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"SPEAKING THE TRUTH IN LOVE"



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TWO GODS

I

A BOY was born 'mid little things,
Between a little world and sky—
And dreamed not of the cosmic rings
Round which the circling planets fly.
He lived in little works and thoughts,
Where little ventures grow and plod;
And paced and plowed his little plots
And prayed unto his little God.
But as the mighty system grew,
His faith grew faint with many scars;
The cosmos widened in his view—
And God was lost among his stars.

II

Another boy in lowly days,
As he, to little things was born,
And gathered lore in woodland ways
And from the glory of the morn.
As wider skies broke on his view
God greatened in his growing mind;
Each year he dreamed his God anew,
And left his older God behind.
He saw the boundless scheme dilate
In star and blossom, sky and clod;
And as the universe grew great,
He dreamed for it a greater God.

—SAM WALTER FOSS

—*Bulletin*, First Baptist Church, Knoxville, Tenn.
HENRY J. STOKES, Pastor

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EDITORIAL

Our Fathers' God

(Editor's Note:—This article in a contemporary publication says some things which so greatly need to be said and says them so forcefully that, with some subheads of our own added, we publish it as a guest editorial.)

WE DO NOT KNOW the new god of this new age with its softness, its self-indulgence, its sordid sinfulness. We do not care to know him. He has nothing for us. We do not care to walk with any god, who looks backward to creeping forms and beastly shapes for man's beginning. Such a god is too little, too impotent, too helpless. We can safely ignore such a god. Our God is tall and courageous, positive though kind, unswerving though merciful, avenging though loving. No man may safely ignore Him. He created us. He redeemed us. He saved us.

On Our Knees Before The True God

When a mountain boy, we came to our knees before the God of our fathers. We found Him an abounding and an abundant God. He belonged to the everlastings. He came along when eternity was young. No hand rocked His cradle. His grave does not await Him. He is and has ever been the God of the infinite reaches. A universe beyond our sight or thought or imaginings stretched out from His front door. His providential dealings were beyond our conception. We came in penitence to His feet in our youth and He has been near "e'en down to old age." His love and His mercy have been fountains of refreshing and they have never dried up.

Such a God is all important for there are battles out ahead, problems, difficulties, sorrows, disappointments, calamities, burdens, when the "shadows are deep and long seems the path to the goal," then this God of our fathers becomes imperative. His strength, His resources, His power, His sufficiency! There is none like Him.

Man Created

Believing in the God of our fathers, we do not have to account for man by going back among the bones of things that crawled out of the muck of time. Our fathers' God made man, created him, originated him, if you please, and in His own image. Such a God can keep the man whom He has made, can pilgrimage before him by day and stand guard over him by night. Such a God can part the seas that surge between man and his Canaan. Such a God can send the refreshing fountains from the rocks when on the wilderness journey God's man finds his feet failing and his parched lips calling

for clear, cold water. Such a God can direct the flight of the quail and send manna like a snowstorm. The little god of modern days and modern ways can work no miracle. He is too small, too trifling, too immature. His fires are not kindled. Cry as you will, ye who serve these modern gods, the sacrifice remains untouched. No fires will fall. We serve a God whose hearthstones blaze. His glowing embers have fallen, can fall, are falling, will fall. They lick the water from the trenches. We dare to trust such a God. We dare to rest our case with Him. We dare to fling our sinful souls at His feet. He is our fathers' God and ours!

A Conquering Church

Once a conquering church strode forth, led by such a God. The stubble caught fire and the conflagration spread. The God of our Fathers was mighty. His truth was two-edged. His saving power was invincible. Armed and equipped as such as God can fortify, our fathers went forth a conquering host. They battled for immortal souls. They faced the hosts of sin and thought not of defeat. Their's was the God of conquest. His sun stood, an unmoved sentinel in the west, while His hosts marched on and on and on. "Conquering and to conquer" was their battle cry. For such was their God. Such is our God!

Why will not this generation journey to the fountains opened by the God of our fathers? Atheistic Communism stands at our door with drawn dagger. Honor has fallen. Virtue has stains upon her garments. Strength has gone out of the soul of man. There is war, hate, greed, vileness. Men lie, steal, cheat. Is there no remedy? Is there no cure? "Oh, then to the rock let me fly." The help is in God. The God of our Fathers stands ready. His power may save a race that swiftly rushes to the fall. Will we turn to Him? This is the challenge!

Poor, misguided, mistaken thinkers of these times! Poor, blind, stumbling scholarship of these evil days! Poor, self-deceived, lost leadership of the blackest hour of human history? Why will you stagger desperately forward toward the deep chaos that awaits? The God of our fathers stands ready. The supernatural God! The God of creation! Of redemption! Of a fountain that flows for the healing of the nations!

"Protect us by Thy might, great God, our King!"

—BOB SHULER, SR., in *The Methodist Challenge*

He's An Ace, Whether on Court or In Pulpit

TWENTY-YEAR-OLD Jackie Robinson, of Waco, Texas, goes to London this summer as a member of America's Olympic basketball team, but his chief interest has never been athletics.

His chief interest, instead, is religion and the gospel ministry... and he is a ministerial student in Baylor University.

In addition to his college work and basketball, he is pastor of the Ninth Street Baptist Mission in Waco and has been a leader in the youth revival movement sweeping across the Southwest the last few summers. Two winters ago he and four other students flew to Honolulu for a Christmas week revival resulting in 114 professions of faith and 140 rededications. He is president of the Texas State Baptist Student Union.

Robinson merited an all-Texas high school basketball berth for two consecutive years when he was a student at Paschal high school in Fort Worth. He became "all-Southwest conference" his freshman year at Baylor, and sparked Baylor to the conference championship. He helped the team to all time records this past winter by winning the Southwest conference championship, the western NCA play-offs in Kansas City, and lost only to Kentucky in the NCA championship matches in New York.—*Baptist Press*.

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.

Future of the World Council

CLARENCE TUCKER CRAIG
in *Christian Century*

World Council should not attempt to become a "super-church," but should be a means for the various groups to realize the unity that is genuinely theirs. Progress cannot be forced beyond the will to achieve it. But the growth of the will to unity can be retarded or accelerated, and no one can anticipate how rapidly it will operate. It is quite clear, however, that there are two poles toward which progress can be made. One is "reunion" on the lines of some particular historical pattern. The churches which are convinced of the absoluteness of their own pattern find it difficult to conceive of any other road. But since the patterns are not all alike, it is hard to see how attainment of such a goal could mean anything else than a violation of fundamental convictions of other parts of the body of Christ. The other goal, which some believe to be more truly catholic, does not involve enforcing uniformity on the basis of some pattern of the past. It would require moving forward to a kind of comprehensive unity which has never heretofore existed and which must be created under the guidance of the Holy Spirit."

(The theme song of the unionites might well be, "We don't know where we're going, but we're on our way."—R. B. J.)

Preachers and Politics

Biblical Recorder

In a meeting of the North Carolina Students' Association of the Southern Baptist Theological Seminary some time ago, a committee was appointed to protest the rebellion led by southern governors against the President's civil rights program. The convictions of these students were expressed in the form of a letter to Governor R. Gregg Cherry. "We have heard the 'voice of our brother's blood' crying out from the ground in our state," wrote the students, "because of the under-privileged status of racial groups. We have prayed for the time to come when we might help such groups, who are our fellow North Carolinians, to share the opportunities of respect and citizenship of our state. We do not feel that the civil rights program of the President is a civil rights issue between states, but it is a program for the welfare of the people within our states, and we hereby voice our request that your support be given to this program."

(You young theologs had better watch out. Somebody will be calling you "political parsons."—R. B. J.)

A Southern Baptist Red Cross

The Baptist Messenger

Why couldn't Southern Baptists expand the relief program to make it a permanent social service agency for the bolstering of the cause of Christ wherever there is human need, make it, so to speak, a kind of a Baptist Red Cross. For instance, last year in the Southwest there were three tremendous human emergencies, one at Texas City where a large quantity of gaseous minerals exploded to throw an

awful pall of death over a great metropolis. One at Woodward, Oklahoma, where an entire town was two-thirds destroyed in a few minutes and the third, a similar storm at Leedey, Oklahoma. In all three instances, Baptists helped generously, but for the most part, help was late and not at all organized. The Red Cross and the army moved in at once. The Salvation Army came almost immediately. Baptists sent observers and acted later. Wouldn't it have been wonderful if someone from Clovis Brantley's office could have flown in almost at once and set up to supply relief with the whole Southern Baptist Convention as a backlog. This relief program could be made operative in almost every home and foreign mission field as need arose, among the destitute Indians of the Far West, the peons of Old Mexico and right in the heart of our Southern Baptist territory.

It would not be a program for sustained relief, a kind of WPA among Baptists, but a program for the answer of the need arising out of real catastrophe. A possible expansion of this program would be a real Baptist Service Organization to be used if and when another war overtakes us. In the past two wars we had USO, Salvation Army, Red Cross and Hollywood canteens. A few churches had programs of a varied nature, but nothing really big was done by Baptists. This sort of a thing as an expression of our New Testament faith and our personal salvation ought to come as a counter to the social gospel. Why don't we give it a try?

(Not a bad idea.—R. B. J.)

Spiritual Unity

J. ELWIN WRIGHT
in *United Evangelical Action*

The battle for spiritual unity among believers is still in its early stages. The accumulated prejudices of generations do not easily give way to understanding, unselfish consideration of all groups within the evangelical framework, and appreciation of the gravity of the issues which all of us face in common. There is, as yet, *insufficient* emphasis upon the fact of the much greater importance of those doctrines which we hold in common and *too great* emphasis upon our differences in secondary matters. There are still many who, while undoubtedly evangelical in conviction, would seemingly rather see the whole evangelical movement fail than extend the hand of Christian fellowship to anyone outside the limited circle of their own denomination or particular school of theology. This becomes more apparent and more tragic on the local level where there is so great need of consideration and forbearance on the part of leaders in their relations with each other. A paramount need of the church today is the wise and statesmanlike leadership of men who will rise above petty bickering over differences that cannot be helped by argument. We need an all-out crusade for the unity for which Christ prayed before He went to the cross. It must, however, be a unity based on the Gospel if it is to succeed. The world is on fire, the sands of time are running out, and yet so many who profess to be evangelicals are content to place denominational prestige, or a religious career, ahead of loyalty to Christ, if such loyalty involves persecution and loss of standing with those who are in a position to bring political pressure to bear against them.

(Dr. Wright is founder and officer of the National Association of Evangelicals. We are sorry that he is beginning to criticize other evangelicals who do not see the need of joining his organization.—R. B. J.)

A Great Evangelism and Rural Life Conference

By HIGHT C MOORE

EVANGELISM is the primal, pervasive, and perennial duty of each of our churches and of all of our denominational agencies as strikingly declared and demonstrated by the Home Mission Board in its conference at Ridgecrest, North Carolina, June 1-7, 1948.

I. A Series of Soul Stirring Sermons

Some of our best preachers were at their best on themes that thrilled:

"The Might of Mass Evangelism," "A Plea for Personal Pleadings," and "A Campaign for Compassionate Concern" by R. G. Lee, President of the Southern Baptist Convention.

"The Holy Spirit in Evangelism" by J. B. Lawrence, Executive Secretary-Treasurer of the Home Mission Board.

"The Place of Prayer in Evangelism" by T. L. Holcomb, Executive Secretary-Treasurer of the Sunday School Board.

"The Evangelist's Message" and "Church-Centered Evangelism" by W. A. Criswell, Pastor of the First Baptist Church of Dallas, Texas.

"The Imperatives of Evangelism" by Ellis A. Fuller, President of Southern Baptist Theological Seminary.

"Man the Instrument of Evangelism in Evangelizing the World" by C. E. Matthews, Superintendent of Evangelism of the Home Mission Board.

"Facing the Future" by Courts Redford, Assistant Executive Secretary of the Home Mission Board and General Director of the Conference.

II. Masterful Missionary Messages

The Conference opened with three telling talks: "Let My People Know" by John Caylor, Secretary of Education and Publicity; "Personnel" by Lewis W. Martin, Superintendent of Schools of Missions; and "Let Them See" by R. G. Van Royen, Director of Visual Education who also gave later several mission pictures.

Moving indeed were the messages by L. A. Brown on his ministry to the foreign-speaking people on the Pacific Coast; by Stanley Smith on work among the Seminoles of Florida; by Miss Amelia Rappold on the Rachel Sims Missions in New Orleans; by C. K. Rand on the New Orleans Rescue Home; by Berkman DeVille, French pastor in Louisiana; by Joshua Grijalva, Mexican pastor at San Antonio, Texas.

"Our Baptist Work in Alaska" was graphically reported by Fred A. McCaulley, field worker in California. "Israel's Twofold Awakening" was vividly presented by Jacob Gartenhaus, Superintendent of Jewish work. "Beyond the Barriers," led by Alfred Carpenter, Superintendent of Direct Missions, made a profound impression. "Youth Evangelism" reached high tide with addresses by Charles Wellborn, Jackie Robinson, and B. O. Baker.

III. Good Music and Good Books

A very stimulating conference on "Music and Evangelism" was led by B. B. McKinney, head of the Music Department of our Sunday School Board and song leader for the conference, a master of sacred music and author of many popular hymns. Is he not training great crowds for celestial choirs?

And did not Miss Belle Lazenby render unique service just before each noon address? From the Baptist Book Store she brought an armful of best books on evangelism and other conference topics, many by authors who were on the program. Her comments were informing and much appreciated.

IV. A Program, Finely Integrated

The Department conferences, all true to the theme, were well-planned, well-directed, well-attended and well-received.

Direct Missions, led by Superintendent Alfred Carpenter, featured our Cuban work by Herbert Caudill of Havana; our Indian work by J. B. Rounds of Oklahoma; our work among the deaf by J. W. Gardner of Virginia; our Mountain Missions by A. B. Cash of Kentucky; and our Goodwill Centers by J. M. Price of Texas.

Superintendent Jacob Gartenhaus led the conference on Jewish Missions. Secretary John Caylor led the conference on Education and Publicity assisted by Lewis W. Martin on Schools of Missions and by R. G. Van Royen on Visual Education Program.

The major emphasis was given two departments: the first, Evangelism in charge of Superintendent C. E. Matthews and Assistant C. Y. Dossey; the second, Rural Life Program in charge of Superintendent S. F. Dowis and Field Worker John D. Freeman.

V. Light on Rural Life

Who else ever marshalled such an array of sympathetic specialists with each one to be rated an efficiency expert?

Courts Redford on "Southern Baptist Rural Needs;" Sam Scantlan on "Oklahoma's Rural Church Program;" Olin T. Binkley on "Rural Life in the South;" W. C. Boone on "Our State Rural Mission Program;" C. W. Pope on "The Association Mission Program;" J. N. Barnett on "A Good Rural Sunday School;" Clay I. Hudson on "A Good Rural Training Union;" R. B. Hooks on "A State Survey for a Rural Church Program;" John D. Freeman on "Surveying Rural Fields;" J. O. Williams on "Meeting the Needs of Rural Pastors;" S. F. Dowis on "The Needs of the Rural Church" and "Our Plans for the Future."

We are in the far deep country where the bush was aflame with God!

VI. Emphasis on Evangelism

The conference on Evangelism each morning lay bare the heart and hope of our major ministry to mankind:

"Prayer and Evangelism" by C. Wade Freeman; "Locating Prospects and Reaching Them for Christ" by T. B. Lackey; "Publicity for Simultaneous Revivals, City and Country" and "Getting a Steering Committee for a Simultaneous Crusade" by C. Y. Dossey; "How to Obtain a Maximum of Good from a State-wide Evangelistic Conference" and "The Southern Baptist Program of Evangelism" by C. E. Matthews.

Somebody has done a great deal of back-to-the-Bible studying and down-to-date thinking in order to work out such a challenging campaign for Christ and His church today and tomorrow.

VII. A Challenging Program for Southern Baptists

The Convention at St. Louis in 1947 continued its committee "for the purpose of formulating a more effective program of evangelism in the hope that we as Baptists might have a unified program of evangelism that will enable us to mobilize all our 26,000 churches and 6,000,000 Southern Baptists into a mighty concerted and correlated effort of winning the world to Christ."

To the Convention at Memphis in 1948 the Committee reported on "the New Testament Plan of World-wide Evangelism" with a dozen or more recommendations calling for "the cooperative endeavor of every denominational leader of every church organization and of all the members of our local churches."

May Southern Baptists hear this clarion call and do their utmost to fill the earth with the knowledge of the Lord "as waters cover the sea!"

Christian Education and Leadership

By EDWIN S. PRESTON, *President Cumberland University,*
Lebanon, Tennessee

(Address delivered at Southern Baptist Convention)

THE CLASSIC DEFINITION of a University is the one given by President Garfield of Dartmouth College. He said that Mark Hopkins on one end of a log and a boy on the other was a University.

Mark Hopkins was considered a real teacher of his day—the log was then an adequate setting for the lesson. The single student was and still is the ideal learning unit.

Advancement

We have come a long ways since the days of Mark Hopkins. We have not added to the sincerity or character or philosophy of the teacher, Mark Hopkins; we have, however, expanded in geometric proportion the areas of knowledge he would need to teach.

We have enlarged that simple log to become an Institution with scores of buildings and many thousands dollars worth of equipment.

The one student who sat upon the log with Mark Hopkins has become a body of thousands of students crowding the halls of learning.

The educational accrediting agencies have brought up-to-date our classic Mark Hopkins definition of a University. Today's Mark Hopkins, teaching in an accredited college, must have a graduate degree—preferably a doctor's degree. He must be paid a specified minimum salary for teaching. He must not sit upon that log more than a maximum number of hours each week. He must be given an opportunity for continuing study and have assurance of academic freedom in his search for truth.

From the view point of the accrediting agencies today's log must be an Institution which meets standards relating to entrance, graduation, instruction, library, and to faculty load, training, and remuneration. Today's Institution must have adequate financial support. Its curriculum and extra-curricular activities must be worthy of approval.

The modern student must be ready for college—coming with a foundation of accredited high school work. He must give continuing evidence of his increasing ability to do college grade work. The student must sit upon that log a prescribed number of hours in order to receive a recognized unit of credit.

Baptists made an impressive contribution to the molding of the American government and our country's Institutions in the early days. We cannot expect to continue to make a major contribution in the present day unless we keep pace with advancing standards preparing for such leadership.

Baptist Institutions in the South granted 28 Masters' degrees in 1947. Seven colleges offer courses leading to the Master's degree. Six Baptist Colleges grant degrees in Law and only two offer degrees in medicine.

Southern Baptists, as a Convention, have three Seminaries for the training of ministers—but no Southern Baptist college or University granting the Doctor of Philosophy degree which qualifies for major teaching leadership. Southern Baptists have no college, Convention sponsored, granting degrees in medicine or law. All Baptist colleges are supported by State Conventions only. Even in these none has sufficient resources to offer work leading to the top degree in educational work—the PH.D degree

Further Advancement Needed

It is time that the Southern Baptist Convention considered the setting up of a Southern Baptist University plan for graduate and professional education. Such a plan might call for the establishment

of one Southern Baptist Graduate University, or the designation and support of one already established. This University would grant graduate degrees only, including the Ph.D. degree in a limited number of selected fields. The resources of no one State are sufficient to do this, but Southern Baptists as a Convention could.

The Southern Baptist Foundation could administer trust funds set aside by the Convention for these purposes.

With such a plan Southern Baptists would once again be in the business of educating leaders in a world which has made undergraduate college training insufficient to assure leadership in the modern day. Southern Baptists would then cease to be guilty of merely laying the foundation in education and leaving to others the building of the superstructure. Southern Baptist scholars might then be confidently expected to write their share of the text books recognized in various fields of education. Those who are writing the text books today are those who will influence the generation of tomorrow.

A strong Southern Baptist graduate school would strengthen the under-graduate Institutions. It would give quality to the education in Christian education and would give it in an atmosphere assuring the Christian motive. Christian education must be real education; but education without Christ is dangerous at any level, particularly at the college level. Colleges in our nation are even now educating many a first class crook. An uneducated hobo may steal a ride on a freight train, but an educated crook may steal the whole railroad!

It takes a million and a half dollars of endowment today to yield as much income as a million dollars did fifteen years ago. In addition to this fact, rising prices and salaries have doubled the cost of education so that the returns from that million and a half dollar endowment will now buy just half of what it would have bought fifteen years ago. We must face the sobering fact that it now takes 3 million dollars in endowment to yield enough income to buy what the returns from one million dollars bought fifteen years ago.

Colleges have three sources of income—tuition paid by students, income from endowment, contributions from the denomination and individuals. Accrediting standards require certain expenditures in instruction and library for each student each year. How many states determine their allocations to their Baptist colleges by the following simple arithmetic? How much does the college receive from student tuition? How much income from endowment? What then remains for the denomination to provide as an allocation to make up that difference? These are our Baptist colleges. We are quick to exert our control over them. The word "support" is spelled with exactly the same number of letters as the word "control."

A Noble Resolve

The accrediting agencies look at Mark Hopkins and the boy on that log and properly insist on modern standards for each; the parents—now patrons of the school—turn with hope to Mark Hopkins and the log and say as one parent did when he enrolled his daughter, "I have loved this Institution for many years; but now I am *trusting* it." The Alumni remember Mark Hopkins with affection, and remember the knot holes in that log with forgiving tolerance. They have loyalty to give and influence to give, and money.

Our denomination looks at Mark Hopkins and gives thanks for a great Christian teacher. They look at the log and resolve that our Baptist Educational Institutions shall be made adequate to meet every standard consistent with Christian purpose and be worthy to guide many lives made in the image of God.

New Educational Building Dedicated



First Baptist Church — Union City, Tennessee

PASTORAL PRAYER, leadership and sacrifice in a church and the prayer, faithfulness and sacrifice of the members bear fruit. This has been demonstrated in the construction of the new educational building of the First Baptist Church, Union City, W. A. Boston, pastor. This building was dedicated Sunday, June 6, 1948.



W. A. BOSTON

Ninnie Barksdale had spoken on "Our Church Yesterday." The song, "Lord Give Us Faith," was sung by a girls' sextet composed of Barbara Owen, Mary Jo Boston, Dorothy Ams, Macie Snyder, Mary Lynn Roberts and Leone Williams. Following this, Mr. C. P. Merryman spoke on "Our Church Today" and Dixon Williams, Mrs. J. E. Wright and Bill Taylor spoke on "Our Church Tomorrow." The concluded feature of the program was the "Hallelujah Chorus" by

the choir of the First Baptist Church, Dr. J. D. Carlton, director.

Congratulations to the pastor and people upon this achievement and upon the prospects for the future which is "as bright as the promises of God." To this fine church, which has had this paper in its budget for a number of years, BAPTIST AND REFLECTOR bids Godspeed.

SBC Gifts Exceed \$5,000,000 For First Six Months of 1948

SOUTHERN BAPTISTS have passed the half-way mark in their 1948 goal for \$10,000,000 in contributions to the denomination's national and world-wide causes.

A six months report released today by Dr. Duke K. McCall, executive secretary at the Southern Baptist Convention Executive Committee, showed that a total of \$5,300,090.54 had been received by his office through June 30.

Dr. McCall cautioned against over optimism in the viewing of this six-months report. Despite the apparent success indicated by the total of funds received, he said two failures are noted. They are (1) the Convention-adopted goal asked for \$7,500,000 in distributable Co-operative Program receipts, whereas less than \$6,000,000 will be received on the basis of giving to that category the first six months; and (2) the amount of the designated receipts was boosted by the annual Lottie Moon and Annie Armstrong mission offerings early this year which will not be matched by any other large giving the latter part of the year.—*Baptist Press*.

And Jesus Said—

"Take My Yoke Upon You and... Learn of Me"

By BETTY JANE THOMERSON, Park Avenue Baptist Church, Nashville, Tennessee

(Miss Thomerson's address won second place in the Better Speakers' Tournament at Gallatin.—EDITOR.)

HAVE YOU EVER thought how you are going to die? Will you die from a heart attack, in the flames of a fire, the waters of a flood, or will you die from the explosion of an atomic bomb?

Scientists tell us that, before man was created, the world was dominated first by the dinosaur, and then by the saber-tooth tiger. There is an interesting fact about both of these animals. That is, they destroyed themselves, or we might say they were killed by their own devices. The dinosaur was able to dominate because of its mammoth size, yet ironical enough, this was the very thing that brought about its disappearance from the earth. The dinosaur grew too large for its surroundings, and could not find enough food or shelter to keep it alive.

Then the saber-tooth tiger dominated. It had well developed sharp teeth which were used as a defensive weapon, and a means of capturing food. But, as in the dinosaur, this special characteristic which made it powerful also defeated and wiped it out. The teeth kept growing and finally they prevented the tiger from taking in food.

When man was created, he was given a special gift also. His gift was much greater than immense size or sharp teeth. God gave man a brain, a cerebrum cortex, which enables him to think and learn. It is through the power of man's brain that he is able to rule the world and, develop wonderful things to improve his life and surroundings. One of the latest things man has found through use of his brain is the power of atomic energy. We have read how a thimble full of this power could run a steamship across the Atlantic Ocean several times, how it could heat our homes and possibly cure terrible diseases. But instead of developing these useful things, man distorted this power into a horrible destructive weapon to destroy his fellow men, and threaten the whole world. Will the atomic bomb be the device developed by man's brain that will destroy him like the size of the dinosaur and the teeth of the tiger?

I know you all want to cry, no, to this question, and save yourselves from this fate. There is only one way. Christ is the answer. We must obey his command when he said, "Learn of me." Man was given a brain so he could learn of God, and through this knowledge have everlasting life. But man has used his brain to learn other things, and as we read in Ephesians 4:20 "But ye have not learned Christ." We often forget that to become a Christian is to become a student of Christ.

When I read in my Bible how God punished even His chosen people when they turned from Him, and how Jesus said it would be more tolerable for the heathen cities in the day of judgment than it would be for the Galilean cities who had the opportunity to know him but heeded him not, I think of the terrible penalty that must be in store for America, because we, the most favored land in the history of the world, have rejected our Lord.

We have built a wall between us and God. We have used to make it strong such large stones as intellectual conceit. We believe that we can substitute scientific facts and philosophy for faith in God. Another stone that we set up is that of self sufficiency, believing that we are able to accomplish everything on our own power, that we do not need to depend on God. The stone of compromise is one that every Christian is tempted to set up and block themselves from God by partaking of worldly pleasures. This is a very dangerous stone because it destroys our power of witnessing for Christ.

In the past few days thousands of young people have stepped out into the world with diplomas in their hands and ideas and hopes in their hearts. They are going forward with the will to work and

conquer. Jesus said, "Learn of me." If they will listen and obey, they will have the greatest possible guarantee of success. Jesus said, "I am the way, the truth and the life." Wouldn't it be glorious if people all over the world could grasp the meaning, and accept the truth of these words. Then we would all walk along life's highway in the company of Jesus. Only with the help of his sympathetic guidance can we learn the true meaning and responsibilities of life, the mission of the church, and the claims to make on us as Christians, the relationships of society to the individual and the group. Unless we keep in constant touch with Jesus; problems of life, opinions of church doctrines, complexities of society become hazardous dangers, we might call them whirlpools, in the sea of life. Only with Jesus as our pilot can we safely cross the sea, and reach our home with Him on the other side.

I am sure that none of you want to share the fate of the dinosaur or the saber-tooth tiger. You want to tear down the wall we have built between America and God, crush the stones of intellectual conceit, self sufficiency, compromise, and all the others that block us from God. Remember there is only one way. Christ is the answer. Learn of Him. Become more like Him, then your friends and neighbors will want to join you in accepting the master's invitation, "Take my yoke upon you and learn of me."

The Alibi of Four Classes

THE VOTER:

I merely voted whisky
Repeal and license high;
I would not stoop to sell it,
I would not stoop to buy,
Go find the man who makes it,
He's the one to blame—not I.

THE DISTILLER:

I merely make the whisky;
My trade is regular;
My conscience doesn't hurt me—
How meddling you are!
Go find the man that serves it
Across the corner bar.

THE RETAILER:

I merely sell the whisky,
The clubman's high-grade bowl;
My license helps my city,
This is no grog-shop hole;
I'm not the man you're hunting—
Go find the "thirsty soul."

THE DRINKER:

I merely drink the whisky
That's awful, you'll agree
I did not vote nor make it,
I do not sell it—see?
I merely drink the whisky
And so—why pick on me?

—HATTIE HORNER LOUTHAN, in *Church Chimes*.

In A Butterfly's Wing

I RETURNED from the war terribly wounded in body and soul. I had gone overseas a perfect specimen of humanity; I came back shattered, blinded, and with my faith in God and humanity gone. Long months I lay in a military hospital. My painful wounds healed slowly. But they told me I should probably never see again. And during those months the darkness in my soul became more profound than the blackness that shrouded my eyes. Once upon a time—centuries ago, it seemed—I had seen birds flashing like winged rainbows among laughing trees. I had spent delightful hours of peace among a profusion of flowers. During the bitter months in the hospital I tried to recall those memories. It was useless.

I who once had lived for beauty could not even remember what beauty was. Millions of men and boys, as I, had been brought into a saturnalia of pain and blood and death. My bitterness grew until it absorbed every waking moment. Whenever a visiting minister spoke of God in the ward, I laughed like an insane man.

Then came a day when the doctors told me I would be able to see a little. They took the bandages from my eyes. A light-shot fog was all I saw. "You will be able to see things within a foot of your eyes," they told me, "but anything beyond that will be nothing but a blur."

To be so close to beauty, to the colors of the flowers, to the silver of the stars, the calm blue of the summer sky, and not be able to see it all was more than I could bear! My heart foamed with malice.

A strange woman came to visit me one day. She spoke of the good in the world, and the power of will. I swore at her. "Can there be any good? Can there be any power to give back to me my garden of flowers?" I demanded.

"Yes," she said, so quietly assured that my anger turned into speechless astonishment. "Yes, you will get back your flowers—or something better," she continued. "Your intense longing is a power. Somehow, somewhere you will once more live among the beauties that your soul craves."

Unaccountably, my bitterness grew less. Despite myself, I found the hours filled with ever groping hope and expectancy. A few weeks later, I had my garden.

It all happened one day while I was idling in the hospital laboratory. I happened to glance into one of the large microscopes. I was struck spellbound. I could see the crystal-like substance on the slide as clearly as I had ever seen anything in my life! Half sobbing, and shaking with excitement, I stumbled into the ward and snatched a flower from the vase. With trembling fingers I pushed a rose petal under the lens, and put my eye to the eyepiece. And then it all dimmed for the tears. That petal, veined and velvety red, was a thing of glory! For days I was like a youngster who has found his mother after being lost.

Under the microscope one day I placed the wing of an ordinary orange sulphur butterfly. And I found my flower garden! The wonders that met my gaze were more startling than I can describe. The "dust" of the butterfly's wings was a dazzling symphony of color. The "dust" proved to be tiny scales, arranged in patterns of astonishing beauty. Reds, browns, yellows, grays, oranges, greens—all blended into each other with the utmost perfection. Solid colors drifted into tints and pastel shades.

Beauty out of ugliness. Calm out of storm. Out of darkness I was transplanted into light. Out of bitterness I was brought into sweetness. I made a business of collecting butterflies and moths. With God's help I made that business successful. I owe no man anything. In the wings of my butterflies I have my garden of flowers. And in the angel that came to the hospital to show me the way back to light and life, I have the most blessed of all earthly things—a Godly wife!

—*Along the Way*, adapted from *Good Business*.

Calling Men

By HARRY HOLLIS, Paducah, Ky.

CHAOS AND CONFUSION, twin forerunners of complete disaster, reign in undisputed authority the world around. Grim uncertainty hangs like a cloud over the horizon casting its blighting, foreboding shadow upon the lives of people everywhere. Stark reality in the form of hunger and its related miseries stalks mankind in an ever increasing area over the face of the earth. Hatred abounds. Man's inhumanity to man continues, unchecked, manifested by acts of unprecedented violence. The philosophy of life appears in the slogan: Might Is Right and the forces of evil run rampant over the land.

In the face of all this we speak rather glibly of establishing a permanent peace throughout the world as though it were nothing more than cessation of wars and economic adjustments. We know from heartbreaking experience that peace is vastly more than this. Peace is a matter of proper, enduring relationships and rests upon the principles set forth by Jesus.

We, the people of the United States, have a great and a grave responsibility in the matter of world peace; a responsibility to the people of other lands. They are looking to us for help and for effective leadership. However, if we are to influence conditions abroad, we must return to the principles established by our forefathers, principles we inherit the right to protect and maintain. Our nation was founded upon Christian principles, by God-fearing men and women. It has been truly said that our nation is the only one with Christianity in its very bloodstream. Today, the wrong element has control of our land.

Yes, we are in danger. May the Christian men of this country, of the community in which they live, of the church in which they hold membership, visualize the need confronting the world today. If we are to have world peace, the Christian men must throw the full weight of their Christianity across the pathway of the forces of evil and our churches are the only institutions through which this manpower can be mobilized. It was for this purpose that they were founded.

I Am Your Family Pew

I AM your Family Pew:

- I came across the ocean with your forefathers.
- I have followed the march of peoples wherever they have gone.
- I was hewed out of the trees of the forest.
- I was warmed by the presence of those who would worship the living God.
- I am more than a board—I am an institution.
- I have extended my comfort to saint and sinner; I have felt the heart-throbs of those who sought the presence of God.
- I have had a place in rude hut or log church; I have been made beautiful in the majesty of the sanctuary.
- I have seen the bloodstains of those who fought for liberty.
- I have made my contribution to the welfare of those who stood for truth and righteousness.
- I have been taken to the depths of the cave and into the bomb cellar.
- I cannot be destroyed as long as men worship—I am eternal.
- I am a connecting link between the home and the world around; I am the firstline of defense.
- I bring comfort to the lonely.
- I am your Family Pew:
- I can be useful only as I am occupied.

—Quoted from *Baptist Bulletin Service*, in bulletin, First Baptist Church, Gallatin, Clyde C. Bryon, Pastor.

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

What About You?

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." What is the armour of God? So often we, in thinking of armour and soldiers, see a military soldier in full dress, with shoes brightly polished, suit neatly pressed, medals shining, and gun in hand. Yes, he is ready for battle—or is he.

Let your mind wander from this soldier, and picture with me one of a different character and nature. He is in the Christian Army.

We see that he is first girded about with TRUTH—the kind of truth that will remain steadfast and firm in every situation, no matter what the cost.

On his breast is the plate of RIGHTEOUSNESS—of spiritual rightness and goodness; righteousness in the sense of trying to live in the center of God's will for one's life.

On his feet are the shoes of the gospel of PEACE—that deep inner calmness that somehow tells you all is well between you and God. It is a peace which each of us must possess before we can do anything about bringing "peace on earth."

We notice in his hand a huge shield that will protect him against wickedness, sin, unbelief, discouragement, and selfishness. This is the shield of FAITH—faith first in God, then man, then self. It is an active faith which prompts men to launch out for Christ, believing success will be theirs.

On his head we see that thing which is a result of his faith, the helmet of SALVATION—salvation which comes by grace through faith in Jesus Christ. It is salvation from sin, misery, unhappiness, emptiness of life, to a glorious life of fruitful fellowship and work with Christ, and to an eternal home with Him.

We make two observations about the dress of this soldier. First, you notice that only the front of his body is covered; there is no protection from the back. It was never intended that the Christian soldier retreat. With God as his Commander and Leader, victory is certain.

Secondly, we see that these five pieces of armour mentioned are for the soldier's defense. Being so protected and defended by TRUTH, RIGHTEOUSNESS, PEACE, FAITH, AND SALVATION, he will be a dynamic force which will, in a quiet simple manner, conquer many an enemy and win numerous battles. However, as we take one more look at him, we see in his hand a weapon for offensive warfare; the only one to be used in such a fashion. This is the SWORD of the SPIRIT—the WORD of GOD. He is not prepared for any battle until he has this weapon not only in his hand, but in his heart. This weapon is powerful, forceful, and gigantic. Because this is true, it is also dangerous, when not used by a soldier in full dress.

If we, as the YOUTH OF TODAY and the LEADERS OF TOMORROW, will conquer the world for Christ, we must first volunteer for service in the army of our Lord, "Put on the whole armour of God," and then obey His commands.—Copied—*Technique*.

Sculptor of the Soul

I fain would be a sculptor of the soul,
Making each strong line fine,
Each feature faultless.
Yet the sculptor cannot care
In wood or stone
An image nobler than he sees
Within his own stout soul.

So, gazing at the tools within my hand
I shudder! How escape from self—
Pitiable, limited—
That I may be indeed
God's carver?
Happy in this thought;
There is a Guide for me,
Who in His living flesh
Has given me the perfect image that I seek, of God!

—Copied, *Songs from the Slums*, Kagawa.

If you didn't choose a new pen pal from last week's word pictures, perhaps you will find one from the cards we look at today. You remember, we have our place-marker in the H's—so let's begin with the first card back of the marker.

CHARLES HAMMOND, Kenton, Tennessee, has not started to school yet, because he is not old enough, so he asked his grandmother to write his word-picture letter for him. The letter says, "I am at my grandmother's and Mother and Daddy don't know I have written you. They will be surprised when they see this in the paper." Charles goes to Sunday school at Kenton Baptist Church. He has a big brother, who is in the third grade at school. The big brother wrote to Aunt Polly once, when he was about Charles' age. We hope both of these boys will write another letter soon, so that we can get word-pictures of them.

EULA HAUN, R.F.D. 2, Church Hill, Tennessee, is eleven years old. She goes to Jackson School in Kingsport, Tennessee, and to McPheeters Bend Baptist Church. Eula has been a Christian one year. She would like to have some pen pals her age.

RUTH HAYES, Route 1, Kenton, Tennessee, may be a neighbor of Charles Hammond whose word picture is also in today's column. Ruth is thirteen years old and ready for the seventh grade at school. She has been a Christian about eighteen months. She is President of the G.A. at Macedonia Baptist Church. Her hobbies are playing basketball, reading, and writing. She wants pen pals.

ANN HOOVER, Route 2, Morristown, Tennessee, will be a seventh-grade student this fall. She is eleven years old and has been a Christian about a year. She, too, wants pen pals.

LUCILE HOUSTON, 400 East Third Street, Parsons, Tennessee, is fifteen years old, a student at Parsons High School. Lucille used to have some Young South pen pals, "but somehow," she says, "we lost out writing to each other." She wants to renew their friendships and make a lot more, this summer while she has plenty of time for letter-writing. Of course, she can choose some new friends to write to, from the word pictures which are printed in the BAPTIST AND REFLECTOR. And somebody who reads today's column may choose Lucille's name to add to their list. Will you?

IMA JO HUNT, Atwood, Tennessee, says she reads the Young South column every week. She has several pen pals that she has chosen from the column, but would like to have more—especially friends from the ages of fifteen to twenty. Ima Jo is fifteen and goes to Atwood Junior High School. She has been a Christian one year. She is secretary of her Sunday school class and of her Training Union. Here is a nice paragraph from Ima Jo's letter: "I not only read the Young South page, but I read all of the BAPTIST AND REFLECTOR. I am glad the Baptist churches have this paper for us to read. There isn't a more interesting paper."

Ima Jo likes to write letters. She has a picture collection, in case that is of special interest to someone looking for a pen pal with the same hobby.

OTHELDA ANN JONES, Norene, Tennessee, also wants pen pals and promises to answer each letter which she receives. Othelda Ann is twelve years old and ready for the seventh grade at school. She has been a Christian about a year. Her hobbies are music and reading.

VANDALYN LAWRENCE, 317 South Church Street, Halls, Tennessee, is fourteen years old and in the ninth grade at school. She is a member of the First Baptist Church and has been a Christian for nearly four years. She dedicated her life to special Christian service about two years ago. She says in her letter, "when I read Helen Marshall's (Knoxville, Tenn.) letter on the Young South page, I wanted to write her, because I, too, met Miss Annie Rines at a G.A. camp, and I feel the same way about her as she does."

I imagine both of the girls know that Miss Rines is back on the mission field now. Perhaps they have thought of some ways to help her in the work there. A friendly letter asking her for suggestions of ways to help would be a good beginning. Her address is:

Miss Annie Rines
Iwo
Nigeria
West Africa

We still have some more word pictures to share. So in goes the place marker again. There may be more new cards to be added to the file before next week. Will one of these be yours? If you already have a card in the file, is the word picture on it up-to-date? How about a long, newsy letter from you?

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

Linking Home and Church in Bible Study

A Plan for Linking Home and Church in Bible Study

From the earliest record of God's dealings with man, the home has been set out as an essential unit of life. Jesus Christ himself became an obedient part of a family circle and everywhere honored the family relationship.

In recognition of the significance of the home we approach the task of helping to link the home and the church in Bible study.

THE PLAN OUTLINED

If success is to be realized, the basic aim "Every Home, a School in Christian Living," must be kept in the forefront at all times.

The daily study of an appropriate passage of Scripture by a family group seems necessary to give permanence and continuity to any adequate effort to link the church and the home in Bible study. At least this practice can be the beginning of the larger effort, that of linking the home and the church in Bible study.

"Altar Fires" carried in *Home Life* is recommended for use by the homes. The Scripture references stem from the Uniform Sunday School Lessons. Many families will desire to use *Home Life*. There are values in using *Home Life*. It is planned to provide help for parents, children, and Christian workers in building Christian homes.

HOW TO PUT THE PLAN IN OPERATION

Here is pioneer work. We must learn as we go along. But a conviction as to the necessity of home and church co-operation in teaching is the first step. If you are at that point, then these practical suggestions may be pertinent.

1. Enlarged conception of teaching necessary—

Let us first cease thinking of home ministries as being somewhat separate and apart from our Sunday school program of teaching, but as a unit with what we seek to do on Sunday. Let our guiding principle be to approach the home from as many different angles as possible with all approaches centering on Bible study and prayer.

2. Launch at workers' meeting—

The pastor and general superintendent will want to lay this matter upon the hearts of all their Sunday school leaders, and carefully work out the plans. In presenting and discussing the plans make it clear that this effort is not a temporary campaign, but is to become a permanent program.

3. Present the Plan to the church for adoption.

4. Hold week of conferences and preparation—

Hold a series of conferences for five evenings and use, as the basis of the week's study, the articles in the May, 1948, issue of *The Sunday School Builder*, current copies of *Home Life*, and the manual, *The Church and Family Life*, by Joe W. Burton.

5. Other means of promotion—

- (1) Plan a series of cottage prayer meetings for the purpose of getting homes to begin family Bible study.
- (2) Make full announcements in the morning worship service.
- (3) Preach a series of sermons on home life.
- (4) Make use of the church bulletin.

SOME EXPECTED BENEFITS

1. The re-establishment of the home as a chief teacher of Christianity. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4).
2. A moral and spiritual undergirding of family life.
3. A more positive application of Bible truths in seven-day-a-week living.
4. A growing effectiveness of Bible teaching on Sunday.

As you work together in your Sunday school other means of making this co-operation effective will develop. Such a plan does not require a new organization or a new curriculum, but a new evaluation of the place of the home as a partner of the church in its Bible teaching ministry.

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

Regional Conventions—

(Continued From Last Week)

South Central Region

President C. D. Tabor
 Pastor-Adviser James Canaday

Attendance:	
Duck River	29
Giles	0
Indian Creek	0
Lawrence	11
Mauzy	63
New Duck River	83
William Carey	6
Visitors	3
Total	195

Sword Drill Representative Elena Hicks
 Speakers' Representative Marilou Fulmer
 Hymn Festival Representative:
 Junior Choir First Church, Columbia
 Intermediate Choir Mt. Pleasant Baptist Church
 Young People and Adult Choirs First Church, Columbia
 First Church, Shelbyville

Central Region

President John Cottrell
 Pastor-Adviser Wallace Carrier

Attendance:	
Bledsoe	41
Cumberland	16
Judson	0
Nashville	308
Robertson	112
Stewart	0
Visitors	4
Total	481

Sword Drill Representative Betty Jean Phillips
 Speakers' Representative James Kirby
 Hymn Festival Representative:
 Junior Choirs Grace Baptist Church
 Greenbrier Baptist Church
 First Church, Nashville
 Intermediate Choir Greenbrier Baptist Church
 Young People and Adult Choir Grace Baptist Church
 Greenbrier Baptist Church

North Central Region

President Dick Freeman
 Pastor-Adviser Clyde Cobb

Attendance:	
Concord	57
New Salem	4
Riverside	6
Salem	13
Stone	65
Union	37
Wilson	15
Total	197

Sword Drill Representative Mary Emma Scates
 Speakers' Representative Billy Puckett
 Hymn Festival Representative:
 Junior Choir Smithville Baptist Church
 Intermediate Choir First Church, Murfreesboro
 Adult Choir Powell Chapel Baptist Church

Southeastern Region

President D. H. Beckler
 Pastor-Adviser Guard Green

Attendance:	
Hiwassee	0
McMinn	77
Ocoee	124
Polk	30
Seq. Valley	21
Sweetwater	77
Tenn. Valley	95
Visitors	3
Total	427

Sword Drill Representative Don Spencer
 Speakers' Representative Mrs. Robert Land
 Hymn Festival Representative:
 Junior Choir First Church, Cleveland
 Intermediate Choir First Church, Athens
 Young People and Adult Choir First Church, Cleveland

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

Program Plans for W.M.U. Conference

Ridgecrest, N. C., July 29-August 4

OPENING with the night session, Thursday, July 29, the W.M.U. Conference will continue through the night service of Wednesday, August 4—thus Thursday night and six full days thereafter, the climax as well

as the opening being at night. The complete missionary program will be in charge of Mrs. George R. Martin, assisted by the new executive and young people's secretaries — Misses Alma Hunt and Margaret Bruce.

Among the several classes will be the following: *Manual of Woman's Missionary Union*, taught by Miss Edwina Robinson of Mississippi; *W. M. U. History*, taught by Mrs. Eugene Sallee of China Texas and Miss Blanche S. White of Virginia; *Missionary Round Table*, led by Mrs. Taul B. White of North Carolina; *Home Missions*, Dr. Alfred Carpenter of Home Mission Board. There will be classes and conferences for leaders of

W.M.U. young people, Miss Bruce having general supervision. Miss Kwan Hsu of Shanghai, now studying in Minneapolis, will visit the various classes and conferences, as will many S.B.C. women home and foreign missionaries.

Mrs. Martin will lead the general W.M.S. Conference, having each morning a background of some parliamentary procedure. Day by day there will be also the B.W.C. Conference, which will be led by Miss Ruth Providence of North Carolina. In the B.W.C. Conference there will be discussions on the many phases of B.W.C. organizational life, with opportunities for the sharing of experiences and for the asking of questions. B.W.C. Federations as well as local B.W.C.'s will be included in such discussions. A nice new feature will be "Chat Times" when contacts and fellowship may be had with those in similar professions or fields of work.

Organ music will be a worshipful feature throughout the week. The organist will be Miss Marjorie Freeman of Rock Hill, S. C., and of New York.

Miss Hunt will preside at the vesper hour each day. The vesper speaker will be Mrs. J. M. Dawson of Washington, D. C. She will also teach the Sunday-school lesson Sunday morning.

The previous evening will also be highly important, because at the service that Saturday night Mrs. C. D. Creasman will present a pageant, which Mrs. Martin praises as "the very best production" yet made by Mrs. Creasman. The title of the pageant is: "For God and Home and Every-land." Frequently during the week pictures and exhibits will be made possible by Miss Mary M. Hunter and Mr. R. G. Van Royen of the visual educational departments of the Foreign Mission Board and Home Mission Board respectively. Miss Rachel Colvin, art editor of Woman's Missionary Union, will have charge of the W.M.U. exhibit and of the party on Tuesday afternoon. There will be much other planned recreation.

Surely all these interesting program features will make you all the more eager to be present from start to finish of the W.M.U. Conference. If you have not already made your hotel reservation and have not already sent in your \$2 registration fee, now is the time to do so by writing and at the same time remitting the \$2 fee to Mr. Robert Guy, Ridgecrest, N. C. No reservations are made at the state office.

THURSDAY, JULY 15, 1948

Brotherhoods Urged To Stress Evangelism Objective

GEO. W. SCHROEDER, Assoc. Sec'y.
Baptist Brotherhood of the South

ONE OF THE MAJOR objectives of the Brotherhood for 1948 is Evangelism. To accomplish the objective, each Brotherhood is being asked and encouraged to plan and carry through some definite evangelistic work during the year—work which will be instrumental in taking the message of Christ to the lost and unchurched who live in or near the church community.

Suggested evangelistic activities for the Brotherhoods to promote include the following:

- (1) Plan and hold cottage prayer meetings in the homes of unsaved friends and neighbors.
- (2) Conduct extension revival meetings in unchurched sections of the city or in nearby rural areas.
- (3) Urge personal soul-winning on the part of each man of the Brotherhood.
- (4) Take an active part in the regular revival meetings of the church.
- (5) Adopt and follow through a good visitation program aimed to put large numbers of lost people in the pews of the church for the regular preaching services.
- (6) Offer the assistance of the Brotherhood to the associational missionary. He can often use a group of consecrated men to a good advantage in his work.
- (7) Promote vigorously the Man and Boy Movement, a 1948 Brotherhood objective which has as its ultimate aim the reaching and winning of lost boys of the church community.
- (8) Consult and study with the pastor the possibilities of establishing and manning a mission in an unchurched section in or near the church community.
- (9) Make plans and arrangements to hold regular evangelistic services in the various institutions of the city or county.
- (10) Follow and promote any suggestion that the pastor might make to reach unsaved people.

A Brotherhood must be evangelistic if it is to fulfill its purpose. Winning of the lost and the utilization of the saved are basic in the program and work of the church—the program which the Brotherhood has adopted and seeks to promote in its every action.

Tennessee Brotherhood leaders are urged to plan for definite evangelistic work. After the plans are formulated and adopted, then they should lead the men of the Brotherhood into their fullest accomplishment.

AMONG THE BRETHREN

Funeral services were held Sunday afternoon, July 4, at the First Baptist Church, Jackson, for W. A. Gaugh, noted temperance leader and minister. Fred W. Kendall, pastor of First Baptist Church, and R. E. Guy, pastor of West Jackson Baptist Church, officiated. Mr. Gaugh was a native of Hardeman County. He leaves his wife, Mrs. Frances Joyner Gaugh of Jackson; three daughters, Mrs. George W. Turner of Luverne, Ala., Mrs. William Joiner of Memphis and Mrs. Lucille Rosser of Jackson; two brothers, John Gaugh of Jackson and Frank Gaugh of Bemis and one grandson.

—B&R—

First Baptist Church of Hampton began a program for its new church building on May 17, 1948. The excavation has been completed and we are now ready to pour the cement for the basement walls and floor. The work is going to be pushed as fast as possible and we hope that we can occupy at least a part of the building by late fall.—B. M. CANUP, pastor.

—B&R—

Twenty-five per cent of the total income of the First Baptist Church of Nashville, Ark., is allocated to the Co-operative Program. W. A. Perry, a native of Tennessee, is pastor.

—B&R—

Gerald Price has been called as pastor of West View Baptist Church, Kingsport, and has accepted. He comes from Asbury Church, Johnson City.

—B&R—

On July 1, William S. Bates, Jr., became pastor of First Baptist Church, Lakeview, Ga., coming from the pastorate of the Rome Baptist Church Rome, Ga. His new address is Route 4, Rossville, Ga.

Charles C. Bowles, pastor of the McCalla Avenue Baptist Church, Knoxville, did the preaching in a Revival meeting held with the First Baptist Church, Andrews, N. C. There were in connection with the revival 26 definite decisions including 20 candidates for baptism, 2 other professions desiring to join other churches and one young man answering the call to preach. T. Earl Ogg, a former Tennessean is the pastor and led the singing.

—B&R—

We have just closed a very successful Revival at Second Baptist Church, Columbia. Fourteen conversions; 12 were baptized into the church. Brother Clyde Burke, of Mt. Pleasant did some fine Gospel preaching. Rev. and Mrs. J. O. Black of New Orleans, were in charge of the music. Our Vacation Bible School of one week, preceded our Revival with an enrolment of 130. C. S. Wilson is the pastor.—(Contributed).

—B&R—

V. E. Boston of Newbern has accepted the call as supply pastor of the First Baptist Church of West Memphis, Ark., and has entered upon his duties. Two years ago, because of ill health, he was forced to retire as pastor of Temple Baptist Church, Memphis, Tenn. After his retirement he served for a while as Chaplain at the Baptist Memorial Hospital, Memphis.

—B&R—

Oran O. Bishop, formerly pastor at Loudon and other places in Tennessee, and then later Chaplain in the Armed Forces in World War II has returned from Southwestern Seminary to Wartrace, Tenn., and is available for revival work or for a pastorate.

With the preaching being done by W. A. Boston, pastor of First Baptist Church, Union City, and with the music under the direction of Mr. C. P. Kidd, music director of LaBelle Baptist Church, Memphis, Pastor Charles A. Wingo and the Kennedy Baptist Church, Memphis, have held an eight-day revival. There are reported 19 additions to the church besides 13 professions of faith and one rededication. The church is making plans for the erection of a new building in the near future.

—B&R—

Rev. C. Y. Dossey, assistant superintendent of the Department of Evangelism for the Home Mission Board, has recently been in a revival with Pastor Vernon G. Miles and the First Baptist Church at Minden, La. The meeting resulted in 100 additions to the church, 50 of this number coming on profession of faith as candidates for baptism. Mr. Lavan Robinson of Ruston, La., led the singing for the revival.

—B&R—

J. R. Heifner has accepted the call as pastor of Roan Mountain Baptist Church, Watauga Association, and began his duties July 1.

—B&R—

H. J. Campbell has resigned Beulah and Gravel Hill churches, Holston Association, to become full-time pastor at Sunnyside.

—B&R—

Fred Brown is supplying the pulpit of Fifth Avenue Baptist Church, Knoxville, during the month of July.

—B&R—

State Brotherhood Secretary, E. K. Wiley, supplied the pulpit of Salem Baptist Church, Liberty, Sunday, July 11.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, JULY 4, 1948

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Athens, Antioch	81	—	—	Rutledge Memorial	137	52	2	Maryville, Broadway	212	76	—
East	246	107	—	Tasso Mission	39	—	—	Everett Hills	215	58	1
North	236	30	—	Columbia, First	296	75	—	First	530	126	7
Calhoun	109	24	—	Godwin Chapel	21	—	—	Medina, First	176	74	—
Charleston	48	—	—	Dyersburg, Hillcrest Avenue	166	49	—	Memphis, Boulevard	503	125	—
Clearwater	88	46	—	Eagleville	96	62	—	Central Avenue	429	132	—
Coghill	86	64	—	Elizabethton, Big Spring	124	125	—	Kennedy	98	32	1
Cotton Port	110	69	—	First	485	83	3	Highland Heights	661	253	3
Eastanalle	51	30	—	Fountain City, Central	625	141	—	Temple	1126	232	2
Englewood	95	40	—	Hines Valley Chapel	39	—	—	Milan, First	248	45	—
Etowah, First	312	58	—	Fowlkes	135	84	—	Milton	54	37	—
Etowah, North	130	27	—	Gallatin, First	241	52	—	Prosperity	139	76	—
Good Springs	173	36	—	Gladeville	119	56	—	Monterey, First	220	67	1
Idlewild	85	62	—	Harriman, Trenton Street	340	96	—	Morristown, Montvue	106	32	—
McMahan Calvary	63	41	—	Jackson, Bemis	215	70	—	Murfreesboro, First	373	51	—
New Friendship	97	67	—	West Jackson	713	193	—	Walnut Street Mission	56	—	—
Niota, East	118	58	—	Jellico, First	211	57	—	Taylor's Chapel	52	36	—
Niota, First	92	31	—	Johnson City, Sinking Creek	118	—	—	Westvue	348	68	—
Old Salem	23	—	—	Knoxville, First	821	—	—	Tucker Town Mission	31	—	—
Sanford	55	—	—	Fifth Avenue	695	171	2	Nashville, Inglewood	504	108	2
Wildwood	80	38	—	Lincoln Park	449	118	—	Lockeland	394	108	3
Benton	133	30	1	Lonsdale	384	115	2	Park Avenue	338	82	—
Bolivar, First	178	104	—	McCalla Avenue	638	126	—	Woodmont	172	53	—
Brighton	153	82	—	Sevier Heights	344	80	4	Newport, First	254	67	3
Bristol, Calvary	314	71	2	Smithwood	328	113	5	Oak Ridge, Glenwood	280	65	1
Virginia Avenue	270	102	6	LaFollette, West	100	16	—	Highland View	299	90	4
Brownsville	277	49	—	Lebanon	352	62	—	Old Hickory, First	518	126	1
Daisy, South	86	67	—	Barton's Creek	85	70	—	Parsons, First	178	51	—
Chapel Hill, Smyrna	74	65	1	Cedar Grove	74	36	—	Rockwood, Whites Creek	44	34	—
Chattanooga, Red Bank	449	117	—	Fairview	93	28	—	Rutledge, Oakland	133	47	—
Cleveland, Big Spring	272	188	—	Mt. Pleasant	129	112	—	Shelbyville, Shelbyville Mills	127	52	—
North	187	113	—					Whiteville, First	136	—	—

Eastland Baptist Church, Nashville, Presents New Car To Their Retiring Pastor



E. B. Crain retired July 1 after 12 years of service as pastor of the Eastland Baptist Church of Nashville. During his ministry 1,300 members have been added to the membership there and a debt of \$55,000 has been liquidated. Sunday, June 20, the congregation presented him and Mrs. Crain a new Pontiac sedan. Little Sandra Hood, daughter of Mr. and Mrs. Steve Hood, presented the keys of the car to Dr. Crain.

An Appeal for Sunday School Pictures

9 de Julio 2775
Rosario, Argentina
June 2, 1948

DEAR SIR:

Last year we sent to the state Baptist papers a request for Sunday school pictures to be used by the young women of our Training School. The response was so splendid, and we have found that the materials sent have been so useful, that we would like to publish again a note in your periodical. Many of those who answered the other time continue to send packages, but others have exhausted their supply.

We will be so grateful if you will publish a brief paragraph in your next paper. Below you will find the instructions and also an explanation of our request. You may want to publish it just as it is:

Yours in His service,

MRS. ANNE S. MARGRETT

Our missionaries who direct and teach in the Girls' Training School in Rosario, Argentina, have written asking that friends in the States send them left-over Sunday school papers and pictures, especially the large teachers' pictures, which have been laid aside. The quarterlies are not useful, but just the illustrations which can be torn out of them.

Magazines such as *McCall's*, *Good Housekeeping*, and *Woman's Home Companion* have lovely pictures which we would like to have for class and field work too, as also old Christmas cards.

If you do prepare a package, remember the following:

1. The address is: Mrs. Anne S. Margrett, 9 de Julio 2775, Rosario, Argentina.
2. The packages should not weigh more than 2 pounds.
3. Magazines can be rolled up and sent just 2 or 3 at the time.
4. Every package should be marked "impresos sin valor comercial."
5. A customer's declaration should never be made. These materials go like letters, with the postage required for printed matter.

You will be doing a real missionary service if you respond to this request from our representatives on the foreign field.

THURSDAY, JULY 15, 1948.

Help the Associational Clerks

BY PORTER ROUTH, Secretary
Department of Survey, Statistics, and Information

THE UNITED STATES District Courts recently announced that 87 per cent of the bankrupts in the United States failed to keep proper records. Good records are important in business—and the King's business should be the most important in the world.

Within the next few weeks, hundreds of associations will be holding their annual meetings. From the tip of Florida to the top of California, Baptists will come together to tell "what God has done." Reports will be made to inspire. Programs will be projected for conquests ahead.

Baptists will know best how to plan their program for the year ahead if they know where they have failed, and where they have been blessed with success, in the past. That is why the work of the associational clerk is taking a more important place than it has ever had before. For the associational clerk, today, does more than keep the minutes. His work has become vital in that he presents the association with a graphic picture of the past year to serve as a springboard for the year ahead.

The associational clerk depends on the church clerk. The church clerk needs the help of the pastor, the treasurer, the Sunday school superintendent, the Training Union Director, the W. M. U. president, the Brotherhood leaders, and others in the church. Good records demand teamwork.

This is a plea for help. I know that your state statistical officer will join with me in saying: "Help the associational clerk!" They are doing a valuable work. Let's make 1948 the best year for the collection of records on Southern Baptist

Dr. Griffin Henderson Speaks

A VERY IMPRESSIVE Installation of B. S. U. officers was held in the chapel of Baptist Memorial Hospital, Monday night, June 20. The theme was "Let the Lower Lights Be Burning."

The stage setting was a lighthouse with the Beacon light above and the shore lights below.

Miss Frances Dial began the program with an organ prelude and the audience singing "Let the Lower Lights Be Burning."

Mr. Thomas Lane, Minister of Music, of Bellevue Baptist Church sang, "Jesus Revealed in Me" and "Follow the Gleam."

Mrs. Joe Seay very reverently presented Miss Mary Alice Arrington with a B. S. U. key in appreciation of her fine Christian work as shown forth in her office of presidency.

Each officer was installed by Mrs. Solom Freeman and responded by a pledge of service as she turned on one of the lower lights.

Following the Installation Dr. Griffin Henderson, Murfreesboro, Tenn., Pastor Advisor, who of Tenn. B.S.U. charged the council members to "Let the Lower Lights Be Burning."

The highlights of Dr. Henderson's message were charges to honesty, purity, prayerful seriousness and sacredness, while pointing students to the "Great Light from Heaven."

Students went away with determination in their hearts.

JEANETTE HAYS
Reporter,
Baptist Hospital.

church life. It will help make 1949 the best year in Southern Baptist life.

EAST TEXAS BAPTIST COLLEGE

SUMMER SCHOOL 1948

June 8 - July 16

July 19 - August 27

ENLARGED CURRICULUM . . . STRONG FACULTY

Illustrated bulletin on application.

WALLER M. ETHRIDGE, Vice-President

Marshall, Texas

A Helpful Study Course Completed

THE TRAINING UNION department of the Montvue Baptist Church, Morristown, recently completed a very helpful study course under the direction of the director, Mr. Joe Wall, Jr.

There was an enrollment of 34 with an average attendance of 31. Teachers for this period of study were Mr. Herman King (Associational Missionary), Mrs. Herman King, Rev. Ben B. Holman (pastor) and Miss Laura Slusher.

Truly this was a week well spent for those who desired to study to show himself approved unto God; a workman that needeth not to be ashamed.—THELMA BALLARD, Morristown, Tenn.

Resolutions

WHEREAS, God in His wisdom has seen fit to call from this life our beloved sister and co-laborer, Miss Mary L. Tipton, and

Whereas, She lived among us a beautiful exemplary Christian life.

Therefore, Be It Resolved that:

1. We bow in humble submission to God's holy will.

2. We catch firmly and carry high the torch of Christian service which "Miss Mary," as she was lovingly called, has passed to our hands. Striving, as she strove, to minister to the sick and the needy, to comfort the sorrowing and distressed; learning to love more and more, goodness, beauty and purity as "Miss Mary" loved them; emulating her faithful prayer life, her humility, her love for humanity and for God; proving by our lives, as did she, that our chief desire is to "do those things that are pleasing in His sight," and to "occupy faithfully" so that we may say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith."

3. These resolutions be spread upon the minutes of our church, and a copy sent to: the *Greeneville Sun*, THE BAPTIST AND REFLECTOR, and to the family.

Committee:

MRS. J. B. MARSHALL

MRS. H. F. YOST

MRS. JOE A. CAMPBELL

Adopted by the Womans Missionary Society of First Baptist Church, Greeneville, Tennessee, this July 24, 1948.

Sunday afternoon, July 12, from two to five p. m. New Duck River Baptist Association held an open house at the Missionary Home located at Shelbyville. The home has been provided for the associational missionary and is not only free of debt but is redecorated both inside and out and is enlarged by a nice addition at the back.

HOMER A. CATE, Moderator

CHARLIE KERLEY, Chm. Missionary Committee

DR. A. C. METHVIN

JOHN HORTON

HARRISON CHILHOWEE BAPTIST ACADEMY

A Baptist high school located in the foothills of the Great Smokies, 15 miles from Knoxville.

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69th Session opens Aug. 19, 1948

For information, address

Roy Anderson, President
Seymour, Tennessee

Miss Mary Christian Joins Sunday School Board Staff



MISS MARY CHRISTIAN, field representative for the past seven years with the Southern Woman's Missionary Union, has accepted a position with the Sales and Advertising Department of the Baptist Sunday School Board and began her new duties July 1.

With offices in Nashville, Miss Christian in her new position will be associated with Mr. George W. Card in the promotion of approved books of all publishers. Miss Christian will major in mission books, but it will also be her responsibility to select suitable books from all sources for sale and promotion through the thirty-five Baptist Book Stores associated with the Sunday School Board.

A native of Georgia, and a graduate of State Normal School, Athens, Ga., W. M. U. Training School, Louisville, and Peabody College, Nashville, Miss Christian is well known to Southern Baptists. She served as W. M. U. Young People's secretary for Arkansas and Georgia, W. M. U. executive secretary in Georgia, and teacher of missionary education in the W. M. U. Training School before becoming affiliated with the Southern Woman's Missionary Union, with headquarters in Birmingham.

As field representative of W. M. U. since 1941, Miss Christian has traveled constantly in the interest of all phases of W. M. U. work. However, her special responsibility has been promoting and directing the work of business woman's circles of the missionary societies. Miss Christian has also authored, edited, compiled, and revised much material for use by Southern Baptist women.—WILBURN L. TAYLOR, Sales and Advertising.

The *Halls Graphic* reports that Sunday, July 4, marked the third anniversary of Vernon Sisco as pastor of the Halls Baptist Church. During this time there have been 195 additions to the church, more than half of which were by baptism, and the budget has been increased from \$4,600 to \$9,400.

—B&R—

At impressive capping exercises at the Napoleon Avenue Baptist Church in New Orleans on June 6, 58 student nurses were graduated from the School of Nursing of the Southern Baptist Hospital in New Orleans.

No Liquor Ads In These Magazines

So often people ask, "Which are the magazines without alcoholic beverage advertisements?" Here are some:

Saturday Evening Post, Country Gentleman, Ladies Home Journal, Good Housekeeping, Pathfinder, The Parents Magazine, The Woman, Scholastic, Etude Magazine, Capper publications, The Christian Herald, National Geographic, Science and Mechanics, Photoplay, Popular Mechanics, Radio Mirror, Scientific Mirror, Scientific American, Readers Digest, Progressive Farmer, The Farmer, Better Homes and Gardens.—*The Mountain Voice*, official paper of the Mountain Preachers School, Clear Creek, Ky.

The bulletin of the First Baptist Church of Alcoa, J. Lacy Basham, pastor, lists results of the three and one-half years of the pastor's labors are as follows:

1. Approximately 150 members added.
2. Increase in Missionary giving to Co-operative Program of our Denomination of 500%.
3. Notable increase in attendance at preaching and prayer services of the church.
4. Improvements on church and grounds \$2,500.
5. Purchase of lot and building of parsonage at cost of about \$15,000.
6. Completing payment of church building debt of about \$3,000.

After an expenditure, as above listed of \$20,000 we only owe \$1,500 on furnace and balance on repair bill occasioned by damage of termites.

—B&R—

The Vacation Bible School at Green Hill Baptist Church came to a close Friday, July 2. There were 68 pupils enrolled and 19 faculty members making a total enrollment of 87. The average attendance for the pupils was 66, and the average attendance for the pupils and faculty together was 78. There was an offering taken daily amounting to \$12.74. This is to go to the Orphans Home. Pastor J. W. Audry Minor served as principal of the school.

—B&R—

While Pastor W. Stuart Rule is away on vacation, the pulpit of the First Baptist Church of Oak Ridge is being supplied by J. H. Sharp of Corryton, Tenn.

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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.)

IN MEMORY OF MRS. W. C. SMEDLEY who, on June 13, 1948, entered into the place prepared for her through the great wisdom of God the Father and the love of Jesus her Savior. The T.E.L. class of Chamberlain Avenue Baptist Church of East Chattanooga will miss her as long as the present members shall live. As president of our class she was ever faithful, whether present or absent. Faithfulness was an outstanding element in her character. She first was faithful in youth to parents and friends; in her own home faithful to her household duties as wife and mother—truly her two daughters, Mrs. Mercer Clementson and Mrs. Kenneth Casteel, can only speak of her as "blessed." She was a good neighbor, kind and considerate of all with whom she came in contact, with a "tongue free from evil and lips that spoke no guile." Like Abraham of old, Mrs. Smedley was a friend of God, always ready to defend the right and faithful in every good work, especially in the things pertaining to the advancement of the Kingdom on earth. Her influence will live on through eternity. Surely, she, as the Apostle Paul, could say, "I have fought a good fight; I have kept the faith."

It is the desire of the T.E.L. class that this resolution be spread upon the minutes of the class, a copy be sent to Mr. Smedley and the family, and a copy be sent to BAPTIST AND REFLECTOR for publication.

T.E.L. Class, Chamberlain Ave. Church,
By Mrs. R. H. Crox, teacher.

Rev. E. J. Blackford Resigns Pastorates

BRO. BLACKFORD resigned as pastor of Cog Hill Baptist Church in McMinn County Association and Chestua Church in Sweetwater Association June 20th, effective July 24th. Because of serious illness in the family he feels that they must return to Missouri.

These churches are his first work after returning from serving more than five years as chaplain in the Army. Bro. Blackford is an untiring worker and has led these churches to higher planes of service. Our hearts are grieved to see he and his family go. He has accomplished more in these ten months than many pastors do in a lifetime. He is a Seminary graduate and capable of leading any church but because of his interest in country churches he felt led to take this work. He has given us a vision of our possibilities.

In the spring Bro. Guard Green of South Pittsburg was the speaker in Cog Hill Church in a Stewardship Revival, and Bro. Ingle of Madisonville helped in same kind of meeting at Chestua. Very helpful meetings. Later had Training Union Study Course with about seventy-five awards. At close in Cog Hill Church a splendid Training Union and Story Hour were organized. Just completed a very successful Bible School. During his pastorate attendance and gifts have increased. By his going we sustain a great loss.—MRS. VELMA WILLIAMS.

Coming from near Owensboro, Ky., R. W. Lashbrook has recently accepted the pastorate of the Radnor Baptist Church of Nashville.

Book Review

SAM JONES. Walt Holcomb. \$2.00.

Have I written a column about Dr. Walt Holcomb's current book on Sam Jones? Whether I have or not, here is another one. Sam Jones was, in my opinion, the most illustrious preacher Georgia has produced. And this book by Walt Holcomb, son-in-law of Sam Jones, and co-worker with him in the latter years of his life, is one of the investments I hope you will make in 1948. It sells for \$2, and may be had at any Baptist Book Store.

Sam Jones was born at Oak Bowery, Chambers County, Alabama, October 16, 1847, son of Captain John J. Jones, lawyer and business man. His mother was a Miss Porter, from Virginia. After his mother's death, the family moved to Cartersville, and the children were reared in their grandfather's home, Rev. Samuel Jones. Sam Jones' grand-mother was said to have read the Bible through 37 times on her knees. In addition to his preacher-grandfather, and great-grandfather, he had four uncles who were preachers.

He was taught by three great men, Major W. F. Slaton, Congressman, W. H. Felton and Professor Ronald Johnson. Just as he was ready to enter college, his health broke, and in his illness he began to drink whiskey. That started him on a career of drunkenness, of which he often spoke in his sermons, and accounted for his hatred of whiskey after he quit drinking. He promised his heart-broken father, as he lay dying, that he would quit; and he did quit. He had been admitted to the bar, and would have made a great lawyer, but for whiskey. He married Miss Laura McElwain, of Kentucky, and she stood by him through the dark days of his downward plunge into drunkenness. He was converted in Felton's Chapel, and professed faith in Christ and was received into the church by his grandfather. Within a week he had entered the ministry, and preached the following Lord's Day at New Hope Methodist Church, two miles from Cartersville, using as his text Romans 1:16.

Space restrains me from any description of his great career as a preacher. He started with a rural circuit—two of them—and wound up as the most sought after evangelist in America. He held great meetings in practically every major city in the country, and on one occasion said that he could account for 700,000 people that had been converted in these meetings.

At the down of day, October 15, 1906, on a Rock Island train, at Perry, Arkansas, he died suddenly. I wish I had space to describe the funeral. This ought to be enough to prompt you to buy the book and read about Georgia's most illustrious preacher.

From Louie D. Newton's column—"Today and Tomorrow"

The Liberty Grove Baptist Church, Jackson, ordained Wendell Todd to the Gospel Ministry on Sunday, May 2, 1948. He is the son of Mr. and Mrs. J. H. Todd of Parsons.

Chester Smith, pastor of Westover Baptist Church, examined the candidate and delivered the sermon; W. A. Strickland, pastor of Pleasant Plains Baptist Church, gave the charge to the minister; Wade Carver, pastor of First Baptist Church, Parsons, gave the charge to the church; Ralph Bray, pastor of Oakfield Baptist Church, presented the Bible; Alvin Todd, brother of the candidate, led the ordination prayer. James A. Williams, the retiring pastor of Liberty Grove Baptist Church, served as moderator and Roy Forsythe, clerk.

The presbytery was composed of ministers and

Former Tennessee Pastors Write From Ala. and Ga.

Frank W. Wood, former pastor of Fifth Avenue Baptist Church, Knoxville, now pastor of Woodlawn Baptist Church, Birmingham, Ala., writes:

"Needless to say we miss our Baptist brethren in Tennessee with whom we had fellowship in Christian service for 15 years. However, we have been royally received in Alabama.

"James L. Tucker will come to us as Minister of Music and Education, July 15. He comes from Dauphin Way Church, Mobile.

"We continue to read the BAPTIST AND REFLECTOR with pleasure and profit."

A paragraph in a bulletin of the Woodlawn Church gives the following records for the first month of Bro. Wood's pastorate there:

"Church Records for June: 868 average weekly attendance in Sunday school; 174 average attendance in Training Union; 237 average daily attendance in Vacation Bible School; \$4,480.67 financial receipts; \$1,228.21 added to Building Fund; 27 new members added to church membership (1 by statement, 20 by letter and 6 baptized); 2 awaiting baptism; 1 surrendered to Special Christian Service."

U. W. Malcolm, former pastor of First Baptist Church, Fayetteville, and now pastor of Fifth Avenue Baptist Church, Rome, Ga., says:

"The BAPTIST AND REFLECTOR is a great blessing to me. I shall always want it."

From an enclosed bulletin we learned that on the last day of June Bro. Malcolm and his family moved into the new pastor's home located on Dodd Street, in Summerville Park, Rome. Also we learned that since his coming to the pastorate there on April 1 there have been 90 additions to the church, 49 of them by baptism.

Brother Edgar W. Barnett, for 29 years pastor of Seventh Church and the Dean of Nashville Baptist Pastors, brings his long and fruitful ministry to a close at Seventh on July 1st. No pastor in Nashville regardless of age has been more active in work on their church field than has Brother Barnett. He has averaged over 200 visits per month for all the years of his pastorate there, and to the certain knowledge of the writer he attends every Pastors' Conference and all meetings of the Association of a general nature. You could always count on him being present. We will miss the inspiration of his presence in these meetings. He has set a great example for faithfulness in service that younger men might well follow. He is 83 years young. We thank God for this man's life and pray that his days may be lengthened to many other fruitful years as he faces the sunset.—HAROLD D. GREGORY, in Nashville Associational News Letter. (To all of which we add a hearty amen!)—Editor.

deacons from Beech River and Madison Associations.

Bro. Todd has accepted a call as supply pastor of Liberty Grove and is now a student at Union University. Prior to entering the ministry he served eight years in the United States Navy.—ROY FORSYTHE.

Sunday, July 11, E. N. Delzell, business manager of BAPTIST AND REFLECTOR, supplied the pulpit of the First Baptist Church, Lewisburg.

WHAT WILL YE DO IN THE END?

BY LYN CLAYBROOK

THE ABOVE QUESTION was asked by God's great prophet, Jeremiah, as recorded in the 5th chapter of the book that bears his name and the last verse. The reader is asked to first read this chapter to get its mighty message, as well as to have clearly in mind the context of the text. Now that you have done so, you will readily agree that here is a question that not only did Judah need to heed in that ancient day but that we all should seriously hear in our day. "What shall we do in the end?" Surely here is a question we all should face without any effort at evasion. The shores of dead ages are the somber burial grounds of millions who made ship-wreck of life and because they neglected or refused to hear and face squarely this question. If even some of these millions could stand before you now and talk to you they would tell you of the insanity of living in disregard of this question.

These words were spoken at a time of great moral and spiritual wickedness, even as are our times. In verse 7 of chapter 5 God said "When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlot's houses. Everyone neighed after his neighbor's wife." If Jeremiah could find one man in Jerusalem who "Executed judgment and sought the truth" God offered to pardon the city. (5:1) "An amazing and horrible thing is committed in the land; the prophets prophesy falsely and the priests bear rule by their means; and my people love to have it so! (5:30-31) The men who should have been speaking for God and calling the people to repentance, those who claimed to be God's men, were courting favor and preaching to be popular and to stand in with the high ups. The deluded and careless populace, as is so often the case, preferred smooth falsehood and soft palaver to stern and honest truth. Rulers were more concerned about holding their jobs than in saving their country. Notwithstanding the fact that they were on the very brink of ruin by the invasion of the Chaldeans, they all felt perfectly safe behind the defenses they had builded around their city. "None could believe, no king, no man of them that foe or enemy could ever enter inside Jerusalem," (Lam. 4:12 Mof.) It was at such times as these that grand old Jeremiah asked his people this question, "What will ye do in the end?" We need a million rugged and weeping Jeremiahs to go abroad in America now and thunder this question into the ears and hearts of the people of our land. The only difference between America now and Judah then is that they thought they were secure and we know we aren't. We know we live in the most dangerous time in all history. Yet, in spite of that fact, we are doing as did Judah who "Refused to receive correction and made their faces harder than a rock and refused to repent." (5:3)

Reason, revelation, observation and common sense all bid us give grave consideration to *consequences*. He is a fool indeed who thinks only of the deed and disregards its effect; who follows a course without knowing where it inevitably leads; who has regard for beginnings but none for endings. This is the inane and insane folly of millions of Americans. They sow to the wind

but seem never to dream that they must reap the whirlwind. There are three or four facts which I would press upon them within the brief limits of this sermon.

I. EVERY PATH, EVERY WAY, EVERY COURSE OF THOUGHT OR CONDUCT HAS TWO ENDS AND HE WHO CHOOSES ONE MUST CHOOSE BOTH.

Every way has an entrance and an exit. He who goes in at the entrance must come out at the exit. In life there is no such thing as turning around. Life is lived in a straight line. We may alter our course at any given point by choosing a different direction but go back we may not. When a thing is done "Tis done." We can no more turn around and go back in this business of living than we can turn the sun around and have it go back. We can turn the clock up or back but not the sun. It goes on its course just the same. So do we. We may not pursue any given course entered upon to its ultimate or final end; that is to say, to the end of our lives; but no amount of time spent in any course can fail of its results. Thus one may follow a given course only one hour, one day, one week, one year. In any event that course had a beginning and an end. The time spent in it cannot fail of its result and often dire and baneful results come of brief indulgence in a certain course. Remember the great sin of David. It didn't take him long to get it done but it took him a long time to get through reaping its frightful and terrible harvest. A moment's fling in sin has spelled ruin to the lives of untold numbers of people. Yes there is a terrible finality about each and every deed, every choice, every act of our lives. When Pilate said, "What I have written" he expressed a universal truth about all human conduct. What is done is done. What we sow we must reap. Not even God proposes to thwart the harvest. Let us lay it to heart that we must choose both ends of any given course if we choose the first end. Not only so, but

II. THE END FOLLOWS SO CLOSELY ON THE HEELS OF THE BEGINNING.

Time is a relative thing. Eighty years seems a long time in prospect; but not so in the retrospect. As thought of by the youth, 80 years seems indeed a long time but not so as known by the old man or woman. When the soil is prepared and the seed are sown, harvest time seems a long time away, but really is it? The harvest of our thoughts, our deeds often have a way of ripening before our very eyes. Remorse is not delayed but haunts us in the very hour of our wickedness. The next moment after the evil deed or the good deed is done and we begin to reap the fruit of that deed. And, as a rule, reaping time is so much longer than sowing time, and reaping is expected to be a multiple of the sowing. We are always coming to the end of things in this world. A day isn't very long, is it? And so it is about everything. The cradle and the grave are so close together. Death follows so close on the heels of birth. Our days are so few and short. "We spend our years as a tale that is told." If we will keep these facts before us the question of our subject and text will come with peculiar force. "What shall we do in the end?" Let us lay it to heart that the end is not so far away as Satan would have us believe when he seeks to lead us into evil.

III. BEGINNINGS ALSO FOLLOW ALL ENDINGS.

If one day didn't end another couldn't begin. But a new day always begins when an old day

ends. When one day dies another is born. The fruit of the harvest becomes seed for the sowing. Wouldn't it be wonderful if some things could come to an end and not be followed by a new beginning? All who live in sin would surely like to have it that way. The fool would like to think that death ends all. But not so, and herein is the rub for him. We speak of death as the end and in one sense it is. But alas, for the wicked, it is also the beginning. Even so it is for the righteous. If death were an absolute end, as infidelity would have it, then of course our text would have no significance. Neither would anything else. One course would be as another. If at the end of life we are going to arrive at the end of everything and make no more beginnings, then why worry? One thing is as good as another. Nothing in such an event matters. But death, the great end is a new and eternal beginning, at which time we will all be rewarded for the deeds done in the earthly body; we will reap the harvest of our sowing; if we have been faithful over life's "Few things" we will be entrusted with "Greater things." So the question of our text really becomes "What will ye do in the end, which is not really the end but an eternal beginning?"

IV. HERE IS A QUESTION WHICH CHRIST ALONE CAN HELP US TO ANSWER WITH ANY SORT OF CONFIDENCE.

He alone can save our beginnings and make safe our endings. He said, "I am Alpha and Omega, the beginning and the end." All beginnings without Him have bad endings. All endings without Him are terrible and tragic beginnings. We need to take Him into all our beginnings. If He is with us we shall never need to fear any beginning or ending. Not even death can harm us if He is there awaiting us and we can be absolutely certain He will be there if we have loved Him and followed Him on this side of death. But to have Him at the end we must accept Him and trust Him before the end comes. We need Him to save all our beginnings and to make safe all our endings and therefore the time to come to Him is now. A pupil of a certain wise old Rabbi asked his teacher when he should fulfill a certain precept of the law. "The day before you die" said his Rabbi. "But I may die tomorrow" answered the pupil. "Then do it today," said the Rabbi. Every minute, every hour, every day, every week, every year, dear reader, you have spent without Him is lost forever. If you went at the beginning of each of these periods of your life without him and came out without Him, the whole of each is lost. Every part of each spent without Him is lost. What will ye do about any end to which you have ever come or will ever come without Him. Oh, think, think hard, "What will ye do in the end?"

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