

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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... Christian Education ...

By J. L. Robertson, *Pastor*, Philadelphia Baptist Church, Waynesboro, Tenn.

Do we need Christian Education? This question is raised and discussed by many people. The argument of some is we are taxed to keep up State schools; why then give of our means to keep up Christian schools? The answer is easy. The State school cannot by virtue of its position teach the Christian religion, even if the authorities were so disposed. But then, too, the State schools are caught in the meshes of Secularism and they are in no way disposed to teach true Christianity. A very prominent writer has boldly asserted that: "Only one out of every four college professors believes in God, and only half the students know anything about God."

Then the State school being ruled out of the teaching of religion is logically, in most instances, gladly shut up to what is known as the Scientific Method of approach to education. In the words of the author to whom we referred above the Scientific method rules out God altogether. This quotation will tell: "Modern educators were insisting that if a man really wanted to be scientific in his approach to truth he was not supposed to take God into consideration." To quote further: "The scientific method . . . is that

one may not start with any postulates or statements concerning the nature of reality." It is easy to see that this approach to learning shuts out faith in God for the Scripture says: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Heb. 11:6.

The Christian religion has as its foundation, immovable postulate: Faith in God, faith in the Bible as the inspired Word of God, and faith in Christ the Son of God as the Savior of men. It is easy to see that the Christian method of education magnifies God and the Spiritual world, while the scientific method educates away from God and toward Atheism. The scientific method logically followed to its logical conclusion will inevitably make infidels; while Christian education will develop Christian character. In determining the question of Christian education it can be answered thus: "Do I want my child to have an education that ignores God and the Bible, or one that puts God and the Bible first?"

I want Christian education to co-operate with the church in teaching Christ to a lost world.

Baptist and Reflector

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EDITORIAL

A MARATHON of DEDICATIONS

SUNDAY, June 26, the editor saw something he had never seen before. He saw eight Baptist churches dedicated in one day. Two were in Mississippi and the remainder in Tennessee.

These buildings had been constructed by sacrificial groups of people under the energetic leadership of Missionary Percy Ray, of Myrtle, Miss., Rural Field Worker under our Home Mission Board. He is also pastor of the Baptist Church at Myrtle, which he established. All the buildings dedicated were substantial and beautiful brick veneer structures, a credit to any community.



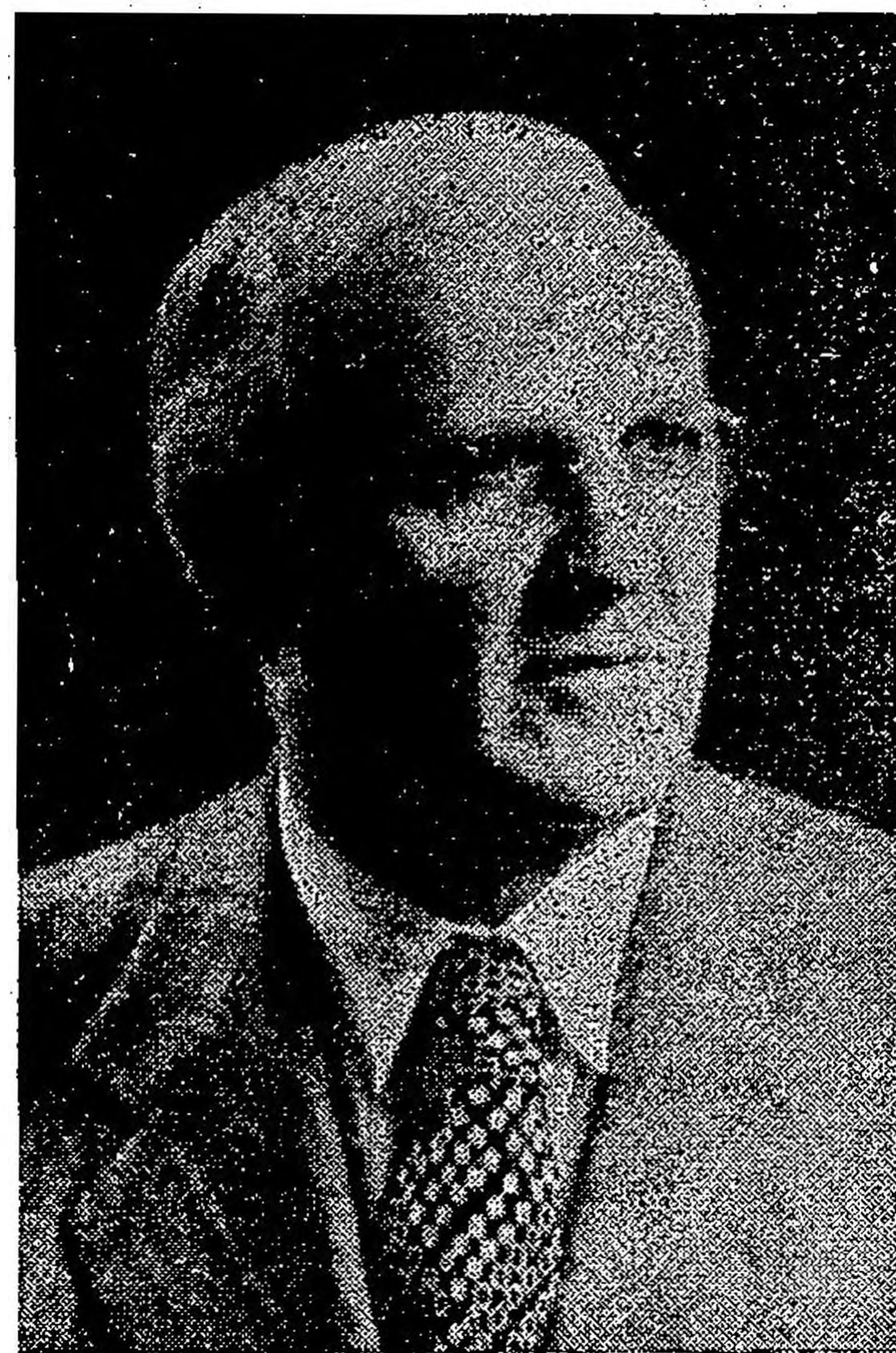
PERCY RAY

37 such buildings have been dedicated under his ministry. In 1943, there were seven such buildings dedicated in one day, with Dr. Lee preaching the sermons. Bro. Ray has a special knack for reviving dead or inactive churches, establishing new churches and getting new buildings constructed and dedicated.

A caravan of the missionary's friends and supporters made the round of the services including Courts Redford, Assistant Executive Secretary of Home Mission Board; Solomon F. Dowis, Superintendent of Cooperative Missions of the Board; John Caylor, Secretary of the Department of Education and Publicity of the Board; B. M. Crain, Business Manager of the Board;

Hugh D. Dyer and John H. Gore, Memphis, deacons in Dr. Lee's Church; Mr. and Mrs. E. R. Yeiser of Waynesboro; Pastor Fred Forester of the First Baptist Church, Drexel, N. C.; Pastor Edward Lehman and Deacon Roy Prince of the First Baptist Church, Inman, S. C.; Mrs. Nallie Hartley, Roanoke, Va.; Editor Henry Bucklow, editor *Southern Baptist News*, Jackson, Miss., and pastor of Pearl City, Miss., Baptist Church; Doyle Turner, a farmer, and his son, Gwin Terrell Turner, Mississippi, song leaders in the caravan; Frank Skilton, Director of Publicity, Blue Mountain College, Blue Mountain, Miss.; Joe Parks of Myrtle, Miss.; and A. G. Weems, of the *Commercial Appeal*, Memphis, Tenn.

After breakfast at New Albany, Miss., our caravan drove between 50 and 70 miles to the first dedication, Mt. Tabor Baptist Church, near Pittsboro, Clovis Jarrett, pastor. This was around 5:00 or 5:30 o'clock. Dr. Lee preached on Hag. 1:8. This first service set a high tone for the day.



ROBERT G. LEE

The second dedication was of Calvary Baptist Church near Bruce, Miss., Roy Austin, pastor. Dr. Lee preached on "Adorning the Doctrine."

Then at 9:00 o'clock, after a 45 or 50 mile drive, the third dedication service was held. This was at Pocahontas, Tenn., Foy T. Huckabee, pastor. Dr. Lee preached on "He is Above All." In other days, we did revival work at Pocahontas when C. M. Wilbanks was pastor and when the little congregation worshipped in a frame build-

ing used jointly by it and the Methodists.

The fourth dedication was at Hatchie Baptist Church near Hornsby, C. W. English, pastor. Dr. Lee preached on "Four Things True of the Consecrated Christian." The new building takes the place of one destroyed by a cyclone. Here the missionary had held his first meeting in other days. Here he had led in the construction of his first building and Dr. Lee had preached the dedication sermon.

Thence the caravan drove to Mt. Gilead Baptist Church near Selmer, C. W. English, pastor. Here a delicious dinner was enjoyed and President Lee preached on "Dedicated to God."

The next dedication was at Lutts Baptist Church, Lutts, Cozette Harrison, pastor, where Dr. Lee's theme was "Practicing the Gospel."

At 6:30 the caravan was at Clear Creek Baptist Church near Selmer where a delicious supper was enjoyed and where the theme of the sermon was "Some Treasures in the Church."

The final dedication was at 9:30 at Olive Hill Baptist Church near Savannah, Wayne King, pastor. Dr. Lee's closing message was "The Meaning of Calvary."

Again and again we were impressed with the value of our cooperative mission work. Those who misunderstand and oppose it ought to see what we saw that day.

One feels that the reason for those beautiful buildings dedicated to the glory of God and the fine attendance upon the services is expressed in this: As we drove up to the second building to be dedicated at 6:30 that morning, the congregation inside was heard singing, "Oh, How I Love Jesus!"

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.

Solution For Secularism

United Evangelical Action

faith in God and the things of the spirit or else hold a philosophy of life wholly unrelated to their religion.

The nation as a whole is feeling the impact of this condition. Today there are four times as many divorces per 100 marriages as fifty years ago. Every forty minutes someone in America commits a murder. One out of every fifty-four adults in the USA has been arrested for drunkenness. In one year we gamble away eight billion dollars. God, the Bible and the church simply do not figure in the life plan of multiplied millions in America.

Why is this?

There are many reasons. But it is becoming increasingly evident that one of the chief is to be found in our public schools. At the time our nation was born the textbooks in the schools were 100 per cent religious. By 1850 they were 50 per cent religious. A few decades later the percentage had dropped to 25 and now it is less than one. Recent Supreme Court action in the Champaign case insures the increased secularization of our schools. Millions of our boys and girls come from godless homes and never go to Sunday school. They grow up to be civilized pagans. Their secular preparation for life makes them pagans. If this condition cannot be corrected by law then it becomes increasingly evident that the home and the church must provide Christian Day Schools. "Train up a child in the way he should go"—or else!

(Is this the solution?—R. B. J.)

Drinking In Colleges

The Watchman-Examiner

The untimely death of a Dartmouth College junior sheds tragic light upon a distressing campus situation. Five students who had been drinking before they went to their fellow student's room treated the victim so riotously that he died shortly after. He was a promising student. The scuffle which took place concerned a simple matter of wearing a college sweater. The real killer was booze. From different parts of the country there are reports which cause grave uneasiness. According to Elles M. Derby, of Ridgewood, New Jersey, president of Lambda Chi Alpha, one of the largest intercollegiate social fraternities, irresolute college administrators are to blame for much of the excessive drinking and moral laxity revealed on scattered college campuses in recent years. Addressing the Ohio River Great Lakes conclave at Whittenberg College, Mr. Derby deplored administrators "who condone such conditions and ultimately bring shame to their colleges and fraternities." "The fraternities took the rap when a student died recently of injuries suffered during a house-to-house drinking party at a large Eastern college," Mr. Derby declared. "Let me ask the president of that institution, however, where college officials have been for twenty-five years? Every one knows this type of thing has been going on there for years, but it took a death to bring a reprimand." A report prepared by a committee headed by Ferd Noske, of Thiel College, Greenville, Pennsylvania, said: "Fraternities, gambling and drinking do not mix." The time has come, it seems to us, for obligatory decency, sobriety, and ethical behaviour to be insisted upon by all college administrators." We are grateful for every firm and noble leader of college youth, but their numbers need to be vastly increased.

(Our Baptist Colleges must protect our young people.—R. B. J.)

All those who think are alarmed at the rapid spread of secularism in America. The generations coming into leadership in the varied phases of our national life either have no

Time To Be On Guard

Spiritual Mobilization

Because we have received the Christian religion and the freedom of democratic government as an inheritance, there is the danger that we shall consider them worth no more than they have cost us. In theory, our nation is dedicated to the separation of church and state, yet they exist as they do only by virtue of each other. They thrive together, or they may be imperilled together. To have their adherents and their benefactors take either for granted may be fatal. A form of government may change the citizen's power to exercise his God-given right of reason, but it does not alter the right. Our religion, with its emphasis upon free will, should warn us that, in the world-drift toward stateism, we must take sides for freedom of the individual while we can do so. Democratic government is established to secure rights, to make them sure, but neither to give them nor take them away.

(Yes, and everyone of us must be on guard.—R. B. J.)

Inter-Faith Movements

The Southern Presbyterian Journal

There are those who promote inter-faith activities and there are others who condemn such proceedings. In our judgment there is need for clear discrimination in such matters. Where a Protestant commits himself or his church to an inter-faith group in the realm of spiritual matters we feel he is failing to recognize the unique witness of Protestantism. We are Protestants because we believe that the Protestant faith has preserved and held aloft the true witness of evangelical Christianity. We further believe that Jews, out of Christ, are lost and that their sole hope lies in repentance and confession of Jesus Christ as Lord and Saviour. Finally we believe Roman Catholicism so encumbered with the interpretation of man and the false assumptions of its hierarchy and so ensnared in its forms as to have in large measure obscured true Christianity.

This being true, no Protestant leader has the right to commit his church as one part of a greater religious faith, implying to an ignorant and bewildered world that "all roads lead to heaven and it makes no difference which one you take." This is certainly contrary to the plain teaching of Scripture and the heritage of a militant witnessing Protestantism. Actually, only too often such inter-faith movements of necessity deny, by implication, the heart of the Christian message, salvation through faith in Jesus Christ alone.

On the other hand, where moral issues are involved, we should not hesitate to stand together. To illustrate; a community finds itself faced with crime. It may be juvenile delinquency, or political corruption, or aggressive campaigns by unscrupulous liquor interests. In such matters as Christian citizens we have a right to align ourselves with all who will take a like stand for decent government and civic righteousness. We believe a clear distinction in these matters will increase the effective witness of the Church. To, for any reason, state or imply that Christ is other than the *only* way to eternal life, is a fatal compromise. On the other hand, to refuse to co-operate with any man or group of men which is sincerely seeking law and order may be to lose a real opportunity to stand for social decency.

(A clear distinction—and an important one.—R. B. J.)

Appreciation of Southern Baptist Pastors

By FRED F. BROWN, Knoxville, Tenn.

(While in Andrews, N. C., recently for a series of special services, the beloved author of this article, being unable to sleep one night, sat up and wrote the following. It comes from the heart and speaks to the heart.—Editor).

DURING THE MORE than three years since I retired from the active pastorate, I have been doing supply work and holding special revival services. My engagements have carried me into eight different states of our Convention. Some of my meetings have been in the larger city churches, many of them in smaller churches in towns and villages.

This experience has given me an opportunity to know and serve with a rather large cross section of Southern Baptist pastors. Of course I had known many, many of our preachers through the years. But my association with them in the past had been rather brief and superficial—conventions, associations, conferences, and rallies.

During the past three years, however, I have had much closer association with them. I have seen them in action—talked with them, visited with them, prayed with them, served with them. I have come to know their ideals and outlook. It seems at times that I have heard and felt their heartbeat. Out of this experience I want to record my sincere appreciation of our pastors.

They Are Well Trained

Back of most of them are our Baptist colleges and seminaries. They are studying the Bible. They believe that the Bible is the word of God: inspired, authoritative—a sufficient rule of faith and practice. Then they are buying and studying the best books—Christian literature. Many of them are younger men and it is good to see the thought and discrimination with which they are selecting books and building the libraries.

They Are Preaching A Positive, Scriptural Gospel

When they speak of the "massive fundamentals" of Christian faith there is no note of uncertainty. They do not use the terms "maybe" or "perhaps." With the Bible in their hands and an experience of grace in their hearts, they are declaring, "Thus saith the Lord."

They Are Co-operative

In a fine Christian spirit they co-operate with pastors of other denominations for the promotion of the spiritual interests of the communities where they serve. Where any surrender of conviction is involved, however, they kindly, but firmly, decline to go along. They are willing and happy to be Baptist preachers. With a New Testament in their hands they courageously turn away from any movement that smacks of organic union, or compromise of any form.

They co-operate loyally with each other and with our denominational leadership and program. It is heartening to hear them speak with confidence and enthusiasm of our various Secretaries, Editors, Institutions, and Boards. This gives me a lift of heart for I hold that our Baptist democracy comes to its highest expression in co-operation, not dissension.

They Are Missionary and Evangelistic

In many of the places where I have been there are building programs in progress. And yet most of the pastors in such situations are preaching missions and pleading for a larger proportion of the Church budget for the co-operative program.

The fires of evangelism are aflame in their hearts. Continuously they are doing personal work. Several of them arranged

for me to preach on the streets, and in mills, and in factories—wherever a group of people could be brought together while I was with them.

To those of us who are "retired," who in the very "nature of the case" haven't so much longer to serve, it is an inspiration to think of the great cross section of Southern Baptist pastors who "carry on" so faithfully and effectively.

Associational Reports

By L. G. FREY

WHAT THE CHURCHES have done will be reflected in the written reports, and when adopted, they become Baptist history. These reports should be brief and to the point. If nothing has been done, state that fact, and maybe the brethren can be jolted from their indifference before it is too late.

Each report should be confined to what the cooperating churches have done in that particular association. State activities are not reported here. For instance, in the Foreign Mission report, give the total money for that object. This will include all designations to Foreign Missions and 25% of the total Cooperative Program gifts. Also, list value of all contributions for food and clothing to overseas relief. If a Foreign missionary has gone from your association, or if one retired now lives there, give that information. This will usually cover the association's accomplishments on Foreign Missions, and is all that needs to be reported.

The Orphanage report would include 8% of Cooperative Program gifts, all designated gifts, and the value of all clothing and foodstuff contributed from churches composing the association. The number of children now in the home from the association should be listed. These two are samples of associational reports.

It is fine to rehearse what has been done, but no report should stop short of plans or recommendations for the next year. More interest could be aroused if the churches were challenged to attempt greater things for these causes in the coming year.

The plans or recommendations for the new year would furnish the Executive Board of the association definite and specific tasks for the year ahead. This would be inspired by the will and direct vote of the messengers from the churches which are to support the plans. The Executive Board would not feel cramped or hampered by this action, and it would appear to be exactly in line with Baptist polity and practice. Incidentally, it would help to free us from criticism of centralization of authority.

Questionnaire

By L. A. LAWLER, Parsons, Tenn.

Would it be foolhardy, would it do violence to scripture, would skeptics laugh, would it be overdrawing the picture to suggest that with the coming of the airplane, the radio and television God is calling this generation up on the mountain of invention, so to speak, as he did Moses, to get a pre-view of immortality?

Has not God let man discover the atom bomb to prove that Peter knew what he was writing when he said, "The elements shall melt with fervent heat"? Would it be too much to suggest that the law of gravity will be suspended to immortals and that they will move like the airplane, hear like the radio, see like television?

These are wonderful, momentous days in which we are living. He who will not take warning and turn from his sins will have all eternity in which to regret the folly of living in sin and unbelief.

NO OTHER NAME

By ELLIS A. FULLER, President, Southern Baptist Theological Seminary, Louisville, Kentucky

MY FELLOW believers and fellow laborers, it must be well-pleasing unto the Triune God for us to conclude this Convention week with this evangelistic service. We are together here and now not to discuss the great work of evangelism, but to be God's evangelists at this very hour to persuade the unsaved in this vast audience to repent and be saved. We are all with one accord in this place right now praying that the Holy Spirit will fall upon us in great power to convict the unsaved of sin, of righteousness, and of judgment; and that with terrific conviction of their lost condition they will turn unto God in genuine repentance and faith and be saved.

The text which the Holy Spirit has laid upon my heart for this hour is the twelfth verse of the fourth chapter of Acts: *"There is none other name under heaven given among men whereby we must be saved."*

This bold and absolute statement we must accept because *"To him give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins,"* (Acts 16:43). We must accept it, *"For there is one God, and one mediator between God and man, the man Christ Jesus who gave himself a ransom for all,"* (II Timothy 2:5, 6). These and other scriptural statements which in a single fell swoop crush before our eyes all false bases and spiritual hopes for salvation, such as innate goodness and good works, which all too many make sacraments unto salvation, and leave us standing before One Name, the Name of One Person, and only One Person who can save man's soul unto life everlasting.

The Name Of God

There is only one name given under heaven among men whereby we must be saved, but that is the name of him who is God. No one who is one whit less than God can save men from their sins.

This rock-ribbed conviction was stronger in the heart of Christ during the days of flesh than it has ever been or ever will be in the heart of any mere man. Consequently, he himself was his own theme as he exalted God to men.

We shall do well to notice some characteristic claims he made for himself.

John 5:47—*"My Father worketh even until now and I work."*

John 5:19—*"Verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father doing: For what things soever he doeth, these the Son also doeth in like manner."*

John 5:21—*"For as the Father raiseth the dead and giveth them life, even so the Son giveth life to whom he will."*

John 5:22—*"For neither doth the Father judge any man, but he hath given all judgment unto the Son."*

John 5:25—*"Verily, verily, I say unto you, the hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."*

Upon the witness stand he puts John the Baptist, God the Father, the Scriptures, and Moses to bear witness to support his claim that he and the Father are one.

Because of his sins, wonders, and mighty powers, he expected man to believe that by believing they might be saved. His miracles he never used as props but as proof of his deity. His incarnation through a Virgin Birth, his sovereign omnipotence over the laws of nature as shown by his miracles, his holiness of character which was never even stained by guilt, his resurrection which defied the grave and made a mockery of death did not create Christ Jesus—He was in the beginning with God, He was God. But they are tongues declaring that he is God in whose name men must be saved.

Right and Power to Forgive Sin

Because Christ is eternally very God, in his name men may be saved for he not only has the right but the power to forgive sin. *"The soul that sinneth it shall die."* That is an inexorable law of God. His holiness makes it such. His justice demands that it be. For that reason Christ had to pay a tremendous price for the right to forgive sin. Would you know the price he paid? Stand before the cross as a sinner condemned and see God in Christ reconciling the world unto himself.

Every star of hope would be blacked out in the sky, every sun at noonday would become black as a bottomless pit if Christ Jesus did not have the right to forgive sins and if he did not have power to forgive any sin regardless of how black it might be. The peoples from far and near of every nation would be sitting in darkness if this Christ, by whose name men must be saved could not stand in the dens of vice and iniquity and say to all, *"Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool."* (Isaiah 8:18). If I believed that there is a single sinner to be found anywhere upon the face of the earth, save him who had sinned against the Holy Spirit, whom God for Christ's sake would not save if he repents and believes, I would know what men who sink deep in sin could only sink deeper. Christ is a specialist in forgiving sin. Therefore, the vilest sinner is always a special object of his grace and love.

Christ Does The Saving

Because Christ Jesus, in whose name men must be saved is God, he does the saving, requiring nothing of men that they cannot do.

The old theologians were right when they taught:

Let not conscience make you linger
Nor of fitness fondly dream
All the fitness be required
Is to feel your need of Him.

That is it, precisely it. No man can come to Christ unless he be driven by his conscious need of the Saviour, when he sees himself as lost—hopelessly lost, unstrung and undone, stranded upon the sands of time without any power of moral locomotion; and sees Christ in all of his sufficiency and grace not only able but willing also to save. Then the Holy Spirit will lead him to do what God requires—he will repent of his sins and trust God's grace.

Likewise, Christ demands faith of men. *"Have faith in God"* is a command, but commands nothing that is impossible. If men are commanded to believe on the Lord Jesus to be saved, the command itself is undeniable proof that men can believe in a way to receive salvation at the hands of grace. Think not, my dear unsaved friend, that it is enough to lend intellectual assent to the fact that Christ is the Savior of the world. You may believe in his pre-existence, his Virgin Birth, his words, his crucifixion, and his resurrection and still not be saved. You must trust, you must accept Him as your personal Savior.

Heed The Spirit's Voice Now

The Holy Spirit is in our midst. He is speaking even now saying, *"Today, if ye will hear his voice, harden not your hearts."* Be warned, be challenged, dear friend, the Holy Spirit does speak to men, is speaking now to some in this audience.

"While it is called today, repent, and harden not your hearts." This is your day. This is your hour. Whosoever will come now and be saved forever. If you never had an opportunity before, if you shall never have another, this hour is now yours and it is enough. God in wisdom has provided salvation for all. And in immeasurable grace and love offers life eternal to you for the asking and the receiving.

Law of Faith: Fruit-Bearing

By JOE STROTHER, Johnson City, Tenn.

THIS LAW IS found in James 2:14-26. Please read all this scripture to begin with, and we shall use those parts in this discussion most commonly used to try to prove that salvation is of works.

First, the 17th. verse. Here James has just made the point that there is no more profit to faith that will not produce fruit than there is in trying to confer through nice talk, warmth and food to the cold and hungry without giving clothes to the cold and food to the hungry.—“Even so faith if it hath not works, is dead, being alone.” Without critical study of this verse, one might reach the conclusion that James is giving us the picture of one trying to obtain salvation. Far from such an idea. He is talking of one who claims to be saved without backing up that claim with works as proof of the faith he claims to have. Let us go to the text again, verse 17 the King James version reads: “Even so faith, if it hath not works, is dead, being alone.” This same place in the Greek is condition of the third class, and the Present Active-Subjunctive of echo, which reads thus: “If we keep on not having work.” This simply means, that a man who claims to have faith and his life continues to bear no fruit, that lack of fruit bearing is ample proof that he has never exercised saving faith in Jesus. Therefore, he is lost.

James 2:21-24—“Was not Abraham, our father justified by works, when he had offered up Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only.”

Now let us read what the Apostle Paul had to say about this same man, Abraham, in Romans 4:1-5: “What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; BUT NOT BEFORE GOD. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. BUT TO HIM THAT WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted righteousness.” I do not believe that Paul and James contradict each other concerning the doctrine of justification. It seems rather that when both scriptures are carefully studied, we find Paul speaking of that which justifies man before God, (Faith alone) entirely apart from works; while James is speaking of the evidence of this faith before man. Paul speaks of what God sees and James speaks of what man sees.

James tells exactly when and how Abraham justified himself by works. It was when he offered Isaac upon the altar. And then he goes on to explain in verse 23 saying: “And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness. “What scripture was fulfilled which saith, “Abraham believed God and it was imputed unto him for righteousness?” Genesis 15:1-6. And that is the scripture where God was renewing his covenant with Abraham in Genesis 12:1-4 where he promised that in him should all the families of the earth be blessed. That has been accomplished in only one, the Christ, who sprang from the descendants of Abraham. When Abraham offered Isaac upon the altar, he proved before man the faith he had already exercised in God. And that day by that deed, was justified before man. The offering up of Isaac was 21 years after Abraham had believed God, and God's righteousness was imputed unto him. Gen. 15:6 tells of Abraham's faith seen of God. Gen.22: tells of Abraham's works seen of man. People today that are saved, are saved as Abraham was, by faith in Jesus Christ.

Meditations of Uncle Pete

By H. L. WILCHESTER

Just finished (in Ashland City Times) reading an article titled “Teenicide,” in which the author writes with bloodchilling descriptiveness of some of the horrible accidents where human life has wantonly been snuffed out. If any reading could be called required, certainly this one falls in that category.

This brought to mind a conversation that I had with a man who lives on a main thoroughfare where several accidents have occurred, all caused by excessive speeding. Most of his condemnation fell on the law-making and enforcing officers. I thought how very unreasonable that attitude was. For instance, when we place buttermilk in front of a hog what do we expect to happen? Why of course we would be greatly upset if it didn't follow natural inclinations and bury its snout and not stop until it was in misery! Even so with what has been called a machine of death (the Auto) we place youngsters behind the wheel, well we caution them, threaten them and do as we think everything to cause them to be careful, (this applies to old people too) and indeed we are fortunate that no more accidents occur.

A revolver is harmless as long as there are no loaded shells in the cylinder, just in like manner an auto is harmless as long as it remains standing still, but the instant it starts moving it is as dangerous as the loaded gun. Parents and adults casually say, “Be careful now its loaded” and let it go at that.

As I mentioned above lawmakers and enforcement officers do all they can, but if you and I as citizens really want to bring the awful toll of death and suffering to an end we must make our voices heard, and there is one way and only one one way that we can stop it. Demand Federal supervision over the manufacturer's product, and see to it that a speed in excess of 30 or 35 miles per hour could not be exceeded. Do we have the moral courage to make our highways safe for our loved ones?

How many times have I heard Mothers and Fathers bemoan the fact that their children use intoxicants to an excess, and when you ask questions usually you find that these children were taught in their homes that these devilish drinks were all right used in moderation, and just for the sake of an argument we agree, if it were possible to absolutely limit the consumption to one spoonful of the stuff, then there might be some reasonableness to the argument. But like the Auto there is no harm if we could limit the speed to 30 miles; perhaps very few accidents would occur, but no, give the child the drink of liquor, and sooner or later he is unable to govern the amount consumed, and becomes uncontrollable.

The same principle applies in each case, the pig being fattened for slaughter, the pistol carrier is being prepared for violence, and the driver of the ever-increasing speed capabilities built into modern automobiles is being tempted to become a potential murderer. Not a very happy outlook is it? There it is, what are we going to do about it? Nothing because it couldn't happen to me or mine. The writer can say from experience that it can happen to you or me, because it did happen to me.

The answer being so simple we refuse to adopt it. \$600,000,000 in damages, the loss of thousands of lives annually, the permanent crippling of thousands more is too high a price to pay for giving up our speed craze. (That is until it happens to us or ours). Let's start now and demand that speed be decreased in these death machines from the assembly lines and lay off officers and everyone else except ourselves.

OUR BAPTIST WITNESS

By ARNOLD T. OHRN

Executive Secretary, Baptist World Alliance (Excerpts of address at S. B. C., Oklahoma City, May 19, 1949)

The Baptist Name

THE NAME BAPTIST was not chosen by ourselves. It was given to us by our adversaries because our attitude in the matter of baptism stuck their eye as the most significant thing about us. Unfortunately this has tended to give some people the incorrect idea that baptism is the central point in our faith, a sort of spiritual hobbyhorse, and that we lay greater emphasis on baptism than other Christians do. As a matter of fact this is entirely wrong. We are not sacramentarians at all. We do not believe that any ceremony can save souls, as some of our Protestant friends contend. Had we been consulted, we would without doubt preferred a name that did not focus attention on an outward ceremony.

But now our adversaries did give us such a name, they did it because they thought it significant. And it is worth considering whether our baptismal views may not be more symptomatic of our type of Christianity than we ourselves have sometimes realized.

What the Name Teaches

In the first place it testifies to our teaching concerning the seat of authority in religion. When Martin Luther broke with the abuses of the church of his day, he was challenged as to his authority. He declared that he would acknowledge no other authority for the conscience than the Word of God. The Anabaptist movement of the Reformation Century and the Baptist movement of the following century took this truly fundamental principle much more seriously than Luther did. They rejected infant baptism, and they did so because they found nothing about it in the teachings of Jesus and the apostles. Our revolt against traditionalism in the matter of baptism is vitally connected with this fundamental Baptist principle. The will of Christ as revealed in the New Testament, interpreted by His Spirit, is our only authority in the matter of faith and practice. Our rejection of infant baptism is symptomatic of our refusal to bow to creeds and councils and bishops and man-made authority in religion. Giving up our baptismal practice would in effect mean betraying that first principle for which we stand, the unlimited sovereignty of our Lord Jesus Christ.

Furthermore, our insistence upon biblical baptism is symptomatic of our emphasis upon the spiritual character of our religion. Infant baptism arose in the ancient church because people began to ascribe regenerating power to the act. In the language of the creed to which every clergyman has to swear in my part of the world before he can be ordained: "We condemn the Anabaptists who reject infant baptism and who hold that children are saved without baptism." Both the Catholic and the Protestant churches have believed so firmly in their own baptismal doctrine that they have persecuted the Baptists with fire and sword. Many of our fellow-believers have died as martyrs asserting the spirituality of our faith.

Looked at from a slightly different angle, we might say that our baptismal teaching is significant and symptomatic of our stand for that truly reformational principle: justification by faith alone. If faith, awakened by the Word and the Spirit, is not

sufficient to bring the sinner the benefits of the work of Christ—if some other work is needed, namely an outward ceremony performed by a third person, then it certainly seems to us Baptists as if the principle "by faith alone," has been grievously compromised. It is contrary to the very nature of a spiritual religion to make salvation dependent upon anything at all except upon an attitude of faith in the receiver's heart. Immersion or sprinkling, of adults or of infants, of believers or of those incapable of either accepting or rejecting the gospel—nothing of all this can be necessary to salvation if we believe in justification by faith, and faith alone.

Our Doctrine Of The Church

Our doctrine of baptism is also vitally connected with our doctrine of the church. All mass churches build upon infant baptism. Those who are christened belong—in the country from which I come—to the church by power of the ceremony, no matter whether they are conscious or unconscious, no matter whether the person concerned become a believer or remain a flagrant unbeliever. Baptists cannot find that any other persons than disciples of Jesus Christ constituted the churches of the New Testament, and no so-called "historical development" is sufficient to make us break with this biblical principle. Our baptismal practice testifies to the principle of a regenerated church membership.

To go to a step further: I earnestly believe that if we had not taken the stand we have taken concerning baptism, we could not have fought the fight we have fought for the principle of a free church in a free state. If mass churches have been made possible by the practice of infant baptism, then that holds good as to state churches also. Without a mass church, no state church, strike at infant baptism, and you strike at the main roots of that great evil, the state church system. In rejecting infant baptism we remove the possibility of identifying church and nation.

Religious Liberty

A further step leads us to that great principle of soul liberty for which our forebears have contended so nobly. Without rejecting infant baptism Baptists could never have lifted the banner of religious liberty so high and so consistently. If church or state can save nobody through external means—if salvation depends solely upon the surrender of a believing heart, then it becomes a monstrosity for any power or authority on earth to force upon men and women and children any form of religion whatsoever, even to the most biblical. If Christ is Lord of the conscience, then it is a crime against the conscience and its Lord for any earthy authority, ecclesiastical, or secular to coerce a single soul in matters of religion. Each single soul stands in such matters responsible to God alone.

In these remarks I have only been concerned with those aspects of baptism which are emphasized through their contrast to the false doctrines confronting us to this very day, doctrines which are to a large extent responsible for that falling away from religion which is the tragedy of that continent from which I come. Never has the proclamation of the simple gospel of the New Testament been more sorely needed.

Life Beyond The Grave

By ELMER A. WRIGHT, Morristown, Tenn.

I F A MAN DIE shall he live again?" Not a new question even in the days of Job. From the world's earliest morning man has asked this question as he buried his dead and turned in his loneliness to search for its answer in things animate and inanimate.

I

Death is a word impossible for the human mind to define or entertain. That man lives on in some manner or condition after this tenement of clay is dissolved has been the prevailing idea all back across the struggling centuries since the advent of death in the world.

In one form or another, though distorted it may be, the idea of a future life persists and outlasts all efforts made to destroy it. Universally man believes he was not made to die. True, every generation of men brings forth a crop of infidels who deny that the scriptures bring God and immortality to light. "The fool hath said in his heart there is no God."

In his last sad hours a professed atheist requested to be buried by the side of his Christian wife and daughter. When asked why, he replied: "If there be a resurrection of the righteous, they will get me up somehow or other and take me with them." This man, though an atheist, had not been able to quench the yearning of the soul not to sink into oblivion.

II

To every generation of men the Epicurean philosophy of life makes its appeal: Eat, drink, and be merry; fiddle, dance, and sing. Go all the gaits. Be sure and enjoy this life, there will be no other; death is the end.

In the days of the French Revolution infidelity reigned supreme, and frightful was its reign. The government itself dethroned God, abolished the Sabbath and declared death an eternal sleep. Churches were turned into temples or reason and their bells melted down into cannon. The "holy Guillotine" worked overtime and across the sunny, vine-clad hills of France strode such indescribable want and suffering that this infidel government, frightened by the harvest of its own sowing, reinstated God and immortality and gave the pendulum a shove in the reverse direction.

The flocks and herds upon a thousand hills graze in perfect tranquility; not a thought of future want disturbs their repose; it is not so with man. No matter what his wealth, fame, knowledge, power, or other earthly conditions he is never satisfied. From king to beggar "man never is but always to be blest." Why is man never satisfied? So far as we know the beast of the field finds gratification for its every desire here in the world, while man has been created with immortal longings, that no earthly blessing can satisfy. He pants after happiness infinite in duration.

Science tells us that in the physical world matter is indestructible. At most man, or other agencies, can only change its form. In the realm outside the physical, is it then reasonable to believe that God will allow man the flower of his creation, and "created in his own image" to irretrievably perish at death. We believe not.

III

In the beautiful Greek drama of Ion the belief in immortality is eloquently uttered by the young Greek about to yield his life a sacrifice. When asked by his beloved Clemanthe if they shall meet again he replies: "I asked that dreadful question of the hills that seemed eternal, of the clear streams that flow forever, of the stars among whose fields of azure my spirit has walked. As I look upon thy loving face I feel that there is something in thy love that cannot wholly perish. We shall meet again Clemanthe."

The tomb is not a wall; it is a door. It closes in life's twilight; it opens in eternity's dawn.

We meet elderly people whose gray locks tell us that bleak winter is up their heads, but we know by their genial handclasp, winning smile, and cheering words that eternal spring dwells in their hearts.

That death is not the end of all we are convinced, even without revelation. Here in the world we see some of the wicked flourish "like a green bay tree" while some of the righteous are apparently forsaken and deprived of the very necessities of life. Death enters the picture before the wicked are punished or the righteous rewarded. The instinct of justice deeply embedded in humanity, though perverted it may be, makes retribution beyond the grave a necessity.

When our friends have departed this life we can never fully realize they are gone. Their forms, their voices, their friendliness ever remain in our memories. We feel that in some mysterious way they are near.

And when time and vicissitudes have exacted their toll, and the last loved things to which affection clings are dying, and life's brief race is well nigh run, the words of Jesus near the tomb of Lazarus, bring a peace that passeth all understanding: "I am the resurrection and the life."

And How Are You ?

(The Detroit Chamber of Commerce recently prepared an article which contains so much "food for thought" that we're publishing it here for your consideration.)

"In 1923 a very important meeting was held at the Edgewater Beach Hotel in Chicago. Attending this meeting were ten of the world's most successful financiers. Those present were:

The President of the largest independent steel company

The President of the National City Bank

The President of the largest utility company

The President of the largest gas company

The greatest wheat speculator

The President of the New York Stock Exchange

A member of the President's Cabinet

The greatest 'bear' in Wall Street

The Head of the world's greatest monopoly

The President of the Bank of International Settlements

"Certainly we must admit that here were gathered a group of the world's most successful men—at least men who had found the secret of 'making money.' Over twenty-five years later, let's see where those men are.

"The President of the largest independent steel company—*Charles Schwab*—died a bankrupt and lived on borrowed money for five years before his death.

"The President of the greatest utility company—*Samuel Insull*—died a fugitive from justice and penniless in a foreign land.

"The President of the largest gas company—*Howard Hopson*—is now insane.

"The greatest wheat speculator—*Arthur Cotton*—died abroad insolvent.

"The President of the New York Stock Exchange—*Richard Whitney*—was recently released from Sing Sing Penitentiary.

"The member of the President's Cabinet—*Albert Fall*—was pardoned from prison so he could die at home.

"The great 'bear' in Wall Street—*Jesse Livermore*—died a suicide.

"The head of the world's greatest monopoly—*Ivor Krueger*—died a suicide.

"The President of the Bank of International Settlements—*Leon Fraser*—died a suicide.

"ALL OF THESE MEN LEARNED WELL THE ART OF MAKING MONEY, BUT NOT ONE OF THEM LEARNED HOW TO LIVE!"

—*The Evangel.*

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 17, 1949

Texts: Ps. 24; 84; 95:1-7b (Larger), Ps. 84:1-4; 95:1-7b (Printed),
Ps. 24:3, 4 (Golden)

Songs Of The Temple

A good introduction to the study of this lesson as a whole, and to the Golden Text in particular, is found in II Samuel 6. The bringing of the ark of God to Jerusalem furnishes a worthy example for all who would come into God's presence for worship and rejoice because of His bestowal of blessings. The sin of Uzzah, punished by death, and possibly that of irreverence mingled with presumption, should warn us to approach God in the correct manner. The blessings that came to the house of Obed-edom during the three months while the ark rested there remind us that, "If God be for us, who can be against us?" (Ro. 8:31). The joy of David in at last witnessing the bringing of the ark to Jerusalem may and should be ours when we bring ourselves before Him in worship, whether such worship takes place in the church-house or in some other house or place.

I. PREPARATION TO MEET THE KING (Ps. 24:3-4).

1. **Purify the heart.** The heart of a person, the seat of affections as every lover realizes by the use of the word "sweetheart," is very important. The Wise Man admonished, "Keep thy heart with all diligence; for out of it are the issues of life." And the heart must be made pure by way of preparation to meet God in worship. This can be done, so far as the worshipper is concerned, by confession and repentance and trust all directed to God through Christ. Without such purification, made effective only by Him, our approach is presumptuous and vain.

2. **Cleanse the hands.** After our hearts are purified then we are to clean up our lives. Such cleansing is to be visualized by us even in the act of worship itself. A purified heart, as indicated above, will always lead to a cleansing of hands and a changing of life more nearly in accord with the teachings of God's word. Is not this suggested in the meeting that took place between Jesus and Zacchaeus (Lu. 19:1-10)?

II. RESTING IN THE KING'S PRESENCE (Ps. 84:1-4).

The psalmist describes this feeling of security and satisfaction upon the part of the worshipper in terms of the sparrow and the swallow as they build their nests and establish their houses. The instincts of birds for dwelling-places for themselves and the raising of their young is comparable to the deep-seated desire of God's child to worship and rest in His presence. This suggests these thoughts.

1. **Poverty of spirit without Him.** "Restless until we rest in Him," reminded Augustine. In an age that seeks much for various kinds of security, and so far has found so little, we would do well to be so reminded ourselves and as a result also remind others. Out of such poverty of spirit, and consciousness of the same, the psalmist wrote, "My heart and my flesh crieth out for the living God."

2. **Satisfaction of soul in Him.** But let such a person be re-assured. Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." This attitude of dependence and need and utter spiritual helplessness is illustrated in the case of the publican who would not even so much as lift his eyes but smote his breast, saying, "God, be merciful to me, a sinner." For him, and for all like him, there is promised justification and satisfaction of soul.

III. REJOICING BECAUSE OF THE KING'S BLESSINGS (Ps. 95:1-7b).

Christianity is a religion of song. It has always been so, even in the darkest hours. Pliny reported to the Emperor concerning the early Christians, "They meet at daybreak to sing hymns to Christ as God." John Knox had his "Good and Godly Ballads." Moody had Sankey, as did John Wesley with his brother Charles, to sing while he preached. Ibsen in one of his plays has one who is a Christian to speak thus concerning the Beast with its claws upon the Church, "Verily I say unto you, so long as songs ring out above our suffering, the Beast is going to be defeated." Some blessings suggested by the passage before us follows.

1. **That of creation.** "In Him we live, and move, and have our being."
2. **That of salvation.** "For there is none other name under heaven given among men, whereby we must be saved."
3. **That of preservation.** "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Maclaren comments on this passage. "The repeated reference to the 'hand' of Jehovah is striking. In it are held the deeps; it is a plastic hand, 'forming' the land, as a potter fashions his clay; it is a shepherd's hand, protecting and feeding his flock."

THURSDAY, JULY 14, 1949

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

Vacation letters are coming in right along now—and that helps us to catch up on Young South word pictures. Some of our word pictures are as much as a year old. I am sure that the boys and girls whom these pictures describe have grown a great deal since the pictures were made. Some have changed hobbies and made many new friends. Most everyone has been promoted to a higher grade in school. I hope that a number of Young South friends have also become Christians this year. As vacation letters come in, we can change the word pictures and make them up-to-date. Then we can share the changed pictures with our other Young South friends. Let's look at a few of them today.

Dell Barnett, Route 1, Ardmore, Tennessee, is ten years old and in the fifth grade at Cash Point School. This is Dell's second letter to Aunt Polly. In this letter she told about her grown-up sister and her big brother, whom she loves very much. Dell is president of her Sunday school class at Cash Point Baptist Church. We hope that in her next letter she will tell us some of her happy summertime experiences.

Rachel Broadbent, Woodlawn, Tennessee, is one of our old friends. She wrote a postcard on the day school was out. Rachel had big plans for the summer—she was going to G. A. camp. We'll be looking forward to a good report of her experiences there. Rachel would like some new pen pals this summer, too.

Kathryn Cheryl Davenport, Route 3, McMinnville, Tennessee, has a birthday this month—she will be nine years old on July 28. She has just been promoted to the fourth grade. Kathryn Cheryl goes to Sunday school at Magness Memorial Baptist Church. We hope she will keep in touch with us so that we can make a clearer word picture of her for our file.

Norma Ray Davenport, Route 3, McMinnville, Tennessee, is Kathryn Cheryl's little five-year-old sister. Kathryn must have helped Norma Ray write her nice note to Aunt Polly. This is what it says:

"My sister has been reading the Young South column to me every week. My name is Norma Ray and I am five years old. I can spell and print. I go to Magness Memorial Baptist Church. I like Sunday school and church. I like my teacher, too."

That's a very good letter for a five-year-old, isn't it? We hope we will keep on getting letters like this from our new little friend, Norma Ray.



Betty Lynn Hooks, 808 Moore Street, Clinton, Tennessee, has written letters to Aunt Polly before, but her word picture needed to be brought up-to-date. Betty Lynn is a sophomore in High School. Her hobbies are writing letters and playing the piano. Perhaps this letter-writing hobby is one reason Betty Lynn is anxious for a lot of new pen pals—between the ages of 15 and 18. We hope she will begin receiving letters right away, so that her summer will be filled with new friendships.

Faye Keltner, 332 Keltner Avenue, Halls, Tennessee, was sixteen years old Saturday, July 2. We hope it was a happy, happy birthday. Faye will be a Junior in high school next year. Algebra is her favorite study. Her hobby is writing poetry. I hope she will let me read some of her poems sometime. One of them would make an excellent addition to her Young South word picture.

Faye is very active in her church—secretary of a Sunday school class, vice-president of her Intermediate Training Union, and vice-president of Intermediate G. A.'s. She would like to have pen pals with similar interests. She promises to answer each letter.

There is an interesting P. S. on Faye's letter. It says: "The Keltner Avenue in my address was named after my daddy."

I wish there were room to share a few other word pictures with you today. Let's have our place-marker behind Faye's card, so that we will know where to begin looking the next time. By the time we get to the back of the file, there will probably be lots of new and revised cards in the front again.

How about **your** picture? Is it blurred or does it give a clear description of you? When your card tells a lot about you—where you live, what you like to do, some of your plans, and so on—it gives a close-up view that is better than a photograph. It is a picture of the **real you** which does not all show on the outside!

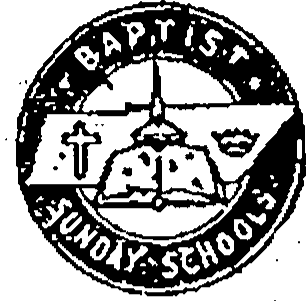
Next week we'll look together at some more word pictures. Hope yours will be among them!

Love and good wishes,
AUNT POLLY

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE
Superintendent
MISS GLADYS LONGLEY
Associate



MISS OLETA MEEK
Elementary Worker
MISS DOROTHY CAMPBELL
Office Secretary

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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



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

Glorifying The Father By Bearing Much Fruit

Do you want to glorify God? You CAN. Bear fruit. (John 15:8.)

As the earth brings forth plentifully, so should the churches—your Sunday school! The earth yields her fruit in proportion to the planting and cultivation. There is a spiritual law of the harvest—"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

In obedience to Christ the churches are working for 600,000 net gain in Sunday school enrolment. For the first six months of the year some churches report gains of 300; others 200; others 100; some 50. "By their fruits ye shall know them."

Your Sunday school field is important! Is your Sunday school growing? Sunday schools are known by their fruits. You have the Truth, God's Word. It is not to be wrapped in a napkin and buried. It is to be planted in the hearts of people, all the people. (Mark 16:15).

Do you believe in God? Faith is more than a dogma. It is a passion. It impels. It does. It achieves. It bears fruit.

It is high time for God's people to move forward, to do something that will glorify the Father. One rural Sunday school gained 49 in enrolment per month during January, February, and March. The community has been aroused. The church is the chief topic of conversation. The Father has been glorified.

Heard At Ridgecrest

How We Can Reach 75,000 Additional Young People—by Mr. J. Marvin Crowe, educational director, Charlotte, North Carolina.

1. Provide enough classes for growth.
2. Grade these classes on a basis.
3. Provide classes for married people with separate classes for men and women.
4. Assign every prospect to a class as a responsibility.
5. Expect every class to be regular and systematic in visiting these prospects.
6. Make it easy to join your Sunday school.
7. Provide an activity program for your young people.

Make Bible Study Possible For The Individual

1. By locating him through the census.
2. By enlisting him through visitation.
3. By enrolling him in the proper class.
4. By furnishing him a classroom.
5. By supplying him lesson helps.
6. By providing him a teacher.

—From a special feature in the general assembly

Two Posters in the Intermediate Department—"Standards Serve as a Guide for Promoting a Bible Teaching Program."

"After Sunday school many leave. Don't be a black sheep."

Dr. C. C. Warren, Charlotte, North Carolina—"The Sunday School should assume the largest share for carrying out the mission of the church."

From a special feature in the auditorium—"The home provides the earliest and most effective teaching for the child."

Six Laws Of Sunday School Growth As Stated In The Adult Conference

1. Classes reach maximum growth in eighteen to twenty-four months.
2. Enrolment increases in proportion to the number of officers and teachers.
3. Attendance increases in proportion to visitation. It requires about thirteen visits to enroll one pupil.
4. New classes are difficult to start unless a graded plan is followed.
5. Classes with narrow age range have most consistent growth and better average attendance.
6. Smaller classes have a higher percentage of attendance.

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

(Continued from last week)

NASHVILLE			
Belmont Heights	9	Barlett	1
Dickson	38	Bellevue	58
Donelson	8	Big Creek	16
Eastland	3	Boulevard	46
Edgefield	40	Buntyn St.	5
Frst	2	Capeville	2
Goodlettsville	65	Central Avenue	56
Harsh Chapel	22	Egypt	15
Hermitage	11	Memphis, First	1
Immanuel	2	Galilee	8
Judson Memorial	1	Highland Heights	127
Lockland	74	Hollywood	104
North End	24	Kennedy Mem.	3
Riverside	2	La Belle	1
Shelby Avenue	36	Lamar Heights	17
Third	10	Mallery Heights	2
Woodmont	57	Merton Avenue	44
Antioch	11	Millington	37
		Prescott Mem.	17
	415	Seventh St.	1
		Speedway Terrace	1
NEW DUCK RIVER		Sylvan Heights	1
Shelbyville, First	45	Trinity	12
	45	Union Avenue	1
		Park Avenue	8
NOLICHUCKY		Shirley Park	39
Grace	43	Breedlove	11
Montvue	6	Beverly Hills	16
Morristown, First	32	Whitten Mem.	1
Russellville	19		653
Whitt	19		
Calvary	2	STONE	
	121	Stevens St.	1
		Cookeville, First	22
OCOEE			23
Hixson	1		
Northside	6	UNION	
Parkers Gap	1	Greenwood	15
Ridgeview	57	Shellsford	24
Signal Hill	5		39
White Oak, Hamilton	2		
Rutledge Mem.	54	WATAUGA	
	126	Siam	79
			79
ROBERTSON			
Battle Creek	6	WEST UNION	
Grace	1	Bethlehem	24
Greenvrler	32		24
N. Springfield	9		
Pleasant Hill	42	WILLIAM CAREY	
Ebenezer	20	Ardmore	40
	110		40
SALEM			
Dowdellton	7	WILSON COUNTY	
Dry Creek	15	Bartons Creek	43
Salem	34	Rocky Valley	11
	56	Chandler	11
			74
SHELBY COUNTY		TOTAL	5,267
Arlington	12		

Youth Week at Woodbury Church

Rev. Cecil Atchley, pastor of Woodbury Baptist Church reports: "We have just closed our second "Youth Week"; it was one of the greatest weeks the church has ever experienced." Some forty-five young people participated as Sunday School officers, Training Union officers, general church officers, ushers, deacons, choir members, greeting squad, pastor's assistant. The pastor brought the messages on the 29th and Rev. Paul Tabor, a young Cumberland University student, spoke on June 5th. The young people are purchasing an illuminated Bulletin Board for the church. Brother Atchley concludes: "This has done much for our church, its work and its spirit. We found many good workers; we were able to enlist many new ones as well as old ones. Our Young People deserve much praise for this fine work."

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

Cumberland University, we thank you! When Dr. Edwin S. Preston, President of Cumberland, heard that the new camp site at Linden would not be ready for use in July as had been planned, he offered to us the use of all the Cumberland Campus facilities and equipment. Every possible effort on their part has been made to make our Girls Auxiliary, Y. W. A. and Royal Ambassador camps for Middle and West Tennessee a success.

Others in Lebanon have cooperated. Colonel Harry Armstrong president of Castle Heights Military Academy, has opened to us the Castle Heights swimming pool for a period each day.

To all who have made these new and hurried arrangements possible, we are grateful.

Y.W.A. FOCUS WEEK

August 6-12

OBJECTS OF FOCUS WEEK

- to improve your Young Woman's Auxiliary
- to help your church and community know the value of Young Woman's Auxiliary
- to enlist more members in your Young Woman's Auxiliary
- to enlarge your mission enthusiasm

COMMITTEES SHOULD BE BUSY DURING Y.W.A. FOCUS WEEK

PUBLICITY

Posters and announcements in church bulletin

MEMBERSHIP

Make this a real "rush week" for your Y.W.A.; secure new members; arouse your entire membership

MISSION STUDY

Study Mr. Harold Gregory's new State Mission book "Local Missions Key-stone to all Missions."

Plan to study "Ring in the New" by Akiko Endo, a young Japanese Christian who was reared in a Buddhist home. In her book she presents a fascinating and unbiased picture of the Japanese people, their back-ground, their ideals, and their need of Christ. Paper 40

"Japan's New Day" by Edwin B. Dozier. This first Southern Baptist missionary to return to Japan after World War II gives a first hand description of conditions in Japan after the atomic bombing. He also pictures the fine spirit of Baptist nationals, and their whole-hearted cooperation in rebuilding and revitalizing the Baptist churches. Paper 60

Order both books from your Baptist Book Store.

STEWARDSHIP

Be faithful in using the messages found in the leaflet "PROVE IT." Make attractive posters of the slogans "EVERY BAPTIST A TITHER" and "50-50 BY 1950 TO WIN THE WORLD."

Plan to take part in the Church Night of Stewardship which should be held just before the Every-member Canvass of the church.

SOCIAL COMMITTEE

Plan a party, supper or picnic, something SPECIAL for Y W A's and their friends

LITERATURE COMMITTEE

Make your Y W A membership 100 per cent in subscribing to the Window of Y W A

COMMUNITY MISSIONS

Undertake some new project in Community Missions—organize a new Y W A in a neighboring church; start a Y W A Federation in your city or association.

Present the pantomime "O ZION HASTE" at the Sunday Night service.

(Order from 1111 Comer Bldg., Birmingham, Ala., price :15)

THURSDAY, JULY 14, 1949

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Predictions of A College President

President Erland Nelson of Carthage College recently predicted that by 1960, "even the small college of 500 students will offer graduate study for master's degrees." Other predictions are:

1. The rah rah college or country club for immature minds will no longer be called colleges.
2. Less attention will be given to scoreboards and more attention to the physical development of boys who participate in the college sports program.
3. Social life will be varied and creative, and will develop habits to identify the college graduate as a cultured lady or gentleman.
4. Boy-girl relationships will be tempered by the serious purpose of life. Pre-fabricated housing units will be filled to capacity by non-G. I.'s who have married early.
5. Faculty and students will sit on the same side of the desk—learners together. Students will be less skeptical of good teachers and more critical of the teacher who lets him learn at too easy a pace.
6. More cafeterias and housing on the basis of cooperative enterprise, for experience as well as financial reasons, is in the offing; more serious student employment.

—News Bulletin

Pin Head Sermons From Old Proverbs

A penny saved is as good as a penny earned if it isn't pinched too hard while saving it from religious or benevolent uses.

Kind words can never die, but lacking kind deeds, they may sound very sickly.

He laughs best who laughs last provided he's given the other fellow something to make him cheerful.

The Lord loves a cheerful giver, provided he does not brag about his giving.

Overcome evil with good, but don't cackle over it like a hen that laid a double-yolk egg.

Do as you would be done by, but don't parade your good deeds with a brass band.

A good name is rather to be chosen than great riches with a rotten smell.

—John F. Cowen

Why Rural Pastors Don't Stay Long

Figures compiled recently show that rural ministers stay less than four years in each pastorate. Why? Other figures, compiled by Ralph A. Felton, Drew Seminary, give reasons: 40% of rural pastors' homes are inadequately insured; just 52% have adequate study; 20% have no typewriter and 20% have only coal or wood range in the kitchen for cooking. These reports come from 1,171 pastors in 47 states, who serve communities of 2,500 or less. The big rural need today is for men with ability and vision to change such conditions in country churches, rather than merely changing locations.

—Copied, Christian Education,
June, 1949

AMONG THE BRETHREN

Southern Seminary Enlarges Faculty

By ERWIN L. McDONALD

Two new professors have been elected to the faculty of Southern Seminary, Louisville, effective September 1. They are: Henry Eugene Turlington, for the last two years a missionary to China, and Vernon Latrelle Stanfield. Turlington will be assistant professor in New Testament Interpretation, and Stanfield, assistant professor in Homiletics.

Dr. and Mrs. Turlington, with their three children, went out to China under appointment of the Foreign Mission Board and were located for several months at Shanghai University. When war conditions made their evacuation necessary, they withdrew to the Philippines, where they continued their study of the Chinese language for several months before returning to the States.

Another missionary, V. L. Seats, of the Baptist seminary in Ogbomosho, Nigeria, back for a year's furlough, will teach in the Department of Missions and Comparative Religion during the coming year. He has been in Africa for six years.

Pastor R. W. Lashbrook and the Radnor Baptist Church, Nashville, recently held a revival in which L. G. Frey, superintendent of Missions and Evangelism, did the preaching. The music was under the direction of Pastor and Mrs. W. E. Robinson of First Baptist Church, St. Paul, N. C. There were 28 additions, 20 by baptism and 8 by letter. A Vacation Bible school was held in connection with the revival. The enrollment was 217 with an average attendance of 159.

—B&R—

Pastor C. C. Warren of First Baptist Church, Charlotte, N. C., speaking to the group at the First Sunday School week at Ridgecrest listed seven things which the Sunday school ought to do for the church. First, he said, it should assume the major responsibility in carrying out the mission of the church. It should give the church character and strength by imparting spiritual food and teaching truth. It should make disciples of its people, develop Christian fellowship, and create a passion for lost souls. Finally, it should magnify the whole church in its program and help operate the financial program of the church.

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WAIF HAMILTON

North Jackson Baptist Church has called as their pastor, Waif Hamilton of Stamps, Ark. He and Mrs. Hamilton and their three daughters will take over the work in Jackson beginning July 15. Bro. Hamilton is a graduate of Oklahoma Baptist University, attended Southwestern Seminary and was a Chaplain in World War II, serving with the 24th Air Depot Group on the Isle of Guam. His wife is a graduate of Oklahoma A & M. He succeeds Ralph Kerley who left in March to become pastor at Hillcrest Church, Tulsa, Okla.

Visiting in the Baptist and Reflector recently were: Harvey Douglas, Hermitage; Coleman Craig, Dallas, Texas; Mrs. I. W. Simmons and Mary, Halls; Clyde Cobb, Monterey; D. W. Pickelsimer, Smithville; Mr. and Mrs. Geo. C. Boston, Muskogee, Okla.; Mr. and Mrs. Harry P. Miller, Jr., Pawhuska, Okla.; Sue Von Glasgow, Wanover, Okla.; Martha Warren, Franklin; Carol Jean Miller, Pawhuska, Okla.; B. H. Duncan, Little Rock, Ark.; R. F. Warden, and W. H. Garvin, Columbia.

—B&R—

H. D. Bruce, president of East Texas Baptist College, Marshall, Texas, did the preaching recently in a fourteen day revival in the First Baptist Church, Waelder, Texas, where Claude F. O'Neal is pastor. C. B. Littlefield of Sylvania Baptist Church, Fort Worth, led the singing. There were 21 additions to the church, 14 of them for baptism.

—B&R—

A new church was organized at Beaty's Chapel community on June 25 with eleven charter members. The church is an outgrowth of a mission established a few years ago.

First Baptist Church, East Point, Ga., W. A. Duncan, pastor, held a most successful revival campaign, June 12-26. There were 85 additions, 44 of them by baptism and 41 by letter. C. Y. Dossey, assistant secretary of Evangelism of the Home Mission Board, did the preaching. E. Powell Lee, singer and crusade organizer under the Home Mission Board, led the singing.

—B&R—

First Baptist Church, Somerset, Ky., closed its Vacation Bible school, Friday, June 24, with a very outstanding record. There were 368 enrolled and an average attendance of 280. There were 11 conversions and 44 rededications. There were 74 faculty members led by Principal W. L. Huguen and Pastor Preston L. Ramsey. On the last day the school had one of the largest parades ever staged in Somerset, with some 350 people and 51 cars participating.

—B&R—

Southland Baptist Church, Memphis, L. E. Brown, pastor, closed their revival June 22 in which Pastor C. M. Pickler of Boulevard Baptist Church, Memphis, did the preaching and the music was in charge of S. W. Welch, educational director, also of Boulevard Church. There were 11 additions to the church. During the revival the Sunday school attendance was 209, the largest attendance in the history of the church.

—B&R—

Plateau Baptist Church, Riverside Association, has just closed a very successful revival in which there were 38 professions and rededications. Two baptismal services were held and thirty candidates were baptized. Pastor J. E. Parrott was assisted by G. G. Sevier in the two and half week revival.



PROF. DONALD WINTERS

Director, School of Church Music, Southern Baptist Theological Seminary, will train and conduct the great Festival Choir during the Ninth Convention-wide Church Music Conference at Ridgecrest, August 25-31. A festival concert will be presented on the closing evening of the conference by all conference members under his direction. Reservations are now being taken by Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. A \$2.00 registration fee must accompany each reservation.

CAMP PROGRAM CAMPAIGN RECEIPTS

Received to March 31, 1949	\$73,547.36
Additions during April, 1949	7,960.90
Additions during May, 1949	1,925.90
Additions during June, 1949	3,668.30

Total \$95,170.88

"The development of the camps will depend almost wholly upon the response of Tennessee Baptists to the appeal for funds."

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Nashville, Tennessee

ATTENDANCES AND ADDITIONS TO THE CHURCHES

JULY 3, 1949

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Ashland City, First	50	30	6	Lebanon	364	76	---
Athens, First	387	169	1	Barton's Creek	125	52	---
West End Mission	80	---	1	Cedar Grove	103	57	---
Brighton	200	112	---	Fairview	96	41	4
Carthage, First	179	58	---	Lewisburg, First	301	76	---
Chattanooga, Avondale	442	94	---	Lexington, First	220	40	---
Concord	192	92	---	McEwen	50	36	---
First	850	165	---	Madison, First	335	68	2
Highland Park	2513	627	8	Boulevard Mission	44	---	---
Red Bank	495	137	3	Madisonville, Chestnut	102	42	---
Signal Mountain	62	31	---	Maryville, Everett Hills	233	99	3
Cleveland, Big Spring	285	173	---	Maynardville	110	14	---
First	187	121	---	Memphis, Bellevue	2003	715	16
North	187	121	---	Boulevard	558	154	1
Columbia, First	350	109	---	Central Avenue	408	90	---
Godwin Chapel	10	---	---	Hollywood	298	82	---
Rock Spring	88	90	---	Kennedy	88	35	2
Cookeville, First	330	73	3	LaBelle	515	118	4
Algood	81	---	---	Levi	190	88	---
Fourth Street	133	60	---	Barton Heights Mission	83	52	---
Stevens Street	117	65	---	Prescott Memorial	450	101	4
Crossville, First	190	96	5	Speedway Terrace	701	116	6
Dunlap, First	124	57	---	Union Avenue	778	150	---
Eagleview	144	70	---	Milan, First	332	51	---
Elizabethton, First	447	75	1	Monterey, First	291	105	---
Siam	202	125	---	Morristown, Montvue	157	29	3
Fountain City, Central	844	181	---	Murfreesboro, First	402	72	2
Hines Valley Chapel	53	---	---	Walnut Street Mission	48	---	---
Gladeville	126	67	---	Powell's Chapel	118	71	---
Grand Junction	125	86	---	Taylor's Chapel	77	40	---
Center Point	19	---	---	Third	115	36	---
Hampton, Union	179	128	---	Westview	527	125	9
Harriman, South	226	96	2	Tucker Town Mission	16	---	---
Walnut Hill	277	80	---	Nashville, Calvary	115	63	2
Humboldt, First	431	114	2	Edgefield	367	110	3
Jackson, North	240	84	4	First	1021	---	---
Jellico, First	230	80	---	Harsh Chapel	141	75	2
Johnson City, Unaka Avenue	---	---	23	North End	151	38	---
Kingsport, Lynn Garden	375	110	---	Third	210	55	---
Mission	38	---	---	Newport, First	279	73	---
Knoxville, Alice Bell	72	26	---	Oak Ridge, Highland View	310	68	4
Broadway	1095	327	6	Old Hickory, First	545	149	---
Fifth Avenue	774	192	2	Philadelphia	155	18	---
Lincoln Park	558	174	---	Pigeon Forge	135	65	3
Lonsdale	375	109	3	Portland, First	204	60	---
Sevier Heights	397	106	---	Rogersville	328	95	9
LaFollette, West	154	44	4	Missions	331	21	---
Lawrenceburg, First	200	115	---	Henard's Chapel	144	76	3
				Rutledge	102	41	---
				Oakland	125	30	---
				Watertown, Round Lick	131	60	---

YWA Week At Ridgecrest

Seventy-five Tennessee girls were among the 1,100 members of Young Woman's Auxiliary who attended the annual YWA camp held June 16 to 22 at the Southern Baptist assembly grounds at Ridgecrest, N. C. Miss Nellie Talant, young people's secretary, accompanied the girls.

Theme of the YWA week was Peace. In the opening address of the conference on Thursday evening, June 16, Mrs. George R. Martin, president of the Woman's Missionary Union, said, "Christ offers us peace. People the world over are seeking and need the Gospel and the peace of Christ, even to the uttermost parts of the earth." His peace is the only thing which will give us the serenity and poise to meet today's problems."

In the Friday evening service, girls planning to enter special Christian service had the opportunity to learn about courses offered in the three seminaries at Louisville, New Orleans, and Fort Worth.

Dr. Walter Judd, congressman from Minnesota and former missionary to China, delivered the Sunday morning sermon. Pointing out that the struggle in today's world is fundamentally between forces with two different concepts of man, Dr. Judd gave four reasons why Christianity is the only hope for the world. First, he said, it deals with the individual soul, the only common basis for unity among the people of the world. Second, it places the emphasis on all the people and recognizes possibilities in so-called backward races. Third, it says that we are all one body in Christ, and that when one member is hurt, all suffer. Finally, it offers adequate leadership in the person of Christ.

First Baptist Church, Selmer, Howard S. Kobb, pastor, has just closed a glorious revival in which John C. Huffman, pastor of Seven Hills Baptist Church, Owensboro, Ky., did the preaching and P. E. Claybrook, pastor of West Shiloh Baptist Church, McNairy Association, led the singing with Mrs. Jack Fullwood, also of West Shiloh Church, who served as pianist. There were 14 additions, 10 for baptism and 4 by letter. Bro. Huffman is a former Tennessee State B. S. U. president.

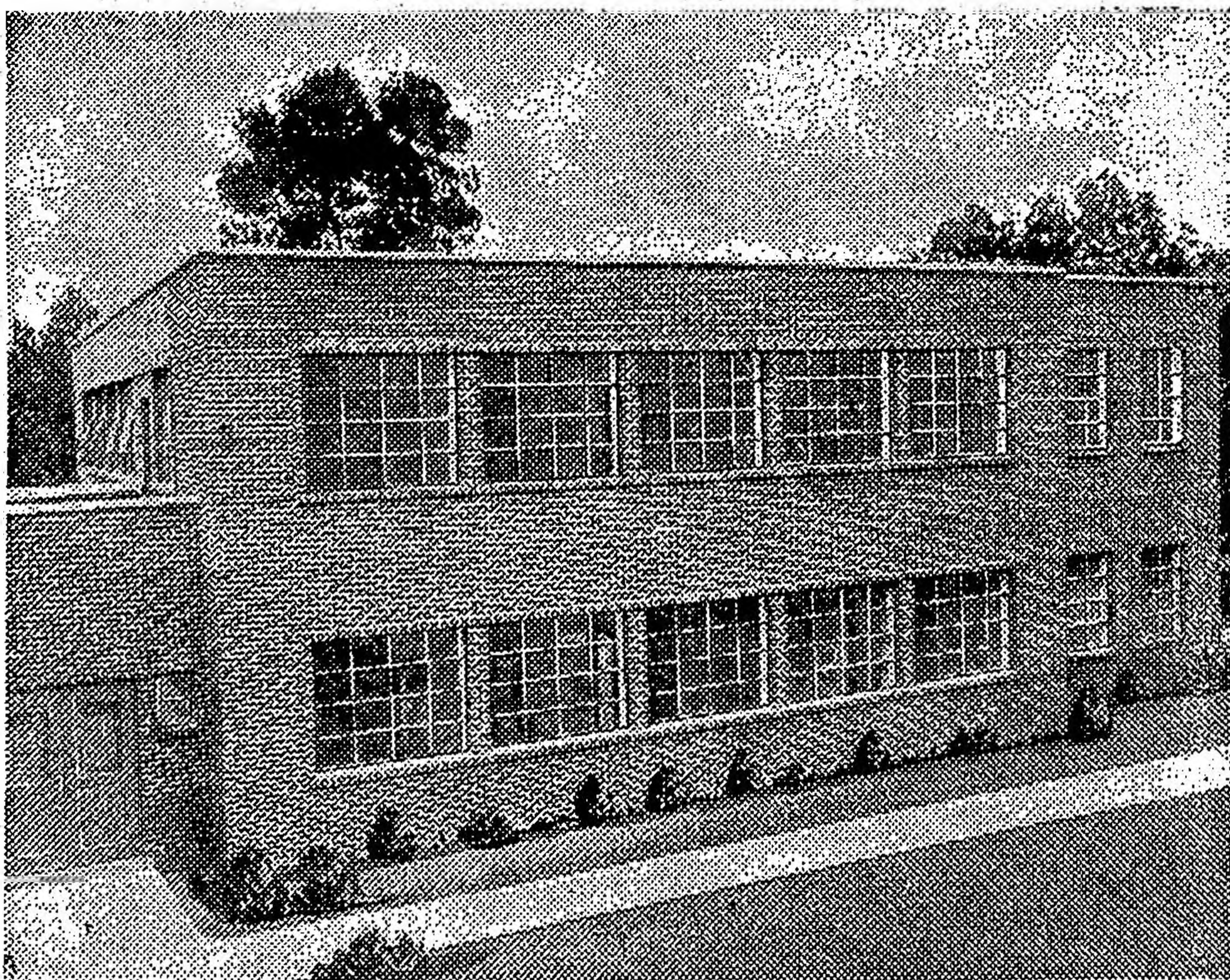
ATTENTION

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.

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The Avondale Baptist Church of Chattanooga, under the direction of its pastor, Ralph D. Feild, has been in the midst of a building program for several months and on July 17th expects to occupy all of the new Sunday School rooms in the new annex. Along with the entry into the new building there will also be a dedication of the new building and a homecoming of all old members, nonresident members, and former pastors. This day also marks the 49th anniversary of the church. Homer Lindsay, pastor of the First Baptist Church, Jacksonville, Fla., and former pastor of the Avondale Church, will be the speaker for the morning hour. A basket lunch will be served at the noon church. In the afternoon there will be speakers, special singing, Christian Fellowship, and dedication of the new building. Friends and former members are invited to attend.

THURSDAY, JULY 14, 1949

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Communists Take Over Shanghai University And Soochow School Property

University of Shanghai and Soochow Baptist school property have been taken over by Chinese Communist authorities, according to a cablegram received July 1 from Dr. Frank Connely of Shanghai.

Secretary M. Theron Rankin of the Foreign Mission Board stated that occupation of mission property had been anticipated as a possibility. However, missionaries remained with the schools throughout the change-over from Nationalist to Communist forces in both Soochow and Shanghai, in keeping with the Board's policy of dealing with the situation on the basis of what has come rather than on what might come.

Letters from Soochow and other stations behind Communist lines had reported normal activities shortly before news came of the Communist occupation of the Soochow property. Missionaries Blanche Groves, Sophie Lanneau, Ola Lea and Jenell Greer remained in Soochow when Communists took the city on their drive to Shanghai.

There was some intense fighting in the Yangtzepoo area near the University of Shanghai, but the only damage to the buildings was shattered windows from a few stray bullets. The Baptist Compound, several miles away, was undamaged.

Although missionaries will continue to serve wherever possible in China, complete reorganization of mission work in the Orient is possible within a year, Dr. Rankin stated. Dr. Baker J. Cauthen, secretary for the Orient, has been to Bangkok Thailand, recently and will go soon to Formosa and Korea, looking into possibilities of relocating missionaries in those areas. Missionary G. W. Strother has gone to India to survey that field.

Clifton Hill Baptist Church, Chattanooga, Frank D. Spurling, pastor, recently purchased property adjoining the church for the Young People's department.

MIDDLE TENNESSEE NOTES

By HOMER A. CATE, Shelbyville, Tennessee

The best attended and by all reports the best Preacher's School ever conducted in Middle Tennessee was held at Cumberland University, for two weeks closing Friday, July 1. The preachers who attended were enthusiastic about the school and feel they have been wonderfully blessed by having attended it. They only wish that many other Middle Tennessee preachers would avail themselves of this gracious service provided by our State Mission Board.

The Nashville Association is announcing a most worthwhile project in offering to furnish material to build not one, but several mission buildings in the City. City Missionary Harold Gregory is in charge of this great work. Various Nashville Churches are being asked to furnish labor. The Eastland Church is furnishing a concrete mixer and necessary labor for operating it. It is the writer's conviction that the Nashville Churches will cooperate in a most heartening manner in this gracious undertaking.

Third Baptist Church, Nashville, Bunyan Smith, Pastor, is now operating a mission with Cecil Thompson as Superintendent of Sunday School; W. T. Taylor, Assistant Supt.; and Mrs. W. T. Taylor, E. C. Wyatt, and George Hicks, Teachers.

Leonard Sanderson, Pastor, First Baptist Church, Lewisburg, is in a series of Revival services with the Petersburg Baptist Church, Wm. Carey Association.

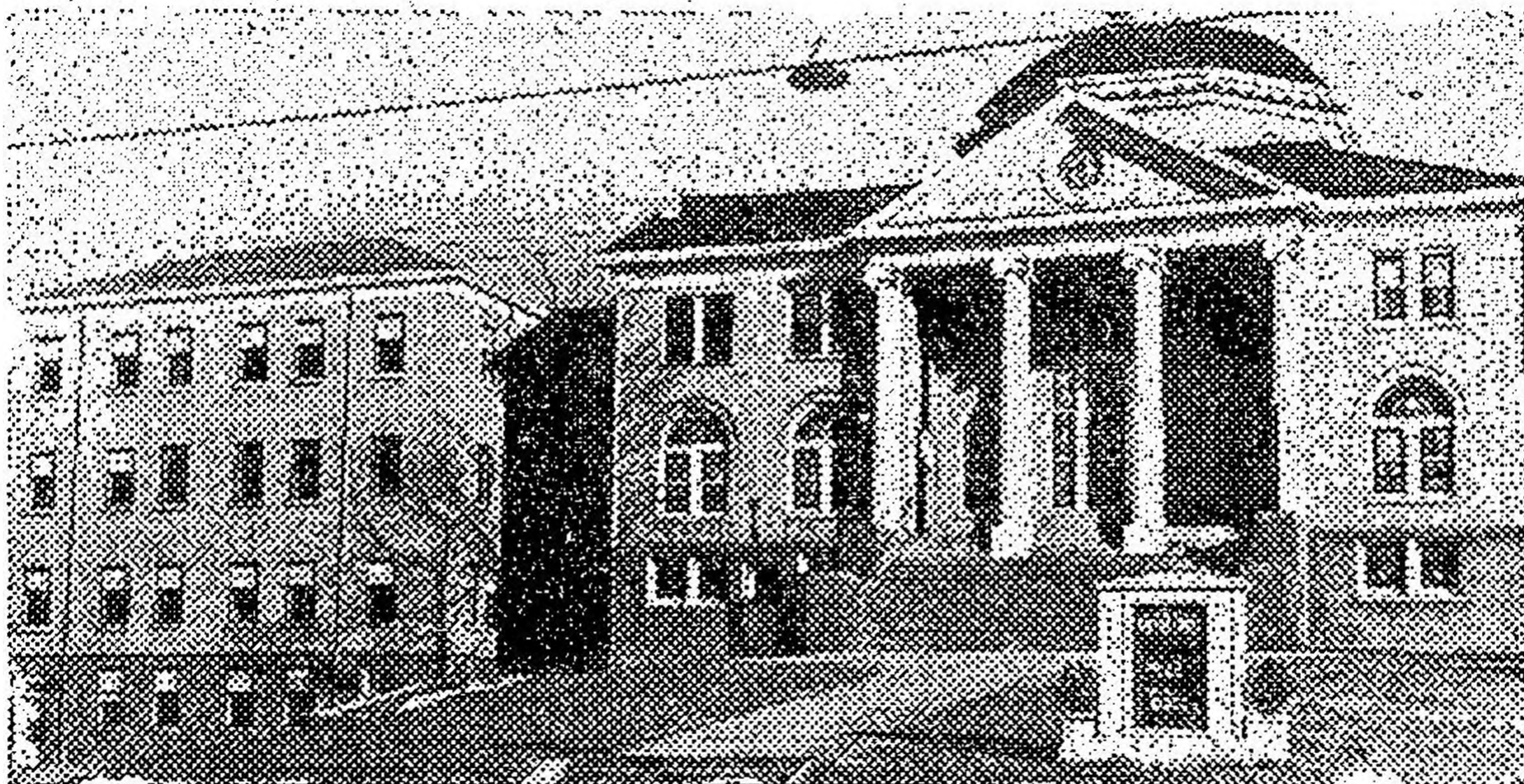
Judson Memorial Baptist Church, Nashville, Herbert B. Cross, Pastor, had an enrollment of 300 in their Vacation Bible school. J. Clark Hensley, Minister of Education at Judson, served as Principal.

Homer A. Cate, Pastor, First Baptist Church, Shelbyville, recently did the preaching in a series of Revival services at Smyrna Baptist Church, Concord Association, Neslie V. Underwood, Pastor. There were twelve additions to the Church, eleven by baptism.

Harold D. Kilpatrick, Pastor, Shelbyville Mills Baptist Church is engaged in a series of Revival services in the New Bethel Baptist Church, Burtis Christian, Pastor.

John Jeffers, new Adult Leader in our South-wide Training Union work, supplied the pulpit of First Baptist Church, Old Hickory, Paul J. Harting, Pastor, in the absence of the Pastor who was on his vacation.

First, Maryville, Holds Open House In New Annex



Open House was held at First Baptist Church, Maryville, during the afternoon of June 26. Hundreds of members and friends attended to view the recently completed education building and the redecorated sanctuary building. They were welcomed by Sunday School and Training Union hosts and hostesses who explained their respective departments.

A half-hour thanksgiving and recognition service opened the program. Committees particularly related to the building project were recognized for their faithfulness by Pastor James M. Windham. A memorial plaque was dedicated to the honor of Mr. Thomas L. Nuchols, chairman of the Building Committee. Mr. Nuchols gave his time to personally supervise the construction of the new annex, saving the church thousands of dollars. Hon. George D. Roberts, chairman of the Deacons, presented the plaque. In accepting, Mr. Nuchols responded, "This is not mine; it is ours."

Others participating in the program were Arthur Hancox, Sunday School superintendent, Mrs. D. A. Duggan, W.M.U. president, and Otha Gibson, Sr., B.T.U. director. The W.M.S. and the Y.W.A., served refreshments to guests throughout the afternoon.

Construction of the First Baptist Annex began on May 3, 1948, and was completed last February. It is a four-story structure constructed of brick, with reinforced concrete floors and plastered cinderblocks interior walls. Cost of construction was \$103,336.93.

In addition to building the annex, the church relighted and completely redecorated the interior of the sanctuary building at a cost of \$2,560.06. Equipment was purchased amounting to \$5,825.48, bringing the total building and improvements cost to \$111,722.47. Only \$25,000.00 is owed on the indebtedness.

Bro. Windham marked his second anniversary as pastor of the church on July 3. During the past two years there have been 266 additions to the membership. The Sunday School has grown to an enrollment of 1162, with an average attendance of 623. The Training Union has 245 enrolled, with an average attendance of 185. Three hundred and sixty nine are enrolled in the Woman's Missionary Union. The church has contributed \$142,402.30 for all causes the last 24 months, \$40,465.88 of which went to missions and benevolences.

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NASHVILLE, TENN.

WEST TENNESSEE NOTES

By EDWIN E. DEUSNER, Lexington, Tennessee

To avoid confusion, the names of the columns of our three correspondents have been changed to "West Tennessee Notes" "Middle Tennessee Notes" and "East Tennessee Notes." This change is made at the suggestion of the correspondents themselves.

Woodland Baptist Church, W. A. Farmer, Pastor, is getting a beautiful baptismal scene painted on the walls of their baptistry. Herbert Glenn Boston, a senior in the Art Department of the University of Oklahoma, is doing the work. He is a son of Pastor and Mrs. H. H. Boston, First Church, Martin.

First Baptist Church, Selmer, Howard S. Kolb, Pastor, recently re-decorated its auditorium and voted to install circular pews. This will add to the attractiveness of this Church—one of the most beautiful for its size in this part of the State.

Pastor W. Morris Ford, First Church, Longview, Texas, preached at his old pastorate, First Church, Jackson, on July 3. He and Pastor W. Fred Kendall were classmates in the Louisville Seminary for five years.

Pastor Henry J. Huey and the First Church, Milan, are looking forward to their Revival which is to begin October 9 and will continue through October 16. Pastor W. Douglas Hudgins, First Church, Jackson, Miss., will do the preaching.

We note from several bulletins that many of our Churches are having their Vacation Bible Schools during the months of June and July. The reports indicate that the schools are much larger than in previous years, and we believe they are more numerous also. Lack of space prevents our listing these schools.

Pastor R. G. Lee, Bellevue Church, Memphis, has been preaching in a County-Wide Revival at Rolling Fork, Miss. In his absence from the Bellevue pulpit on June 19, Pastor Harold Fuggian of Vernon, Ind., supplied. He was ordained by Bellevue Church on November 7, 1943. On the following Sunday, June 26, Dr. Lee dedicated eight rural churches in Mississippi, and the Bellevue pulpit was supplied by Pastor Knox Lambert, First Church, Bolivar, Mo.

Pastor W. A. Moody of the Second Baptist Church, Lexington, has been conducting a tent meeting in the heart of our town. Large crowds attended these services. He will assist Pastor H. B. Burress at Huron in a Revival, July 24-31.

Pastor J. G. Hughes of Union Avenue Church, Memphis, has been in a tent meeting at Sheffield, Ala., sponsored by Woodward Avenue Baptist Church. The pastor, Andy Hardy, is a former Memphis pastor. While Dr. Hughes was away his pulpit was supplied by Editor R. T. Skinner of the *Western Recorder*.

There were 13 additions during the Revival at the First Baptist Church, Lexington, June 12-19 in which the pastor's brother, Supt. Ford Deusner of Kentucky Baptist Children's Home, did the preaching. We had a great meeting!

Pastor J. T. Hart, Whiteville, will have as his helper in a Revival, Pastor Robert Orr of Brownsville. The services are scheduled for July 25-31. The Whiteville Church recently re-decorated its auditorium, and one of the members purchased a Hammond Organ and a set of Maas Chimes for the church as a memorial.

Extensive repairs and improvements have been made to the meeting house of East Laurel Church in Madison County, H. L. Branson, Pastor. Two new deacons were ordained the fifth Sunday in May, and the church is now looking forward to their homecoming day and Revival.

With Pastor Robert Orr of Brownsville doing the preaching, and Pastor R. Kimbrough Bennett of Stanton leading the singing, West Paris Church has just closed a splendid Revival. Pastor T. W. Carl speaks in highest terms of these two brethren.

West Paris Church, T. W. Carl, Pastor, has had the unusual privilege of having four of its members called to the Baptist Ministry. We wonder if any Church of comparable size (membership 319) has been so signally honored of the Lord. Furthermore, all these have been, or will be ordained within one associational year.

Bro. Lee Emmons, who had served faithfully as a Deacon, was ordained on June 19th with Henry Franklin Paschall preaching the sermon. O. E. Turner led in the questioning of Bro. Emmons at a previous service.

On Sunday, July 3, Bro. Noel Edwards was ordained at Mt. Pelaliah Church, about halfway between Martin and Union City. He has been called to two half-time churches.

In the near future, Bro. William Burns will be ordained.

Union University is setting up a curriculum beginning next fall which will prepare students for the work of educational directors, music directors, and church secretaries. President Warren F. Jones feels that this field has been too long neglected by our Baptist colleges. Any young man or woman interested in this new course of study may obtain more information by writing to Dr. Jones, or Dean S. S. Sargent.

Tipton County voted to stay "wet" by the slim margin of 64 votes in a whisky referendum June 28. The tabulation was 1,690 for liquor, 1,626 against it. Pastor D. P. McFarland, Covington, was active in the fight to rid Tipton County of this evil.

A good-sized alumni chapter of Union University can be held this fall at the newly-organized Grand Canyon College, Prescott, Ariz. We note from their announcement that of fifteen faculty members elected, seven are Union-ites: Mr. and Mrs. Howard Mansfield, Miss Ruth Gibbons, Mr. and Mrs. S. A. Silver, Miss Frances Honchell and Miss Anna B. Holt.

Mrs. Warren F. Jones, wife of Union's president, saw her brother, Theodore Martin (a son of the late Dr. T. T. Martin) receive his Ph.D. degree at Vanderbilt's spring graduation. In former years, he and this scribe were classmates at Georgetown College.

Pastor Barney Flowers, Trezevant, will do the preaching in a Revival at Mt. Moriah church, Fayette Association, in August.

Herbert Lockyer, internationally known Bible teacher and preacher, conducted some special services at Hollywood Baptist Church, Memphis, recently. B. A. Wilson is the Hollywood pastor.

In Memoriam

Thomas Haun

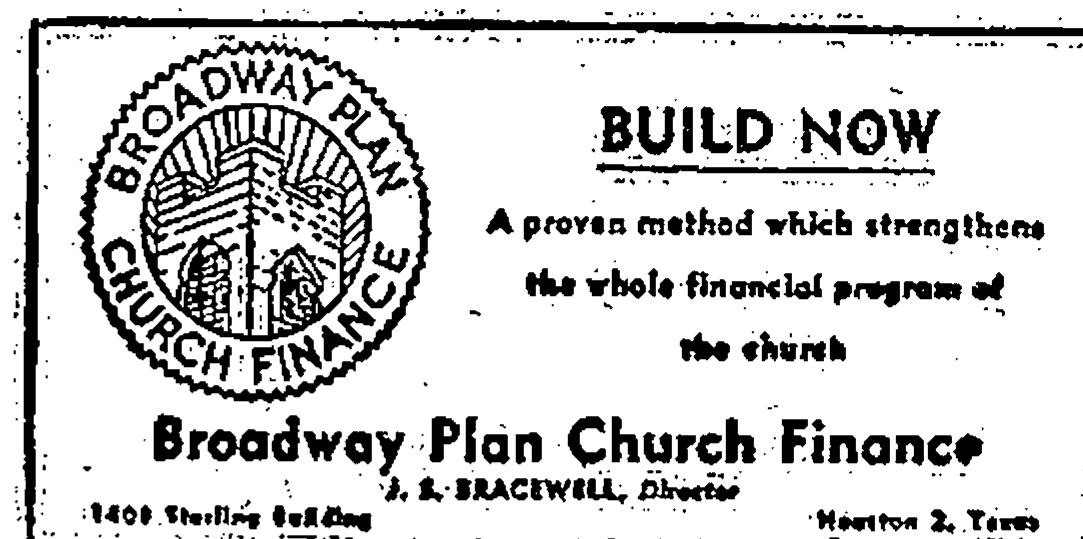
God has seen fit to call to his eternal home our dear husband and father, who was so precious to our hearts. To the very last he was found faithful to our Lord's work, being stricken as he returned home from the Deacon's Meeting. For over 50 years he served as Deacon, for 35 years as Teacher in Sunday School, and was a Trustee of the First Church, Cleveland, at the time of his death. Truly the Church came first in his life; only the unavoidable kept him away from the services—never a word of criticism for those who led, only a prayer that they might be more spiritual was his attitude.

"Thank God for the firm foundation on which you helped to establish our home. As a companion you were so kind, patient and understanding; no problem was too big or too small for you to help solve. Life's obstacles you met with that faith which you found so real. One of your greatest joys was to be a good neighbor and to share our home with others, especially ministers. How we miss you as a companion; 53 years walking side by side leaves one with a mighty lonely feeling and with a great desire to explore that 'silent beyond' with you."

"As a father you were gentle, sympathetic, sound in advice, sane and level-headed. You had not only the love but the highest respect of your children. On this Father's Day our hearts are broken because of your absence, but our pride is exalted. You set the standard high; may God help us reach it."

Truly the minister was justified in using Paul's verse of great confidence "I have fought a good fight, I have kept the faith, I have finished the course. . . ." The rewards we know you must be enjoying! Those sick you visited those prayer meetings you held, the poor you befriended, and the lost souls you yearned to see saved! It must have been glorious to hear God say "Enter into the joy of thy Lord."

Wife and Children



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

Application for Information and Reservations should be made at once to:

W. M. ETHRIDGE, Vice-President

CHRISTIAN HOSPITALITY

By WILLIAM JAMES ROBINSON
Kansas City, Mo.

It is safe to surmise that few Christians realize that hospitality is a Christian doctrine, and one of the qualifications of a minister. "A bishop must be blameless—given to hospitality" (1 Tim. 3:2). "For a bishop (pastor) must be blameless as the steward of God . . . not greedy of filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate" (Titus 1:7, 8). Pastors are not only to "rightly divide the word" as they preach, and admonish the individuals in their flocks, but are to do much more—they are to be examples of wise social conduct.

The Charge to be Hospitable

Ministers are specifically charged to be "given to hospitality," and to "be lovers of hospitality." If they fail in this to that extent they fail to be "good ministers of Jesus Christ." But they are not the only ones to exercise hospitality. Because they are to entertain, as a ministerial duty, is a reason for giving them generous financial support. As a matter of fact pastors receive the smallest compensation of any learned class of men among us. Why is this so?

But laymen are to be hospitable also. I hasten to say that Christian hospitality is of a higher order than "you scratch my back and I will scratch yours." To be sure Christians have a right to have their close personal friends and to entertain them. But Christian hospitality is broader than that. It is "condescending to men of low estate." "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for thou shalt be recompensed at the resurrection of the just." Read Luke 14:7-14).

What then is Christian hospitality, and who are to be the recipients of it? Hospitality is the act or quality of being hospitable." That statement does not get us very far. But this one will: To be hospitable is to be "disposed to entertain strangers or guests with generous kindness." Again I insist that Christian hospitality does not oppose entertaining warm personal friends, but that it is more far reaching than that. Its spirit is to go out "into the highways and hedges and compel them to come in." It does not necessarily imply bringing persons into your home and giving them a feast. I have in mind one gentleman who frequently takes neglected old ladies on automobiles rides. Some times they prepare a lunch and all spread their food together.

Subject of Hospitality

In every community there are noble men and women who live in loneliness. Some of them are very feeble and very poor. Some are superior characters who have known no luxuries, and very little of comforts, but under the burdens adversity has imposed on them they have lived blameless lives. Kindness extended to these, an invitation to your home, or an automobile ride with a visit to the zoo, or an invitation to accompany you to attend a special church service or to be your guest at a picnic is Christian hospitality.

There are some in every community who are financially independent but lonely and long for comradeship. They would spurn pity or an offer of money. But they would be delighted to be invited into homes and feast a while on the viands that friendship makes so delicious. Many of these are of such culture and character that a visit in your home would leave a lasting joy when they were gone.

There is another class who actually merit your hospitality—yes, I said just what I meant to say—persons who merit your hospitality. They showered kindness upon you freely when sickness invaded your home, or when some cruel adversity smote you severely. They wept with you when you wept and their kindness dried your tears. But it seems to them that you

have forgotten them. How can you afford not to have these noble souls as guests of honor in your home since prosperity has smiled on you.

There is another class of which I wish to speak. I have in mind both men and women who have reached sacrificial social service or distinctly religious service or who are invaluable leaders in your community. You honor yourself and them, and strengthen their influence for good by doing this. Appreciation is very inspiring. Show great appreciation of these noble souls and it will make it easier for them to solve problems that confront them.

Be sure not to fail to be hospitable to your pastor and others who have been of real service to you. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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We who have attended the Preacher's School at Cumberland would like to use this collective means of saying THANK YOU. We would like to express our gratitude to the State Mission Board for making this feast possible, both in material and spiritual food.

We would like to express our gratitude to Cumberland University and especially to Dr. Preston and Dr. Richardson, who have made extra efforts to make the school well worth our time. We would also like to say THANK YOU to an efficient faculty and to the splendid guest speakers.

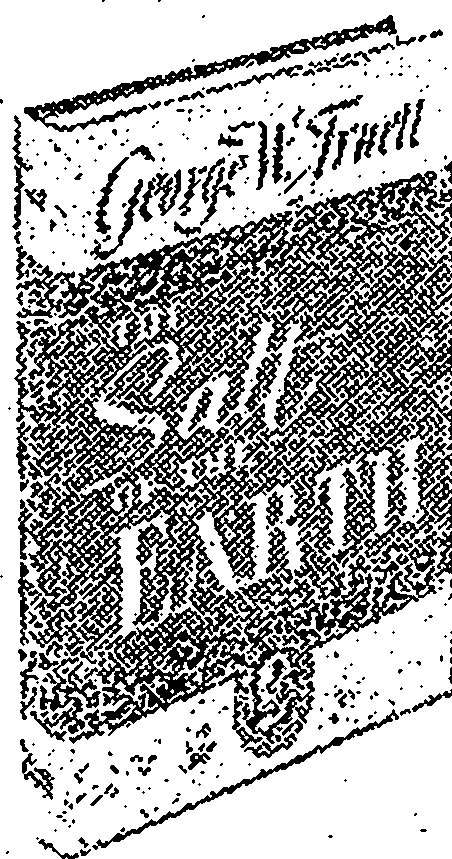
As we make this effort to express our gratitude, we would like to request that extensive publicity be given to this school for another year, in the hope that more Middle Tennessee preachers and workers will attend the school next year.

Committee, Fred W. Walker
V. R. Webster
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L. G. Gatlin, pastor of First Baptist Church, Pulaski, has resigned effective July 31 to accept the pastorate of First Baptist Church, Mt. Pleasant, August 1.

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