

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★

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The Incomparable Christ

MORE THAN NINETEEN HUNDRED years ago, there was a Man born contrary to the laws of life. He lived in poverty and was reared in obscurity. Only once did he cross the boundary of the country in which he lived.

He possessed neither wealth nor influence. His relatives were inconspicuous, un-influential, and had neither training nor education. In infancy he startled a king; in childhood he puzzled doctors; in manhood he ruled the course of nature, walked upon the billows as if pavements and hushed the sea to sleep.

He healed the multitudes without medicine and made no charge for his service. He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about him. He never wrote a song, and yet he has furnished the theme for more songs than all song writers combined.

He never founded a college, but all the schools put together cannot boast of having as many students.

He never marshaled an army, nor drafted a soldier, nor fired a gun; and yet no leader ever had more volunteers who have, under his orders, made more rebels stack arms and surrender without a shot fired.

He never practiced medicine and yet he has healed more broken hearts than all the doctors far and near.

Every Lord's Day the wheels of commerce cease their turning and multitudes wend their way to worshipping assembles to pay homage and respect to him.

The name of proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philosophers, and theologians have come and gone; but the name of this man abounds more and more.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the Living, Personal Christ, our Lord and Savior.—**The Roadside Beacon.**

—*Bulletin* Central Baptist Church, Knoxville, Tenn.
L. H. HATCHER, Pastor

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EDITORIAL

Notice

In view of the paper shortage, we cannot bring our BAPTIST AND REFLECTOR in the regular border this week, but it is hoped that we can do better next week.

Universal Ministerial Supremacy Advertised

SAID A MAN of a minister whom he greatly admired, "I can prove that Bro. _____ is the greatest preacher in the country." The man who was his companion said: "You don't have to prove it; he admits it!"

Another preacher not only inwardly admitted that *he* was the greatest preacher in the country, but affirmed that in certain respects he was the greatest in the *world*. Advertising a forthcoming broadcast by himself, he said:

"Nowhere is the man who can preach God's wrath with the vigor he does or God's love with as much tenderness."

There you are! He is the greatest preacher in the world in the respects mentioned. He himself says so. Whether others agree is another question. Personally, it seems to us that if a man were the greatest preacher in the world, he would never be found thinking and affirming it of himself.

Paul said: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). He who sets forth his alleged supremacy over all men thinks more highly of himself than he ought to think and does not think soberly.

Somebody has said: "When a man begins to think he is good, he begins to be bad." This applies as well to the prideful minister and layman in the usual religious circles as to the "Holy Roller" who vainly thinks that he has become sinless.

Conservatism Exalted By a Scholar

IS RELIGIOUS CONSERVATISM Biblically intelligent?

Conservatism, in the major use of the term, holds that the Bible is divinely and uniquely inspired and that the educated and uneducated thought of the age should be conformed to it. Liberalism holds that the Bible has come into existence, largely at least, like

any other book and that it should be tested and evaluated for its truth and relevancy by the educated thought of the age.

Liberalism looks upon conservatism as not being really intelligent as regards to the Bible. The conservative is greatly encouraged, therefore, when a scholar adopts the conservative position. For he is made to feel that perhaps, after all, he is intelligent!

The late J. McKee Adams of the Southern Baptist Theological Seminary, was recognized throughout the world as a scholar in the fields of Biblical geography and archaeology. His last book, *Ancient Records and the Bible*, published posthumously, was favorably reviewed in BAPTIST AND REFLECTOR some months ago and it is earnestly recommended to the serious Bible student.

From Dr. Adams' preface and introduction we wish to take certain extracts as bearing upon given topics. The topics and the paragraphing are ours, the quotations are his.

Accuracy of Biblical Records

"The astounding recoveries of the past few years which have thrown such a steady flood of light on the geographical and historical setting of the Scriptures, have likewise tended to elevate in critical opinion the historical narratives both of the Old Testament and the New. Furthermore, these same recoveries have made it increasingly evident that the Bible can no longer be neglected as the principal source book in any serious attempt to reconstruct the environments of ancient Israel and of early Christianity. Indeed, after a century now of diligent investigation in the countries of its origin and interests, scientific explorers and excavators of first rank agree that the conditions and events reflected in the Bible are in almost uncanny accord with results revealed by the excavations."

Bible Does Not Need Reconstruction

"Consequently, in undertaking this survey the author does not approach the writings of the Old and New Testament under any obsession that they need to be *reconstructed* to conform to any of the advanced views which are now prevalent or to those which, like other of our little systems, have had their day. It is quite obvious that there is a revolt on the part of an ever-increasing body of teachers and students that many recent inquiries into biblical subjects have been comparatively obscured in the maze of theories *about* the Scriptures, and that there has been little disposition to receive at its face value the testimony which the Bible bears concerning itself. The upshot of the whole business has been an insistent demand that the Scriptures be allowed to speak from their own point of view and that their witness be received without prejudice."

Destructiveness Not Necessary To Correctness

"The main contention here is that criticism of the Bible may be *historical and scientific; accurate and discriminative, orderly and scholarly*, without being projected purely on a destructive basis. But the principle which operates in this connection will be founded on a reverent approach to the Bible, and this in turn will assure *constructive treatment*."

Subjective Criticism a Failure

"It is apparent that purely subjective criticism of the Bible has signally failed in providing adequate explanations for *biblical phenomena* and that its *disservice* to the cause of truth has been as conspicuous as its failure. In like manner, the insistent demand that all statements of the Bible shall be illustrated or corroborated by tangible evidence in support of their trustworthiness and accuracy, rests on a false assumption and is clearly unscientific."

The Bible True Even When Not Supported By Outside Testimony

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

Inaccuracy of Biblical Records Not To Be Assumed

"Where no special light is cast on disputed problems, we do not thereby assume the biblical record inaccurate or unreliable. Archae-

ology is continually unearthing for us substantial corroboration of biblical statements, and its contribution has been to enhance the historical value of the Scriptures on every hand. It is clear that what is needed in the present situation involving problems of the Bible is not more conjectures, but more light, and a corresponding mental humility produced by the recognition of the limitations of our present knowledge."

"It is our purpose to proceed on the specific proposition that the events and movements described in the historical narratives of the Old and New Testament are accurate and authentic, and that the weight of modern critical investigation is definitely on the side of their credibility and trustworthiness."

Radical Treatment of Pentateuch Not Truly Intellectual

"To assume the substantial correctness of the early portions of the Pentateuch, for example, and then by enlightened processes of scientific historical criticism to discredit, undermine, and demolish the remainder as accretions of later ages, is neither *scientific nor critical*."

The Bible Thoroughly Reliable and Authentic

"In a word, the point at issue here is not that the Old Testament is an accurate historical narrative struck off at a late period of Hebrew development by competent writers who had access to necessary data and who were faithful to their sources, but that the ancient records now in hand tend to support the proposition that *beginning with the patriarchal period and continuing through the changing fortunes of the Hebrew people to the final destruction of Jerusalem, we have practically contemporary records, thoroughly reliable and authentic.*"

Here is forceful testimony from a recognized scholar and it is definitely on the side of conservatism. Thus conservatism is lifted by a scholar from the alleged realm of the naive to the level of high reason and intelligence. Therefore, when somebody tells you old-fashioned believers in the Bible that you are "a back number" and are not really "intelligent" then think with your mind whether you say it with your mouth or not:

"Brother, you just don't know what you are talking about!"

Don't Be Afraid of Theology

AN INCREASING NUMBER of letters, news releases, and church bulletins are reaching the editor's desk with some word that reveals an awakening of interest in doctrine—in theology, to be exact. Why should anyone be afraid of theology, particularly a minister? Yet, many seem to be. It is true that the pew is calling for a practical faith, but no faith can be practical that is false.

People are hungry for theology, for life itself is essentially theological. Whence come we and whither do we go? What is our purpose in living? What is the right way to live? What is right and what is wrong, what true and what false? Science cannot answer a single one of these questions either fully or correctly. They are all essentially theological.

The people who sit in the pews are crying for clear, certain voices on these vital subjects. The young people in colleges are asking as pointed and difficult-to-answer questions as some six-year-olds. The shifting sands of time, bloodied with the crimes and wars of mankind, offer youth no sure foundation. Youth and laymen generally, are looking for a rock that is higher than they.

That rock is a theological foundation. It is really and finally the *Rock of Ages*.

Let us have more fearless theological preaching, more theological praying, and more theological conversation! At no point have we failed more than in the last. There is plenty of small talk—what we need is great talk. We need to set a place for theology at our dinner tables and in our living rooms.

Don't be afraid of theology! It is life itself.—*The Presbyterian*.

What Is Capitalism?

CHAS. W. POPE

RECENTLY there appeared on the editorial page of the BAPTIST AND REFLECTOR an article by the editor, Dr. O. W. Taylor, entitled, "If Capitalism Is So Bad—" The article provoked friendly criticism by a good brother who questioned the statements about churches and educational institutions being built with money derived from a capitalistic system. The editorial and the criticism suggest the question, What is capitalism?

There are three great systems of economy among the nations of the world today. They are Communism, Socialism and Capitalism. While these three systems are named from their economic aspects they are really far more; they are really three different philosophies of life involving economy, religion and human government. Most of the people in the world today subscribe to one or another of these philosophies of life.

Communism is a philosophy which, in its economic aspect, believes in, teaches and practices government ownership and control of all material wealth. The individual owns and controls nothing. He, himself, belongs to the government and is unimportant. In relation to religion Communism is atheistic. It is anti-God, anti-church, anti-Bible and anti-Christ. It is openly and avowedly devoted to the destruction of the very conception of God. Under this system there is no real religious liberty.

Socialism is a philosophy which believes in, and teaches government control and direction of material wealth. It permits private ownership, but does not permit private control and direction. It makes a place for religion, but the churches must be subservient to the state. Nazism and Fascism are forms of socialism.

Capitalism is the economic aspect of a philosophy of life based on individualism. This philosophy of life magnifies the rights and responsibilities of the individual. It believes in the right of the individual to worship God, or not to worship at all, according to the dictates of his conscience. It believes in the right of the individual, whether employee or employer, to own and control property with only such government regulations as are essential to the welfare of the public. A capitalist is not necessarily a man of great wealth. He may be a capitalist in belief and not own a dollar; or he may be a socialist and be worth a million dollars. Capitalism believes in free enterprise and the right of the employee to bargain with the employer concerning wages, and the right of both employee and employer to enjoy the fruit of their labors. To be an advocate of Capitalism does not mean that one sympathizes with either capital or labor in their controversies. They are merely exercising their rights under the capitalistic system to bargain for their own advantages. In a communistic system they would have no such rights, and in a socialistic system the government would determine such questions.

The Russian system is communistic and the Nazi system was socialistic, while the American system has always been capitalistic. The capitalistic system is more in harmony with a democratic form of government and an individualistic philosophy of life.

Christianity magnifies the right and worth of the individual. No matter how lowly of birth or station each individual has equal rights with every other individual. The government exists for the individual, not the individual for the government. It is this emphasis upon the worth and dignity of the individual that has lifted mankind to new high levels of living. Baptists have always been individualists. They believe in the competency of the individual soul to approach God without the aid of a priest or bishop. They believe that men and women are saved as individuals and not by proxy. They believe that the individual is responsible to God, as such, for his own deeds; that he must repent for himself, be born again for himself and stand before God in the Judgment for himself. Out of these great tenets of the rights and responsibilities of the individual have come such great principles and traditions as religious liberty and separation of church and state.

Keeping the Foundations

By E. R. PIERCE, Pastor
Grove Hill Baptist Church, Knox Association

"If the foundations be destroyed, what can the righteous do?"
—Psalms 11:3.

I BELIEVE that if America is ever to be the channel through which God will travel to visit a hungry, weary, fretful, sin-torn world, to give us a brighter hope, we must first recapture a consciousness of sin and some of the religious convictions of our Fathers.

Two things I would call attention to, which I think have been greatly neglected in our day but which our Pioneer Fathers considered the foundations upon which to build a great Nation.

1. *The Home.* This generation must recapture the vision and conviction of our Fathers concerning the central and indispensable place of the Home. Practically every problem in America at present is a Home problem.

We are building more beautiful houses, carefully planned, elaborately furnished with conveniences, comfort, and luxury lighted by the touch of a button, heated without hardship or exposure, and in touch with all the world by telephone and radio. Our children have the advantage of a modern educational system. We have fine automobiles in which to travel over good highways.

This is quite a contrast to the Pioneer Homes. Life then was meager and hard, no luxury, no conveniences, just bare necessities achieved by hard work and sacrifices. But we see a greater contrast when we think in terms of moral and spiritual conditions.

Think about the records of our Divorce Courts and of our juvenile delinquency, of the lawlessness and crime in our land. Think of the immorality that has come into almost every home.

Not enough though is being given to building the type of homes in which our children will find their best counsel and most wholesome entertainment. Homes where husbands and fathers can find relief from worries and vexation and more strength and purpose for the burdens and conflicts of life. Homes where no suspicion or slander approaches.

To have the kind of homes that make a Christian Nation great and please a loving God, we must spend some time there. Real homes are built on the foundation of love—thinking—planning—and praying and working with unity and harmony of purpose. They don't just happen.

2. *The Church.* The other institution that I would call attention to is the Church. Someone has said that as the Home goes, so goes the community. I would say, as the Home goes so goes the Church. I am sure that our Pilgrim Fathers placed as much emphasis upon sacredness in the House of God as they did upon the virtues of their own Homes.

The Church has out-lived persecution from without and open disloyalty from within. It has withstood bitter attacks of atheists and cynics of every age. The thoughtful man of today, regardless of his personal attitude toward God, recognizes that the teachings of the Church represent the hope of the world. There is no other institution on the earth, where our time, our money, and our influence will count for so much as in the Church in which we hold our membership, live our lives and rear our children.

Let us think of our Churches in the way that Jesus thought. We have been reminded that Jesus never said "My Home" though his teachings have brightened every home where his name is known and honored, while he himself was more homeless than the birds of the air and the foxes of the fields. Jesus never said "My Wife" though he sanctioned the marriage ceremony and it was at a wedding that he performed his first miracle. Jesus never said "My Child," though he said, "Suffer little children to come unto me—for such is the Kingdom of Heaven." But Jesus did say "My Church." Upon this rock I will build my church and the gates of Hell shall not prevail against it."

Threat To Religious Freedom

EDITOR, THE ADVERTISER:

There are two unsafe bills before Congress on aid to schools. Others may be unsafe, but I have read very carefully the one known as the Aiken bill, and the one which carries the name of Taft, Thomas (of Utah), Ellender, Hill, Smith, Cooper, Chavez, and Tobey.

In its caption the Aiken bill says: "To authorize the appropriation of funds to assist the States in more nearly equalizing educational opportunities . . . at public elementary and secondary schools and by assistance to non-public tax exempt schools of secondary grade or less for necessary transportation of pupils, school health examination, purchase of non-religious instructional supplies and equipment, including books." This, of course, opens the way for millions of money to be appropriated to parochial or Roman Catholic Schools. It would include non-public schools of all denominations, but Catholics are the only people who have such schools. And it would be just as offensive to our American doctrine of separation of Church and State to appropriate public money to a Baptist school as to a Catholic school.

The bill promoted by Senators Taft, Hill and others does not have the same statement in its caption about non-public schools, but in Sec. 5 it provides for tax money to be appropriated to non-public schools, in States which have enactments appropriating state money to such schools, and the amount is not limited as in the Aiken bill to transportation, medical service and books, but would permit appropriations for general support, buildings, salaries and everything just the same as to public schools. There would be no limit on the amount of money this bill would take from the public treasury. And it could serve practically to destroy the public schools in strongly Roman Catholic states, where they have many schools and will establish many more if this bill gets the O. K. of Congress.

If we want to conserve our public school system and safeguard religious freedom it will be well to serve notice on our Senators and House members that the people will not tolerate such a raid on the public treasury by ecclesiastical institutions and such an invasion of the sacred domain of religious freedom.

The Supreme Court has already breached the Constitution twice on this subject by incredible, monstrous decisions, and it is anybody's guess as to what they would do if these bills were passed and came before them for a test. The majority opinion in the New Jersey bus transportation case paid much lip service to religious freedom and separation of state and church, and then turned against all of its preachments and decided diametrically opposed to its own arguments and drove a dagger into the heart of religious freedom.

If we don't tell these sinister religio-political forces where to get off in this country we shall wake up some morning and discover that our religious freedom is gone and we have a State Church in good old U.S.A.

The Taft, Hill bill would be good if this most objectionable, most ghastly betrayal of religious liberty were eliminated. What is the matter with Congress that it will seriously consider selling out all the Pilgrim Fathers suffered for, all that Huss and Hubmeyer and numberless thousands of others died for, and all our Revolutionary forebears fought for and imbued in our Constitution?

L. E. BARTON,

1067 S. Hull St., Montgomery, Ala.

—Montgomery Advertiser.

"My house shall be filled with music, with song, with praise and prayer, and the burdens of life shall be lifted from all who enter there."

Baptists and The Bible

By W. DOUGLAS HUDGINS, Pastor
First Baptist Church, Jackson, Miss.

(A Sermon Designed Especially to Give Emphasis to the General Theme of the Training Union, and preached in the above Church Sunday Evening, Jan. 26, 1947.)

THE BIBLE is the greatest Book in the world! Baptists are one of the greatest religious bodies on earth. How very significant, then, is the Baptist Training Union emphasis for 1947 that of the Bible!

Baptists always have had great reverence for and confidence in the Bible! As few great denominations, Baptists of the Southern Convention continue to hold the Bible as the true Word of God—Spirit-indited, Spirit-written, Spirit-preserved, and Spirit-illuminated. The one outstanding characteristic of the people called Baptists is that the Bible is supreme in its authority and sufficient entirely as a rule of faith and practice.

The Bible Is God's Word

Here is the crux of the whole matter regarding the maze of theories and speculations as to the Bible. Always there have been and today there seems to be an increasing number of people, who reject the Bible as the inspired Word of God. Most of us as Baptists, however—and most certainly do I, personally—believe that the Bible is God's divinely inspired Word. There are many things about the Bible that we do not understand—perhaps we never will—but we still believe it to be the Word of God.

The more I try to study it, the more I conceive the Bible to be "a great mirror in which we see the movements of God as He tries to reveal Himself to a people that have lost touch with Him because of sin, and the ever growing response of the peoples of the world to the epitome of that revelation, as it is manifest in the Lord Jesus Christ."

Perhaps four things could be said about the Bible as the Word of God. The first of these is REVELATION. By revelation we mean the "making-known by God of Himself to men." The Bible is the record of the experiences of individuals and peoples to whom, and through whom God has revealed Himself. There is in the Bible the progressive element of revelation. God could not, by nature of their condition and knowledge, reveal Himself as fully to the people of Noah's time for example, as He could to those to whom Isaiah preached. God gave to each generation all the divine truth that generation could receive and each generation led the next to a greater conception of God. "Thus revelation progressed from the first grey streaks of divine light that appeared on the horizon of a sin-darkened world to the noon-tide brilliance of the light as revealed in Christ—the supreme revelation of God." We dwell in this noon-tide of revelation in Christ, and thus it is that the Old Testament and the New are linked into one great Whole. The New Testament is the fulfilment and the completion of the Old. Constantly the Old Testament "slants upward toward the New" till it reaches its apex in the Person and work of Christ! He it was who said, "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil!" (Matt. 5:17:) "Jesus fulfils the Old Testament system by rounding out into completeness what is incomplete in that system."

A second item in the assertion that the Bible is God's Word is seen in the matter of INSPIRATION. By inspiration we mean the Divine guidance of the authors who wrote the Bible.

Then, of course, there is the indisputable fact of the *preservation* of the Bible. How miraculously has God preserved His Word down through the ages. For many centuries few were the copies of the Holy Book. All had to be copied by hand. During the Dark Ages the Scriptures were in the control of the established church. With the coming of the invention of printing, however, the Word began to be distributed. James, King of England, at the turn of the

16th century, ordered that the English speaking world should have the Bible in its own tongue and the King James translation of the Word of God was the result in 1611. About 300 years later there came the American Revised version, and at the present time many of us are interested in the recently completed revision of the New Testament. Through the centuries, how God has preserved His Word!

The Bible Is Our Rule of Faith and Practice

The Word of God, to Baptists, is the sole and sufficient rule of *faith*. To such people there is no creed or "tenets of the church." The teachings of the Bible are sufficient. The cardinal principles of our people are those set forth in this Book of Books—the inspired Word of God.

The Bible is a religious book. It is not a book of history, or law, or science, or philosophy, or education, or economics, or politics, although fundamental principles concerning all are laid down therein. In the last twenty-five years a great furore has been raised in many quarters concerning the "conflict" between the Bible and scientific truth. Since the Word of God is not a scientific text book, it does not claim—and we do not claim for it—authority in the realm of scientific law. We do claim, however, that the Bible is a volume of *truth*, and, therefore, it cannot conflict with truth from any source. Science—not theory—cannot contradict the *truth* of the Bible, for truth cannot contradict itself.

To the Christian student of the Scriptures, what matters it where we discover truth? It may be from biology or the Bible; geology or Genesis; the rocks or Romans; the crucible or the Cross; the test tube or the Transfiguration; calculus or Calvary; paleontology or the Prophets; chemistry or the Christ; astronomy or the Ascension; radio-activity or the Resurrection; sociology or the Psalms; medicine or Missions; economics or the Epistles; atomic energy or Adamic sin; but whatever the source, truth cannot nullify itself. Such an approach to our quest for truth will never bring us into a feeling of disparity between the Bible and modern education. It was our Lord, Himself, who said, "Ye shall know the truth, and the truth shall make you free."

The Bible reveals God. It reveals God to man. It reveals God as Supreme, as Holy, as Just, as Sovereign, as Righteous, as Loving, and as Redemptive. The epitome of this revelation is reached in the Son of God who was, as Dr. G. Campbell Morgan says, "God's final word to man." Many are the attributes of God—but the essence of God is His *love*; and Jesus Christ is the complete and perfect revelation of this essence of God Himself.

The Bible reveals the way of salvation. Such is its grand theme! Redemption of humankind is the truth toward which the whole sweep of the Biblical message moves and is the focal point about which the Book revolves. In this matter of salvation we believe the Bible can and must speak for itself.

The Scriptures clearly teach the fact and universality of *sin*. No one can read the Bible without a sense of the awfulness of sin and its fatality. Regardless of what the world may want to believe about it—sin is the most terrible reality in the world. Because of it men are *lost*. Human religions may wink at the fact of sin and set forth pious platitudes for "moral living," but the Word of God teaches that men are lost because of sin and need a Divine Redeemer.

Such a Redeemer the Bible presents in the Person of the Son of God—our Lord Jesus Christ. He is presented as the Atonement, the Redeemer, the Saviour. He is "the Way, the Truth, and the Life"—and "no one can come to the Father except by Him." Nothing other than a Divine Saviour will suffice, for "there is none other name under heaven, given among men, whereby ye must be saved." Of Him it was said, "Thou shalt call His name Jesus, for it

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Baptists and The Bible

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is He that shall save His people from their sins." The PERSON of the Bible is CHRIST. The Old Testament, we find, was a PREPARATION for Him; the Gospels a MANIFESTATION of Him; the Acts a PROPOGATION of Him; the Epistles an EXPLANATION of Him; and the Revelation a CONSUMMATION of His life, death, and resurrection.

The *means* of salvation clearly is set forth in the Bible. It is here, perhaps, that Baptists differ from many religious bodies. We believe that the way of salvation, as set forth in the Bible is the *only* way of salvation. It is a simple way. It is a personal way. It is an individual way. Each individual must be saved. Each individual must be saved himself. Each individual only can be saved as he meets the conditions set forth in the Word of God. Those conditions are repentance from sin and personal faith in the Lord Jesus Christ. No ordinance, no ritual, no church membership, no self-effort—only personal faith in Christ.

God's Word is also our rule of *practice*. Baptists have no ecclesiastical authority or denominational compulsion. Churches in the New Testament were, we believe, individual democracies dependent upon the leadership of the Holy Spirit. The "competency of the individual soul," as Dr. Mullins puts it, sets the policy and the polity of Baptists. The Bible places nothing between the individual soul and God. Therefore, each member of a New Testament church is equal in rank and privileges. There can be no connection between that state and the church—for religion must be without coercion or compulsion.

In the matter of ritual and ordinances we hold to the truth of the Book—not some creed or council edict. The manner of church organization; the method and design of baptism; the objective in the Memorial Supper; the liberty of individual conscience are based upon the truths of the Word of God. To many this reveals a startling "laxity and looseness" in authority and doctrine, but such, to us, are the indisputable teachings of the Scriptures. Beyond the Book we do not strive to go.

In this, the beginning of an atomic era, when the world about us struggles for a way of life that will bring peace and happiness to the peoples of the earth, Baptists, and millions of other Christians, proudly hold aloft the Word of God and say, "This is the way—walk ye in it!"

The Bible Deserves a Large Place In Our Christian Growth

The Bible was never meant to be a fetish or a talisman. The mere possession of a Bible is no assurance of Divine favor. To display a copy of the Scriptures in our homes is no guarantee that our living will be Christian. The most commendable theme of all of you—members of the Baptist Training Union, for this year of 1947, will mean little or nothing if you—I—all of us—do not read it, study it, saturate ourselves with it, exemplify it, and practice it in our daily lives.

Regular, prayerful, Spirit-led Bible study *will* produce great Christian character. The greatest Christians you and I know are those who make much of the Bible. The greatest preachers who have touched our lives have been—and still are—those who are perennially saturating themselves with the Scriptures.

O, Training Union member and worker—O, Christian!—make much of the Book! Let this year be one of the greatest years in our lives for the reading and study of the Word of God. As we come to absorb its principles and Person, we will be able to say with the late Billy Sunday in his beautiful quoted tribute to the Bible:

"Twenty-two years ago I entered this wonderful temple called Christianity. I entered at the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Isaac, Jacob, Joseph, Moses, David and Daniel hung on the walls. I passed into the music room of the Psalms, and there where the Spirit swept the key-board of nature and brought forth

Pleasant Ridge Baptist Church



This picture is a group of the Sunday school of the Pleasant Ridge Baptist Church. It is located two miles north of the William Carey Association.

ON MONDAY NIGHT, Sept. 27, 1943, a mission church was organized. Ten people presented themselves for membership. Rev. Alvin Stevenson of Fayetteville was called as pastor. The following Sunday the Sunday school met in the school building and elected officers and teachers. Twenty-six people were present. On Nov. 19, 1943, the church called a business meeting and voted to buy an acre of land to build a church. Cinder blocks were selected to be used for building. The church planted and harvested an acre of cotton; the proceeds went into a Building Fund. Furniture stores gave chairs and a table. Pastors, churches, W.M.S. organizations and individuals certainly had the missionary spirit in their donations of money, lumber and labor. Different W.M.S. organizations gave windows.

On Aug. 26, 1944, the mission church met in the school building for the purpose of organizing an Independent Missionary Baptist Church. Sept. 2, 1944, the Pleasant Ridge Baptist Church was dedicated to the glory of God. Rev. Z. M. Zaten of Columbia preached the dedication. Rev. Alvin Stevenson, who had worked and labored faithfully, led the dedication prayer.

The church now has a membership of 31, an average of 25 on roll in Sunday school and a W.M.S. and the different organizations. Sunbeams, 15; G.A.'s, 15; R.A.'s, 21. The church has no Training Union but plans to organize one next week. Rev. Robert Warren of New Market, Ala., is now serving as pastor.

the dirge-like wail of the prophet Jeremiah keyed to the groaning, passionate strain of Isaiah, until it seemed every reed and pipe in God's organ of nature responded to the tuneful harp of David, the singer of Israel. I entered the chapel of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Solomon, where the Lily of the Valley's sweet scented spices filled and perfumed my life. I entered the business office of the Prophet—then into the observatory room of the prophets—where I saw the stars of various sizes; pointing to far off events, but all converging on the bright star which was to rise above the moonlit hills of Judah for our salvation. I entered the audience room of the Kingdom of God and caught a vision of His glory from the standpoint of the authors of the Gospels. I passed into the correspondence room where sat Matthew, Mark, Luke, John, Peter, Paul, and James, sending their epistles. I entered the throne room of the Revelation and got a glimpse of the King sitting upon His throne in all His glory and

And now I am here of all things
Because I have been here
Being both the way and the end
And now I am here of all things

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.

The Right Kind of Preaching

Watchman-Examiner

A proper mixture of scholarship and emotionalism is hard to obtain. Listening to some preachers who are coldly intellectual reminds us of an automaton. Then again, sitting under preaching that is more vociferous than sensible is painful. It is a good thing when a man has solid truth to present to reveal deep feeling concerning that truth. Writing in the *National Baptist Voice*, Dr. D. V. Jemison, president of the National Baptist Convention, Inc., U.S.A. (Negro), tells us: "The Negro preacher is bidding farewell to extreme emotionalism. The preachers who are drawing the greatest crowds are those whom we call mixtures. They put thought in their sermons as well as emotion. The man who has nothing but lung power has hard sledding today. Most of these kind read an essay until near the end and then he uses his lungs." Well, these brethren are not alone. Preaching is best done when its object is not popular effect but service to the hearers. One does not have to shout to make truth clear; it generally does its own shouting when it is made clear. The preacher is essentially a teacher. He is neither a mountebank nor a phonograph. He is most the messenger of God when preaching with consecrated and cultured ability the Word of the living God.

(Some of you preachers, who read this page, need to remember this when you go to the pulpit—and before.—R. B. J.)

* * *

"Tough-Fibered Infiltration"

United Evangelist Action

"Tough-fibered infiltration" of all groups and institutions by Roman Catholics in order to save Christian civilization from Communism was advocated by Dr. George N. Shuster, Roman Catholic president of Hunter College. He was speaking before the Charles Carroll Forum in the Mayflower Hotel in Washington. The statement is strangely reminiscent of Jesuit methods and the Spanish Inquisition. Communism may yet become the "whipping boy" by which Romanism will seek anew to destroy Protestantism.

(We are against Communism. But Romanism is no better! If the current campaign against Communism is Rome's methods of getting control of America, then we have jumped out of the frying pan into the fire.—R. B. J.)

* * *

The Minister's Temptation

Ellis A. Fuller in
The Tie

There is no more subtle danger than the temptation, common to the ministers of the gospel, to lift their focus of thought and attention from the people themselves to conditions and circumstances which surround them and are exceedingly important to them. With ministers of the gospel, abstraction must not take the place of realities. . . . It is exceedingly easy for a minister to become interested in evangelism to the extent that he forgets that the Christ requires at his hand the work of an evangelist. He can preach stewardship, not effectively, of course, but fail himself to be a steward. He can be a stalwart proponent of Christian ethics, while he himself is a poor practitioner of ethics. He can be an advocate of missions and not be a personal missionary. Ministers

of the gospel cannot escape going through life with uncertainty in regard to some things, but one thing is positively certain—there must be no uncertainty in their minds concerning the power and the willingness of God to forgive sin, to save sinners, to deliver prisoner souls from the realms of darkness and to stand them over in the kingdom of God's blessed Son.

(Thank you, Dr. Fuller. Again and again, we need to remember this.—R. B. J.)

* * *

Fuzziness About Beliefs

Henry R. Luce in
Christian Century

It is true that our intelligentsia no longer treat religion as if it were, at best, a childish joke. But it pleases them to make a curious distinction between science and religion. Science, they say, is concerned with facts, and religion, by their kind leave, is concerned with something they call "values." This kind of talk, says Robert Bulkley in *The Christian Century*, "is sheer nonsense which would be laughable if it were not so dangerous." Let me quote him further: "Either God exists or he does not exist. That is not a matter of goodness or beauty but of truth. . . . If it is true, Christianity is true; if it is false, Christianity is false, and any attempt to rehabilitate it and use it for its contributions in the field of value is both stupid and dishonest." But for such stupidity, Protestantism has largely itself to blame. For Protestantism has long permitted and even encouraged, within the Christian flock itself, the most fantastically fuzzy ideas about God. This is an indictment. Who will deny it? Explain it, alibi it, forgive it, yes; but who will deny it? Listen to Canon Theodore Wedel of the Washington Cathedral: "An entire generation or more has grown up, even within the churches, who have never heard the true Christian gospel." What a striking coincidence it seems to be—our modern fuzziness about God and our modern fuzziness about His church. But it is no coincidence. It is the same disease—a falling away from the faith which is to be received by grace but cultivated with all our mind in the faithful church.

(If Editor Luce will cut the liquor advertisements out of his publications, his preaching will sound better.—R. B. J.)

* * *

The Rights of Non-Smokers

F. O. Sanders in
Word and Way

All tobacco smokers should be educated as to the rights of non-smokers; for certainly non-smokers do have some God-given rights. Why should we who of our own free will choose NOT to use tobacco be forced to inhale nicotine-laden smoke, and at secondhand? Can there be any justification for smokers' preempting all the space in the world and polluting it with their smoke? Smokers should be courteous and thoughtful enough to realize that those who do not smoke have a right to the clean, pure air, untainted with their exhalations. Why should not smokers, if they feel they must smoke, AT LEAST be willing to do their smoking where the smoke does not reach the general public, especially in public buildings, hotels, restaurants, conveyances, etc.? Is this too much to expect and demand on the part of non-smokers?

(It's about time!—R. B. J.)

The Old Clay House

(Contributed)

(Dedicated to MRS. SALLIE KELSAY of Harriman, Tenn., who died February 6, 1947).

When I'm through with this old clay house of mine;
When no more guide lights through the windows shine;
Just box it up and lay it away
And with it my friends, just try, if you can,
To bury the wrongs since first I began
To live in this house; bury it deep and forget—
I want to be square and out of debt.
When I meet the Grand Architect Supreme
Face to face I want to be clean;
Of course, I know it's too late to mend
A bad-built house, when we come to the end,
But to you who are building—just look over mine
And make your alterations while there is time.

Just study this house—no tears should be shed—
It's like any clay house when the tenant has fled.
I have lived in this house many days, all alone;
Just waiting—and oh, how I long to go home.
Don't misunderstand me! This old world's divine,
With love, birds, and flowers, and glorious sunshine
It's a wonderful place and a wonderful plan,
And wonderful, wonderful gift to man;
Yet somehow, we feel, when the cycle's complete,
There are dear ones across we are anxious to meet
So we open the books and check up the past
And no more forced balances—this is the last.
Each item is checked; each page must be clean;
It's the password we carry to our Builder Supreme.

So, when I'm through with this old house of clay,
Just box it up tight and lay it away;
For the Builder has promised when this house is spent
To have one all finished, with timber I've sent
While I lived here in this one; of course it will be
Exactly as I here have builded; you see
It's the kind of material we each send across—
If we build poorly, of course it's our loss
You ask what material is best to select?
'Twas told you long since by the Great Architect—
"A new commandment I give unto you,
That you love one another, as I have loved you."
So the finest material to send up above
Is clear, straight grained timber of Brotherly Love.

—AUTHOR UNKNOWN

Guest Christians

A Guest Christian is one who waits until all the work has been done and then steps in to enjoy the blessings of that labor. He receives while others give.

We often find this attitude in relation to the church. Multitudes of people who wish to enjoy the benefits which the church has brought to our nation and to them never give of their time or means to help with the church program. Others may serve the Lord with gladness; others may pay the bills to keep the church functioning; others may sacrifice to worship each week; but they congratulate themselves on getting by without exertion of any kind. They are guests enjoying the fruits of the labors of others.

People who would not live in a community in which there was no church should attend a church. People who feel that the community is a better place in which to live because of the church should contribute to its support. People who depend on the church for the religious and moral instructions of their children should support the church both by their presence and means. Otherwise they become guests, enjoying what others provide; but failing to help in any way.

Guest Christians only attend church on special occasions and contribute only when special services are rendered. The rest of the time, they receive the benefits of the church without giving to its support in any way. What a pitiful attitude that is!

Jesus intended that everyone should place God's kingdom first. He expected those who enjoyed the blessings of Christianity to assume a share in its obligations as well. He expected His disciples to make some sacrifices, to pray, "Not my will, but thine be done," and to follow him in his attitude toward the Father and toward other people. But alas, many want the blessings of discipleship without paying the price of discipleship. No alchemy will make that possible.

His kingdom needs not guests, but workers, if this is to become a better world.—*Watchman-Examiner*.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

REPORT OF STATE STUDENT RETREAT

The annual State Student Retreat was held at Montgomery Bell State Park April 18-20. There were approximately 165 students from over the state who attended this meeting. Speakers who challenged and inspired the students were: Dr. Chester Swor, Mississippi; Dr. Robert A. Baker, Southwestern Seminary, Fort Worth, Texas; Dr. J. O. Williams and Mr. Aubrey Hearn, Baptist Sunday School Board; Mr. S. E. Grinstead, student secretary for the Negro colleges of Nashville; Rev. Floyd H. North, city-wide secretary for Nashville; and several students and student secretaries. All of these people brought very fine messages and we feel that the impact will be felt for many months.

* * *

The following State Officers were elected to serve for the ensuing year:

President.....Webster Carroll, Carson Newman
First Vice-President.....
.....Clarence Beard, Harrison Chilhowee Academy
Second Vice-President.....Woodine Hill, Baptist Hospital
Third Vice-President.....Tom Brandon, Union University
Secretary.....Alma Ruth Franks, Union University
Treasurer.....Patsy Hillman, Peabody College
Editor, BY LINES.....
.....Virginia Neely, Cumberland University
Encampment Representative.....
.....Charles Barron, Vanderbilt University
Publicity Chairman.....
.....Charles Guthrey, Tennessee Tech
Y. W. A. Representative.....
.....Myrtle Hilton, University of Tenn. Junior College
Sunday School Representative.....
.....Dick Bennett, Memphis State
Training Union Representative.....
.....Emily Peeples, University of Chattanooga
Chorister.....Carroll Carruth, University of Tennessee
Pianist.....Harris Smith, Vanderbilt University
Pastor Adviser.....
.....Dr. W. Fred Kendall, First Baptist Church, Jackson
Faculty Adviser.....Miss Hazel Wall, Tennessee Tech

The Sunday School Lesson

LESSON FOR SUNDAY, MAY 4

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

Topic: THE REVOLT OF THE NORTHERN TRIBE
Scripture: I Kings 12:1-5, 12-15, 19-20

The wrath of God fell swift and sure upon Solomon in his shameful apostasy. Jehovah had expressly commanded the children of Israel to refrain from taking wives from among the foreign women: "Ye shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods." But Solomon, nevertheless, "clave unto these in love."

SOLOMON'S ADVERSARIES

Because of his apostasy Jehovah said unto Solomon, "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen" (1 Kings 11:11ff.)

Solomon sought to kill Jeroboam, but Jeroboam arose and fled into Egypt and took refuge under the wing of Shishak, king of Egypt, and remained there until the death of Solomon.

It was a tragic end that Solomon met as he went to sleep "with his fathers." He was buried in the city of David and Rehoboam his son reigned in his stead.

When Jeroboam, the son of Nebat, who was in Egypt, heard that Rehoboam reigned as king instead of Solomon his father, he and all the congregation of Israel came and spake unto Rehoboam saying, "Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."

Rehoboam instructed Jeroboam to depart for three days with the assurance that after that time he would give him an answer to his petition.

Following this Rehoboam consulted with the old men who had stood before Solomon his father and they in turn advised him to be a "servant" unto his people with the assurance that they would in turn be his servants forever.

If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, then will they be thy servants forever" (1 Kings 12:7.)

The elders by their cordial words of counsel already stood pledged to him, and were bold enough to pledge to him the lasting devotion of the people themselves—provided he would meet certain reasonable requirements.

But the spirited young Rehoboam forsook the counsel of the old men and followed instead the advice of the young men who had grown up with him.

ISRAEL'S REBELLION

It was a tense moment in the life of Israel when Rehoboam gave his answer to Jeroboam and those who had gathered in waiting. Rehoboam continued to reign, nevertheless, over the children of Israel who dwelt in the cities of Judah.

When king Rehoboam sent Adoram, who was over the tribute, forward on his mission he was stoned by all Israel with stones, and died. Upon learning of this Rehoboam "made speed to get him up to his chariot, to flee to Jerusalem."

The division had come. Israel had rebelled against the house of David. "And it came to pass when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe only" (1 Kings 12:20).

It will be recalled that the Lord had spoken by Ahijah the Shilonite unto Jeroboam the son of Nebat saying, "Thus saith Jehovah, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel); because that they have forsaken me and have worshiped Ash-toreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon: and they have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and mine ordinances, as did David his father" (1 Kings 11:31-33).

With kings that stubbornly refused to follow the guidance of Jehovah their God there could be no other end. Even kings, as well as all other individuals irrespective of rank and station, must face the verdict of Paul's immortal words: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life" (Gal. 6:7f.)

FROM BAD TO WORSE

It was bad enough to have the division that came with the revolt of the ten tribes under Jeroboam, but the conditions that prevailed following the revolt were still worse.

In order to satisfy the desires of the peoples who were unable to go up to Jerusalem to worship, two calves of gold were made and set up, the one in Bethel and the other in Bethel.

"And this thing became a sin: for the people went to worship before the calves even unto Dan." (1 Kings 12:30ff.)

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

How About Your Mother's Day Gift?

Did you start work last week on a gift for your mother? If you did, it may be almost completed. One of the nicest things about beginning early to make the gift is that you do not have to feel rushed and you have plenty of time to work on it when Mother is not around, so that it will be a surprise to her! Hope you'll write and tell me about your plans. I promised to help you keep your secret, but would like to add the information to your word picture in my card file.

Now How About a Mother's Day Card?

To enclose with your gift, or to mail separately, you will want a card for your mother on Mother's Day. (You might like to send one to your grandmothers, too.) How about making some cards? You can think of many attractive designs for them. They may be decorated with crayons, water colors, or cutout pictures. Of course, they should have on them, "To My Mother," "For Mother on Her Day," "For My Grandmother," or something else appropriate. A message should be written inside the card. Maybe you'd like to write your own rhyme or note. Or maybe you will copy inside the card one of your Mother's favorite Bible passages.

A New Bible Verse

God is good to give us mothers to love and care for us. At this spring-time season we see all about us many other good gifts. Our hearts are full of love and praise. Let's choose for the May page of our calendars a praise verse which will help us express our love and gratitude to God for the things we enjoy in his beautiful world.

*O give thanks unto the Lord;
For he is good.*

Perhaps you will want to use these words in your prayer when you first open your eyes in the morning. You might like to use them for a blessing at the table. In the evening when you think of God's good gifts to you during that day, you may want to use your May verse in a thank-you prayer.

A Peek Into the File

God is good to give us friends. I am grateful for some new friends I have. Word pictures of them have been put in the card file.

LOIS HICKMAN, 1513 Meridian Street, Nashville, Tenn., is fifteen years old. Her birthday is February 8. Lois is a Christian and belongs to Grubbs Memorial Baptist Church. Her favorite subjects at Goodlettsville High School are Science and Home Economics. She plans to be a Physical Therapist when she finishes school. Lois has a very unusual hobby—collecting lipstick tubes! I hope she will write again and tell us what she does with these tubes and how she came to be interested in such a collection.

ANNA MAE KERLEY, 203 Person Street, Jackson, Tenn., also has an interesting hobby, one that is educational, too. She collects picture postcards and already has several hundred. Anna Mae wants pen pals and I imagine she would appreciate receiving notes from as many as possible, written on the back of a picture postcard that shows something typical of your town. "I like school very much," says Anna Mae, who is an eighth grade student at Jackson Junior High School. This thirteen-year-old friend is a Christian and is a member of North Jackson Baptist Church where her father is pastor. In her letter she says also, "I have surrendered my life for special work whatever it may be."

EMILY ANNE KYKER, Route 3, Maryville, Tennessee, was eleven years old last September 28. She goes to Porter High School and to Mt. Lebanon Baptist Church. Besides music, Emily Anne likes sewing, swimming, and going on picnics. It's almost picnic time again, isn't it? Emily Anne would like to have some pen pals.

LYNDA RUTH LEDBETTER, Route 4, Springfield, Tenn., is ten years old and has been a bit disappointed that her former letters to Aunt Polly were not printed. This is her first letter in 1947 and I hope my new word picture of her will become clearer and clearer as she writes more letters. Lynda Ruth wants pen pals about her age.

JESSE MIDDLETON, Beech Bluff, Tenn., is seventeen and has been a Christian three years. He enjoys writing and says that though he already has three pen pals, he wants more and will answer every letter he gets.

SHIRLEY WORRELL, Bells, Tenn., says she thinks our new word picture file is "swell," and she gave us lots of information to put on her card. Fifteen-year-old Shirley has been a Christian eight years. She is a Freshman in High School and her favorite subjects are Home Economics, Latin, and Algebra. Bells, Tennessee, says Shirley, is a small town, but is growing. Shirley is active in church work—president of her Sunday school class and of Intermediate G.A.'s. She is a Queen in G.A. Forward Steps. Shirley has an older sister—19—and an eight-year-old brother and six-year-old sister. "I like dogs very much," says Shirley, "but my dog was killed about seven years ago. His name was Pee Wee. I want another dog but we don't have a place for it now." Perhaps it will not be long before Shirley can make some arrangement so that she can have another pet dog. With so many interests and activities, Shirley should have no trouble finding many pen pals to add to her list of four which she has now.

Perhaps there will be more new cards next week—or additional information about some who already have cards in the file.

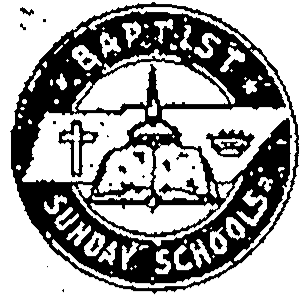
Love, Aunt Polly

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS ANNIE ROGERS
Elementary Worker
MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention President

Seventeen To Twenty-four

(Please read and ponder the contents of this poem)

There is a group in every church
Whom 'tis common to adore.
They are quite a sprightly lot
From seventeen to twenty-four,
Twenty-four and nothing more.

There are also those in every church
Who quite become a bore.
They hate to go; they want to stay
From seventeen through twenty-four
Twenty-four and nothing more.

They raise a howl and make their plea
For clemency and more
They say they feel just like they did
From seventeen through twenty-four—
Twenty-four and nothing more.

To pastor and teacher and superintendent, too
They make it clear they're sore;
But all they hear and rightly so:
"From seventeen through twenty-four—
Twenty-four and nothing more."

So, from near and far and far and near
Let's say it o'er and o'er;
We'll keep this group in every church
From seventeen through twenty-four—
TWENTY-FOUR AND NOTHING MORE!

(From the *Sunday School Voice* published by Texas
Sunday School Department, Dallas, Texas)

* * *

Youth Week Observed At First Baptist Church, Kingsport

Mr. Claud Gilstrap, Educational Director at the First Baptist Church, Kingsport, reports that all the youth participated in Youth Week observed during the week of April 6-13.

He says, "Youth Week really was a big success here in the First Baptist Church of Kingsport. Everyone that was asked to take a part, readily accepted and did his utmost to make a grand week of it all."

The officers in the church and all its organizations were entirely staffed by young people.

Many churches in our state observed this significant week.

* * *

Vacation Bible School Materials

Have you ordered your supplies for your Vacation Bible School this summer? The materials are now ready in the Book Store and your order should be placed immediately. Supplies this year like the years during the war have been somewhat delayed because of an inadequate supply of paper. Send your order in to the Baptist Book Store, 127 Ninth Avenue, North, Nashville, Tennessee, and it will be filled as soon as possible.

In case the supplies are exhausted this summer, may we suggest that churches within the association share books and other materials with other churches so more schools can be conducted.

* * *

Sunday School At Covington Shows Increase

Rev. Hudson Hicks, pastor, First Baptist Church, Covington, has sent to our office a comparative graph showing the growth of his Sunday school for the past three months. It shows an average increase in attendance of 13.3 per cent. Pastor Hicks states, "This did not just happen. Hard work, planning, visiting and many other things makes the difference."

He further states that a program of work for each class was planned and at the close of the month percentage was figured for each of these classes. His program calls for an average attendance of 400.

Careful planning will stimulate interest in Sunday school for all of our churches.

Churches Receiving Awards During the Month of March

BEULAH—		McMINN	
Union City, First	127	Athens, First	2
	127	Etowah, First	65
BIG EMORY—		Etowah, North	1
Crossville	43	New Friendship	32
	43		100
BLEDSON—		NASHVILLE—	
Gallatin	53	Baker's Grove	12
Portland	43	Belmont Heights	7
	96	Centennial	13
CAMPBELL—		Eastland	2
LaFollette	52	Edgefield	16
	52	First, Nashville	137
CARROLL—		Goodlettsville	26
Camden	18	Grace	104
	18	Harsh Chapel	29
CHILHOWEE—		Immanuel	45
Maryville	79	Inglewood	7
	79	Judson	86
CLINTON—		Madison	2
Beech Grove	35	New Hope	49
Bethel	18	North Edgefield	40
	53	Seventh	6
NEW DUCK RIVER—		Woodmont	78
Shelbyville	18		659
	18	NEW RIVER—	
GIBSON—		Oneida	32
Trenton	139		32
	139	OCOEE—	
GILES—		Avondale	58
Pulaski	1	Chamberlain Avenue	15
	1	East	5
GRAINGER—		Greenwood	14
Rutledge	26	Lupton City	29
	26	Morris Hill	1
HOLSTON—		Northside	1
Calvary, Kingsport	2	Oakwood	39
First, Kingsport	2	St. Elmo	1
Midway	6	Woodland Heights	58
	10	King's Point	2
KNOX—		McCarty (M)	11
Central-Bearden	6		234
Broadway	111	SEQUATCHIE VALLEY—	
Deadrick Avenue	19	Dunlap	43
Euclid Avenue	38		43
Knoxville, First	1	SHELBY—	
Island Home	7	Bellevue	5
Mountain View	54	Boulevard	72
Oak Hill	31	First, Memphis	34
Riverview	19	Galilee	16
Sevier Heights	11	Highland Heights	125
Smithwood	83	Louisiana Heights	4
Washington Pike	10	National Avenue	8
Payne Avenue	29	Shirley Park	22
	419		286
LAWRENCE—		UNION—	
Summertown	11	Sparta	37
Ethridge	21		37
Park Grove	13	WILLIAM CAREY—	
	45	Fayetteville	1
WILSON—			1
Lebanon	16	TOTAL	2534
	16		

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

Sunbeam Focus Week—May 11-17, 1947

Growing, Glowing, Going, Giving, Grading, Gazing, Gaining

GLOWING SUNDAY—Jesus said, "Ye are the Light of the World therefore glorify your Father which is Heaven." Sunday will be a good time for Sunbeams to glow. Have them dressed in yellow and white sitting together in church, singing their Sunbeam song and giving their watchword. In Sunday school and Story Hour they can also glow, as they tell about their Sunbeam Band and try to enlist new members.

GROWING MONDAY—Sunbeam Focus Week is a good time for Sunbeams to grow. Enlist every boy and girl in your church from the ages of 4-9. Use the Brought-One and the leaflet "Shaping Tomorrow Today," free from State W. M. U. headquarters, 149 6th Ave., N., Nashville.

GOING TUESDAY—Serving Sunbeams are going Sunbeams. Going to visit the sick and shut-ins, going to sing for the old-folks, going to take food and clothing to the needy, going about doing good as Jesus did. See the community missions leaflet for young people, order from State Headquarters.

GOING WEDNESDAY—Give a special lesson on the Stewardship stories and pictures for Sunbeams. Teach them to give their offerings and to bring their tithes. Giving and Sharing can be done by packing Relief Boxes for those in Europe and Japan. See World Comrades magazine for names and addresses of those to whom the boxes should be sent. These could be packed just before prayer meeting and interest the prayer meeting group to do likewise.

GRADING THURSDAY—Grade your Sunbeam Band by checking on the Standard of Excellence. Color the little Indian Boy and see how nearly you have made the grade of A-1. Check carefully each requirement and if you have failed on any point during the first Quarter plan to catch up.

GAZING FRIDAY—Gazing at the children of the world is the thing to do Friday through your mission study class. Have you studied Katie of the Canyon, 50c, Little Black Sunday 25, Make Believe Visits 30c, Lilly May and Dan 35c? Order from Baptist Book Store, 125 9th Ave., N., Nashville.

GAINING SATURDAY—No better way can be found to gain in Sunbeam work than by taking and reading and doing the things you read about in World Comrades. Make Saturday a joyous, happy day as you have a World Comrades party for mothers and Sunbeams. Have mother and daughter come dressed alike to represent some foreign country. Take a trip around the world as you picture the stories and articles, etc., in the Sunbeam magazine. Try to have every Sunbeam a subscriber. Just \$1.00 a year from 1111 Comer Building, Birmingham, Ala.

* * *

Our Goal For 1947

(Continued from Last Week)

The latter to be disbursed as follows:

Women missionaries	\$7,500
Negro work in the state	5,000
Schools for preachers and their wives	2,000
Rural Mission churches	5,000
Miscellaneous	3,500

VI. MISSIONARY EDUCATION OF THE YOUNG PEOPLE

- (1) That the YWA 40th Anniversary goals be constantly kept before our Young Woman's Auxiliaries: 400 net gain in YWA organizations; 4,000 new tithers; 40,000 subscribers to the Window of YWA, \$40,000 gifts through Cooperative Program and the three mission offerings for State, Home and Foreign Missions.
- (2) That young people be encouraged to attend divisional camps, Ridgecrest YWA camp June 19-25 and the Young Men's Mission Conference at Ridgecrest August 13-21.
- (3) That Reviewing Councils be appointed in every WMS to pass G.A.'s and R. A.'s on their Forward Steps and Ranking System through the Queen and Ambassador ranks.
- (4) That the WMS of the church put in the church libraries or other convenient places books and other additional helps for working on the Forward Steps and Ranking System. Lists of helps are published in the Guide Book.
- (5) That the Churches be urged to provide the WMU magazines for the young people's organizations through the church budget.

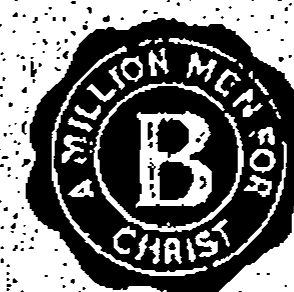
VII. CAMPS

That each association appoint a camp chairman who will encourage gifts to the Tennessee camps.

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

H. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Two Associations Organized For Brotherhood Activities

Sevier County Association

Sevier County Association under the leadership of their Brotherhood president, Mr. William Legant, Gatlinburg, Tennessee, who was elected by the association at its regular meeting last fall. The following were elected to promote the Brotherhood objectives:

Program Vice-president	Hulan Stogner, Pigeon Forge
Attendance Vice-president	George Allen, Sevierville
Secretary-Treasurer	Theron Hodges, Boyds Creek
Pastor Advisors	Rev. A. A. Carlton, Boyds Creek; Rev. J. A. Chapman, Sevierville; Rev. Charles Crawford, Pigeon Forge

Campbell County Baptist Association

Campbell County Baptist Association became fully organized on April 14, 1947. Those elected to serve with their president, Mr. Steele Adkins, who was elected by the association are:

Program Vice-president	Edison Brown, LaFollette
Attendance Vice-president	John Smith, Moreley
Secretary-treasurer	Siler Cross, Carryville

We failed to secure the names of the pastor advisors.

* * *

Brotherhood Organized and Operating In Missionary Baptist Church, Monroe, Michigan

REV. E. E. PATTERSON, Pastor

A report received from Mr. Hubert Conner, 324 East First Street, Monroe, Michigan, states that this church is a member of Cumberland Gap Association in Tennessee and that the church has had a Brotherhood for some time. However, this is the first report we have received from the Monroe Church.

We are glad to list the leaders who are co-operating in promoting their church program:

President	Clayton DeBusk
Membership Vice-president	Roy E. Step
Program Vice-president	Howard Surfer
Secretary-treasurer	Hubert Conner

There are thirty-five men enrolled and they hold weekly meetings at which time they study the Brotherhood Journal.

* * *

William Carey Association

First Baptist Church—Fayetteville, Tennessee

REV. U. M. MALCOLM, Pastor

The young men of the First Baptist Church met on April 15 for the purpose of organizing a Brotherhood. This group is composed of men from the age of 17 to:

The following officers were elected:

President	Bob Taylor
Membership Vice-president	Melvin King
Program Vice-president	G. R. Watts
Activity Vice-president	Joyce Spray
Secretary-treasurer	Kenneth Pinkstaff

This group will meet Tuesday night, April 22, to decide on committees and to select chairmen.

After the officers were elected, Mr. A. Roy Greene, State Brotherhood president, brought a challenging message to the men,

AMONG THE BRETHREN

Sunday afternoon, March 9, the First Baptist Church of Fayetteville ordained W. T. Warren to the gospel ministry. Reeves Steelman conducted the devotion; Joe Wells preached the sermon. Homer Cate gave the charge to the church and also to the minister. Newton Whitaker presented the Bible and W. J. Malone prayed the ordination prayer. The examination was conducted by the pastor of the church, U. W. Malcolm. Brother Warren is half-time pastor of New Hope Church in New Duck River Association.

—B&R—

With Missionary W. K. Wood, Newport, Ky., doing the preaching Pastor Ernest A. Petroff and the Deaderick Avenue Baptist Church, Knoxville, have held a gracious revival in which there were 40 additions to the church. The church members in general were greatly stirred and a number of young people dedicated their lives to definite Christian service. One of the young men in the church, Charles Blanc, led the singing.

—B&R—

R. Paul Caudill, pastor of the First Baptist Church, Memphis, will preach the Baccalaureate Sermon at Carson-Newman College on Sunday, May 4. B. Carroll Reese, Chairman of the Republican National Committee and former Congressman from the First District of Tennessee will deliver the Baccalaureate Address on May 9.

—B&R—

We call attention to the fact that there are no longer any Mother's Day offering or Christmas Day offering taken for the orphanage, instead there will be an annual Thanksgiving offering for the institution.

BAPTIST AND REFLECTOR regrets very much to call attention to this matter so often. The paper has received three or four news items about different brethren and the source of neither of them is known or identified. Let us repeat what we have so often said before: BAPTIST AND REFLECTOR does not use anonymous news items and articles. Please sign all material sent to the paper.

The following students from Tennessee will be graduated from the Southwestern Baptist Theological Seminary: Fred Howard Kerr, Chattanooga; Carl W. Grace, Knoxville; Bruce G. Starnes, Chattanooga; Hayward Highfill, Memphis; Mr. and Mrs. Leslie Raymond Baumgartner, Harriman; James S. Riley, Memphis; Dewey R. Roache, Harriman; J. Earl Stallings, Jefferson City; Phillip T. Card, Nashville and Helen Louise Talley, Knoxville.

—B&R—

Rev. Cal Guy, professor of Historical Theology at Southwestern Baptist Theological Seminary, Fort Worth, was the principal speaker at the Seminary's senior class banquet, April 15, at the First Methodist Church. He is the son of R. E. Guy, pastor of West Jackson Baptist Church, Jackson, Tennessee.

—B&R—

Hugh F. Edwards, formerly professional boxer and soldier of Johnson City, Tennessee, has been elected president of the Norman Junior College Ministerial Association, Norman Park, Ga., for the 1947-1948 school session.

Mr. L. G. Frey, business manager of the Executive Board has written a book entitled "Romance of Rural Churches." It is published by the Executive Board of the Tennessee Baptist Convention and is now ready for delivery. Brother Frey was for a good many years pastor of rural and village churches and the suggestions which he makes for rural church procedure are those which proved successful in practice. He is fully qualified to write on this subject and it is hoped that his book will have a wide distribution.

—B&R—

Polk County Baptist Association sponsored a school for preachers, deacons, Sunday school officers and teachers in the Ocoee Baptist Church, Benton, Tenn. Those conducting devotions were M. L. Howard, J. C. Hollifield, Charles Plemons, Clinton Poteet and C. D. Doss. The teachers were Joe L. Wells, Samuel Melton and Miss Gladys Longley.

—B&R—

April 27-May 4 Pastor Lee Robertson and the Highland Park Baptist Church, Chattanooga, conducted their second annual Bible Conference, "Stressing the Great Themes of the Bible." The speakers were John J. Van Gorder, Robert G. Lee, Herbert Lockyer, J. S. Brownlee, Charles Stevens, John Herrmann. Homer Hammontree led the singing with H. A. Hermansen at the piano.

—B&R—

O. Jack Murphy, pastor of First Baptist Church of LaFollette has assisted Pastor Roy Brown and the Black Oak Church, Clinton Association in which there were 26 additions.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, APRIL 20TH.

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alcoa, Calvary	270	71	2	Mission	40	—	—	Memphis, Bellevue	2400	824	18
Andersonville	123	51	3	Chestnut Hill Mission	42	—	—	Boulevard	547	179	6
Athens, First	533	77	6	Oak Hill	82	—	—	Central Avenue	546	171	2
West End Mission	31	—	—	Peavine Mission	19	—	—	Galliee	290	143	7
Coghill	96	—	—	Cleveland, Big Spring	331	176	—	Highland Heights	766	307	6
Cotton Port	80	58	—	Cedar Springs	141	59	—	LaBelle	645	186	4
Englewood	155	38	—	First	600	182	1	Levi	129	49	1
Etowah, East	71	—	—	South Cleveland	126	78	1	McLean	357	107	3
Etowah, First	330	60	—	Elizabethton, Siam	176	110	—	Mallory Heights	317	150	2
Etowah, North	183	21	—	Fountain City, Central	784	181	8	Prescott Memorial	490	137	6
Good Hope	59	17	—	Hines Valley Mission	78	—	—	Seventh Street	508	134	—
Good Springs	89	45	—	Gallatin, First	288	50	1	Shirley Park Chapel	89	23	—
McMahan Calvary	64	52	—	Grand Junction, First	113	69	—	Speedway Terrace	717	221	6
New Bethel	36	—	—	Harriman, Trenton Street	392	73	12	Temple	1451	361	5
Wildwood	70	—	—	Walnut Hill	247	92	—	Union Avenue	1108	306	7
Benton	143	20	—	Hohenwald	61	42	—	Milan, Chapel Hill	38	22	—
Bluff City, First	184	76	—	Humboldt, First	475	93	1	First	338	106	2
Bradford	107	—	—	Huntingdon, First	126	—	1	Millington	129	123	17
Brighton	126	67	—	Jackson, Bemis	234	71	—	Milton	158	41	—
Bristol, Calvary	481	120	—	Bible Grove	72	76	—	Morristown, First	578	101	11
Virginia Avenue	321	135	—	Calvary	462	186	—	Murfreesboro, First	394	84	19
Brownsville	319	80	—	First	769	122	1	Walnut Street Mission	33	—	—
Woodland	109	53	—	Friendship	68	68	12	Taylor's Chapel	92	—	—
Chapel Hill, Smyrna	78	60	—	North	254	184	2	Powell's Chapel	86	35	—
Chattanooga, Avondale	606	—	—	West	916	384	1	Westvue	206	78	4
Calvary	463	—	4	Jefferson City, First	514	218	1	Nashville, Belmont Heights	824	188	6
Cedar Hill	230	—	—	Jellico, First	275	117	—	Grace	987	155	27
Clifton Hill	378	88	1	Jonesboro, Oak Grove	147	68	—	Grubbs Memorial	108	22	3
Daisy	239	125	13	Kingsport, First	770	105	5	Inglewood	504	124	2
Daytona Heights	62	48	—	Long Island	108	56	—	Lockeland	428	184	15
Dunlap, First	—	61	1	Lynn Garden	313	106	—	Madison, First	331	90	6
East Chattanooga	300	82	8	Knoxville, Broadway	1389	361	71	Rark Avenue	410	68	—
East Lake	503	183	22	Broadway Branch	48	—	—	Seventh	175	29	—
East Ridge	227	87	8	Fifth Avenue	1026	244	6	Third	178	—	—
Highland Park	2253	587	17	First	928	219	—	Woodmont	252	90	—
Lookout Mountain	—	—	5	Glenwood	246	106	8	Newport, First	295	65	1
Morris Hill	256	138	1	Immanuel	400	97	34	Second	211	57	—
Oak Grove	230	106	—	Lincoln	572	188	8	Oak Ridge, First	487	68	8
Red Bank	548	159	1	Lonsdale	430	94	2	Glenwood	307	40	3
Ridgeview	100	53	—	McCalla Avenue	732	183	9	Robertsville	416	48	4
Ringgold, First (Ga.)	123	38	—	Oakwood	888	184	15	Old Hickory, First	577	225	2
Spring Creek	160	77	—	Smithwood	427	114	9	Temple	144	50	1
Signal Mountain	61	31	—	West View	203	54	—	Oliver Springs, First	134	27	2
Spring Creek	160	77	—	Lawrenceburg	206	101	—	Orlinda, Pleasant Hill	126	30	—
Union Fork	50	—	—	Lebanon	449	114	—	Portland	208	58	—
Woodland Park	1049	523	5	Cedar Grove	104	40	—	Riceville, Short Creek	61	—	—
Church Hill, McPheeter's Bend	156	65	—	Lexington, First	213	74	4	Rockwood, First	330	136	—
Oak Grove	217	58	—	Liberty, Salem	99	33	—	Whites Creek	56	34	—
Columbia, First	320	69	—	Mt. Pleasant	127	94	—	Shelbyville, Shelbyville Mills	105	47	—
Dark's Mill Branch	6	—	—	Manchester, First	68	—	—	Shop Springs	86	42	—
Godwin Mission	15	—	—	Maryville, First	664	103	—	Stanton	38	—	—
Cookeville, First	385	101	2	Mascot, Roseberry	267	95	—	Trenton, White Hall	84	35	—
Fourth Street	61	—	—	Medina	124	68	—	Union City, First	601	149	2
Steven's Street	88	43	—	Antioch	133	83	—	Watertown, First	190	64	—
Crossville, First	209	83	8					Round Lick	80	55	—

The Baptist Hour

SUNDAY MORNING MAY 4, 1947

Use Your Baptist Hour to Win the Lost



Speaker—DR. LOUIE D. NEWTON, Atlanta, Ga.

Subject—"Life's Greatest Question"

Stations heard in TENNESSEE are WSM, Nashville at 7:30 CST; WNOX, Knoxville and WCYB, Bristol at 8:30 EST; and WREC at 8:30 CDST.

May 11—Dr. Louie D. Newton will speak on "Our Mothers."

W. C. Creasman, Superintendent of the Orphans Home is the author of a much needed pamphlet entitled "A Manual for Moderators." It is designed to aid those who preside over deliberated assemblies such as associations and other meetings. It is a well written and concise treatment of Parliamentary Law, organizational procedure, Parliamentary practice and so on. It would be a fine thing for every presiding officer to have a copy. It is published by the Executive Board of the Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville 3, Tennessee, and may be secured free by writing to the board. We are glad that Brother Creasman has written this little booklet.

—B&R—

With Pastor Lester Lewis doing the preaching and Sam Hope, music director, leading the singing, New Friendship Baptist Church in McMinn has enjoyed a great revival in which there were 36 professions of faith and many rededications. Eleven were baptized on April 13 and another baptismal service was to follow. The church has recently purchased a bus for its use and is building six additional Sunday school rooms.

—B&R—

The Hohenwald Baptist Church has extended a call to Paul M. Baisch, pastor of Springfield (Ga.) Baptist Church and he has accepted. He is a native of Springfield, Tenn., and was graduated from Union University and the Southern Baptist Seminary.

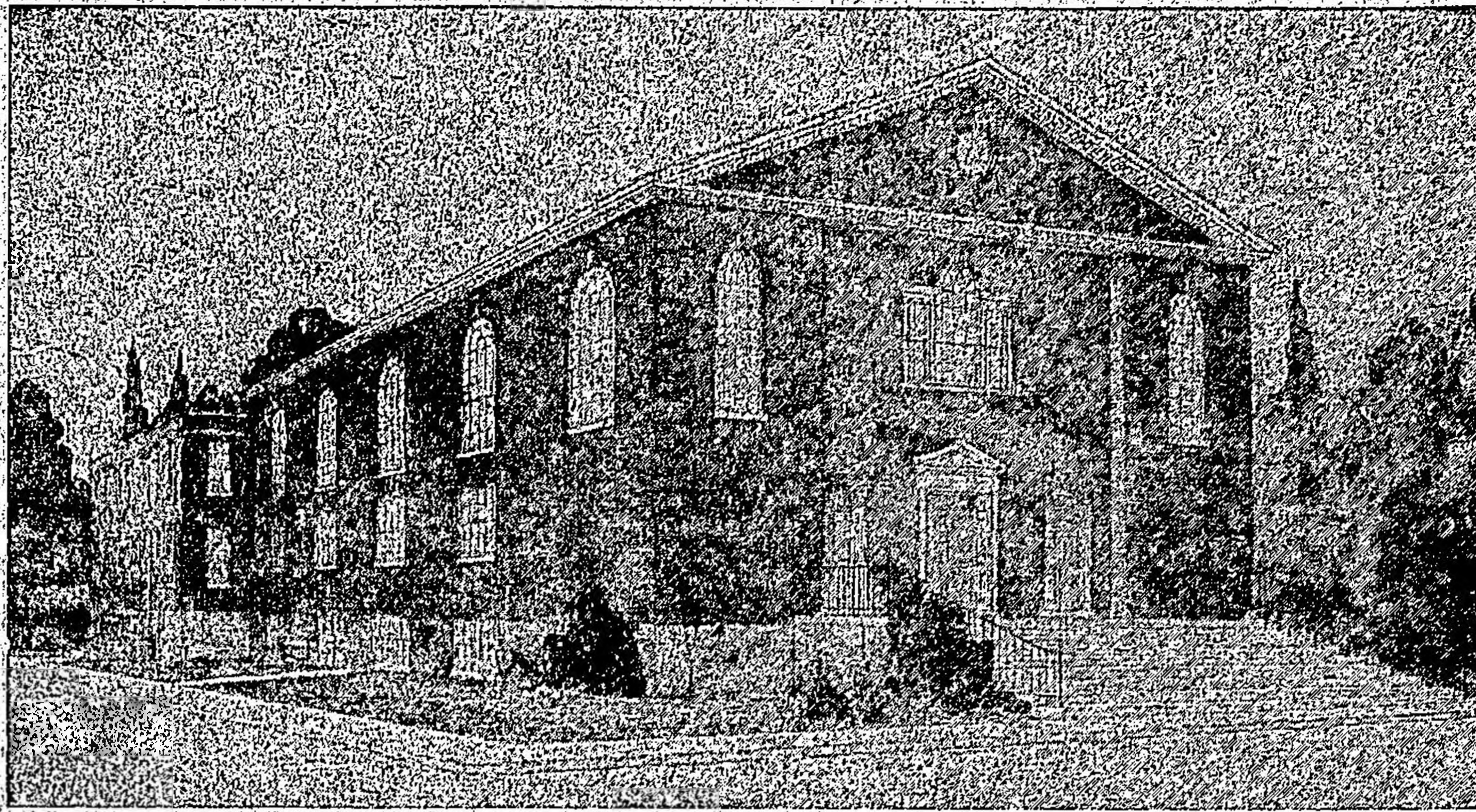
—B&R—

On April 6 the First Baptist Church of Shreveport, La., celebrated the thirty-fifth anniversary of the pastorate of Dr. M. E. Dodd. During these years 13,067 members have been received and \$3,870,784.82 has been given to all causes.

—B&R—

Mr. and Mrs. D. L. Butler have made a gift of a new organ to the First Baptist Church of Jefferson City, A. S. Hale, pastor, and the organ is now being installed.

Grandview Baptist Church, Nashville



SUNDAY, April 6, was a very happy day, indeed, for the Grandview Baptist Church, Nashville, its pastor and people. The old church house burned in February, 1927. When the present pastor, Bro. J. R. Kyzar, came to assume his duties the church was worshipping in Turner school building. The church cleaned the debris from the lot and started at once to build an educational plant and a basement auditorium; they entered it July 1, 1928.

Contract was let for the auditorium in October of 1945; work began in January, 1946, and they went back to the school house for the worship services. Scarce materials retarded its completion. It is completed now but new furniture—pews, pulpit, communion table, etc.—have not yet been delivered. A Hammond Electric Organ has been installed. Total cost on the building is about \$70,000.00.

The church engaged in a revival meeting, beginning the first day they were in the auditorium, with the pastor preaching by request of the congregation. This is the sixth meeting in which he has preached. There were 34 additions, 28 of them by baptism. Genter L. Stephens, minister of music in the Belmont Heights Baptist Church, Nashville, directed the music with Mrs. A. E. Harrison, organist.

Mrs. Kyzar has been the faithful and efficient



J. R. KYZAR

helper of her husband in all the work of the church.

Union University Alumni

Please listen for the announcement to be made during meeting of Southern Baptist Convention concerning Union University Alumni meeting to be held Wednesday afternoon, five o'clock.

—B&R—

The regular meeting of the Southern Baptist Historical Society provided for in the Constitution is hereby called to meet in the New Jefferson Hotel, St. Louis, Missouri, Wednesday, May 7, at 9:00 a. m. This is a very important meeting at which the Executive Committee will submit changes proposed for the Constitution to comply with the Convention requirements in order that the Society may function as the History agency of the Convention as provided in the revised Convention Constitution. Besides life members every person contributing one dollar will be entitled to voting membership for this meeting.—W. O. CARVER, President.

—B&R—

W. A. Farmer, former pastor at Whiteville, is now on the field as pastor of the Woodland Mills Baptist Church, Woodland Mills. The church has built a lovely six-room house with bath as a pastor's home and is making plans to build a new church auditorium and make the present building into an educational plant.

"Jimmy T. Williams, evangelistic singer, 171 Campbell Street, Jackson, Tennessee, has open dates for revivals. References furnished on request." (adv.)

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News and Views from Tennessee and Beyond

Letter From MacArthur . . .

(The following letter was received by Dr. Louie D. Newton, president of the Southern Baptist Convention, from General Douglas MacArthur, supreme commander for the Allied powers in the occupation of Japan. It was written in response to a letter of commendation from Dr. Newton.)

Dear Dr. Newton:

I am deeply grateful for your kind and thoughtful note of November 16, and find both comfort and inspiration in the sentiments you express in behalf of that fine group of my fellow Americans who compose your Convention.

The occupation of Japan from its inception has proceeded with minimum display of Allied force. While its course has been firmly chartered toward the achievement of our political objectives, progress has rested more upon the application of those guiding tenets of our Christian faith—justice, tolerance, understanding—which, without yielding firmness, have underwritten all applied policy, than upon the power or threat of Allied bayonets. This has deeply stirred the consciousness of the Japanese people and will have a far-reaching and lasting influence upon the future of Japanese society. It has led them increasingly to turn to Christianity to strengthen them through the ravage of destructive defeat and the bewildering realization of the complete failure of their own past faith.

Due to the vacuum which events have left in the spiritual phase of Japanese life, there now exists an opportunity without counterpart, since the birth of Christ for the spread of Christianity among the peoples of the Far East. If this opportunity is fully availed of by the leaders of our Christian faith, a revolution of the spirit may be expected to ensue which will more favorably alter the course of civilization than has any economic or political revolution accomplished in the history of the world. I know that you join me in the hope that we may rise to this opportunity and squarely meet its challenge. Yours faithfully,

DOUGLAS MACARTHUR

—*Bulletin*, Third Baptist Church, Nashville,
BUNYON SMITH, pastor

Position Clarified

I have read with interest the brief article, some time ago, by Bro. Louie D. Newton, entitled "Dr. Newton Welcomes Discussion of His Report on Russia." In this article, Dr. Newton refers to some articles I wrote in which I took issue with his statements that Russian Baptists, and people generally in the Soviet Union, enjoy complete freedom of worship. Since *The Christian Index* did not find it possible to present my articles, I am sure the editor will consider it no more than fair to give me this opportunity to clarify my position referred to by Dr. Newton.

My great concern has been that we Baptists cling to our principles as to what constitutes freedom of religion. One of the announced purposes of the first Soviet five-year plan was to stamp out religion in Russia. Our Baptist seminary at Moscow was closed. Our Baptist pastors have been exiled or put to death. No preacher would dare speak out against the evils of his government in Russia today. There is no freedom to teach the Bible in Sunday schools, no freedom of missionary work, no freedom to plan the kingdom program except under strict control of the godless politburo. Surely, in our efforts to bring about closer fellowship with Russian Baptists, we—from the president of the Southern Baptist Convention to the humblest layman—need not excuse, condone or approve of the totalitarian political regime.—O. K. ARMSTRONG.

Publicity Director Appointed (Contributed)



REV. ERWIN L. McDONALD

Appointment of Rev. Erwin L. McDonald of Russellville, Ark., to the staff of the Southern Baptist Theological Seminary as publicity director and managing editor of "The Tie," monthly news magazine of the seminary, has been announced by President Ellis A. Fuller.

The Rev. Mr. McDonald has been a student at the seminary and part-time publicity director for the last three years, and will receive his B.D. degree at the annual spring commencement exercises, May 2.

A former newspaper man, McDonald was for several years city editor of the Russellville (Ark.) Courier-Democrat and news correspondent for The Associated Press. He was ordained to the ministry in 1938 and has served as pastor since that time. During his student years at the seminary he has been pastor of the Sligo (Ky.) Baptist Church, a position he will relinquish upon assuming his full-time duties at the seminary on May 1.

Mr. McDonald is a graduate of Arkansas Polytechnic College, Russellville, Ark., and received his A.B. degree from Ouachita College, Arkadelphia, Ark., where he was a member of the faculty as instructor in journalism before coming to Louisville.

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Southern Baptist Pre-Convention Pastors' Conference

Second Baptist Church, St. Louis
May 6, 1947

DR. M. E. DODD Chairman
DR. ROLLAND N. DUTTON Local Committeeman
FRED BARNES Director of Music
HOWARD KELSEY, A.A.G.O. Organist

MORNING SESSION

My Church and the Community

9:45 Worship Period . . . Dr. M. E. Dodd, Chmn.
10:30 My Church, Week-day Education and the
Public Schools . . . Dr. H. Leo Eddleman
11:15 My Church, Marriage and the Home . . .
Dr. W. F. Powell

AFTERNOON SESSION

My Church and the Nation

2:15 Worship Period . . . Dr. Franklin Segler
2:30 The Pastor and Race Relations . . .
Dr. Edward H. Pruden
3:00 My Church and Public Morals . . .
Dr. W. R. White
3:30 General Discussion
4:00 My Church and International Relations.

REPORTS:

1. On South America
Dr. R. Paul Caudill
2. On Australia and New Zealand . . .
Dr. M. E. Dodd
3. On Japan . . . Dr. C. Oscar Johnson
4. On Russia . . . Dr. Louie D. Newton

EVENING SESSION

The Pastor and His Church

7:15 A Worship Period . . . Dr. C. C. Warren
7:30 Growing a Spiritual Church . . .
Dr. H. H. Hobbs
8:00 Growing an Evangelistic Church . . .
Dr. R. G. Lee
8:30 Growing a Missionary Church . . .
Dr. Edwin T. Dahlberg

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Is Man's Will Free?

BY CHARLES CLOYD

MUCH CONTROVERSY has been waged through the ages on this most important subject. Are we free to accept or reject Christ as Savior? That we have a will no thoughtful person will deny. The will is an integral part of our mental and physical makeup. Without a will we would be simply an automaton not capable of acting in anyway contrary to a fixed pattern. That Adam had a will no one will deny. We also will affirm that Adam used that will in a most destructive manner. And truly the influence of that decision of the will greatly affects us today. Thus we see that mankind has a will and is capable of exercising that will.

In the study of the new birth we find such passages as John 1:13, "Which were born not of blood nor of the will of the flesh nor of the will of man, but of God" which tell us that our fleshly will is not operative in the new birth. The very nature of the idea of birth forbids it. Still we affirm that man is a responsible agent, that he has the power of choice. To this the psychologist, the psychiatrist, the natural man, the spiritual man all agree. Where then is the discrepancy? I believe we can turn to the Word of God and notice carefully some co-existing truths there and find the answer.

Recorded in Genesis 3 is the account of man's fall. We find that man utterly lost his blissful relationship with God. We find his deplorable condition adequately described in Romans 3 and in the 14th Psalm. All spiritual faculties became nonexistent in the respect of the spiritual relationship believers have with God. His mental and physical faculties continued to function as usual. His responsibilities to himself and to God remained. His spiritual faculties only became impotent. From this condition he has never arisen.

Man's will remains the same vital part of his makeup. It, however, along with his other faculties has suffered devastatingly. For his will to function he must be motivated. Man is never aroused to do anything without first being motivated. Apart from God man is never motivated toward God. He never does any good in the sense that God is good. Those of us who accept the authority of the Scriptures and interpret human experience in the light of the Scriptures do not tend to argue for the "good" in man. In the face of these facts we ask the question, "Is God responsible for this deplorable condition man is in?" We must answer negatively.

With man in this condition we find God in the fullness of time sending his Son into the world. His Son perfectly exemplified the Father who is described as wholly good. This personality was so contrary to man that he crucified the Son of God. Man had all the physical and intellectual faculties for accepting Christ as the Messiah but his nature was contrary. Thus we see that man's will is operative only under the limitations of his natural environment. Man's will is free to be motivated only in his own realm.

The new birth, however, belongs in the spiritual realm. Therefore it logically follows that any motivation of a spiritual nature must proceed from the spiritual realm. Thus we see God coming down to man and through the motivating power of the Holy Spirit through the preaching of the Gospel giving man the power of will to trust Christ and be saved. He does no violence to man's natural will but simply gives him that spiritual will which he totally lacks. Does man ever rebel against this spiritual power given him? Because of the great truths of the elective grace of God, the writer is of the opinion that he does not.

Individual and Collective Worship

ERNEST O. SELLERS

HOW MANY professed followers of Jesus Christ worship God as do the Hindu of India? Quietly, individually and oblivious of all who pass or what surrounds him, he mutters his age old prayers, extends his arms head-level and gradually lowers them.

An account written by a Baptist missionary—long years in India—contrasts the individualism of the Hindu with the collective Christian services. He concludes that the Christian audience has been a spectator—while the minister has worshipped—with small understanding of what has been going on and offered but little opportunity to take part, except, perhaps, in the singing feebly of one or more hymns and placing something in the collection plate.

The remedy for this must begin in the home. Lack of reverence and a low evaluation of spiritual exercises can only be effectively overcome by Christian parents and beginning at the Family Altar.

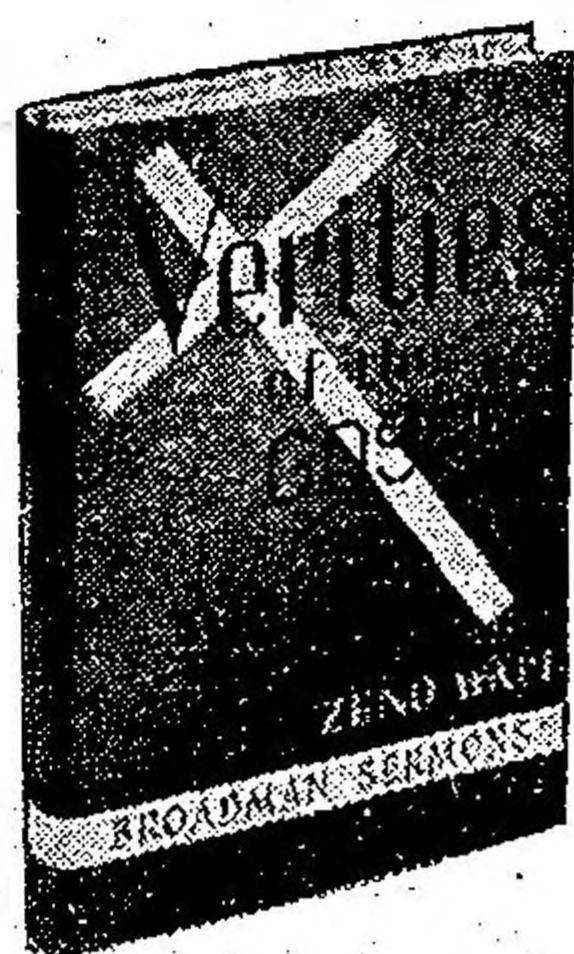
The next step is for Christian leaders to make greater use of responsive types of service, the ex-

ercise of more hymn singing thus providing for a greater participation on the part of the congregation, class or group. "To join with our fellow-Christians in the worship of God in Christ is to strengthen immeasurably the ties of Christian brotherhood and fellowship." Joint worship promotes a sense of oneness like that of the early disciples.

Next to the Scriptures and prayer, the use of music, singing of hymns, is the most important element of worship. Its physical appeal, aid to the memory and its instinctive expression, makes music of incalculable value. To lead in public worship—"conduct a devotional"—is a task and an opportunity of highest importance. It demands thought, careful and prayerful preparation. Let us hasten the day when every believer shall "enter His gates with thanksgiving, and into His courts with praise." The act of worship cannot be performed by proxy. True worshipers should unite with others for their own benefit and also for aid and encouragement to others.—*New Orleans Baptist Theological Seminary.*

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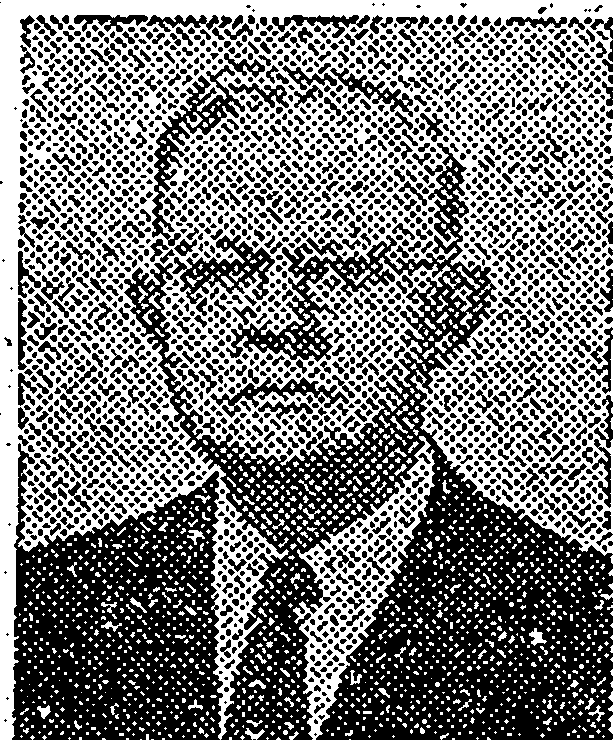
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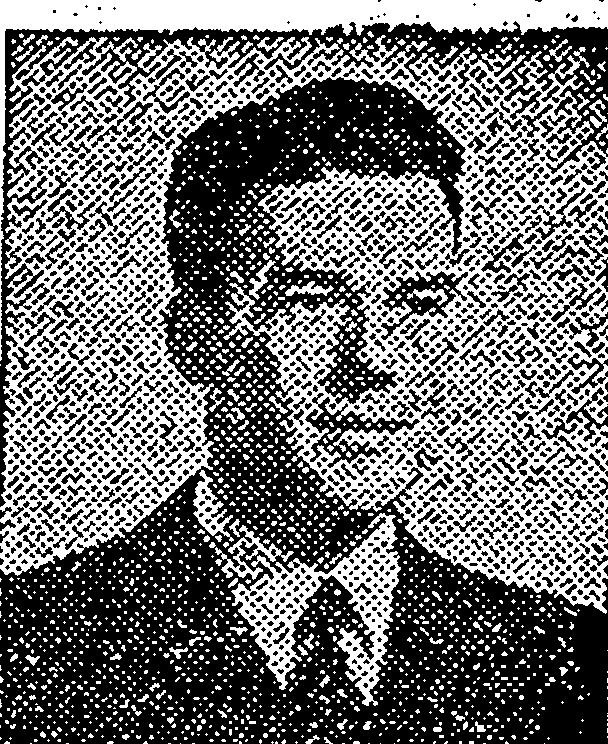
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