

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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THE AMERICAN WAY OF LIFE

POLITICAL AND ECONOMIC RIGHTS

which protect the dignity and
freedom of the individual.

Right to worship God in
one's own way.

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Right to petition for griev-
ances.

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no excessive bail.

Right to trial by jury—in-
nocent till proved guilty.

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at home and abroad.

Right to own private prop-
erty.

Right to work in callings
and localities of our choice.

Right to bargain with our
employers.

Right to go into business.
compete, make a profit.

Right to bargain for goods
and services in a free market.

Right to contract about our
affairs.

Right to the service of gov-
ernment as a protector and
referee.

Right to freedom from
"arbitrary" government reg-
ulation and control.

CONSTITUTIONAL GOVERNMENT

designed to

SERVE THE PEOPLE

FUNDAMENTAL BELIEF IN GOD

By DON BELDING

(BY SPECIAL PERMISSION OF READERS' DIGEST)

Baptist and Reflector

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EDITORIAL

Did The Church Begin On Pentecost?

THE GREAT AND GOOD C. I. Scofield, of *Reference Bible* fame, holds that the church began on Pentecost. We have editorially said that he is "heretical on the church." A correspondent requests scriptural proof of our position and charge. In addition to the present study, a copy of the editor's pamphlet *The Church and the Ordinances* has been sent to our brother.

Jesus said: "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Scofield's notation on this is: "*The simplest form of a local church.*" According to this, there was a church before Pentecost, and the notation of Dr. Scofield is not harmonious with his teaching elsewhere.

It may be objected that in his teaching as to Pentecostal origin Scofield means "the general," or "universal," or "invisible church." While we reject this idea, one could grant for argument's sake that such a church was established at some point and logic will still call for the establishment of the church before Pentecost. For if there was such a body, the local church was the historical expression thereof and presupposed the other. Since there was at least "the simplest form of a local church" before Pentecost, then the other must also have existed before Pentecost.

John the Baptist said: "He that hath the bride is the bridegroom" (John 3:29). "The bridegroom" was Christ and "the bride" was the church. John the Baptist said that Christ "HATH the bride" in the time then present. Therefore, the church began before Pentecost.

Jesus said: "Upon this rock I will build my church" (Matt. 16:18). One of the meanings of "build" (*oikodomeo*) is "to build up" something already established. Concerning discipline in this same body, Jesus said: "Tell it to the church" (Matt. 18:17). This could not have been done had the church been either universal and invisible or non-existent. The Lord gave no hint that there was any difference between "church" in Matt. 16:18 and "church" in Matt. 18:17. Since the church in the latter passage was historical and particular, so was the church in the former passage. Hence, "will build" in Matt. 16:18 meant futurity of development, not futurity of establishment.

The prophet recorded Jesus as saying: "In the midst of the church will I sing praise unto thee" (Heb. 2:12). Turn to Matt.

26:30 and see one of the fulfillments of this: "And when they had sung an hymn, they went out into the mount of Olives." This singing of praise "in the midst of the church" was before Pentecost.

Paul said that "God hath set some in the church, first apostles" (I Cor. 12:28). In Luke 6:12-16, which records the choice and ordination of the apostles, one sees the fulfillment of this. Later, on Pentecost, the apostles were given to the church as specially empowered and equipped instruments for spiritual service (Eph. 4:8). In the Lukan scripture, apostles are seen "set in the church" in their *origin*. In the Ephesian scripture, they are seen "set in the church" in *special empowerment*. These men were apostles before Pentecost but they did not receive their special endowment until then. But had both their origin and their endowment been on Pentecost, that would not prove that the church *began* on Pentecost. For the bestowment of specially gifted men upon the church does not settle *the time when the church began*. Empowerment is not the same thing as establishment. And since other scriptures have indicated the existence of the church before Pentecost, the logical view is that apostles were "set in the church" in its initial stage in Luke 6:12-16.

The theory of Pentecostal origin holds that regeneration puts people into the church. But Acts 2:47, literally rendered, disproves this. "Moreover the Lord was adding to the church day by day those being saved" (Scofield). "And the Lord added to them day by day those that were saved" (R. V.). "Mean-time the Lord added the saved daily to their number" (Moffatt). The converts were not saved in being added to the church but before then. "The Lord added *the saved*" to the church. Regeneration did not put them into the church but prepared them for it.

The Jerusalem body was the church which Jesus built. Since this was a particular historical body, so was "my church" in Matt. 16:18. The method whereby and conditions upon which people were added to the church then are in force now. People then were saved before being added to the church, and so it is to be now. Therefore, the conception that regeneration forms the church, or that "the baptism with the Spirit forms the body" (Scofield) is erroneous. And that conception of the church which places its origin on Pentecost on the assumption that either regeneration or a Spirit-baptism then formed it, is also erroneous.

The argument may be made that if the church was established before Pentecost it was a body without a head. For in ascension Jesus was exalted to be "head over all things to the church" (Eph. 1:22, 23). But Jesus in His ascension was positionally and officially "exalted to be a Prince and a Saviour" (Acts 2:36, 5:31) and yet He was personally and experientially a Prince and a Savior before then, being "the Lamb slain from the foundation of the world." Likewise, Christ's positional and official exaltation to be Head of the church does not prove that He was not personally and experientially its Head before, and certainly does not prove that the church *began* on Pentecost. Jesus ascended ten days before Pentecost. Therefore, even on the basis of the argument that the origin of the church and the exaltation of Jesus were coincident, we still have the church established before Pentecost.

Jesus said that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46, 47). This did not mean that the Christian dispensation would begin on Pentecost (Luke 16:16) nor that the gospel would begin there or its proclamation would begin there. For the gospel of the same "so great salvation" as is now preached "at the first began to be spoken by the Lord" while on earth and by others beside (Heb. 2:8). What Jesus meant was that the *worldwide* proclamation of the gospel would begin at Jerusalem. Therefore, that interpretation which locates the establishment of the church on Pentecost on the basis of these passages of scripture is a misinterpretation.

The church was *empowered* on Pentecost. The church was *established* before Pentecost. John the Baptist said that "the bridegroom" and "the bride" were both on earth in his day.

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.

Speak Up!

The Christian (London)

A correspondent asks us to remind those who preach the Gospel that the obligation rests upon them not only to deliver Christ's message faithfully, but also to speak up and to speak out, so that their congregations may be able to hear without strain. If we may judge from our own experience and numerous complaints we receive from various quarters, inaudibility in the pulpit is a very common fault. Many a fine message is completely spoiled by reason of the fact that the preacher's voice does not carry to the limits of the church or hall in which he happens to be speaking. This is no trivial matter, and we would appeal to our brethren who preach the Word to make sure that they are not among the offenders. It frequently happens that those who hear only fragments of an address are reluctant to inform the preacher of the fact out of regard for his feelings, with the result that he may quite fail to realize where he has failed in his ministry. Would it not be a good thing if preachers, once in awhile, invited a candid friend to tell them whether the message was being delivered in such a manner that everyone except the hopelessly deaf could hear without effort?

(Yes, and let the audience fill the front seats, too.—R. B. J.)

Statue Sheds "Tears"

The Watchman-Examiner

It is astounding that the associated press should pick up the ridiculous story reported by the family of Shirley Anne Martin that the child's broken statue of St. Ann shed tears. This story was heralded across the land and to other parts of the world as something wonderful. So far as Christianity is concerned, this sort of thing is a distinct blot upon our holy spiritual faith. A church which encourages such idolatry and then glamorizes it with such unprovable admissions as those surrounding this statue of St. Ann must be hard put to achieve publicity. In a later press notice, it was declared that the statue had ceased to shed "tears" after a television program. Shirley's "repeated attempts to bring tears to the statue's eyes by kissing the image were of no avail," she said, "after the television." The claims were that kisses from the lips of Shirley brought a liquid substance to the eyes of the three-inch plaster head. This sort of story made people ashamed of themselves even in the medieval age. That it is given publicity in our time is an indication of the hunger for sensationalism which often passes for news.

(But this is the kind of stuff Romanism feeds its people.—R. B. J.)

Baptism

New Zealand Baptist in the Baptist Standard

Settle what baptism is and you settle most of the questions vexing Christianity. Baptism is inseparably connected in the New Testament with conversion and the second birth. What is the connection? Two explanations are offered. The sacramental, which declares that baptism causes second birth; and the Baptist, which declares that baptism proclaims it. No other theory has any connection with Scripture. The sacramental theory makes salvation depend on a ceremony, and so is not ethical. The reflection it makes on the character of God is unbearable. The Baptist theory makes baptism the most radiant thing in the world. It is the first act of the new convert.

(Absolutely true!—R. B. J.)

Laying On Hands

Suddenly

The Word and Way

It appears that some of our churches are still being troubled by a few men who, having been ordained to the gospel ministry, have proven themselves to be entirely unworthy of that office. With them it is not a temporary moral lapse; it has become a confirmed condition. Detected in one situation, they flee to another. And, since our Baptist churches are frequently helpless when pastorless, they usually are able to work their way into the graces of some unsuspecting churches. This certainly suggests that our ordaining councils might exercise more precaution before laying the hands of ordination on any candidate. It also emphasizes the evident need that our churches be more careful about the men whom they call into the pastoral relationship. And, most difficult of all, it points out the urgency of a more effective means for protecting our churches against falling into the hands of such leaders. In every ordination program there is an item entitled "Examination of the Candidate." Suppose he stumbles hopelessly and helplessly through his answers? Suppose he shows a completely inadequate grasp of the fundamental tenets of the faith? Suppose his ideas are completely out of line with historic Baptist polity. Suppose he gives no definite assurance that he had ever had an experience of conversion! Has anyone ever heard of an ordination council which suggested that the brother be instructed more fully in the faith before ordination? Or that he be given more time with which to acquaint himself with the responsibilities which will be upon him immediately after ordination? Has anyone ever heard of an ordination service which was postponed for any reason?

These deficiencies are revealed from time to time, but in order to save embarrassment to all, the program proceeds as planned. Frequently the results are measured in tragedy. We suggest that it would be infinitely wiser if, before any announcement of ordination is made, the council be called together for this examination. Let it be done on some day or evening when there is plenty of time. If for any reason, it seems best to defer the ordination, no one has been embarrassed. There would then be no "going through the motion" of an examination which has no practical purpose. "Lay hands suddenly on no man, neither be partaker of other men's sins," (I Tim. 5:22), wrote the Apostle Paul to Timothy. The admonition is still timely.

(A wise suggestion.—R. B. J.)

Moderate Drinking

By Prominent

People

The Baptist Courier

We believe we are justified in stating that among the greatest hindrances to the cause of temperance and sobriety are the prominent and respected people who drink moderately. These tend to give to the whole liquor business an appearance of a degree of respectability which it does not possess. It is this class of men and women, especially the women, who provide the liquor interests with their materials for glamorous and attractive advertising. This encourages drinking as a social pleasure and causes people to forget that often the end result of it is the wreck, ruin, degradation, and death of those who are victimized by alcoholism. Surely the moderate drinker ought to be able to see that his influence supports the drinking of alcoholic beverages and that, therefore, he is an ally with and partaker of all the evils which drinking produces and aids. How can any one run the risk of being responsible for the downfall of another weaker person? Even moderate drinking is, for a Christian, out.

(If all Baptists were Christians, we could put this evil out of Tennessee.—R. B. J.)

Grit and Grace

By L. G. FREY



GEORGE CRAWFORD

MISSISSIPPI furnished George Crawford. He was converted, licensed and did his first preaching there. Later he moved to Poplar Heights community out from Jackson, Tennessee, and united with the church where he was later ordained. Preaching and trying to minister to churches with only the first year high school training was hard, financial support was inadequate, and soon he was discouraged.

New friends and a bit of practical encouragement by the country pastor put him to work again with fresh hope. Soon he gave up farming, sold out and entered Harrison-Chilhowee Academy. Within 18 months, he was graduated. At once he entered Union University and was graduated in 1943. Poplar Heights encouraged him in his schooling, and by prayer and hard work he finished without debt. Some day he may do some seminary work, but his heart is in the rural field.

Now with two half-time rural churches, he is promoting a challenging and aggressive program. Plans have been adopted by one of his churches for a new building this year. Material is now being placed on the ground.

Being a graduate of two of our schools, George Crawford is a splendid living illustration of what our Christian schools are accomplishing today. Any other God-called preacher with courage and determination to pay the price can become an "unashamed workman" for the Master's use.

Prayer for the United States

A Message for Independence Day

O God our father, we pray that the people of America, who have made such progress in material things, may now seek to grow in spiritual understanding.

For we have improved means, but not improved ends. We have better ways of getting there, but we have no better places to go. We can save more time, but are not making any better use of the time we save.

We need Thy help to do something about the world's true problems—the problem of lying, which is called propaganda; the problem of selfishness, which is called self-interest; the problem of greed, which is often called profit; the problem of license, disguising itself as liberty; the problem of lust, masquerading as love; the problem of materialism, the hook which is baited with security.

Hear our prayers, O Lord, for spiritual understanding which is better than political wisdom, that we may see our problems for what they are. This we ask in Jesus' name. Amen.—Peter Marshall.—*Baptist Bulletin Service*.

Baptist Again Refuse Church Union Invitation

NASHVILLE, Tenn.,—(BP)—The Southern Baptist Convention will not participate in the meeting of the Planning Committee for a Conference on Church Union, scheduled for Princeton, N. J., next December 14-16.

An invitation that Southern Baptists appoint three to seven official delegates to the conference was addressed to Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, and signed by Douglas Horton and Mark A. Dawber of New York.

"The next annual session of the Southern Baptist Convention will be held in May, 1950, after your proposed meeting this fall," Dr. McCall replied. "I am therefore assuming the responsibility of replying to your letter on the basis of previously expressed opinions and actions of the Southern Baptist Convention.

"I am quite certain the Southern Baptist Convention would decline your invitation to participate in a Conference on Church Union," Dr. McCall declared. "As indicated in the statement attached to your letter, we would agree with you concerning 'the challenge of secularism, materialism, and sin.' We do not agree that church union provides the answer to this challenge.

"As Baptists we believe in the freedom of the conscience of the individual to arrive at his religious convictions from a study of the Bible under the leadership of the Holy Spirit. We recognize that this freedom has produced varying interpretations and differences of opinion. We believe that the cause of Christ will be served best by each individual remaining absolutely true to his conviction concerning the teaching of the Word of God.

"It is further our conviction," Dr. McCall continued, "that any effort at church union must either dilute these convictions to produce a common denominator of faith for all who enter the union, or the union must ignore these differences and pretend a unity which is not a reality."

Dr. McCall concluded: "I would pray that God might guide you and all others who might participate in this conference that the Divine Will may dominate all decisions."

WESTERN UNION

WASHINGTON DC 23—

EDITOR BAPTIST AND REFLECTOR—

149 SIXTH AVE NORTH NASH—

THE BARDEN BILL, APPROVED BY SUB-COMMITTEE, BUT NOT YET OUT OF FULL COMMITTEE, OUTRAGEOUSLY ASSAILED BY CARDINAL SPELLMAN, ROMAN CATHOLIC PUBLICATIONS AND CATHOLIC GROUPS THROUGHOUT THE COUNTRY BECAUSE IT DOES NOT PROVIDE FUNDS FOR SECTARIAN PURPOSES. THE BILL IS A STRAIGHT OUT AMERICAN MEASURE IN NO WAY DISCRIMINATING AGAINST ANY BODY, BUT PROVIDING DEFINITELY AND EXCLUSIVELY FOR PUBLIC ELEMENTARY AND SECONDARY TAX SUPPORTED SCHOOLS UNDER LOCAL AND STATE CONTROL. WIRES REACHING US URGE CONGRESS MUST KNOW BAPTIST LOYAL SUPPORT OF BARDEN BILL. HAPPILY OUR EFFORTS WITH THOSE OF POAU REALLY TAKING EFFECT. TIME FOR A SHOW DOWN WITH THOSE PRESSURING LEGISLATORS INTO VIOLATING CONSTITUTIONAL SEPARATION OF CHURCH AND STATE HERE. CITIZENS EVERYWHERE SHOULD ADVISE THEIR REPRESENTATIVES—

JOSEPH M DAWSON EXECUTIVE DIRECTOR JOINT CONFERENCE COMMITTEE ON PUBLIC RELATIONS BAPTISTS OF THE UNITED STATES—

ENDUED TO WIN

By E. L. WILLIAMS, Bell Avenue Baptist Church, Knoxville, Tenn.

(Delivered at the Nashville Evangelistic Conference)

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Luke 24:49.

WE ARE, SEEMINGLY powerless in a powerful age. We need to listen once again to the Master as He said to his disciples, "tarry ye here in Jerusalem until ye be endued with power from on high." This is the great need of Christendom today.

I. A Confusion of Tongues has Left us Powerless

The story of the Tower of Babel with its discord and failures is familiar to all Bible students. There is a similarity between that occurrence in the long ago and the state of the present Christian world.

One great religious organization speaks in the name of Christianity and calls upon all men everywhere to enter the fold of an infallible church. It tells those who are outside its portals that salvation is found only in the bosom of its organization. This church stands mighty colossal and impressive with its complex organization and extravagant claims and replete with mystery for the simple-minded. She demands blind obedience and unquestioning loyalty.

On the other hand are the hosts of Protestantism, agreeing in many things and discordant about others. They deny the infallible church with its absolute head and insist upon the right of the private interpretation of the Word of God, but among them are found varying degrees of ritual and confusion of beliefs.

All sorts of remedies have been offered for this confusion. Some thought if all faiths should unite and call themselves one Communion this weakness of testimony would disappear. They have called great councils which have united nothing. Where denominations have endeavored to unite the result has been more denominations than ever. Such remedies are like outward treatment for an inward cancer. They have no real effect upon the disease itself.

II. We are Many Rather Than Mighty

This has left us powerless. There is no question about our numbers. More people belong to Christian churches than ever before. So-called Christians nations are our greatest in the world. The rulers of nations, the kings of finance are in our churches. Men and women who have created literature, who are leaders in science and masters in every form of art have their names upon our rolls. The money of the world is largely in the coffers of people who call themselves Christians, and all the world must testify to the energy and unselfish service of the people called Christians.

Yet we are forced to confess that the power that came at Pentecost is not being greatly manifested. The real work of the church is to bring sinners to repentance and produce saints who are mighty witnesses for righteousness. Jesus promised that the Holy Spirit should give power for the fulfillment of the Great Commission. Those early Christians were neither numerous nor wealthy. They lacked social prestige, they were wanting in training from the schools, but they had power. The Jerusalem church did not own a place of meeting and its greatest preacher had no money when confronted with an object of charity, but it was strong enough to rise victorious over stoning, the prison and the sword.

III. Crumbling Convictions Contribute to Our Weakness

Convictions are mighty things. We do not hold them, they hold us. We hold opinions, we are held by convictions. Con-

victions do not matter about some things like life and death, time and eternity, salvation and doom must be deep and abiding. It is convicted men and women who plow deep furrows in the field of time. Men who have convictions about liberty defy tyrants and lead revolutions. Convictions concerning religion made crusaders and martyrs. Those who find nothing in their religion hold and challenge their deepest nature will drift with the tides to rest and die upon barren shores.

We have not forgotten our articles of faith; we would still defend them vigorously but they do not grip and master us. We view with a sort of apathetic complacency the gradual crumbling of their majestic structure. We have acquired a sort of slipshod mental attitude to their value. It no longer shocks us that an evangelical preacher denies the deity of our Lord, his bodily resurrection, or his personal return. If he says a few words about brotherly love and purely human virtues, we are not troubled much when one of our number ridicules the blood of the cross if he is sweet-spirited and so phrases his teachings as to offend no one. Beware of the man who can stand cold-bloodedly and watch the destruction of sacred things.

The conviction that men without Christ are lost has greatly weakened in our churches, and we are not moved to that earnestness that warns with tears. The man or woman with such convictions is not in harmony with our lukewarm, easy-going age. We need fires lighted by the Holy Ghost that our souls may be melted and our convictions of truth remoulded and crystalized. God, give us convictions.

IV. The Lost Luster

Someone wrote a book entitled, "The Lost Radiance of the Christian Religion." There is a great truth in the thing which the author had in mind. Christianity was intended to be a religion of triumphant joy. It shone in the face of Moses as he came from God upon the mount. The glow of the church in the conquering days did not fade, but shone more and more unto the perfect day. The joy of which I speak never showed more gloriously than when Nero burned Christians in his gardens and glutted the wild beasts with their bodies. When they met in the caves and dens to worship there was a radiance of joy and hope, a sense of power, a sureness of victory which we lack.

Of course, there are still saintly souls who walk and talk with Christ, but multitudes of Christians know nothing of these things. Those early Christians went to the stake as men called to a banquet and climbed the steps of scaffolds as though mounting a throne. The followers of Luther sang that battle hymn of the Reformation, "A Mighty Fortress is Our God," and they sang it as Israel sang upon the shores of the Red Sea in the rapture of their miraculous deliverance. That radiant luster shone in the face of William Carey as he plunged single-handed into the sin and darkness of the vast pagan world.

This luster gleams in our mission fields where consecrated toilers carry on against fearful odds. Yet with a great body of professed Christians this luster has departed. There has come a weakening of faith, a dimming of hope, a failing of courage. These graces have faded and we have lost the glow that dazzled the world. The lost luster is passing of the spirit that made Christians weep over sinners and rejoice with joy unspeakable when they were converted.

God grant that we shall tarry at Jerusalem until we are endued with power from on high. This power comes with the coming in of the Holy Spirit in an act of obedience to his marvelous will. The world is challenging Christendom today as never before. We can meet it only in the power of the Holy Spirit.

Seeing The World Through The Eyes of Christ

By MARGARET GRUBBS

(Editor's note: Margaret was the winner recently in the Better Speakers' Tournament at the First Church, Nashville. She and her family are active members of the new West Nashville Baptist Church)

TO SEE THE WORLD through the eyes of Christ we should first view its beginning. Upon creation Christ was in heaven. As He viewed the new and perfect creation, he saw the beautiful land covered with grass and according to the scriptures, "every tree that is pleasant to the sight and good for the food." He, further, saw man with all of his splendor and beauty in holiness having dominion over all things.



The glory of perfection arrayed the earth and its inhabitants with unexcelled beauty. Yet, man was not a machine but was a free moral agent. Man's use of this power of choice ruined the beauty of holiness, replacing it with a curse. Truly, man had departed from God receiving the wages of sin; he was therefore without power to return to God. Christ saw the ruined, cursed, and disordered universe realizing that He alone could be its answer.

According to the scriptures, the fullness of time came. Christ was to be the "Lamb slain from the foundation of the world." As the virgin's Babe, growing Lad, and a perfect Man, we see God in flesh "through whose stripes we are healed."

While in flesh, the eyes of Christ beheld all of the sin of a rebellious creation, all of the filth that contaminated "the image and likeness of God," all of the diseases that deteriorated "the temple of the Spirit," all of the coldness of an unprepared death, all of the poverty from depravity and degeneracy: the beautiful eyes of the sacred Savior beheld the misery of man because of sin and rebellion.

While on earth Christ saw the horrors of unbelief and lack of concern even to the extent that He compassionately said, "And ye will not come to me that ye might have life." The eyes of Christ saw the lack of faith even in the apostles: Peter, walking toward Christ, began to sink in the sea and later denied the Savior three times; Judas betrayed Christ with a kiss of hatred, signaling the bloodthirsty Roman soldiers. Little shall we ever understand what the eyes of Christ beheld as the soldiers slashed His back, as the crowds looked to Him saying, "Hail, King of the Jews" while spitting upon His spotless and shameless body. It is no wonder that just before giving up the ghost, He said, "My God, My God, why hast Thou forsaken Me?" Truly, man no longer had dominion over the world but was a slave to its sin. The eyes of Christ beheld the world seeing what horrors the four thousand year reign of sin had revealed.

As a victor over the grave, in majesty the Son ascended into the heavenlies to the right hand of the Father. Today, from the right hand of God the eyes of Christ still behold the perfect creation stained and distorted by sin. He sees many lost men trample His blood daily. He further sees Christians who forget by what price they were purchased.

The Deist believes that there is a personal God, but that the God has removed himself from the world. The Theist believes

that there is a personal God controlling the world but is conscious that the people through indifference continually try to force Him away. While seeing the world through the eyes of Christ, we note that we attempt to make God as a watch-maker: the watch-maker assembles and winds the watch but then lets it run its own way. This generation knows its Creator but invariably wishes to run its own way. How little we allow Christ to live in us—yet, we all crave to hear the blessed words of comfort, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things."

The eyes of Christ now behold all of the sin and disgrace with patience, waiting for the time that we shall see the reality of "Vengeance is mine; . . . saith the Lord."

If we could see the world as Christ sees it, we would be flaming evangelists, proclaiming the gospel of Christ to the four corners of the earth. If we could only see the world as Christians should see it we would cry to the lost man with urgency, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

Someday, Christ is coming again. Then vengeance will be His. Even so, we praise God that "the eyes of the Lord are in every place, beholding the evil and the good." May our prayer be that each of us may be worthy to say with Paul of old upon the return of Christ, "I have fought a good fight, I have finished my course, I have kept the faith." Oh! To see the world through the eyes of Christ.

Well Holes and Hell Holes!

Editorial in *The National Voice*

THE WELL HOLE which brought a tragic death to 3½-year-old Kathy Fiscus has been obliterated, but the nearly 500,000 hell holes in this country which are bringing an even more tragic death to other girls and boys and men and women are still left wide open.

The whole Nation—and even people in other nations around the world—followed the dramatic rescue attempt in San Marino, Calif., almost breathlessly, and sorrowed with the parents when Kathy was found—dead. But little or no heed is paid to the hundreds of thousands of children either killed, orphaned, or made drunkards by the wide-open licensed, legal hell holes of the liquor traffic.

Kathy's death—tragic as it was—cannot well be laid to anyone's criminal act or negligence. It was, probably as nearly as any such happening can be, purely an accident. Still, in order to make sure that no similar accident should take another innocent life, a great searching out of open well holes has been going on, and, wherever they have been found, they have been properly capped and rendered harmless. And all this is most proper, something that needed to be done.

But, while the well holes are being eliminated, the hell holes are being augmented. New ones are constantly being opened up for unsuspecting youth to fall into—and few seem even the least concerned that this is so!

Only a short time ago little Larry Daniel Downing, practically the same age as Kathy, died in a Paducah, Ky., hospital. He hadn't fallen into a well hole. He had been beaten to death by a drunken foster father. Such things have almost ceased to be unusual. They happen so often that we have come to regard them as commonplace and shrug them off as either inevitable or unimportant!

God help us to see that a 3-year-old boy's being beaten to death by a drunken maniac is just as tragic as a 3-year-old girl's being suffocated in an abandoned well. Yes, even more so, for such deaths as Larry's are preventable. They are not accidents. They are the inevitable result of the licensing of over 466,000 booze selling places all over this country of ours!

—*The Civic Bulletin*, May 1949

BAPTIST AND REFLECTOR

RELIGION YOU CAN FEEL

By MRS. ARCH FITZGERALD, Secretary, First Baptist Church, Cleveland, Tenn.

"This I say therefore . . . that ye henceforth walk not as other Gentiles walk . . . who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4:17a, 19.

"For we have not an high priest which cannot be touched with the feeling of our infirmities." Heb. 4:15a.

HE IS WILLING and wants to share our feelings; what a transformation occurs when we feel His Spirit working in us!

Central Program

The central program of our church, of course, is its spiritual program. Beautiful buildings, superb music, and filled houses do not constitute a church program. The main business is preaching the Word. The more we hear and understand the Word the more we shall feel our religion because—it's only as God speaks to us through His Word that our lives are transformed.

Countless thousands of Christians—people whose names are on church rolls—rarely attend or manifest any interest in the church program. Why? Oh yes, we can and they will find numerous excuses, but *what is the reason?* It's just that they do not feel their religion; other feelings are taking first place. These are the people who constitute our major problem of Christianity. Atheists, Agnostics and Infidels hinder the cause of Christ very little; they have little influence and their writings soon reach the waste basket. Our dangerous opponents are those *inside* the church who do not feel their religion—neither they nor anyone else! But, what can we and they do about it? Condemning and rebuking won't help much. A suggestion I offer in the remaining remarks might be summed up in these words: *A prayer, sympathetic, compassionate appeal on the part of so-called leaders, plus some vivid, personal experiences in the lives of cold, indifferent Christians* can bring about a complete transformation, thus making this business of Christianity a reality rather than a farce in our churches and communities.

Biblical Approach

A proper, sympathetic, compassionate appeal! By this I simply mean an approach that is Biblical. Religion is a blinding of the spiritual nature of man to a Super-natural Being. Christianity is a religion of the heart. May God give us more pastors and teachers who will preach and teach the *Bible* only. People are hungry to know the Book better. Too many substitutes are being used for its messages. A brief verse of the scriptures is chosen for a text—but so many "man-made stories" are woven in that many go away seldom remembering the one verse even. People want to know the scripture—yes, even unsaved ones will sit with their mouths open when the speaker or teacher goes down deep in the scriptures and reveals wonders that they had no idea were there.

Will you permit an experience out of the writer's own life? Recently my aged Mother, well-acquainted with the Scriptures, in a family circle began to unfold some Bible history—messages and stories she and my dear Father had learned from long years of reading, studying, and meditating together. It was alarming to see some of us, and not all *children*, act as if we had never heard of such before. We listened just as the child will listen to a bed-time story, though we are all "church-goers" and hold some places of leadership! What am I saying? Simply that in this family circle we were feeling our religion because someone was interpreting God's Word. It will settle any family argument, put a stop to church differences and cause mountains to become mole hills.

Preachers, please preach the Bible; teachers please teach its truths. There is no substitute that can bring about the same results. "How did you like the sermon?" How often do we hear and ask that question! Sermons are preached not to be "liked" but to be felt, accepted and lived. The crucial question is not "Did you like it?" but "Did it give you a vision of duty? Did it bring you closer to the Lord?"

Effective Religion

The most effective religion is that presented unconsciously by those who, because they feel something that others do not, go on their knees when church controversies arise, thus holding together our great old institutions; those deacons and leaders who, though entangled in material affairs, never fail to realize that spiritual affairs must come first and that souls must be won regardless of material problems and conflicts. When jealousies, envy, hatred and pride find roots only in the lives of the unsaved, then will Christianity have full sway and saved people will feel the real joy of being Christians. The message of Christianity must be presented from hearts full of love, compassion, and understanding—that was Jesus' method—not to rebuke but to offer something better. Yes, those presenting it, whether preacher, teacher, deacon or any other leader must feel something before we can expect to make others feel.

May God help us to take our religion off the business, materialistic, commercial basis that it is on today and put it back on the spiritual foundation upon which it was established. To see and not feel as we see is worth very little, for the object is not a reality until we have felt it too.

Vivid Experience

The last part of my suggestion—A vivid personal experience on the part of the cold, indifferent Christian! Great believers are great doers and the more we do the more we feel. Jesus gave us a positive religion. The sin of doing nothing hinders the individual and the Kingdom's work. The saddest thing I know today of our Christianity is that it is so shallow. It does not go down to the roots. Interest, service, prayer, and faith are necessary to go deeper with God. If we refuse to allow service bring about this necessary experience, then God my permit us to feel his strength in other ways. The shadows of death, for instance, have brought many cold, hard-hearted Christians face to face with their Lord, during which experience the alert "on-the-job" Christian finds a sweetness and a closeness that is indescribable, while the "prodigal" receives quite a jolt, one that awakens him and brings forth newness of life within.

When I can go to the House of my Lord gladly, worship Him reverently, pray earnestly, sing joyfully, give freely, listen attentively, act unitedly, leave peacefully, do dutifully and return regularly—then my attitude toward public worship is something like what it ought to be and my religion is a religion I can feel. May the Lord stop us long enough to look ourselves in the face and see what a sham we are—may He take some of that outward piety and put it in the heart.

What a difference in the Christian's outward expression when a close communion with God is felt inwardly! What does the person mean when he says "He has such a 'saintly' expression on his face" or when he says "I'd rather have him to pray for me than anyone I know." Yes, you know what he means—simply that that person feels something he doesn't feel, but oh how he'd like to feel it! You can, Christian, but you'll have to come a lot closer; there's too much between you and your Saviour.

Always Bearing Witness To The Resurrection

By E. W. PERRY, Pastor

Tabernacle Baptist Church (Negro), Oklahoma City, Okla.

(Delivered at the Southern Baptist Convention)

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead (Philippians 3:10-11).

Brief Declaration of Faith

PAUL REGARDED the resurrection of Jesus as a fact of transcendent importance. He and the other apostles regarded it as a power. It was the heart of the apostle's message and the desire of his soul. It constituted the ultimate climax of the plan of salvation. Without it all would have been lost. He need not have been born. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Corinthians 15:17-18).

Paul tells us that after Jesus was found in "fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

There is in the heart of every sane man a love of life—a desire to live forever. The hope of immortality, like a beacon light, shines dimly through the mists of futurity and ever urges the soul onward and upward. That hope is the greatest boon to man on earth. Without it—how dark is life; how terrible is the grave! Take away this hope and you take away the greatest support of the human soul; you break the courage of the strongest hearts and mar the comforts of the best of men. But, what supports this hope? Is it a mere dream of fancy, born of ignorance and superstition, or a fear of imaginary beings? History attests that back of all mythology is the religious instinct. Back of all religion and religious worship will be found these four fundamental instinctive beliefs: (1) there is a God; (2) man is immortal; (3) there is a future world somewhere; (4) man's dependence on God for happiness in the world to come.

Back of all philosophy will be found these religious instincts and intuitional ideas of a personal, moral obligation on the part of man. On what then is built man's hope of a future life? The innate laws of his own being: instinct, intuition, conscience, and consciousness. These laws are as fixed as the laws of inertia and gravity. They are eternal—the image of God in man. Religion rests on these laws. Hope springs from the religious element in the constitution of man. Like Job, if everything is swept away and man is reduced to dust and ashes, he still hopes and cries: "Behold, my witness is in heaven, and my record is on high . . . All my inward friends abhorred me; and they whom I loved are turned against me . . . I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." It would be criminal to place these desires in the human heart without an adequate supply.

Jesus is God's remedy for man's malady. "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Haggai 2:7).

Somebody has said: "All the fitness God requires is to feel the need of Him." Job cries: "Oh that I knew where I might find him! that I might come even to his seat!" And then he asks: "If a man die, shall he live again?" Jesus answers, "He that believeth in me, though he were dead, yet shall he live."

Another has said: "Unanswered yet? Faith cannot be unanswered. Her feet were firmly planted on the Rock. Amid the wildest storm prayer stands undaunted, nor quails before the loudest thunder shock." She knows Omnipotence has heard her prayer and cries: "It shall be done—sometime, somewhere."

The resurrection of Jesus satisfied the longing of the human heart and the desire of the soul.

Witness the Resurrection

The crucifixion, death, burial, and resurrection of Jesus climax the greatest tragedy and the most glorious triumph of all time. Nothing in the annals of history has approximated it. It reveals the unknown depths of sin and the all-sufficiency of the grace of God. It is always a disappointment when a life that commences well ends badly. We have this feeling even in fiction. Instinct demands that a story shall end well. This instinct furnished a powerful reaction on Jesus' disciples when He expired on the cross. A shameful and inglorious end. The end of culprits, malefactors, robbers, and murderers. For it had been written: "Cursed is everyone that hangeth on a tree." But the cross was not the end of His mission nor the conclusion of the story.

Consider the death of Christ in the light of His perfect life. If that death was the close of a life so beautiful, so remarkable, so God-like, we are faced with an insoluble mystery: the permanent triumph of wrong over right and the impossibility of believing in truth or justice in the world. Hence all efforts at living upright are futile and worthless.

Everything depended upon His rising from the grave. The promises of God were back of it: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." If one of God's promises should fail through the activities of Satan, all would fail. If He did not rise, then the whole Bible is false and there is no eternal future. All who are dead have perished and no ground of hope is in us. Love is unknown and truth is crucified forever.

The surety of His death and the circumstances surrounding it were all providential and reveal God's power over sin and the devil, and the power of right over wrong. "His cross is not greater than His grace; The thorns cannot hide His smiling face. I am satisfied to know, that with Jesus here below, I can conquer every foe."

Did He Rise?

The empty tomb is a mute testimony to all generations. The testimony of the enemy authenticated the message of the women. The transformation of the disciples is positive proof of His resurrection. They gave their lives in testimony thereof. The napkin and linen are mute and irrefutable evidence. They would not have stolen His naked body.

Finally:

The power of His transforming genius is the marvel of the ages. Quietly, and while it was yet dark He puts off mortal and puts on immortality. He does that for every penitent sinner.

In evil long I took delight, unawed by shame or fear,
Till a new object struck my sight, and stopped my wild career.

Sunday School Lesson

By O. L. RIVES

Lessons based on International Sunday School Lessons; the International Bible Lesson for Christian Teaching, copyrighted by International Council of Religious Education

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

The Songbook of the Bible

Texts: Ps. 1; 33:12-15; 67 (Larger)—Ps. 1:1-3, 6; 67 (Printed)—Ps. 100:2 (Golden)

During this quarter we shall be studying some of the Psalms. In these we shall hope to find new courage and inspiration. Ancient Israel has furnished to us some of the most excellent forms of song and praise that we possess. Most of us would agree with Alexander Maclaren when he says, "The Psalter may be regarded as the heart's echo to the speech of God, the manifold music of its wind-swept strings as God's breath sweeps across them."

I. THE BLESSEDNESS OF THE RIGHTEOUS VS. THE BLASTEDNESS OF THE UNGODLY (Ps. 1).

1. *The Righteous Person*, made so as a result of faith in and committal to Jesus Christ as Saviour and Lord, enjoys a growing knowledge of Him and manifests a progressive development to the observer of what is taking place within his life and experience. "Walking," "standing" and "sitting" represent, in negative terms, this growth and manifestation. Such a person delights to do God's law largely because it is the object of continuous meditation and reflection. Let it be recalled that the moral law excited the admiration and awe of that eminent thinker, Immanuel Kant. Such a person will stand and stand firmly because the roots of his life go deep into the very heart and purpose of God. He will not pine or wither away because these roots secure moisture and sustenance from the waters of the river of life. His will be a spiritual, not necessarily material, prosperity (for there is a vast difference between the two) so that his works will endure. God knows such a person. He knows his ways. These ways abide.

2. *The Ungodly Individual*, remaining so because his life is not hidden with God in Christ, is characterized by his evil counsel, by his becoming a stumbling-block to himself as well as other sinners, and by his attitudes of scorn and derision toward all that is high and holy. The day of threshing and sifting comes to that individual as it does to all alike. He is caught up in the winds of adversity and blown away. He is light like the chaff of the wheat, of no value to his fellow-man or to his Creator even, and so his life and being are allowed to disintegrate completely (not cease to exist, however) before those who observe. His way shall perish.

II. THE BLESSING OF BEING CHOSEN AS GOD'S INHERITANCE (Ps. 33:12-15).

1. *God has chosen us first*, which makes it possible for us to choose Him. Upon this point the Scriptures are convincingly clear. Space limitations prohibit any sort of elaboration in this outline, but this commentator takes his stand unequivocally on the side of those who so interpret the Scriptures.

2. *God's people are to be a happy people*, both within their individual lives and in their relations with one-another. This is to be the case, for in the words of the Psalmist, "He fashioneth their hearts alike." When the entire group possesses hearts alike peace and harmony and happiness must and will prevail. Dummelow suggests a comparison of this passage with Deuteronomy 33:29. Such a comparison will yield rich fruitage to the reader of these notes. True happiness grows out of right relationships with God.

III. THE PRAYER FOR FUTURE AND THE PRAISE FOR PAST BLESSINGS (Ps. 67).

1. *Petition in prayer* goes up to God for His continued watching over His people. The first verse is taken in part from the priestly benediction as found in Numbers 6:24. We must never forget or ignore the fact of our utter dependence upon God for His blessings. Kipling's reminder of, "Be with us yet, lest we forget," is still pertinent.

2. *Praise in song* from the people of God should continuously be offered to Him. To Him belongs all of the glory, and to Him should ascend the praise of all of the people, all of the time. Some think that this psalm was used only at the Feast of Tabernacles. The giving of thanks, however, should not be confined to special days or seasons, for the Apostle Paul admonishes us, "In every thing give thanks" (I Thes. 5:18). Praise and thanksgiving are very closely associated, as suggested for instance in two translations of verse five of this passage. One has it, "Let the people praise Thee," while the other has, "Let the people give Thee thanks."

Next Monday is the Big Day for some of us! Many Sunday schools take advantage of the July 4 holiday for having one of its largest get-togethers of the year. On that day church families go together to some park or country place, where they can eat picnic lunch together and visit and play all day. The boys and girls in the group have a wonderful time playing ball, having relays or races, and playing many of the old stand-by games like "Drop the Handkerchief," "Lemonade," "Red Light," and so on.



Nearly always there comes a time at picnics when someone asks, "What can we play now?" Perhaps you will hear a question like that. Be ready with a pocketful of suggestions. Between now and Monday, jot down all the group games you can think of. Here are a few ideas to add to your own. Read them carefully, so that you will know exactly how to explain them to your group. Then see how much fun all of you have!

Bean bags are always welcome at picnics.

Sometimes we simply toss a bag from one player to another. Sometimes we rule that players must drop out of the game if they fail to catch the bag. The fun is to see who can stay in the game the longest.

Another way to play with bean bags is to suggest that the beans are "hot." Players stand in a circle. Whoever is *It* stands in the center of the circle. The "hot beans" are tossed from one player to another, while *It* tries to catch the bag. At the same time the circle players try to keep him from doing so. If he succeeds, he rejoins the circle and the last person who threw the bag becomes *It*.

Tag games are also popular at picnics. All tag games are played somewhat alike. Here are two variations which your group might enjoy.

Ankle-Touch Tag.—In this game the way to avoid being tagged by *It* is by stooping and touching your ankles with your hands. When the one who it *It* is not near, stand up again. If a person is tagged while he is not touching his ankles, he must be *It*, and the person who tagged him joins the game.

Tree Tag.—If your picnic is at a park or in the woods, this game will be especially appropriate. One player is chosen to be *It* and the other players take places touching a tree. If there are enough trees, you may rule that no two players can touch the same tree. Or, perhaps you will have to limit each tree to two players. Anyway, the object is to run from tree to tree without being tagged by *It*. As long as a player is touching a tree, he cannot be tagged. When he is tagged, he becomes *It*.

Quiet games.—All of us forget sometimes and play until we are too tired or too hot. Perhaps you can help your picnic group to remember, by being ready to suggest resting games when they are needed.

"I see" is always fun. My favorite is the one where a player chooses an object and looks in the general direction of it as he says, "I see something which starts with a C, or whatever letter the object begins with. The player guessing the object chosen gets to choose the next "I See" object.

You might vary this by telling the *color* of what you "see" instead of the first letter.

"Willy-Nilly" is another guessing game. One player goes beyond hearing distance while the group chooses an object as its "willy-nilly." (Chewing gum or a bicycle, for instance.) The player returns and may ask each player three questions, to try to find out what the "willy-nilly" is. Each question must be answered truthfully, and any question is O.K., except the actual query, "What is your willy-nilly?" The person giving away the answer by his answer must be *It*.

"Share Good News" is a variation of "Gossip." Players sit in a circle and one person whispers some "good news" to the player on her right. She can only say the news one time, and the person she whispers to must whisper it to the person on her right, and so on, around the circle. The last person to receive the news tells it out loud. It is fun to see how mixed up such messages become before they go all the way around a circle of players. For your good news, you might whisper a happy Bible verse. Or perhaps you will tell something kind or helpful which you have seen someone do during the day.

When you get home and think over the happenings of the day, be sure to remember some of them to tell me in your next letter. I hope you'll send me a picnic report early in the week, so I can tell other Young South friends what you did.

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE
Superintendent
MISS GLADYS LONGLEY
Associate



MISS OLETA MEEK
Elementary Worker
MISS DOROTHY CAMPBELL
Office Secretary

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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



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

Is Matthew 28:19 to Be Taken Seriously?

Did Jesus mean what he said, "Go ye therefore, and teach all nations?" The Cross is the answer.

Are we taking Christ seriously? Our lives and our works provide the answer. It is so easy to fool ourselves into actually thinking that we have done our best, but have we? Are Southern Baptists working for a 600,000 net Sunday School enrolment this year?

AS CHURCHES—

Have we done our best? Here before me is the record of a number of churches. All of them report an increase in Sunday School enrolment of 200 or more for the past six months, and they are not all churches with 3,000 members or more.

A report shows another group of churches with Sunday schools no larger than they were one year ago, although these churches are surrounded by many people not in Sunday School.

AS PASTORS—

Have we done our best? One pastor started two classes for married people, ages 17-24 years, and in three months had 40 enrolled. These two classes meet on a balcony. Two like classes are needed in every Sunday School.

AS SUPERINTENDENTS—

Have we done our best? One superintendent organized in January four new departments. On May 1 these four departments had 144 present. The departments were: younger adults, young people (married) ages 17-24, and two Nurseries. Places had to be provided for these four departments in the present building. These and other advances are needed in every school.

AS CLASSES—

Have we done our best? One class of adult men gained a net of one per Sunday for fifty-two weeks. Classes for adults could increase our enrolment by 600,000 in three months, if they equaled the gains of this class.

AS TEACHERS—

Have we done our best? Of course, there is no outward compulsion. We are not outwardly forced to teach. There is a much higher obligation, the love of Christ. As a teacher, have you taken Christ's command "Go teach" seriously?

START A SUNDAY SCHOOL WORKERS' CLUB IN YOUR CHURCH—

Every day people read something. Why not help our workers to read something which will be of particular help spiritually and practically in the field of Sunday school work. In other words, why not add a feature to your regular program of training your workers which will mean spiritual growth and more effective service for more workers!

Here is an easy way for any worker to follow a regular plan of study and self-improvement in addition to other Training Course opportunities his church provides. He can study right at home! An average of 15 minutes each day would guarantee 7½ hours each month—enough to complete one of the Sunday School Training Course books every month.

The chief idea of the club is to enlist as many Sunday School workers and prospective workers as possible in a systematic plan of individual study to supplement the regular training schools provided by the church. Some existing clubs arrange to study the same book individually and then before writing it up meet for fellowship and general discussion thus receiving some benefits of group study. Certainly such a plan has tremendous possibilities.

Start a club in your church now! Attractive folders with all necessary instructions, together with an enrolment blank for each member, may be had free of charge by writing Mr. W. G. Rutledge, 149 Sixth Ave., N., Nashville, Tennessee. We feel that every church may greatly strengthen its Sunday School program by enlisting more workers in regular study.

Associational Goals and Achievements

CENTRAL REGION

GOALS: October 1, 1948 to October 1, 1949

ACHIEVEMENTS: October 1, 1948 to June 1, 1949

Below, First number, Goals—Second number, Achievements

					<i>Churches</i>
	<i>Stan.</i>	<i>New Tr.</i>	<i>Stan. Tr.</i>		<i>Reached with</i>
<i>Association</i>	<i>Unions</i>	<i>Unions</i>	<i>Unions</i>	<i>Awards</i>	<i>Study Course</i>
Bledsoe	4—0	1—0	6—2	250—111	8—5
Cumberland	2—0	1—0	5—6	200—106	5—3
Judson	1—0	1—0	1—1	50—13	2—2
Nashville	38—18	5—0	4—1	2500—2919	45—48
Stewart	1—0	1—0	1—0	50—0	2—0
Robertson	5—3	1—0	2—4	350—233	10—11

NORTH CENTRAL REGION

Concord	4—0	1—0	2—0	300—128	8—4
New Salem	1—0	1—0	1—0	75—36	3—1
Riverside	1—0	1—0	2—0	50—0	4—0
Salem	3—0	1—0	3—1	300—261	14—8
Stone	1—2	1—0	1—0	100—80	8—3
Union	2—1	1—0	2—4	300—39	5—2
Wilson	2—3	1—1	2—2	500—258	12—8

SOUTHEASTERN REGION

Hiwassee	1—0	1—0	1—0	75—0	2—0
McMinn	20—10	5—1	8—1	750—1249	20—25
Ocoee	100—54	6—6	5—3	5000—4877	90—89
Polk	3—1	2—0	5—1	200—99	10—12
Seq. Valley	2—0	1—0	2—1	300—136	6—6
Sweetwater	1—0	1—0	15—2	300—89	15—4
Tenn. Valley	1—0	1—0	2—0	175—107	5—3

NORTHEASTERN REGION

East Tennessee	3—3	1—0	3—0	150—138	10—3
Grainger	6—0	1—0	3—5	600—109	25—5
Holston	20—6	3—0	12—6	1800—1253	58—31
Holston Valley	3—0	1—0	4—1	350—108	6—6
Jefferson	6—3	2—0	2—2	800—523	25—7
Mulberry Gap	1—0	1—0	1—0	100—0	5—0
Nolachucky	5—0	2—0	5—2	500—378	20—12
Watauga	15—29	5—3	5—3	1500—668	30—19

EASTERN REGION

Big Emory	18—5	9—1	4—9	1000—525	20—15
Campbell	2—10	2—0	6—3	800—434	15—8
Chilhowee	20—11	5—1	6—2	1200—881	25—20
Clinton	4—1	2—0	6—4	1000—486	15—11
Cumberland Gap	1—0	1—0	1—0	100—59	5—2
Knox	50—17	5—1	15—1	5000—3070	70—63
Midland	5—0	3—0	5—2	200—181	10—4
New River	1—0	1—0	1—0	50—0	3—0
Northern	1—0	1—0	1—0	50—0	2—0
Providence	1—0	1—0	1—1	250—144	5—2
Sevier	3—0	1—0	5—0	600—19	20—2
West Union	0—0	0—0	4—1	200—24	8—1

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

MISS NELLIE TALLANT
Young People's Secretary



MISS MARY NORTINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

ATTENTION CAMPERS

We Will Have State Camps This Year!

Plans for our state camps will have to be changed some. Due to conditions beyond our control Linden and Carson Springs are not ready for use as scheduled.

New schedules have been worked out for both East and West Tennessee.

§

CARSON SPRINGS CAMP

Junior R. A.	July 11-15
Junior R. A.	July 18-22
Intermediate R. A.	July 25-29
Y. W. A.	July 29-31
Intermediate G. A.	August 1-5
Junior G. A.	August 5-9
Junior G. A.	August 9-13

§

NEW LINDEN SCHEDULE CUMBERLAND UNIVERSITY, LEBANON

R. A. Camp	July 4-9
R. A. Camp	July 11-15
Y. W. A.	July 15-17
Intermediate G. A.	July 18-23
Junior G. A.	July 23-27

The camp scheduled to be held at Linden, Tennessee will be held at Cumberland University, Lebanon, Tennessee.

R. A. reservations will be accepted for the camp at Carson Springs until July 9th. Y. W. A. reservations for the camps at Cumberland University and Carson Springs will be accepted until one week before camp begins.

If you were to have attended a camp which has been rescheduled you will receive a letter giving detailed instructions.

Come to camp for a week of inspiration, fellowship and fun.

THURSDAY, JUNE 30, 1949

Testimonies From Student Week At Ridgecrest

A new determination to let others know that God is real has come during this week. I desire to let Christ saturate my life more completely than ever through more earnest prayer and Bible study. I shall dare to be different because I am a Christian and shall surrender anew to my Christ each day.—Dorothy King, Union University

Ridgecrest to me has meant more than I could ever express in words. It has solved the problem which I have been struggling with for a long time, for at last I can sing with others "I take hands off my life" and feel that I do have the complete peace which I have yearned for for so long. I now feel that I can go back to school and be a real soul winner and witness for Christ.—Sammie Lou Tillery, East Tennessee State College

To me the quickest and most effective method of becoming beautiful is to go to Ridgecrest. You see up there Christ reached my heart and made me happy and secure inside; therefore, it is so radiant I can't help but show it on my outward appearance. Thank you, dear Lord, for Ridgecrest.—Laura Janes, East Tennessee State College

Ridgecrest has been the climax of all my Christian experiences. Here I have reached the spiritual "mountain tops" of which I had heard so much before my coming. The song, "My God Is Real," explains perfectly my feeling of Ridgecrest, for it was there I truly met my Master face to face and He became *real* to my soul.—Rosenia Shepherd, Springfield

Ridgecrest will always linger in my memories for it was there that I found the Lord's will for my life.

I shall never forget the spirit that is present at Ridgecrest. The unmatched music and such inspiring messages have added much to my life.

The family altar was one of the services which stands out most in my memories of Ridgecrest.—Margaret Reaves, Baptist Memorial Hospital, Memphis

Ridgecrest exceeded by far my greatest expectations. My most treasured blessing there was a prayermate. He made God more real to me than anyone I have ever met before. Even in such short time we knew the joys of answered prayers and shared experiences. We coveted to pray for each other daily. I know that my life shall count more for Christ now that I have the assurance that at a definite time each day someone will be praying for me specifically. My heart goes out in gratitude to those who made it possible for me to go; also, to the whole Ridgecrest staff and every student there I would like to express my appreciation.—Jeanette Hays, Baptist Memorial Hospital, Memphis

I shall always be thankful for God sending me to Ridgecrest. It truly was the greatest week of my life, except the one in which I accepted Jesus. Three months ago my husband and I dedicated our lives to whatever the Lord might have for us to do. We have just been married five months and have prayed together each day. But when I went to Ridgecrest I realized that something was wrong in my life. I missed Bob so much that I could not open my heart and mind to the glorious spirit of Ridgecrest. For two days I struggled with this feeling. Then, God spoke to me. I realized that I had been unconsciously putting my husband above my God. The next night in the seminar I attended, the speaker said that one of the greatest dangers that Christians face is that of attaching our Christianity to some living person instead of *completely* to our living Father. Many times we become so attached to some person whom we love or respect that we tend to lean on him instead of leaning on God. These words touched my heart for I felt God speaking to me through this teacher. My husband had helped to lead me to Christ and somehow I had come to depend on his guidance instead of taking everything to God in prayer myself.

I know that God's purpose in leading me to Ridgecrest was to show me that I had to lean on Jesus, my Saviour, for all things.

Yes, I shall always remember that week at Ridgecrest because there I learned to walk and talk with my God alone, and to "seek first the kingdom of God" above all earthly beings.—Jane Sharpe, Memphis State

AMONG THE BRETHREN

To Visit European Command



HAROLD G. SANDERS

He is pastor of the First Baptist Church of Tallahassee, Fla., and has been appointed by the Chief of Chaplains, Department of the Army, Washington, D. C., as one of five outstanding American clergymen to visit units of the European Command in July.

News has just reached us that Victor I. Masters, former editor for many years of the *Western Recorder* of Kentucky, has suffered a stroke of paralysis at his home in De Sota, Fla., and is in a hospital near his home. May the blessings of the Lord rest upon him.

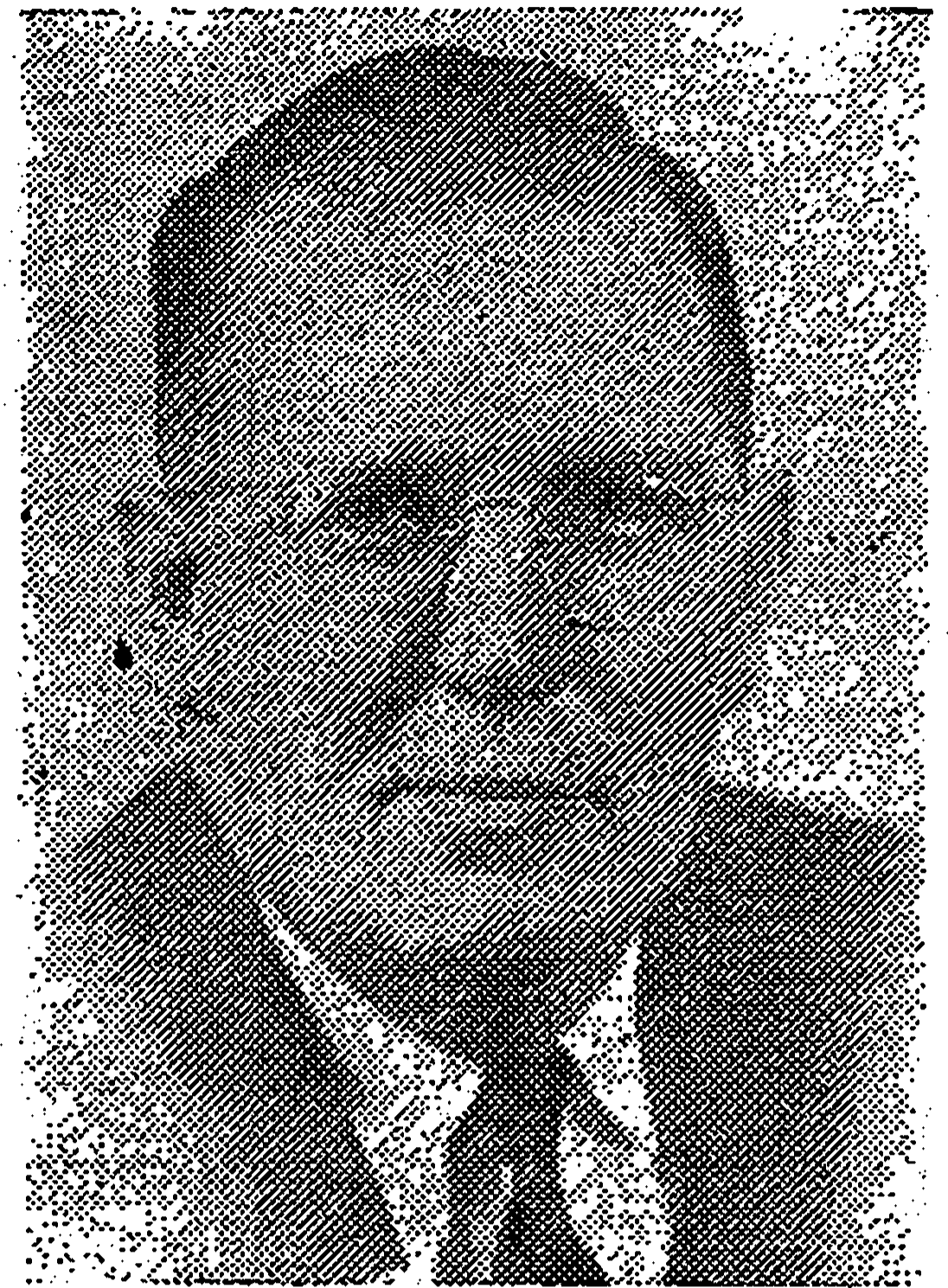
McKinney to Head Music Conference



B. B. MCKINNEY

Secretary, Department of Church Music, Baptist Sunday School Board, will be Director of the Ninth Convention-wide Church Music Conference at Ridgecrest, August 25-31. He states, "This year's conference will be the finest we have held. We have a superb faculty and increased facilities which will care for all who come. We hope every church possible will send its music director or representative musicians." Reservations should be made immediately with Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. Registration fee of \$2.00 must be forwarded at time reservation is requested.

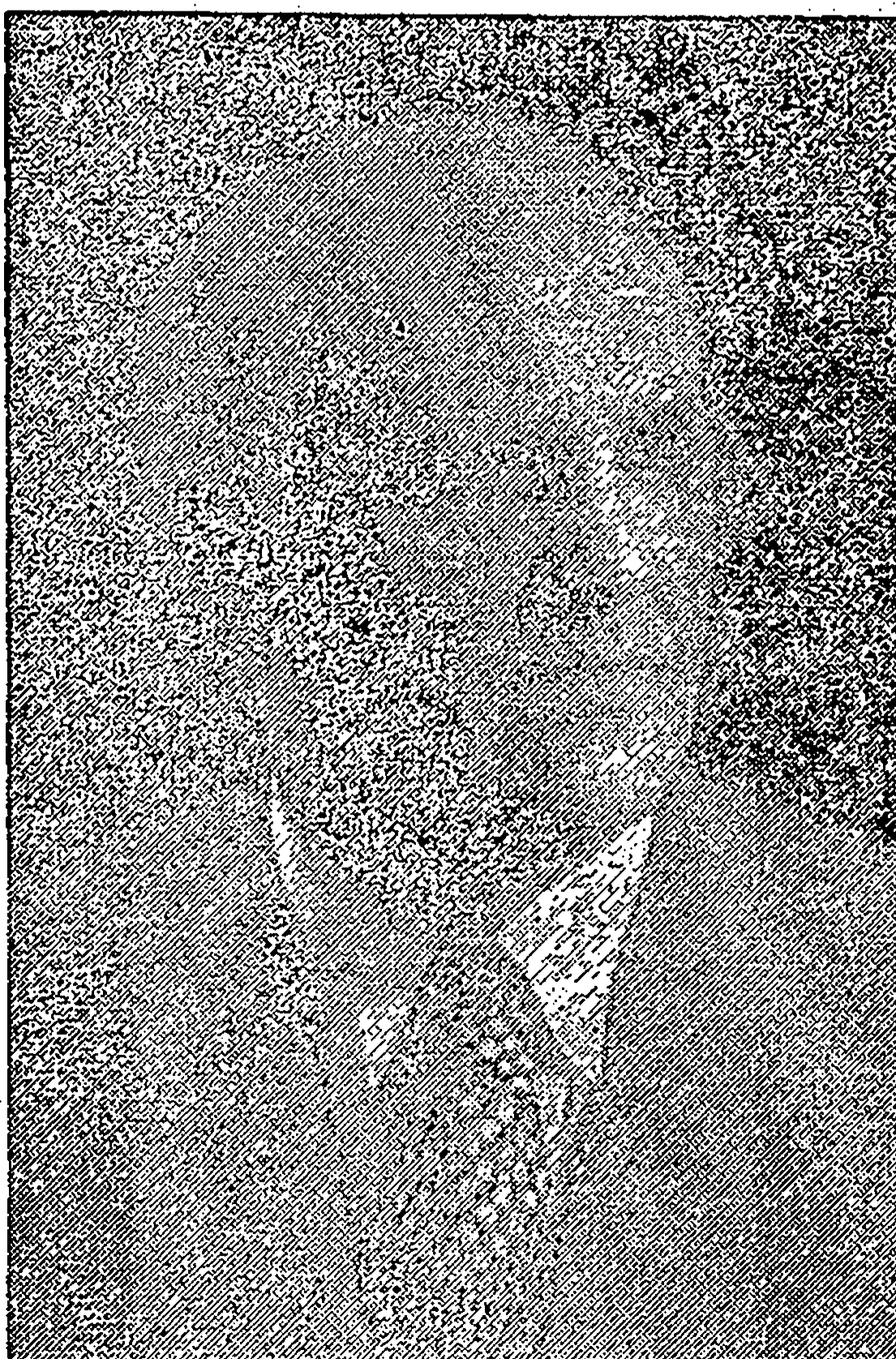
Celebrates 20th Anniversary



A. A. MCCLANAHAN, JR.

Not long ago, Chamberlain Avenue Baptist Church, Chattanooga, celebrated the twentieth anniversary of the pastorate of A. A. McClanahan, Jr. A reception honoring him and Mrs. McClanahan was given. Bro. McClanahan is a graduate of Union University and of the Southwestern Baptist Theological Seminary. At the beginning of his work at Chamberlain Avenue, the membership was 335 and it is now 822. The financial budget is more than three times as large. Mrs. McClanahan has served as organist of the church for 18 years. Their son, William H. McClanahan, was graduated from Vanderbilt University in June.

OFFICERS OF THE SOUTHERN BAPTIST CONVENTION



PRESIDENT

ROBERT G. LEE, *Pastor*
Bellevue Baptist Church, Memphis, Tenn.



FIRST VICE-PRESIDENT

J. D. GREY, *Pastor*
First Baptist Church, New Orleans, La.



SECOND VICE-PRESIDENT

HON. ROBERT S. KERR,
U. S. Senator from Oklahoma

BAPTIST AND REFLECTOR

ATTENDANCES AND ADDITIONS TO THE CHURCHES

JUNE 19, 1949

Herbert Caudill

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Ashland City, First	40	27	---	Knoxville, Alice Bell	82	28	---
Athens, Antioch	153	51	---	Arlington	449	97	7
East	345	147	2	Bell Avenue	758	293	6
First	476	167	3	Broadway	1255	333	5
West End Mission	81	---	---	Fifth Avenue	929	231	1
Calhoun	150	35	---	First	958	---	---
Clearwater	80	50	---	Lincoln Park	639	171	1
Coghill	74	66	---	Lonsdale	454	159	3
Cottonport	109	57	---	McCalla Avenue	731	162	---
Eastanalle	49	19	---	Washington Pike	223	54	---
Englewood	178	41	---	LaFollette, West	160	47	15
Etowah, East	79	20	---	Lawrenceburg, First	231	143	1
Etowah, First	387	86	---	Lebanon, Barton's Creek	127	87	4
Etowah, North	307	87	---	Cedar Grove	126	69	---
Good Springs	82	52	---	Fairview	117	35	---
Lakeview	59	17	---	First	405	92	---
McMahan Calvary	90	44	---	Lenoir City, First	419	119	1
Mt. Harmony No. 1	86	---	---	Nelson Street Mission	30	---	---
New Hope	36	---	---	Leoma	135	71	---
New Zion	95	---	---	Lewisburg, First	332	120	4
Niota, East	120	36	---	Lexington, First	207	44	11
First	143	---	2	McEwen	52	48	---
Riceville	89	75	---	Madison, First	390	90	1
Rodgers Creek	31	---	---	Madisonville, Chestnut	88	44	---
Sanford	82	46	---	Maryville, Broadway	363	148	3
Wildwood	103	40	---	Everett Hills	282	113	2
Zion Hill	40	---	---	First	696	228	1
Blaine, Richland	125	61	---	Maynardville	100	26	---
Brighton	225	123	---	Medina	184	89	---
Bristol, Tennessee Avenue	372	103	---	Memphis, Bellevue	2241	736	5
Brush Creek	70	23	---	Boulevard	675	224	3
Centerville	130	59	---	Central Avenue	506	111	---
Chattanooga, Avondale	542	145	2	Highland Heights	785	352	---
Birchwood	78	20	1	Hollywood	386	114	---
Cedar Hill	313	---	4	Kennedy	124	55	2
Clifton Hill	320	118	3	LaBelle	636	139	3
Concord	241	91	---	Leawood	246	93	1
First	830	163	2	Levi	207	102	4
Chapel	80	20	---	Barton Heights Mission	112	57	---
Highland Park	3215	779	20	Prescott Memorial	486	100	12
Kingwood	189	75	1	Shirley Park	163	71	---
Lupton City	138	88	15	Speedway Terrace	824	158	2
Morris Hill	291	127	1	Sylvan Heights	155	90	2
Red Bank	646	166	---	Union Avenue	946	213	12
St. Elmo	352	83	2	Milton	54	25	---
Second	227	86	1	Prosperity	206	129	---
Signal Mountain	53	21	1	Monterey, First	311	103	---
South Daisy	110	48	---	Morristown, First	536	119	2
Church Hill, Oak Grove	218	146	---	Montvue	174	39	---
Cleveland, Big Spring	279	183	---	Murfreesboro, First	446	75	4
Cedar Springs	97	78	---	Walnut Street Mission	47	---	---
First	548	174	---	Powell's Chapel	107	76	---
South	121	77	---	Taylor's Chapel	90	32	---
Clinton, First	348	---	---	Third	92	51	---
Columbia, First	366	118	3	Westvue	609	91	4
Godwin Chapel	11	---	---	Tucker Town Mission	11	---	---
Rock Spring	108	88	---	Woodbury Road	93	70	---
Second	136	102	---	Nashville, Belmont Heights	932	241	7
Cookeville, First	367	100	---	Glendale Chapel	50	---	---
Algood Mission	89	---	---	Jordonia Mission	45	---	---
Fourth Street Mission	137	59	---	Madison Street	40	18	---
Steven Street	116	59	---	Edgefield	412	113	5
Covington, First	221	73	2	First	1430	---	2
Decatur, Goodfield	144	23	---	Grace	756	194	10
Eagleville	109	70	---	Harsh Chapel	171	82	15
Elizabethton, Big Spring	118	101	---	Inglewood	553	149	10
First	523	78	---	North End	141	59	---
Oak Street	113	75	---	Park Avenue	558	122	---
Slam	208	115	---	Third	247	63	---
Fountain City, Central	850	209	5	Una	158	83	---
Hines Valley Chapel	57	---	---	Newport, First	274	55	---
Gallatin, First	316	77	---	Oak Ridge, Highland View	482	87	6
Gladeville	162	87	2	Old Hickory, First	564	188	5
Hampton, Union	223	140	9	Parsons, First	213	65	---
Harriman, South	259	104	11	Philadelphia	168	25	---
Trenton Street	454	93	1	Pigeon Forge	139	87	---
Walnut Hill	288	104	---	Rogersville	381	127	21
Jackson, First	754	152	3	Missions	222	---	---
Madison	87	59	---	Henard's Chapel	176	107	2
North	270	96	1	Rutledge, Oakland	128	51	---
Johnson City, Unaka Avenue	256	76	5	Sevierville, First	408	49	1
Kingsport, First	590	144	3	Shelbyville, First	361	73	---
Lynn Garden	395	155	7	Shelbyville Mills	213	58	---
Mission	67	---	---	Tullahoma, First	196	73	---
				Union City, First	585	102	1
				Watertown, Round Lick	126	60	---
				Whitwell, First	210	67	10



An error was made when a different picture was run under the caption of Herbert Caudill in the Home Mission Board article concerning Dr. Caudill's twentieth anniversary as missionary to Cuba in the June 16 issue of Baptist and Reflector.

—B&R—

With the completion of William Ward Ayer's thirteenth year as pastor of Calvary Baptist church, New York City, it is reported that the church has had its most successful year of the last quarter century of its more than 100 year's history.

Baptist and Reflector again points out that the deadline for receiving Sunday School and Training Union attendances reports is Wednesday morning. We continue to receive some reports after this deadline. Reports received later than Wednesday morning cannot be published. If your report has not been published, maybe this is the reason. *Please have your reports in the office on or before the deadline so they can be published.*

Church Clerk Era Allen reports one of the greatest revivals in the history of the First Baptist Church of Carthage, in which Pastor W. W. Harrison did the preaching, with Thomas Freney of Georgia leading the singing. There were 13 candidates for baptism, 5 additions by letter, and 4 others made professions of faith. Two fine young people surrendered for full-time Christian service, and one young man answered the call to preach.

BUILD NOW

A proven method which strengthens the whole financial program of the church

Broadway Plan Church Finance

1408 Stirling Building J. E. BRACEWELL, Director Houston 2, Texas

Sunday School Furniture prompt shipment
Opera Chairs two or three months
Pulpit Furniture sixty days
Church Pews delivery depending on materials, etc.
SOUTHERN DESK COMPANY
 Hickory, North Carolina

At the recent meeting in Nashville of the Executive Committee of the Southern Baptist Convention, the following Tennesseans were elected as members of committees: Finance Committee, R. Paul Caudill, chairman, pastor of the First Baptist Church of Memphis; and Promotion Committee, Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, and president of the Convention.

—B&R—

Sunday, June 19, M. E. Dodd distinguished native of Tennessee and pastor of the First Baptist Church of Shreveport, La., preached at the morning hour for the first time since his heart attack in May.

—B&R—

Charles R. Gage, Promotion Director of the Southern Baptist Relief Center, 601 South Olympia, New Orleans, announces that Eugene Howard, Field Representative of the center, has resigned to accept a position as chaplain of the Baptist Memorial Hospital, San Antonio, Texas. His work with the Center will be continued through the Promotion Department.

—B&R—

Lyn Claybrook of Oneida, Ky., is doing the preaching at this writing (June 21) in a revival with Pastor Leonard F. Gassaway and the church at Savannah, Tenn.

Scheduled to come from the press July 1, is a new book, "Manual of Missions," from the pen of Harold D. Gregory, Superintendent of City Missions in Nashville. The advance chapter headings whet one's appetite for the book.

—B&R—

Among the Southwestern Seminary awards to outstanding students at the recent commencement, the Albert Venting, Jr. Award went to Curtis Vaughan of Memphis, Tenn.; and the John Price Award went to Kermit King of Chattanooga, Tenn.

—B&R—

Evangelist and Supply Pastor John F. Vines of Nashville continues to improve following an attack of pneumonia fever and a dangerous operation sometime ago.

—B&R—

Baptist and Reflector is glad to report that Secretary Chas. W. Pope is steadily improving following his recent operation in the Baptist Memorial Hospital, Memphis. At this writing (June 21) he was expecting to come home Saturday, June 25.

SOUTHERN BAPTISTS AND FOREIGN MISSIONS

Foreign Mission Week at Ridgecrest

"Missionary Advance" is the theme of the Foreign Missions Conference at Ridgecrest this summer. President Ellis A. Fuller of the Southern Baptist Theological Seminary will bring the opening address at 7:40 p.m. on July 28; Secretary Duke K. McCall of the Southern Baptist Convention will bring the closing address at 11:10 a.m. on August 3.

Other addresses scheduled on the theme of advance are by Secretary M. Theron Rankin of the Foreign Mission Board, Secretary Andrew Potter of the Oklahoma Baptist Convention, and Secretary C. Darby Fulton of the foreign missions division of the Presbyterian Church in the United States. Dr. Merrill D. Moore, director of promotion for the Southern Baptist Convention, is to present a program on implementing the Advance Program.

Dr. Josef Nordenhaug, editor of *The Commission* will preach the Sunday morning sermon. A call for consecration to Christian service is scheduled for Sunday night under the direction of Mr. Samuel E. Maddox of the Foreign Mission Board. Eleven missionaries and one Japanese Christian will address the conference. Dr. Ray Summers of Southwestern Baptist Seminary will direct a daily Bible Hour.

Shanghai Missionaries Prepared

Secretary Baker J. Cauthen reported all missionaries safe and no apparent property damage in Shanghai as Communists took over the city. There are twenty-nine missionaries in Shanghai and eleven others in the Central China Mission area. About 1,500 Americans remain in the city.

Three Missionaries Appointed

Three new missionaries were appointed at the June meeting of the Foreign Mission Board. Eight were appointed at the May meeting. This brings the number appointed this year to forty-six missionaries and two contract workers.

May appointees are: Dr. and Mrs. Lorne E. Brown for Arabia, Mr. and Mrs. Pat H. Hill for Nigeria, Mr. and Mrs. Ray Shelton for Argentina, Miss Helen Nixon for Colombia and Miss Evelyn Schwartz for Hawaii.

June appointees are: Mr. and Mrs. Chester R. Young for Hawaii and Miss Lillian Pauline Taylor for Chile.

Dr. and Mrs. Lorne E. Brown list Cleveland, Tenn., as permanent address. Mrs. Brown's parents are there (Her maiden name is Martha Virginia Allen.) He attended Bob Jones College at Cleveland, the University of Tennessee at Knoxville. Practiced medicine at Fork Ridge.

Mrs. Brown was born at Byington, attended Bob Jones College and was a teacher in public schools at Cleveland; attended University of Tennessee; taught at Alcoa and Memphis.

Evelyn Schwartz was born at Winchester and has a sister there; attended high school there. Attended Carson-Newman College. Served as a bookkeeper at Camp Forrest.

Mr. and Mrs. Ray Ellis Shelton list Tracy City as their permanent address in the States.

He was born at Cowan. Attended high school, served as supply teacher, and pastor First Baptist Church at Tracy City. Lived for a time at Coalmont-as a child.

She taught in and around Tracy City. Attended Scarritt College and Peabody College in Nashville.

Mrs. Chester R. Young (Florence Alice Baird) was born at Jellico, attended school there and took an active part in church life; taught in high school. Attended college at Johnson City.

Sadler Sails for Europe

Secretary George W. Sadler, accompanied by Mrs. Sadler, will sail June 30 for Zurich, Switzerland, where he will serve one year as acting president of the European Seminary. En route they plan to spend two days in London and two in Paris where Dr. Sadler will confer with Missionary Roy Starmer on the Romanian relief project.

CASH POINT BAPTIST CHURCH



R. B. KENNEDY

The Cash Point Baptist Church was organized March 28, 1896. This church worshipped in a frame building until three years ago when the church decided to make it modern in every way. At that time it was brick veneered, new Sunday school rooms added, and a pastor's study provided. The grounds were improved and beautified, and a new bulletin board erected.

The church was dedicated the first Sunday in May 1948, as free of debt. The dedicational sermon was preached by the pastor, R. B. Kennedy. The last note of the church was burned after which an old-fashioned dinner on the ground was served. W. J. Malone, who was present at the organization of the church preached in the afternoon.

Pastor Kennedy has served as pastor of the church nearly eight years. He is also moderator of the William Carey Association and has served in this capacity for nine years.

WEST TENNESSEE NEWS

By EDWIN E. DEUSNER Lexington, Tennessee

Three young men from the First Baptist Church, Greenfield, have yielded to the call to preach and two of them will be in Union University this fall. Pastor O. C. Cooper will be assisted in a Revival there beginning August 7 with Lee Baum of Memphis as Song Leader. The Revival has really already begun,—four being converted on June 5. Pastor Cooper will assist the First Baptist Church, Hurley, Mississippi, in a Revival in the near future. This will be the third meeting he has conducted in that community.

Pastor Dillard A. West and the First Baptist Church, Dyer, will be assisted in their Revival by Pastor R. H. Pressley, Market Street Church, Houston, Texas, beginning July 21 and continuing for ten days. The writer will help as song leader during the last week,—our second engagement with Bro. West.

Pastor J. Floyd Rogers of Toone and Unity Churches will do the preaching for a Revival at Decaturville, Tom Maddux, Pastor, in July.

The friends of Pastor Wade Carver will be glad to know that he is making rapid progress toward recovery. He was able to attend mid-week services at his Church at Parsons on June 15. However, he still suffers quite a bit of pain in his injured shoulder. Dean S. S. Sargent of Union University supplied for him on June 5.

Central Avenue Church, Memphis, shared its baptistry with Buntyn Street Church and Beverly Hills Baptist Mission on the last Sunday in May. Eight were baptized from Beverly Hills, and fourteen from Buntyn Street.

First Church, Jackson, and Pastor W. Fred Kendall are making plans for a great revival beginning October 10. Pastor W. F. Powell, First Church, Nashville, has been secured as the visiting preacher.

Madison Association has appointed a committee to investigate the possibility of an associational-wide radio program each week. Jackson now has three radio stations.

Pastor H. H. Boston, First Church, Martin, was the Brotherhood speaker at First Church, Huntingdon, Thomas W. Pope, Pastor, on June 9. R. C. Briggs, Bible teacher at Union University, served in a similar capacity at First Church, Lexington, on June 22.

President Roland Q. Leavell of New Orleans Seminary, supplied the pulpit of Bellevue Church for Pastor R. G. Lee on May 22. There were six added to the Church on that Sunday. Joe W. Burton, Editor of Home Life, supplied on June 5 at both services, and there were eight added to the church.

Shelby County Association observed Church Music Emphasis Week, June 20-24, at Bellevue Church. Warren Angell, Dean of Music at Oklahoma Baptist University; Mrs. J. D. Riddle of Dallas, Texas; and Thomas P. Lane, Bellevue's Minister of Music, comprised the faculty along with C. Lamar Alexander, Director of Music and Education at Highland Heights Church, Memphis, who served as Dean. The purpose was "to give music its proper place in the Worship service; to create a deeper appreciation of hymns, both words and music; to inspire a church-wide program of music, and to properly train leaders to make effective the music program for the church."

James McGaughy, of Bolivar, a student at Union University has been elected organist at Calvary Church, Jackson, succeeding Edmund Anthony who was graduated at the spring commencement of Union.

Recent supplies at Central Avenue Church, Memphis, J. S. Riser, Jr., Pastor, were W. E. Speed of Russellville, Arkansas, on June 19, and Charles E. Lawrence, Little Rock, Arkansas, on June 26.

The Sunday Schools at Milan, Dr. H. P. Clemmer, Supt., and Lexington First, Connie C. Sullivan, Supt., have joined the ranks of Standard Schools for 1949-50.

Some 12 or more churches in Beech River Association will engage in a Simultaneous Stewardship Revival beginning June 29. E. C. Sisk will direct it, assisted by Missionary C. R. Story.

Letter Concerning Relief Shipments

Dr. George W. Sadler
Relief Committee of the Foreign Mission Board
Southern Baptist Convention
P. O. Box 5148
Richmond, Virginia

Dear Dr. Sadler:

In confirmation of the mutual understanding arrived at in recent discussions with you, Dr. Clovis A. Brantley, and Dr. R. Paul Caudill, I am setting forth briefly the basis for the proposed operations of CROP on behalf of the Southern Baptist Relief Committee.

1. CROP, in harmony with its regular policy as a collecting agency and carrier of farm products for overseas relief, is willing to receive gifts from Southern Baptists, allowing the donors to designate their gifts for distribution by the Relief Committee of the Foreign Mission Board of the Southern Baptist Convention.

2. CROP agrees to receive any and all such gifts, prepare them for overseas shipment, and deliver to such overseas points as the Southern Baptist Relief Committee may designate.

3. The actual distribution of these relief supplies in the overseas areas will be made by the Southern Baptist Relief Committee in co-operation with the Relief Committee of the Baptist World Alliance.

4. Through CROP's commodity pool plan, farm products most vitally needed in projects of the Southern Baptist Relief Committee will be made available to the Committee on request.

5. Since CROP operates on a self sustaining basis (the gift bearing the costs of administration, promotion, handling and shipping), all services thus rendered to Southern Baptists will be without cost to the Baptist Relief Committee.

Please feel free to use the above statement in any way you may desire for explaining the services CROP is prepared to render.

Yours very sincerely,
John D. Metzler

jdm-w

Lee A. James Goes to Northside Church



LEE A. JAMES

The members of the Northside Baptist Church, located at Jefferson City, welcomed their new pastor, Lee A. James, on May 1. Mr. and Mrs. James and their four children have moved into the new pastor's home.

Mr. James comes to Northside Baptist Church from the Buffalo Grove Baptist Church. He is a native of Seagrove, North Carolina. For the past fifteen years, he has held pastorates in North Carolina, South Carolina, and Tennessee. He attended Gardner-Webb College, Limestone College, and Carson-Newman College, where he completed his work in January of this year.

During Mr. James' first month as pastor in his new field, progressive plans have been made to strengthen the work of the church. A nursery, which is almost furnished, has been installed; and plans have been made to paint the interior of the church and to replace some window sections.

An outstanding feature on June 12 was a Homecoming with special music and with guest speakers, highlighting the program.—Contributed.

—B&R—

A gift of \$30,000 from Southern Baptists has made possible the continuation of the Baptist Theological Seminary operated by German Baptists in Hamburg, Germany.—C. E. Bryant, Baptist Press.

—B&R—

J. B. Alexander, retired Baptist preacher of 3585 South Galloway Drive, Memphis, Tenn., has been taking Baptist and Reflector for some 54 or more years and has been reading it longer than that. Are there other ministers in the state who can equal this record? And how about laymen, using the term generically to include women as well?

ATTENTION

One of Virginia's most progressive Churches is seeking a Minister of Music and Education. This Church offers a splendid opportunity, good salary and pleasant conditions.

Any qualified Baptist, man or woman, is invited to write; stating age, sex, educational background and experience. All communications will be considered confidential.

Address:

VIRGINIA BAPTIST
Richmond, Virginia

Making Associational Work Permanent

By J. C. WILLIAMSON, Chattanooga, Tenn.

The Association is a Missionary Organization. It can justify its existence on no other grounds. It is doing mission work in the territory surrounding the field of a group of churches. Certain portions of the associational work deal with the educational problems of the churches but the primary work of the district Association is first, last, and all the time mission work—furnishing training for Christian workers and a place to put that training into practice. Every opportunity must be grasped to do direct and definite mission work. No opportunity can be safely overlooked to teach missions and that the association is a mission field to be possessed for Christ.

As a missionary organization the association must render a service to and through the churches that will be indispensable to them in their efforts to coordinate the denominational program, in cooperative efforts too big for one church to sponsor, and in the establishment of missions and churches in needy places. The undeveloped fields must find in the association a source of help in their effort to work out problems of organization, discipline and doctrine. The larger churches with a great mission program must find the association indispensable in their effort to assist in covering the field about them with an adequate Baptist program.

Permanence through service. Nothing an association does has an end within itself. It is all a part of the work of the churches and the churches reap the harvest of all its efforts. The associational record is written in the record of its churches and it has nowhere to report except to the churches of which it is formed. The departments of an association make a report but this report is nothing but a summary of what has been done by all the churches in certain phases of their work. The churches called the association into being to enlarge their field of usefulness and for a closer bond of fellowship between themselves.

Service is the important word in promoting the association and its work. Needs and opportunities for service are to be presented rather than standards and goals. The record of many is embarrassing and some have no goal at all. Talk needs. Make them feel the need of a greater work. Open their thinking to new avenues, or greater avenues of service. We are not working to reach a standard, or a goal, but to reach people and if people are reached and properly taught the highest standards and goals will be met.

Permanence through Organization. If I were called as missionary in an association that did not have all the organizations, the very first thing I would do would be to discuss the organization of the departments with associational leaders. No one worker can do the work of an association but with the association organized on the department basis with Sunday School, Training Union, W.M.U., Brotherhood, Music, and some standing committees to handle special programs, the influence of the association is multiplied by the sum total of the service of the organizations and their workers. They give a permanence to the work that an individual worker, or workers, cannot give and because of the great number of people used from all sections of the association the failure of one or two leaders will not stop the work of a department. Workers will change with the years, but the departments will remain and function, and sometimes be strengthened by changes.

III

Permanence through a Program. There must be something doing or the work will die. Just "meetings" is a poor program for an association. Attendance will soon dwindle away to almost nothing and the leaders will lose heart and quit. Set up a program of work to help the churches. The needs of the field are to be thought of, and the development of the field must be taken into consideration. Do not promote any program—as a program—until it has a good chance of enough support to make it a success. This may mean that some important items of Baptist work may need to be promoted by the workers as individuals over a long period of time before they are promoted with a definite calendar of activity. Good music has been promoted in our association for many years, but we did not get the promotion to the place where we could establish a department of music until approximately a year ago.

Have, and teach others to have, a definite program of service. It will give purpose, direction and permanence to what the association is trying to accomplish. As far as possible take the element of chance out of the program. Make a knowledge of your whole programs open to all with whom you have to do. If it is worth doing it is worth advertising.

Permanence through Workers. No one should be given any task in an association who is not busy and respected in his, or her, own church. More efficient officers can sometimes be secured by concentrating them in a few churches, but it is far wiser to see that they are divided between the membership of as many churches as possible.

Workers should proceed with the work humbly and with confidence that what is being done is right. Confidence begets confidence. Listen to other people's ideas. It is often more profitable to listen than it is to talk and a lot harder to do. The best plans of any association are seldom the thought of one person, which leads me to say a good leader will delegate authority and seek to develop workers who can fill any position in the association program. No work will be permanent unless it has a continuous program of development of people who can assume places of leadership as vacancies occur. *Permanence through Finances.* One mistake often made in raising associational funds is that many do not think of it as mission money. The people and the churches must be made to see that the money spent for every item of the associational program is missions and to be thought of and promoted as such.

Only as the churches support well their own program will they give enough to mission causes (including the association) to make the work permanent, so one phase of promotion in any association is Bible stewardship and missions. This can be done by general promotion, by stewardship revivals, by schools of missions and by emphasizing the work of the missionary organizations in the work of the churches.

IV

I always recommend the unified budget as the ideal financial program that will give permanence to finances. This should include every item of work for a whole year. In undeveloped territory, or where the churches do not have a definite financial program of their own, it will probably be wise to follow the financial plan for raising money used by the churches. The installing of a unified budget can be done little by little as the churches see its advantage. To me it is important that every item in the budget be worded, and explained, in such manner that the people will understand what

their money is going for, and that reports be made by the treasurer of what is spent.

Permanence through Sowing the Word. Any worker is a seed sower, a plow hand preparing hearts that the church will follow up and cultivate. In Matthew 13 there are two parables of the sowers. The field is the world. The seed is the Word of God. Preparing the field and sowing the seed is the task of the associational worker. Sometimes he will cultivate; seldom does he do any reaping. If a worker does anything worth while, the church does the reaping after he leaves to go back to his own or other fields of labor. In the first of these parables he tells us to sow the Word regardless of what we think the soil to be. Sow the Word wherever you go. Sow among friends. Sow in strange places. Sow it. S O W. God will do the harvesting in his own good time. Keep sowing, that is the worker's job. In the second parable He warns us there will always be evil among the good and some of the evil claiming to be good. That is not to disturb workers but to encourage them to "work for the night is coming when no man can work."

The need is great. The workers are few. Opportunities are unlimited, except by our own little, or lack of thinking and the smallness of our vision of what it is possible to accomplish. The responsibility is more than any one can assume alone. Every time a worker, an organization, or an association increases usefulness by adding activities, or workers, influence is multiplied by the increase and the security of added numbers of workers adds to the permanence of the work and the assurance of a greater harvest.

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