

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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SOME CHURCH MANNERS

DO SOME of our churches, more particularly those in the cities, need an Emily Post to teach a small minority of the membership something in the way of manners? Or is this small minority going to forever disrupt the service at its very climax?

We are thinking about the few people who consider the invitation hymn at the close of the service the signal for their departure. Nothing is more disgusting to those who must have their spirit of worship disrupted by these who crowd their way out of the pews. These ill-mannered ones distract from the service at its most important moment.

The minister is standing at the front pleading with the unsaved to acknowledge Christ as their Saviour. The great majority has joined in a prayer that this may be a great hour for Him. It is at this moment that the scattered few start working their way toward the aisle and home for an early dinner. They save themselves a half dozen minutes but lose the very climax of the church hour. More than that, by their ill manners, they partially destroy the call being made to the unsaved and the spirit of worship for the others.

We have long believed that this ill-mannered minority could have better remained at home. We believe they would, or else change their custom, if they could see themselves as others see them.

—Baptist Bulletin Service.

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EDITORIAL

See Who Says It!

AFL PRESIDENT William Green told reporters after a White House conference that "full production is the remedy for high prices."

As much as the CIO, Mr. Green's AFL has been addicted to the traditional labor union doctrine of more pay for less work.

It long has been apparent to others that the goods not produced by that doctrine contribute to keep prices high, cheapen real wages and lower the living standards of all.

If Mr. Green finally has assimilated the idea, that is a great blessing and very timely, considering this country's and the whole world's current need of more production of almost everything.

However, it would be a blessing more assured of practical results, if it could be said that Mr. Green's brother unionists also had got the idea. If bricklayers, for example, would lay the 1,000 bricks a day, of which they are capable, instead of 300, it would help right away with the housing shortage. *Detroit News*. Quoted in the *Nashville Banner*, Oct. 9, 1947.

Socialism Dependent Upon the Dollars of Capitalism

ENGLAND is trying "planned economy" with a socialist government under Prime Minister Clement R. Atlee. But this and other forms of socialism have to draw upon the dollars provided by capitalism in order to meet economic stress.

Fifteen years ago John Strachey, in a book entitled *The Coming Struggle for Power*, held that the bid of socialism for power was doomed because it had to depend upon a prosperous capitalism to pay for the spreading social services by which it won votes. Today he is Minister of Food in Mr. Atlee's cabinet, and one wonders what his thoughts are in the face of repeated economic crises requiring aid from the capitalist United States.

Without the millions and millions of American lend-lease, England could not have endured the war. Then following the war, in 1946, Britain secured an American loan of \$4,400,000,000 from which it was to draw \$3,750,000,000, the remainder to go toward meeting certain obligations. The loan was supposed to last for four years.

Britain drew out the last of the loan early in 1948, long before the scheduled date to which the loan was to run. Then March 9, 1948, Chancellor of the Exchequer Sir Stafford Cripps warned Parliament that "British economy will collapse unless substantial United States aid comes this year." It was felt that probably Britain could make it if the Marshall Plan aid came to the rescue in June. However, June 14, 1948, Mr. Cripps warned that "The Marshall Plan aid will not be enough to keep England going unless there is a sharp fall in world food prices soon." So in addition to the enormous aid already received, Britain has requested a larger allocation of American aid than was at first contemplated.

Writing from London, in the *Nashville Tennessean* of June 14, 1948, Stewart Alsop admits some recovery on England's part and refers to the austerity measures instituted by Mr. Cripps. But he goes on to say: "Even the harsh projected Cripps measures may fail, for short rations are habitually reflected in low production and reduced exports. Thus it is time to acknowledge that a British financial collapse—in effect the failure of the central bank of the whole vast sterling area—is now clearly possible. And it is time to acknowledge that the United States simply cannot allow such a collapse, with the distasteful world political and economic repercussions which would surely take place, to ensue."

There you are! Mr. Strachey's thesis of fifteen years ago is being borne out. Socialism proposes itself as a substitute for capitalism, but it has to fall back on the dollars of capitalism for help!

As a substitute for capitalism, Russia proposes communism, which has been defined as "a socialism in a hurry." Has Russia used dollars from any capitalist country?

The United States provided aid to Russia to the tune of \$11,681,000,000. Without this aid and the equipment which it made possible, Russia could not have made the fine showing against the Germans which she did make. All told, the United States poured \$66,000,000,000 into Europe assisting its allies, including Russia. Nobody assisted the United States. In addition, the United States had to meet its own enormous expense in the war. Lend-lease is the only return received thus far by the United States from the countries assisted, \$7,811,000,000 having been received thus far. Of this amount Soviet Russia has contributed only \$2,213,000, a mere token payment. And only after repeated requests has Russia agreed to discuss repayment further.

Oh, yes! Russia and her fellow-travellers, some of them in the United States, can talk all they please about the superiority of communism over capitalism. But even Russia draws on capitalist dollars to keep going!

With the Marshall Plan aid added to other assistance, the capitalist United States has assisted other countries in an amount close to \$100,000,000,000. And it is said that probably the most of it will never be repaid. Of the countries which received aid from America in the first World War, only little Finland failed to default. The rest have never repaid and probably never will.

And yet, Russia and her satellites and fellow-travellers, and even certain others not in her orbit, have persistently charged the United States with "dollar diplomacy," "dollar imperialism," "Skylockianism" and so on. This in the face of the fact that without American aid these countries would have gone under. In some cases when America has sent food to starving Europe, as witness the "Friendship Train," her motive has been impugned and Soviets have so maneuvered the publicity as to make it appear in certain instances that Russia had sent the aid. Some old-fashioned gratefulness and fairness would seem to be in order.

The United States helped these countries, not to aid socialism, but to help humanity. It is capitalism which has provided the money, food and other matters. The standard of living in the United States is higher than elsewhere and the workers here are better off than in any other land under the sun. In the face of these facts, many recommend socialism in some form as a substitute for capitalism. But socialism has to draw upon capitalist dollars to keep going and to have strength enough to bite the hand which helps to feed its people and to bark "Shylock" as it bites!

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.

Baptists and Education

GEORGE M. MODLIN
in "The Teacher"

Because of the characteristic beliefs of Baptists, Christian education is not optional; it is imperative. Included as a fundamental of Baptist faith is the sovereignty of the individual, the freedom to think, to believe, to worship, and to choose without coercion or proxy the religious group with which one will affiliate. The only Baptist creed is the New Testament. Because Baptists affirm the right of individuals to interpret for themselves the meaning of the Scriptures, it is hazardous to be a Baptist unless one takes seriously the commitments and implications that are involved. Such beliefs impose heavy responsibilities. They carry a moral obligation to search diligently and intelligently to know the mind of Christ. The final point of reference is the teaching the spirit, and the example of Christ. Christian education comes in here, for, being "on our honor," we must have our consciences educated.

(For a Baptist, ignorance is sin.—R.B.J.)

"Unionizing Southern Baptists"

DR. E. P. ALLDREDGE
in *Unionizing Southern Baptists*

Three times within the past generation Southern Baptists have withstood all the unionizing efforts of all the unionizing forces within and without—giving their answer kindly but firmly at Nashville in 1914, then at Atlanta in 1919, and finally at Richmond in 1938. What is to be the answer to this fourth and still greater effort to encompass, overwhelm and divide Southern Baptists, then take the broken fragments of the Southern Baptist Convention (1) into union with the Northern Baptist Convention, (2) into the Federal Council of Churches and "Cooperative Christianity," and (3) into the forthcoming Super-Protestant Church, "The United Church of America"? As a matter of fact, Southern Baptists do not really have time now to even stop and consider this question; but alas, they are faced by a cruel and unyielding alternative—to either pause now and consider this whole question anew, or else to see themselves encompassed and overwhelmed, divided and unionized, within the next ten years! Which shall it be?

(This paragraph is taken from Dr. E. P. Alldredge's new booklet, "Unionizing Southern Baptists." It costs only fifty cents and should be read by all pastors and leaders.—R.B.J.)

"Catholic Bullying"

United Press

Dr. James Luther Adams of Chicago, opened the 123rd anniversary week of the American Unitarian Association with an attack on what he termed "Roman Catholic bullying in the name of God." "No individual except a paranoiac in an asylum for the mentally ill," he said, "would claim infallibility for himself, but the individual Catholic, whether lay or clerical, supports a church and a hierarchy that makes precisely this blasphemous claim. In the face of this Roman Catholic bullying in the name of God, there are some 'liberals' and some 'liberal groups' who would in the name of tolerance prefer to accept and assist the bully." Dr.

Adams criticized Cardinal Spellman, saying the Catholic leader had "the effrontery in a democratic state to tell us that Franco, one of the most successful murders of our time, is a Christian gentleman willing to make the supreme sacrifice for his country." He said the Cardinal "also has the effrontery" to say that the principle of separation of church and state "is an outworn shibboleth." He asserted also that the Cardinal answered criticism by calling it bigotry.

(We have no sympathy for Unitarian teaching, but this is the truth for once.—R.B.J.)

Army's Good News

The Christian Advocate

According to an official statement issued by the Army, a phenomenal drop in the incidence of venereal disease among American soldiers was registered during the year 1947. For the army as a whole the decrease amounts to as much as 40 per cent and for those stationed inside the United States the slump is slightly in excess of 50 per cent. In explaining this highly encouraging report, the army says that an entirely new approach has been made to the problem, based on moral, spiritual, and psychological factors. Heretofore the emphasis has been largely on certain aspects of prevention, with no particular effort to appeal to moral convictions. The new approach has been a stressing of the value of good conduct, and an increase in recreational and entertainment activities. All moving picture film previously used has been recalled, and a new series to be entitled "The Miracle of Living," which dramatizes the rewards of good conduct in relation to the individual's future health and happiness, is being substituted. The army has discovered that an appeal to a man's best pays better.

(So far, good. Now go a little farther and commit the problem to Christ.—R.B.J.)

Whom Shall We Follow?

The Southern Presbyterian Journal

Christians should regard intellect and scholarship as a means to deeper understanding of and love for God. But, wisdom which is true wisdom must always be subservient to God and His Word. We now see the amazing spectacle of some Christian leaders who slavishly follow men, rejoicing when these men stumble on truths, already known and accepted by believers, and stumbling and questioning when these same men deny other truths. In other words, we have the phenomena of men accepting the minds of other men as their final source of authority. The philosophical approach is good, but only in as far as it brings one to faith in the final authority, the Bible itself.

We are thankful for every statement of truth which Barth or Brunner or Niebuhr may make, but these men, their minds and their philosophy stand or fall on the authority of the Word of God and all will be wise to recognize this fact. Men may bolster their unbelief and find excuse for it in the unbelief of others but they and we all stand or fall by standards divine, not human. The occasion of this editorial is the obvious devotion some have to other men's opinions regardless of where those opinions may lead. As we stated in the beginning, intellect and scholarship are most desirable when completely surrendered to the One in Whom wisdom dwells.

(Amen!—R.B.J.)

"I Sat Where They Sat"

By ELLIS A. FULLER, President
Southern Seminary, Louisville

I SHALL WASTE no time in telling who is the author of this statement, to whom it was addressed, and why he said it. Every Bible student knows. I want merely to make application of this principle to impress upon all Southern Baptists their common obligation.

If every Southern Baptist could sit where I sit, hear what I hear, and feel what I feel, there would be a new day for the ministry of faith. Let me tell you this story:—

Last night, immediately after dinner, my door bell rang. I went to the door and there stood Tucker Calloway, one of our students who graduated in 1943 with the Th.M. degree. He has just returned from Japan to complete his studies for his doctor's degree and then to take his wife and three babies back to Japan to give his life—or I should say, their lives—in Christian service.

He came directly to the point. He said, "Dr. Fuller, there is a room on the second floor of the old garage on the Simpson lot. I understand that the first floor will be used by the workmen on a storage place for their tools, blueprints, etc. I want you to let me, my wife, and three babies live in this room. I simply cannot find anybody who will let us have living quarters because we have the three babies."

I remarked, "Tucker, you cannot live in this room. It has no heat, no bath, no toilet."

His face beaming with gratitude and consecration, he said, "Dr. Fuller, when we get to Japan we shall have no bath, no heat, no toilet. I have the oil stove which I will take to Japan, an electric plate we will use in cooking, a galvanized tub which we will use for bathing, and the other inconveniences we are perfectly willing to take. I am conscious of the fact that we are in the Lord's will. If you will just let us have this room, our problem will be solved."

As I listened to him I thought of many things. I thought of what the Government does for its soldiers in preparing and protecting them for service. I also thought of the tremendous amount of money which Southern Baptists are spending here and there. Without any criticism in my heart for any of our programs of expansion, I could not keep from wondering if we are observing the law of equity in the use of the money God has given us.

I rejoice in the expansion of our local church programs, the enlargement and renovation of our meeting houses, and in the building of new churches; but I cannot keep from wondering if we are thinking in terms of an over-all denominational strategy. Unless we have trained preachers to serve as pastors of these churches and to go in the name of Christ to the ends of the earth, is our money being invested in a way to bring the largest kingdom dividends?

The Seminary needs at least two hundred apartment units for married students. If we had them right now, at least one hundred couples would still face the necessity of finding living quarters off campus. Oh, the expense and inconvenience these students incur because of our inability to provide for them!

Some take this deplorable situation to indicate that we ought to build another seminary. It may be that we need another seminary—I am not debating this question. But the plain, unanswerable fact is that our situation here at Louisville is positive proof that Southern Baptists ought to meet the needs of this Seminary, the Mother Seminary. We have the library, the classrooms, the campus, and the other equipment necessary to provide for even a larger student body than we have. We must provide living quarters for the students.

No man on earth will ever have a greater opportunity to give two million dollars for Kingdom service than this Seminary offers right now. It will take at least that much, to provide living quarters

My Heart Passion

(Written to an unconverted man.)

DEAR FRIEND:

I earnestly want you to know Jesus Christ, my Saviour and Lord. To know Him is to love Him, and to love Him is to serve and obey Him.

To know Jesus aright is eternal life; but not to know Him aright is eternal death. JESUS IS GOD, IN PERSON.

To know Jesus is wonderful to me. He is my joy, my hope, my comforter, and my present helper in time of need. He understands me, and all of my problems, burdens and cares. He has paid for my redemption by giving His own life for me on the cross. He arose for my justification.

Jesus has forgiven me of all my sins, because I truly believe in Him, and have put my whole trust in Him. He shares my troubles and sorrows; I share His joy, peace and happiness. To Him do I go for counsel and guidance. In Him *only* do I trust for salvation. My faith is steadfast in Him. His word is sweeter than honey to me. I love His tender voice. He's precious to me. "O! Taste and see that the Lord is good." Psa. 34:8.

Jesus Christ is the *only* one that can cleanse me from sin, and present me to God, the Heavenly Father. For He said: "I am the way, the truth, and the life; no man cometh unto the Father but by me." John 14:6. God has declared, concerning Jesus: "This is my beloved Son, in whom I am well pleased; hear ye Him." Matt. 17:5.

Jesus has not given me the spirit of fear and hatred; but He has given me the spirit of power and love and of a sound mind, therefore, I am resting in His Love and promises. I delight to do His will.

"Bless the Lord, O my soul: and all that is within me, bless His holy name." Psa. 103:1.

Jesus has taken the despair and gloom out of my daily life, and has given me an inner joy, peace and gladness that passeth all understanding.

I know that Jesus is coming back for me some day, and at that time He will give me a new and perfect body like unto His, and will take me home to be with Him forever. Hallelujah! This thrills my soul with glad expectancy.

Knowing Jesus correctly, gives me an indescribable satisfaction that I want everyone in the world to have.

My heart passion is that you, too, will get acquainted with Jesus to know him aright; this we can share and fellowship together now, and throughout eternity, His wonderful salvation, love, joy, peace and happiness.

I pray that you will let Jesus, the eternal living Christ, come into your heart and life, to be your Salvation, Lord and Master.

Truly with love,

A CHRISTIAN.

for at least two-thirds of the students who are now hunting living quarters. If we could take that many on the campus, I think the remaining one-third would find little difficulty in getting living quarters near the campus.

If every Southern Baptist had the spirit of Tucker Calloway this situation would not exist.

A man can fail many times, but he isn't a failure until he begins to blame somebody else.—*Buffalo News*.

The New State of Israel

By RUSSELL BRADLEY JONES, Chattanooga, Tenn.

THE RECOGNITION of the new State of Israel is causing much excitement among students of Scriptural prediction. Some of them are making strange pronouncements as to the immediate future.

If the establishment of a national home for the Jewish people secures peace from persecution, Christians should be happy. If, however, the attainment of political independence alone becomes the end result of all their efforts and the Prince of Peace is still rejected, their condition in the eyes of Jehovah will not be bettered. The possibility of such a spiritual stalemate is evident from the past history of Jewish hopes. And a study of this history would surely inspire a degree of caution on the part of the prognosticators.

Hope of Independent National Existence

Since the Babylonian Captivity, the Jews have clung to the hope of an independent national existence in the land of their fathers. Judas Maccabaeus was the first to regain an independence of a sort from the Seleucids, who at the time had their hands full nearer home. This was about 165 B.C. The century of so-called independence that followed under the Maccabees was marked by some conquest and much turmoil, and was finally interrupted by Pompey. Thereafter the kings of the Jews were mere tools of the Caesars. And Jewish hope turned to the future for some Messiah to fulfil their dreams.

Pretenders arose here and there, only to fail. Jesus of Nazareth caught the attention of the leaders, was investigated, but, failing to fit their messianic notions of political freedom from Rome and temporal glory for Jerusalem, was crucified. Then trouble began, resulting, not many years later, in the desecration of Jerusalem and the Temple by the Gentiles—a condition that prevails until this day.

Still the hope of the Jews retained its materialistic aspects, refusing, even in the light of their suffering and the growth of Christianity, to become spiritual. Abraham may have looked "for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10), but his descendants wanted land on which they might do their own building. When Bar Cocheba led the last revolt against Rome in 132 A.D., he was encouraged and aided by Akiba Ben Joseph, chief teacher in the rabbinical school of Jaffa. When David Reubeni and his disciples, Solomon Molcho, came forward as would-be liberators of their people in the first half of the sixteenth century, the majority of their brethren in Spain, Italy, and Turkey received them with enthusiasm. And when in 1666 a Jew named Sabbatai Zevi appeared in Smyrna and proclaimed himself the Messiah, Jews everywhere, in spite of the opposition of their leading rabbis, prepared for the journey to Palestine. Even though Zevi proved to be an imposter, nationalistic excitement was so intense among the Jews that they refused to be disillusioned for a whole century. But disillusionment and despair seems ever, always, to reward their hope.

From about 1778 to the middle of the nineteenth century, Jewish nationalism was quiescent, if not destroyed. Various leaders attempted to better conditions in the lands where Jews dwelt. In 1806 a revived Jewish Sanhedrin convened by Napoleon all but repudiated the nationalist hopes of the people. But not for long. The study of Jewish history and the activity of Christian millennarians more than once gave new life to Jewish materialistic dreams.

Rise of Zionism

Zionism in its modern form appeared in Europe in the middle of the nineteenth century, and in 1897 the Zionist organization

came into existence under the able leadership of Theodore Herzl. But, as before, Jewish hopes were kicked around until the Balfour Declaration of November 2, 1917 brought new heart to the Jews. This declaration was not without political implications favorable to the British Empire; but the Council of the League of Nations approved, and the British Mandate over Palestine became operative on September 29, 1923. Under such hopeful circumstances, the Jews developed portions of the Land, built Tel Aviv and improved other cities, and enlarged the Jewish population. But the full dream was not realized. Due to World War II, the British came upon hard times, were accused of befriending the Arabs, and finally relinquished the mandate after much turmoil and bloodshed.

Then on November 29, 1947, the United Nations General Assembly, after controversy and hedging, voted to partition Palestine. At last the Jews were to have a national homeland! But more than a vote by the assembly was needed. For a while it looked as though the Jewish dream would again be shattered. But their leaders took things into their own hands and on May 15, 1948, the new State of Israel was proclaimed, although the Arabian neighboring nations immediately challenged its existence.

Overlooking History

Unfortunately a good many so-called Bible students worry little about history. The fact that the Jews have been defeated again and again in their efforts to return to the Land seems to make no impression on them. But, honestly, it is a little hard to understand why God doesn't let them succeed in regaining the land, if that is His purpose, isn't it? Besides, the so-called new State of Israel hardly fits the picture of the restored Israel that the Bible teachers have all these years been telling us about. It is not a kingdom, but a republic. Jerusalem is not its capital. It still refuses Jesus as Messiah. The new president cannot possibly establish his lineage from David in the tribe of Judah. The Jews themselves are divided over the whole thing, and many of them have declared that they have not part in it. At present, there seems to be internal dissension. And certainly there does not exist that degree of stability that would give anyone the right to point to the new Israel and say that it fulfils prophecy.

"But," someone interrupts, "the Bible teaches that the Jews will return to Palestine and regain their former glory?"

Are you sure of that? Many good Bible students are not!

It may be that we ought to look again at what the Book (not the books) says about all this. And, if the editor will give his permission, I shall try to present two more articles for your consideration, one on "The Old Testament and a Future Kingdom of Israel," and the other on "The New Testament and a Future Kingdom of Israel."

The Bible

THE BIBLE is not a vague revelation, it is a practical, useful thing for every day living. It is profitable for doctrine, that is for teaching, for instruction. It is not for teaching science or philosophy or literature, or history, but religion. Not to tell how the heavens go, but how to go to heaven, not to tell about the ages of rocks, but to tell of the rock of ages, not to tell about the lilies of the valley, but the Lily of the valley. It is profitable for teaching about God, man and salvation, about sin, about heaven, and hell. The man who neglects the Word of God robs his soul of the highest and best teaching on the subjects of greatest consequence. Three Sixteens—
M. E. DODD.

—Church Chimes, First Baptist Church, Shreveport La.

Christians Only??

By FRED F. HOLLAND, 2912 Dobbs Avenue, Nashville

SOME PEOPLE INSIST upon being called Christians, and Christians only. They contend that it is sinful for God's people to call themselves by any other name, or to wear any name other than that of Christ. Particularly, they score other denominations for their denominational names. They seem to think they are authorized to take this position by Acts 4:12 "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Peter, of course, was speaking of Christ. I do not know of any denomination in Christendom that believes or teaches that there is another name whereby people can be saved, but where is there any authority in this passage for the disciples of Christ to wear the name of Christ? It certainly is not proper, in fact it would be sacrilegious, for a disciple to call himself "Christ". Who is worthy to wear His name?

The word "Christian," contrary to popular conception, is not of divine origin. Only three times is the word mentioned in the New Testament: Acts 11:26, Acts 26:28, and I Peter 4:16; and only once is there any record of where the word was ever uttered by an apostle: I Peter 4:16.

The first time the word occurs is as follows: "And the disciples were called Christians first in Antioch." This does not state that the disciples called themselves Christians. Antioch was a pagan city in which a church had been established. Pagans and Jews sorely persecuted the disciples. They jeered and scoffed at them, and evidently the name "Christian" was given the disciples by the pagans in derision, in the same manner as the name "Baptist" was later (recorded by History) given to New Testament churches.

The second time the word occurs: "Then Agrippa said until Paul, Almost thou persuadest me to be a Christian." This was an occasion when the Jews had succeeded in having Paul arrested for preaching the gospel and he had just pleaded his case before the pagan king, Agrippa. The words of Agrippa indicate that the nickname "Christian" had become common as the pagan designation of disciples. Notice that Paul did not acknowledge the word. He answered: "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

The third and last time the word occurs it is uttered by the Apostle Peter: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." In this passage Peter uses the worldly nickname under which the disciples were being persecuted. It had become a crime under the pagan government of Rome for a person to become a "Christian."

Who is a Christian? Baptists and others say that a Christian is one who has been redeemed by the blood of Jesus Christ into everlasting life, conditioned by simple faith in Him. There are others who say: "One who has obeyed the gospel by performing the necessary acts of faith, repentance, confession and baptism." In either case the meaning is hardly so specific. We speak of Christian homes, Christian schools, Christian nations and Christian principles. Since the word is of human origin, we must accept the human interpretation. While the term pertains to Christ, it is very general in its scope. There are such definitions as: 1. A person who believes in Christ. 2. A person whose life follows the teachings of Christ. 3. Believing in or belonging to the religion of Christ, as, the Christian church, Christian countries. 4. Showing a gentle, humble, helpful spirit, as, Christian charity. 5. Of or pertaining to Christ, His teaching or His followers. It seems that any of these can be correctly designated "Christian."

I will not attempt to defend denominational names, other than that of "Baptist." This name was given to the New Testament churches by the enemies of those churches in derision, because of

their baptism. Thus the churches received the nickname "Christians," but unlike the word "Christian;" the word "Baptist" is of divine origin. The forerunner of Christ was divinely called "the Baptist." The word described the office of John, which, among other things, was to baptize. Although we were nicknamed "Baptists," the name fits. It correctly distinguishes us from the other denominations, since we are the only people strictly teaching and practicing New Testament baptism.

A Spirit of Fellowship

By E. C. ROUTH, Lockhart, Texas

(The following is an excerpt from an address by Dr. E. C. Routh on "Christian Literature a Major Factor in Growing a Denomination" which was made at the Sunday School Board on its fifty-seventh anniversary.)

DO WE NOT NEED to cultivate more carefully the spirit of fellowship among all Baptists? Instead of distinguishing between Baptists west of the river and Baptists east of the river, let us glory in the fact that we are all Southern Baptists with a Christlike compassion and commission for the whole world.

Most of my life has been spent in the West. I cherish the traditions of the West and thank God for the faith, the fervor, the fidelity of the men and women who laid enduring foundations in the Southwest.

For several years, while serving with the Foreign Mission Board, I have had blessed fellowship with Baptists in the East and have preached in many of their churches. I have felt quite at home with them. They are worthy children of the men who suffered for the faith and went to jail rather than surrender the glorious privilege of preaching the gospel.

I have learned that our fellow-Baptists, wherever they dwell, cherish the principles which distinguish our denomination. East and west, they believe in and preach the deity, the supernatural birth, the blood atonement, and the resurrection of our Lord. They believe and preach that all men are sinners and must repent of their sins, and be born from above if they are to enter the kingdom of God. They believe in the inspiration and authority of the Word of God, and constantly affirm that belief.

All we, east and west, need to be reminded that our deeds should match our doctrines and that love and good-will should characterize our relationships.

"The Church of My Dreams"

THIS is the church of my dreams; the church of the warm heart, of the open mind, of the adventurous spirit; the church that cares, that heals hurt lives, that comforts old people, that challenges youth; that knows no divisions of culture or class, no frontiers, geographical or social; the church that inquires as well as avers, that looks forward as well as backward; the church of the Master, the church of the people, high as the ideals of Jesus, low as the humblest human; a working church, a worshipping church, a winsome church; a church that interprets the truth in terms of truth; that inspires courage for this life and hope for the life to come; a church of all good men, the church of the Living God.—Author Unknown.

—Bulletin First Baptist Church, Knoxville, Tenn.,
Henry J. Stokes, Pastor.

Why Oppose Liquor?

By W. R. CULLOM, Wake Forest, N. C.

IN MOST CASES, it seems to me that men steer clear of the heart of the matter—the central and principal reason for opposing the sale and use of liquor.

A Blow at the Image of God

In talking with a group of Christian people a few days ago I tried to suggest to their imagination what I had in mind by calling attention to what seems to me the greatest picture in the world. I am thinking of that marvelous 16th century artists, Raphael, and of his, if possible, more marvelous picture the Sistine Madonna. Look at that picture some day. There are the curtains that separate time from eternity, so to speak, folded back while the Virgin emerges out of the vast eternity back to her with the babe in her arms. She is bringing the babe into our world with a view of his executing the greatest mission for good and for blessing to the human race that was ever conceived or undertaken by any one. The picture is a presentation to the eye of that matchless declaration in John 3:16, "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

Suppose that some one had taken an old broom when this painting was completed, dipped it into the vilest of the emptyings of the sewer, and thrust it across the face of the heavenly messengers coming to us on their heaven-sent mission!! You probably say to me that such a deed is utterly impossible in thought, not to say in deed. That surely is what one would expect even of the most vicious of human beings. But such a deed would be perpetrated on a picture and would be striking a blow at a great concept. When a man puts liquor into his system he is striking a deadly blow at the real image of God and doing what he must know will destroy that image and render it impotent to come to its God-intended realization and to execute its high and holy mission in the earth. And what is that realization? and what is that mission? My understanding of that statement in Genesis 1:26, "Let us make man in our image, after our likeness," has for many years been that the Creator is there expressing the desire and the purpose to make a creature who could think as He thought, feel as He felt, choose as He chose, and act as He acted. This, surely, is the climax of all God's work. He has at long last, produced a creature who can enter into fellowship with Him in thought, in feeling, in purpose, in action! As Israel's sacred singer in the later years looks back to this time and to this event well may he sing "What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels (God in R. V.), and hast crowned him with glory and honor." (Psalm 8:4-5). The person, the institution, the influence therefore, that strikes a blow at this "image" strikes at the very heart of God. For a man or an institution to put liquor off on his fellow man is surely to betray his most sacred obligation to that fellow man. For a man or an institution to do this for the sake of money is, surely, to confess to a depth and a degree of sordidness that should bring a blush upon the cheek on the prince of demons. For a corporation—town, county, or State—to presume to license men or groups of men to manufacture, to advertise, to sell liquor for the sake of personal or corporate gain is surely, again, to assume a right that would bring discredit to the Prince of Darkness!

Scientific Teachings on Liquor

But does liquor affect human beings in the manner that I have suggested? When Dr. William Louis Poteat was President of Wake Forest College he would take it upon himself occasionally to explain to the students in their chapel service the scientific teaching as

to the affect of alcohol on the human system. He would explain that there are two sets of controls in the human mechanism—the *lower* or the instincts which human beings possess in common with all animals. Then there is the *higher* controls which are peculiar to the human species—the intellect, the higher affections, the will. These are supposed to be in control of human impulses, human purposes, human actions. When alcohol is taken into the system its effect is to neutralize the power of the higher faculties and in this way to give the lower impulses an opportunity to assert themselves and to take control. People may think that liquor in the system tends to warm them when they are exposed to the cold. But, alas, alas, for the victim of such self-deception! He has paralyzed the nerves that feel the cold and imagines that he is warm! Could anything be more pathetic? And is not this just what a large part of our generation is doing to itself and thus taking the surest and most direct way to defeat the highest and the holiest purpose of the gracious and loving purpose of the eternal God? Again I say, alas! alas!!

In his brief but thoroughly pregnant and most important report on the meeting of the International Missionary Council at Whidby, Ontario, last July, Dr. Latournette says: "Man releases the energies of nature far more quickly and easily than he learns to handle himself. Terrified scientists, appalled by the prospect of the destruction that their discoveries can wreck, urge mankind to find a way to fend disaster, while mankind's leaders seek means of global social control. What we have called secularism is prevalent in many lands and among many groups, both educated and uneducated. In general, it affirms that the good things of life are purely of this world, that religion is irrelevant, ineffective and ever hampering, and that to obtain what he desires, man must depend on his own efforts and on the scientific processes that he has created.—The age of which we are a part is fluid and urgent. The widespread revolution and the accompanying breakup of the old order have put the world in flux. Mankind as a whole can be shaped as never before. Will the growing world church rise to the challenge?" (*Tomorrow Is Here*, pp. 14-16.)

In the *British Weekly* for March 25, 1948, p 9, Dr. J. M. Lloyd Thomas discusses "The Coming of Kierkegaard." His first paragraph reads as follows: "In his highest philosophical work, Kierkegaard (1813-1855) imagined a lone thinker in a garret getting more and more suspicious that there is something wrong with the foundations of the house and that its collapse is imminent.

"Modern civilization now inhabits that room. More powers than those of the nations are in confusion—powers of the mind, soul and spirit. The outer reflects the distraction of the inner. Reason is distraught and challenges its own authority and function. Religion is groping with outstretched hands feeling its way through a thick fog and stumbling from fall to fall. Modernism and all the rationalisms are in collision. Orthodoxy is far from being sure of itself. Much of it is like a handsome piece of carved oak finely patinated but worm-eaten and shedding at every jarring touch a shower of dry dust.

"We have to begin again from the bottom, starting from the same faith but with a new comprehension of how we have arrived at it and of what it means and demands. Do we today believe in God as personal and as dealing with each person in the integrity of his solitariness, or are we looking for something else—some aesthetic solace, or humanistic ethic, or some crystal-clear but impersonal system, or some vague Universal Ideal distilled from the simmering of world-politics, or a comparative study of religions which ends in a scientific anthropology?"

The Survey Bulletin

By PORTER ROUTH

FACTS OF INTEREST

Between 1940 and 1947, the gain for urban areas of the United States in number of children under 5 years old per 1,000 women 15 to 49 years old was about 41 per cent, according to the Census Bureau.

There was a 77 per cent increase in 1947 over 1940 in number of children under 5 years of age for each 1,000 women with four years of college or more.

The replacement index (1,000 equal rate sufficient to maintain stationary population) for women with four years of college or more increased from 522 in 1940 to 948 in 1947. The replacement index for women with less than five years of grade school climbed from 1,382 to 1,776.

It is estimated that there are now 354,000 television sets in operation in the 18 television areas in the United States, and that 1,100,000 additional families will acquire television sets within the next 12 months.

The U. S. farmer now gets fifty cents out of each dollar spent for food. The balance goes for marketing costs.

The American Astronomical Society heard a report last week that more than 700 new giant stars, from a hundred to more than a thousand times larger than our sun, had been discovered in the Milky Way.

U. S. shoe manufacturers will produce an estimated 450,000,000 pairs in 1948.

And if you are interested in some real reading, the new 1,300 page Sears, Roebuck catalogue lists nearly 100,000 separate items.

IN THE WORLD OF RELIGION

Joshua Liebman, nationally known rabbi and author of the best seller, *Peace of Mind*, died in Boston at the age of 41.

Rufus M. Jones, internationally known Quaker leader, died at the age of 85.

The Lambeth Conference, made up of Anglican bishops from all parts of the world, is now in session in London.

Six additional groups have indicated intention to have representatives at the World Council of Churches to bring the number to 148 groups to be represented when the Council opens at Amsterdam, Holland, on August 22. Roman Catholics will have an observer. The four study groups will consider (1) the nature of the Church (2) evangelism; (3) "The Church and the Disorder of Society;" and (4) "The Church and International Disorder."

The Congregational Christian churches now report 5,765 churches with 1,173,626 members.

BAPTIST HIGHLIGHTS

Southern Baptists have given \$2,894,387.45 through the Convention Co-operative Program during the first six months of 1948, and \$2,405,703.09 in designated gifts. The total of \$5,300,090.54 compared with \$4,281,121.74 for the first six months in '47.

During the second quarter of 1948, Sunday School Board publications reported a total circulation of 8,232,725. Largest circulation was the Adult Sunday School Quarterly with 1,285,613.

Texas Baptists will sponsor an institute for church-news writers at Houston, October 4-7. Andrew Allen will direct the institute.

Dr. C. Oscar Johnson has left for Europe to visit Baptist groups in Poland, Prague, Vienna, Geneva, Roma, Milan, and Frankfurt.

Dr. T. C. Allen, Richmond, graduate of Wake Forest and the Southern Seminary at Louisville, has been appointed co-secretary of the Department of Race Relations of the Federal Council of Churches.

Baptists of Ontario and Quebec elected Dr. J. W. Brien, Temple Church, Windsor, as the new president.

My Valedictory on Christian Education

By JOHN BUELL

IT IS MY PURPOSE to set forth, "With malice toward none and with love for all," my candid opinion on this important subject. This I shall do under three headings:

FIRSTLY, CHRISTIAN EDUCATION IN A CHRISTIAN COLLEGE AND HER OBJECTIVES

"To be or not to be" is the question before the Christian Colleges in America. Will they continue to advocate and teach Christian principles and truths or will they go down the highway of compromise and over the cataracts of oblivion. Already the enchanting music of the "Sirens" can be heard playing enticingly. The lovers of Christian Education must put wax in their ears, the wax of truth, and detour this danger before they have gone beyond "redemption point."

Christian education should point mankind to God, and not away from God. It should enlighten the intellect and spirit of men. Christian institutions cannot copy state schools and be Christian, because the Christian schools are to be bulwarks of truth against godliness materialism. When they fail to endeavor to attain these objectives the "shingle" should be taken down, and the farce of masquerading in "saintly" robes terminated.

SECONDLY, INTO WHOSE HANDS SHOULD CHRISTIAN EDUCATION BE INTRUSTED?

First it must be committed into the hands of a president who is in sympathy with her purpose. He, in turn, will need to know the living God, possess administrative ability, possess courage, and be a man who will not give way before every modernistic whim, irrespective of its source.

The faculty of any Christian College should be Christians who are dedicated to the task of dispensing the truth in the class room, in their personal lives, in their willing support of the same, and in their devotion to the ideals of scholarship. The destiny of educating our youth should not be intrusted into the hands of any instructor whose beliefs and teachings contradict the truth, and who is in favor of departing from the "straight and narrow way." Unfriendly hands will kill Christian education.

THIRDLY, WHO SHOULD ATTEND A CHRISTIAN COLLEGE?

If the Christian College is to attain her goal, and be a mighty lighthouse for spreading truth, she must have within her walls those who are in sympathy with, and who are seekers after truth, not students who are seeking to tear down all her cherished ideals. No skeptic has any place in a Christian school. If he finds he can't adjust himself to the traditions of such an institution he should move on to some secular school where often modernism and infidelity is the order of the day. Why should he go elsewhere? Because there are multitudes who embrace Christian ideals, seeking entrance into our Christian schools, and not only is this true, but a college is judged by her graduates. Therefore a Christian college should seek only after those who will go forth as messengers of God and truth, and not as skeptics of everything high and holy.

Thus we see that the name "Christian College" doesn't make that which is within Christian, and that if we are to have and maintain the cause of Christ, in this respect, "eternal vigilance" is the price to be paid. Therefore the time has arrived for all Christ's followers to mount the battlements of truth, and to acquit themselves like men, using as their weapon the sword of truth to sever the tentacles of modernism from our Christian institutions, and thereby insure the preservation of Christian education.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

WHEN WE STOPPED looking at word pictures last week, we were in the L's, so let's begin there today and see how many we can share. Perhaps you will find a pen pal among the friends whose word-pictures you find today.

MILDRED ANN LEWIS, Mercer, Tennessee, is twelve years old and is a member of Mercer Baptist Church. August 21 is Mildred Ann's birthday. She is ready for the ninth grade at Mercer High School. We wish she had told us more about herself, but maybe she is saving that information to tell to new pen pals.

JO DEAN MITCHELL, Route 4, McMinnville, Tennessee, is eleven. She has been a Christian about two years. She is ready for the seventh grade at school. Jo Dean has a very interesting collection—recipes. That should be a special attraction for pen pals who also like to cook. Jo Dean likes to read, too. We hope she will get many pen pals with the same interests.

ROBBY MESSICK, Route 6, Murfreesboro, Tennessee, is ten years old. She goes to Mount Hermon Baptist Church, where her father is pastor. Robby is ready for the fifth grade at Buchanan School. She would like to have some pen pals. At the end of her note she says, "My sister Peggy who is thirteen would like to have some pen pals."

JOYCE NEWBERRY, Route 2, Lansing, Tennessee, is a ten-year-old who likes to sing. She is in the fifth grade at school. Joyce goes to First Baptist Church in Lansing. She is a very fortunate little girl with six sisters and six brothers! What fun they must have together! Joyce says, "I enjoy working and playing with them, especially with my baby sister." Joyce would like to have some pen pals.

MARY LOU NICHOLSON, Route 1, Joelton, Tennessee, is a fifteen-year-old friend in the ninth grade at school. She is a member of Joelton Baptist Church. Her favorite sport is swimming and her hobby is making snapshots. She would like very much to have some pen pals fourteen to seventeen years of age.

VIRGIE LEE OWEN, Route 5, Morristown, Tennessee, is thirteen years old. She is not yet a Christian but says, "I would like to be one." We hope it will not be long until we can change this part of Virgie Lee's word picture to show that she is trusting Jesus as her Saviour. Virgie Lee is in the sixth grade at Marguerite School.

REBECCA JANE PACE, Route 1, McKenzie, Tennessee, is eleven years old and ready for the eighth grade at school. She is a member of Bethlehem Baptist Church. "I love to play all kinds of games," she says, and she adds, "I would like to have some pen pals ten to fourteen years of age."

DOROTHY PARIS, Box 474, Adamsville, Tennessee, is fifteen years old and is in the eleventh grade at school. Dorothy's school opened this month instead of in September as many schools do. Here is Dorothy's explanation: "We go to school for two months in the summer and do not have school when the cotton is ready to pick. Then we go back to school when it is picked, for the rest of the year." Dorothy wants some pen pals about her age. She says, "I like to get plenty of letters. I also enjoy answering them." Music is Dorothy's talent and special interest. She has been studying five years and is now Sunday school pianist. She has been a Christian a year and is a member of Adamsville Baptist Church.

BONNIE JEAN PUCKETT, Route 3, New Market, Tennessee, has written to Aunt Polly before. Her most recent letter tells about their Vacation Bible school. Here is some very good news in her letter, "I became a Christian during the Vacation Bible School . . . and now we have a Christian home. We sure are glad." Bonnie Jean's Young South friends are glad too. Perhaps some of them will write and tell Bonnie Jean so.

FRANCES PUCKETT, Route 3, New Market, Tennessee, is Bonnie Jean's sister. Frances became a Christian, too, during the Vacation Bible school at her church. This is certainly happy news. Frances wants some pen pals. Perhaps her first letters will be from friends who wish to tell her how glad they are that she is trusting Jesus as her Saviour.

MARTHA NELL SMITH, Route 7, Humboldt, Tennessee, has had a word picture in our file since November, 1947. She was fifteen years old when she wrote then. Maybe she has had a birthday since. Martha Nell and Elvie Tilley of Lutts, Tennessee, have become very good pen-pal friends, and enjoy sharing patterns of quilts and embroidery. Perhaps other Young South friends would like to write to Martha Nell and ask her about beginning an "exchange club," of other Young South friends who have like embroidery patterns to share. It might be fun.

Now there are five more cards which we haven't looked at together. Guess we'll have to place our marker behind Martha Nell's card and begin there next time. There will probably be many more cards in the file then. Hope so!

Love, Aunt Polly

THURSDAY, JULY 22, 1948

News From Our Student Missionaries

Barranquilla, Colombia
July 5, 1948

DEAR ROGERS:

We have arrived and the situation is well in hand—the hands of the missionaries. We arrived Saturday, July 3, 1:00 P. M. and everything has worked out just fine thus far. There has been so much happening every minute of the time that it would be hard to try to tell you all of these things, but I will try to tell you something.

We lived in the Astoria Hotel until today when we moved into the missionaries' homes. Dan Rainbolt and I are staying at the home of one of your friends—Dr. Roy McGlamery. They are the most wonderful Christian people that I have ever known. They live with a deep love for the people and their lives are the living example of what Christ can do with a complete surrender. Theirs is the life of constant happiness and faith, but there is no artificiality or stiffness in their lives whatsoever. It is a privilege far greater than I can express to live with these people. Keith Parks and Jim Hatley are staying with Howard Shoemaker and his family. I have met your friend, Rev. Schweinsberg and his family. He is the senior missionary and he thrills us to hear and see him preach and invite the people to Christ.

We arrived in time to attend the closing services of the first revival to be held in Barranquilla. The preacher was one of the five outstanding evangelical men in South America. He is 70 years old and has been preaching for 53 years and has seldom had a day to pass without delivering a sermon and often two and three a day. We naturally could not understand him but the expression and earnestness of his presentation made us feel the Spirit as strongly as if we were understanding the words. Never have I had such a wonderful time worshipping with people such as these. We were a part of them and we shared the joy of seeing people giving their lives to Christ just as we see them back there in the States. Salvation is real to them here and just as we are saved in the States, these people walk the aisles here. It thrills our hearts to see the power of God move in these people as we have seen it in the home church.

The people here are eager to hear and are wanting to know about this Christ that can save them and give them a new life. How I wish that I could be able to speak to these people, but we are handicapped by the lack of knowledge of the language. We are praying that the work here can be enlarged and we are striving to help the missionaries in every way possible.

We will go on to San Andres as soon as Rev. McCullough gets here and then return to Cartagena for the rest of the trip. I will let you know later about the Island and the work there.

Hoping that I will get this to you all right and that you will continue to pray for our work, I am

Sincerely,
ERNEST

Fresno, California
July 5, 1948

DEAR ROGERS:

Two weeks have gone rapidly by since I arrived in Fresno.

During the past week we organized a W.M.S. at Kenmon, California with 9 women present but nine who wanted earnestly to work for the Lord. They do not have a Southern Baptist Church there but meet in different homes for church, Sunday school, Training Union and prayer services. On Tuesday night we organized a R.A., G.A. and Sunbeam.

Brother Talley, the pastor of Bethel, and I visited a Russian settlement last week with an exiled Russian pastor (Southern Baptist). His church was the one Dr. Louie Newton visited in Moscow. In this settlement, we found four families who were Southern Baptists. So many are Greek Catholic. This one testimony out of the many I pass on to you. A middle aged Russian mother said, "I was baptized at 15. Many times I have been in jail for going to worship. We pull all shades down and make it very dark. One by one we walk to church so nobody know where we go. The police come and beat out the windows and doors, beat us and take to jail. After I married and have my children I go to jail many times." What marvelous Christians they are!

We are launching a visitation program in Bethel to bring our own members back and to enlist others. Pray for us as we meet each Friday night for prayer and testimonies then go out to visit and win and enlist for Christ.

Praying that you of Tennessee are having a good summer for the glory of our Savior and thanking you still for this great privilege of being here, I am

Yours in Christ,
THERESA

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Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS OLETA MEEK
Elementary Worker
MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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



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

Sunday School Planning Meetings

PLANNING MEETINGS are to be held the first week in September for associational officers and missionaries. This year the meetings are to be held earlier so that plans can be made for visiting the churches in October. The schedule below will indicate where each meeting is to be held.

Monday, September 6

South Central Region.....Lewisburg
Eastern Region.....Maryville

Tuesday, September 7

South Western Region.....Brownsville
North Eastern Region.....Jonesboro

Thursday, September 9

North Western Region.....McKenzie
South Eastern Region.....Athens

Friday, September 10

Central Region.....Springfield
North Central Region.....Cookeville

These meetings are to begin at 3 o'clock in the afternoon and continue through a night session. Supper will be served by each church indicated.

Would YOU BELIEVE IT?

The following news item is taken from the Arlington Baptist Church Bulletin, Knoxville, Rev. Howard Young, pastor. "One unusual thing happened. We had more Intermediate boys than girls."

We are delighted to know that the Intermediates responded so well at the Arlington Vacation Bible School. It is possible to have good Intermediate departments where proper plans made for them.

Weakley County Holds Sunday School Meeting

"The Quarterly Sunday School meeting at Gearin Chapel on the night of June 3 was a record breaker. The crowd was estimated at 400 to 450 people. The response from the churches was fine. Seventeen churches had a total of 370 people who were counted. There were many visitors and we do not know how many were on the outside.

Oak Grove took the banner with 59 present. Calvary was a close second and Adams Chapel was third by a very narrow margin. The banner was awarded on the basis of the per cent of Sunday School enrollment present."
(From Weakley County Associational Bulletin)

Teacher Appreciation Day

The following paragraph is taken from the bulletin of the First Baptist Church, Athens, Rev. Sterling Price, former pastor:

"Next Sunday is Teacher Appreciation Day and we are hoping that the pupils in all our Sunday school classes will be present to help in the impressive service. It is only because of the willingness on the part of these fine people and their love for the Lord's work that they are teaching. They are just as busy as other people, but they are willing to sacrifice many conveniences to teach you and your children the Lord's Word on the Lord's Day."

Mission Sunday School

The following item is taken from the bulletin of the First Baptist Church, Huntingdon, Rev. Leonard Sanderson, pastor:

"Mission Sunday School: We started last Sunday on the Lexington Road, meeting at the home of Bro. Lois Townsend. We had a fine beginning, with 36 present to begin with. We think that is very fine. The interest is excellent and enthusiastic. We believe the Lord is leading and a great work can be done there. We had tried to promote a bus idea and several other things but a branch Sunday school there seemed to be the only answer. It is sponsored and supported by our church and operates just like classes here in our church building. The officers and teachers will be elected at our next Business Meeting, Wednesday night, July 14. Bro. C. B. Johnson is acting Superintendent, with Mrs. C. B. Johnson, Mrs. John Hampton, Miss Lois Jean Townsend, and the pastor, teaching classes. Bro. Lois Townsend is acting assistant teacher of the Adult Class. There is a fine Community Prayer Meeting going on in the community, in which the pastor has been participating.

We will probably have a 'brush arbor' revival there in the late summer. Let us remember to pray earnestly for the work there."

Regional Conventions

(Continued From Last Week)

Northeastern Region

President.....John Poe
Pastor-Adviser.....B. B. Bowers

Attendance:	
East Tennessee.....11	Mulberry Gap.....1
Holston Valley.....3	Nolachucky.....27
Grainger.....0	Watauga.....146
Holston.....136	Visitors.....4
Jefferson.....33	
Total.....361	

Sword Drill Representative.....Janie Talley
Speakers' Representative.....Pauline Weemes
Hymn Festival Representative:
Intermediate Choir.....First Church, Elizabethton
Young People and Adult Choir.....Calvary Church, Elizabethton

Eastern Region

President.....Joe Higdon
Pastor-Adviser.....Thomas Wells

Attendance:	
Big Emory.....50	New River.....7
Campbell.....7	Northern.....0
Chilhowee.....56	Providence.....15
Clinton.....28	Sevier.....93
Cumberland Gap.....0	West Union.....5
Knox.....149	Visitors.....2
Midland.....11	
Total.....423	

Sword Drill Representative.....Norma Sawyer
Speakers' Representative.....Peggy Bradley
Hymn Festival Representative:
Junior Choir.....Broadway Baptist Church
Intermediate Choirs.....Broadway Baptist Church
Black Oak Baptist Church
Young People and Adult Choirs.....Central Church, Fountain City
South Knoxville Baptist Church

Tennessee's 1948 Sword Drill

One of the most successful years that we have had in real Sword Drilling in Tennessee has just closed. On July 2nd at First Baptist Church, Nashville Don Spencer was chosen to represent Tennessee at Ridgcrest. The following were chosen to represent their regions in the State Drill:



Southwestern Region.....Peggy Gaither
Northwestern Region.....Ruth Hamilton
South Central Region.....Elena Hicks
Central Region.....Betty Jean Phillips
North Central Region.....Mary Emma Scales
South Eastern Region.....Don Spencer
Eastern Region.....Norma Sawyer
North Eastern Region.....Janie Talley

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. SAM HOLLOWAY
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTINGTON
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

Attention, Sunbeam Leaders!

WE ARE HAPPY to announce that we can now supply you with the second half of the Sunbeam Stewardship pictures. Write for your set. They will be sent out only upon request.

Be careful not to lose the pamphlet containing the stories. It also contains full instructions for making the flannelgraph. SEND TODAY FOR YOUR PICTURES.

One Needy World

THE NEED is real and urgent! People in other parts of the world are destitute and hungry. They lack clothing; they lack food. Children are undernourished and emaciated.

We have! We can share! "Christians are people who care."

This is an emphasis upon cooperation with our own Southern Baptist Relief Center, located in New Orleans, which ships in bulk to countries designated by the Relief Committee of our Foreign Mission Board. Shipments overseas from November through March totaled 605,145 pounds. The Southern Baptist Relief Center will remain in operation until all the need is met both in Europe and Asia. It delivers gifts of food and clothing in the shortest possible time at the lowest possible cost for immediate distribution by Baptist consignees to those persons most in need.

HOW PROMOTED: Associational W.M.U. officers are asked to help in organizing the efforts within their given areas to the end that every local W.M.U. organization may share in this important undertaking.

Each W.M.S. president should immediately appoint a Relief Committee, who in consultation with the pastor, will outline plans and procedure. We suggest that this not be a Community Missions Committee as such, so as to avoid confusion of thought concerning the project. This relief work does not come under the terminology of directed community missions, for the service rendered is not within the bounds of the association, which is the scope of W.M.U. community missions.

Be sure to include the W.M.U. young people's organizations in the plans that are made. Let them participate definitely in the collecting of relief materials.

Enlist the interest and cooperation of all organizations of the church. Make this a church-wide campaign.

RELIEF ITEMS MOST NEEDED

CLOTHING: Summer and winter, new and used. All sizes, all kinds. Cloth for making clothing. Garments should be clean and in good repair. Felt hats but not straw ones.

BEDDING: Blankets, quilts, comforts, sheets, pillow cases. (Clean and in good repair.)

SHOES: New or used. All kinds, all sizes, all styles. Tie the mates together.

OTHER ARTICLES: Bars of soap (no soap flakes or soap chips), candles, pencils, writing paper, diapers, layettes, kitchen utensils, garden tools, feed and flour sacks, sewing equipment such as thread, needles. Old purses still in good condition may be filled with sewing equipment, hair pins, shoe laces, toothbrush, comb, first aid supplies, etc.

FOOD: Canned staple foods (must be in tin cans), vegetables (with little water content), canned milk, canned meats, canned syrup, dehydrated foods, powdered foods, dried beans and dried peas, and shelled corn.

SPECIAL DONORS: Contact department stores for donations of out of style and/or marked out of stock items; shoe stores also have similar items, and repair shops, cleaners and laundries sometimes have unclaimed items which they will contribute.

Solicit nearby mills and garment factories for mill-ends and remnants.

Contact wholesale and retail grocers for donations of slow selling or otherwise unsellable stock. Hundreds of cases of food have received from their source.

PACKING AND SHIPPING: Ship to Southern Baptist Relief Center, 718 Richard St., New Orleans, 13, La.

Use duffle bags (free on request from the Relief Center) or pack in strong cardboard boxes. Shipping labels for the boxes may be secured from the Relief Center by requesting them.

List your name, address and church on each package so proper records may be kept and a receipt issued.

Gifts should not be designated for a particular country because the policy of the Relief Committee of the Foreign Mission Board is to send relief goods overseas in bulk quantities to Baptist consignees for distribution where most needed. These consignees have been approved by the Baptist World Alliance and the Southern Baptist Foreign Mission Board.

Ship PREPAID to New Orleans by cheapest way: express, parcel post or motor freight. No funds are available with which to pay inbound C.O.D. charges. Surely no organization or church will hesitate to pay the charges on shipment to New Orleans.

THURSDAY, JULY 22, 1948

More New Church Brotherhoods . . .

Maury County Association

First Baptist Church

COLUMBIA, TENNESSEE

REV. J. F. BREWER, Pastor

A report received from the above church indicates that a strong and active Brotherhood has been organized with sixty men enrolled as charter members. Those selected to lead in the new organization are:

President	Sam Westall
Activities Vice-President	Sam Meriwether
Program Vice-President	DeWitt Viar
Membership Vice-President	Dan Webster
Secretary	Kenneth Knox
Treasurer	Lester Smith
Chorister	Robert Young

Jefferson County Association

Two New Brotherhoods Organized

Reports received from these new organizations state that committees to lead in the Brotherhood activities will be selected at the next regular meetings. These new Brotherhoods plan to meet semi-monthly. The White Pine group will meet on the first and third Monday nights. The Dandridge group will meet on Monday night following the second and fourth Sundays.

White Pine Baptist Church

WHITE PINE, TENNESSEE

REV. T. C. CHRISTMAS, Pastor

President	Bill Mathis
Activities Vice-President	Bob Harris
Program Vice-President	Lowell Hale
Membership Vice-President	Earle Pack
Secretary-Treasurer	Jim Bailey
Chorister	Earle Pack

Dandridge Baptist Church

DANDRIDGE, TENNESSEE

REV. T. C. CHRISTMAS, Pastor

President	Ernest Frye
Activities Vice-President	James Bryant
Program Vice-President	Merle Kite
Membership Vice-President	E. H. Northern
Secretary-Treasurer	E. A. Northern
Chorister	Ed Stone

AMONG THE BRETHREN

The Ocoee (Benton) Baptist Church held its Vacation Bible school commencement Sunday, July 4 at 10:15 a. m. The enrollment of the school was 101 with an average attendance of 84. Certificates were awarded to 97. Rating of the school was BB. There was an offering of \$21.85 which was given to the Co-operative Program. During the school there was one conversion and addition to the church. Mrs. A. J. Trotter was superintendent of the school. M. W. Little is pastor.

—B&R—

On the afternoon of July 4, Williams Chapel Baptist Church, Lamont, met for the purpose of ordaining five new deacons. Pastor Leslie Coleman served as moderator of the council. Lowell Milburn of Orlinda led in the examination. Claude McNeely served as clerk. Carmack S. Penuel delivered the charge and Howard Davis preached the sermon. Following the laying on of hands J. Oscar Lumpkin read the Church Covenant and led in the closing prayer.

—B&R—

Pastor Norman O. Baker and the Cornersville Baptist Church, Cornersville, have been assisted in a revival by James F. Rogers of Jackson in which there were 11 additions, 10 for baptism and in which a young lady surrendered to be a foreign missionary.

—B&R—

Earl Stallings, pastor of Ridgedale Baptist Church, Chattanooga, is attending the Yale Summer School at Yale University, July 12 to August 6. A full scholarship including room, board and tuition has been granted the pastor by the school.

Correction!

BAPTIST AND REFLECTOR has received three communications requesting correction in the listing of associations as published in the BAPTIST AND REFLECTOR of July 8, 1948. This list was made by Mr. E. N. Delzell on the basis of information supplied him by moderators and clerks throughout the state to whom he had written. Somehow there must have been an error in the information supplied him. The corrections are as follows:

1. The Watauga Association meets the first day's session with the First Baptist Church of Elizabethton and the second day's session with Cobb's Creek Baptist Church of Carderview instead of Butler, Route 3. Because it was in the Dam area, the town of Butler is no more; it is now Carderview, Tenn.
2. Beulah Association will meet with the Pleasant Grove Baptist Church, Sidonia, Tenn., October 7 and 8 instead of the Alamo church as written in the list as previously published.
3. Nashville Association will meet with the Inglewood Baptist Church, Nashville, October 21-22 instead of October 23-24 as previously indicated.

On its 124th anniversary as an organization, the First Baptist Church of Athens, had as guest speaker Mr. William Hall Preston, Southwide Associate Baptist Student Union Secretary of Nashville. The following Sunday Mr. Preston's brother, President Edwin S. Preston of Cumberland University, Lebanon, was the guest speaker.

The First Baptist Church of New Orleans, La., J. D. Grey, pastor, now has all of its Sunday services broadcast on local radio stations. Beginning May 1, the church found it necessary to have two Sunday morning services in order to accommodate the crowd.

Pastor Grey recently assisted Pastor Preston L. Ramsey in a revival in the First Baptist Church of Somerset, Ky., in which there were 87 additions, 52 of them upon a profession of faith for baptism. The music was under the direction of Jack Vandall of Akron, Ohio.

—B&R—

With Edwin F. Ludolf, Junior at Carson-Newman College, serving as Youth Week pastor, pastor William C. Taggart, Jr., and the First Baptist Church, Elizabethton, celebrated Youth Week July 4-11. Rogers M. Smith, State Baptist Student Secretary, of Nashville was the guest speaker for a Youth for Christ Rally at 7:30 p. m., July 10 and the speaker for both services July 11.

—B&R—

After 3½ years as pastor of the Baptist Tabernacle of Lenoir City, Ray P. Turner has resigned to accept the pastorate of the Washington Pike Baptist Church of Knoxville. He is to be on his new field August 1.

—B&R—

The date of the next meeting of the Tennessee Baptist Convention is November 30-December 2, 1948. The place is the First Baptist Church of Nashville.

—B&R—

Gay Harris has resigned as pastor of Riverdale Baptist Church, Knoxville, to accept the call of the Valley Grove Baptist Church, Chilhowee Association.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, JULY 11, 1948

Church	Sunday School	Training Union	Additions
Athens, Antioch	61		
East	207	120	9
First	336	89	
North	224	44	
Calhoun	85	31	
Clear Water	92	68	
Charleston	56		
Coghill	94	75	
Cotton Port	99	83	
Eastanalle	71	38	
Englewood	101	52	
Etowah, East	36		
Etowah, First	314	81	
Etowah, North	114	68	
Good Springs	45	32	
Idlewild	92	70	
McMahan Calvary	89	52	
Mt. Harmony No. 1	92	43	
New Friendship	96	94	1
New Hope	40		
Niota, East	126	80	
Niota, First	108	41	
Old Salem	15		
Riceville	96		
Rodgers Creek	23	13	
Sanford	47	27	
Wildwood	52	31	
Zion Hill	27		
Benton	95	31	
Bolivar, First	209	119	
Brighton	145	71	
Bristol, Calvary	328	95	
Brownsville	287	40	
Chapel Hill, Smyrna	87	89	
Chattanooga, Avondale	385	112	2
Brainerd	347	161	1
Cedar Hill	224		
Clifton Hill	302	79	2
East Lake	352	89	
East Ridge	187	108	2
East 26th	100	43	
Highland Park	1941	574	14
Kingwood	110	40	2
Lookout Valley	169	52	2
Morris Hill	217	104	2
Northside	349		4

Church	Sunday School	Training Union	Additions
Red Bank	459	153	2
Signal Mountain	57	31	
South Daisy	110	95	4
Spring Creek	163	70	
Woodland Park	723	189	5
Church Hill, Oak Grove	124	63	
Cleveland, Big Spring	297	184	1
First	466	181	
North	209		
Rutledge Memorial	129	72	1
Mission	40		2
South	136	74	3
Clinton, First	242	66	1
Columbia, First	353	84	1
Godwin Chapel	9		
Cookeville, First	359	89	
Fourth Street	71		
Crossville, First	96		
Chestnut Hill	44		
Peavine	48		
Watson	50		
Dyersburg, Hillcrest Avenue	224	72	1
Eagleville	91	65	
Elizabethton, Big Spring	146	141	
First	469	106	
Fountain City, Central	752	149	
Hines Valley Chapel	41		
Gallatin, First	244	48	
Gladeville	141	68	
Harriman, Trenton Street	313	92	2
Jackson, Bemis	255	72	1
Calvary	471	144	3
Liberty Grove	74	67	
Jellico, First	212	97	
Johnson City, Sinking Creek	142	55	
Kingsport, Lynn Garden	292	110	2
Knoxville, Broadway	1031	341	14
Broadway Branch	85	38	
Fifth Avenue	721	179	
First		152	
Immanuel	365	70	
Lincoln Park	465	138	1
Lonsdale	363	122	2
McCalla Avenue	643		6
Sevier Heights	415	101	
Smithwood	294	102	
LaFollette, West	110	29	

Church	Sunday School	Training Union	Additions
Lawrenceburg, First	197	86	1
Lebanon	290	78	
Barton's Creek	110	66	
Cedar Grove	66	48	
Fairview	93	38	
Mt. Juliet, Chandler	28	31	
Madison, First	296	136	2
Maryville, Broadway	255	131	
Everett Hills	249	84	
First	552	178	5
Medina	183	83	
Memphis, Bellevue	2344	743	16
Boulevard	584	178	2
Central Avenue	516	169	
Highland Heights	773	294	
Kennedy	106	37	
LaBelle	591	161	10
Levi	203	112	3
Louisiana Street	148	64	
Union Avenue	1059	220	5
Milan, First	297	56	
Milton	59	34	
Prosperity	117	68	
Monterey, First	192	58	1
Morristown, First	363	97	2
Montvue	76	27	
Murfreesboro, First	384	55	
Walnut Street Mission	46		
Powell's Chapel	121	82	
Taylor's Chapel	80	32	
Westvue	339	75	
Tucker Town Mission	47		
Woodbury Road	77	54	
Nashville, Belmont Heights	735	246	8
Grace	616	148	1
Harsh Chapel	144	67	1
Lockeland	388	146	2
Park Avenue	313	84	1
Oak Ridge, Glenwood	321	85	2
Highland View	220	98	3
Old Hickory, First	459	200	1
Parsons, First	170	50	
Rockwood, Whites Creek	54	40	
Rutledge, Oakland	144	42	
Union City, First	526	115	
Whiteville, First	119		

Highland View Baptist Church Has Successful Vacation Bible School



THE HIGHLAND VIEW Baptist Church, Oak Ridge, Tenn., has closed its Vacation Bible School, having enrolled 523 and having an average attendance of 437.

Miss Gladys Longley of Nashville was the principal of the school. Rev. J. R. Black is the pastor of the church. Miss Longley reports that it is one of the largest Vacation Bible Schools reported in the state.

Seventy-five workers were used in the school.

There were 16 additions to the church upon profession of faith in Christ, resulting from the school.

Highland View Baptist Church was organized thirteen months ago with 56 members and now has 273 with an average attendance at Sunday school of 430 and 130 at Prayer Meeting on an average every Wednesday evening for a year.

Beginning July 11 the church will have a revival with Dr. L. B. Cobb, pastor of the First Baptist Church, Kingsport, Tennessee, doing the

preaching and Mr. J. T. Johnson, choir director of the Fifth Avenue Baptist Church, Knoxville, leading the singing. Of the two-hundred-seventy-three members of the church 109 have been received by baptism.

A building fund of \$5,000.00 was given on the first anniversary Sunday in maturity value of bonds. One hundred twenty cottage prayer meetings have been planned as one of the projects preceding the revival.—Contributed.

Collierville Baptist Church Moves On

ON JULY 1st, Rev. R. W. Porter began the fourth year as pastor of the Collierville Baptist Church, Collierville, Tenn. When Bro. Porter first came to Collierville the congregation was worshipping in the basement of the old building. Today, the new church stands completed at a cost of \$40,000 with no debt. The dedication service was held immediately after entrance into the new building, the money having been raised in a period of two years. Beautiful new pews and pulpit furniture, a Gulbransen spinet piano and a Hammond organ have been added to the equipment of the church. A beautiful baptistry painting presented by Mr. and Mrs. W. W. McGinnis, adds to the beauty of the furnishings.

The Sunday school, under the leadership of E. C. Cooper, superintendent, has been departmentized and has grown to include the Cradle Roll and Extension departments. The requirements for the Standard of Excellence have been met.

The Brotherhood, organized with Paul Piper as President, has become a leading influence in the life of the church. The Brotherhood sponsors a Visual Aid program with religious motion pictures once a month.

A recreational program for the young people has been introduced. The lighted playground provides croquet, badminton, hole bowl, and soccer ball. The basement is equipped with shuffle board and table tennis.

During these three years there have been 108 additions to the church, bringing the membership

to 430. Offerings have reached an unprecedented total. Exclusive of the building fund, general offerings have amounted to approximately \$23,000, about a third of this going to missions.

These achievements, under the leadership of God, have been a result of the cooperation and the united efforts of the membership of the church.—Contributed.

Sullivan Baptist Church

FOR QUITE A WHILE I have been intending to write you about our work at Sullivan Baptist Church, Greenville, Tenn. I hope you will have space for a few lines about us in the paper. At least for the report of our Vacation Bible School, which we had recently. The church is young, (about ten years old) but is moving along in a good way. We are in the Holston Association, and the address is Kingsport, Tenn., Rt. 5. The writer came to the church as pastor, the first of 1947. The first business meeting we had, we put BAPTIST AND REFLECTOR in the budget. When we made up the budget for this year, we also voted to tithe our total receipts and give it through the Cooperative Program. We have several tithers in our church, and we give from \$50.00 to \$75.00 per month through the Program. We have 120 members. Though of course all are not as active as one would wish. We completed our water system and installed rest rooms in the building only last month.

We had what we think was the best Vacation Bible School in the history of the church. Under the efficient supervision of Mrs. Walter Redd, (one of our deacon's wife) and in cooperation

with a fine group of assistants the school went forward in a fine way. But the greatest work of all was the evangelistic service on the last day, when eighteen fine youngsters took a definite stand for our Lord, and publicly confessed him as their personal Savior. How our hearts rejoiced to see them come down the aisle singly and in groups to stand with the pastor, while we all rejoiced together.

The following is the statistical report; enrollment 90, average attendance was 67. By groups the enrollment was:

Beginners 15, Primary 12, Junior 40, and Intermediate 8.

The mission offering was \$16.63.

Ours is a full-time church. We are planning to have our revival in the near future. Pray for us and may God bless our great Baptist work in Tennessee.—CLAUDE R. MORELOCK, pastor, Greeneville, Tenn., Rt. 11.

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For catalog and view book write
P. W. JAMES, President
Box 537 B. Hopkinsville, Kentucky

First Church, Monterey, Has Successful Bible School



Pastor Clyde Cobb and the First Baptist Church of Monterey conducted a AA Vacation Bible school June 14-25. There were 182 enrolled, 151 average attendance and 100 perfect attendance. The picture of the school is given above. There are 152 in the picture. Pastor Cobb stands in the center of the back row between the two flags.

The Monterey church has BAPTIST AND REFLECTOR in its budget. The Sunday school there has become Standard.

Giles County Baptist Advance

IT WAS DURING the ministry of our Missionary Edward Lee, that Sunday Schools were organized in the Oak Grove School house, in the South end of Giles County and in a store building in Lynnville. Since then these organizations have become organized Baptist Churches. The Oak Grove Church was received into the Giles County Baptist Association, during their last meeting in September 1947, and now as the Lynnville Baptist Church has been organized recently, they will be received at our next meeting, which shall be held with the Thompson Baptist Church, October 1 and 2, 1948.

Our present missionary Rev. Hoyt Vassar, gave impetus unto both of these churches, particularly to the Lynnville church. The organization of the Lynnville Baptist church came at the conclusion of a revival, during which Rev. Vassar was assisted by Rev. Mack Pinkleton, a pastor evangelist of Giles County, who in addition to pastoring four churches sponsors a Sunday radio program over our local station WKSX 8:30-9:00 A. M.

At the request of these two brethren, the Moderator of our association, Rev. L. G. Gatlin, who also serves as pastor of the First Baptist Church in Pulaski, together with Rev. Mack Pinkleton, Deacon K. M. Franklin, and Deacon George Turner, Jr., and Deacon J. A. Watts, all of Pulaski, Deacon "Uncle Doc" Ussery, of the Union Valley Church, Deacon George Howell, of Lawrenceburg, and Rev. Thomas Howell, of Irondale, Mo., formed the presbytery. After the reading of the Church Covenant and Confession of Faith, that is accepted by the Southern Baptist Churches, motion was made and passed to proceed with the organization of the church by the council. And two came by letter, one by statement, ten by watchcare and 16 by profession of faith, and unto this number 12 were added the following Sunday.

The Lynnville church plans to build in the near future and call a pastor. It has been largely through the efforts of the Rev. E. W. Doggett, and wife, that the Oak Grove church has made

progress. He, having served as a Methodist minister for many years sought membership in the Union Valley church, together with his good wife and were received. He was sent by our missionary to supply at the Oak Grove church and they desired to call him as their pastor, which they did last March and He was ordained that month in the school house. In April they ordained three deacons: Robert and Marvin Hughes and a young man named Johnson. The movement was already on to build a new church, which at this writing has been constructed.

The church had an all day affair, in that the pastor preached that morning; they served dinner on the school house lawn, then they repaired in the church for the dedication message. They are in the midst of a revival during which 21 have united with them. Their total membership now is 43, and a more consecrated group never did so much with so little to go on. The dedication message was: Building for God. Text Psalm 127:1 "Except the Lord build the house, they labour in vain that build it." Scripture used was 1 Cor. 3:9-21; 2 Tim. 2:19; Ephesians 2:19-21; Matt. 16:18; 1 Peter 2:1-8. The three things presented were: 1. The Foundation, 2. The Superstructure, 3. And the Purpose of building for God. We had a good old hand shake and much rejoicing in the Lord was manifest. A love offering was given by the Minor Hill and the Pulaski churches together with that of the audience which totaled \$140.50.

We of the Giles County Baptist Association, are justly proud of these two fine churches. We desire the prayers of all Christians that they shall continue for the glory of the Lord.—L. G. GATLIN, Pastor-Moderator.

Norris Shiftlett goes from the East Lake Baptist Church, Chattanooga, J. B. Hester, pastor, as music and educational director to a similar position with the First Baptist Church of Augusta, Ga., Warren Hwycck, pastor.

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.)

HALE

RESOLUTIONS passed by the Board of Deacons of the First Baptist Church of Trenton, Tennessee, Tuesday, July 6, 1948.

Whereas, in His wisdom and goodness had called home to glory Brother John T. Hale and,

Whereas, he was an active member of the Sunday school and Training Union, and regular in attendance at all church services, and a deacon in the church for many years, and

Whereas, he was influential for Christ throughout the entire community in which he lived and in Gibson County as well.

Now therefore, Be it resolved:

First, that we bow in humble submission to God's will, knowing that he doeth all things well.

Second, that we feel it both a duty and a privilege to express our sorrow at his leaving us and our love for him while among us. Remembering his Godly walk and conversation, his devotion to his companion and his love for the Lord as an outgrowth of a beautiful Christian life.

Third; that we extend to his family, his relatives and friends our heartfelt sympathy.

Fourth, that a copy of these resolutions be sent to his family, a copy to be spread on the minutes of our church, and a copy be sent to the BAPTIST AND REFLECTOR for publication.

MALCOLM JETTON

Chairman, Board of Deacons

J. H. PERRY

DR. D. M. INGRAM

J. M. MOORE

Committee

Church Celebrates Homecoming

(Contributed)

HISTORIC PLEASANT PLAINS Baptist Church of Jackson, Tennessee, organized in 1832, observed its annual Homecoming, Sunday, July 4th.

Church officials planned three special services. The morning service was a welcoming service for friends and former members. Special music featured Gene Moffett singing "The Lord's Prayer" and the church choir singing "Are Ye Able." Of interest to all was an announcement that the BAPTIST AND REFLECTOR was to be sent to all church families. The pastor, Rev. W. Alvis Strickland delivered the Homecoming Sermon.

An old-fashioned basket dinner provided the noon-time attraction as friends visited on the beautiful church lawns.

The afternoon service featured the debt-free dedication of the \$12,000 parsonage which has been built during the past year. The Dedication Sermon was delivered by Rev. Charles Millican, a former pastor of the church. The Dedication Prayer Hymn was sung by Mrs. Anna Kate Cooper singing, "Bless This Home." Following the service open house was held at the parsonage.

On Sunday evening Pastor W. Alvis Strickland, who came to Tennessee from Tulsa, Okla., delivered his first anniversary sermon. The sermon called on the people to thank God for the accomplishments of the past year and to seek to build a more spiritual church with more emphasis on Soulwinning, Missions and Stewardship.

BAPTIST AND REFLECTOR

Memphis Church Honors Pastor

DR. J. G. HUGHES, pastor of Union Avenue Baptist Church of Memphis, has long been identified with our Baptist work in Tennessee.

He is a native Tennessean, having been reared on a farm near Hartsville. Upon completion of his college and theological training, he labored in Kentucky, serving as pastor of churches at Eddyville, Kuttawa, and Clinton. From Kentucky, he went to Texas, where he served for two years as pastor of the First Baptist Church at Quannah. Upon an insistent call from the First Baptist Church of Lebanon, Tennessee, he returned to his native state in 1923. For more than five years, he led the church at Lebanon, where he had the privilege of serving as pastor of numbers of his former boyhood schoolmates, relatives, and friends. From Lebanon, he went to be pastor of the First Baptist Church of Union City, Tennessee. During his more than five years pastorate in that city, he led the church there in the erection of one of the most beautiful and attractive houses of worship to be found in all the state. Dr. Hughes and his family look upon their stay in Union City and their work with the church there as among the happiest experiences of all their lives.

From Union City, Dr. Hughes was called to become pastor of the First Baptist Church of Kingsport, Tennessee. In this thriving industrial city of East Tennessee he spent almost eight years, going to that city in the very midst of the depression years where he found the church with some \$100,000.00 indebtedness and the people greatly discouraged with their outlook. The Lord used Dr. Hughes in that important pastorate in getting the church headed out on a debt-paying campaign which was brought to a successful conclusion some two years ago under the leadership of his successor, Dr. L. B. Cobb.

From Kingsport, Dr. Hughes came to Memphis where he became pastor of the Union Avenue Baptist Church on July 1, 1941. In the fall of that year, this church began the construction of one of the largest and most attractive church plants in the state. In spite of the war and the going of some 300 young men from the church into the military service, they were able to carry on their building program and entered their new building on the first Sunday in July, 1942. This new building cost more than \$200,000, all of which was paid for in approximately four years. The church operates two missions, one in the form of a downtown Sunday School Class, which meets in one of the theaters of the city every Sunday morning, and which maintains open house throughout the week in an upstairs chapel and office in the downtown area. The class not only holds regular services every Sunday morning in the theater but also meets in the chapel every Tuesday night for lesson study, prayer, and evangelism. The second mission work is in the form of a branch church in a fast growing outlying section of the city of Memphis. This branch church carries on a complete church program and has recently called a full-time pastor to lead in its work.

Dr. Hughes served three years as President of the Tennessee Baptist Convention and is a member of the Executive Board and its Administrative Committee. He is also a member of the Baptist Sunday School Board and of the Board of Trustees of Union University and has in numerous other ways been identified with our Baptist work in Tennessee.

And so it is that we renew the pledge of our support to our pastor today! An humble servant of his Master and of his people, a great builder in Kingdom work, a truly Christian gentleman be-

loved by all who know him! It is with thanksgiving that we look back over the seven years that God has given us Dr. Hughes as our leader, and his family as co-workers in our church; and it is with a sense of peculiar destiny and of responsibility to fulfill that destiny in the Master's Kingdom that we face the future with a determination to be fully surrendered to the will of God and to give loyal support to our pastor as he endeavors to lead us into God's plan for our church.

A TRIBUTE TO OUR PASTOR

Seven years ago, Dr. Hughes became pastor of Union Avenue Baptist Church and has served faithfully during these years of tremendous responsibility. World-War number two came during these years and he ministered to the members of the church in a great way. A new place of worship was needed and today we have one of the most beautiful and worshipful auditoriums in Tennessee and the South. Many other great programs have been launched under his leadership and we deeply appreciate what Dr. and Mrs. Hughes have meant to our church and the Lord's Cause. May we express our deepest appreciation in the following lines:

Over seven years it has been

Since to our church you came;

You were a stranger to us then,

We only knew your name.

But in the years you've been with us,

A true friend you have ever been

In our joys and sorrows, too.

In our pleasures, you always share;

Our friend we love to see;

In our sorrows, you are ever there,

In love and sympathy.

So many kind encouraging words,

For the problems we meet each day,

We hear when listening to you preach.

And when we hear you pray.

When we have a friend like you,

Who helps us day by day,

We all should do our very best

To encourage you on the way.

So let us all in Christian love,

Each to the other give

The words of cheer we so much need,

That we may better live.

As we begin anew today another great year together, let us all join hearts and hands and uphold our pastor as he shall lead us on in the Master's Service.—*Memphis Mirror*, Union Avenue Baptist Church edition.

Resolutions of the First Baptist Church, Dyer, Tennessee

WHEREAS, our beloved pastor, Bro. James C. Franklin, has served the First Baptist Church of Dyer, Tennessee from May 11, 1947 to May 19, 1948, and has now offered his resignation and has returned to his work as a Chaplain in the United States Army, and

Whereas, his work has been greatly blessed of the Lord,

Therefore, Be it resolved, That:

Under his leadership and guidance our Church has grown in spirit, in membership and financially.

Though we sustain a great loss in his going from us and express our deep regret at this departure, we humbly submit to the leadership of the Holy Spirit in calling him away.

We thank God for the year of devoted and fruitful service so ably rendered in this field of work, for his consecrated life, for his wise council, for his faithful leadership and for his inspiring messages from God's Holy Word.

We commend him to the boys who shall be under his leadership as a good shepherd, a sound gospel preacher and a faithful laborer.

We thank God for his good wife, for her consecrated life and the great blessing she has been to our Church.

We pray God's richest blessings upon them in their new field of labor, and we extend to them our abiding love.

That, a copy of these resolutions be spread upon our minutes, a copy be sent to Bro. and Mrs. Franklin and a copy be sent to the BAPTIST AND REFLECTOR for publication, and the *Tri-City Reporter* for publication.

R. E. JESSUP
MRS. W. W. EVINS
MRS. HOLLAN HOLT
Committee

Miss Mary Margaret Boggs, sister of Mrs. James Canaday of Lawrenceburg, has accepted the position of Educational Director of the South Knoxville Baptist Church, Knoxville.

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EAST TEXAS BAPTIST COLLEGE

SUMMER SCHOOL 1948

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ENLARGED CURRICULUM . . . STRONG FACULTY

Illustrated bulletin on application.

WALLER M. ETHRIDGE, Vice-President
Marshall, Texas

"LIVING IN THE TIMES"

BY EDWIN RAYMOND ANDERSON, Hartford, Conn.

*"We are living, we are dwelling
In a grand and awful time"—*

—so wrote Arthur Cleveland Coxe in the distant day of 1840. And one is led to wonder as to what brother Coxe would have penned in this latter day of 1948 when the awfulness of the time has far outstripped the grandeur which may be connected with it. We are not swinging away into the "brightness of the new day" as the optimist of the halcyon times were wont to cry. Rather do we see upon the every hand, the deepening of the twilight and the darkness of all things shaping up for the final conflict and climax. Yet the seeing need not lead to disturbance, for this is according to the testimony of the Word of God, and for us, "upon whom the ends of the ages are come," there is always the bright hope of the Coming One and the thought of a soon bursting rapture.

But prophetic truth always requires the parallel of prophetic living, and the darkness of the hour does call for a definite responsibility upon the part of those who are marked out as the "children of light." This is the constant impress of Scripture. It is tragic that we have many in this latter day who are quite adept when it comes to the dispensing of prophetic truth, but alas, who do not seem able or willing to live and to dwell as true prophets. Their "talk" has so far outstripped their "walk," that they would do better to halt the teaching of others for a little spell, and seat themselves with humility, in the learner's seat and "begin all over again."

Notice for an example of how the apostle Peter treats of this matter. In the third chapter of his second epistle he speaks of the dire circumstances surrounding the approach of the day of the Lord, in a passage which has of late, become quite the favorite "stamping-grounds" of those who would read the Atomic Bomb unto every prophetic occurrence (2 Pet 3:10, 11). But notice well of how the apostle sums up the matter with a direct swing away from prophecy into practicalities! "What manner of persons ought ye to be in all holy conversation and godliness" (2 Pet 3:11). Not, "what manner of preachers," or, "what manner of prophetic proclaimers," but rather "bed-rock" down to the personal point of practical everyday living—"what manner of persons." And against that word, how many live in "awful" fashion in this "grand and awful time." And there is nothing "grand" about that!

The apostle Paul treated of the same matter in his word to Titus. He spoke of "looking for that blessed hope" (Titus 2:13), and it is good in that fashion, that we have many "blessed hope" teachers. But the apostle also impressed the pointed word concerning the here and now, which somehow has lost out in the teaching programme, when he declared, "teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world" (Titus 2:12). The "teaching us" precedes the "looking for," and in truth, it is only the man who is taught, who can truly look. When he is right with the Lord then is he ready for the Lord.

And it is true that we are living and dwelling

in a grand and awful time. It is awful because of sin, and it is grand because of a Saviour from sin, and for provided opportunities for witnessing and testifying to a Loving and Living Hope. It is not for us to sit and to bemoan the surrounding darkness, but far rather to be up and out upon the highways and byways of life, striking a torch of heavenly light here and there for the Gospel and for the grace of a delivering Lord.

But alas, some of us are "awful" when we were meant to be "grand." For we are to be LIVING in this time, instead of lounging around attached to a soft pleasure-pillow in the "church of the heavenly rest." We are to be DWELLING in this time, instead of dreaming and dallying. Prophetic truth requires personal prophet living, and the work of the Evangel simply cannot be allowed to wear away in the dust of committees and programs without heart and without end. If only the half of our knowledge of prophetic truth, of the "signs of the times," of the "darkness of conditions," would percolate from head to heart and out into the hands and the feet of personal prayer and persuasion, the majority of our questions as to service and revival would be more than answered. "What manner of persons ought ye to be" pleaded Peter; and he is yet pleading according to the promptings of the Holy Spirit.

The hour is late—for the Christian as well as the Christless. Opportunities for "striking a holy light amidst the surrounding gloom," may be narrowing fast away. And not one iota of mere head-knowledge will suffice in that day when we shall stand before the Lord of prophecy, with shame and with confusion for the lack and the lounging and the loss suffered in the present time. Beloved, let us NOW so live as to verily count for the Man of Calvary!

World Baptist Youth Congress

FRANK H. LEAVELL

THE DATE of meeting has been changed for the Third World Baptist Youth Congress to meet in Stockholm, Sweden. The correct date now is August 3-9, 1949. This change was made, necessary because of complications in Stockholm.

Further plans and progress will be made for this significant and meaningful meeting next month. On August 10-13 there will be a meeting of the Executive Committee of the Baptist World Alliance in London. A number from the Southern Baptist Convention will attend.

In connection with that meeting, at which the interest of the Youth Committee of the Alliance will be discussed, there will be a meeting of the officers of the Youth Committee and other youth leaders who may attend. Representatives from Stockholm will be there.

Interest is mounting in this great meeting of Baptist youth and youth leaders. Many are registering their intention to attend. It is not too soon for that. Further information furnished upon request. 161 Eighth Avenue, North, Nashville 3, Tenn.

Pastor Gordon L. DePriest and the church at Tiptonville have been assisted in a revival by H. J. Huey, pastor at Milan, doing the preaching and with Vernon Sisco, pastor at Halls, leading the singing. There were 5 by letter, 5 by baptism and a great spiritual awakening among the members.

Home Missionaries Appointed

BY JOHN CAYLOR

With the recent appointment of Rev. and Mrs. George Fujita and Miss Helen T. Ige, Southern Baptists are opening for the first time organized work among the Japanese in California. Brother and Mrs. Fujita were appointed general workers among the Japanese in the state, and Miss Ige was appointed to the mission field at Sawtell, Los Angeles.

It is Brother Fujita's wish eventually to return to Japan to work among his own race, but before going to that country he desires to work with the Japanese people in California. His wife, a graduate of Seinan Jo Gakuin, a Baptist girls' school in Kokura, is now in Hawaii, but will join her husband in California soon.

Miss Ige was born in Los Angeles of Japanese parents. She finished two years' work at the Woman's Training School in Louisville, Kentucky, in May. Before going to the seminary she studied for two years at Oklahoma Baptist University in Shawnee, Oklahoma. Miss Ige has been active in church work and is anxious to witness to her people here in America. She worked with the Japanese as a student worker under the Home Mission Board in the summer of 1947.

Other appointments recently made by the Home Mission Board include Rev. and Mrs. Emmanuel Rojas to the Baptist church at Limon, Costa Rica. Brother Rojas has been serving as pastor of this church for the past year and will now be working under the direction of the Home Mission Board. He is a graduate of the Latin American Seminary at San Jose. He was born in Remedios, Cuba. His wife, a registered nurse, assists him in his work.

Rev. Jesus Rios is already at work as pastor of the new Mexican Baptist church of Los Angeles, California. Brother Rios has served under the Home Mission Board for several years as pastor of the First Mexican Baptist Church at Edinburg, Texas, which pastorate he resigned last December. While in Texas Mrs. Rios served as kindergarten teacher for the Board.

Charlie Apache, a Navajo Indian who has been helping Rev. and Mrs. Russell Bowren, missionaries in New Mexico, has been appointed interpreter and will now give his full time to this work.

NEW CO-OPERATIVE MISSION WORKERS

Rev. Martin J. Gilbert, now director of stewardship and evangelism in Mississippi, has recently been appointed superintendent of rural work in that state for the Home Mission Board in co-operation with the state mission board.

Other rural workers recently appointed include: Rev. H. L. Carter, Bardstown, Kentucky; Rev. W. T. Edwards, Alabama; and Rev. George W. Lampkin, Alton, Illinois.

Two new city mission workers have been appointed, Dr. E. T. Pratt, East St. Louis, Illinois, and Rev. Robert O. Barker, Columbia, South Carolina.

NEW MIGRANT UNITS NEEDED

The migrant workers who are already in the field are doing such a splendid job that there is the new challenge that the Home Mission Board establish three more migrant units. Fall crops are now attracting migrants to other sections than those occupied by them during the fruit season. More money and more workers are needed to enter this ripe field.

BAPTIST AND REFLECTOR

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