, W. M. Nevins, Baptist minister, published a book by this name. It showed the fallacy of alien (non-Baptist) immersion and the fact that orthodox Baptists through the centuries refused to receive it. It gave the scriptural requirements for baptism and traced the history of alien immersion.

About March a new edition of the book will come from the press. Notwithstanding the increased cost of printing, the book will sell for \$1.25. About 300 advance orders have already come in.

In our judgment, alien immersion has no scriptural or truly logical legs to stand on, and Baptists ought to know it and act accordingly. It would be a fine thing for churches to have classes for the study of Dr. Nevin's book.

Alien Immersion and the Baptists has been widely commended. Its reading and study will gladden sound Baptists. And liberals cannot answer it and sustain their answer with scriptural, historical and logical proof.

The book can be ordered from the author at Lexington, Ky., or from Baptist bookstores throughout the South.—O. W. TAYLOR.

First Baptist Church

Bowling Green, Ky.

DEAR BROTHER TAYLOR:

Recently a copy of the January 23 issue of the BAPTIST AND REFLECTOR came to me through one of my members. I am doing something which I do not often do in writing about one of the editorials which appeared in it. I have read it twice with increasing appreciation.

I am referring to the editorial with the title, "The Blindness of Starry Eyes." It is one of the best articles on world peace which I have read. I agree with you heartily that human plans alone will not bring us peace. Men will not be improved by education, legislation, or rehabilitation. Regeneration is the only answer. I wish all Southern Baptists could read your article.—HAROLD J. PURDY.

VISITING IN THE BAPTIST AND REFLECTOR OFFICE RECENTLY WERE: Fred W. Walker, Waynesboro; Mrs. Sudie Knight, Bradenton, Fla.; W. J. Malone, Fayetteville; A. S. Hale, Jefferson City; R. E. Guy, Jackson; James N. Purcell, Cookeville; Alvin H. Hopson, Lebanon; Buford M. Bull and J. B. Caldwell, Doyle; J. Oscar Lumpkin, Springfield; Boyd LeCroy, Waynesboro; Z. H. Boner, Donelson; Edward Lee and Mack Pinkelton, Pulaski; Frank W. Wood, Knoxville; L. G. Gatlin, Pulaski; Roy C. Magill, Tullahoma; Lloyd T. Householder and P. Howard Young, Knoxville.

—B&R—

Erwin L. McDonald, publicity director of the Southern Seminary states that Mrs. George C. Marshall, wife of the newly-appointed Secretary of State, is a granddaughter of the late Henry Allen Tupper, who was a brother-in-law of Dr. James P. Boyce, first president of the seminary. Her father, Henry Allen Tupper, Jr., was pastor of the Broadway Baptist Church, Louisville from 1884 through 1891.

—B&R—

Rev. Curry Simpson of Clay, Ky., son of Dr. and Mrs. C. O. Simpson of Clay, has been released from the service as chaplain in Italy and is open for a pastorate as the Lord may lead. He was former pastor of the First Baptist Church, Metropolis, Ill.

—B&R—

BAPTIST AND REFLECTOR regrets that various news items this week have to be briefer than they would otherwise be and that many items had to be omitted. This is due to a lack of space.

THURSDAY, MARCH 6, 1947

BAPTIST AND REFLECTOR has received the following card: "For Oak Grove Baptist Church February 16, 1947. S. S. attendance 165, offering 64.03, Training Union 60." But the card is not signed and the address of the church is not given. We do not know therefore where the church is located and, further, the paper does not use unsigned and unidentified material. Several news notes have been received recently which were unsigned and for that reason they have not appeared in the paper. *Please sign your communications and give the address.*

—B&R—

Using his own gripping sermon subjects, Pastor Frank W. Wood of the Fifth Avenue Baptist Church, Knoxville, is preaching a series of sermons based on an abstract of the Articles of Faith. Wise is the pastor who indoctrinates his people.

—B&R—

February 25 the Woman's Missionary Society of the Brownsville Baptist Church celebrated its seventy-fifth anniversary with Miss Mary Northington as guest speaker and with a historical pageant.

—B&R—

Sunday afternoon, Feb. 16, Mallory Heights Baptist Church, Memphis, Bennie Pearson, pastor, ordained to the ministry Rev. Ralph Cadwell, stu-

dent at Arkansas Baptist College, Pocahontas, Ark. C. M. Pickler, pastor of the Boulevard Baptist Church was moderator; Robert G. Lee, pastor Bellevue Baptist Church, preached the sermon; E. Pitt Woodroof, pastor of the Seventh Street Baptist Church gave the charge to the new minister. Roy Bethune, director of music in McLean Boulevard Baptist Church led the music, D. C. Applegate prayed the ordination prayer and the pastor presented the Bible.

—B&R—

On a recent Sunday the First Baptist Church of Greenville observed the fourth anniversary of the pastorate of J. O. Carter with a special program, which was featured by fine crowds, encouragement, interest and messages. In the four years the W. M. S. has contributed \$4,628.59, the total general budget has been \$32,402.34, with \$9,243.85 going to missions. Total monies contributed to the budget and the building fund have been \$69,458.90.

—B&R—

Use your Baptist Hour in April, May and June in winning the lost in your community. Ask them to listen to the broadcasts. Follow through with personal visits with them about Christ. They need the blessings which you enjoy in Christ.

FREEDOM IS NON-PARTISAN

A minister in New Jersey wrote "Your crusade may be twelve years old, but I suppose it will wind up now that the Republicans are in power."

The election didn't restore and safeguard Freedom for America. It terminated some trends which were destroying it and gave the other Party an opportunity to prove whether it will really champion Freedom—even when it is unpopular, costly of votes and restrictive of patronage.

But habits created under governmental paternalism are still part of our people. The fight for Capital "F" Freedom continues—and the most important battles are in the future, not the past.

The rank and file citizenry in other nations have been betrayed by those who have promised them security, taken their freedom in payment and delivered NOTHING except enslavement.

We common people in America do not propose to be betrayed. We shall not yield our constitutional government, our states rights, our due processes of law, our concept of private property and our belief in the sovereignty of the citizen, rather than the state. Collective security has no meaning if in application it fails to insure individual security.

No bigwigs in Washington, Wall Street, Moscow, or anywhere else shall take away the Godgiven rights which we common people have as children of God—not without the sort of fine, unyielding opposition by the Clergy that took Niemoller through eight years imprisonment as Hitler's personal prisoner.

The clergy of America must get their ardor up. Freedom is still in peril, all over the world. This has been a Freedom-abandoning age. It is the responsibility of ministers of churches to speak courageously and turn this tide. They can and are doing so by exerting their community-wide influences of helpfulness—on behalf of Freedom, spiritual Freedom, non-partisan Freedom.

Of course this Crusade continues! Ten thousand ministers banded together for Freedom—pledged to champion it in their areas of influence and in their own ways. What a force! Want to join us?

SPIRITUAL MOBILIZATION

(Since 1934)

Los Angeles

Chicago

New York

Advisory Committee

Chairman, DONALD J. COWLING, President Carleton College 1909-1945; ROGER W. BABSON, Statistician; WILLIAM F. BRAASCH, Board of Trustees, American Medical Association; UPTON CLOSE, Author, Commentator; ELY CULBERTSON, Author, Lecturer; CARY EGGLESTON, Physician; DE WITT EMERY, Founder National Small Business Men's Association; JAMES W. FIFIELD, JR., Founder and Director Spiritual Mobilization, Minister First Congregational Church of Los Angeles; EDGAR J. GOODSPEED, Bible Scholar, Author; THEODORE GRAEBNER, Professor Theology, Author; ALFRED P. HAAKE, Economist, Lecturer; ALBERT W. HAWKES, United States Senator; SAM HIGGINBOTTOM, Missionary; RUPERT HUGHES, Author; RUFUS B. VON KLEINSMID, Chancellor University of Southern California; ROBERT A. MILLIKAN, President California Institute of Technology; FELIX MORLEY, Author, Editor; ALFRED NOYES, Author; NORMAN VINCENT PEALE, Clergyman; NORRIS POULSON, Congressman; LEONARD E. READ, President Foundation for Economic Education, Inc.; ROBERT GORDON SPROUL, President University of California; JOHN J. TIGERT, President University of Florida; RAY LYMAN WILBUR, Chancellor Leland Stanford University.

SPIRITUAL MOBILIZATION

Dept. TB&R 3

Los Angeles 13, Calif.

Title Guarantee Bldg.

I am a minister and in sympathy with your Crusade for Spiritual Freedom. Place me on your Representative List to receive your publications.

NAME _____

CHURCH _____

STREET _____

CITY _____ STATE _____

(If you are not a clergyman, clip and send this column to your minister)

News and Views from Here and There

Veterans' Hospital OTEEN, N. C.

DEAR BROTHER TAYLOR:

The BAPTIST AND REFLECTOR reprinted a portion of a letter I wrote to Dr. Duke McCall some three or four months ago in which I had said I owed much of my knowledge of Christian doctrine to the BAPTIST AND REFLECTOR.

I have been a Christian only three years. I was converted under the preaching of a faithful Southern Baptist chaplain in an army hospital chapel in Texas. Since then I have tried to put Christ first place in my life. I want to devote my life to Christian service and although I am now 30 years old, still I feel I can get training and be a worker in some phase of Kingdom work.

I realize one should be called to Christian service and I believe He will lead me in that direction for my heart's desire is to be a full-time worker in this world that so needs seekers for souls. The world is *lost* and if it is to find its way out of the fog in which it is groping *found* men will have to tell it of Jesus, mighty to save.

May God bless you, my brother, as you seek to guide men aright by your editing of that great paper. I am an Ohioan and just want your paper for what's in it, because I am not a Tennessean.

My experience has all been with formalists or fanatics. I never knew there was a group preaching the real gospel until I came South. I knew at home that those I saw about me who attended the village's two churches did not have a real joy. Naturally there was no attraction to me to join church for I already had a miserable existence! And all the time I realized I needed salvation. All I knew of Baptists was that there was a denomination by that name. Now to be a member of this great group which had such men as Carey, Carroll, Truett, etc., is, I feel, all the satisfaction any man could want.

Brother, please pardon my long rambling letter. I wanted to tell you what's in my heart and how I love you all. I became acquainted with the BAPTIST AND REFLECTOR through a Tennessee Baptist patient. Now that he is back home, I enclose two dollars for a subscription.—HOWARD HESTER.

Rev. H. F. Templeton

REV. H. F. TEMPLETON, of Jonesboro, Tenn., former pastor of the Lincoln Park Baptist Church, Knoxville, Tenn., is convalescing at the Appalachia Hospital, Johnson City, Tenn., from a recent serious operation. His hundreds of loyal friends throughout East Tennessee are praying for his recovery to good health that he may continue to "go about doing good," which is his greatest joy in life.

The usual custom is to withhold our kind words and flowers until our friends have "passed on" but the many friends of Brother Templeton want to give a few flowers while he can enjoy them and to express their sincere appreciation to a true servant of God for his earnest consecrated Christian life as a minister of the gospel, pastor and good neighbor during his long and successful pastorate of the Lincoln Park Baptist Church, and since his retirement from active pastoral duties.

May the good God he loves and serves grant him good health and many years of "going about doing good."—A FRIEND.

Make the Baptist Hour in April, May and June a part of your church program of soul winning. Ask your lost friends to listen. Follow the broadcasts up with personal conversation about Christ. He wants to use you and your fellow members to tell them of His love.

Preachers' School and Bible Conference

FIRST BAPTIST CHURCH, ATHENS

Sponsored by McMinn County Baptist Association

March 3rd to 7th, Incl., 1947

Program

- 9:30 a. m. Practical Church Promotion, Rev. Sterling L. Price, Pastor, First Baptist Church, Athens, Tennessee
- 10:15 a. m. The Work of a Rural Pastorate, Rev. Joe L. Wells, Supervisor, Rural Mission Work, Tennessee Baptist Convention
- 11:00 a. m. Recess
- 11:15 a. m. Doctrinal Sermons—Soul-Winning, Rev. E. L. Williams, Pastor, Woodland Park Baptist Church, Chattanooga, Tennessee
- 12:00 noon Lunch
- 1:15 p. m. Practical Church Promotion, Rev. Sterling L. Price
- 2:00 p. m. The Work of a Rural Pastorate, Rev. Joe L. Wells
- 2:45 p. m. Adjourn

ASSOCIATIONAL RALLY

Friday Night, March 7th

- 7:30 p. m. Music and Devotional Period
- 8:00 p. m. Sermon, Dr. Ramsay Pollard, Pastor, Broadway Baptist Church, Knoxville, Tennessee

(This was not received in time for earlier publication.—EDITOR)

Resolution On the Passing of Chief Justice Grafton Green

WHEREAS, God in His divine providence has seen fit to take from our presence Judge Grafton Green, a valued member of Lebanon and an esteemed citizen of Tennessee and the nation, and one who has won the respect and high regard of all who knew him, especially those with whom he had fellowship during his period of outstanding service with Cumberland University.

Therefore, be it resolved that the Board of Trustees in annual meeting at Cumberland University, January 30, 1947, does hereby give formal expression of the deep sympathy and understanding of the members of the Board to Mrs. Green and the loved ones who mourn the passing of Judge Green.

And further be it resolved that a copy of these resolutions be spread upon the minutes of the Board of Trustees and a copy be sent to Mrs. Green and made available for appropriate publication.

—EDWIN S. PRESTON, President of the University

—RALPH DONNELL, Secretary of the Board of Trustees

Make April, May and June a time of soul winning. Make every service evangelistic. The Baptist Hour messages will be evangelistic. Follow up with personal witnessing. God is willing and able to save.

The Circle of Need

By LAVERNE BRADLEY

American Red Cross

Want knows no distinction in Austria, a land of no resources. From the wealthiest homes in Vienna to the smallest farmhouses in a thousand outlying areas, the struggle to provide necessities for the newborn infants of Austria goes on in a sort of helpless desperation.

Discarded beer bottles are being used for baby bottles. They have used wrapping paper for diapers. On occasion mothers have swaddled infants in old newspapers to help ward off the cold.

Hospitals, overcrowded already with war wounded and a population suffering from malnutrition and disease, find themselves sorely pressed to maintain any standards of baby hygiene and comfort. In one Salzburg clinic, where 97 babies called for 97 simultaneous feedings, as babies will, there were found to be 97 bottles, all right—but only 3 nipples! Nurses would swiftly slip the nipples from bottle to bottle with no pause for sterilization.

In Vienna alone, where one can walk for miles past boarded-up, blasted, or empty shop windows, more than 1,200 infants are born each month.

The items needed most—diapers, blankets, clothes, bottles, nipples—haven't been available in Austria since the peak of the war.

The whole clothing problem is bad enough. In Vienna, for instance, which is always the best example because it holds a fourth of the nation's population, only 491,000 emergency clothing ration stamps were issued this past year among some 1,600,000 people, and many went unused for lack of a market.

This means clothing to people whose factories have been drained; to those who have lost their belongings through war; to many who are sick, hungry, and cold; but most of all the need is for the newborn. In some areas of Austria, wherever bits of material can be scraped together, ration stamps can be used only for baby clothing.

Various relief agencies have attempted to help out in this particular critical want, which has ranked almost next to the food shortage in national interest.

At present the biggest job is being done by the people of the U. S. A. through the American Red Cross in cooperation with the Austrian Red Cross.

Book Review

OUR FATHER. By Alexander Maclaren. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$1.00.

This book is a devotional study and exposition of the model prayer given by Jesus and recorded in the sixth chapter of Matthew.

The author uses the address of the prayer, "Our Father," as the title and first point of division of the book. He then discusses the various phases of the prayer separately, developing the deeper meaning of this wonderful model petition and the spiritual significance of every phase in it. This is a scholarly and profound exegesis which reveals the shallowness of our praying and will bring us to our knees in deepest humility, yet it reveals a relationship by which we can come boldly to the throne of grace and a knowledge by which we can ask for things according to their respective importance.

This book will prove to be a blessing to the reader in that it will give him a far greater understanding and a marvelous revelation of the meaning of this prayer.—C. O. SIMPSON.

—Book Reviews—

A ZEST FOR LIFE. Author, S. Edward Young. Publishers, Foster & Stewart Publishing Corporation, Buffalo, New York.

The author of this book is minister at the First Presbyterian Church, East Aurora, New York. In his introduction, he comments as follows: "... the dawn of an age of material power, the like of which human history has never seen, comes upon a generation fumbling around for spiritual power... I think I would get out of the ministry if I felt empty of an answer for such an age... My purpose in putting these various sermons into one collection is not to give some person a stoical and drab defense against the adversities of this hour but to help him, if I can, to recover a deep joy in living;..."

With such a purpose he gives us fifteen challenging chapters. Prominent among the chapter titles are these: Time and Eternity; Faith, A Family Matter; Maintaining a Zest for Life; A Man is What He Does Under Pressure; Christian Living Twenty-Four Hours at a Time; and There is Still a Right and Wrong.

One may occasionally find what he would call shades of liberalism in this book; indeed, the author sometimes refers to himself as being among the liberals. But I think as one follows the author through the chapters of this volume he will find him to be not offensively liberal. For instance, take these words from page fifty-five: "We lay ourselves open to the scorn of the liberal—still sitting on the fence, undecided as to what he thinks about the Church. But, presented with the choice of being a liberal fence sitter, clothed in intellectual garments unspotted by the world, between that and being a churchman who is staking his life on the Church for all its faults, and on the Christian Gospel for all its problems, as for me, I'll choose to be the churchman."

Right well do I think the author lives up to his avowed purpose as stated in his introduction. A book well worth the time and price necessary for it reading. Price \$1.50.—J. G. HUGHES.

THE BIBLE SPEAKS by Francis Carr Stifler. Published by Duell, Sloan and Pearce, Inc., 270 Madison Avenue, New York 16, N. Y. Copyright 1946, pp 143. Price \$2.00.

Dr. Stifler has brought together in brief compass here an interesting and informing discussion of the powerful and transforming influence the Bible has had upon the peoples of the world.

In spite of the confusion, suffering, and misunderstanding in the world, the Bible is still speaking hope, courage, and peace to all races. No one can read this book and refuse to cooperate with the American Bible Society in its task of trying to supply Bibles to all nations in the 1068 different languages and dialects, into which it has been translated. I recommend it heartily.—L. G. FREY.

MEDITATIONS ON THE TEN COMMANDMENTS. By Herbert V. Prochnow. Publishers, W. A. Wilde Company, Boston, Mass. 78 pages. Price \$1.00.

Here is a little book suitable for the reading table of every home. As indicated by the title, it is a book of devotional meditations. It does not attempt to give exhaustive treatment of the Commandments, but rather to provide a meditative discussion of the great, fundamental principles involved in them.

The treatments are put in the form of personal messages addressed to "My son." One of the

finest things about the book is the fact that these discussions, based on the Ten Commandments, are developed in the light of New Testament teachings. These basic laws of life are not treated as mere legal instruments, but rather as fundamental principles of righteous conduct as brought to light and revealed more clearly in the teachings and practice of our Lord Jesus Christ who is himself the fulfillment of the Law. For instance, note this statement in the discussion of the Third Commandment: "It is not enough simply to avoid blasphemy and profanity. We must honor, revere and worship God's name." That gets us away from mere legality, and brings us at once into the realm of genuine holy living.

Guided by this little book, one may treat himself to the rich experience of meditating upon the heart of the Decalogue.—J. C. HUGHES.

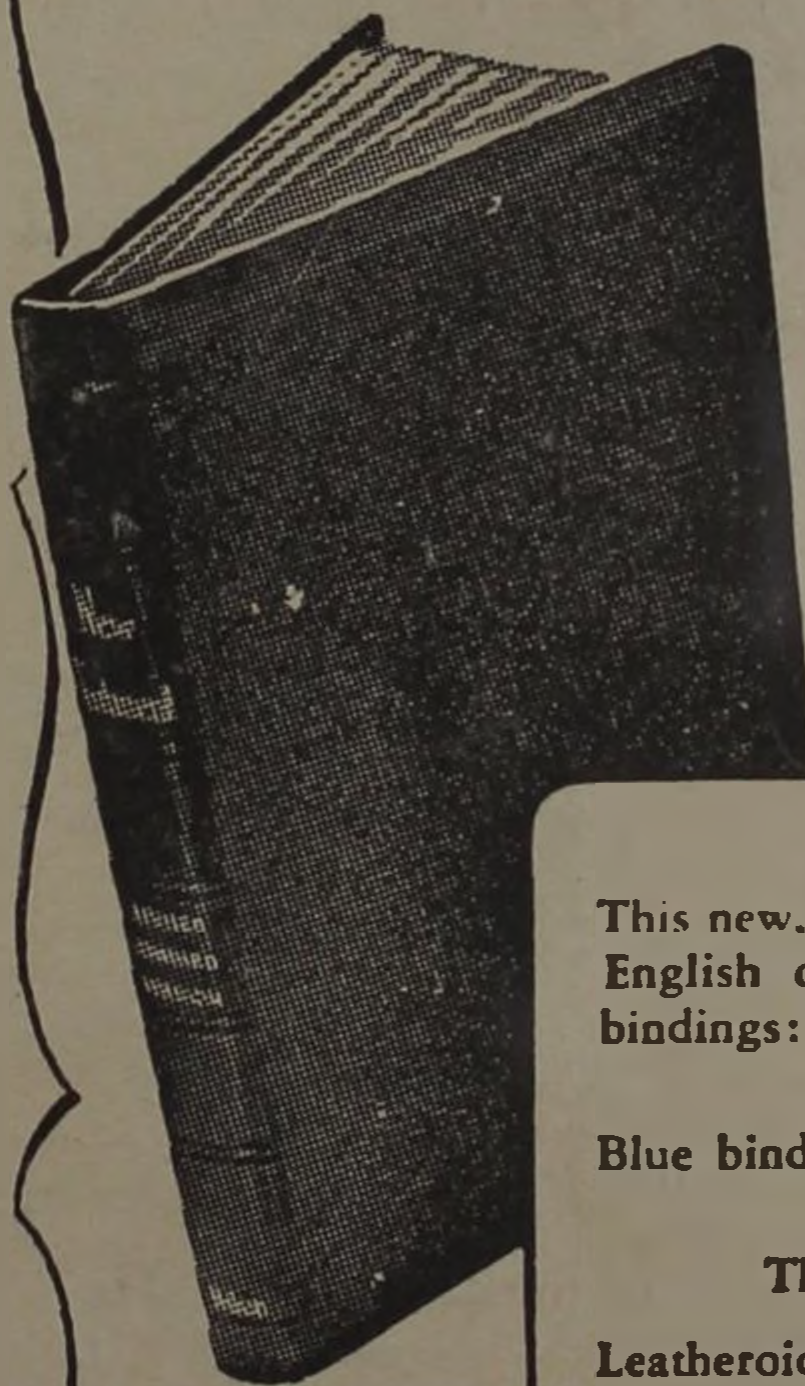
In Memoriam

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.

LESTER

Mrs. M. F. Lester, 28, died January 7, 1947, at 9:50 o'clock in the King Mountain Hospital due to burns which she received in attempt to save her baby, Donnie Edward, two years old, who burned to death in the fire at their home near Bluff City, Tennessee. She had a friendly smile and an encouraging word for everyone. Their going leaves an empty spot in our homes and hearts, they are missed by their family and friends. She was a member of the Chinquapin Grove Baptist Church. We now bow our heads in reverences and thanks for a loving true Christian daughter, wife, mother, and sister. Sadly missed by mother and father, Mr. and Mrs. W. J. Kaylor and husband, M. F. Lester, Jr., and children.

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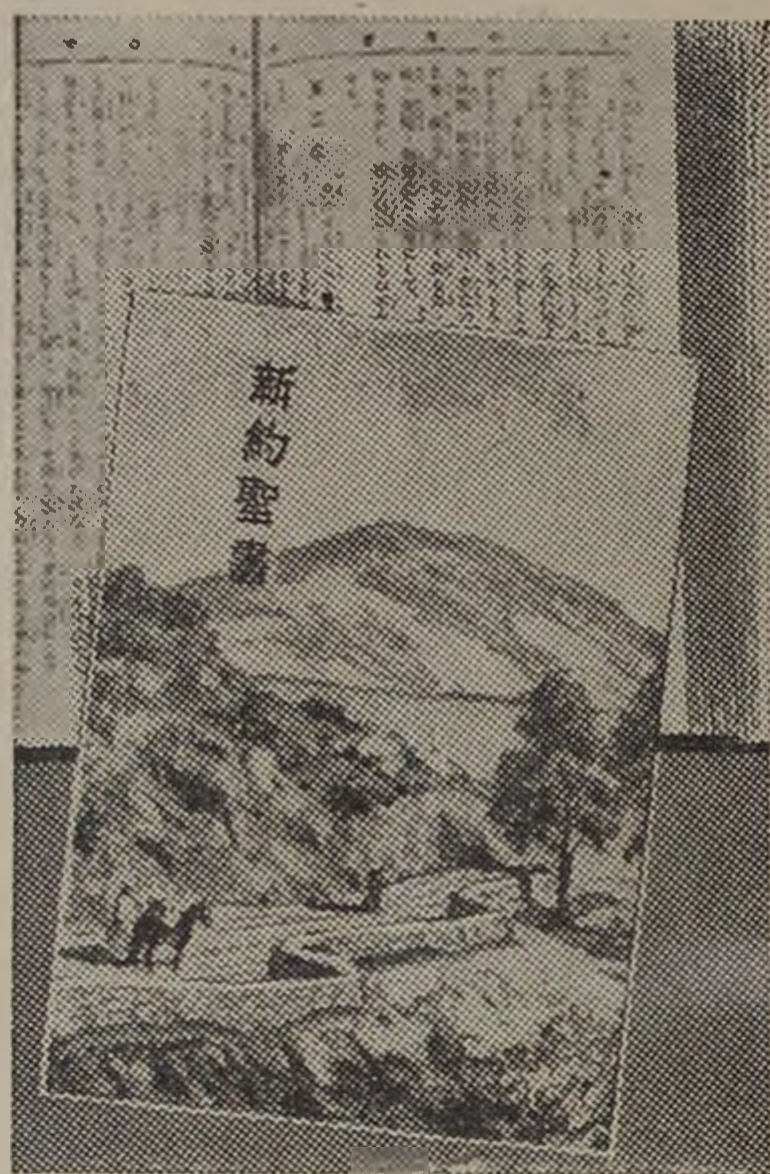
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Scriptures for Japan and Germany Are Largest Items In Post-War Emergency Work of American Bible Society

TODAY'S WORLD is hungry for the Word of God. Through the gifts of Christian people in America, the American Bible Society is supplying Scriptures to tragic and bewildered people whose nations fought on each side of World War II.

Scriptures for Japan and Germany are the largest items in the post-war emergency work of the American Bible Society. In these former enemy countries the genuine desire of the people for the Bible is far greater than Christian leaders in America had dared to expect.

Japanese Christian leaders, soon after the close of the war, requested 2,500,000 Japanese New Testaments and 100,000 Japanese Bibles, for distribution throughout Japan.



JAPANESE NEW TESTAMENT
American Bible Society Sending
Two and One-half Million to Japan

The American Bible Society sent immediately 60,000 Japanese New Testaments printed in America, which had been prepared in advance for such needs, and began production of a special edition in heavy paper covers to care for this huge request for 2,500,000 New Testaments. These are being sent to Japan as rapidly as they can be printed and the needed funds secured. The full Bible in Japanese is now being printed in this country and will be ready for distribution soon.

Remembering that there are only about 500,000 Christians in Japan, this request reveals a widespread interest and one of the outstanding missionary opportunities of all Christian history. Reports from Japan indicate that the people are eagerly reading the Scriptures. Since 20c provides a New Testament and \$1.00 pays the cost of a full Bible, the spiritual returns on a gift to this missionary project are challenging.

A total of approximately 4,000,000 copies of German Scriptures printed in this country are being provided, for Germans taken as prisoners of war and for civilians in Germany.

A self-help arrangement for producing German Scriptures is also now being carried out. Printing facilities and labor are available in Germany, but materials are lacking. The American Bible Society is supplying materials for paper and bindings and the Scriptures are being produced in Germany through the help of the German people and the German Bible Societies. This gift of materials costing \$250,000 to \$300,000 will result in the production of about one million full Bibles, at a cost to the American Bible Society of only 25c to 30c each, thus securing the greatest possible value

from the missionary funds used for providing German Scriptures.

Southern Baptist gifts materially helped the American Bible Society to be ready for the post-war rehabilitation work which it is now carrying on throughout the world. Because this service is one of the outstanding missionary opportunities in today's world, Southern Baptists are continuing their generous support.

Gifts to the American Bible Society from Tennessee Baptist churches will help in all the post-war emergency service of the Society and in the regular work of supplying Scriptures for mission work around the globe.

East Tennessee Evangelistic Conference

March 31—April 1, 2

BROADWAY BAPTIST CHURCH

DR. RAMSEY POLLARD, *Presiding*

C. LAMAR ALEXANDER, *Song Leader*

MONDAY AFTERNOON, MARCH 31

- 2:00- 2:20—Song Service, C. Lamar Alexander
- 2:20- 2:30—Scripture and Prayer, Rev. Clyde Widick
- 2:30- 2:40—Announcements
- 2:40- 3:00—Welcome Address, Dr. Ramsey Pollard
- 3:00- 3:20—"The Preacher's Wife," Rev. R. S. Jones
- 3:20- 3:30—Male Quartet—"Only Trust in Jesus," McKinney
- 3:30- 4:10—Message—"The Tragedy of Sin," Dr. Roland Q. Leavell

MONDAY NIGHT

- 7:30- 7:50—Song Service, C. Lamar Alexander
- 7:50- 8:00—Scripture and Prayer, Rev. E. T. Mosely
- 8:00- 8:40—"It Can Happen Here," Representative of Home Mission Board
- 8:40- 8:50—Male Quartet—"Shall I Crucify Him?" Tullar
- 8:50- 9:30—Message—"Atonement," Dr. Chas. W. Pope

TUESDAY MORNING, APRIL 1

- 9:00- 9:20—Song Service, C. Lamar Alexander
- 9:20- 9:30—Scripture and Prayer, Rev. C. C. Billingsley
- 9:30-10:10—Message—"The Holy Spirit in a Revival," Rev. E. L. Williams
- 10:10-10:50—Message—"Regeneration," Dr. D. A. Jackson
- 10:50-11:00—Male Quartet—"Yield Not to Temptation," Arr. Sellers
- 11:00-12:00—Message—"Is Hell a Myth?" Dr. R. G. Lee

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TUESDAY AFTERNOON

- 2:00- 2:20—Song Service, C. Lamar Alexander
- 2:20- 2:30—Scripture and Prayer, Rev. F. M. Dowell, Jr.
- 2:30- 3:10—Message—"Christ is the Answer," Dr. Henry Stokes, Jr.
- 3:10- 4:00—Conference
"Radio Work," Dr. Sam Lowe
"Preparation for Revival," Rev. L. B. Cobb
"Music in Revivals," Rev. Sterling Price
"Preaching in Revivals," Rev. D. N. Livingston
"Personal Soul Winning," Rev. Frank Wood
- 4:00- 4:10—Song Service, C. Lamar Alexander
- 4:10- 4:50—Message "Compassionate Preaching," Rev. J. D. Grey

TUESDAY NIGHT

- 7:15- 7:30—Song Service, C. Lamar Alexander
- 7:30- 7:45—Broadway Choir "They That Sow in Tears," (From The Holy City), Gaul
- 7:45- 8:45—Message—"Jesus," Dr. R. G. Lee

WEDNESDAY MORNING, APRIL 2

- 9:00- 9:20—Song Service, C. Lamar Alexander
- 9:20- 9:30—Scripture and Prayer, Rev. Albert Hale
- 9:30-10:10—Message—"Reaching the Lost Through Radio," Dr. Sam Lowe
- 10:10-10:50—Message, W. R. Pettigrew
- 10:50-11:00—Period of Special Prayer, C. A. McKinzie
- 11:00-11:20—Male Quartet—"Rock of Ages," Hastings
- 11:20-12:00—Message—"As Ye Go, Preach," Dr. T. L. Holcomb

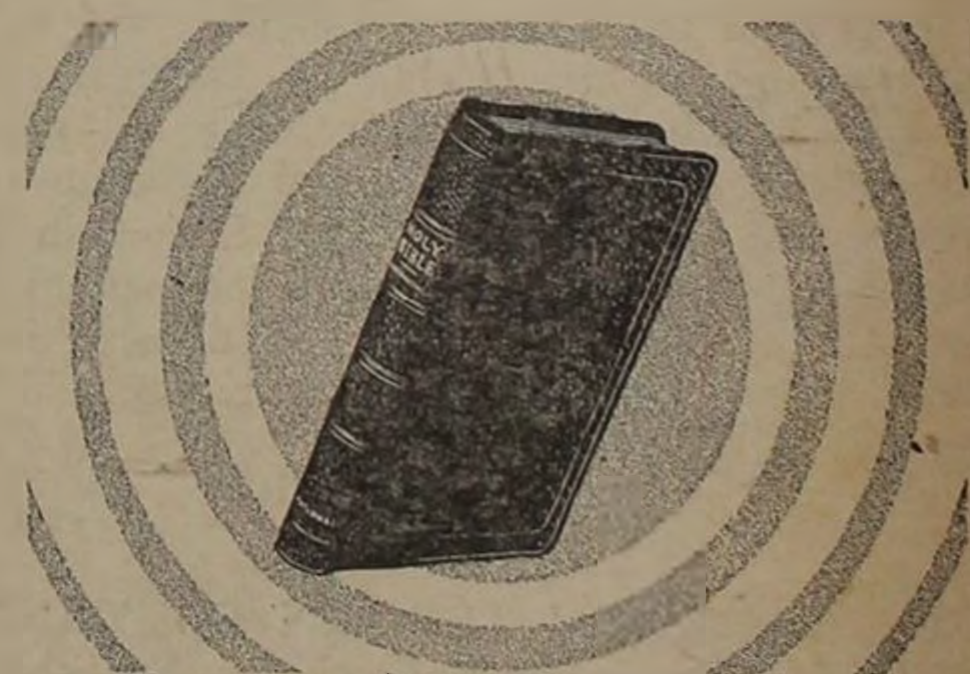
WEDNESDAY NIGHT

- 7:30- 7:50—Song Service, C. Lamar Alexander
- 7:50- 8:00—Scripture and Prayer, Rev. Udell Smith
- 8:00- 8:10—Carson-Newman Choir
- 8:10- 8:30—Message, Webster Carroll, State B. S. U. President
- 8:30- 8:40—Carson-Newman Choir
- 8:40- 9:15—Message—"Christ's Challenge to Youth," Rev. James Sullivan

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