

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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## Spearheading Our World Program

By Merrill D. Moore

Foreign Missions and Home Missions spearhead the world program as committed to our churches by the Lord himself.

Every loyal Baptist, every faithful Christian will be alert to the opportunity presented by Home and Foreign Missions Day in the Sunday School, March 28, 1948.

No pastor or Sunday School superintendent will be content if this day is not observed in his church, with (1) the program of information and inspiration for the people ("Making Jesus Known" by Miss Willie Jean Stewart) and (2) an offering in the Sunday School for the work of these two mission boards. Program material has been mailed to general superintendents, and is also printed in the Sunday School Builder (March, 1948) and the Quarterly Review (1st Quarter, 1948).

Brother pastor, brother superintendent, get copies of the program immediately if you do not already have them, and take steps today to insure an observance of the day which will thrill your people, gladden the hearts of our missionaries, strengthen the hands of our mission boards, and please the Lord Christ.

# Baptist and Reflector

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## EDITORIAL

### "Things Which Shall Be Hereafter"

THIS IS THE TITLE of a book by Russell Bradley Jones, pastor of Central Baptist Church, Chattanooga, Tenn., and contributing editor of BAPTIST AND REFLECTOR. The volume is published by the Broadman Press, Nashville, Tenn., and is copyrighted 1947 by the Broadman Press. It has 186 pages and sells for \$2.00.

The author "dares to hope that his readers will allow him the privilege of changing his own views when a better understanding of the Scriptures seems to make it necessary." "And this treatise is not submitted as the final word upon the subject but with the sincere hope that it may make some contribution toward a true appreciation of 'the things which shall be hereafter.'" Such refreshing humility commends the book to the reader at the outset.

The volume deals with the prophetic Scriptures as related to the Jews, to the present age, to the second coming of Christ and the end of the age and to the eternal age. It holds that prophecy does not teach the restoration of the Jews to Palestine; that "the Israel of God" now means believing Jews and Gentiles; that "the kingdom of heaven" has been already set up; that Christ is now on the Davidic throne; that the millennium is fulfilled in the spiritual order of the Christian dispensation; and that the second coming of Christ will usher in the eternal age.

It can be seen that Dr. Jones accepts neither the premillennial nor the postmillennial scheme of interpretation as currently presented. Proceeding on the principle that Old Testament predictions are to be construed in the light of the infallible interpreters thereof in the New Testament, he argues his propositions reverently and cogently, with numerous appeals to the Scriptures. Probably one would like to ask him a few questions. But as to his main positions at least, the scripturally revealed facts, as we understand them, appear to support him.

The publishers say: "Frankly, we consider this book the sanest presentation of the controversial subjects treated that we have ever seen." Taking the book as a whole, we agree with this statement.

There is no escaping the fact that Jesus expects great things of those who would follow him . . . John L. Hill, THE BAPTIST TRAINING UNION MAGAZINE.

## Centennial Of The Editor's Home Church

FEBRUARY 27-29, 1948, Salem Baptist Church near Lynn Grove, Calloway County, Ky., celebrated the one-hundredth anniversary of its organization. T. T. Crabtree, student in the Seminary at Louisville, is the pastor. It is a full-time church.

It was in this church that the editor was converted in 1900 and was ordained in 1906. He regretted that he could attend the centennial services only on Sunday.

Those who had spoken on the program were: W. H. Rone, I. W. Rogers, M. M. Hampton, C. W. Lawrence, E. A. Somers and Leslie Gilbert.

The editor and his wife arrived in time for a portion of the Sunday School, which was in charge of Superintendent J. W. Williams, Secretary Janet Key and Chorister Carlos Jones, with Mrs. Jones at the piano, who also led the music throughout the day. It was a joy to hear Charley Williams, a boyhood chum of the editor, teach the Men's Bible Class, which he did effectively.

At the 11:00 o'clock hour, the editor occupied the pulpit. His soul was stirred as he faced the congregation, and he was grateful for the attention given his message.

In the afternoon, after a bountiful and delicious dinner, L. V. Henson, of Benton, Ky., gave a summary of the history of the church. For thirty-one years he had served the church and was the favorite pastor of the editor's mother. At the suggestion of Pastor Crabtree, the church unanimously and feelingly elected Bro. Henson pastor-emeritus for life. The closing address was by the pastor, who challenged the church to an ever-increasing service through the years to come. And as the parting hand was given while a gospel hymn was sung, one is sure that every Christian felt concerning the day, "Surely God was in this place!"

This visit to the old home church and the fellowship with friends and with relatives was a benediction to our soul.

### The Right Way To Act Like A Thief

ONE READS in the New Testament about a thief who in his last hours turned to Christ and was saved. "Lord, remember me when thou comest into thy kingdom. And Jesus saith unto him, I say unto Thee, Today shalt thou be with me in paradise" (Luke 2:42, 43).

It was too late for this man to be saved by "turning over a new leaf," even if salvation were possible by such means, which, however, is not possible.

His feet could not walk in the ordinary paths of righteousness, for they were nailed to a cross.

His hands could not do good deeds, for they, too, were nailed to the cross.

But nothing had been done to his heart and mouth, and Rom. 10:10 says that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

There was no human priest or proxy, no church, no ordinance, no sacrament, no ritual to help this man to be saved, even if such could have helped save. But such things cannot help save. "Thou must save, and Thou alone." The thief was saved by grace upon penitently trusting Christ. Nothing less than this, nothing more than this is God's way of salvation.

This man was saved by grace . . . through faith . . . not of works" (Eph. 2:8-9).

To do as this man did is the right way to act like a thief!



# 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.*

## Well-To-Do Called Worst Delinquents

*United Press*

Walter H. Beckham, Dade County, Florida, juvenile court judge, said that "delinquency of the over-privileged" is a more serious social problem than petty crimes committed by under-privileged children who may be driven to lawlessness by the force of circumstance. Judge Beckham, whose rulings on 20,000 children never have been appealed, declared that he was particularly disturbed by what he called the wanton vandalism of delinquent children of prominent families. He referred specifically to a group of Teen-agers who recently wrecked parked automobiles in Atlanta for a "thrill." "They apparently had so much in life they adopted the reckless attitude that they had special privilege to destroy what they pleased," he commented.

The soft-spoken, graying jurist, who holds informal court sessions in his seventh-floor office at the Dade County Court House, held that the best corrective measure for juvenile delinquency is "to keep the adolescent's mental processes on the right track." Too much of our welfare work, the judge continued, is concerned with helping the delinquent physically. "But you can't dance, feed or play a youngster into being good," he warned.

*(Jesus evidently felt this way about it. Matthew 19:23—R.B.J.)*

## Pastor Tremont Temple

*Western Recorder*

Dr. Sidney W. Powell, the new pastor of the Tremont Temple Church, Boston, is said to have declared from his pulpit recently, that he did not come to his new work, and to Boston, to preach politics or ethics, or to comment on the news of the day; but to preach the Word of God. Referring to his pulpit, and work as pastor, he declared: "This is my throne of power. Please do not try to tell me how to preach or what to preach. I do not take orders from anyone but the Lord. I am ready to preach the gospel to you. We do not have to apologize for the gospel in this cultured city of Boston. The gospel has no rival, no competitor. The gospel is the glad news God has given to the world."

Dr. Powell will find the hearts of his hearers turning to him as he lives, in daily and pulpit ministry, that declaration. Even the wordling respects a pungent ministry, true to the high calling to "preach the Word."

*(There are some spots where we could use a few more preachers like this one.—R.B.J.)*

## Church Union Again

*The Watchman-Examiner*

According to Dr. E. Stanley Jones, "there is a growing conviction that the next step within the Christian Church is to unite." He proposes a plan something like a tree with branches. The stem would be known as "The United Church of America. . . . It would have branches—The Lutheran Branch. . . . 'The Baptist Branch,' 'The Episcopal Branch,' 'The Nazarene Branch,' and so forth. They would no longer be churches—they

would be branches of the One Church." There are more than 35,000 Baptist churches in this country, all of them independent. We do not believe that Dr. Jones expects that there shall be that many branches. A local Baptist church is as complete an autonomous entity as is a corporate denomination such as the Methodist, Presbyterian, Episcopal, and all such. It cannot and will not be bound by decisions rendered by external bodies unless it voluntarily so decides. How can anyone make a "branch" in Dr. Jones' idea out of 35,000 such independent units?

But the climax of Dr. Jones' proposal is to be found in that "The General Assembly (after the tree with its branches is set up) would be the sovereign body in The Church of Christ in America. There the whole church would speak and act." This, of course, means that millions of Protestant and Free Church Christians would be represented by a powerful hierarchy, calling itself a General Assembly, speaking *ex cathedra* on every religious and public question. How long would it take astute politicians to covet control of and to manipulate such a choice opportunity?

Incidentally, how on earth would all this mean more souls won to Christ and more devout church members and more unity in theological affirmation of the Christian faith? Organizational diversity is not the chief ailment of the Christian church in America, but failure to go to work for Christ in redeeming love. And tinkering with ecclesiastical machinery for purposes of centralization is not going to cure that kind of an ailment.

*(Look at those last three sentences again.—R.B.J.)*

## Doctrine Is In Style . . .

*The Baptist Messenger*

When people say they do not want to hear doctrine, what they are saying is that they do not want to hear doctrine preached in horse and buggy language. Doctrine—which is another way of saying, essential truth—never loses style, never grows stale. Preaching needs to have an essential truth at its heart, but it also must recognize that people today think in images different from the thought images of yesterday, and that to be effective truth must yield itself to current mental processes. Bewhiskered lawyers argued pompously and long from wordy involved briefs in the courtrooms of grandfather's day. But not now. Inded not. Instead, shrewd lawyers delve into the heart of their cases using a multitude of devices, more concrete and not even listed among helps of the older generation. It is the temper of the times.

So doctrine, true as ever, necessary as ever, must, without compromising find the temper of current minds, and through languages that can be understood, feed itself into the thought of the nation. Note now, the suggestion that it must be done without compromising. Indeed it must. Calamity comes when men think truth changes according to the notions of succeeding generations. Truth never changes. Words, such as grace, sin, salvation, love, faith, repentance never change either. Whatever you do, preach doctrine. But preach doctrine in such a way as to give the Holy Ghost a chance to work with the hearer, that is, preach doctrine in the light of the hearer's experience so that he will know what you are talking about.

*(This is good stuff.—R.B.J.)*

# The Temptations of Jesus

Matt. 4:1-11

By H. L. THORNTON, Pastor,  
Columbia Street Baptist Church, Tuscon, Arizona

JESUS has just been baptized by John in the Jordan, "to fulfil all righteousness," and to set for us an example and pattern of beautiful baptism. He is about to enter upon His public ministry when He is "led of the Spirit into the wilderness to be tempted of the devil." There appears a two-fold purpose in His temptations: First, He must be "tempted in all points like as we are" to prepare Him for a sympathetic ministry and to make Him a compassionate Saviour. Second, He desires to show by His own example how to overcome the temptations of the devil. He overcomes by wielding skillfully "the Sword of the Spirit" which is the Word of God.

There in the wilderness Jesus encounters His supreme foe. He proves Himself far more than a match for this foe. The devil is mighty, but Jesus is almighty; the devil is wise, but Jesus is all-wise; and "we are more than conquerors through Him." Rom. 8:27.

The devil brings to bear the force of "all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life," (1 John 2:16) in a supreme effort to induce Jesus to compromise His mission and thus defeat Him in His redemptive purpose for mankind. He had used the same method and means to victimize the first Adam and had succeeded. He had said to Adam in Eden, "that the tree was good for food, (this was the lust of the flesh) and that it was pleasant to the eyes, (This was the lust of the eye) and a tree to be desired to make one wise." (This was the pride of life. (Gen. 3:6)

The devil is a Master Psychologist. He studies human nature in order to attack us at our weakest point, Knowing that Jesus is hungry he says, "Command that these stones be made bread." This was the lust of the flesh. Jesus wields the Sword of the Spirit, the Word of God, and strikes a felling blow when He answers, "IT IS WRITTEN, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Thus our Master overcomes the devil's appeal to the lust of the flesh by the Word of God. In like manner we may overcome him, "and they overcome him by the blood of the Lamb, and by the WORD OF THEIR TESTIMONY." "Thy WORD have I hid in mine heart that I might not sin against Thee." Psalm 119:11

The devil is a Theologian. He believes it is worthwhile to know and to be able to quote the Scriptures, even if some Christians do not. He often quotes them to accomplish his fiendish purposes. He now undertakes to tempt Jesus by an appeal to the pride of life. He attempts to reinforce his appeal by quoting the Scriptures. He says, "IT IS WRITTEN ETC." "Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, if Thou be the Son of God, cast Thyself down: for IT IS WRITTEN ETC." This was a temptation to display His power, an appeal to the pride of life. Jesus wrests the Sword from his hand and strikes him a conquering blow when He replies, "IT IS WRITTEN, Thou shalt not tempt the Lord thy God." Thus Jesus again wins the battle by the Word.

The devil is a persistent and clever strategist. His final appeal is to "the lust of the eye." He shows Jesus that which is pleasant to the eyes. "Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, all these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for IT IS WRITTEN, Thou shalt worship the Lord thy God, and Him only shalt thou serve. THEN, THE DEVIL LEAVETH HIM." Thus with the Sword of the Spirit, the

# Consider The Children

By J. D. FRANKS

GENEVA, SWITZERLAND—Whatever may be said of just retribution when considering the war-sufferings of Germany's adults, or even old youth, that element certainly does not enter our considerations when we think of the horrible sufferings of Germany's children. On no basis of Christian reasoning can small children be considered as deserving the unspeakable plight of millions of little children in Germany today.

The tragic picture of gnawing hunger, of shivering nakedness and cold, of listlessness, of a lack of buoyancy caused from under-nourishment and resulting illness—these are not symptoms easily associated with normal, well-cared-for children, as we know them in America.

"Hilfswerk der Evangelischen Kirchen in Deutschland," which is the National Reconstruction Committee of the Protestant churches in Germany, makes the following report concerning conditions as found among the children attending two Berlin schools, which is typical of all Germany:

"Of the 41 boys, aged 12 to 14 years, in one class-room, 9 boys had no parents at all, 21 had no father, and 11 no mother. Of the 30 mothers, 28 went to work every day. 23 of the boys spent the whole day without the care of grown-ups. Only 4 boys had a bed of their own, 22 had no blankets, 7 more no shirts, 14 no shoes, 7 had borrowed shoes, and 37 did not own an overcoat. 37 of the boys went to school without breakfast and all were under-weight. Of the 41 boys, 32 admitted that they already stolen.

"Another inquiry in the girls' school of east Berlin brought out similar facts. Of 31 girls, between 15 and 18 years of age, 17 no father, 14 no mothers, 9 were orphans, 6 of the girls slept together with more than 6 persons in one room. 19 wore no under-clothes, 9 no shoes, and 23 no overcoats. 7 of the girls had already suffered from venereal diseases, 9 had been forcibly accosted, 14 admitted that they had had relations with men in order to get food or other things.

A church worker returning from these areas of misery and immorality said: "We are not out to sell our misery to the world. It is not a case of appealing to the sympathy of the Christian world. Of course we need material help. It is no good to preach the gospel to the poor, if they are physically unfit to listen to it.

*But the root goes much deeper . . .* The question is whether there is a chance for Christian revival or not. It concerns all of us, if moral collapse in Central Europe paves the way for nihilism."

Not only does this story picture conditions in Germany, but in all other war-devastated areas of Europe, in varying degrees.

Your continued support of the program of material relief in Europe will be needed for a long time to come—until the children everywhere are properly fed and clothed and housed. The Christian world must give the children their chance at life.

Keep your contributions and supplies flowing steadily through the Southern Baptist Relief Center, 718 Richard Street, New Orleans 13, La.

Word of God, our Saviour strikes the final and decisive blow and conquers the devil.

In this epochal event in the life of Jesus we see the great importance of knowing and using the Word of God in life's conflicts. We may see also the absolute necessity of being vitally related to Jesus who alone is able to conquer the devil. In Him (Jesus) we subdue the devourer, overcome the accuser, defy the persecuter, and conquer the tempter. "We are more than conquerors through Him that loved us." Rom. 8:37



# The Rural Priest of Tomorrow

By JOHN D. FREEMAN, Rural Field Worker  
Southern Baptist Home Mission Board

CATHOLICS are becoming the chief rival of Baptists in rural fields. They already have almost complete control of many areas in the Midwest States. They are pressing their work in a sensible way, as may be seen from the following statement.

"The large city parish can to some extent depend upon its prestige, but the standing of a little country parish depends upon the personality of the pastor. In the open country, judgment, diplomacy, activity, progressiveness and leadership are the natural virtues required of a priest. The country pastor must be a community leader. He must know rural problems. He must have sympathy with rural ideals and aspirations. He must love the country; he must know the country life, the difficulties that the farmer has to face in his business, some of the great scientific revelations made in behalf of agriculture, the great industrial forces at work for the making or unmaking of the farmer, the fundamental social problems in the life of the open country." (Quoted from a Roman Catholic by Edwin A. Hunter in *The Small Town and Country Church*, Abingdon-Cokesbury Press.)

"In other words," states Dr. Hunter, "the Catholic Church proposes that the rural priest shall be as good as the best with special training for the rural field." And every priest who is designated to serve in a country parish is given special training for his task, so that when he enters upon his work he can be both pastor and community leader, knowing how to assist the county agents in the promotion of their activities.

## ONE THING FAVORS BAPTISTS

One thing offers promise of aid to us in our efforts to retain hold of the rural areas, and that is the fact that Catholics have few rural youths from whom to draw their priests. It is difficult for a city-bred man to make adjustments necessary to enable him to win the complete respect and confidence of rural folk. Some seventy per cent of Baptist ministers are from country stock, and they already know the life, problems, and such of rural people—things which the hierarchy proposes that its priests shall learn.

But, let it never be forgotten: a city-bred man who is trained to be a community leader, who has had advantages which education and culture and professional training give, is not going to remain long behind the untrained man, even if the latter is country-born and trained. Furthermore, only wishful thinking will lead a Baptist or other evangelical to conclude that Catholics cannot go far in taking over the rural South.

One conclusion is inevitable. Either Southern Baptists bestir themselves and provide immediately for more thorough training of all rural ministers, or the inroads of other groups into our land will continue with increasing power. Two-thirds of the rural pastors have never had the advantage of college or seminary training. They cannot enter school, except in rare cases. If they receive any help, the training must be carried to them. This is true of our white pastors; it is far more certain with the Negroes.

## WHAT SHALL WE DO?

The writer believes that Howard College of Alabama has set a pattern which at least one Baptist school in each state should follow. Under the direction of Dr. Gilbert M. Guffin—who made a record for himself while a pastor in Jasper, Alabama, as a friend of the country pastors—an extension department has been set up, and it is ministering to all who wish to study, especially to the pastors of country churches.

The plan provides for "extension classes" and there are now twenty-three of these scattered over the state, with two for Negroes being ready. Each of these classes is under the direction of a pastor who has academic standing which makes his work acceptable to

college authorities. In many of the extensions two or more teachers are required. The students enroll, pay a small fee, and upon completion of required work on any subject, receive credit therefor, much of the credit being toward a degree from Howard. But best of all, the men receive practical training in homiletics, church efficiency, and such, and are thereby better fitted for their work.

Results already in evidence prove the wisdom of the plan. Some 375 ministers were enrolled in the extension classes at the close of 1947. Churches served by these men are being quickened in their interests. Antagonism to higher education, so often met with in the more remote rural sections, is being built up for the ministers. Scattered throughout Alabama are rural fields already on the upgrade because a pastor here and there has gone to school again.

There are other agencies that can help. There are other ways of rendering this assistance to the underprivileged ministers of our faith. I believe, however, that the one—or two-week preacher schools, the Bible institute, and such temporary methods cannot provide what the permanent, nine-month term of an extension department can do. I write this, therefore, in the hope that readers may become interested in studying the Howard plan and introduce it, or some modification of it, into their program of training ministers of the gospel.

If we give a helping hand now, the rural priest of tomorrow will be a simple believer, called of God to pastoral service, and prepared in heart and mind for the great task.

## Expanding Christian Education

IF BAPTISTS are to meet the challenges of this age their educational institutions must have additional financial support. With the Hundred Thousand Club as a guide, let us organize and promote what might be called "The Tennessee Baptist Legion for Expanding Christian Education," referring to it for brevity as "The Legion." Such an organization would be made up of members who would agree to contribute extra amounts at regular intervals from their incomes to our four educational institutions. Such contributions would go to the expansion or enlargement of these schools, the details to be worked out later by all concerned.

Members of the "Legion" would adopt as their slogan, which would appear on all literature and upon some sort of badge or button to be worn in the lapel of their coats, "An Extra Half-Tithe." This would be exactly what the slogan indicates—an extra five per cent, over and above their regular tithes, collected through the churches along with the tithes and offerings and sent through the regular denominational channels. If necessary extra envelopes could be furnished for this purpose. With the additional five per cent in mind, the large letter "v" might be displayed and use might even be made of the Victory Sign utilized in the last days of World War II. For with our people responding in a spirit of genuine sacrifice to renewed support of one of our basic causes, new victories shall be ours for Christ's sake.

What do the readers think of the above suggestions? Are they practical and will our people respond? Are they Scriptural and could we expect the Lord's blessings upon us in carrying them out? The writer is one who would be willing to join "The Legion" with an extra half-tithe for enlarging the cause of Christian Education in Tennessee.—O. L. RIVES, Carson-Newman College, Jefferson City.

# Baptists' Greatest Distinctive—Ministry To The Poor

ROGERS M. SMITH,  
*State Student Secretary*

**R**ECENTLY at the North American Conference on Christian Frontiers held at the University of Kansas, Lawrence, Kansas, Dr. Kenneth Scott Latourette, from Yale University, spoke to the Baptist students present. He is a Baptist himself and very active in the work of the Northern Baptist Convention. He is possibly the greatest living church historian and knows whereof he speaks.

Dr. Latourette discussed briefly the people called Baptist and the contributions that they have made to the cause of Christ. He said that the primary difference between Baptists and other religious groups has been that we "minister to the poor." Other groups believe with us in the inspiration of the scripture, salvation by faith in Jesus Christ, baptism by immersion, congregational form of church government, and many other of our fundamental Baptist doctrines. Dr. Latourette pointed out that our ministry down through the years has been primarily to the poor and this has been our greatest distinctive. He told a joke to illustrate his point. He said that when Texas was being settled the Baptist preacher walked into the state; the Methodist preacher went in on horseback; and the Presbyterian preacher waited for a pullman.

We wonder if our Baptist people are not in danger of losing this great distinctive. Seventy-five or one hundred years ago our denomination was looked upon with pity and contempt on the part of many groups. We held about the same position then that the Assembly of God, the Church of God, and other smaller sects hold at the present time. In these last few decades Baptists have made tremendous progress and now we find in our membership rich and poor; and educated and illiterate. Our denomination is the largest evangelical denomination in the world. We have great seminaries, colleges, hospitals, orphanages, church plants, and a world-wide mission program. We thank God for the progress that has been made and is being made but we wonder if we are not neglecting a great field in that we have been prone to put our churches on the main streets and in the cities instead of in the byways and in the rural areas. Dr. John D. Freeman says, "Many hundreds of rural Baptist churches are steadily declining in membership, attendance, contributions, and other things which constitute the tests of a good church. Thousands of these churches and their pastors can be classed with the 'disinherited, disfranchised and dispossessed'".

In a recent article by Dr. Duke K. McCall, he gives the statistics on the increase in membership in several of the religious groups in America between the years 1926 and 1942. The Assembly of God led with 468% increase and the Church of God was second with 197.9%. Baptists ranked seventh with 35.1% and Methodists and Presbyterians had 19% and 8.8% respectively. Dr. McCall says that the secret of the growth of these first groups is "that they used revival meetings; they are not ashamed of a tear; they depend upon a supernatural power; they are not afraid to be dogmatic about their convictions. They are concerned about the poor as well as the rich."

We are not of the opinion that all of our efforts should be spent among any one group; the "up and outs" or the "down and outs," the rich or the poor, the educated or the illiterate, the urban or the rural, the white or the colored. We feel, however, that our ministry in order for it to reach the most people and do the most good must not overlook the great rank and file of our people who are in what we might call the "lower income" group.

Our program should be constituted to reach the common people. Abraham Lincoln said, "God must have loved them for He made so many." Our business isn't to enlist money, brains, or social prestige but to reach people. However, we recognize the value of money and intelligence and social standing. Teeming millions are waiting to be reached with the gospel message. Many of these feel that the church is interested only in people of wealth and power. They

think that the church has always taken the side of capital over against labor. They feel that some preachers are afraid to speak out against the wrong doings of some business men for fear they will leave the church or discontinue their gifts.

If we give up our "greatest distinctive," as Dr. Latourette calls it, we will lose tremendously. Other groups have left the common people and their church buildings have become roosting places for birds instead of sanctuaries for God's children. God grant that our Baptist denomination will not give up its "great distinctive" but will minister to ALL MEN EVERYWHERE.

## A Moving Letter

DEAR BROTHER:

This is just a letter from a Baptist to a Baptist. The only excuse I have for writing is that I love your paper and admire and love you, even though I have never met you.

I was at Oteen, N. C., veterans hospital when I first ran across your paper. I had been reading it for some time when I wrote you a letter telling you how this yankee loved it. I was converted under the preaching of a Southern Baptist chaplain so I am partial toward the Southern variety and intend to be one again when I get out of the hospital, the Lord willing. I wrote that letter I spoke of above when you were at the Southern Baptist Press meeting in California. In it I told you of the Northern atmosphere I had lived in and how joyful was the real Christianity I found away from my community. There in my community "religion" seemed to predominate with little joyous expression to it. With it so frozen faced there I thought Christianity was something I didn't want—till I found Christ down south. You published my letter so possibly you remember it. I just wanted to write to let you know I still read the B & R and get just as much pleasure out of it—even more now. It has meant much to me.

Tomorrow morning I will go up for surgery again. I have had three major operations since I've been here during which they removed three ribs and portions of four more to collapse the top portion of my lung. I had my last operation September 23rd and this one was not "in the books," so to speak, but I had an infection develop and now they are going to try to cut it out. If successful I should "make" an exercise group in a few weeks and be released in about ten months. I came here from Oteen one year ago, to be closer to my folks, for surgery.

I am going into full time Christian work when I get out of here. I don't know what phase yet. I love Baptist books, read a lot of them I get from Broadman and would like to work at some phase of work with Southern Baptists where a love for and knowledge of Baptist books would be called for. I have been to high school but will need more training. At thirty-one I imagine I might do best by going to a Baptist institute or college down there in the Southland.

I'm so glad I have Christ to go up to surgery with me. You don't worry about the danger part when you have him, because if you do not wake up you are with Jesus and if you do you can get well and serve Him. Either event is wonderful.

May God bless you and your secretary and the staff of the paper all. I hope and expect to come in and give you one of those "old Baptist handshakes"—maybe in a year or less, God willing. Your work is in my prayers.

Your brother in Christ,

HOWARD HESTER,  
Veterans Hospital,  
Brecksville, O.



# Do We Have A Plan of Salvation and A Scheme of Redemption Taught In The Bible?

By H. G. BROCKUS, Johnson City, Tenn.

WE HAVE BOTH, salvation and redemption taught in the Bible, but I fail to find the word "plan" or the word "scheme" in the Bible. Yet I very often hear salvation mentioned as a plan, and redemption as a scheme.

God is Sovereign and does not plan nor scheme, but determines and decrees what shall be and it will come to pass. We find many places in the New Testament where Jesus said that God had determined things, and had foretold the coming of them through the Prophets, and when they would come to pass Jesus would say, "These were done that it might be fulfilled which were written." Read John 12:37, 40; Mat. 2:15-27; Mat. 8:17; John 15:25; and many others to your own satisfaction as to things coming to pass in the manner in which God had determined and said through the Prophets that they would come to pass.

Many seem to preach Salvation as a plan which God has perfected, that will only work when man has fitted himself into this plan. If this be the case, then if man fails to fit himself into the plan, then the plan would fail and God would have failed to accomplish his purpose through the plan. But this is not the case. God knew from the beginning that salvation offered through his Son Jesus Christ would accomplish his purpose, and God has ordained and provided means of Grace which will not fail to accomplish his purpose. Now do not understand me to say that this excuses us from making use of the means which God has provided, but we would make sure that we use the means provided, and not a plan of our own making.

Salvation as taught in the Bible is by grace, through faith in Jesus Christ. This is not a plan nor a scheme, but a fact as taught in God's word. Christ is not a plan but the Son of God. Grace is not a plan nor a scheme, but the unmerited favor of God. Faith by which Christ is received is not a plan nor a scheme, but a state of mind and heart brought about by the work of the Holy Spirit and the hearing of the gospel. "Faith cometh by hearing and hearing by the word of God." Now Brethren shall we preach salvation by grace through faith in Jesus Christ, or shall we preach salvation as a plan and redemption as a scheme?

The only salvation for a sinner is in the person of Christ, not in a plan which the sinner must follow. If there is anything in the way of a plan taught in the Bible, I think it applies to the life we are to live as Christians, and is not to be preached to sinners as a plan for their salvation. Because no sinner will be saved by the life we as Christians live, neither will he be saved by the life he lives, but by the sacrifice which God offered for him.

I have seen this plan used among our Baptist brethren. After having preached Christ to the sinner, the sinner having rejected Christ, then out of a compassionate heart and a desire to see the sinner saved, he would be persuaded to come for prayer. Then asked to stand up and confess Christ. Then instructed to join the church and be baptized. Then instructed to go on and work in the church regardless of how he felt about the matter. Everyone knows the poor fellow could not feel right, because he had rejected Christ and was trying to make himself fit into a plan which had been given him by man. Baptism and church membership is fine for a Christian, but before Philip would baptize the Eunuch he wanted to know what the Eunuch believed. And when he found that he believed that Jesus Christ was the son of God, he then baptized him. "And this is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John. 17:3.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31.

There is only one remedy for a lost sinner. The remedy is Christ, not a plan. Just as the serpent in the wilderness was the only remedy for those who were bitten. The serpent was not a plan through which they were saved from the bite, but an ordained means of grace. Just so, grace and truth came by Jesus Christ, who was ordained from the foundation of the world.

Some may say, "I know God has a plan and I am working at the plan." No brother, it is the other way around. If the will of God is being accomplished in you, it is God working in you to will and to do of his own good pleasure. So give God the glory.

## The Federal Council— Not Dr. E. Stanley Jones

By E. P. ALLDREDGE

ONE WONDERS how it was possible for Mr. Kenneth L. Wilson to get some of the statements of his article on Dr. E. Stanley Jones—"God's Jet-Propelled Prophet,"—in such a magazine as the *Christian Herald* for March, 1948.

On page 79 of this article, for example, the author clearly represents the conception of a Federal Union of the Churches (denominations) as having flashed suddenly upon Dr. Jones' mind while he was walking across a veranda in India—in the year 1935! Whereas the whole world knows, or can easily know, that the pattern of a Federal Union of Church (denominations) originated with the Federal Council of Churches, in 1908 or soon thereafter; and that the whole organization and work of the Federal Council of Churches has been carefully built up around this conception. (See the Constitution and By-Laws of the Federal Council published in all the Bi-ennial Reports of the Federal Council).

Not only so; but since 1936, Dr. E. Stanley Jones has been employed or sponsored by the Federal Council of Churches (for half his time) to go over the nation and preach this doctrine of a Federal Union of Churches. On page 23, for example, of the 1945 *Annual Report of the Federal Council of Churches* is found this statement:

"During the year (1945), the Department (of Evangelism) has sponsored a series of Christian Missions (Union meetings) held by E. Stanley Jones. Even since 1936, the first year of the Preaching Missions, the Department has had the invaluable services of this evangelist when he has been in the United States (half his time). The Department works out Dr. Jones' schedule of Missions and cooperates with the cities in the promotion and preparation of them."

So that, if Mr. Kenneth L. Wilson means to convey the idea that the conception of a Federal Union of the Churches (denominations) originated in the mind and heart of Dr. E. Stanley Jones in 1935 in India, he is from 25 to 27 years behind the actual origin of this conception which dates from the beginning of the Federal Council of Churches. If Mr. Wilson means that, after some 25 to 27 years, this conception of a Federal Union of the Churches, finally took hold of Dr. Jones' mind, then he should have plainly said so. As the article stands it conveys the idea that the whole conception of a Federal Union of the Churches (denomination) originated with Dr. Jones in India in 1935. And we wonder how such a statement could get by the editors of the *Christian Herald*.

# The New Testament Plan Works!

By DUKE K. MCCALL

**T**HE NAME John Hawkins is not just another name, if you know the history of piracy in the Caribbean Sea. John Hawkins and Henry Morgan were English pirates who in the 1670's preyed on the Spanish gold ships which sailed from Cartagena, Columbia. I knew that much, so you will understand my interest when I was introduced to a dark-skinned Colombian who said, "My name is Hawkins—John Hawkins."

We were standing on a sun-drenched sand street in front of the Robolo Baptist Church in Barranquilla, Columbia, South America, when this introduction took place. Yes, my first guess was right. John Hawkins was a descendent of the pirates who had inhabited San Andres Island just off the coast of Colombia.

That was amazing enough, but I was in for a further surprise: he was also one of the leading members of the Robolo Baptist Church.

The story back of John Hawkins is a romance of Baptist witness. More than a hundred years ago, in 1944, a Baptist from New York moved to San Andres Island which, along with Providence Island, had been the pirates' base. This Baptist, a Mr. Livingston, placed a Bible in the hands of these people who were descendents of the pirates and their slaves.

Five years ago Missionaries H. W. Schweinsberg and Tom Neely were just opening Southern Baptist work in Colombia, South America. They heard about Baptist churches on these two islands and so set out in a small boat to visit one of them. A terrific storm tossed their small craft, and for five days they shared the experiences of another missionary, named Paul, who, centuries ago, sought to preach the gospel to them which were at Rome also. At last they were picked up and carried to shore by a destroyer in the Colombian navy.

On these two islands they found a new kind of life under the influence of strong Baptist churches which have based their organization and doctrines for more than a hundred years on the New Testament placed in their hands.

There was no essential point of disagreement between these churches and the churches being founded on the mainland by Southern Baptist missionaries. The drama of the situation is almost lost to relate simply that these independent Baptist churches recognized immediately the principle of co-operation by which Baptists unite their strength for the glory of God. They joined with the churches on the mainland.

Today self-supporting and independent Baptist churches, just five years ago founded by Southern Baptist missionaries, are working arm in arm with those Baptist churches over a hundred years old which sprang direct from the fertile soil of the New Testament. The modern miracle of the unity of 26,764 independent Southern Baptist churches has been repeated without the coercion of ecclesiastical authority. Without the pressure of organization or authoritative creed, Baptist churches gather around the standards of the Word of God to work together until His kingdom shall come and his will be done on earth as it is in heaven.

## Strange People

**P**EOPLE who talk about prayer, but never pray.

People who say tithing is right, but never tithe.

People who wish to belong to the church, but never attend or support the church program.

People who say the Bible is God's word to man, but never read it.

# Representation and Co-operation

By E. C. ROUTH

**T**HE CONSTITUTION of the Southern Baptist Convention provides, "The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention" on prescribed numerical and financial bases. The suggestion has been made that any Baptist church in the United States which desires to co-operate with Southern Baptists is, therefore, eligible to send messengers to the Southern Baptist Convention without reference to any other organized group of Baptists.

It is quite true that any co-operating Baptist church may have access to the Southern Baptist Convention without coming through any other general organization such as a Baptist state convention. If such a requirement were imposed we should have a form of Presbyterianism. A path runs direct to the Southern Baptist Convention from every Baptist church co-operating with the work of Southern Baptists.

But the very genius of our Baptist life and policy involves not only representation, but co-operation. That word "co-operating" in Article III of the constitution of the Convention is a word of tremendous significance. Back in 1925 when the Convention adopted a statement of its faith and practice, a paragraph was included on co-operation which we quote:

"Christ's people should, as occasion requires, organize such associations and conventions as may secure co-operation for the great objects of the Kingdom of God. Such organizations have no authority over each other or over the churches. They are voluntary and advisory bodies designed to elicit, combine and direct the energies of our people in the most effective manner. Individual members of New Testament churches should co-operate with each other, and the churches themselves should co-operate with each other in carrying forward the missionary, educational and benevolent program for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary co-operation for common ends by various groups of Christ's people. It is permissible and desirable as between the various Christian denominations, when the end to be attained is itself justified, and when such co-operation involves no violation of conscience or compromise of loyalty to Christ and his Word as revealed in the New Testament."

True co-operation among Southern Baptists implies not only co-operation in world missions, but in all scriptural activities of Southern Baptists in their own local areas as well as in international missionary programs. We have not yet written into our constitution a statement showing the vital relationship of the Southern Baptist Convention to co-operating Baptist state conventions and county, or district, associations. That relationship is implicit in all of our co-operative activities, and should be recognized and respected. No general co-operative body, whether association or convention, has any authority over any other general body—certainly not over any church; but the scriptural principle of co-operation so well expressed by Paul, especially in his second letter to the Corinthians, should characterize all of our Christian activities.

People who say that eternity is more important than time, but who live for the present life.

People who criticize others for things they do themselves.

People who stay from church for trivial reasons, and then sing, "O, How I Love Jesus."

People who follow the devil all their lives, but expect to go to heaven.

—The Circle



# Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

## NEW B. S. U. COUNCILS

### University of Tennessee

President.....	J. D. Morris
First Vice-president.....	Sylvester Brasfield
Second Vice-president.....	Cleaston Craig
Third Vice-president.....	Bob Walden
Secretary.....	Carolyn Burton
Treasurer.....	John Goodman
Mission Chairman.....	Cozette Carter
Chorister.....	M. G. Duncan
Pianist.....	Virginia Smith
B. T. U. Representative.....	Bob Humphreys
Sunday School Representative.....	Bob Beard
Editor.....	Charlotte Thigpen
Publicity Director.....	David Cook
Host.....	Clayton Byrd
Hostess.....	Margaret Broom
Faculty Adviser.....	Professor R. T. Brown
Pastor Adviser.....	Dr. H. F. Stokes
Student Secretary.....	Mr. Udell Smith

\* \* \*

### Nurses Organize

The girls at Protesant and St. Thomas Schools of Nursing have officially organized their Executive Council. There now exists a Baptist Student Union jointly in these two groups.

The officers are as follows:

President.....	Mabel Creel
First Vice-president.....	Dorothy Leeman (St. Thomas) Inez Crowley (Protestant)
Second Vice-president.....	Connie Broglan
Third Vice-president.....	Lucille Pope (St. Thomas) Christine Delaney (Protestant)
Secretary.....	Christine Delaney
Magazine Representative.....	Mabel Creel
Pianist.....	Connie Broglan
Publicity Director.....	Julia Ann Corlew
Denominational Representatives.....	Barbara Bourne Irene Davis, Dorothy Alexander

## REMEMBER . . .

### STATE SPRING RETREAT

Montgomery Bell State Park

White Bluff, Tenn.

April 16-18

THURSDAY, MARCH 18, 1948

Last week we ran out of space before we finished sharing our new word pictures. So we begin today with the first new card back of the place-marker, and look together at as many of the cards as possible.

ALENE CUMBY, Route 5, Cookeville, Tennessee, is a sixteen-year-old student at Central High School. She goes to Caney Fork Baptist Church. Alene has been a Christian since she was ten years old, and especially enjoys Sunday school and Training Union. Her hobbies are reading and collecting pictures. Alene would like to have pen pals.

ALTON CURTIS, Route 1, Box 180, Brighton, Tennessee, has for several weeks had a card in the file, but there was very little information on it. Now we know that Alton is nine years old and goes to school at Brighton. He has two brothers and two sisters. With Alton's last letter he sent a little photograph of himself and this, of course, adds interest to his card.

VIRGINIA DEATON, Route 5, Jackson, Tennessee, is another new friend who wants pen pals. Virginia is eleven years old, a member of North Jackson Baptist Church. She has been a Christian two and a half years and says she hopes to be a missionary some day. Virginia promises to answer every letter which she receives. Perhaps other Young South friends who are preparing for missionary service will be especially interested in becoming Virginia's pen pals.

DARLINE DUNN, Watertown, Tennessee, is seven years old and has thoroughly enjoyed her first year in school. She also likes Sunday school at the First Baptist Church of Watertown. This time Darline had to ask someone to help her write her letter, but before long she will be able to write her own letters, and we hope she will get lots of practice in letters to Aunt Polly. From these letters her word picture can be made more complete and interesting.

CHLOEY FREEMAN, Route 1, Benton, Tennessee, is a ten-year-old in the fourth grade. She is in the Junior class at Benton Station Baptist Church. Chloey's father is a preacher; he is the missionary of Polk County. The Freemans live on a small farm near Benton, so Chloey should have a lot of interesting things to tell pen pals, especially boys and girls who live in crowded cities and do not know much about farm life.

HENRY GOODWIN, Route 1, Trenton, Tennessee, is eight years old and in the third grade at Trenton Elementary School. He goes to First Baptist Church Extension. Henry's letter was very neatly written and if he keeps practicing he is going to have an unusually attractive handwriting when he gets older. Hope we will keep on getting letters from Henry, so that we can add to his word picture and keep it up-to-date.

MARGIE HALEY, Route 4, Jackson, Tennessee, is twelve years old and wants pen pals about her age. Margie is a Christian. From her brief letter that is all that we could get for a word picture of her. Hope there will be a longer, more informative letter right away.

WANDA ANN HAMLIN, 428 Limestone Avenue, Lewisburg, Tennessee, has some very pretty stationery with "Wanda" printed across the top. Maybe you will get a letter written on a sheet of it, if you choose Wanda Ann for one of your pen pals. This new thirteen-year-old friend is an eighth grade student at Hardison School. She has been a Christian for two years and is a member of First Baptist Church. Wanda Ann likes to play the piano and write letters. She promises to answer each letter which you write to her.

EULA ELIZABETH HAUN, RFD 2, Church Hill, Tennessee, is eleven and wants pen pals too. She goes to Jackson School in Kingsport, Tennessee. Eula has been a Christian for a year and goes to McPheeters Bend Baptist Church.

RUTH HAYES, Route 1, Kenton, Tennessee, is a G. A. President who wants some pen pals. Ruth is thirteen years old and in the sixth grade at Macedonia School. Her hobbies are playing basketball, reading, and writing. She has been a Christian about a year and a half and is a member of Macedonia Baptist Church.

Oops! We're not through looking at new cards yet—but space is giving out again. So in goes the place-marker, and if you will be patient we will get around to the rest of the cards just as fast as possible.

In the meantime, keep those "Best Teacher" entries coming in. The final mailing date is March 31—so if you have not finished your word picture of a good Sunday school teacher, work a little harder on it this week and send it in. (You can find the rules in the March 4 issue of BAPTIST AND REFLECTOR, in case you have not seen them.) Wouldn't it be wonderful if there were an entry from every Young South friend who reads today's column? How about yours?

Love, Aunt Polly

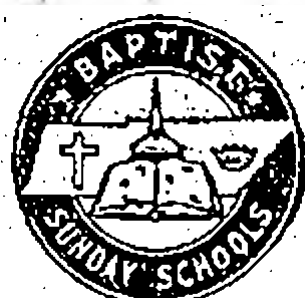


## Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE  
Superintendent

MISS HELEN HELTON  
Office Secretary



MISS OLETA MEEK  
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 MARY ANDERSON, Assoc.



MISS EVELYN WILLARD  
Office Secretary  
O. O. MIXSON  
Convention President

### Featured Speaker At Sunday School Convention



DR. NORRIS GILLIAM

*Executive Secretary, Tennessee Baptist Foundation*

On the closing night at each Sunday School Convention, Dr. Gilliam will bring a message on evangelism. In keeping with the purpose of the Sunday school, evangelism has major emphasis in our program.

Make your plans to attend the convention in your section of the state. We give below the schedule:

EAST TENNESSEE, BROADWAY BAPTIST CHURCH, KNOXVILLE, APRIL 19-20. For hotel reservations write direct to the hotel of your choice.

MIDDLE TENNESSEE, FIRST BAPTIST CHURCH, MURFREESBORO, APRIL 22-23. Write to Dr. Griffin Henderson, First Baptist Church, Murfreesboro, for reservations.

WEST TENNESSEE, FIRST BAPTIST CHURCH, UNION CITY, APRIL 26-27. Write to Dr. W. A. Boston, First Baptist Church, Union City for reservations.

### Additional Goals For Vacation Bible Schools

A few weeks ago we reported the total accepted Vacation Bible School goal as 1,333. Since that time we have heard from eleven more associations whose goals make the state total 1,617. Seventy-three per cent of the associations have accepted goals. Figuring on a percentage basis, Tennessee should hold more than 2,000 Vacation Bible Schools.

Begin making your plans now.

Association	Goal	Lawrence County	22
Beech River	20	McNairy County	20
Clinton	52	Midland	10
Cumberland	20	Shelby County	60
East Tennessee	20	Tennessee Valley	20
Gibson County	25	Weakley County	15

### Honor Roll

Standard schools from 1 through 17 have already been published. To our list of distinguished schools we add the following school and offer our congratulations.

Ocoee Association	Pastor	Superintendent
East Ridge, Chattanooga	Rev. C. Henry Preston	R. S. Pursley

### Sunday School Gains In Tennessee

A recent report from Mr. Porter Routh, secretary, Department of Survey, Statistics, and Information, shows that Tennessee had a gain in Sunday school enrollment of 20,422, making the total enrollment of the calendar year for 1947 327,875.

The total enrollment for Vacation Bible Schools was 113,290, making a gain of 13,415 for the year.

It is gratifying to have these figures released which shows the increasing interest of our people in Sunday school work.

### Training Union Awards Issued In Tennessee During January, 1948

BIG EMORY—		McMINN—	
Trenton St.	38	Athens, North	1
		Eastonallee	1
BLEDSON—		Etowah, 1st	1
Gallatin	27	Goodfield	1
Hartsville	1	Niota	1
CAMPBELL—		NASHVILLE—	
Vaspar	67	Belmont Heights	11
		Nash, 1st	18
CARROLL-BENTON—		Grace	35
Camden	5	Ivy Chapel	50
		Judson Memorial	1
CHILHOWEE—		Old Hickory	102
Alcoa-Central	24	Una	27
Chilhowee-1st	27		244
	51		
CLINTON—		NEW DUCK RIVER—	
Robertsville	49	Cornersville	10
		Shelbyville, Mills	12
DUCK RIVER—			
Decherd	1	OCOEE—	
Rutledge Falls	14	Brainerd Hills	63
	15	Big Spring	12
DYER—		Hixson	65
Hillcrest	28	Lupton City	20
		Oak Grove H	80
GIBSON—		Red Bank	7
Beech Grove	4	Signal Hill	23
Bethel H	21	Second, Chattanooga	
Bradford	9	(Tabernacle)	28
Clear Creek	25	Union Fork	17
Dyer	1	Ridgedale	14
Lavinia	9	Kingwood	4
New Bethlehem	24		333
	93	ROBERTSON—	
HOLSTON—		Mt. Carmel	18
Central-JC	18	Springfield, 1st	8
Pine Crest-JC	73		26
Antioch	48	SALEM—	
	139	Mt. Zion	39
INDIAN CREEK—			
Leatherwood	22	SEVIER—	
		Sevierville	15
JEFFERSON—			
Mansfield Gap	19	SHELBY—	
White Pine	1	Galilee	1
		Highland Hgts.	13
KNOX—		Leawood	18
Ball Camp	15	Levi	31
Central-Bearden	8	Louisiana	13
Knox 1st	2	National	12
Glenwood	43	Riverside	1
Holston	6		89
Inskip	3	SWEETWATER—	
John Sevier	1	Tellico Plains	34
Lincoln Park	3		
Mascott	1	WATAUGA—	
McCalla Ave.	1	Bethany	8
Park City	5	Cobb's Creek	1
Powell Station	2	Doe River	2
South-Knox	1	Duncan Chapel	1
Loveland	35	Calvary, Eliz.	54
	126	Eastside, Eliz.	1
LAWRENCE—		First, Eliz.	1
Loretto	14	Elk River	44
		Hampton	1
MADISON—		Pine Grove	1
Jackson-North	3	Pleasant Grove	1
Oakfield	23	Poplar Grove	1
		Stoney Creek	30
MAURY—			146
Columbia 2nd	22	WILSON—	
		Barton's Creek	5
		Total	1701



## Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. SAM HOLLOWAY  
President

MISS MARGARET BRUCE  
Young People's Secretary



MISS MARY NORTHINGTON  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN  
Office Secretary

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

B. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary

### The B. W. C. At the Convention

On Wednesday evening, March 24 at six o'clock at the Judson Baptist Church the business women of Tennessee will organize a B. W. C. Federation of the state. A constitution is being prepared by a committee with Mrs. H. H. Boston of Martin as chairman and a nominating committee with Miss Ethel Holman of Nashville as chairman will submit names for the officers.

Each B. W. C. should be represented at this organization meeting. The dinner is only seventy-five cents. If you wish to attend write at once to Miss Ethel Holman, 950 W. Eastland, Nashville.

The speaker for the evening will be Miss Kathleen Manley of Africa. Cars will be provided for guests to leave Judson in time to reach the First Church for the evening service. Dinner will be served promptly at six. If you are a member of a B. W. C. or an adviser, plan to be in this historic meeting. Write today for reservation.

\* \* \*

### Our Training Union Representative



MISS VIRGINIA WINGO

We are happy to have Miss Virginia Wingo of the faculty of the Training School as our guest for the convention. She will lead the morning devotional Wednesday and will speak on the Training School on Thursday. You will want to hear her for she will bring messages that will be an inspiration to you.

The Training School alumnae breakfast will be on Wednesday morning at 7:30 at the B. & W. Cafeteria. All former students are urged to attend.

\* \* \*

### Come—Tuesday Morning

At nine o'clock on Tuesday morning, March 23 the Executive Committee will hold an open meeting in the Jarman Chapel, First Baptist Church, Nashville. You are invited to hear the reports of the officers and the discussions concerning the plans for the coming year. The reports will not be given to the convention except as they are printed and given to each delegate.

If you are interested in what has been accomplished and the plans for '48 come to the Executive Committee meeting in an all day session Tuesday.

THURSDAY, MARCH 18, 1948

### Four New Organizations In Two Days

On Thursday night, February 26, 1948, we enjoyed the splendid fellowship with the men in the First Baptist Church, Morristown, and representatives from a number of other churches in Nolichucky association. The ladies of the church prepared and served a good dinner to more than one hundred men present.

Immediately following the delightful meal, our hearts were warmed and refreshed by the special music. First, a ladies trio composed of Mrs. M. L. Ferris, Mrs. McCauley Clocke, and Mrs. W. R. Calloway with Mrs. Herman Miller at the piano. We then heard with interest and joy two numbers by the male quartet. The special music was appreciated by everyone and contributed to the success of our meeting.

This meeting had been planned by Brother Clyde R. Widick and some of his men before the heart attack on Sunday, December 28, which resulted in his death on Friday, January 2. Mr. Coy Purkey, who had been elected to lead the Brotherhood in this great church, felt keenly the responsibility of leading to completion the program which had been agreed upon by Brother Widick, himself and others. The completion of the Brotherhood in the First Baptist Church, Morristown, was accomplished by electing the following officers:

President.....	Coy E. Purkey
Activities Vice-president.....	W. R. Calloway
Program Vice-president.....	Carroll D. Noe
Membership Vice-president.....	Robert Needlin
Secretary-treasurer.....	G. W. Holloway
Chorister.....	M. L. Farris

After the election of these church Brotherhood leaders, it was unanimously agreed that we complete the associational Brotherhood organization by electing three vice-presidents, a secretary-treasurer, and advisory council. Those whose names appear below were elected to serve with Brother Coy E. Purkey, who had been elected by the association.

President.....	Coy E. Purkey
Program Vice-president.....	Crosby Wright
Attendance Vice-president.....	Robert Wesecarver
Chorister.....	Linton Dean
Secretary-treasurer.....	Clarence Richards
Promotion Vice-president.....	W. K. Calloway
Pastor Advisors.....	Rev. C. L. Davis, Bulls Gap
	Rev. Leonard Evans, Mosheim

Upon the completion of these two new organizations, Mr. A. Roy Greene, president, Tennessee Baptist Brotherhood, inspired and challenged us with a message on "Baptist Manpower Possibilities" using as a basis for this effective appeal II Chronicles 7:14.

(Continued Next Week)



# AMONG THE BRETHREN

In the *Ocoee Headlight*, publication of Ocoee Association, E. L. Williams, Supt. of Evangelism, stresses the theme BAPTISTS, PREACH YOUR DOCTRINES. He announces a series of radio addresses March 7, 14 and 21, with the following speakers and themes: John A. Huff, pastor of First Baptist Church, Chattanooga, "New Testament Church"; Grady C. Cothan, pastor of White Oak Baptist Church, Chattanooga, "Baptists and Evangelism"; and Russell Bradley Jones, pastor of Central Baptist Church, Chattanooga, "Some Baptist Accomplishments."

—B&R—

Miriam Pritston, daughter of Mr. and Mrs. Wm. Hall Preston, Nashville, has been named freshman representative on the Student Government Council of Blue Mountain College for the second semester. Mary Murphy, daughter of Dr. and Mrs. Slater A. Murphy, Memphis, has been elected house president representative on the Student Government Council of Blue Mountain College for the second semester.

—B&R—

Congratulations to Rev. and Mrs. Eldridge Miller of Nashville over the birth recently of a boy, Harold Stephens Miller. Bro. Miller is at the present time pastoring Whitsetts Chapel and Milton churches in Concord Association. However, in May he will begin his duties as pastor of Mill Creek Baptist Church in Nashville Association.

—B&R—

Wednesday, March 3, 1948, the membership of Galilee Baptist Church, Memphis, voted to change its name to Parkway Baptist Church. The church will move its location from 1641 Gaither Street to the corner of Parkway and Mississippi as soon as the new building is constructed. Bob G. Rochelle is pastor.

## ATTENTION ALL CHURCH MEMBERS

The Ministers Retirement Plan is part of the whole denominational program and every church should participate in it just as it supports other causes—State Missions, Christian Education, Orphans' Home, etc. If your church is not participating in the Plan, write immediately to Retirement Department, 149 Sixth Avenue, North, Nashville 3, Tennessee, for literature and church agreement blanks.—(adv.)

In the past 6 months Pastor W. F. Carlton, formerly of Raleigh, Tenn., and the First Baptist Church, Marked Tree, Ark., have had 45 additions, a Hammond organ has been installed, a \$500 neon sign has been bought and installed and \$1,500 has been spent on the building on paint and repairs. The first week in April Bro. Carlton is to be with Pastor Leslie Riherd and the Lepanto Baptist Church in a Doctrinal Revival.

—B&R—

Beginning Sunday, March 28, Pastor J. Earl Stallings and the Ridgedale Baptist Church will hold a revival in which the preaching will be done by Executive Secretary Chas. W. Pope, Nashville.

—B&R—

"Goodbye, Tennessee! After twenty-five years of service within your borders I am moving to 215 Rumson Road, Atlanta. God bless you and prosper you in all things that help."—JOHN JETER HURT.

Henderson Franklin Burns, 87, minister for more than half a century died at 5:15 a. m. March 10 at the St. Thomas Hospital in Nashville, where he underwent an operation March 1. Funeral services were held at the First Baptist Church, Nashville, with Pastor W. F. Powell, officiating, assisted by T. Livingston Mays, Edgar Barnett and Clifton J. Allen. Burial was in the Bryan Cemetery at Shop Springs. May the Lord's grace be upon all the bereaved. (A fuller write up will appear in a later issue.—Editor.)

—B&R—

Temple Baptist Church, Memphis, has just experienced a stirring revival under the leadership of Evangelist Bron Clifford, with Mr. and Mrs. Mel Dibble directing the music. One hundred and seventy-six were received into the church, 101 of them by baptism upon a profession of faith, with 29 rededications. Bro. Clifford is a member of First Baptist Church, Nashville and Mr. and Mrs. Dibble are members of the First Baptist Church, Shreveport, La.

—B&R—

The sympathy of the brotherhood goes out to Miss Evelyn Ledbetter, secretary to Mr. Frey, and her mother over the death of the husband and father, Alvin Ledbetter in their home at Martha. He was 43 years old. The funeral was conducted by Hall Grime of Lebanon assisted by Associational Missionary W. B. Woodall. God comfort the bereaved.

—B&R—

Pastor A. S. Hale and the First Baptist Church of Jefferson City are holding a revival in which the preaching is being done by John D. Freeman, field secretary of the Home Mission Board. Prof. Charles H. Jones, Jr., is leading the singing with Miss Ersa Davis at the organ.

## DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, MARCH 7, 1948

Church	Sunday School	Training Union	Additions
Alamo, First	236	47	—
Alcoa, Calvary	252	76	—
Athens, Antioch	48	—	—
East	232	97	—
First	442	125	—
West End Mission	58	—	—
North	156	32	—
Calhoun	122	45	—
Clear Water	50	40	—
Cotton Port	114	41	—
Etowah, East	37	—	—
Etowah, First	267	68	—
Etowah, North	156	32	—
Good Springs	75	59	—
Mt. Harmony No. 1	55	45	—
New Hope	47	17	—
New Zion	37	—	—
Niota, East	138	85	—
Niota, First	107	45	—
Sanford	26	25	—
Wildwood	35	31	—
Zion Hill	21	—	—
Benton	100	31	—
Bluff City	212	113	—
Bolivar, First	227	136	—
Brighton	169	80	—
Bristol, Virginia Avenue	260	135	1
Brownsville	361	64	—
Chapel Hill, Smyrna	61	54	—
Chattanooga, Avondale	479	145	4
Calvary	390	—	4
Cedar Hill	274	—	1
Concord	200	78	—
Eastdale	363	116	2
East Lake	505	147	—
East Ridge	243	91	—
Kingwood	107	65	—
Philadelphia	110	—	—
Red Bank	602	193	5
Signal Mountain	59	26	3
Spring Creek	158	62	3
Woodland Heights	166	56	2
Woodland Park	746	243	7
Church Hill, Oak Grove	109	38	—
Cleveland, Big Spring	267	131	—
First	501	169	1
North	152	130	—
Clinton, First	252	43	1
Columbia, First	382	96	—
Dark's Mill Chapel	9	—	—
Godwin Chapel	26	—	—
Cookeville, First	437	115	1

Church	Sunday School	Training Union	Additions
Algood Mission	45	—	—
Fourth Street	67	—	—
Crossville, First	216	116	1
Oak Hill	79	47	—
Dyersburg, Hillcrest Avenue	211	67	1
Elizabethton, Big Spring	147	143	—
Rio Vista Mission	32	22	—
First	458	105	3
Fountain City, Central	749	193	1
Hines Valley Chapel	44	—	—
Fountain Head, Chestnut Grove	21	28	—
Fowlkes	115	—	—
Gallatin, First	313	61	—
Harriman, Trenton Street	371	112	2
Walnut Hill	263	101	—
Jackson, Bemis	250	80	2
Bible Grove	66	91	—
Calvary	562	209	1
First	777	145	3
North	296	119	3
Parkview	228	68	9
Royal Street	92	63	—
West	894	292	4
Jellico, First	275	124	—
Johnson City, Central	569	122	1
Sinking Creek	113	66	—
Kingsport, First	645	110	4
Lynn Garden	246	105	—
Knoxville, Arlington	330	125	6
Broadway	987	350	11
Broadway Branch	81	21	—
Fifth Avenue	847	228	5
First	934	—	—
Immanuel	322	90	—
Lincoln Park	479	192	3
Lonsdale	344	135	—
McCalla Avenue	657	178	1
New Hopewell	145	52	—
Oakwood	387	177	—
Sevier Heights	439	133	—
Smithwood	341	124	1
South	452	61	1
Lebanon	507	102	—
Barton's Creek	84	40	—
Cedar Grove	93	38	1
Fairview	37	41	—
Lexington, First	236	43	3
Mt. Juliet, Chandler	32	32	—
Mt. Pleasant	159	75	—
Madisonville, Chestnut	59	41	—
Maryville, Broadway	320	188	1

Church	Sunday School	Training Union	Additions
Everett Hills	204	89	—
First	575	165	—
Medina	136	87	1
Memphis, Bellevue	2533	817	9
Boulevard	626	212	6
Buntyn Street	220	71	3
Central Avenue	558	185	1
Highland Heights	839	334	4
LaBelle	733	206	—
Lamar Heights	557	107	8
Levi	199	72	1
Louisiana Street	189	94	3
McLean	349	86	2
Parkway	305	127	3
Prescott Memorial	565	133	3
Speedway Terrace	789	173	5
Temple	1523	308	60
Union Avenue	1192	236	8
Milton	39	38	—
Prosperity	132	43	—
Monterey, First	182	53	—
Morristown, First	414	120	1
Murfreesboro, First	419	70	1
Walnut Street Mission	53	23	—
Powell's Chapel	92	47	—
Taylor's Chapel	83	40	—
Westvue	313	97	1
Tucker Town Mission	24	—	—
Woodbury Road	66	55	—
Nashville, Belmont Heights	951	299	2
Calvary	140	76	—
Edgefield	442	170	1
Grace	811	195	—
Grubbs	137	63	4
Harsh Chapel	148	74	2
Inglewood	616	163	—
Lockeland	553	171	2
Will Creek	86	30	—
Third	205	—	—
Una	134	92	6
Woodmont	285	84	3
Oak Ridge, First	444	81	3
Glenwood	366	123	4
Highland	375	146	—
Robertsville	361	96	5
Portland, First	201	65	—
Raleigh, Ardmore	269	95	1
Rockwood, First	264	119	—
Whites Creek	47	30	—
Rutledge, Oakland	102	62	—
Union City, First	533	144	1
Watertown, First	150	39	—



## Preachers' School At Carson-Newman College

JUNE 14TH TO 25TH, 1948

**P**LANs for the Preachers' School of Carson-Newman College have been largely completed and those concerned with it will be interested to know that an able faculty has been secured. They are as follows:

1. Dr. E. A. McDowell, Southern Baptist Seminary faculty. His course will be announced later.
2. Dr. R. B. Jones, pastor, Central Baptist Church, Chattanooga. Course: *The Revelation*.
3. Dr. A. F. Mahan, Fountain City, Tennessee. Course: *The Holy Spirit*.
4. Miss Mary Northington will arrange excellent courses for preachers' wives and other ladies who wish to attend the school.
5. Evening message bearers will be selected and arranged for the special help and edification of those in attendance.

Dr. C. W. Pope, Executive Secretary of the Tennessee Baptist Convention, will be General Director, with Pastor A. S. Hale, of the First Baptist Church, Jefferson City, Resident Director.

The College will furnish room and bed to those who enroll. Preachers will furnish blanket, bed linens, towels, toilet articles and personal effects. The Executive Board of our Tennessee Baptist Convention pays for the meals of those who attend.

It is a wonderful opportunity for preachers who can come for those two weeks to study God's word.

The College will lend every possible assistance to make the program a success. Please address any inquiries about the School to Rev. A. S. Hale, Jefferson City, Tennessee.

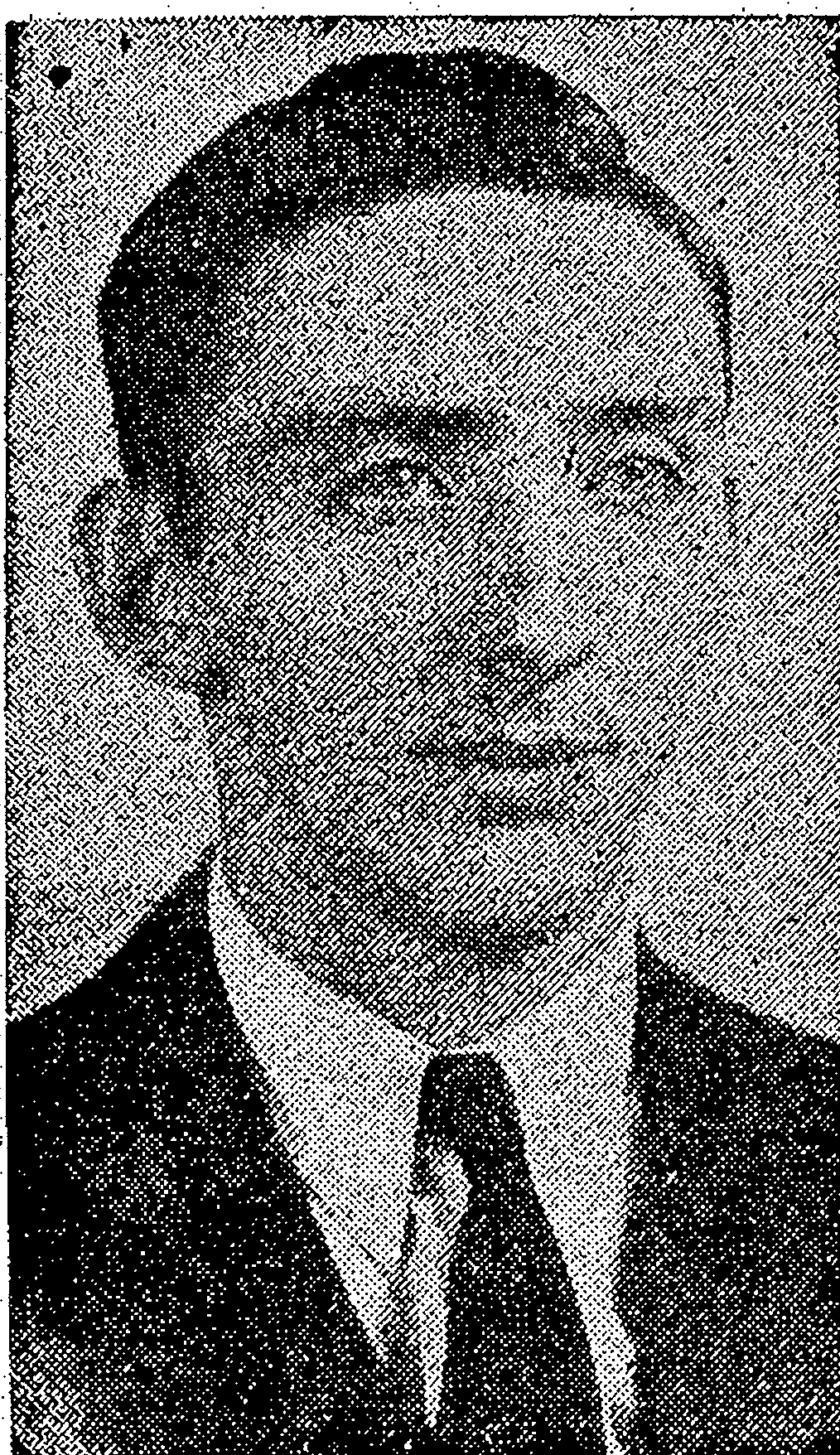
As previously announced on the editorial page in *BAPTIST AND REFLECTOR*, Salem Baptist Church, Calloway County, Kentucky, on Feb. 27-29 celebrated its one-hundredth anniversary of its organization. At our request, Associational Clerk H. M. Perry has sent us the following items of information respecting the church, which is located in Blood River Association: In 1947 the church ranked seventh in net gain of membership in comparison with the 38 other churches. Gifts to missions and total gifts more than doubled over the previous year. They have 84% of the resident members enrolled in Sunday school. In the association there were 14 W. M. S., 17 Vacation Bible schools and 10 Training Unions, Salem having one of each. Blood River Association ranked eighth in the State of Kentucky.

—B&R—

W. O. Vaught, pastor of the Immanuel Baptist Church, Little Rock, Ark., conducted a revival meeting in the First Baptist Church, Murray, Ky., February 15-22. Eugene Paden, student in the school of music at the Southern Baptist Theological Seminary in Louisville, conducted the music. Braxton B. Sawyer is pastor of the Murray church.—MARY MARTHA JONES, church secretary.

## A Continuing Memorial

(Contributed)



ANCIL NEAL WOMACK

**A** MEMORIAL service in honor of Ancil Neal Womack, 28, who died at sea after his plane crashed in the Gulf of Mexico February 10, will be conducted at the First Baptist Church of Watertown, Sunday, March 21 at 3 p. m.

It has been requested that no flowers be sent to the service. The family has established in his memory a memorial for Cumberland University through the Tennessee Baptist Foundation. Friends who would desire to send flowers may instead, if they wish to do so, send the cash equivalent to the Tennessee Baptist Foundation, 149 Sixth Avenue, North, Nashville, designated for the Womack Memorial. The Foundation will notify the family of the name of each person making a memorial gift.

Womack, a Navy pilot for 4½ years during World War II, was manager of the Gulf Air Transport Company, Brownsville, Texas. His plane crashed while en route to Carmen, Mexico. The co-pilot, Esteban de Leon, was rescued from a rubber life raft nine days later.

The deceased pilot attended Cumberland University and was graduated from Carson-Newman College in 1942, enlisting in the Naval Air Corps immediately after graduation. A talented musician, he frequently sang vocal solos in church choirs. He led the singing at numerous evangelistic services in Middle and East Tennessee during his college career. He was a member of the First Baptist Church of Brownsville, Texas.

The members of Mr. Womack's family have been leaders in Baptist churches in Wilson County for several generations. His father, J. S. Womack, is a deacon in the First Baptist Church of Watertown. His grandfather, J. R. Womack, was a deacon in the Greenvale Baptist Church. His great-grandfather, Smith Womack, was a deacon in the Round Lick Baptist Church. His maternal grandfather, U. M. Neal, was a deacon in the First Baptist Church of Watertown. His mother is superintendent of the primary department of the Sunday school and has taught numerous Sunday school study courses in Tennessee churches.

In addition to his parents, Mr. Womack is survived by his widow, Mrs. Adeline Olson Womack; a 1½ year old son, Edward Neal Womack; a sister, Manelle Womack, who will receive her degree from Carson-Newman College in May; and one brother, Jerre K. Womack of Watertown.

## Minutes of Ordination Council

WOODMONT BAPTIST CHURCH  
Nashville, Tennessee  
February 29, 1948

At the call of Woodmont Baptist Church a presbytery for the ordination of Brother Grady L. Randolph met on Sunday, February 29, 2:30 p. m. at Woodmont Baptist Church. The presbytery was composed of the following ordained ministers: L. S. Sedberry, Harold Gregory, G. Allen West, Jr., B. Frank Collins, James L. Sullivan, J. C. Pitt, L. G. Frey, and Joe W. Burton; and the following ordained deacons: A. Roy Greene, J. T. Shannon, Henry Dorris, E. D. Woods, Fred S. Powell, W. Paul Campbell, Henry Horrell, J. Wayne Barker, Hal D. Davis, and R. A. Baker.

The presbytery organized by electing G. Allen West, Jr., Moderator and Joe W. Burton, clerk.

After a thorough examination of Brother Randolph's personal experience, call to the ministry, and doctrine, conducted by Brother L. S. Sedberry, the presbytery voted unanimously to recommend to the church that Brother Grady L. Randolph be ordained to the gospel ministry.

The church likewise unanimously voted to proceed through the service of ordination, the following being the order of the service:

The Charge to the Church—Rev. Harold Gregory.

Charge to the Minister.

Presentation of the Bible—Dr. G. Allen West, Jr.

Ordination Prayer—Rev. Frank Collins.

Laying on of Hands by members of the presbytery.

Ordination Sermon—Dr. James L. Sullivan.

Benediction—Rev. Grady L. Randolph.

Signed,

G. ALLEN WEST, Jr., Moderator

JOE W. BURTON, Clerk

After serving for more than 32 years Millard A. Jenkins has retired from the pastorate of the First Baptist Church, Abilene, Texas. Some of the results of these years are: sermons preached, 7,801; members received, 12,446; present membership, 4,320; amount contributed, \$1,897,146.55; additions to churches in revival meetings, 7,700. He, together with Mrs. Jenkins, are enshrined in the hearts of the people. The grace of God continue upon them abundantly.

—B&R—

Pastor T. C. Daily writes concerning a revival with Spring Hill Baptist Church near Longview, Texas, in which there were 8 additions, 5 of them by baptism and 11 dedications. The preaching was done by Evangelist Dan Vestal, Seminary Hill, Ft. Worth, Texas.

—B&R—

A panel of three experienced journalists has been engaged to conduct discussions for the first annual Religious Journalism clinic at Oklahoma Baptist University, April 2 and 3, William F. Tanner, professor of journalism announced recently.

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## Immanuel Baptist Church

San Francisco 24, California

(Affiliated with the Southern Baptist Convention)

TO EVERY SOUTHERN BAPTIST:

Dear Christian Friends:

In the Great Commission Christ said, "Low, I am with you always, even unto the end of the world." Many Baptists around the world are caused to remember this promise every day. We of San Francisco do not boast of our faith, but we do admit our lack of ability to make even one good impression without HIS presence, and blessings. Our Church of less than 75 members, and less than three years old has begun to feel the weight of this City and its almost ONE MILLION SOULS. We beg your prayers, that we may be able to make all the good impressions He would have us make in this Gate-Way to the Orient.

With rent, advertisement, and the like from three to five times as high as in cities of the South; one would think the task too great for such a small group. Yet, with these handicaps God is richly blessing our efforts. Since January 1st this year we have had 5 additions by letter, 4 baptised, and 4 others awaiting baptism. We have been contacted about three mission points where the people offered to open their home for services, and there has been one missionary come from another denomination and present himself for baptism. His work has been with the Italian and Spanish speaking peoples, and although we were not able to pay him a salary, he has already started working with these peoples, as missionary from our Church.

Recently, we have been informed that the Southern Baptists hope to place a General Missionary here. Only God will ever know the full need of Missionaries here. Many Foreign Missionaries going in and out of port here, declare this to be the greatest mission field they ever saw. To the best of my knowledge, I am the only Southern Baptist pastor, working full time in the pastorate, within this city.

Now as the people's hearts begin to yearn for Christ and a true Church, Will you pray that we will be able to get the necessary buildings, and ministerial help needed to preach Christ to this city of 900,000 souls?

From the broken hearts of a Church and Pastor in the heart of San Francisco,

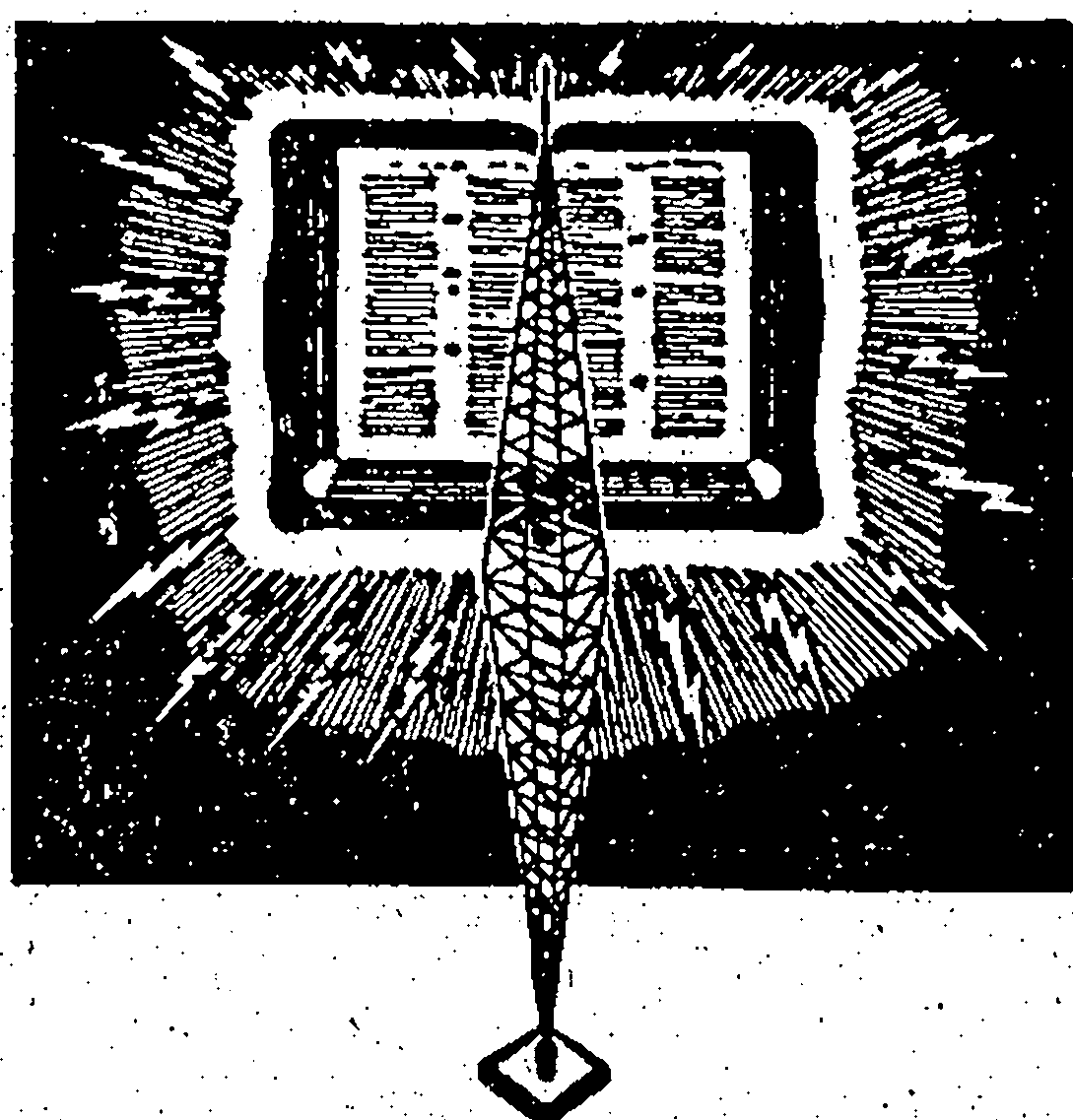
J. T. SUMMERS, pastor.

### Southern Baptist Convention Memphis, Tenn., May 19-23

Requests for all room assignments should be addressed to Dr. Mark Harris, Chairman, Rooms Reservation Committee, 601 No. Bellevue, Memphis 7, Tenn. Only rooms in private homes are now available. Room assignment will be made beginning April 1, 1948. Indicate your mode of travel.

## Hear the Baptist Hour

MARCH 21, 1948



Speaker: Dr. Duke K. McCall, Nashville, Tenn.  
Subject: "Equal—Under God."

The Baptist Hour may be heard in Tennessee at 7:30 CST (8:30 EST) Sunday mornings over radio stations WCYB, Bristol; WNOX, Knoxville; and WSM, Nashville. Also over WREC, Memphis at 9:30.

### A Tribute To Luther A. Harrison

A SAD NOTE sounded in my heart when I read in the Alexandria paper on last Saturday of the tragic death of Luther A. Harrison, Director of the Department of Church Music of the Mississippi Baptist Convention. He was on his way home from the Seminary at Fort Worth, Texas, after completing work for his B.M. degree when he met death on highway 80, ten miles east of Monroe, La.

I first met Mr. Harrison less than a year ago at Ridgecrest, North Carolina. Since that time we have been the closest of friends. Prior to my coming to Louisiana as State Music Director, he had held the same office in Mississippi for three years. Through personal conference and correspondence I have received from his rich experience worthy council and much valuable information regarding the work of this office. Of the seven State Music Directors now serving within the Southern Baptist Convention territory, I regard Luther A. Harrison as one of the best. He was the third in the south to be elected to this office. He had a splendid program in operation in Mississippi and was doing a great job in that state. Last Saturday morning the Lord gave him a higher office. He has now joined the Heavenly Choir.—LOWELL C. ALEXANDER, Department of Church Music, Louisiana Baptist Convention.

Highland Heights Baptist Church, Memphis, Slater A. Murphy pastor, experienced a great victory in the Victory Day March, Sunday, February 29, by going over the goal, which was \$10,000.00 for the building fund. The amount raised was \$12,299.98. The church now has over \$150,000.00 in the building fund, enabling it to start construction in the immediate future.

## Golden Gate Baptist Theological Seminary

Berkeley, Calif.

### SEMINARY ASSETS

New Home, Grove and Addison, Berkeley; Greatly strengthened faculty; 87 per cent increase in students; Thousands of praying friends

\$5,000 Endowment gift from Dr. and Mrs. James Bridges, Charleston, Missouri

\$50,000 Endowment gift from Mr. and Mrs. A. L. Wasson, Big Spring, Texas

### SEMINARY NEEDS

The prayers, confidence, and support of all our people

At least four more full-time faculty members

A hundred more college graduates as students

\$5,000 for immediate Library improvement

\$1,000 for installation of gas furnace

\$3,000 for redecoration and improvement of chapel and stage

Desks, chairs, blackboards, and other equipment

\$398 for the installation of a neon sign

A considerable fund to help needy students. (Three have had to leave school this session on account of financial need.)

\$34,000 for immediate payment of note on property

1,000 members of Dollar-a-Month Club to pay other property obligations

Many of our churches to double their gifts to the Cooperative Program

Many of our people to put the Seminary in their wills

Every member in every church in our Convention to plan to give one day's wages to the Seminary on Christian Education Day, June 27, 1948.

Prayer for favorable report of Seminary Committee to Memphis Convention in May.—SEMINARY BULLETIN.



**FLY** New York — Glasgow  
JUNE 14

**FLY** Paris to New York  
JULY 15

### VISIT—

- SWITZERLAND
- SCOTLAND
- ENGLAND
- FRANCE
- BELGIUM
- HOLLAND
- ITALY
- LUXEMBOURG

JUNE 15 - JULY 14

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NOTE: You have choice (July 5-8) of attending International Congress Against Alcoholism in Lucerne . . . or spending five days in Switzerland on your own.



**A church should continue paying Ministers Retirement Plan dues when temporarily without a pastor, on the same basis paid for the former pastor.**



## — Book Reviews —

**CHRIST IS OUR STRENGTH** by Hyman J. Appelman, D.D. Published by Fleming H. Revell Co., New York City. 120 pages. Price, \$1.50.

Here is a book of eight sermons by a well known evangelist. He chooses the following topics: "Mass Evangelism," "Preparing Christians for Revival," "Back to the Holy Spirit for Power," "The Sufficiency of Jesus Christ," "The Living Lord," "The Recorded Jesus," "Three Big Fools," and "Back to Christ for Our Message."

The messages are carefully outlined, easy to read, and copiously illustrated. Furthermore, they are vigorous in evangelistic emphasis. The reader will not find new truths, but will find a somewhat different approach to old truths.

Whatever one might think about Hyman Appelman, one thing is certain. He knows and preaches the unadulterated gospel. In these days when we are trying to recover our evangelistic passion we need to read and heed messages such as these.—EDWIN E. DEUSNER.

**WILL THE CIRCLE BE UNBROKEN?** By Hyman J. Appelman, D.D. Published by Zondervan Publishing House, Grand Rapids, Mich. 73 pages, price \$1.00.

This is not what it sounds like it might be. I picked it up expecting to find a discussion of the after-life. Instead, it is a book of evangelistic sermons, six in number, about various phases of the plan of salvation. The title of the book comes from the first message which is based on II Kings 4.

Those who have read other books by Brother Appelman know pretty well what to expect from this one. The other titles are "Straying Sinners and a Suffering Saviour," "The Unwanted Christ," "The Blood of Jesus," "In Christ," and "God's Emancipation Proclamation."

Perhaps Bro. Appelman's books would live longer if he wrote fewer volumes and made the ones he does write a bit larger. The material in the book "Christ Is Our Strength" could have been joined with these six messages into one book. This would be easier on our pocketbooks, too.—EDWIN E. DEUSNER.

**HEBREWS VERSE BY VERSE.** By William R. Newell. Published by Moody Press, Chicago, Ill. Price \$2.50.

This book has 494 pages, written in good readable type, easy on the eyes. It is what the title indicates verse by verse commentary on the book of Hebrews.

We consider the arrangement of the book excellent. It takes up each chapter of the epistle separately, giving chapter headings so that it is easy to turn to the chapter you may desire. Each chapter then is taken up by sections and verses. The Scripture is printed in boldface type, and the comments in standard type. The arrangement is such that the student may turn easily to any verse and find the help he desires. Another good feature about the arrangement is the foot notes. These notes are for the reader who wants to go deeper into the study, especially a more detailed and intensive study of the original words.

The book, though designed for the average English reader, reflects the ripe scholarship of the author, especially in his knowledge of the Greek New Testament. His use of Greek will be of use to the Greek student, and at the same time the Greek is transliterated into English words and made understandable to the one who has no Greek at all.

We consider the book, as a whole, an excellent commentary on Hebrews. We believe that the

author has given the best interpretation of those passages which seem to teach the apostasy of a child of God of any commentary we have ever read. He has, in our judgment, really given the real interpretation. (And there is no apostasy of the Twice Born in them). The author speaks in no uncertain terms on the doctrines of Grace, Inspiration, and the Presence and Power of the Holy Spirit.

Notwithstanding the fact that we must dissent from the author on the doctrine of the Church, if we have rightly understood him, we take pleasure in recommending the book as a wonderful interpretation of Hebrews. It will be uplifting to the true saint, and bring conviction to the unbelieving sinner, and point him to the Lamb of God that taketh away the sin of the world.—J. L. ROBERTSON.

**THE DARKNESS OF THE SUN.** By Richard Terrill Baker. Abingdon-Cokesbury Press, Nashville, Tenn. Price \$2.50.

The Darkness of The Sun is an interesting book of 254 pages, consisting of fourteen chapters written by an author whose ability is self evident to the one who reads the book. The writer of this article feels that the author has tried to give a fair and impartial view of the subject he is treating.

The book deals primarily with Christianity in Japan, during and since the war. It shows the basic conflict between the Christian Religion and the philosophy of the Japanese Government. The reader of the book can easily see the foundation of the breach between Shintoistic Japan and Christianized America. The clash was inevitable.

The central idea of the book, seems to me, is to show how Christianity will react in a great crisis. First the writer makes plain the issue between pure Christianity and the Shinto Philosophy. Then he presents in word and abundant illustration how the different professing Christian bodies and individuals stood the test. To be sure many stood the test, as did the saints of New Testament times. But some weakened under the pressure of war measures. The author gives an especial treatment of the world-famed Kagawa showing both his weak points and his strong ones.

The book deals, also, with the same conflict in Korea, China, and the Philippines, and closes with chapter: "After the Storm." In this the author uses the old Japanese proverb, "After the rain the ground becomes solid." Then he is forced to deny the absolute reality of it, alleging that in some places the ground is very marshy. The people are glad the war is over but they are shaken from their old faith with the future dark. He closes the book in these words: "This is an urgent hour in which Christians live today. And an hour of opportunity."

The book will be a very valuable asset to those who are interested in a deeper study of Missions and world conditions.—J. L. ROBERTSON.

**A CRISIS IN MORNINGDALE.** By William Allen Knight. Published by W. A. Wilde, Boston. Copyright, 1947. Price \$1.00.

This little book of 69 pages is a remarkable portrayal of character and also contains many comforting facts pertaining to our God and Father. We see Annie-Lee Coville, the sweet singer, who, although her own life was filled with tragedy, was a veritable "priestess of comfort" to others in hours of trouble, especially when death took away a loved one. Her self-giving, deepened by sorrow, was a blessing to all. But it is in the

## IN MEMORIAM

(The first 200 words free. All words over that, 1 cent each. Please send money with material or instruct us to whom to send the bill, otherwise we will have to reduce material to the required limit.)

COSBY

**REV. CHARLES HADDON COSBY**, pastor of the Beaver Dam Baptist Church, passed away in Knoxville, February 7th, 1948, of a heart attack. Pastor Cosby came to Knoxville from St. Louis where he had served as chaplain in the Missouri Baptist Hospital for several years. Previous to that he had been pastor of Sixty-sixth Street, Birmingham, Alabama.

For more than forty years he had served Southern Baptist churches. Thorough in his preparation, he held two college degrees and was a graduate of the Southern Baptist Theological Seminary. Later he did post graduate work at the University of Chicago. In Tennessee he was pastor of Judson Memorial, Nashville; First, Elizabethton, and East Lake, Chattanooga.

His last church, Beaver Dam, grand old mother church in Knox Association of over 150 years, had become scattered and discouraged. The Lord laid their need on his heart and he accepted the challenge. God blessed his work abundantly. In the fifteen months service the complete organization was re-vitalized, the building renovated, a modern pastorium built, a church bus purchased, the Sunday school trebled and forty-nine new members added, thirty-seven by baptism.

God gave him the desire of his heart: that he might preach on "through his last Sunday on earth." His text was Philippians 4:19. The following Saturday came the "one clear call." Eternity above can reveal the reach and strength of his life.

UNDERWOOD

**MR. P. N. (SHOGG) UNDERWOOD** passed away at his home near Gladeville February 10, 1948, after a long illness. He was 79 years of age. Funeral services were held at the Gladeville Baptist Church with Rev. Porter Floyd and Rev. Jim Ramsey officiating.

Mr. Underwood was converted in his early youth and until he became ill he was an active member in his church and at the time of his death was the oldest deacon in the church. He is survived by his wife, Mrs. Eliza Maddux Underwood, five daughters, two sons, ten grandchildren and four great grandchildren, one brother, a host of relatives and friends.

"I cannot say, and I will not say  
That he is dead,—he is just away!  
With a cheery smile, and a wave of the hand,  
He has wandered into an unknown land  
And he left us dreaming how very fair  
It must be, since he lingers there."

—JAMES WHITCOMB RILEY.

old Dominie, himself, that the portrayal of character is the strongest. We see him as he participates in the joys of the little village—the weddings, the beginnings of new homes, the births; but it is in sorrow that he shines forth. We see him as he says: "All things work together for good," "if God be for us, who can be against us"; "I am persuaded that neither life nor death . . . shall be able to separate us from the love of God," "the face of the Father is the center of everything, even our sorrows." We see him bringing comfort to the sorrowing, strength to the weak, courage to the faint-hearted, and at last, entering into the house of many mansions where he met the Christ he adored.

A very sweet story, charmingly told, full of local color, pathos, and religious teaching.—MRS. J. L. ROBERTSON.



# "The Significant Strength"

EDWIN RAYMOND ANDERSON, Hartford 5, Connecticut

IN A DAY of hurry and confusion when mere motion has been mistaken for spirituality and worthwhile progress, it would be well to turn again to that picture suggested by the prophet Isaiah in his striking word, "Their strength is to sit still" (Isa 30:7), and to learn anew and afresh that lesson which has almost become lost to this latter season.

All is not lost when there is the time and the place for stillness, and we need not complain as to lost opportunities when the Lord would call us apart for a while, to lay the activities aside, and to enter more fully into heart communion with Himself. It is to be feared that we have almost made a god out of motion, forgetting that there is little true merit therein. To move is not always to advance, and constant activity has never produced a greater degree of spirituality than the "quiet seasons," when things are momentarily "at rest," and when we have stilled ourselves by turning unto Himself and listening to the sound of His still, small voice.

And yet that takes a sort of courage for these days! "The King's business requireth haste," we are told; but then, there is a sort of fleshly haste which does not hold any offering for holiness; and again, we have to be in communion often with the King in order to learn what His business really is! There is a business which is baneful and which turns to many blunders along the King's Highway . . . a mere rushing about hither and yon, with little time given over to that precious stillness of communion and fellowship with the Lord in order to learn His mind and to gather His will for the tasks at hand. It is necessary to spend greater time at the feet of Jesus, to look up by faith into His blessed face, and seek Him in that stillness which communicates the richer and deeper secrets. We are active when we are alert to these seasons, and the greatest periods of services come after those periods of stillness, when we are sufficiently stilled of ourselves in order that HE might manifest Himself in that peculiar and definite manner which is necessary for the work.

Evidently the prophet was in communication with such a people who accomplished a good deal more for the spiritual life of Israel than all the hosts of the "outward runners." For these had displayed true strength and stability; "their strength is to sit still." Note that the text does not say, "they gathered strength by sitting still," but rather that their very strength was manifested in the fact that they could "sit still" . . . and by such a test many of us are very weak and frail indeed!

And to add further to this picture of their spiritual strength, note that they did not "stand still," but rather did they "sit still." These had not come to a temporary, nervous halt ready to fly off and away at the instant's sounding, but they had come to the place of realizing the need of a full reclining, a definite cessation of activity, displaying that true attitude of stillness which is the delight of the Lord. And they surely lost nothing by it, for that attitude is here mentioned in the Scriptures, set forth as a pattern and example for our Christian behalf.

What do we gain by all of this? Well, primarily, the realistic sense of the Lord's presence, which lies at the core of the entire matter. It is tragic but true that the Lord is not as real as He should and must be, to many of us. We preach about Him, we sing about Him, we labour concerning Him, but with all of that, the Lord is not the loving and gracious and precious Reality to our souls. And apart from that sense there can be no progressive development in the Christian life, nor practical growth in Christian witness.

To "sit still" and to forget ourselves, and to forget for a while the things which are constantly pressing about . . . that will accomplish a great deal more than we would perhaps dare to dream of!

And after all, our God more often works in the "still ways" than by other means. He is not in the whirlwind nor the earthquake, but in the silence of the aftermath. There is the consciousness of His call like unto the "still, small voice." It requires the "holy quietness" to detect it, but it is worth all of the cost, for it draws so very close unto Himself, and tunes our hearts in harmony with His plannings and purposes. When the stillness is under His hand, there is nothing to fear; nothing shall be lost, but rather shall all the more be gained. If there is the calling to come apart for the sacred spell, let that be accepted as the precious invitation in grace for the deeper reaches of this fellowship with Himself.

"Their strength is to sit still" . . . a strange word for this day, but then, it is the strength which honours Him, and it is the true strength of the Christian warrior. For he who is often "in tune with headquarters" makes the best soldier, and he who is often in heart communion with the living Lord is best prepared to serve those upon earth. They who "sit" often before the Lord can better "stand" before men! Let us take that word of the prophet and judge ourselves accordingly.

## Putman County Organizes United Dry Forces Unit

Recently in Cookeville at an enthusiastic luncheon-meeting, the Putnam County Improvement Forces was formed, the organization to be affiliated with United Dry Forces of Tennessee, Inc. Evangelical preachers of many denominations, from all over the county, a judge, several of the beer-board, and a number of women were in attendance. Featured speakers were Rev. James C. Furman, Executive Secretary of United Dry Forces of Tennessee, Inc., of Nashville, and Rev. Clifford Spurlock, Evangelical United Brethren pastor and President of United Dry Forces of Montgomery County.

The following were elected as officers: Rev. B. N. Ramsay, pastor of the First Baptist Church, Cookeville, President; Rev. H. T. Fowler, pastor of the First Methodist Church, Vice-president; Rev. Scott Johnson, pastor of the Cumberland Presbyterian Church, Secretary; Rev. Andrew Albert, Presbyterian Church, Treasurer.

The following objectives were set forth; as to alcoholic beverage: It is the purpose of this organization to stop the sale of beer, in keeping with the law; to stop the illegal sale of other alcoholic beverages; to teach youth the truth about beverage alcohol; to encourage total abstinence; as to law enforcement: to co-operate and assist in the enforcement of present laws; to work for enactment of better laws; including local option on beer; as to public relations: to inform the people concerning the existing conditions in the county; to give information and work toward better homes, schools, churches, and county institutions; to arouse the public to support a wholesome program for youth.

Brother Ramsay has led the dry forces of Putnam County in eliminating the sale of beer in Cookeville—some time ago; in electing a "dry" mayor; and since the formation of the new organization, several beer joints in the county have been closed.—United Dry Forces of Tennessee, Inc., 167 Eighth Avenue, North, Nashville 3, Tennessee.

# Home Mission Summary For 1947

BY JOHN CAYLOR

THE ANNUAL REPORT of the Home Mission Board has been compiled. It reveals an interesting program of successful missionary endeavor.

### The Missionaries

During the year there were some sixty replacements due to resignation, retirement, or death. Home Board missionaries serving in Guatemala and Honduras were transferred to the Foreign Mission Board, which took over the work in those Central American countries. The total number of missionaries is 720, three more than the number reported in 1946. Add 286 student summer workers to the number of full-time missionaries and the grand total will be 1,006.

### Evangelistic Results

The missionaries delivered 68,425 sermons and addresses, made 255,388 religious visits, contacted 55,270 persons in personal work, and reported 24,221 conversions with 12,814 additions to the churches. There was an average of 30 conversions for every full-time worker.

### Literature

Missionaries of the Home Board distributed 52,651 Bibles and gospels, 1,125,132 pages of tracts, and taught 10,709 classes in mission study. They conducted 1,135 revivals.

### Co-operative Missions

Approximately one-fifth of the budget of the Home Mission Board is spent in co-operation with state boards.

### Missionary Education

In the field of missionary education, it is reported that 1,979 churches participated in schools of missions, using 227 speakers and conducting 2,718 classes, with a total participation in the schools of 749,155.

### Musicians

Southern Baptists will also be privileged to hear on home mission night two outstanding musicians who have given up promising careers in the field of music to serve as missionaries, Rev. Carlos Paredes and Rev. George Wilson.

Rev. Carlos Paredes was interested in music from his youth, and while still in high school had a contract with a local station in his home town of El Paso, Texas. Later he toured with a professional chorus. It was while a student at Baylor University, where he had received a scholarship to study music, that he surrendered to the call of the ministry. Just a few weeks before his ordination as a minister, he was given an offer from the Metropolitan Opera concert series at a tempting salary. Prayer brought the decision to reject this offer, and to continue his plans to enter the ministry. Since 1942 he has served under the Home Mission Board as a worker among the Mexicans in Austin, Texas.

A similar experience resulted in Rev. George Wilson, a full blood Sioux Indian, giving up the concert stage to become missionary to the Indians. Following his conversion in 1928, he quit the concert stage, where for three years his extraordinary voice had been bringing him fame and profit, and went to work for the Home Mission Board as missionary to the Indians of New Mexico. He worked there for five years, and then did evangelistic work in Texas for nine years before returning to the Home Mission Board in 1942.