

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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## *I'm Fed Up!*

By LEOLA ARCHER

"I'm fed up with our church. The minister never has any time for me. I suppose he spends it all with the wealthy and elite of his membership or else playing golf. I think he is discriminating, vain, and self-seeking. Anyway, he never gets around to visiting me.

"And our deacons! They're certainly no angels. I know two or three of them who do things that I actually would not do myself, and I certainly would not think of doing such things if I were a deacon.

"Then there's the girl from the church who works in our office. She has such a 'holier-than-thou' air that she practically turns me against religion. She seems to think that going to church twice on Sunday, and to prayer meeting Wednesday evening is all she needs to put a halo around her head. She looks with scorn upon all who do not attend church as regularly as she. Yet it is a known fact throughout the building that she cannot be trusted. Let anyone turn his back, particularly those in a higher salary bracket, and she stands ready with her knife."

And so am I! **With folks who talk like that!**

I am so fed up that I would leave church today if I knew of anywhere else I could go and find the spiritual help and human kindness that I have found in the church.

I cannot forget the time when I was in deep sorrow and the pastor came to me with sympathy, understanding—yes, and prayer, that my strength might "be as my day."

I remember when I was ill. He took time from a hurried, busy day to visit me, "who am neither poet nor king."

And when we moved to a strange city I recall the senior deacon who came with friendliness, good will, and some advice that has helped my family down the years.

I know the girl in the office, too, who has the "holier-than-thou" air. And I know the girl who works beside her. The one whose serene and gentle spirit is a daily testimony of her faith and Christian spirit.

Yes, I'm fed up with the faults and weaknesses of Christians. **Including my own!** And the church is the best place I know to go and seek something better.

—Bulletin Calvary Baptist Church, Jackson, Tenn., James Canaday, Pastor.

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# Baptist and Reflector

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## EDITORIAL

### Pre-Pastoral Testing of Ministers

THIS IS NOT a broadside against preachers. Being one of them, we have a special affection for them. Most ministers as we have known them are worthy of confidence, but a few are not. Therefore, it is suggested that unless a preacher is well-approved otherwise a pulpit committee should not recommend nor should a Baptist church call a man as pastor until he is tested concerning his Baptist beliefs and practice. This can be done quietly and tactfully.

When such a course is suggested some Baptists say: "Why, isn't he a Baptist preacher?" And their tone implies: "Of course, he's bound to be all right." But the name "Baptist" may be worn without real Baptist beliefs and practice to justify it.

Sometimes there is a preacher who habitually disturbs and divides churches wherever he goes. Baptists could save themselves a lot of trouble and heartaches if by investigation they kept such a man from becoming their pastor.

A deacon in a prominent church in another state sorrowfully expressed the wish that his brilliant and engaging pastor "would preach the old gospel." By this was meant the gospel of grace revealed in the Scriptures. Examinations beforehand would keep a sound Baptist church from calling a man like this as pastor.

A nationally and internationally famous man who wears the Baptist name said: "Of course, I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the atonement. . . ." Unless it is known that a man accepts without question the doctrines of the Virgin Birth, Substitutionary Atonement, Bodily Resurrection, Salvation by Grace, Supernatural Regeneration, the Second Coming of Christ and so on, then question him on these things. It would be well also to test him on the church and the ordinances. If he cannot meet the test, do not call him.

A modernistic "Baptist" preacher heaped scorn on the Biblical story of Jonah and the Biblical account of creation and mostly spent his pulpit time in telling what he did not believe. A visitor in this man's home saw the children of the latter on the floor playing with a deck of gambler's cards.

Unless a man is well-authenticated otherwise, test him and see where he stands. If he is really sound in the faith, he will not resent it. If he does resent it, do not call him.

### The Gospel Not Anti-Semitic

SOMETIME AGO the daily press announced that a Dutch Jew had petitioned the Supreme Court of the new nation of Israel to review the trial of Jesus. The purpose would be to show whether the ancient Sanhedrin were justified or not in condemning Jesus to death. To re-open the trial would be an admission of Jewish participation in that death.

Were the Sanhedrin to clear itself according to its standards, that would not clear it in the eyes of God. Both Jews and Gentiles are under the guilt of the crucifixion until their sins are removed through the grace of God.

This brings up the question, Who killed Jesus?

1. WORLD PRINCES. Because of spiritual ignorance "the princes of this world . . . killed the Lord of glory" (I Cor. 2:7, 8). These were the political, philosophical and religious princes. Their spiritual ignorance was blameworthy, a deliberate turning away from the light. These rulers and leaders killed Jesus.

2. THE JEWS. With the connivance of Jewish authorities, the Jewish Judas betrayed the Lord. Simon Peter said that the Jews slew Jesus "with wicked hands" (Acts 2:22, 23). Stephen charged that the Jews betrayed and murdered Jesus (Acts 7:51, 52). And Paul said that the Jews "killed the Lord Jesus" (I Thess. 2:14-16). Jews need not deny their guilt. To be sure, they did not do the actual crucifying. But they did condemn the Lord to death and turned Him over to the Romans to execute the sentence. They were guilty on the principle of *particeps criminis*.

3. THE GENTILES. Gentiles cannot turn up their noses at the Jews because of the crucifixion, because they are guilty of the same crime. Christ foretold that Gentiles would kill Him (Matt. 20:19; Luke 18:31-33). And the company of the disciples, including the apostles, said that Gentiles had a hand in the crucifixion; in fact, that they did the actual killing (Acts 4:22, 23). Gentiles need not deny their guilt and in self-righteousness adopt a holier-than-thou attitude. Jews condemned Jesus to death. Gentiles carried out the sentence.

4. ALL OF US. All of us, both Jews and Gentiles, killed Jesus. Of course, those of us now living did not do it historically. But we did do it *redemptively*. That is to say, our sins made the death of Christ necessary and redemptively nailed Him to the cross. His fearful death paid our awful sin-debt (Isa. 53:5, 6; Peter 2:24). Since the sins of all of us occasioned the death of Jesus, each of us is guilty until his sins are washed away in the blood of the Lamb.

Every responsible unregenerate sinner stands under the awful guilt of the crucifixion. We must hold the conception of John Newton, whose soul was profoundly moved by the realization.

That I should such a life destroy,  
Yet live by Him I killed.

Each of us must know that if He is ever to live eternally at peace with God, it can be only "by Him I killed."

One cannot, therefore, accept the contention of some that the preaching of the cross is Anti-Semitic—hatred of the Jews. It is no more anti-Jewish than it is anti-Gentilic or anti-self. The guilt of both Jews and Gentiles in the crucifixion is settled until that guilt is removed through the blood which was shed on Calvary. And the charge of guilt in the crucifixion should never be leveled at either race to the exclusion of the other. The Christian minister loves Jews and Gentiles when he preaches the cross and wants them to be cleansed of the sin of *deicide*!



# 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.*

## Two Families— Not One

*The Southern  
Presbyterian Journal*

In the confusing clamor about race relations a far more important issue is often ignored, denied or forgotten. While claiming the oneness of God's creation we must remember that in God's sight there are two races, children of the first Adam and those who through the new birth are now the sons of God through faith in Jesus Christ. The "Fatherhood of God and brotherhood of man" as often preached is a heresy of the first water. While all men are sons of God by creation; sin and the resulting fall separated men from God and we became aliens from Him and sons of the Devil. Christ came into this world to redeem us back to Himself and our restoration to sonship is accomplished solely by being born again. This being true, only Christians are brothers in Christ. Love for lost men has always characterized the true Christian. This love—because love must be honest—recognizes sin and proclaims its cure, the blood of Christ. In a matter in which there has been entirely too much loose and unscriptural thinking, let us stick to the plain teaching of the Bible and that teaching is—man is either in Christ or out of Him. It is man's relation to Him which determines which family he is a member of. The passage from death to life can be effected in no other way.

*(We should never lose sight of this.—R. B. J.)*

## Convention in Chicago

*Christian Index*

Why did the Convention go to Chicago? How many times I have been asked to answer this one since I got home from Oklahoma City, I wouldn't know, but plenty. Well, the answer is about this—there were too many messengers at Oklahoma City who failed to get a hotel room, and when the committee urging Chicago promised 6,000 hotel rooms, they said, "Let's go." I didn't enter the debate, feeling that the sub-committee of the Executive Committee on arrangements for the Convention would get into the fight. It didn't.

I do not hesitate to say that it was a mistake to go to Chicago, just as I say it is a mistake to go to San Francisco in 1951. We've no business going into the territory of the Northern Baptist Convention for our meeting, and certainly it is a mistake to draw our people across the continent for a meeting in San Francisco. I wouldn't be surprised to see a motion to reconsider the meeting place for 1951. I do not believe the messengers would have voted for San Francisco or Chicago if all the facts had been presented.

*(I agree with Dr. Newton.—R. B. J.)*

## Academic Freedom

*Dr. W. R. White in The  
Baptist Review*

Let it be remembered that institutions must be free to keep themselves free from subversive individuals. Anyone who would make it impossible for the constituency of an institution to protect and preserve that institution for the purpose for which it exists is an enemy of their freedom. He should be free to follow his convictions but not in violation of their convictions and at their expense.

*(A sane word.—R. B. J.)*

## Wise Leadership Needed

*Baptist Standard*

*Telegram*, Editor Lee says:

"After viewing the race situation from every angle, I am convinced that we are not ready for civil rights. It pains me to publicly admit this, but it's the truth, and the agitators and advocates of civil rights are doing our race more harm than good by contending for advantages and opportunities for which the majority of our people are not ready. I have made the above statement realizing in advance the vituperations and criticisms of agitators, but I can take it. What the Negro race needs today more than at any other period in our history, is another Booker T. Washington. We need intelligent, courageous leadership. We don't need a blonde, blueyed leader in New York to inflame our people, and to create dissension and unrest by unreasonable demands; we need leaders who will teach our folks how to take advantage of the opportunities which we have, and who will seek to build good will for our people everywhere. We need the kind of leadership which will serve as a mirror to accurately reflect the shortcomings of our people and to provide the kind of counsel which will enable us to overcome these shortcomings. We need to be taught that we cannot reach our goal by pressure and agitation, but by merit, achievement, and worthiness."

*(Let us not use this as an excuse to delay us in solving the race question as Jesus would have it solved.—R. B. J.)*

## Religious Buildings

*Walt N. Johnson in  
Contact*

We should remind ourselves constantly that religious buildings are usually spiritual disappointments. Vital religions seem to start out in the wildernesses and deserts. They thrive outdoors and in tents and tabernacles. The gospel of Jesus triumphed for three hundred years without any buildings at all. Once wellhoused, faiths often wither. Israel all but somersaulted out of Solomon's Temple into the minority messages of the Old Testament Prophets. The Cathedrals of Europe went up while Christianity was degenerate. It is easier to build houses than it is to discipline people in them.

*(Lest we forget!—R. B. J.)*

## Where Is Modernism Today?

*Southern Baptist Home  
Missions*

Twenty-five years ago Modernism was at its height. Where is it today? It is exhausted, if not discredited. Some school presidents, professors, and writers who once were proud to do so, no longer care to be called Modernists. The title is really defunct. It stood for rationalism as opposed to supernaturalism, for the evolutionary interpretation of history, for the detachment of contemporary life from its traditions and rootages. Of course, it stood for much more. But whatever it stood for is either in the discard or is headed that way. There may be a few secondary voices still sounding their shibboleths, but they are without creative leadership. It is nothing new for an obsolete cult to have followers who are left behind in the march of time. There are a few staple, permanent, unchangeable things in the religion of Jesus. These are the New Testament Christ, the New Testament gospel, and the New Testament church, with its independence and its ordinances. These still stand until Christ returns. Let us stand for them.

*(Some people haven't found this out yet.—R. B. J.)*



## BETTER PROGRAMS FOR ASSOCIATIONAL MEETINGS

By L. G. FREY

**M**ANY OF OUR TENNESSEE associations make out detailed programs for their annual sessions which include every phase of Baptist work. Others follow a general outline without any details and run the risk of being side tracked for half a day on a trivial matter. While others seem to be content to meet and spend the time in preaching, electing officers, reading church letters in detail, and compiling the report on obituaries.

Tradition still plays a leading part in many of our annual meetings when preaching, feasting and fellowship occupy all the time. There is absolutely nothing wrong with these three. They should have their place, but most of us believe Jesus would have us include other business of the kingdom. I mean He would have us face the fact of the Great Commission—what we have done for the past year, and propose to do for the new year.

This Commission includes: making disciples in *all the world*, baptizing disciples made, and teaching them to observe (practice) whatsoever He has commanded. Out of this naturally and logically comes the need for written reports on everything Baptists are trying to accomplish.

In a democracy, we must leave time for discussion if we expect to arrive at a conclusion that the majority will accept and follow. A Baptist gathering is supposed to be one of the most democratic bodies on earth. Maybe half of the time allotted to a report should be left for discussion. Baptists should never fear open and unhurried discussion.

Oftentimes tense, even vicious, situations that appear disastrous to the gathering, have been settled peaceably, completely and satisfactorily because the surplus, maybe pent-up, steam (feeling) was evaporated through full discussion. Baptists always feel better after expressing themselves.

Make the annual associational program complete, challenging, interesting, informative, and unhurried, even if it takes a whole week. Few Baptists will fail to show up at the association if the spiritual feast consists of ham (strong meat) as well as the "sincere milk of the word."

## THE CHALLENGE OF EVANGELISM

By HIGHT C MOORE

"Evangelism is the spearhead of attack against the forces of evil in this world. It is the vanguard in the conquest of God's great army against the gates of hell as we try to rescue the deluded victims of Satan and lead them from darkness to light. Evangelism kindles and rekindles the flames of compassion in the hearts of all Christians."

Challenging beyond all compare is the program expressed by Dr. C. E. Matthews in "The Southern Baptist Program of Evangelism," which he taught as the basis of evangelistic conferences at Ridgecrest during the recent Home Mission Week. The conferences were most stimulating to the assembled pastors, evangelists, missionaries, state evangelism secretaries, associational officers and directors of crusades.

Fruitful discussion periods were directed to youth evangelism, gospel music and evangelism, personal soul-winning, prayer and power, evangelizing in cities, Jewish evangelism, and pioneer evangelism "Beyond the Barriers," in the period directed by home mission leaders.

The glow of earnest hearts outshone from the testimonies by Frank Belvin, worker among the Indians; Mike Lopez, missionary among Spanish-Americans; George M. Fujita, Japanese; Alex Pasetti, Italian pastor; Maurice M. Aquillard, French pastor and radio speaker; and Miss Mary Hines of the Rachel Sims Mission in New Orleans.

Preparations for two great simultaneous crusades were explained. For the 8,441 churches west of the Mississippi River, the crusade will be conducted April 9-23, 1950, and for the 18,158 east of the Mississippi, the date is March 25—April 8, 1951.

## A Missionary Writes

Dear Friends:

Many have been asking us if and when we will be returning to China. Our furlough will soon be over and we are due to return this summer. The year has passed very quickly. Speaking in churches, schools and in church schools of missions has kept us busy. We have spoken in more than twenty states and the District of Columbia.

Our hearts almost bleed when we think of China and the suffering of so many of our Chinese friends who are in communist controlled areas. We told you some months ago about the fall of Tsinan, capitol city of Shantung Province, to the communists. The first letter from there after the nine-day battle and consequent fall of the city said, "We went over to the Baptist Mission to see how it had fared during the fighting. As we approached we noticed that enemy shells had penetrated your house. We counted 150 new graves in your yard." You can imagine how this made us feel—the only home we have known in all our married life in China; all our books (selected over a period of 30 years) and furniture gone. A later letter revealed that communist soldiers were living in our house. Thank God, we long since learned that true values do not consist of material things. It is not the first time we have been called on to practice the Scriptural admonition to "take joyfully the spoiling of your goods."

Our little losses are nothing when we think of the suffering of our people, the Christians and our co-workers. Recent letters have come from Tsinan saying the pastors of all the churches are still there. Meetings can be held but there is no liberty to preach as you please. A communist spy is present at all meetings and reports on what is said. All preachers, teachers, doctors and other Christian leaders are forced to attend lectures on communism and urged to line up with the communist regime. Some Mission Schools in the city have been closed by the communists.

Many ask whether or not we think all of China will be taken by the communists. Unless there is a miracle it is sure to happen within the next few months. There is little to hinder their wild sweep south and west. Now that Shanghai has fallen they can push on with little hindrance. Nationalist armies have reached the limit of their resources; their morale is at the bottom and no other nation is willing to help. I feel our U. S. Government has made and is making the most colossal blunder in its history by not helping Nationalist China in its life and death struggle.

When it became impossible for us to return to Tsinan, our former place of work, we were invited by our missionaries and Chinese Baptist leaders in Formosa to come there when our furlough was finished. Dr. Cauthen, our secretary for the Orient, favored such a move, but since the communists were moving so fast in China proper he advised us to wait and stand by for further instructions as soon as he could see more clearly what the outcome would be. If all the mainland of China falls to the communists the island of Formosa; yes, and all other countries in the far east, will follow rapidly.

So, for the present we do not know when or where we will go. Long ago our lives and all were dedicated to Him to go wherever He should lead and do whatever He wanted us to do. Through the many years He has lead and blessed in a marvelous way. We are trusting Him to lead and take us through the remaining years and complete that "good work" which he began in us. While we wait we will not be idle. Invitations have been accepted to help in five Summer Assemblies in Oklahoma and Louisiana during June, July and the first ten days in August. Many calls have come asking us to help in schools of missions this fall. So, whether here or there, "We'll be somewhere a-workin' for our Lord." Thank you for your prayer help, and may He abundantly bless and use you, is my prayer.

Yours in His Glad Service,

John A. Abernathy  
1219 North I Street  
Fort Smith, Arkansas

# SOWING THE SEED OF THE GOSPEL

By ROY BRIDGES, Maryville, Tenn.

**H**OW BEAUTIFUL upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation" (Isa. 52:7). Turning to the words of Jesus, we hear Him say: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

"Ye," includes every child of God. During Jesus' earthly ministry, we know that the need for sowing the gospel was indeed very great; yet the need seems to be even greater today. We see so many perplexed and bewildered people because of some teachers and influential citizens who may be sincere, but their teachings have tendency to cause confusion in the minds of the people rather than to fix these minds upon the solid foundation of life. So much evil, so much crime, and so many tragedies of life come to our attention. May we as Christians not neglect or hesitate to do our duty as sowers of the word, for it is later, yes much later, than we think.

## Quality and Quantity

Much depends upon the sower as to the quality and quantity of the harvest. The good sower is interested, capable, and intelligent. He has a vision of the task to be done. He plans his work and works his plans, as best he can.

The selection of suitable soil and good seed is an important matter to the intelligent planter. By diligent study and experience, he is able to select the most suitable soil for the growth of each kind of seed. By studying the parable of the sower and the seed, we see that the soil may be good or bad and that it will receive thorn seed as well as good seed. Also we notice that some seed gave no return while others that were sown in the good ground brought forth an abundant fruitage, some thirtyfold, some sixtyfold, and some an hundredfold. Likewise in spiritual matters, the human mind which may well be the ground, fertile or infertile, will receive just any kind of seed, good or bad, and the harvest will be according to the soil and the seed that is used.

The wise farmer realizes that he will need to spend much time and labor in preparing the soil and cultivating it before he will be ready to plant. For instance, if he is going to plant corn, he first breaks up the soil and continues to work it until he has a suitable seed bed. Careless preparation of the soil will result in little harvest if any. Likewise, if we as Christian sowers, do not cultivate the ground properly and make advance preparation for our sowing, we may expect a small fruitage at harvest time.

## Patience and Long-Range Plans

The progressive farmer has patience and long-range plans. He has acquired this characteristic as a result of years of training, experience, and observation. He is familiar with the seasons and the materials incidental to his work. So he goes ahead confidently not expecting immediate results on every crop or activity, but doing what knowledge and reason says he should and expecting to reap a harvest at the proper time. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

The work of the farmer is a continuous process. His work is a business that is never completed. Year by year he strives to improve the fertility of his soil, to increase his yield, and to improve his methods. Christian growth is a gradual process, "first the blade, then the ear, after that the full corn in the ear." (Mark 4:28).

The good farmer gives much time and thought to the training of those who may help him. He can use a trained helper far more profitably than an untrained one. Jesus, the Master Teacher, spent more than three years in training his disciples. Other things being equal, God can use a trained Christian much more effectively than an untrained one. Well said were the words of Paul: "Study to show thyself approved unto God" (2 Tim. 2:15).

## Principal Sowers

The principal sowers are the parents, the teachers, and the pastor. The child's first teachers are its parents. The destiny of the child is mainly in their hands. In the home the baby learns to walk, to talk, and to eat. The early years of his life are the most impressionable. In these early and pliable years the Cradle Roll and Nursery Departments may do a great work in supplementing character building, but, important as this ministry is, it cannot take over the functions of a Christian home. In the light of these facts we are led to say, "Lord, give us more Christian homes; more consecrated teachers; more divinely-called ministers to sow good seed, for *'the harvest truly is plentious.'*" *For the Son of man is come to seek and to save that which was lost*" (Luke 19:10). Every Christian parent, Sunday school teacher, and pastor should teach, pray, and work to the end that everyone will accept Christ as Saviour early in life. Righteousness will come only as people are brought to a saving knowledge of God.

"*Whatsoever a man soweth, that shall he also reap*" (Gal. 6:7). The farmer does not plant corn and expect to gather wheat at harvest time. He expects like to produce like. "*For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting*" (Gal. 6:8). If we plant the seed of thorns or tares in the minds of the people we may expect a harvest which will bring sorrow and pain. On the other hand if we plant good seed how vastly different the crop will be! May we in the homes, Sunday schools, and churches everywhere plant only the good seed—a love for others, a compassion for the lost, a desire and willingness to visit, the enkindling of a greater missionary zeal, and "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20).

## Unrealized Good

The Christian sower is often unaware of the good that he may be accomplishing.

A very little seed of truth  
May sink into the soul,  
And by God's blessing, gather power  
As ages onward roll.

In this connection, I recall the story of a faithful Baptist minister regarding an experience of his in sowing and reaping. Briefly the story was to this effect. One day on a street in town this minister met a young husband who took the opportunity to express his appreciation and gratitude to him for what a series of sermons on Christian homes and home ownership had meant to him. The pastor had almost forgotten about the particular messages. The young man went on to say that had it not been for this timely advice and counsel some twenty or twenty-five years ago his life might well have been a different one. Anyway, it is our duty as Christians to sow the good seed and let God give the harvest. The Lord will give us strength for our labor as he empowered his disciples long ago. No one knows the multiplying or reduplicating power of the exemplary life that he lives or the gospel that he teaches. "*My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it*" (Isa. 55:11).

If we want the lives of individuals transformed; if we want righteous to prevail; if we want lasting peace; if we want better homes, better Sunday schools, and better churches; if we want a better world, let us sow the seed of the gospel according to the teachings of Jesus. Let us carefully prepare the soil, select good seed, plant and cultivate patiently, waiting for the Lord to give us the harvest which is pleasing unto Him.



# LAWS OF FAITH: Humility

By JOE STROTHER, Johnson City, Tenn.

**F**AITH EXCLUDES BOASTING. I mean by this statement, that when any one places his faith in Jesus and Jesus only for salvation, there is no reason thereafter for that soul to boast. If Jesus did all the saving, there is nothing that the saved did to boast about. His business now is to glory in the cross of Christ. Romans 3:23-27 will set our thinking clear concerning this law of faith. Please read carefully: *For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded, (Shut out). By what law? of works? Nay; but by the law of faith.*

If one will notice carefully the argument preceding the statement of this law of faith, he can see there is no cause for boasting. In the above statements, the sinner is given credit for only one thing and that is his faith. Faith is used twice and believe once in the scripture just cited. All the remainder of Romans 3:23-27 is devoted to HIS righteousness; in the propitiation He has set forth; HIS blood; God the just and the justifier of him which believeth in Jesus. It is following such great theological truths that God declares the law of faith to exclude boasting.

One needs no anointing of the eye to see that God is trying to show us that when we have been saved by trusting in God's righteousness instead of our own, boasting is shut out forever. Therefore, we can safely conclude that there is something lacking, or at least something sadly misunderstood, by the person who goes around boasting about the part he had in the saving of his soul. For example, ask him the pointed question, "Are you saved?" If he begins to chew the rag, or make boastful answers, there is something wrong. You can always trace his predicament back to the fact that he either trusted in works and quit working, or he still has enough sophisticated Phariseism to believe he is living good enough and working hard enough to render himself favorable in the sight of God. One doesn't say so either, to be a boaster, just that feeling of self exalted piosity is sufficient proof that his trust is not in Jesus for salvation. Ask such a person the question, "Are you saved?" and listen to these very common answers, "Well, I, uh, uh, uh, I am doing the best I can to live right, I'm trying to make it, I hope to walk the straight and narrow way the remainder of my journey, I pay my honest debts, and do unto others as I would have them to do unto me." Sounds like it is coming from a very earnest soul doesn't it? Maybe it is, but it is just as full of boasting as it can be. No matter how mellow the voice, how soft the words, nor how great the desire to be good, if he is counting on his good deeds to save or help save him by rendering himself favorable before God, it is boasting. The worst boaster on this earth is the one who thinks he can live good enough, or work hard enough to merit salvation as a guilty sinner before a just and holy God. Any one who can look at his own life day after day and be satisfied with himself, either has the religious big head or wears his hat on a vacant lot.

There is only one righteousness that is perfect before God, and that righteousness is Jesus Christ himself: (Cor. 1:30)—*But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.* Can't you see it reader? The imputed righteousness of Jesus Christ is our only hope. His righteousness is made effective on our behalf the moment our faith is placed in Jesus Christ. Scripture: Romans 4:5—*But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted unto him for righteousness.* Eph. 2:9—*Not of works lest any man should boast.* Titus 3:5—*Not by works of righteousness which we have done, but according to his mercy he saved us.* You see, God knew that if we should ever get the idea that man can save or help save himself by his own works of the flesh, the natural result would be, a bad case of religious chestitis which

causes the patient so affected to go around bragging on his own goodness, and thereby utterly failing to glorify God in his life. Faith excludes boasting. A big haughty attitude and an humble heart cannot be closely related. Boasting is a well known symptom of a lost soul.

The only way to be saved so one can tell others about it without boasting, is to let the Lord do the saving from center to circumference by grace through faith. Then one can go up and down the land telling his experiences of grace bragging on Jesus, telling what God has done for the soul, instead of what he might have thought he was big or good enough to do. This is evidently the reason God gave us this law of faith. Hear it again: "Where is boasting then? It is excluded." Thank God! He has provided a salvation for the believer that will keep him humble before his Saviour, and teach him to glory in the cross! *God forbid that I should glory, save in the cross of our Lord Jesus Christ*" (Gal. 6:14).

If one cares to know more about how God feels toward the boaster, let him read also II Timothy 3:2 and Romans 1:30.

## Schedule of Associations

By L. G. FREY

With the information we have, here are the *Associations, Date and Place of Meeting*. If there are errors, write us and we shall be glad to correct them.

Date	Association	Place
July 13-14	Concord	Whitsetts Chapel, Donelson
July 19-20	Big Hatchie	First Church, Ripley
		Woodland Church, Brownsville (second day)
July 21	Fayette	First Church, Somerville
Aug. 4-5	Jefferson	Nances Grove, New Market
Aug. 9	Bledsoe	Hillsdale Church, Hillsdale
Aug. 9-10	Holston	Calvary Church, Kingsport
Aug. 11-12	Union	Pistole Church, Sparta
Aug. 17-18	Nolichucky	Grace Church, Morristown
Aug. 17-18	Mulberry Gap	Big Hill Church, Mooresburg
Aug. 18-19	Chilhowee	First Church, Alcoa
Aug. 24-25	Cumberland Gap	Midway Church, Tazewell
Aug. 24-25	Grainger	Barnards Grove, Rogersville
Aug. 24-25	Providence	Midway Church, Martel
Aug. 25-26	East Tennessee	French Broad Church, Parrottsville
Aug. 25-26	Sequatchie Valley	First Church, Jasper
Sept. 1-2	Hardeman	Grand Junction Church, Grand Junction
Sept. 1-2	Tennessee Valley	Stevens Church, Oliver Springs
Sept. 2-3	Cumberland Plateau	Place not yet decided
Sept. 6-7	Gibson	First Church, Dyersburg (first day)
Sept. 6-7	Dyer	First Church, Newbern (second day)
Sept. 8-9	McNairy	Morris Chapel, Morris Chapel
Sept. 8-9	Crockett	South Fork Church, Friendship
Sept. 8-9	Madison	Liberty Grove Church, Jackson
Sept. 8-9	Big Emory	First Church, Bemis
		Trenton St. Church, Harriman (first day)
Sept. 9-10	Lawrence	First Church, Kingston (second day)
Sept. 10-12	Stockton Valley	Blooming Grove, Appleton
Sept. 13-14	Sevier	Oak Grove Church, Wirmingham
Sept. 14-15	Salem	First Church, Woodbury
Sept. 14-15	Midland	Bells Camp Ground, Powell Station
Sept. 15-16	McMinn	Riceville Church, Riceville (first day)
Sept. 15-16	Indian Creek	Sanford Church, Sanford (second day)
Sept. 15-16	William Carey	Turkey Creek Church, Savannah
Sept. 20-21	New Duck River	Kirkland Chapel Church, Taft
Sept. 20-21	Campbell	Hannahs Gap, Petersburg
Sept. 21-22	Carrall-Benton	Fordtown Church, LaFollette
Sept. 21-22	Wilson	Prospect Church, Hollow Rock
Sept. 22-23	Watauga	Bartons Creek Church, Lebanon
Sept. 22-23	Holston Valley	Little Doe Church, Doevoile (first day)
Sept. 22-23	Duck River	Immanuel Church, Elizabethton (second day)
Sept. 22-23	Clinton	Big Creek Church, Rogersville
Sept. 22-23	Maury	Maxwell Church, Winchester (first day)
Sept. 23-24	Beech River	First Church, Decherd (second day)
Sept. 23-24	Hivassac	Poplar Creek Church, Leinarts
Sept. 28-29	New Salem	Viola Church, Columbia
Sept. 29-30	Stone	Union Grove Church, Huron
Sept. 30-Oct. 1	Stewart	Paint Rock Church, Kingston
Sept. 30-Oct. 1	Riverside	Rome Church, Lebanon
Sept. 30-Oct. 1	Giles	Cane Creek Church, Cookeville
Oct. 1-3	Judson	Calvary Church, Crossville
Oct. 4-5	Enon	Scott's Hill Church, Good Springs
Oct. 4-5	Weakley	Gum Springs Church, Cunningham
Oct. 4-5	Cumberland	Dixon Creek Church, Dixon Springs
Oct. 5-6	Northern	Gleason Church, Gleason (first day)
Oct. 6-7	Beulah	New Hope Church, Palmersville (second day)
Oct. 6-7	Western District	Cross Creek Church, Indian Mound
Oct. 7-8	Southwestern District	New Friendship Church, Luttrell
Oct. 7-8	West Union	Macedonia Church, Kenton
Oct. 11-12	Knox	Mansfield Church, Mansfield (first day)
Oct. 12-13	Polk	Union Friendship Church, Paris (second day)
Oct. 13-14	Sweetwater	Cross Roads Church, Camden
Oct. 13-14	Ocoee	High Point Church, Oneida
Oct. 14-15	New River	South Knoxville Church, Knoxville
Oct. 17-18	Robertson	Zion Church, Benton
Oct. 17-19	Shelby	Reed's Spring Church, Philadelphia
Oct. 20-21	Nashville	First Church, Chattanooga
Oct. 21-23	Wiseman	Slick Rock Church, Robbins
		Hopewell Church, Spring Hill
		Raleigh Church, Raleigh
		Edgfield Church, Edgfield

# THE UPPER ROOM

By R. E. JAMES, *Pastor, Mount Zion Baptist Church, (colored), Knoxville, Tennessee*

(Message delivered at Evangelistic Rally of Knox County Association of Baptists, February 7, 1949)

*And when they were come in, they went up into an upper room. Acts 1:13. And when the day of Pentecost was fully come, they were all with one accord in one place. Acts 2:1.*

**T**HE NATURE of the church, its purpose in the world when viewed in the light of the present conditions, demands that its members seek to recapture the power and the passion of that infant church at Jerusalem.

After the departure of Christ there were many fearful days ahead for the disciples. They were alone in a cruel and hostile world, their Lord and Master gone, the blood-thirsty mobs still roamed the streets of Jerusalem. Is it any wonder that they were gripped with fear as they plodded their way down the rocky mountain side. Yes, to face persecution, to carry the blood-splattered cross of Calvary, even to die in the name of Jesus.

## Unquenchable Spirit

Such was the virgin birth of the church. Such was the agony and pain in which it had its beginning. Its roots grew out of the blood and fire of trials and tribulations. The Architect and Builder was He who said: "Upon this rock I will build my church and the gates of hell shall not prevail against it."

Brethren, the Spirit of Christ cannot be quenched that resides in the hearts of men and women who've been with Jesus. But things don't just happen. The church triumphed in that crisis because they obeyed the command of Jesus that: "They should not depart from Jerusalem, but tarry awhile and wait for power from on high." They triumphed because they retired to that upper room. There in prayer and in one accord they waited for God to empower them for the trials that lay ahead. It was in that room that they drank freely of the living water. It was from that room that their prayers bombarded the throne of God. Yes, until power came like a rushing mighty wind that shook the foundation of the house.

The disciples, no longer weak now, but empowered with divine courage went forth to face the angry brutes of violence. Their victory was assured even before they reached the streets, for they had been with God. Men saw the light of Christ upon their faces and gladly heard their testimonies. Three thousand souls cried out, "What can we do to be saved?" This will happen even in this age if the church will tarry awhile in the upper room.

## College of Christian Soldiery

If we are to be used as instruments for the redemption of the world we must receive certain preparations. We must matriculate in the Divine College of Prayer and Communion. The chair of spiritual doctrine is occupied by the Lord Jesus. Brethren, this college is a peculiar college. There is but one faculty member, and He is called Professor Jesus. This college offers but three courses: prayer, communion, and consecration. Some schools have to worry about funds. But this divine school has all the resources of the universe as its endowment. For God is the founder and president, the same God who spoke and flaming worlds came into being. To question the authenticity of the curriculum is to find yourself in the awkward position of Job who dared to question God. "Job, where were you when the stars sang and the sons of God shouted for joy?"

Abraham was a spiritual student. He was called out of Chaldea only after he had finished the course. Listen to a part of the commencement address: "Get thee out of thy country, unto a land that I will shew thee: and in thee shall all families of the earth be blessed." This college of Christian soldiery always gives you a commission along with your diploma. Moses had tarried for forty years in prayer and communion when graduation day finally came out there on the back side of the mountain. From that burning bush God called him to the rostrum.

"Moses, Moses."

"Here am I, Lord."

"Well, draw nigh. Put off thy shoes from thy feet, for the place upon which thou standest is holy ground. I not only have your diploma, but here is your commission also. Go down into Egypt and tell Pharoah to let my people go."

## The Church in a Crisis

The church is standing in crisis. Conditions demand that we get back up into that upper room of prayer, communion, and consecration. Get in one accord and wait for the coming of the Holy Ghost. Things happen in that upper room. Christ works over you with His redeeming grace transforming our motives with His cleansing power. In communion with God all evil designs disappear leaving us with clean hands and pure hearts.

Much of the weakness of the church is the result of too many church folks trying to reveal Christ while they themselves are living in sin. Real Christian living cannot be sustained unless we have an upper room in our lives where we can retire and be with God. Have you an upper room into which you can go and find your God when your burdens are heavy, when the temptations are weakening your resistance, when your heart has been broken, when you've been misunderstood, when you have failed after trying so hard? In that upper room your tears of sorrow can become the tears of joy. When the shadows of the evening fall, when your hopes and dreams come crashing to the ground, have you an upper room?

## Powerless Without Communion

Brethren, the church is without power when it ceases to commune with God. We can't go forth in the name of the Lord until we become imbued with power from on high. When Elijah's prayer brought fire from Heaven that consumed the altar on Mt. Carmel he had been in communion with God. Daniel silenced the roar of the lions and locked their jaws because he had been in communion with the Lord God of Israel. The Hebrew children could walk around in the fiery furnace after they had communed with their God. Christ did not walk to Calvary until he had fallen in prayer in Gethsemane.

Church, we'll triumph today if we'll tarry awhile in the upper room in one accord and in one place. It is then that the church can go forth into all the world and teach all nations of the redeeming love of Christ, baptizing them in the name of the Father, the Son, and the Holy Ghost. Then men will pray not that thy kingdom come, but that thy kingdom has already come.



# WHAT ABOUT RADIO?

By STEWART PATTERSON, Chattanooga, Tenn.

OH, I NEVER bother to listen to the radio." That remark is made very often by many of us who prefer sense to non-sense and harmony to discord. "Why should we tune in, when all we can hear is syncopated dance music, murder mystery dramas, or slapstick comedians, punctuated by offensive advertisements for breweries and tobacco manufacturers?"

But is that really all we can hear? Not if we are careful and deliberate listeners. It would pay us well to form the habit of finding the good programs and encouraging the broadcasting companies to produce more of them. We cannot get around the fact that radio is here to stay. We must do something about it. We cannot just ignore it. It has vast potentialities for good and evil. What is more, we, the public, are not powerless to mould the broadcasting policies of the radio industry. According to law, that industry can exist only to serve the people's best interest. Through our government, we can deprive any station of its license if it doesn't give us what we ask for. That fact makes broadcasters unusually sensitive to their listeners' opinions.

Right now, radio is doing an exceedingly poor job of religious programming. The national networks (NBC, CBS, ABC, and Mutual) present only six Protestant religious programs. And even these six are granted only a limited coverage, because affiliated stations would rather *sell* time to churches than *donate* it. In addition to the half-dozen programs thrown out as a sop to Christianity by the big chains, Mutual is willing to sell time to various denominations and preachers. Indeed, a sizable proportion of its income is delivered from them. But whether any of the programs heard nationally, on a free-time or commercial basis, are very effective in spreading the gospel is a matter of dispute. Some of the religious programs that pay their own way are put on by doctrinal crack-pots, who are making fortunes by sensationalizing God's truth and perverting or diluting it for the sake of profit. And all of the non-commercial religious programs on the networks are deliberately milk-sop in character.

The story of religious programming is different on the local level. Most of the smaller stations are very generous to churches and to free-lance preachers of all kinds. Place your cash on the barrel-head and you can have as much time as you want. One should be reluctant to complain of this system. But it would be ostrich-line not to consider its effects. Some of the consequences are rather unpleasant. The babel of voices is, to say the least, tiresome and confusing. For example, on one station you may hear an extremely popular demagogue expound on the need for an alliance between religion and the Ku Klux Klan. His oratorical bombast is separated by a beer-plug from the soothing mewling of a modernist urging his followers to link "spirituality" with psychoanalysis. Presumably, the radio station manager is perfectly neutral so long as he gets his fee.

Nevertheless, sandwiched in with the chaff is a minority of splendid program, such as the one Dr. John A. Huff of Chattanooga conducts every Sunday night on WDEF, or the Fidelis Bible Class broadcasts on WSM Sunday mornings. Church services are brought to the shut-in's bedside every week, and the Baptist Hour is presented on a special hookup by the Southern Baptist Convention.

## II

Radio has a slightly better record in the field of cultural programming. Though the word "cultural" is forbidding and austere, it means simply, in this context, that whatever it describes is spiritually or intellectually superior to the ordinary. A cultural program is a program that inspires its audience to reach higher standards of thought and conduct, or that is instructive and educational. Christ said, "Be ye also perfect," obviously not perfect in achievement, since that is impossible, but perfect in effort and aspiration. It behooves us to lift ourselves higher and higher day by day, spiritually, morally, and intellectually. We should, therefore, be especially interested in the things that can help us as we try. Paul told the Philippians

*"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."*

In thinking along these lines, we should not snub radio. How can we apply Christian teachings to the times in which we live if we do not know what is happening in the world? It is possible to argue that radio is a superior means of acquiring news of current events. Not only can you get the news quicker, but you get it with less bias, if you listen selectively, than you are subjected to by most newspapers. But even if you are an avid newspaper fan, you may learn a lot from such experienced radio reporters as Edward R. Murrow and William L. Shirer.

Besides the reporters, there are other important contributions radio makes to a better-informed citizenry. Documentary programs, such as the occasional full-hour productions of CBS and ABC and the weekly *Living in 1949* series on NBC are worth any listener's time. They throw the spotlight on all our collective problems, from rat-control to war-prevention.

## III

Radio offers excellent historical programs (for instance, *CBS Is There and Cavalcade of America*), forums (*America's Town Meeting of the Air* and the *American Forum of the Air*), quality dramatic presentations (*The Greatest Story Ever Told*, based on the teachings of Jesus), and even press conferences by key figures in the news (*Capital Cloakroom* and *Meet the Press*). Musical programs are numerous and need only be discovered. They range from grand opera to barn dance. The finest are the fewest, but since life can never be sublime without music, a diligent hunt for good music will be rewarding. It's there, stuck fast between the smoking-car gags and the boogy-woogy.

After all of our giving the devil his due, we must reach the inevitable conclusion that broadcasting ruins more characters than it builds. The numerical surplus of rotten eggs in the basket insures that more people get spattered with the bad than find the good. Radio companies put first things first. To them Profit is first. Thus, in order to serve the god Mammon, they place priority on the type of program they believe will sell more soap and cigarettes. If any time is left over, they devote it piously to public service.

What can we do to make radio behave? Simply make ourselves heard. If we as individuals, in sufficient numbers, brag on the good and condemn the bad, the broadcasters will hear and heed. Because, if they don't, the Federal Communications Commission will!



# Sunday School Lesson

By O. L. RIVES

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

For July 10, 1949

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

## Pilgrim Marching Songs

Texts—Pss. 120-134 (Larger), Ps. 122:3, 6-9; Ps. 134 (Printed), Ps. 122:1 (Golden).

William Kay, as quoted by Spurgeon in his "Treasury of David," has this to say about the collection of psalms listed in the larger texts above (120-134). "'Go up, go up, my soul!' must be the motto of one who would enter into the meaning of these psalms. They are a Jacob's ladder whose foot is fixed on the earth, but the top reaches up to the 'heavenly Jerusalem.' The rhythmical structure of these psalms (in which one line is built upon another stair-wise) is a suitable accompaniment of the interior character of the psalms. Short, pointed lines fall in well with the flow of mystico-allegorical thought—as in 'Nearer, my God, to Thee', or, 'Jerusalem the Golden.'"

### I. PILGRIMS' PREPARATIONS FOR WORSHIP (Ps. 122:1).

1. *Gladness at the prospect* characterizes those who would worship God acceptably. While worship is a duty it is a duty to be performed with joy. There should be thorough preparation upon the part of all worshippers. Such preparation should begin in the attitude of heart. To long for God's presence and to yearn for an audience with Him fits the worshipper for the same. Gladness should fill the soul as this prospect is visualized. In the Orient of ancient times subjects came and stood before the king only with smiles and never with frowns upon their faces. God is pleased, no doubt, when we approach Him similarly.

2. *Anticipation in the possibilities* inherent in genuine worship should also characterize sincere worshippers. We should expect that some thing happen to us and take place within us as a result of our worshipping. Oliver Wendell Holmes (the elder, I believe it was) upon one occasion remarked that there was in his life a plant called reverence that needed watering and special care at least once each week and that for this reason he attended the worship services of his church. If there is a more beautiful sight of seeing people wending their way to God's house for worship it must be that of seeing them actually engaged in such worship.

### II. PILGRIMS' PLACES OF WORSHIP (Ps. 122:3, 6-7).

1. *Provided* in a spirit of love and devotion are to be all such places. God's house, in a given community, should be the best that the community can provide. Such provision should grow out of love.

2. *Prayed* within and reserved solely for that purpose. "For mine house shall be called an house of prayer for all people" (Isa. 56:7b).

3. *Prospered* by the Owner of such places. God will see to it that to Him shall be reserved and preserved places of worship. Many are the instances where disasters of one sort or another have destroyed all other structures to leave churches standing. Are such instances to be regarded as merely accidental?

To be sure Jesus taught that God is a Spirit and that they who worship Him must do so in spirit and truth, and that neither in Jerusalem or in Samaria is He to be found solely; but while this is true, it is also true that it is well and wise to have certain places designated and dedicated for purposes of worship.

### III. PILGRIMS' PETITIONS IN WORSHIP (Ps. 134).

1. *Postures* are to be supplicatory. The Psalmist suggests the lifting up of hands, in this passage. If the worshipper's heart is right with God, the matter of posture will be taken care of, for after all God looks on the heart. A kneeling body that encloses a proud heart could well be an abomination in His sight. There are those who formulate worship with the expression. "Kneel for prayer, sit for instruction, stand for praise." While this has some value, it may at the same time prove to be a stumbling block by becoming a mere formality apart from the spirit of worship. One of most serious problems that faces us as Baptists is the growth of formalism and ritualism at the expense of genuine spirituality.

2. *Praises* are to be benedictory. Twice in this psalm we are admonished to bless the Lord, and once we are assured of His blessing of us. Is there a kinship between bleed or blood and bless? Undoubtedly there is.

Why worship? How are we to worship? What happens when we really worship? Can we afford to neglect worship? Think on these things.

THURSDAY, JULY 7, 1949

In March I received a letter from a friend who said, "I'm not a Young South member, but I'm an Old South, in my 50's." This was an interesting beginning of a letter, and I was glad to know that some of our older friends take time to read our column each week. The special reason for this particular letter shows up in the letter itself. I think you will enjoy it as I did.

DEAR AUNT POLLY:

I dearly love birds, and I enjoy so much your writings. I've been studying birds some four or five years. I used to raise cats, as we live on a farm, but no more, as cats are bad to catch the birds. I wouldn't give one little chickadee for all the cats in the whole world.

I have a feeding station a little distance from our windows, not a fancy one, but one that suits the birds. They like something old or rustic like. The enjoyment I get from seeing the little feathered friends feed close-by is great to me. On a tree close to the feeding station I kept suet tied all the winter. The tufted-titmouse, the chickadees, two cardinals, two downy woodpeckers, song sparrows, juncos—they all eat from my station, and all eat suet except the cardinals and juncos. The doves, mockingbirds, and blue-jays, even come and sit in trees close by. I never see them eat though. I'm greatly repaid by just watching different kinds of birds fly by.

I put up several boxes for them. For the last two years blue birds have built in a box or bird house I put in the garden on a post. Last year at one time they hatched five baby birds. Late one afternoon I watched to see all five leave their home and settle on a tree near by. One of the baby birds flew about forty feet before he settled in a peach tree. . . .

When it was nearly dark, the old blue birds took them some place for the night. It's so interesting to watch birds.

I think the little black-caped chickadee is such a sweet bird, and very gentle, too. I hope to get more information about birds.

A great bird-lover,

MRS. MARY D. ANGLEA, Hendersonville, Tenn.

Didn't you enjoy your visit with Mrs. Anglea's birds? We are so glad that she took time to write and tell us about some of the feathered friends who live in her yard, and we hope that she will keep on reading our column and writing to us.

In May I received another bird letter from one of our younger Young South friends. This letter was from Virgil B. Burnette, Una, Tennessee. It tells a lot about one of the birds we mentioned in an earlier column. We are grateful for this information. Perhaps you will want to file this copy of Virgil's letter with your other bird facts:

DEAR AUNT POLLY:

I am a boy fourteen years of age. I will finish Una School this year. I like to read, but my favorite hobby is birds and drawing. My mother is a Junior Sunday school teacher, Junior Training Union Leader, and President of the W.M.U. I like Christian literature best. So I always read the Young South page in the Baptist and Reflector.

Here goes about Swallows. There are no chimney swallows. Really it is an error to class them as such. They are really the common American Swift, and generally called chimney swallow. A swift is a small bird with strong wings but weak feet. The color is greenish black or sooty brown. They fly tirelessly all day, capturing insects for food. At dusk they return to the chimney, cavecliff, or hollow tree. They chatter continuously; build curious nests with sticks and leaves, cemented together with saliva. In perching, they cling to the wall with their feet, bracing themselves with their short pointed tails. They break twigs for their nests as they fly, with their beaks. The nest is firmly cemented to the inside walls of a chimney, not used during summer. The eggs are white, four to six in number. They raise twice a season, and are highly beneficial birds, as they feed on insects. The scientific name is *Chaetura Pelagica*.

I wish I could show you the picture which Virgil drew at the end of his letter. Anyway, we are very glad to have all this good information about chimney swifts. Other Young South friends who enjoy birds may like to begin a pen-pal correspondence with Virgil, and share descriptions and experiences with him. We hope Virgil will keep on writing to the column.

And you, too! Have you written that vacation letter yet? June has already gone, and some of you are still "going to" write. We're getting anxious for a letter from you. How about surprising us this week?

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## 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

### It's Almost Ready

By ROBBIE TRENT

It's almost ready for you—the course for which you have asked so often—to help Nursery workers with two-year-olds.

SUNDAY WITH TWO YEAR OLDS is the name of the quarterly which will contain tiny stories, prayers, songs, poems, play, and conversation suggestions to help two-year-olds and their teachers have happy times on Sunday morning. Each worker with two-year-olds will need a copy. The price will be 30 cents per quarter.

PICTURES FOR TWO YEAR OLDS is a set of eighteen pictures, 8½ inches wide and 12¼ inches tall. They are printed in four colors on cardboard heavy enough for small fingers to handle without crushing. In these pictures are some of the old Bible favorites—the baby Moses, little Samuel, the baby Jesus in his mother's arms, and of course *Jesus Blessing the Children*. These are pictures of children too, children like your two-year-olds, doing the things your two-year-olds do every day. One child is pulling on a shoe, one is looking at a frog in a puddle—oh, these are a lot of nice pictures. You will need at least one set of these pictures for every fifteen two-year-olds in your Sunday school. Price \$1.75 per set.

LETTERS FOR PARENTS OF TWO YEAR OLDS is something new in its approach as well as in its contents. We didn't want to give a leaflet or card to Two-Year-Old. It might be chewed up before Mother had a chance to read it to him. So we have provided, for each week, a letter which workers will put in the parents' hands when they call for Two-Year-Old. It tells some of the things you will be doing in the Nursery on Sunday morning. It gives some of the stories and poems and prayers you will be using with Two-Year-Olds. It contains simple suggestions for training young children religiously. Sometimes there are suggestions which, we hope, will deepen the parents' own religious thinking. You will want a set of these for the parents of each child in the Two-Year-Old group. Price 14 cents per set each quarter.

It's almost ready—the course to help workers with two-year-olds. Begin using it October 1.

—The Mailbag.

### Big Event Next Year

The Convention-Wide Better Bible Teaching Clinic is coming to Memphis next year, March 6-10. The Baptist people of our host city has agreed to entertain up to 300 leaders and workers from all states of the convention.

The very best program possible will be provided by the Sunday School Board. Conferences will be under the direction of our most capable workers and teachers.

This announcement is made early so that our people may make plans for a helpful week. Write to our department for reservations for a great week in Memphis.

### Vacation Bible School At Loudon

"Vacation Bible School closed Friday with a picnic at Lenoir City. We are very grateful to the Men's Bible Class and Mrs. Lucile Purdy's class for this picnic. At the evening service today we will have our Commencement Program for our Vacation Bible School."

—Bulletin

WANTED—A good recipe for interesting my class without the bother of being interested myself. Will pay liberal price. Address Miss Takeiteasy Restwell, 27 Hammock Row.

—"Church Chimes"

## 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

### Training Union Study Course Awards Issued In Tennessee During the Month of May, 1949

<b>BEECH RIVER</b>		Long Island	2
Parsons	44	Lynn Garden	1
		State Line	4
	44	West View	54
<b>BEULAH</b>		Midway	1
Gibbs	13	Oak Grove	15
		Pine Crest	3
	13	Fall St. Chapel	2
			477
<b>BIG EMORY</b>		<b>HOLSTON VALLEY</b>	
Eureka	24	Rogersville	14
Oakdale	28	Surgoinsville	11
	52	Tunnell's Hill	47
<b>BIG HATCHIE</b>		Henards Chapel	3
Harmony	42	Mooresburg, First	15
		Church Hill, First	50
	41		140
<b>BLED SOE</b>		<b>INDIAN CREEK</b>	
Gallatin	2	Olive Hill	31
Station Camp	5	Waynesboro, First	35
	7	Lutts, First	15
			81
<b>CAMPBELL</b>		<b>KNOX COUNTY</b>	
Lake View	49	Arlington	1
	49	Bell Avenue	161
<b>CARROLL-BENTON</b>		Central, Fountain City	12
Huntington, First	54	Corryton	3
	54	Fifth Avenue	1
<b>CHILHOWEE</b>		Knoxville, First	94
Armona	28	Gayland Heights	48
Chilhowee, First	1	Gillespie Avenue	26
Everett Hill	84	Grassy Valley	34
Maryville, First	4	Immanuel	39
Oak View	10	Lonsdale	105
Pleasant Grove	65	Mascot	10
Stock Creek	11	Mt. Harmony	74
	203	Mt. View	16
<b>CLINTON</b>		North, Knoxville	97
Robertsville	85	Smithwood	50
	85	Washington Pike	1
<b>CONCORD</b>		Marbledale	19
Eagleville	36		791
Taylor's Chapel	6	<b>MADISON</b>	
	42	Ararat	16
<b>CUMBERLAND</b>		Beech Grove	21
Clarksville, First	23	Bemis	29
	23	Calvary	18
<b>CUMBERLAND GAP</b>		East Laurel	29
Tazewell, First	24	Jackson, First	54
	24	Jackson, North	1
<b>DUCK RIVER</b>		Jackson, West	23
Estill Springs	44	Liberty Grove	23
Magness Mem.	21	Malessus	5
Tullahoma, First	41	Parkview	50
Cowan, First	47	Pinson	28
	153	Pleasant Plains	8
<b>EAST TENNESSEE</b>		Royal St.	2
Shady Grove	24		307
	24	<b>MAURY</b>	
<b>GIBSON COUNTY</b>		Columbia, Second	26
Bradford	42	Rock Springs	13
Kenton	42		39
Laneview	28	<b>McMINN</b>	
	94	Athens, First	1
<b>GILES</b>		North Athens	2
Pulaski, First	54	Bethsadia	41
	54	Calvary, Decatur	30
<b>GRAINGER</b>		Calvary, Athens	36
Central Point	36	Clearwater	9
	36	Coghill	66
<b>HOLSTON</b>		Cotton Port	48
Bluff City, First	54	Eastana Lee	34
Bloomington	75	Etowah, North	25
Virginia Avenue	59	Idewild	37
Woodlawn	1	Mt. Harmony No. 2	35
Fall Creek	2	Pond Hill	68
Fordtown	13	Short Creek	13
Cedar Grove	1	Lakeview	11
Central	1	West View	21
Roan Hill	40	Good Springs	51
Calvary	70	Rocky Mount	24
Kingsport, First	32		552
Genwood	18	<b>MENAIJRY</b>	
Litz Manor	19	Gravel Hill	2
		West Shiloh	59
		<b>MIDLAND</b>	
		Bishopville	

To be Continued

BAPTIST A.M.



## 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

### Introducing Three New Workers

We are happy to present to you three new W M U workers. Mrs. C. D. Creasman, Donelson, has been appointed Southwide Stewardship chairman. She will give half of her time in field work over the South. All Tennesseans know and love Mrs. Creasman and she will have a warm welcome in her own home state.

Miss Edith Stokely of Newport has been appointed the Southwide Community Mission chairman. She served as Student Secretary in Tennessee College and as B.S.U. Secretary in Texas. She is a graduate of the W.M.U. Training School. We welcome Edith back home where her family have been most active throughout the years.

The W. M. U. Training School has appointed a field worker, Miss Mary J. Augenstein. She has been the field representative of Bethel College, Hopkinsville, Ky. We are eager to have her visit in our colleges and in our churches. Her address is 2801 Lexington Road, Louisville 6, Ky.

### The W. M. U. in Some Indian Churches

By MRS. SAM HOLLOWAY

At the close of the Convention in Oklahoma City last month some forty of us went, in a chartered bus, to visit our Indian Mission fields. Miss Hutchinson, Executive Secretary of Oklahoma W.M.U., had arranged two tours. Miss Tallant, Miss Rowland and I went on the Northern tour, visiting some of the older and better established churches. Miss Northington, who had visited these churches previously, went on the Southern trip.

Miss Abbie Louise Green, Young Peoples Leader for Oklahoma, was our conductress—sweet and charming, as well as competent. Dr. Rounds, Supt., of all our Indian work, and Mrs. A. Worthington, missionary to Oklahoma Indians, were with us to tell us all about the work, answer all our questions, and talk with those who did not speak English.

I wish I could tell you all about our visit to these eight churches. They were expecting us; preparation had been made for our coming; benches had been dusted, song books put out, and an occasional vase of flowers. Children were there, too. Sunbeams, G.A.s., R.As., and they all knew their songs and watchwords. The youngest who sang for us was the two year old little son of Sam Morris, a preacher, who climbed down from his mother's arms, and sang!

The Kickapoo church has only forty-six members; Only Way has fifty-one, and Cherokee has sixty. From this you can see the W.M.S. and other organizations must necessarily be small. Perhaps seven was the largest group that appeared before us at one time!

Pawnee, the largest Indian church in the world, I'm told, has a W.M.U. with forty-two members. Mrs. Leach, wife of the pastor, is their leader. The society meets every Monday, always for as much as two hours.

One year they studied twenty-six books, and for five or six years held the Mission Study record for the State. At one time, when it was suggested they had selected a book too deep for them, they spent the whole time of the first meeting in prayer that they might be able to study hard enough to understand the book!

After songs and greetings, Mrs. Leach asked for testimonies. One elderly woman stood up and said: "I can't read the Bible to my people, or explain it as I should, but with God's help I'm doing the best I can. I know I can testify to His goodness; I'm not ashamed to testify for my Lord. I love Him; I love to pray to Him, and I love to be in His house. So earnest was she that we knew she meant every word she said. Framed, on the church wall, was the church covenant.

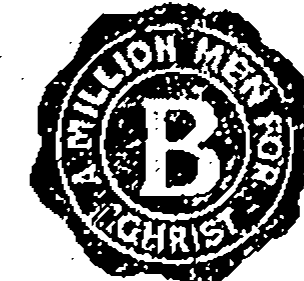
Another story most interesting to all of us came from our visit to the church at Pawhuska. After Bro. Wagon Iron had greeted us, and Red Corn, the B.T.U. Director, had sung beautifully, Mrs. Worthington told this story: Several years ago some members of this Church read in the Foreign Mission Journal that the Board had approved Miss Mary Ellen Cavor as a missionary to Africa, and would pay her salary, but could not pay her traveling expense, so low were the funds. They were so concerned about this that they called a meeting of the church and after much prayer, and discussion, voted to give the money they had for a new church building to pay Miss Cavor's traveling expenses to Africa. At our Convention in Oklahoma City was a negro student who had been one of Mary Ellen's R.As. Such an outstanding young man is he that the Virginia W.M.U. has brought him here to complete his study and training. Thrilling, isn't it?

In every church we saw the result of the labor of those who have gone before. There is great cause for rejoicing, for their labor was not in vain.

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL  
Secretary



BERNICE BROWN  
Office Secretary

### DYER COUNTY ASSOCIATION DYERSBURG, TENNESSEE

I attended the associational meeting of this Association. Mr. F. E. Pitts is Associational President, and they now have four Brotherhoods in this Association and have a prospect of organizing some more.

We have reports of a number of Associational Brotherhood meetings. This is very encouraging. New Brotherhoods organized are reported as follows:

#### CLINTON ASSOCIATION

Longfield Baptist Church

Rev. P. T. Lindsay, Pastor

President	Lester Pickel
Activities Vice-President	J. C. Dowlin
Program Vice-President	J. L. Curnutt
Membership Vice-President	Eugene Simcox
Secretary-Treasurer	Alvin Hill
Principal Project: Sponsoring of RA's	

Poplar Creek Baptist Church

Rev. Earl Fields, Pastor

President	Milford Ely
Program Vice-President	Earl Lane
Membership Vice-President	Paul Long
Secretary-Treasurer	Cecil Smith
Principal Project: Bldg., remodeling and addition.	

Zion Baptist Church

Rev. B. H. Bean, Pastor

President	A. T. Tompkins
Activities Vice-President	Floyd Ryan
Secretary-Treasurer	Gaines Herrell
Principal Project: Construction of new worship auditorium.	

Greenwood Baptist Church

Rev. R. O. Arbuckle, Pastor

President	J. B. Lankford
Activities Vice-President	R. H. Freeman
Program Vice-President	Floyd Rudd
Membership Vice-President	J. H. Walden
Secretary-Treasurer	W. W. Lemarr
Chorister	Olin Beck
Pianist	Houston Trinkle
Principal Project: New Church Building	

#### MAGNESS MEMORIAL ORGANIZES BROTHERHOOD

McMinnville, Tennessee

The Brotherhood Secretary met with Pastor E. L. Smothers and a group of his men on Monday night, June 13. A Brotherhood was organized and the following officers were elected:

President	Charles Roy
Activities Vice-President	Everett Brock, Jr.
Program Vice-President	Frank Hennessee
Membership Vice-President	Kenneth Dye
Secretary-Treasurer	Ulus Davenport
Chorister	Charles Thompson

#### MADISON COUNTY ASSOCIATION

Liberty Grove Baptist Church

Jackson, Tennessee

Pastor Neil Moore reports a Brotherhood at Liberty Grove Baptist Church with the following officers:

President	Roy Forsythe
Activities Vice-President	R. E. Dickinson
Program Vice-President	S. D. Scott, Jr.
Membership Vice-President	L. D. Lewelling
Secretary-Treasurer	Lester Lewelling

This Brotherhood is doing a great work.

### Make Your Reservation Now

August 18-24, 1949

BROTHERHOOD WEEK AT RIDGECREST

# AMONG THE BRETHREN

Mrs. Charles Peters, Hampton, writes that Pastor Clarence L. Nelson served as principal of the Vacation Bible school at Union Baptist Church. There were 160 enrolled with an average attendance of 130 and a faculty of 25. Five girls were graciously saved.

—B&R—

Secretary Mrs. Earl Vandergriff of First Baptist Church, Lake City, writes that Sunday night, June 12, W. B. Yates preached his last sermon as pastor of the church. Just before the benediction Deacon J. D. Stair stepped forward and in a touching ceremony presented Bro. Yates with a handsome Elgin watch as a gift from the men of the church. Then a hymn was sung and the entire congregation went forward in an old-time hand shake and wished Bro. and Mrs. Yates much happiness and success in their new work.

—B&R—

The Oak Grove Baptist Church of Jonesboro closed their Vacation Bible School on June 19th with a beautiful commencement program.

An outstanding feature of the entire school was the remarkable work done by the Junior boys under the very efficient teaching of Robert Black, pastor of the church. As part of their program the boys recited the books of the Bible both forward and backward giving the numbers of chapters in each book.

Miss Betty Bradley of the Intermediate Department was the winner of the Sword Drill contest for the Holston Association.—Contributed.

—B&R—

Joel Sorensen of Stockholm, Sweden, has accepted the position as youth secretary of the Baptist World Alliance, according to an announcement made here by Arnold T. Ohrn, general secretary of the Alliance. Sorensen will assume his new duties in connection with the third Baptist World Youth Congress which is to meet in Stockholm, August 3-9. Approximately 3,000 Baptist young people from nearly every country in the world, except Russia, are expected to attend the meeting.

—B&R—

Mrs. J. W. Phillips has recently begun her duties as church secretary at Central Baptist Church, Knoxville, L. H. Hatcher, pastor.

## McClellan Accepts Work As Publicity Director



Albert McClellan, editor of the Oklahoma Baptist Messenger since 1945, has accepted the position of publicity director for the Executive Committee of the Southern Baptist Convention. He will begin his new duties August 1.

The Oklahoma editor was unanimously elected by the Executive Committee at its semi-annual meeting in Nashville, June 15-16. He succeeds C. E. Bryant, who resigned to become director of press relations at Baylor University.

As publicity director for the Executive Committee, McClellan will edit *The Baptist Program*, promotional publication sent to Southern Baptist pastors, and the *Baptist Bulletin Service*. He will direct the Baptist Press, a news service to the religious and secular press, and will serve as press representative at the meetings of the Southern Baptist Convention.

## Sedberry Will Succeed Alldredge As Seminary Commission Secretary

NASHVILLE, Tenn.—(BP)—L. S. Sedberry, pastor of the Lockeland Baptist Church here, has been elected general secretary and treasurer of the Commission on the American Baptist Theological Seminary to succeed Dr. E. P. Alldredge. He has accepted the new position, effective July 1.

The new general secretary is a native Tennessean, and is a graduate of Vanderbilt University and the Southern Baptist Theological Seminary. He has been a successful pastor of churches in Tennessee for nearly 30 years, and has served as chairman of the Commission on the Seminary for the past two years.

At the vote of the Commission, Mr. Sedberry will give his full time to the promotion of the Seminary among Southern Baptists. He will also represent Southern Baptists in the expenditure of Convention funds used in connection with the school. Dr. Alldredge has served on a half-time basis since his retirement from a Baptist Sunday School Board position nearly four years ago, and he joins with others in highly recommending Pastor Sedberry for the full-time position.

## Minister Ordained

The ordination service for Wyatt W. Parker was held Sunday afternoon, June 12, at the Lincoln Park Baptist Church, Knoxville.

Assisting Pastor Charles R. Ausmus, who led in the examination, were the following: F. F. Brown preached the ordination sermon; J. Howard Young presented the Bible; John T. Courtney served as clerk; E. L. Williams led in the ordination prayer; J. Burch Cooper served as moderator.

Mr. Parker was graduated from Carson-Newman College of Jefferson City this year, and has served as Minister of Music for the past two years at Lincoln Park Church. He will enter the Southern Baptist Seminary at Louisville this fall. He was married last December to the former Cosette Carter.—N. Jean Sarp, Secretary.

The Hurricane Baptist Church, Wilson Association, is engaged in its regular summer revival with J. H. Shannon, pastor at Shop Springs, doing the preaching. The church will engage in a Vacation Bible school the same week. Ernest J. Kelly, Jr., is pastor. Pastor Kelly and the Holly Grove Church, Concord Association, will engage in their revival the second and third weeks in July with Charles Julian, pastor at Joelton, preaching. A Vacation Bible school will be held the first week of the revival.

—B&R—

The Commission of the *Florida Baptist Witness* announces that W. G. Stracener, pastor of the East Hill Baptist Church, Pensacola, Fla., has been named as Editor of the *Florida Baptist Witness* to succeed Dr. E. D. Solomon upon his retirement after eighteen years of faithful and fruitful editorship of the paper. Mr. Stracener will assume his new duties about August 15.

—B&R—

Mrs. Paul R. Mann, church secretary, First Baptist Church, Old Hickory, says that they have just completed one of the largest and most successful Vacation Bible schools in the history of the church. There were 316 enrolled with an average attendance of 239. There were 11 professions of faith.

## Church Furniture

### FOR EVERY NEED AND BUDGET

Pulpit and communion sets and lecterns available for early delivery. Chancel furniture, carvings, Bodiform Pews, folding chairs, tables and Sunday School furniture also available.

Write Department 123  
AMERICAN SEATING COMPANY  
354 Nelson Street, S. W. Atlanta 3, Ga.

## 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

P. B. Baldrige, of Maryville writes: "Churches and pastors will be glad to know that Mr. Hubert Atchley, 346 Lincoln Street, Alcoa, is available for revival meetings. Mr. Atchley would also consider work as a minister of music or work as leader of the music and education in some good church.

"This young man has just completed his work at Southwestern Seminary, earning three degrees: Master of Music, Bachelor of Science, and Bachelor of Science in Music. I have known him and his family for years, and they are most loyal members of the Calvary Baptist Church in Alcoa. I heartily commend this fine, accomplished and loyal Christian young man who is giving his talents in special work for the Lord."

—B&R—

Robert Gilliam, son of Dr. and Mrs. Norris Gilliam of Goodlettsville, has been selected as a field representative to assist Martin Zook, director of the Memphis Chamber of Commerce Agricultural Department. Robert graduated from U-T. College of Agriculture this spring. He was two years in 4-H and three as a Future Farmer. He served as state vice-president of FFA in 1946 and 1947.



## Many Pastors Planning To Attend Chicago Convention

NASHVILLE, Tenn.—(BP)—Many pastors in the Southern Baptist Convention who have not attended sessions of the Convention because of crowded conditions are planning to attend the meeting in Chicago, May 9-12, 1950, if the results of a random sample of Southern Baptists pastors can be taken as an indication.

Of the 200 pastors responding to a questionnaire sent out by Porter Routh, secretary of the Department of Survey, Statistics, and Information of the Baptist Sunday School Board, only 95 attended the Convention in Oklahoma City, but 150 are planning to attend the meeting in Chicago.

In order to get a cross section of Southern Baptist life, Routh sent the questionnaire to pastors of city, town, village, and open country churches in all of the states of the Southern Baptist Convention.

The survey showed: 74.3 per cent of the city pastors attended the Oklahoma City meeting, but that 95 per cent indicated they are now making plans to be present in Chicago, and three-fourths of these plan to take their wives; 58.3 per cent of the town pastors were in Oklahoma City, but 80.6 per cent plan to go to Chicago; 27.1 per cent of the open country pastors were in Oklahoma City, but 68.7 per cent plan to go to Chicago.

For the date of the Convention, a majority of those questioned favored the week of May 7-14; but three times as many favored the May 9-12 dates as favored the May 10-14 dates. Nearly four times as many pastors of open country churches favored the May 9-12 dates as favored the May 10-14 dates, and nearly five times as many pastors of churches in small towns favored the May 9-12 dates. These pastors evidently find it difficult to get supplies for the Mother's Day services.

Louis McCall conducted a Vacation Bible school at the Powell's Chapel Baptist Church, Concord Association, the week of June 13. The church has recently purchased a pastor's home and it was dedicated Sunday afternoon, June 26. Woodrow Medlock, pastor of Westvue Baptist Church, Murfreesboro, delivered the sermon.

—B&R—

A Vacation Bible school was held at South Harriman Baptist Church, Harriman, J. L. Stafford, pastor. There were 156 enrolled and 145 average attendance and 7 conversions. Miss Mary Oran served as principal of the school.

### CULLOM & GHERTNER CO. Good PRINTERS to Good People

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## ATTENDANCES AND ADDITIONS TO THE CHURCHES

JUNE 26, 1949

Church	Sunday School	Training Union	Additions
Ashland City, First	50	35	---
Athens, Antioch	124	52	2
East	322	100	---
First	476	193	11
West End Mission	105	---	---
North	282	---	---
Calhoun	130	28	---
Clearwater	85	45	---
Coghill	80	73	---
Cottonport	117	75	---
Eastanalle	60	30	---
Englewood	167	53	---
Etowah, East	79	---	---
Etowah, First	389	87	---
Etowah, North	329	94	---
Etowah, West	36	---	---
Good Springs	106	50	---
Idlewild	85	40	---
Lakeview	69	27	---
McMahan Calvary	96	47	---
Mt. Harmony No. 1	92	44	---
New Friendship	78	66	---
New Zion	67	---	1
Niota, East	143	---	6
Niota, First	145	65	8
Rodgers Creek	17	---	---
Wildwood	143	68	---
Zion Hill	63	---	---
Brighton	189	115	---
Bristol, Tennessee Avenue	349	120	7
Carthage, First	189	62	24
Centerville, First	96	59	---
Chapel Hill, Smyrna	81	75	2
Chattanooga, Avondale	503	111	2
Birchwood	99	19	1
Clifton Hill	302	103	5
Missions	50	---	---
Concord	241	100	---
Daytona Heights	85	40	---
East Ridge	294	111	2
First	822	168	1
Chapel	84	25	---
Highland Park	2822	668	42
Lupton City	153	102	1
McCarty	73	28	---
Morris Hill	293	109	2
Signal Mountain	60	22	---
Silverdale	102	82	---
South Daisy	106	67	2
Spring Creek	204	92	2
Woodland Heights	242	67	5
Church Hill, Oak Grove	208	99	---
Block City Mission	26	---	---
Cleveland, Big Spring	333	204	2
First	620	183	---
North	193	123	8
South	122	88	---
Clinton, First	422	65	1
Columbia, First	365	120	1
Rock Spring	94	85	---
Second	127	76	1
Cookeville, First	350	109	---
Algood Mission	116	---	22
Fourth Street Mission	152	60	---
Stevens Street	125	64	---
Covington, First	254	64	---
Decatur, Goodfield	116	40	---
Dunlap, First	122	58	1
Eagleville	107	65	---
Elizabethton, Big Spring	120	120	---
First	472	78	5
Oak Street	135	66	---
Siam	212	112	---
Fountain City, Central	825	170	4
Hines Valley Mission	32	---	---
Gallatin, First	302	80	---
Gladeville	122	61	---
Gleason, First	94	39	---
Goodlettsville, First	199	121	---
Hampton, Union	186	126	6
Harriman, Trenton Street	406	99	1
Humboldt, First	473	106	8
Jackson, Calvary	430	---	5
First	726	155	6
Jellico, First	239	97	1

Church	Sunday School	Training Union	Additions
Kingsport, First	586	104	8
Lynn Garden	358	141	---
Mission	73	---	---
Knoxville, Alice Bell	2	30	1
Arlington	413	105	6
Bell Avenue	708	264	---
Broadway	1239	259	8
Fifth Avenue	883	250	3
First	880	---	---
John Sevier	229	84	---
Lincoln Park	600	149	3
Lonsdale	433	131	8
McCalla Avenue	781	149	---
Sevier Heights	512	135	---
LaFollette, West	163	49	13
Lawrenceburg, First	222	117	2
Lebanon, Barton's Creek	127	63	---
Cedar Grove	88	97	1
Fairview	125	34	4
First	396	84	---
Lenoir City, First	431	111	---
Leoma	147	79	---
Lewisburg, First	374	127	1
Lexington, First	183	48	1
McEwen	67	37	---
Madisonville, Chestnut	79	36	---
Maryville, Broadway	352	117	---
Everett Hills	297	151	---
First	661	190	3
Maynardville	118	17	---
Medina	186	104	1
Memphis, Bellevue	2285	859	7
Boulevard	626	211	4
Central Avenue	417	94	---
Kennedy	132	49	8
Highland Heights	856	331	2
Hollywood	344	103	---
LaBelle	638	138	5
Levi	238	98	---
Barton Heights Mission	121	58	1
McLean	328	99	1
Parkway	260	124	1
Prescott Memorial	478	122	2
Seventh Street	477	162	6
Rugby Hills	32	---	---
Speedway Terrace	855	193	2
Union Avenue	960	212	1
Mian, First	348	57	3
Milton	60	33	---
Prosperity	151	128	---
Monterey, First	316	96	---
Morristown, First	516	106	---
Murfreesboro, First	431	89	---
Walnut Street Mission	44	---	---
Powell's Chapel	118	68	---
Third	103	48	2
Westvue	579	100	2
Woodbury	91	48	---
Nashville, Belmont Heights	871	236	10
Glendale	45	---	---
Jordonia	46	---	---
Madison Street Mission	38	20	---
Edgefield	380	110	9
First	1218	---	3
Grace	724	199	7
Harsh Chapel	153	126	1
Lockeland	517	120	3
North End	149	48	---
Park Avenue	600	129	2
Third	236	60	---
Una	140	70	---
Newport, First	272	73	4
Oak Ridge, Highland View	420	61	---
Robertsville	357	55	3
Old Hickory, First	593	200	1
Philadelphia	176	---	---
Pigeon Forge	149	64	---
Portland, First	203	68	---
Rogersville	378	126	2
Missions	274	---	---
Henard's Chapel	154	110	2
Rutledge	114	33	---
Oakland	11	36	---
Shelbyville, First	381	90	17
Watertown, Round Lick	129	73	---
Whitwell, First	188	74	18



## BOOK REVIEWS

**GETTING THE RIGHT PITCH** by Peter H. Eldersveld, Radio Minister of the "Back to God Hour," Christian Reformed Church. Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 149 pages, \$2.00.

This is just about the best book of sermons this reviewer has read in a long time. Without commending every idea the author presents, we do give it general approval. The sixteen messages are plainly written, well illustrated, biblical, and convincing. The illustration from which the author gets the title of his book is a dandy. This reviewer told Dr. Warren F. Jones, President of Union University, about this illustration recently and he liked it so well he intends to build a message to young people around it.

All of the messages were delivered over the Mutual Broadcasting System. I liked this volume very much.—Edwin E. Deusner

**RESOURCES FOR WORSHIP** by A. C. Reid, Professor of Philosophy, Wake Forest College. Introduction by Dr. Harold W. Tribble, President of Andover Newton Seminary. Published by Abingdon-Cokesbury, Nashville, Tenn. 154 pages, price \$2.00.

This is a marvelous example of what can be done in five minutes. Dr. Reid served as Chaplain of the summer school at Harvard University a few years ago, and found it necessary to compress his messages into five minutes. They proved so popular that he was invited a second time to be the Chaplain, and the sustained attendance at chapel was ample proof of the esteem in which the students held this professor of philosophy. To these messages, Dr. Reid has added others given at Wake Forest over a period of twenty-five years. The result is a book of brief addresses. They are well outlined and are written in a simple, direct style that is most pleasing. Ministers will find here many seed thoughts for sermons. Others will find this book helpful in the preparation of brief devotionals. The author is to be commended for his work.—Edwin E. Deusner

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DR. WARREN M. ANGELL

Dean of Music, Oklahoma Baptist University, and Director of Music for the recent Oklahoma City Convention, will serve as conductor of one of the laboratory choirs at Ridgecrest during the Ninth Convention-wide Church Music Conference, August 25-31. Churches are urged to send their music directors and other musicians to this conference. Reservations should be made now by writing Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, enclosing \$2.00 registration fee.

—B&R—

Bethel Springs Baptist Church, Bethel Springs, Austin C. Baker, pastor, is to dedicate its new building Sunday afternoon, July 10, with former pastor A. L. Bishop of Henderson bringing the address. July 17, the church is to begin its summer revival with the three Baker brothers working in it: Norman O. Baker, pastor of Cornersville Baptist Church, preaching; Clayton C. Baker of Fort Worth, Texas, leading the singing; and Pastor A. C. Baker directing the meeting.

—B&R—

President Leon M. Gambrell, Box 552, Lakeland, Fla., writes that students have enrolled in the Baptist Bible Institute from thirteen states. J. T. Williams, missionary to China, will teach missions in the institution in the next session beginning in September. This school needs a matron to look after lady students. Perhaps there are widows of preachers who would be interested in a home and living expenses plus opportunities for continued usefulness. If so, please write President Gambrell.

—B&R—

The All Indian Camp in New Mexico met at Inlow Youth Camp in the Manzano Mountains, 8,300 feet above sea level, June 6-12, and we had a most wonderful meeting. There were 44 conversions and 26 rededications. There were 20 tribes represented in the meeting. On Sunday afternoon, June 12, dirt was broken for a new Indian Center at Bernalillo. On July 10-11 the Indian Centers at Santa Fe and Albuquerque will dedicate their buildings and cornerstones laid at Cubero, Bernalillo, and Flagstaff, Arizona. Some very prominent Indians are considering the Baptist faith.—J. B. Rounds, Superintendent of Indian Work.

—B&R—

Pastor Bunyan Smith of the Third Baptist Church, Nashville, well says in his church bulletin of recent date: "Baptism is an act of obedience to the command of our Lord and Master Christ. If you would hear the Lord say: 'Well done thou good and faithful servant' you must follow the Lord's example of being buried with Him in baptism. Baptism does not save, but it does give us a good conscience."

## Student Week at Ridgecrest

By MARY ANN MORSE, Publicity Staff

Nearly 200 Tennessee colleges students were among the 2,100 delegates who attended the annual student week conferences at Ridgecrest, North Carolina, June 8 to 15.

In a week of Bible study, workshops, and seminars on faith and action, with two general meetings each day, these students received inspiration and knowledge which will bring them back to their home churches with renewed vitality for Christian service.

Over 150 decisions to devote their lives to full-time Christian service were made during the conference, and several confessions of faith. Many of those not going into full-time jobs, nevertheless, dedicated their lives in their chosen professions to Christ.

In addition to many noted ministers, several prominent lay workers were speakers at the general meetings. Among these were Dr. Raymond J. Seeger, of the naval ordinance laboratory, Washington, D. C., a noted physicist and atomic energy research worker; Charles A. Wells, journalist, cartoonist, and world traveler; Brooks Hays, congressman from Little Rock district, Ark.; Dr. S. H. Freezier, physician and surgeon, and T. Russ Hill, president of Rexair Inc., Detroit.

The opening meeting on Wednesday night heard Dr. R. G. Lee, president of the Southern Baptist Convention, speak on "What Have I Done?" Students were challenged to ask themselves, "What have I done with God, with my mind and thoughts, my time, church, and with Christ?"

One of the outstanding addresses of the conference was delivered by Howard Butt, young laymen of Corpus Christi, Tex., a merchant in the chain grocery business.

Comparing his life as a Christian with his job as a grocer, Butt told students that as a Christian he must also sell merchandise, which is food for hungry souls. In order to do this, the Christian must be careful how to handle his merchandise, the gospel of Christ. He must treat the potential convert as the grocer treats his customers—with respect and concern. He must keep his backroom, his prayer life, in order. And above all, he must display his merchandise attractively and keep the dirt from his showcases by living an exemplary Christian life.

Dr. W. Plunkett Martin of the Baptist Theological Seminary, New Orleans, directed the choir during the conference week. Accompanied by the orchestra, under the direction of Mark Short of Ouachita College, Arkadelphia, Ark., the choir presented a program of sacred music at the music-missions program on Sunday afternoon.

One highlight of the conference was the presentation of the play, "The Prodigal Son," on Saturday night by a group of students from Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Directed by Dr. Floy Barnard, the group gave an excellent interpretation of the play, which is based on the Biblical parable of the Prodigal Son.

Additional main speakers were Dr. T. F. Adams, pastor of the First Baptist church of Richmond, Va.; Dr. Everett Gill, Jr., secretary for Latin America of the Foreign Missions Board; Mrs. Owen F. Herring, former south-wide student secretary; Dr. C. E. Matthews, superintendent of evangelism of the Home Missions Board; Dr. M. T. Rankin, executive secretary of the Foreign Missions Board, and Dr. J. O. Williams, secretary, division of education and promotion, Sunday School Board.

Tennessee people on the faculty included Mrs. J. O. Williams, Nashville; Rogers M. Smith, state student secretary; Udell Smith, Miss Dorothy McNeese, Wayne Maddox and Floyd H. North, student secretaries of Knoxville, Memphis, Chattanooga, and Nashville, respectively.



# MIDDLE TENNESSEE NEWS

By HOMER A. CATE, Shelbyville, Tennessee

The Lewisburg Baptist Church, Leonard Sanderson, Pastor, has voted in business meeting to begin a campaign for raising funds toward building a new building. The Brotherhood of the Church will direct the campaign.

Belmont Heights Baptist Church, Dr. James L. Sullivan, Pastor, has just made two significant moves: the church voted to erect a building for their Glendale Chapel to cost \$28,000; and to buy a building located on the corner of Madison and Third Avenue at an estimated cost of \$7,500.00 for mission work there.

P. L. Ramsey, formerly pastor at Fayetteville, is now conducting a revival meeting in the Fayetteville Baptist Church, D. D. Smothers, Pastor. The Revival according to reports, is being enthusiastically attended and good results are being received.

First Baptist Church, Shelbyville, Homer A. Cate, Pastor, is now engaged in a series of Revival services in which the preaching is being done by J. Harold Stephens, Pastor, Inglewood Baptist Church, Nashville. Wonderful results are being enjoyed, the outcome of fine preaching, persistent visitation, and prayer.

Third Baptist Church, Murfreesboro, Wendell Price, Pastor, is progressively pushing their work. They are in a building program, had a Grade A Bible School, and are furnishing free taxi service to those who wish to use it to come to the Sunday School and Church.

Eagleville Baptist Church, Leonard Arbuckle, Pastor, has just finished a lovely educational building. It was dedicated in an all-day service May 29. This fine rural Church now is ready to add the second unit, a lovely auditorium to their building.

Madison Street Baptist Church, McMinnville, W. J. Jordan, Pastor, is now engaged in Revival services with the Pastor doing the preaching.

First Baptist Church, Gallatin, Clyde C. Bryan, Pastor, has recently elected a Church Program Committee whose task is to study the needs of their Church for an Expanding Program of work.

C. D. Tabor, Associational Missionary, New Duck River Association, has been given by his friends a trip to Central America. He left on his trip Monday, June 27, and will visit mission points in Central American countries.

El Bethel Baptist Church, Hoyte Vassar, Pastor, has just purchased a home for their Pastor at a cost of approximately \$5,000.00. The home is only a short distance from the Church. This is progressiveness for rural Churches made focal and real.

A Youth Revival under the sponsorship of the Business Women's Circle, Judson Memorial Baptist Church, Nashville, began June 27, with Dr. Hensley doing the preaching and Mr. Sam L. Seat, song leader.

Bell Buckle Baptist Church, Leon F. Heibeck, Pastor, has just concluded a series of Revival services in which Homer A. Cate, Pastor, First Church, Shelbyville, did the preaching. There were five additions to the Church and several rededications.

Wedding bells rang June 14th for Rev. Wallace Carrier and Miss Anne Galloway at the Inglewood Baptist Church, Nashville. The officiating minister, J. Harold Stephens, served uniquely both as match-maker, having introduced the Groom to the Bride some months ago, and as the officiating minister. God's blessings upon the happy couple. Rev. and Mrs. Carrier are at home in Rockwood, Tenn., where he is pastor of First Baptist Church.

Preacher's School began at Cumberland University Monday, June 20. A fine faculty has been secured for the school consisting of Dr. Tyler, Blue Mountain College, teaching the Book of Acts; Miss Mary Northington teaching the W. M. U. Manual; and Rev. Leonard Sanderson, Lewisburg, who is teaching the class in Evangelism. An inspiration speaker has been invited in to speak each evening. This seems to the writer to be a wonderful ministry in helping develop leaders and inspired workers for the Master.

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The Foreign Mission Board has left up to the missionaries the choice whether they will or will not remain in Communist-held territory in China. Many of them have chosen to remain. Among them is Miss Jenell Greer, daughter of Clerk Vernon Greer and Mrs. Greer of Belmont Heights Baptist Church, Nashville. The last message her parents had from her was that she was recovering from an operation and was doing well and so far had not been troubled by the Communists.

—B&R—

June 26, Mt. Lebanon Baptist Church, Maryville; D. N. Livingstone, pastor, and the Pleasant Grove Baptist Church located about three miles from the Mt. Lebanon Church, P. B. Baldrige, pastor, began a joint revival. The first week services will be held in the Mt. Lebanon Church with Bro. Baldrige preaching, and the second week services will be at Pleasant Grove Church with Bro. Livingstone preaching.

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A Few Vacancies for 1949-1950 Session  
FALL SESSION SEPTEMBER 12

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W. M. ETHRIDGE, Vice-President



Not long ago, the First Baptist Church of Fayetteville broke ground for its new Educational Building, the first unit of a complete church edifice. It is to be a three-story brick structure, designed to house 491 in Sunday School and seat the same number in the auditorium. Those composing the Building Committee are: P. D. Massey, chairman; M. B. Jenkins (purchased all material); P. B. Fulmer (not pictured); W. J. Whitt; and Tom Glover. In the picture the pastor, D. D. Smothers, is seen with the spade.



## "The Greatest Story Ever Told"

By JOHN H. BOWEN

A friend of mine in the United States sent me a book as a present, the title of which was "The Greatest Story Ever Told" by Fulton Oursler. It was the hottest time of the year, when a person sweats without moving. I was so anxious to read the book, that I had my jungle hammock hung in the shade, and laid and read. It was not long before I discovered it was just another popular seller. The story it told was not the Great story of the Bible, a book I had read seven times from cover to cover, besides the chapters I had studied, and the hundred of verses and passages I had memorized. No, it seemed to sidestep the sublime truths, and the title was the greatest thing about the volume.

You will understand it better when I tell you I was born in a Roman Catholic home, attended their schools, recited the prayers and saved and collected pennies for the care of the so-called "pagan" children, and dreaming of one day being a missionary. But one day, my whole life was changed. I could not tell you how, I can only repeat the language of the blind man, who was healed by our blessed Lord. "Once I was blind, but now I see." Not hundred of saints or virgins, but "I see Jesus." You cannot win a man to Christ by proselyting, you merely convert him to an idea, party, or person. The Holy Spirit is the only agency through which a soul is united to Christ.

From the day Christ entered into my life and I was baptized, which identified me with the people of God, I had an intense hunger for the truths revealed in the Bible. I read the Bible continually, and several ministers who had become my best friends, would help me. I would go to them with certain questions, or consult the best Biblical authorities on these subjects. Although my family, friends, even the priests did everything to block my progress, and in fact try to prevent me from getting any kind of position or help; this drove me to seek a "secret place" of prayer. Many a night, I would lay out and pray for my family, friends, and priest, and only eternity will reveal the results.

Let us get back to the story, "The Greatest Story," the Gospel, it has come down to us as a variation of the old Anglo-Saxon word "God-spell, which means literally "God's Story." The gospel is God's story of His plan to save man from the clutches of sin.

Paul, in his letter to the Romans, speaks of the God whom he served, and refers to the "Gospel of His Son" Rom. 1:9. So the gospel rightly defined is "God's story of His Son." For Jesus, the only-begotten Son of God, is the central theme of good tidings. The word we find for gospel in the New Testament language means "good news." Truly God's story of His Son for the world which a prophet has described as being covered with "gross darkness" Isaiah 60:2 is, indeed, good news.

But the great Apostle Paul tells in the same letter to the Romans that the gospel is something far more than a mere story—yea, much more than good news. He asserts with confidence: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth." Rom. 1:16. In these words the apostle declared the gospel to be "the power of God unto salvation," power to provide for the greatest necessity of man—salvation from sin. Such a declaration inspired by the Holy Spirit lifts the truth of the gospel out of the field of theory and places it in the realm of living, practical experience.

The Greek term from which our English word "power" is translated means a supernatural power, by means of a miracle to bring about the transformation of life and character. Listen, God is able and is willing to work with miraculous power to save us from eternal death. Your church cannot save you, your prayers cannot save you. The greatest miracle that God ever performed He is performing today, saving a sinner like me. Such is the good news from heaven to man.

The heart of God's story for man is the death and resurrection of His Son. "Remem-

ber" Paul reminds us, "that Jesus Christ of the seed of David was raised from the dead according to my gospel." 2 Tim. 2:8.

Jesus died to pay the penalty for sin. But that is not all that He did. He is also a risen Saviour, who has gained victory over death. "Our Saviour Jesus Christ," Paul says, "hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. "The wages of sin is death," he further writes, "but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. Here is the very essence of the gospel. Because of sin we die. Through Christ we shall live.

Because the Saviour died upon Calvary's cross and rose again the third day, you and I may look forward with confidence of seeing Him, who abolished death. His resurrection is a pledge of the certain final triumph of God's people over death. "This is the Greatest Story Ever Told."

Mrs. M. K. Cobble writes that the opening of Camp Carson Springs near Newport, which had to be postponed on account of rain, will be July 10 at 2:30 p.m., with the following taking part on the program: Dan Carroll, E. N. Delzell, Carl P. Daw, Fred Dowell, Jr., Fred Noe, Harley Fite.

First Baptist Church, Shreveport, La., M. E. Dodd, pastor, has recently let the contract for the erection of a 5-story, air conditioned educational building at a cost of \$666,594.00. On Sunday morning, June 19, Dr. Dodd returned to the pulpit for a brief morning message after an absence of eight weeks on account of an attack of coronary thrombosis. There were 9 additions to the church at this service, 4 of them for baptism.

—B&R—

The following Tennessee girls attained the honor roll at Blue Mountain College for the second semester of the 1948-49 session: Betty Rosalyn Harper, Trenton; Betty Sue Dixon, Oakville; Miriam Preston, Nashville; Letitia Bigelow, Jean Lipsey, Merna Jean Hocum and Emily Owen, all of Memphis.

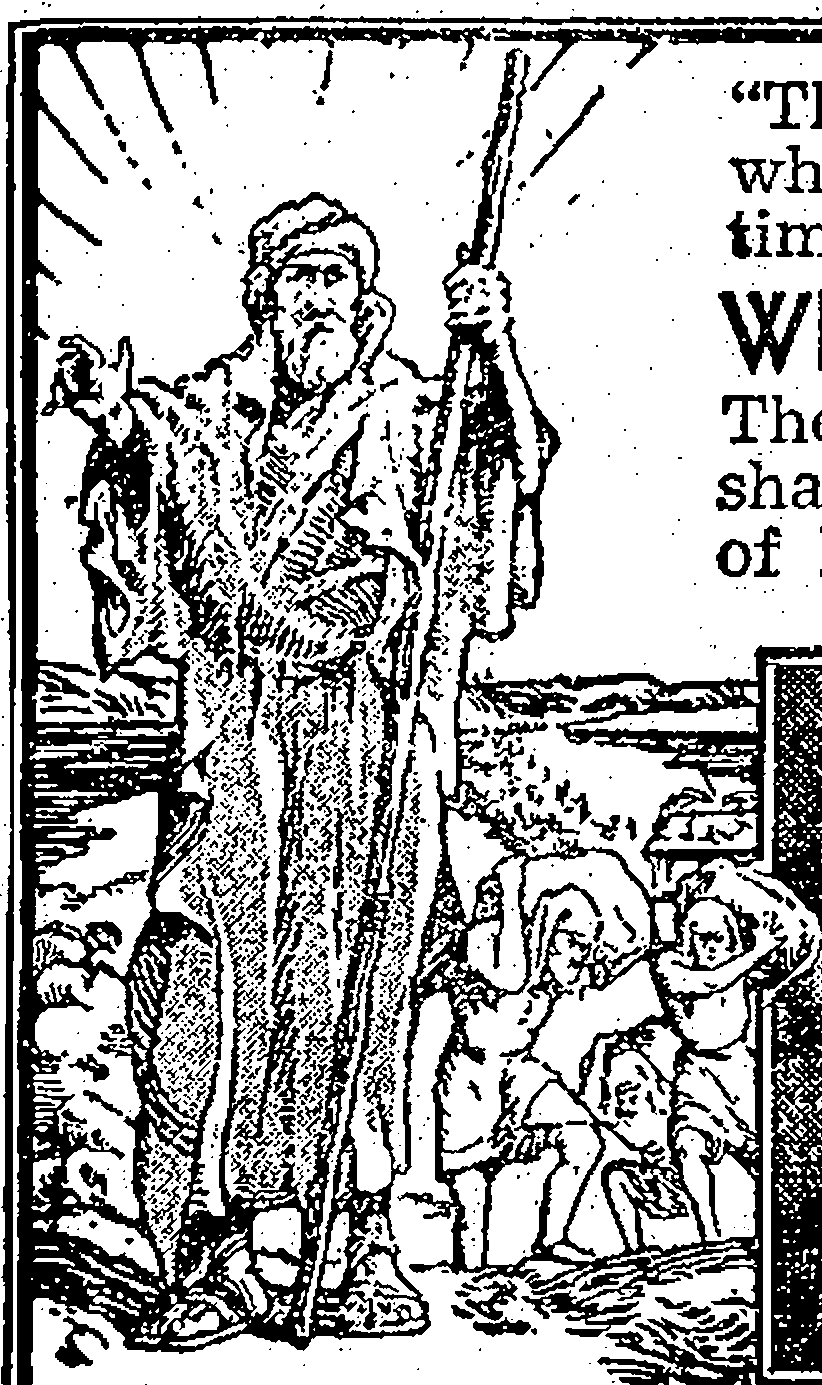
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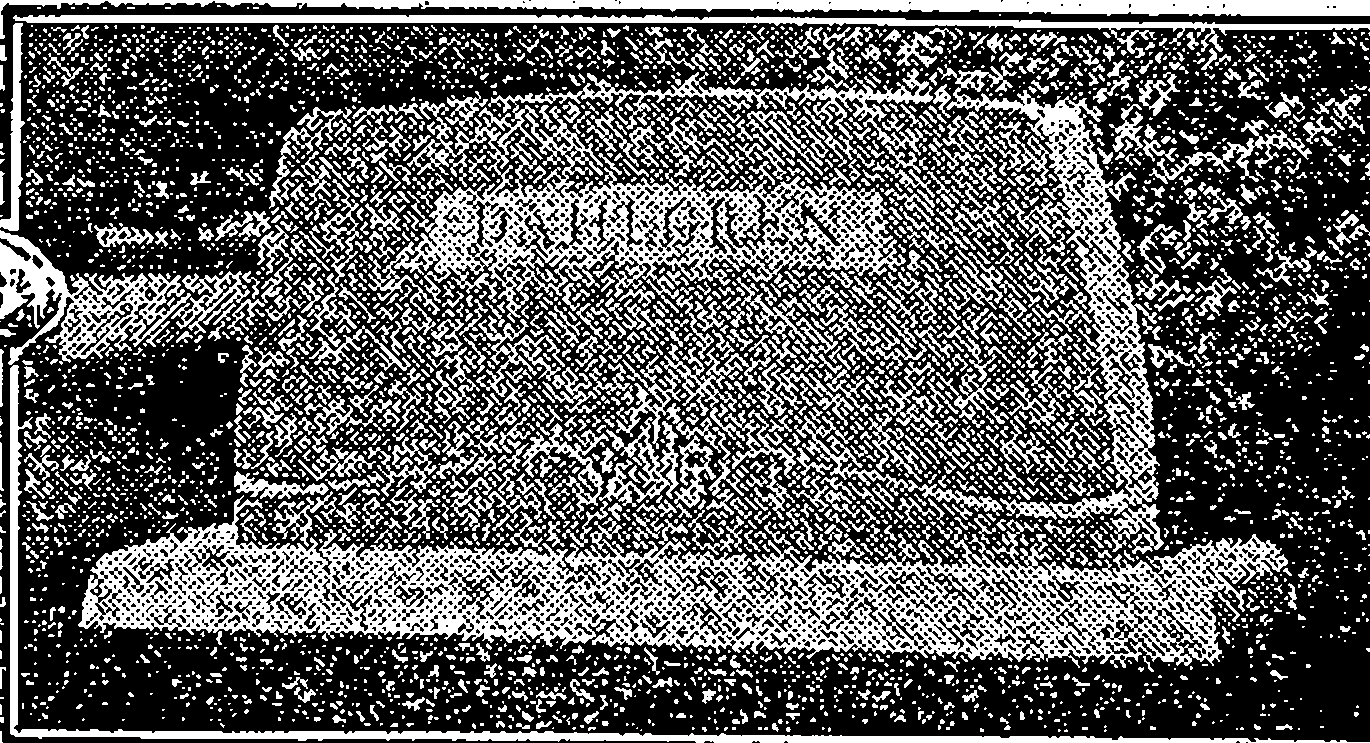
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