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EDITORIAL

A Faithful Worker At Rest

WARNER G. RUTLEDGE, 45, died in a Nashville hospital following a heart attack in his home at Sterling Court, Nashville, Tuesday night, December 20, 1949. For five years he had been superintendent of the Tennessee Baptist Sunday School Department of the Tennessee Baptist Convention. Prior to that he had been pastor of Baptist churches and before that he had taught school for several years.

He was born in Shelbyville, the son of the late Warner G. Rutledge, Sr., and Betty Knowles Rutledge. He attended Shelbyville schools and received his bachelor's degree from Carson-Newman College and his master's degree from Peabody College. He also studied in the Southern Baptist Theological Seminary, Louisville, Ky. In 1942 he was married to the former Miss Ada Williams of Newport, who survives him. In addition to his wife he is survived by two sisters, Mrs. G. C. Hughson, Winchester, and Mrs. W. A. Walker, Bristol, and by a brother, Sam Rutledge of Lewisburg.

Initial services for him were held Thursday morning, December 22, at Belmont Heights Baptist Church, Nashville, where he was a member, conducted by the pastor, Dr. James L. Sullivan, assisted by Dr. Chas. W. Pope, executive secretary of the Tennessee Baptist Convention. The reverent congregation, the gracious words, the beautiful music and the fragrant flowers bespoke the esteem in which he was held. Subsequent services were held at El Bethel Baptist Church near Shelbyville, with burial following.

Through these years the editor, along with others, has observed Mr. Rutledge's service for the King both publicly and privately. Many a mile over the state have we ridden with him. Warner G. Rutledge loved the Lord and the souls of men. He was calm, poised and efficient. Through his quiet ministry shone the love of God. Now he is resting after life's labors. But he shall be seen again in the dawning of the endless Day.

God comfort his sorrowing companion and all the bereaved loved ones. "Weeping may endure for a night, but joy cometh in the morning."

"Prophetic Souls"

ARE THERE ANY PROPHETS among us? Depending upon the interpretation, the answer may be either affirmative or negative.

Certain liberals often say, "There are a few prophetic souls among us," and express the wish, "Oh, that there were more prophetic souls among us!" They appear to feel that they and others like them are "the prophetic" and "the saving remnant" in society. But the fact is otherwise.

Ancient prophets had two main functions. By divine inspiration they foretold future events and also proclaimed and applied divinely inspired and revealed truth. "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear . . ." (Ezek. 2:7).

Prophecy "came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). Prophets neither produced nor reasoned out what they declared. They took inspired and divinely revealed truth and positively and compassionately proclaimed and applied that. They were inspired foretellers of future events and forth-tellers of revealed truth.

There are no prophets today in this inspired sense. Only by accommodation can one be rightly described as "prophetic." And he to whom this description applies is not one who sets forth the conclusions of human wisdom and reason dressed in a religious guise. He is one who takes God's truth revealed and recorded with finality in the Word of God and under the leading of the Holy Spirit positively proclaims and applies it to men.

But many who seem to be greatly in love with the "few prophetic souls among us" do not class as prophetic the Spirit-led preacher of "the faith once delivered unto the saints." They consider him to be "out of date," "mossbacked," "naive" and a dealer in "musty shibboleths having no relevance to this modern age."

Some men at the helm of a magazine once published in the South wore the Baptist name. It seemed to be difficult for them not to slur the orthodox Baptist faith and practice. They employed the accepted assumptions and language of doctrinal liberalism. And the magazine was classed as the banner of "those few brave prophetic souls" who were engaged in "the high but lonely work" of occupying new religious frontiers.

These things suggest the meaning of "prophetic" in the estimate of doctrinal liberals. Get away from or modify or do not proclaim or at least soft-pedal the old, unchanging, revealed faith. Depreciate and slur orthodoxy in favor of theological liberalism. And preach a socialistic, unionistic message, with adroitly placed plugs at times for socialism or communism versus Americanism. "Brave prophetic souls"! Nay, verily. In this case, "prophetic" is but a pious adjective for declining to proclaim the "Thus saith the Lord" as the Lord has said it in favor of a rationalized, sentimentalized and popularized message which pleases human pride and is "sicklied o'er with the pale cast" of religion, but never sets forth God's solid, Bible truth.

To be prophetic in the true, accommodated sense, one must "preach the word" as God has revealed it, not merely the conclusions of human wisdom and reason dressed in a religious guise. In God's sight the unadorned and unlettered country preacher who declares God's Word under the leading of the Spirit is prophetic rather than the university graduate who preaches human substitutes for the Word of God. However, in both the country and in towns and cities there are both educated and uneducated men who declare God's truth as He has revealed it. And for every social appeal they make and social result they attempt they lay down solid Bible teaching as the basis thereof.

These and their supporters are the really "prophetic" and "the saving remnant" in society.

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.

The Annual Call

The Christian Index

A plea, please, to churches that they do away with the annual pastoral call. Time has proven it wrong and those churches clinging to it are in the very small minority. No man in a place of leadership can develop and execute a program knowing that his responsibility must not extend beyond the year. For him to build beyond that year is to in effect make application for extension of his service. That is hardly proper. Too, a man's initiative is curbed with the thought he will be up for re-election each year. Some will be inclined to play it safe and few will feel free to lead with authority. There certainly is no Scriptural basis for the annual call. It more or less invites criticism of the pastor as members inquire of each other whether he should be called another year. The only advantage we have heard advanced is that it leaves the church with more freedom to change pastors. There are other and far better ways for that without the annual confusion of a call.

(Absolutely correct.—R.B.J.)

I Would Ask Jonah

L. E. Maxwell in

The Prairie Overcomer

Since God's great concern is that all men come to repentance, I would like to have a talk with Jonah. I would not ask him how large the fish was that swallowed him, but how small he felt when he found that God had caught up with him. I would like to learn of his personal experiences as he walked the streets of Nineveh bleached and humiliated and reluctantly obedient. I would probe him about his criminal unconcern for the repentance of two million souls, and whether he had been able to forget that awful day when he was more concerned for his own cozy comfort behind the gourd vine than he was that Nineveh be spared her doom. Finally I would ask Jonah if he had any suggestions as to:

(1) How to get our own cozy-corner Christians and "fundamental" Jonahs to forget the gourd vines of their modern comforts;

(2) How to get them concerned for today's lost millions;

(3) How to get them to preach the preaching that God bids them, viz., sin, righteousness, temperance, judgment to come.

(I think I know what Jonah would say. And you do, too.—R.B.J.)

Scientists and Death

The Watchman-Examiner

It is appalling how the world's prominent scientists are in these days thinking in the terms of death. According to Dr. Brock Chisholm, director general of the World Health Organization, known forms of biological warfare have made the atomic bomb and all other forms of armament obsolete. Speaking at a "peace" gathering at St. Cergue, Jura Mountain resort near Geneva, Switzerland, Dr. Chisholm said that "mankind can be wiped out by seven ounces of a known biologic if spread widely enough." He went on to say: "Manpower and industrial strength are unimportant" in resisting attacks by biological weapons. "A small country, with a couple of bacteriologists and a few fanatics to act as distributors, is as powerful as the largest country in the military sense." Dr. Chisholm compared mankind's position to that of prehistoric monsters that became extinct because they could no longer adapt themselves. He de-

clared that only a radical change in the pattern of human behavior will enable mankind to survive. There is nothing new in this type of language, for the generations have heard it, but man continues on his sinful way. It is somewhat of a blackball against science, however, that it now thinks in terms of death and hopeless despair rather than in the words of faith and hope and love.

(The One who said, "Without Me ye can do nothing," was right.—R.B.J.)

The Contrast Between Roman Catholicism and Democracy

The Converted Catholic Magazine

Lest any one should doubt how much opposed the Roman Catholic Church is officially to our American principles of democratic freedom, it is well to remember what Mr. Hilaire Belloc, one of England's most noted Roman Catholic defenders, says on the point. In his book, "The Contrast," published in 1924, in the chapter on "The Religious Contrast," page 160, Mr. Belloc says:

"The Catholic Church is in its root principle at issue with the civic definition both of freedom and authority. For the purpose of the state, religion is either a universally admitted system or a matter of individual choice. But by the definition, which is the very soul of Catholicism, religion must be for the Catholic first, a supreme authority superior to any claims of the state."

Mr. Belloc here discusses the necessary conflict between the Roman Catholic Church and the civil state where the two are not identified. This is plain-spoken, official Roman Catholic teaching, but which, for expedient reasons, Roman Catholic spokesmen today in America do not want to stress.

(Keep this straight in your mind.—R.B.J.)

Honorarium For Pastoral Supply

Baptist Standard

There are several considerations. First, a pastoral supply as a rule should receive an honorarium for his services. There are usually four classes of preachers obtained for pastoral supply: retired preachers, preachers in training, seminary and college professors, and denominational workers. Outside of the last named, all of these men depend to some degree on what they receive from their supply work for a living. In addition to these considerations, it is nothing but right that the pastor should deal with his pulpit supply as he expects the churches to deal with him. Usually, he is away in a revival meeting in which he will receive a nice offering, while his salary at home continues to be paid. He is receiving double or more for his labors and should by no means expect his fellow preacher to labor in his pulpit without financial remuneration.

Perhaps a word is in order as to the amount that should be given to a supply preacher. He would under no circumstances expect or deserve to receive what the church pays its pastor. It seems that somewhere near a third of the pastor's weekly salary would be reasonable and fair both to the pastor and to the supply preacher. If the preacher needs to travel far, surely his added expenses would need to be cared for. It is always in order to have the supply preacher's check ready for him before he returns home.

"Let all things be done decently and in order." "A servant is worthy of his hire."

(Pastors, take notice.—R.B.J.)

Baptist World Alliance Sunday

A MESSAGE

IT IS MOST FITTING that Baptists around the globe should set apart, each year, the first Sunday in February, to proclaim to the world our essential oneness in the Lord Jesus Christ, and to promote the spirit of fellowship, service and co-operation among our people. A year and a half ago there was formed an ecumenical body known as the World Council of Churches. Forty-five years ago the Baptists formed an ecumenical organization which is truly world-wide and known as the Baptist World Alliance. Speaking of it the late Dr. J. H. Rushbrooke, a past-president of the Alliance, said: "It is no casual or temporary phenomenon destined to soon pass into nothingness, but the logical and fitting expression of our unity. In that sense it rounds off our denominational polity. We belong together, by virtue of a common religious experience; we have found one another, and we have clasped hands in a world brotherhood acknowledging one Lord, one faith, one baptism. What God hath joined together no man may put asunder."

What can we do in our churches on Sunday, February 5th which will strengthen the cause of our Fellowship, and so extend the Kingdom of God throughout the world? Many things of great spiritual value may be done:

First, we can pray for our people in private and in corporate prayer. We have over sixteen million members scattered throughout the world. In some countries many of our people are on the verge of starvation, some are imprisoned; a number are labelled, and are compelled to live, as Displaced Persons; some congregations are not allowed the sacred privileges of public worship. Who can measure the mystic power of prayer on their behalf? A world fellowship of prayer will certainly tap the resources of God, and just as every shore feels the pulse of the tides of the sea, so our Baptist people the world over will feel the tides of the Spirit of God moving in their souls in answer to prayer.

Secondly, we should praise God for the privilege of serving our less fortunate fellow-Baptists in the war-torn areas of the world. God has opened the hearts of our people, and their liberality has flowed from their love for their Lord. It would be impossible to estimate the worth of the gifts of food, clothing, money and other things that have gone forth to the needy peoples. Some countries out of their austerity "have poured forth a flood of rich generosity." Let us then praise God for this fellowship fostered by our Alliance; a fellowship that in no way interferes with the independence of our churches, but moves the soul to sing "Blest be the tie that binds our hearts in Christian love;" a fellowship which rises above racialism and narrow nationalism, and which claims all believers to be brothers and sisters in Christ; a fellowship which is moved by, and enters into, the sufferings of others, causing the persecuted and the deprived to feel that they are not left alone in their struggles.

Thirdly, we may well from our pulpits on this February 5th once more sound forth those great principles for which we stand. If there was ever a time when it was necessary to propagate Baptist principles and the tenets of our faith, it is now. Corruption of New Testament doctrine and domination of state or church over the souls of men has done much to bring about world unrest and world revolution. One of the primary purposes for which our Alliance exists, is to proclaim and safeguard soul liberty for all people everywhere. This is not the hour to lay down "the sword of the Spirit!"

Fourthly, on this Alliance Sunday Baptist churches in many lands will be taking a special offering for the work of the Alliance. Each year the number of countries and conventions thus

participating is growing. No memorial to the great leaders who have given so much to promote our Alliance, could be more fitting than helping maintain the heritage they have bequeathed us. Alexander MacLaren, J. H. Shakespeare, John Clifford, Robert S. MacArthur, E. Y. Mullins, J. H. Rushbrooke, John MacNeill and George W. Truett, these are some of the men who have passed on and left to us in sacred trust that Alliance which claimed so fully their devotion. In praising the Lord for their lives, let us dedicate ourselves to carrying on their work.

Fifthly, let our people everywhere know of the coming Congress to be held in Cleveland, Ohio, July 22-27 of this year, 1950. It will be a history-making gathering, and Baptists even in the most remote and restricted places of the world will eagerly await the deliverances of this Congress. The theme of this Eighth Baptist World Congress is "And the Light shineth in the Darkness." To many of our brethren the mere word that the Congress is being held will come like a ray of hope shining through the darkness of our times.

On behalf of the Executive Committee of the Baptist World Alliance

C. OSCAR JOHNSON, *President*

H. H. BINGHAM, *Vice-President*

ARNOLD T. OHRN, *General Sec.*

W. O. LEWIS, *Associate Secretary*

Santa Claus Visits Home Mission Board

By MILDRED DUNN

Santa made a delayed but welcome visit to the Home Mission Board, bringing an anonymous gift of \$8,020.00 on Tuesday morning following Christmas. Employees of the Board, who had just returned from the Christmas holidays, were excited to learn that the morning mail brought a small package containing eight envelopes, each filled with \$1,000.00. One had an extra \$20.00 in it.

The package was addressed to the Executive Secretary-Treasurer of the Board and the money was in bills ranging from \$5.00 to \$500.00. There was no message with the money and no indication as to the identity of the donor.

Dr. J. B. Lawrence, executive secretary-treasurer of the Board, explained that since no instructions for the use of the money had been given, it would be deposited to the account of the Board and be used in the regular expenses of mission work.

"We are grateful for this gift," he said, "and pray that we may use the money wisely."

In the same mail the Board received a check for \$20,000.00 for investment in an annuity in the church building loan department. This will enable the Board to help some church or churches in their building problems.

A few days before Christmas Dr. James W. Middleton, pastor of the First Baptist Church of Atlanta, Georgia, came to the office of the Home Mission Board with a check for \$450.00 to be sent as a Christmas gift to the church at Ketchikan, Alaska. This was to be the final payment on the lot for the new church building there. The initial payment was made by the Atlanta church last summer when Dr. Middleton with four other Southern Baptist preachers were sent by the Home Board on a preaching tour in Alaska. Dr. Middleton preached at Ketchikan.

The Church and Juvenile Delinquency

By J. POPE DYER

Central High School, Chattanooga

A FEW MONTHS ago a group of pupils in my Social Studies classes decided that they would like to study the relationship of Church and Sunday school attendance to Juvenile Delinquency. A large number of Juvenile judges of representative cities in the United States were written. The one question asked all the judges was, In your opinion what effect does Church and Sunday school attendance have on juvenile delinquency? A very high percentage of the judges written answered fully.

Judge W. A. Woolfolk of Atlanta, Georgia, wrote, in part: "It is my personal opinion that most of the children who come to the court do not attend Church and Sunday school regularly. I am of the further opinion that active participation in Church, Sunday school, club work and other youth activities are very beneficial as well as a preventive for juvenile delinquency."

Judge I. L. Harris, juvenile judge of San Francisco, had the following comment: "While regular attendance at Church and Sunday school does not solve the problem, yet our statistics show that the percentage of delinquency is much greater among those who do not so attend than who do. I believe the moral and ethical standards taught and learned through such attendance are of great value in the training and preparation of minors to become good, law-abiding citizens."

Judge Burrell Barker of Chattanooga wrote: "It is my opinion that regular attendance in Sunday school or Church on the part of children and young people serves as a strong preventive to delinquency."

Judge John W. Hill, Presiding Judge, New York City, in his reply said: "Anyone who has had any experience with churches and Sunday schools and juvenile delinquents should know that the Church and the Sunday school have and offer influences which combat delinquency tendencies. Therefore, it follows that Church and Sunday school attendance is a preventive of delinquency tendencies and of delinquency itself."

Judge Robert J. Dunne of Chicago answered: "It is our feeling that lack of religious training is a common factor in many delinquency patterns. In other words, a boy or girl of average intelligence, who is regular in attendance at Church or Sunday school, is not apt to yield to temptation of wrong-doing as one who is without religious influence."

Two Tennessee Juvenile judges gave splendid contributions to the study. They were Judge Sam Davis Tatum of Nashville and Judge Hu B. Webster of Knoxville. A paragraph from Judge Webster's letter reads: "A few years ago we made a survey of 1000 cases and found that a fraction more than 90% of these children did not attend Church or Sunday school of any kind whatsoever. You can readily see that these unquestionable, statistical facts indicate that the church is a powerful influence in the lives of children and is an outstanding preventative of child delinquency."

Judge Tatum gave this monumental contribution: "I became judge of the Juvenile Court in Davidson County, June 1, 1939 and during that period of time I have tried approximately 7000 youngsters under 17 years of age for violating the law. During that period of time there has not been a child in the court for violating the law whose father or mother went to Sunday school and church regularly. Of the approximately 7000 youngsters only 54 of them attended church or Sunday school regularly."

The above quoted are only a few of the many replies that were received by the pupils. The pupils secured many valuable lessons from the study. The chief of which was that few juvenile delinquents attend church and Sunday school and that attendance upon religious services is a strengthening force in the life of every person and particularly youth.

Collaboration In Evangelism

By E. W. Perry

Not since the Civil War has there been a more universal spirit of cooperation between white and Negro Baptists for the "coming of the Kingdom" in the hearts of men than now. The National Baptist Convention, U. S. A., Inc., has voted unanimously to cooperate in the nation-wide evangelistic crusade in collaboration with Southern Baptists, this crusade being initiated by Southern Baptists through the evangelistic department of the Home Mission Board of Southern Baptists, with the invitation to Negro Baptists to cooperate.

Naturally, Negro Baptists will welcome whatever information and enlightenment white Baptists have to give along all lines of promoting the crusade. The minority logically looks to be invited by the majority in collaboration of any project initiated by the majority. We are being used of the Lord in blazing new trails and new adventures in bringing in the Kingdom, the hope of the world.

The state-wide evangelistic conference proposed by white Baptists is a superb movement, and Negro Baptists would welcome an invitation to sit in on these meetings where they are in large numbers. We need all the light and information we can get for the crusade. The same would apply to associational meetings throughout the country. When we are not invited, we feel that we are not wanted. To come without invitation means encroachment. There are two great and universal invitations and commissions in the Bible—"Come" and "Go." The salvation of mankind is predicated upon his reaction to the call and the commission. "If your heart is right with our heart as our heart is right with your heart, then give us your hand and invite us into the chariot for the great crusade."

Proof of Effectiveness In Simultaneous Revival Method

By C. E. MATTHEWS

If anyone desires proof of the effectiveness of the simultaneous crusade method, we have it in abundance. In the past three years, more than 700 associational-wide simultaneous crusades have been conducted all over the South, in cities, in towns, and in rural places, in all sizes and types of churches. Here are some recorded results:

Total baptisms: 1946—253,361
1947—285,152, a record
1948—312,246, a record

Some associational-results:

	Baptism	Letter	Total Additions	Other Professions of faith
City Churches				
St. Louis, Missouri	1304	275	1579	
Atlanta, Georgia	1329	649	1978	
Houston, Texas	1856	1279	3135	
Montgomery, Alabama	518	362	880	
Clovis, New Mexico	173	123	296	
Washington, D. C.	353	310	663	
Miami, Florida	1117	401	1518	
Los Angeles, Calif.	255	208	463	
Rural Associations				
Northern Kentucky	433	163	596	116
Oklahoma:				
Mullins Asso.	317	104	421	
Northeastern Asso.	307	115	422	
Texas:				
District 8	395	398	793	
Wichita-Archer Asso.	234	141	375	
District 16	313	314	627	

IT SOLVES THE NO-BAPTISM PROBLEM

There are thousands of churches in the Southern Baptist Convention that report no baptisms for an entire year. We do not know of a single instance where a church went through a two weeks' simultaneous crusade and failed to win a soul to Christ.

FEDERAL AID TO . . .

We Respect, But Can't Echo The Baptist Position

(Editorial in *Courier-Journal*, Louisville, Ky.)

MANY AMERICANS WILL RESPECT the conviction of Southern Baptists without feeling that they can share in its arbitrary decisions regarding federal aid to sectarian institutions. We must number ourselves among these vacillators, but we do so without any particular pride in a long standing inability to decide between human realities and the abstractions of principle which have for so long collided in this historic debate.

I
The essence of the historic doctrine of separation of church and state is the conviction that religious dominance or even partnership in civil government is wrong. For most Americans this is unassailable truth. But it is less than truth to say that most Americans believe that the state should not aid religion or religion the state. The existence of a whole body of legislation specifically favoring all churches proves that a majority has never taken so extreme a stand. Tax exemptions apply to all churches and church property and we have never heard even the Baptists say that there should be no distinction for tax purposes between a church and a business house.

Disputes over aid to sectarian schools have come about as a consequence of federal legislation which would permit the states to extend, if they choose, transportation, textbook, medical and school lunch aid to private and public schools alike. The theory underlying this extension is one with which we have felt some sympathy. It is that common services providing for the health and safety of all children should not be withheld from those who attend schools under religious sponsorship. There is something to be said for the viewpoint that such withholding would constitute unfair pressure upon parents to violate their consciences by withdrawing children from religious schools and sending them to those which can confer greater material benefits.

We envy but we cannot emulate these to whom the issue is clear-cut and unequivocal; who feel that every Catholic or Lutheran child boarding a tax-supported school bus or eating a federally-subsidized lunch is a violation of constitutional principle. We feel, although without any conviction that ours is the final answer, that the health and safety of every American child is more important than his parents' choice of a school.

II
We confess to an even more divided mind on the latest point in this problem raised by the Southern Baptists. Refusing all federal aid for their own hospitals, they intend to challenge the HILL-BURTON ACT, which provides federal aid for all hospitals meeting certain standards, whether public or private. In this country as in most others, hospitals as adjuncts of charitable or religious foundations predated the public tax-supported hospital. Most American communities are like Louisville in possessing one tax-supported hospital and several others representing every major religious denomination, supported in large part by donations. These hospitals long since abandoned any attempt to cater only for their own supporters, if indeed any of them ever made such an attempt. All of them also realized some time ago that the rising costs of modern medical care make it impossible for them to be either self-supporting through fees or to make up deficits solely through volunteer contributions.

The religious hospitals in Louisville fill a definite and clearly recognizable need. The community could not function without them. In making available federal funds for their expansion and modernization, the HILL-BURTON ACT has simply recognized a self-evident fact, which is that private hospitals provide most of the institutional care given the sick in our

society. In the one field where this is not true, that of mental illness, public hospitals have suffered such grave disadvantages and unavoidable stigma that a widespread demand for private care has been made. In Louisville two religious groups responding to this demand asked general donations to supplement a federal grant and were rewarded by a generous response from persons of all denominations. But it was the possibility of federal aid which touched off both the effort and the response.

III

Medical research into the outstanding health problems of our day is carried on for the benefit of all in most of these institutions. Their facilities are made available to the whole community, their improvements and discoveries become common property. Is it better to safeguard the principle of separate church and state by insisting that such effort be wholly voluntary and private, no matter what this entails of semi-starvation or unmet need? Is there actually a threat to government freedom from religious interference in the building of a new hospital wing with federal assistance? And is the principle of separation more fundamental with us than our faith in the unspoken partnership for the public good which throughout our history has led the state to recognize and aid the works of mercy and of education undertaken by religious groups? A real battle for complete separation, if it is ever to be undertaken, must go far wider and deeper than suits against hospital and school aid bills. It must cut into the tax structure, into the privileged position traditionally occupied by churches and their ministers in American society. It must attack the principle of conscientious objection and exemption from military service of theological students and ministers. It must cut so wide and deep a path through American beliefs and traditions, in fact, that we question whether its sincerest advocates are prepared to consider the full implications of their position. A principle is sterile indeed when all human values must be sacrificed in its application and we are not prepared to agree that in this case the principle is being validly applied.

Baptist Stand On Hospital Aid

(The accompanying statement was submitted to the *Courier-Journal* by Ellis A. Fuller, president of the Southern Baptist Theological Seminary, and W. C. Boone, general secretary of the General Association of Kentucky Baptists.)

IN VIEW OF THE PROMINENCE recently given by the Louisville papers, both in their news columns and in their editorials, to the position of Baptists concerning the propriety and legality of Federal and State grants of money to sectarian hospitals, it is only fair to the reading public that a statement be made of the reasoning which constrains the Baptist people to refuse such aid.

As stated by the editor in *The Courier-Journal* on November 22, 1949, "A principle is sterile indeed when all human values must be sacrificed in its application. . . .", but the question of what human values are sacrificed immediately presents itself. Furthermore, the underlying basis of the principle must be examined to determine its validity as well as its application.

I
An examination of history is profitable for the interpretation of the present. The United States was settled mainly by two types of people, one of whom was seeking relief from religious oppression of the Old World, and the other was seeking greater economic and material advantages. These two motives were frequently combined in the immigrant. Unfortunately, the immigrants, for the most part, were seeking religious freedom for themselves, while denying the same freedom to others. In all but three of the colonies there were established churches. In two of the colonies there was official toleration, and in only one, Rhode Island, was there complete freedom. Even in Pennsylvania, which was founded by the Quaker William Penn, there was a failure of full religious liberty, and Jews, Deists,

... SECTARIAN INSTITUTIONS?

Unitarians, Atheists, and all who did not believe that Jesus was the Christ, were excluded by the famous Maryland Toleration Act of 1649. This was passed by a Protestant legislature and signed by the Protestant governor at the request of the Roman Catholic Proprietor, and for the protection of the Catholic minority. Patrick Henry made his early reputation defending imprisoned and persecuted Baptist pastors in Virginia. The resentment against established churches continued to grow, and one of the results of the American Revolution was the complete disestablishment of all churches throughout the former colonies.

When the framers of the Federal Constitution were completing their work an effort was made to add a Bill of Rights, but the framers felt that the matter of religion could be left for future Congresses. However, it developed that the Constitution had no hope of being accepted, without a Bill of Rights, which is now the first ten amendments to the Constitution. It is notable that the first words of these amendments read, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The language covering the church and state thus is put ahead even of freedom of speech and freedom of the press, which are considered as bulwarks of our democracy. Baptists are firmly convinced, along with a majority of other Americans, that the separation of church and state is one of the chief pillars of our democratic freedom in this country. Our forefathers were convinced that the establishment of religion, regardless of the church involved, was inimical to the welfare of the whole people. It is evident, therefore, that the separation of church and state, in which most Americans believe, is not based historically upon fine theorizing of theologians and philosophers, but is based upon the experience, and generally the sad experience, of the people.

II

In any discussion of the separation of church and state we are all too prone to visualize the state on the one side of a fence and the church on the other, with the fence intervening as a barrier which must not be crossed or penetrated by either the state or the church. Such a conception is, of course, inaccurate and contrary to life. The church and the state must live side by side and should mutually support each other. The relationship should be that of partners and equal partners, the one contributing primarily to the physical, and other contributing primarily to the spiritual welfare of the people. A citizen who in his spiritual life is a member of some church, still has his civil states duties and privileges. When President Harry S. Truman leaves the White House on Sunday morning to go to the First Baptist Church, he is not uniting church and state, because when he enters the doors of the church he is private citizen Harry S. Truman and not President Harry S. Truman. When he returns to the White House he carries with him his own religious beliefs and convictions, but not to act as a member of a sectarian church.

Baptists recognize that as Christians they are charged with the three-fold mission of preaching, teaching and healing.

III

It would be ridiculous to say that Baptists in their institutions are not propagating their own interpretation of Christ's message, and they contend that it is equally ridiculous for other denominations or churches to claim that they likewise are not using their institutions for the propagation of their own particular types of Christianity. This being so, Baptists find it difficult to draw any distinction between direct subsidies to hospitals and schools on the one hand and to church congregations on the other, where the money, in the latter case, would be used for the payment of church expenses, including the salaries of ministers or priests.

It is argued that if government contributions are not made to sectarian hospitals and schools, particularly for those "fringe" items pertaining to schools, such as free busses, textbooks,

health, etc., the people will suffer and humanity will be outraged. Baptists point to their own experiences to disprove this position. They have built many and great hospitals throughout the South without federal or state aid, and are contributing mightily to the welfare of the community. If Baptists can do it, others can do it. Baptists are supporting their own schools without asking for even the so-called "fringe" contributions. If Baptists can do it, others can do it. It is no answer to say that the refusal of the state to furnish free transportation will endanger the life of the pupil and will tend to coerce the parent into sending the pupil to a public school. If the parent desires to send his child to a private school, there is no more reason why he should be afforded free bus transportation than that he should be afforded free tuition. If free textbooks are not a violation of the principle of church and state, there would seem to be no good reason why free school buildings should not be likewise permitted.

With respect to hospitals, about which the present discussion arose, it is significant that the federal government is spending millions of dollars in the erection and maintenance of hospitals for veterans—a new one being now under construction in Louisville. If the government can build hospitals for veterans who have been discharged from the service, there is no reason why the government should not build hospitals where needed for the general public. Actually, there can be no criticism of such eleemosynary acts upon the part of the government or the state. The State of Kentucky already has a number of mental hospitals, and the city of Louisville and other cities have their city hospitals to take care of people who are unable to pay their own way in private hospitals. Insistence upon the principle of separation of church and state does not mean that our sick must go without medical care and attention, or that our children must go without education.

IV

In the editorial of the Courier-Journal of November 22, a reference is made to Lutheran children attending Lutheran schools. It is interesting to note that the Lutheran Pastoral Conference of Greater Cincinnati published a statement on June 9, 1947, in which it was stated, "Almost from its beginning in this country the Lutheran Church has maintained parochial schools. Never at any time has it asked for either federal, state or county aid in maintaining its schools. The granting of such funds is, in our estimation, a violation of the First Amendment to the Constitution of the United States."

Much stress has been laid upon the tax-free status of property belonging to churches, schools, hospitals, and other charitable institutions. The point is made that for the federal and state governments to forego the collections of taxes is, in fact, to make grants in aid to such institutions which are for all practical purposes no different from grants of actual money, and that as such tax exemptions are accepted by all, including Baptists, without any feeling that the principle of separation of church and state is being violated, therefore the principle of separation is not violated by the government's contribution of money to sectarian hospitals and the acceptance of such contributions by the institutions. But the similarity of tax exemptions to money grants completely disappears when one considers the true basis of such tax exemptions. We repeat that the state and the church do not live in separate compartments of life. Each church member is likewise a citizen, each citizen may, if he so chooses, to be a church member. The institutions live side by side. Each should support the other morally and spiritually as two good neighbors, but like good neighbors, each should keep its hands out of the pockets of the other. As the churches should not expect material aid from the state, so the state should not be permitted to take material aid from the churches through taxation. Moreover and most important, the power to tax is the power to destroy. Therefore, the constitution writers, fresh from the era of history when the state supported one church only to the detriment of all others,

(Continued on Page 8)

Mister, Please Don't Curse In Front of My Boy

By HARRY N. HOLLIS, Jackson

I HAVE A SON whom I love with all my heart. He is eleven years old, too old for me to supervise his activities as closely as I have been doing for he must learn to make his own decisions—must learn to do for himself.

But, Mister, you can do something for him—and for me. This boy of mine may visit in your neighborhood, may stop to listen to your conversation with other men like little boys sometimes do. Will you be careful of your conversation when he's around? Will you be careful not to use profanity when he is within hearing distance? You see, at home, this boy of mine has never heard anyone curse. I wish that he never would. But today, even in high places, grown men use language not fit for anyone to hear, much less little boys. I love him and want the best for him. Is it too much to expect grown men to use decent language when he is within hearing distance? Maybe you, too, have a little boy—a boy whom you love as much as I do mine. They won't be sissies just because they fail to use profanity, will they? So, Mister, *please* don't curse in front of my boy.

Federal Aid to Sectarian Institutions

(Continued from Page 7)

determined to protect all religions, all churches from future depredations by evil or misguided legislatures or officials. Thus the tax exemption which is accorded religious institutions and their adjuncts, is not an exemption to or a breach of the principle of separation of church and state, but is one of the strongest supports of that doctrine.

Even if we accept the generally held opinion that the churches and their institutions are free from taxes because they contribute service to the community of equal or greater value, there must be a line drawn somewhere unless the principle of separation of church and state is to be completely voided. If we are to admit that there is no distinction between tax forgiveness and contributions to hospitals amounting to two-thirds of their costs, it is not a very long step to permit the entire cost of the hospitals to be furnished by the federal or state government. If we are to admit that tax-exemption is comparable to free bus service and free textbooks, then it is only a short step to free school buildings and pay for teachers. If tax exemption is comparable to contributions to those institutions which propagate the faith of the particular sects involved, then the way is open for contributions direct to the churches for the purpose of erecting buildings, paying salaries of ministers or priests, and all other activities of the particular church, and when we reach that point we have established religion, which is expressly prohibited by the First Amendment to the Constitution of the United States. Baptists insist that tax exemptions are not a violation of the principle of separation of church and state, but rather a graphic symbol of that principle.

V

This matter of separation of church and state is not a one-way street. We are prone to consider it as a defense against the church taking over the state. It is also a defense against the state taking over the church. If the state makes substantial contributions to the church and the agencies of the church, it is really not unreasonable for the state to exert some sort of supervision or inspection of the use of which its money is put. How can the church in all fairness resist or even resent such interference by the state? Hospitals in which the state has a large stake, schools in which the state is heavily invested, should not be surprised if private control is substantially limited by rules and regulations of the state. Totalitarian governments insist upon control of the entire life of their people, including their religious life, and of totalitarian governments there are not a few in the world today. We hope and believe that America

will remain free from the taint of totalitarianism. But state interference in the affairs of the churches is a long step in that direction. A strict adherence to the principle of separation of church and state will go far toward insuring that we shall remain free. "Eternal vigilance is the price of liberty" is no mere copy book axiom. Therefore, Southern Baptists insist that their position is based upon a deep-seated conviction and, that as institutions church and state must be separate; their position is in no sense "arbitrary."

It is by no means a matter of contending for "an abstract principle" at the sacrifice "of all human values." The dignity, autonomy and freedom of the individual is the basic human value, the very heart of which is freedom in relation to God.

The Survey Bulletin

By PORTER ROUTH

FACTS OF INTEREST

... People—big people and little people—were looking for a way out in 1949. The politicians and the scientists, frightened by the universal knowledge on the atomic bomb, seemed less positive in their assertions. The great masses of the people were more concerned about their day to day problems of living than about reaching conclusions based on rightness and wrongness.

... China lay bleeding at the year's end. New Zealand and Australia changed political directions. The "Iron Curtain" remained closely drawn. The Arab-Jewish conflict in the Near East centered on the destiny of Jerusalem. The United States formed a military alliance with the countries of Western Europe.

... The United Nations seemed impotent to solve world problems, but continued to serve as forum where all world powers could air viewpoints. Most hopeful action was decision to have "prayer room" in new United Nations building in New York where men from all nations could pray for peace.

... In the world of science, the use of cortisone for the treatment of arthritis was reported, new developments were reported in brain surgery, many Americans found relief from use of anti-histamic substances for colds, and Dr. Vannevar Bush published a book, "Modern Arms and Free Men" which tells how modern machines of war can destroy civilization.

IN THE WORLD OF RELIGION

... The "big church" concept continued to gain among many forces during 1949. The Roman Catholics employed the weapon of excommunication in Europe to fight back at Communism, and in the United States, the Roman Catholics became more open in the use of their power as a political force to stop action on Federal Aid to Education unless aid was given to students of parochial schools:

... Southern Baptists, some Lutheran groups, and others reaffirmed desire to cooperate in many areas, but expressed conviction that power of the church did not come through union or bigness, but through evangelistic program reaching individuals for Christ, and through witness of individual Christians in all areas of society.

... Most major denominations joined in 15 month United Evangelistic Advance which is comparable to simultaneous evangelistic program set up by Southern Baptists several years ago.

BAPTIST HIGHLIGHTS

... Baptists around the world started making plans for the Baptist World Alliance to be held in Cleveland in July.

... The Northern Baptist Convention voted to become the "American Baptist Convention" and the Southern Baptist Convention formally dropped geographical limitations. The Northern Baptists continued their discussion with Disciples of Christ looking toward possible union of the two groups.

... Southern Baptists reported more than 335,000 baptisms, the largest ever, with record gains in Sunday school, Training Union, W.M.U., Brotherhood, and gifts. Foreign Mission Advance started. "Baptist Hour" went on nation-wide network.

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 January 15, 1950

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXTS: Acts 2:42 to 5:42 (Larger)—Acts 2:42-47; 4:31-35 (Printed)
Acts 4:32 (Golden).

Fellowship In the Early Church

Continuing our study of the early church, we note in this lesson some of the elements of fellowship as found in the Jerusalem church. We do this with the purpose of developing such elements in our churches today. It should be remembered that these elements or characteristics were present within a given church, local and visible. It is clear that it was made up of baptized believers.

I. THERE WAS UNITY (Acts 2:42-47).

It seems evident that this "ecclesia" was at least approaching the unity that Jesus had asked of the Father in His prayer. (Jn. 17). A church that is as united today as was this Jerusalem church will at the same time manifest genuine Christian fellowship. What was the basis of such unity, then? What is its basis, now?

1. *There was similarity of experience.* This is fundamental in any sort of friendship or fellowship. It is well illustrated in such groups as civic clubs or veterans' organizations. When men have had similar experiences they naturally congregate. And so, from a purely human point of view, this is exactly what we would expect concerning these early Christians. The clue to this is seen in the last verse of the last lesson (Acts 2:41) which tells, "they that gladly received his word were baptized."

2. *There was clarity of doctrine.* It was "the apostles' doctrine" which suggests that it was also the Lord's doctrine, for had He not accompanied them while on the earth for more than three years, not only ministering to human needs but teaching His disciples? The text says that the members of this church "continued steadfastly" in this doctrine or teaching. Such doctrine grew out of their experiences, and thus it was vital and meaningful. It must always be the case. To have a doctrine apart from experience is to place it upon an insecure foundation. Having had an experience, let that experience be formulated and explained. One cannot but feel that the need for Christian apologetics is as great now as ever.

3. *There was vitality of worship.* The record indicates that this worship was a reflection of and a preparation for their work as followers and servants of the Lord Jesus Christ. It was "daily" and "from house to house." Thus it was not only satisfying to the members of the church but as a result they were held in esteem by those on the outside of the congregation. One can rather safely surmise that there was little if any ritual connected with it.

II. THERE WAS COMMUNITY (Acts 4:31-35).

"One Lord, one faith, one baptism" (Eph. 4:5) had produced in this church a genuine, because spiritual, community. Unity always makes for community. It must grow from within, however, rather than be imposed from without. It is voluntary and never forced.

1. *There was harmony in prayer.* Effective church prayer must ever be harmonious. Jesus had touched on this point in one of the two passages where He mentioned the church, and spoke specifically about two agreeing in prayer (Mt. 18:19). The Greek word for "agree" is the one from which we get our word, symphony.

2. *There was oneness in property.* This was a sort of communism to which no one could object, since it was voluntary and prompted by the leadership of the Holy Spirit. The members of the church were of "one heart and one soul," so the stewardship of possessions permeated their thinking and acting. Property was used as a means of human betterment rather than abused for selfish purposes. The pooling of the material resources of the members of the church was for the benefit of the church as a whole. This was not done to encourage idleness, for later Paul wrote that those who would not work should not eat (2 Thes. 3:10).

3. *There was greatness in power.* It was the power of the Holy Spirit, given on Pentecost and dwelling within the members of the church ever since. He gave them power to pray with effectiveness, in this instance with the shaking of the place. He gave them power to speak God's word with boldness. He gave them power to witness to the resurrection of the Lord Jesus. He gave them the power of His great grace. Such power surpasses even atomic power.

Last week we talked about the first ways people had for telling time. I've been thinking that it would be fun to make an exhibit of these different types of timepieces—perhaps at school or in Boy Scouts or Girl Scouts, or some other group. A collection of timepieces would be very interesting! While you are looking for the various kinds of old clocks, you might make replicas of some of them. Others you might draw, just to give a clear picture of all the different steps which had to be taken before watches and clocks like ours were invented. See how many of these you can make or draw, to begin your collection.

A Sun dial—You might make this of a round cheese box top, fastened to a stand, with a long nail driven in. Kept in the sunlight, the nail will cast a shadow in different positions at different hours.

A shadow stick.—Possibly stuck into a box of dirt, so that the box can be moved as the collection grows.

A candle clock—You may have to experiment with this, watching to see how much of the candle burns in an hour, or whatever measure of time you want to use. A hard candle will be best for this, since soft candles burn away too fast, as a rule.

A knotted rope, hanging from a wire—As an example only. You might guess at the distance between knots. It would be too risky to experiment with burning the rope.

Sand clock or hour glass.—Maybe Mother has an old one. Or you can get an "egg timer" at the ten-cent store.

Water glass.—If you can't find glass balls, perhaps you could substitute a small and large pan, the smaller one with a tiny hole in it. Of course, you would need to check to see how full the small pan should be to drip empty in an hour.

You won't have much trouble finding samples of alarm clocks and other familiar, modern timepieces. In their attics many folks have broken clocks which they would like to add to your collection. If you get two of a kind, maybe you'd enjoy taking one apart to see how it is made. Notice how many tiny parts are used in one clock. Think how much patience and skill is necessary to get these parts fitted together exactly right. As you examine the inside of some of your duplicate items, maybe you'll learn enough about clocks to fix your broken ones!

One of your collection will probably be a Seth Thomas clock, since that is one of the most popular brands of clocks used in homes. The first clocks made in our country for sale were constructed by a Connecticut man named Eli Terry. These clocks were made by hand and sold for forty-dollars—a lot of money in those days. Seth Thomas worked for Mr. Terry, and eventually bought out his business. People still like Seth Thomas clocks. The very old models are worth lots of money.

So are other old-fashioned clocks, some of which you may run across as you add to your own collection. And remember that some day our modern clocks will be "old-fashioned." They, too, will be worth more as collector's items than they sell for new now. So don't pass up any type timepiece which you have an opportunity to add to your collection.

Did you ever wonder how all the clocks everywhere manage to keep together on the time? None are entirely perfect. Their parts sometimes move too slowly or too fast, and they do not show the accurate time of day. So there must be a master clock somewhere. This clock is really a recording machine, located at the Naval Observatory in Washington, D. C. Men study through their telescopes the passage of the stars. These passages are marked on the machine to show the exact time. At exactly twelve o'clock noon, the United States Naval Observatory sends the time by telegraphic signals to all the large Western Union stations. The Western Union stations in turn send signals to their smaller stations. And from them you and I get the correct time!

So after all—no matter how fancy or simple our clocks are—no matter how old or modern they are, stars are still our guides, aren't they? God provided for that when He made the heavens. Aren't you glad that

"The Lord . . . telleth the number of the stars;
He calleth them all by their names.
Great is our Lord, and of great power:
His understanding is infinite."

—Psalm 147:4-5

It's a wonderful world we live in, isn't it? Let's learn all we can about it this year!

Love,

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 DORIS BROWN
Office Secretary
O. O. MIXSON
Convention President

IN APPRECIATION OF W. G. RUTLEDGE

I am grateful that I have had the privilege of working with Mr. Rutledge since he came to the Sunday School Department in 1944. With satisfaction I have observed remarkable growth in all phases of Sunday school work under his leadership. Wisely building on the firm foundation laid by his predecessors, he has built a program that last year produced the highest Sunday school records Tennessee has ever had. Though it is difficult to summarize this growth, the following comparisons are typical:

	1944	1949
Number of Schools	2,188	2,388
Sunday School Enrolment	270,700	380,070
Training Awards Issued	10,000	20,908
Vacation Bible Schools Conducted	1,117	1,875
Standard Sunday Schools	31	50

We who worked with Mr. Rutledge knew him to be a deeply-spiritual, progressive leader. In planning his work and managing the office he showed remarkable executive ability that inspired confidence and respect. By his example he led us all to want to find the most effective and practical ways possible to promote the work assigned to us.

Mr. Rutledge did more for us who worked in his department than direct our work, he was our friend. Always we could count on his interest and practical advice when we needed help with personal problems. We shall miss him greatly.

As was said of Barnabas in Acts 11:24, so can we say of this man who has led our work, "For he was a good man, and full of the Holy Ghost and of faith."

Gladys Longley, Associate

* * *

I appreciate the privilege and opportunity of associating and working with a man who was so Christlike, kind, and fair-minded and one so devoted to the task to which God had called him. Always he was thoroughly unselfish and found joy in developing other people in Sunday school leadership. Truly, he was one of "God's noblemen." "I thank God upon every remembrance of him."

Oleta Meek, Elementary Leader

* * *

Even though it has been my opportunity to be office secretary in the Sunday School Department for only one year, I am so thankful to have worked with and known such a devoted, consecrated Christian gentleman as Mr. Rutledge. His understanding in all things and calmness with which he did all his tasks will live on in the hearts of many, even though he will not be with us. He was never too tired or too busy to be considerate of other people and their needs. His life will always be an example for us to live by because he "was prepared to meet his Savior."

Dorothy Campbell, Office Secretary

* * *

No word could be spoken which would give proper credit to the outstanding character, leadership, and personality of Mr. Rutledge. No finer Christian gentleman could be found any place. He was always ready to help those with whom he came in contact. To know him was to have the highest regard for him. To work with him was indeed a pleasure. Our hearts are grieved beyond words over his passing, but we must say that our loss is his gain.

Mrs. William B. Frey, Secretary

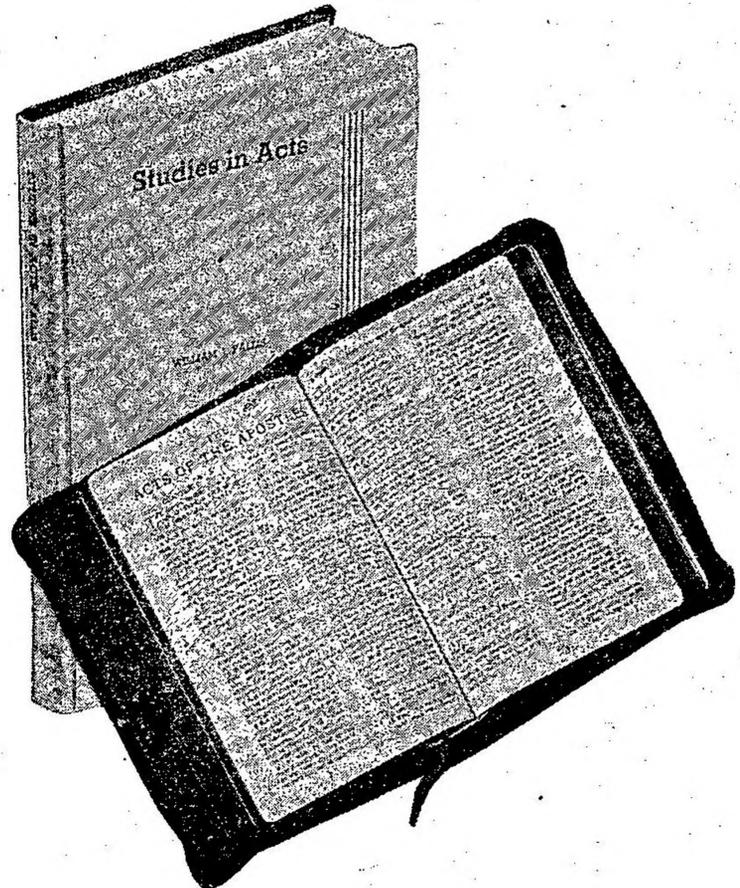
The Training Union Department acknowledges with deep regret the loss of our co-worker and beloved friend,

Warner G. Rutledge

PROMOTE

BIBLE READING CRUSADE
and
BIBLE EMPHASIS WEEK

TOGETHER



Suggested Books

Adults	*STUDIES IN ACTS	Fallis
Young People	THE BOOK OF BOOKS	Moore
Intermediates	GROWING IN BIBLE KNOWLEDGE	Graves
Juniors	THIS IS MY BIBLE	Van Ness

(*) Sunday School study course book granting Sunday School or Training Union credit.

With the pastor, set aside a week early in JANUARY, 1950, in the church calendar for the launching of the BIBLE READING CRUSADE and for BIBLE EMPHASIS WEEK, an all-church study course promoted jointly through the Training Union and the Sunday School.

Ask the pastor to appoint a committee to plan BIBLE EMPHASIS WEEK, and a committee to plan the BIBLE READING CRUSADE. Let these form a joint committee to promote the church-wide project. The plan should be fully explained in the church bulletins prior to the week. Posters and bulletin boards should carry announcements. A mimeographed or printed leaflet giving all the facts concerning the joint endeavor might well be distributed through all the organizations. Goals by departments should be suggested in this material both for attendance at the school and for commitment to Bible reading. It would also be well to set up goals for unions and classes. Commitment cards should be on hand before Beginning Sunday. If desired, these and Bible Readers' Guides can be obtained free by writing your state Training Union director. Sufficient visitors should be enlisted prior to this Sunday and a lunch planned for them near the church. (each could bring a sandwich) so that the canvass can be made immediately afterward. The church calendar should be cleared for the week. All organizations, including the W. M. U. and the Brotherhood should be urged to promote this Bible emphasis. Approach this week as something important, like a revival. Expect a great week. Work for it. Great blessings will come

BAPTIST AND REFLECTOR

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

MISS NELLIE TALLANT
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Kate Ellen Gruver Writes From Nazareth, Israel

Dear Miss Mary:

It was so good to have your Christmas card the other day and better still to have the note penned thereon. This last year we've learned that our real friends have been those who accepted our silence and loved us still! We have been so terribly busy that letters to anyone just had to be left.

Along with our regular work in the home and church we had a very large Relief Program and the re-opened school. And, though there were the two new girls, most of the work fell on Elizabeth Lee and myself as we tried to give Anna and Mabel full time for language study.

Then this last spring we began a small outstation in Kfer Kanna (Cana of Gallilee) going over on Sunday afternoons for a small Sunday school and service. Not so small either for the average attendance in each is around 150 or 200.

This work has been a direct result of our children's home. For last March we took in the three small children of a man whose wife died suddenly, and left him unable to care for the little ones. We debated a long time about taking them, as the father was living, but eventually, after much prayerful investigation, accepted them. It was the father who later invited us to come on Sunday afternoons for a preaching service in his home. Now we go regularly and he has set aside one large room for the meetings. After the New Year and we are finished with our Relief work here, we are hoping to begin a women's meeting during the week, and open a small medical clinic of which Elizabeth will be in charge. And so our children help us to carry His message to others and to thus broaden the scope of our service.

During the summer also, we women have had to assume the responsibility for the services in our church here, as we were left with no men in the church. It has not been good, but it was a question of that or closing our church doors altogether. Fortunately, so far, our good friends of other missions have graciously helped us out on Sunday mornings, but we have been left with Sunday nights and Wednesday nights. Yet in spite of the difficulty of women taking charge, the good Lord has blessed us in an amazing way, and our Sunday evening and Wednesday night services have increased from an average attendance of twelve or fifteen to one of forty to fifty adults. Many of the people, mostly men, are from the most outstanding and substantial families in town. A week or two ago our hearts were blessed when certain members of one of the town's leading families, discussed baptism and church membership. We would ask your prayers along with ours for a pastor-teacher couple from home. Our lack of a pastor has become a community problem and need, as local uneducated men can no longer cope with the desperate need of a thinking, educated population forced to face serious decisions for the first time by the tremendous impact of Communism. This is especially true of young men and men who have come to us as the only place in town where they can find teaching and explanations that answer their questions.

Before I close let me thank you and the Tennessee W. M. U. for the "Ladies Home Journal." It will be a great joy to have. When we could this year we have bought it in town but suddenly about two months ago it began coming through. I presume it was the end of a subscription that just didn't get through before, and it's our favorite magazine.

I must stop, but I'll try not to let such a long time go by again. Our Relief Work is ending so we should have a bit more time, especially if we get some more people here to care for the church and the school.

With dearest love to you, Kate Ellen Gruver

Thank You From Mrs. J. W. McGavock

Sincere thanks again for the Reader's Digest which monthly brings reminders of your kindness and thoughtfulness. Tennessee women are so fine and responsible for so many lovely deeds. We covet your prayers especially.

Gratefully,
Catherine McGavock

Floryne Miller Writes From Japan

Thank you so much for your lovely card. Our young people, and older ones, get a real thrill out of the beautiful cards that I am afraid I use to take for granted.

I want to thank you and the Tennessee W. M. U. for sending the Reader's Digest to me again. It is good of you to send this most generous gift and I am very grateful.

Our school and church Christmases have begun already and we have been thrilled to hear the carolers who have begun to sing in the early mornings.

Best wishes for the New Year.

Floryne Miller

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

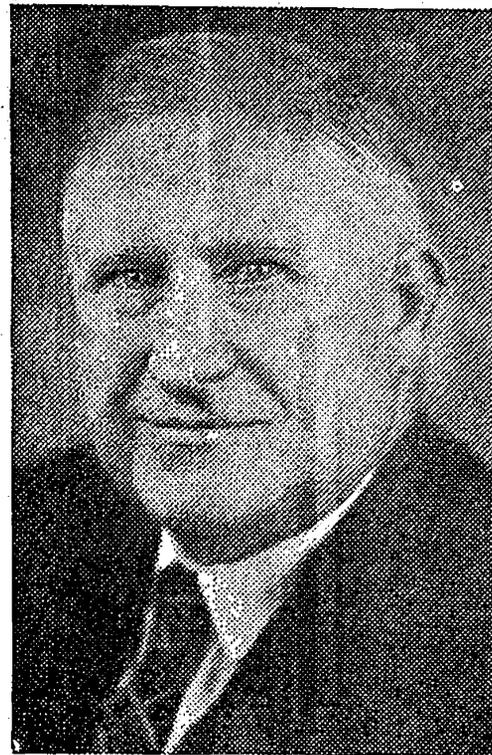
E. N. DELZELL
Secretary



BERNICE BROWN
Office Secretary

Mr. J. W. Zumbro

Introducing our newly elected vice-presidents, first, we introduce our Middle Tennessee vice-president, Mr. J. W. Zumbro.



Mr. Zumbro was born and reared in Rutherford County, Tennessee.

He attended the public schools of Rutherford County; Brandon Training School; Union University; State Teachers College and Peabody College. He holds a B.S. degree from S. T. C. and M.A. degree from Peabody College, and has done some other graduate work.

He taught in and was Field Representative of Brandon Training School for two years. He has served as Principal of high schools in Middle Tennessee for 31 years. He was Principal of Marshall County High School for 17 years.

During his years of teaching, he has been active in both local and state educational work: President of local Educational Association; served as Director of Certification of Officials in T. S. A. A.; member of Legislative council of State T. E. A.; member of the Evaluating Committee of Secondary School in the Southern Association. He has served on committees in the National Educational Association. He is a Democrat, Mason, Shriner, and Maccabee.

He is past President of the Local Shrine Club and the Rotary Club. He is President of the local Red Cross Chapter.

He is active in all the local activities of the community which contribute to the making of Character.

He is Chairman of the Board of Deacons and Trustees of the First Baptist Church of Lewisburg. He has taught the Business Men's Bible Class for 16 years (Class has membership of about 100).

He was active in the organization of the New Duck River Association. Was President of the Brotherhood of the association for two years. He has supplied and filled the pulpits of many churches in this section of the State. He is a member of the Trustees of the Mid-State Baptist Hospital and President of the Brotherhood of the South Central Region.

The following associations composed in Middle Tennessee territory and the number of Brotherhoods in each association.

Bledsoe	0	New Salem	0
Concord	3	Riverside	1
Cumberland	1	Robertson	4
Duck River	5	Salem	2
Enon	0	Stewart	1
Giles	0	Stone	3
Indian Creek	1	Union	1
Judson	1	William Carey	1
Lawrence	0	Wilson	2
Maury	3	Wiseman	0
Nashville	24		

Brother Grover C. Lee of Cleveland, Tennessee, will be the inspirational speaker at the Madison Associational Brotherhood meeting at Calvary Baptist Church, Jackson, Tennessee, Thursday night, January 19th.

AMONG THE BRETHREN

Pastor Oscar T. Nelson and the First Baptist Church of Madison have been assisted in a gracious revival by E. L. Williams, pastor of Bell Avenue Baptist Church, Knoxville. There were 32 professions of faith, 29 additions by baptism, 12 by letter and the church was greatly strengthened.

—B&R—

J. M. Rogers, Joelton, Tenn., Route 1, announces that he has the first and third Sundays vacant which could be used for pastoral work with interested churches.

—B&R—

Mrs. Frank Waller of Collierville writes that since Jack J. Crawford came to the pastorate of the church five months ago there have been over 70 who have joined the church, that the Sunday school has grown from 150 to 300 and that a \$20,000 annex is being started.

—B&R—

Mrs. W. D. Hudgins, wife of the late W. D. Hudgins of Tullahoma, is making rapid recovery following a fall in her home which resulted in a broken hip. She is in the home of her son, W. D. Hudgins, Jr., pastor of the First Baptist Church of Jackson, Miss.

—B&R—

L. P. Fleming became pastor of the Obion Baptist Church, Nov. 1. To Dec. 1, there were 6 additions, an increase in the Sunday school and \$4,500 was paid into the building fund. They hope to enter their new building in March of this year. The report is that the work in general is moving forward in a fine way.

—B&R—

Recently Carey Shoun Hagaman, retired Baptist minister, died at his home in Knoxville. The same night in Tallahassee, Fla., his brother-in-law, D. B. Clapp, retired Baptist minister, died. God comfort the sorrowing.

—B&R—

J. Harold Stephens and the Inglewood Baptist church, Nashville, held a revival in which there were 107 additions, 65 of these came upon a profession of faith. Homer E. Kirkpatrick, Hot Springs, Ark., did the preaching and John Williams, Nashville, directed the music.

—B&R—

Rev. W. C. McGill, 309 N. Washington St., Tullahoma, Tenn., who had retired from the active pastorate because of ill health is now much improved and is available for supply or pastoral work.

Education Commission Committed to Extension Training

B. N. Ramsay

For sometime the subject of Extension Training for Christian Service has been discussed by individuals and groups among Tennessee Baptists. A growing interest in this type of service is being manifested throughout the state. Among many two factors can account for this interest, the felt need in our state and the excellent work being done in Alabama by Howard College.

At the December meeting the Education Commission went on record as being committed to a program of Extension Training for Christian Service, promoted by our Baptist schools. The heads of our schools have been asked by the Commission to serve on a committee to study this matter further. It appears that within the near future some definite program of training will be made available to every Tennessee Baptist. We rejoice in this step forward.

At this meeting the following officers were elected: Dr. O. E. Turner, president; Dr. Fred Kendall, vice-president; Rev. B. N. Ramsay, secretary; Dr. Harley Fite, assistant secretary.

To Whom It May Concern:

The Fatherland Street Baptist Church of Nashville, Tennessee by its own official action on November 30, 1949, has severed all relationship with the Nashville Baptist Association, with the Tennessee Baptist Convention and with the Southern Baptist Convention.

Those who may be members of the church who are in sympathy with our Cooperative Program of Baptists will be welcomed into the fellowship of other Cooperating Baptist churches. Many of their members have already manifested this interest. Those desiring more information may contact the Moderator of the Nashville Baptist Association; the Executive Secretary of the State Convention or the President of the Southern Baptist Convention.

The Fatherland Street Church accepted help from our Mission program in its early days and found no fault with our program during those days.

The action of the church in taking this position was reported by the pastor, W. W. Miles and the clerk, Elizabeth Burton to the moderator of the Nashville Baptist Association; the Executive Secretary of the Tennessee Baptist Convention and the president of the Southern Baptist Convention.

Signed: J. HAROLD STEPHENS, *Vice-Moderator*
W. LEONARD STIGLER, *Moderator*
CECILE SMITH, *Clerk*

Gibson Baptists Enter New Building

(Contributed)

On Nov. 20, 1949 the Gibson Baptist Church formally opened their new house of worship with appropriate services, which were largely attended, with visitors and former members from many places. Many floral offerings complimenting the first service were sent.

This building replaces the beautiful house of worship formerly occupied by the church, which was destroyed by fire Dec. 6, 1942. The new building is modern in design and adapted to Sunday school, Training Union and other church activities, having a kitchen, social rooms, classrooms, pastor's office, together with its beautiful auditorium.

Several items were presented to the church, including two matching flower stands for the rostrum from two junior boys, Billy and Guy Warmath, two flower stands for the altar, from Mrs. Irene Thomas, two white urns from Mrs. Ruth Dungan, complete furnishings for the pastor's study, from the following

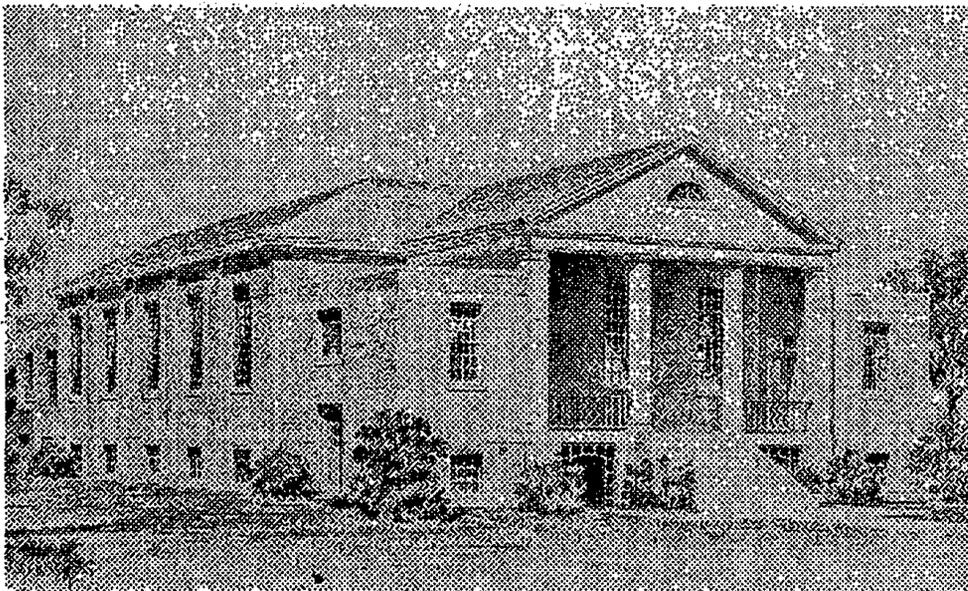
former members of the local church; Mr. and Mrs. J. Harris Scruggs, Mr. and Mrs. Lofton Robertson, Mr. and Mrs. G. E. Eckstein, Mr. and Mrs. Buddy Mathis, Mr. and Mrs. Carey Hill, Mr. and Mrs. Pete Sedberry, Mrs. E. C. Reager and Mrs. Irby Williams, all of Humboldt.

Unique among the special gifts to the church was the gift of a lovely table service for the Lord's Supper and matching collection plates, given in memory of Rev. W. E. Fawcett, who organized the Gibson Baptist Church May 20, 1877 and who was its first pastor. This beautiful service was the gift of his grandchildren, and was presented to the church by Brother Fawcett's daughter, Mrs. Joe Morris, a member of the local church, and president of the W.M.S.

D. L. Sturgis is the present pastor, having formerly held pastorates in Bells, Doyle, Estil Springs, Winchester, Bolivar (their present house of worship being built during his pastorate there), Trenton, Tennessee, together with two pastorates in Mississippi, one at Indianola, the other at Tunica. He was formerly associated as field worker, with the late and lamented W. D. Hudgins, in Sunday school and Training Union work, and became pastor at Gibson, Sept. 1, 1947.



D. L. STURGIS, PASTOR



GIBSON BAPTIST CHURCH

ATTENDANCES AND ADDITIONS TO THE CHURCHES

JANUARY 1, 1950

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Allons Chapel	133	—	—	Kingsport, First	700	201	—
Ashland City, First	36	20	—	Lynn Garden	412	127	1
Athens, East	382	154	—	Mission	38	—	—
First	504	203	—	Knoxville, Alice Bell	80	33	—
West End Mission	104	—	—	Arlington	360	89	4
Coghill	70	45	—	Bell Avenue	753	352	6
Cotton Port	91	78	—	Deaderick Avenue	227	79	3
Eastanalle	38	—	—	Gillespie Avenue	207	110	—
Englewood	160	37	—	John Sevier	234	108	—
Etowah, East	90	—	3	Lincoln Park	628	224	4
Etowah, First	391	90	—	Lonsdale	405	146	1
Etowah, North	330	94	—	Washington Pike	262	64	3
Good Springs	98	57	—	Lebanon, Barton's Creek	107	65	4
Idlewild	65	40	—	Cedar Grove	107	58	—
McMahan Calvary	95	35	—	Lewisburg, First	322	115	—
New Zion	81	—	—	Maryville, First	724	238	—
Brighton	193	109	—	Maynardville	117	25	—
Bristol, Calvary	366	92	1	Memphis, Bellevue	2086	993	17
Chattanooga, Avondale	561	146	—	Central Avenue	558	179	5
East Lake	460	172	4	Leawood	206	59	1
Highland Park	2584	711	38	Mission	14	—	—
Lupton City	132	112	3	Barton Heights	101	66	3
Cleveland, Big Spring	277	192	15	Merton Avenue	246	91	1
Waterville	46	90	—	Milan, First	313	97	—
Calvary	144	90	—	Milton	52	22	—
Columbia, Second	95	83	—	Monterey, First	325	145	1
Cookeville, First	358	75	—	Thorn Hill	25	—	—
Fourth Street Mission	128	75	—	Murfreesboro, First	463	—	4
Steven Street	117	57	—	Walnut Street Mission	68	—	—
Eagleville	127	61	—	Powell's Chapel	74	65	—
Elizabethton, First	528	126	1	Third	126	43	—
Siam	221	173	—	Woodbury Road	76	56	—
Gallatin, First	257	87	—	Nashville, Calvary	124	56	1
Grand Junction, First	105	63	—	Eastland	452	87	3
Hampton, Union	207	143	—	Grace	618	179	—
Harriman, South	256	160	4	Inglewood	634	198	—
Humboldt, First	466	106	1	Oak Ridge, Robertsville	331	94	1
Jackson, Calvary	402	123	—	Philadelphia	194	21	—
North	261	111	—	Rutledge, Oakland	114	57	—
Jonesboro, First	214	80	1	Union City, First	442	98	2
				Watertown, Round Lick	140	79	—
				Whitwell, First	205	84	—

Pastors Released for Cumberland Program

by Harry Phillips

Eighteen Middle Tennessee Baptist Churches are demonstrating their support of Cumberland University by releasing their pastors from heavier pastoral duties during the last two weeks in January. These pastors will devote virtually their full time to follow-up work in the Cumberland University Second Century program in their respective associations.

Brother J. Harold Stephens, chairman, has expressed deep appreciation to the Churches at Shelbyville, McMinnville, Columbia, Cookeville, Fayetteville, Ardmore, Clarksville, McEwen, Pulaski, Lawrenceburg, Sparta, Immanuel at Nashville, Lebanon, Carthage, Portland, Springfield and Smithville, who have made their pastors available for the Cumberland program. Brother Stephens' Church, Inglewood, released him during September and October of last year to organize the Cumberland campaign. These pastors will fill their pulpits but will be released from other pastoral duties the last two weeks of January.

The objective of the Cumberland campaign is to obtain gifts from every Baptist family in every Church in Middle Tennessee.

The pastors who will assist association committees in the respective associations are: Homer Cate, Shelbyville, New Duck River; E. L. Smothers, McMinnville, Duck River; James F. Brewer, Columbia, Maury; Bob Ramsey, Cookeville, Stone; R. B. Kennedy, Ardmore and D. D. Smothers, Fayetteville, William Carey; R. N. Owen, Clarksville, Cumberland; H. D. Hager, McEwen, Judson; Clark Hensley, Pulaski, Giles; Bernard Scates, Lawrenceburg, Lawrence; James Boyd, Sparta, Union; Gaye McGlothlen, Immanuel, Nashville; Alvin H. Hopson, Lebanon, Wilson; W. W. Harrison, Carthage, New Salem; G. G. Graber, Portland, Bledsoe; Luther Joe Thompson, Springfield, Robertson; D. W. Picklesimer, Smithville, Salem.

Joe Ligon, faithful Baptist layman of Jamestown, will lead the follow-up work in the Riverside Association.

A. C. Barrett, pastor at Lascassas and Ward's Grove, A. M. Nicholson, Association Missionary, Lewis McCall, pastor at Powell's Chapel, and M. L. Arbuckle, pastor at Eagleville, will lead the follow-up work in the Concord Association.

THE BAPTIST HOUR

Speaker: Charles Wellborn

Subject: "God's Response to Man's Need"
Heard in Tennessee over the following stations:

At 2:30 P.M., CST, unless otherwise shown:

WTJS, Jackson; WSIX, Nashville; WMPS, Memphis; WJHL, Johnson City 3:30 P.M.; WBIR, Knoxville 3:30 P.M., and WDEF, Chattanooga at 5:30 P.M.

The Knoxville Baptist Pastors' Conference has adopted resolutions commending Raymond T. Smith to the Euclid Avenue Church, Bristol, Va., where he went to be pastor after five years of pastoral work at Tennessee Avenue Baptist Church, Knoxville.

—B&R—

Charles D. Martin of Maryville has resumed his work after undergoing a serious operation on October 28.

—B&R—

Suitable and appropriate resolutions concerning Cecil F. Lea who has resigned as educational director of First Baptist Church, Hattiesburg, Miss., to accept a similar position with Immanuel Baptist Church, Nashville, have been adopted by the Board of Deacons and the membership of the Hattiesburg Church.

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Hortense Woodson

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MIDDLE TENNESSEE NEWS

By HOMER A. CATE, Shelbyville, Tennessee

First Baptist Church, Sparta, James F. Boyd, Pastor, enjoyed a successful Sunday school Emphasis Week, Dec. 11-16. Miss Oleta Meek, Elementary Worker of State Sunday School Department, led the school. During that same week, on Dec. 14-15, Miss Mary Northington and Miss Nellie Tallant, of the State Woman's Missionary Union, visited the Sparta church.

Brethren Lawrence Wells, Arthur Gleghorn and W. H. Davidson, were recently ordained as Deacons by the First Baptist Church, Petersburg, J. Victor Brown, pastor.

On Dec. 14, the Wrigley Baptist Church, Don B. McCoy, pastor, ordained Brethren Allen Dickey and L. C. Hudspeth, to the deaconship. The sermon was preached by the pastor and the Presbytery was composed of the following: Deacons C. W. Peeler, Ernest Brown, Roy Williams, First Baptist Church, Centerville; Clarence Bates, who served as Clerk, Cross Roads Baptist Church; and Stuart Griffin, Wrigley Baptist Church. The following ministers also served on the presbytery: Harry L. Winters, Centerville; Lawrence Dickey, Cumberland University; and Don B. McCoy.

A record crowd of 241, representing 11 churches, met at El Bethel Baptist Church for Mobilization Night of the Training Union of New Duck River Baptist Association. Mr. Chas. L. Norton, State Training Union Director, his secretary, Miss Brown, and Miss Madge McDonald, all from Nashville, took part on the program. Brother Norton brought an inspiring message on "Revitalizing our Churches through Spiritual Training."

Dr. James L. Sullivan, pastor, Belmont Heights Baptist Church, Nashville, was the speaker at the monthly meeting of the Men's Brotherhood of First Baptist Church, Lewisburg, Leonard Sanderson, pastor. There were more than 70 men present for the meeting, Dec. 12, 1949.

Shelbyville Mills Baptist Church, Harold D. Kilpatrick, pastor, rejoices over the completion of their new pastor's home. The pastor and his family moved in on Dec. 16 and "house-warming" was enjoyed by the members and friends of the church Sunday afternoon, Dec. 18. This is a lovely six-room, beautifully planned, and sturdily built house.

A wonderful example has been set for many of us by the Church Officers of the Third Baptist Church, Murfreesboro, Wendell W. Price, pastor, when they voluntarily adopted the following resolution: "I am resolved, 1. To be an example; 2. To be consecrated; 3. To be loyal; 4. To be cooperative; 5. To be mentally prepared; 6. To be spiritually prepared; 7. To be friendly; 8. To be prayerful; 9. To be a soul-winner; 10. To be humble." Signed: *Every Church Officer.*

First Baptist Church, Fayetteville, William Carey Association, D. D. Smothers, pastor, organized a Brotherhood Wednesday night, Dec. 7. Bro. E. N. Delzell, State Brotherhood Secretary, directed in the organization.

Elder Calvin Gregory, Lafayette, was called for the tenth time by the Beech Bottom Baptist Church. Elder Gregory is also owner and publisher of the Macon County Times.

Charles S. Bond, pastor, Central Baptist Church, Fountain City, and Homer A. Cate, pastor, First Baptist Church, Shelbyville, exchanged pulpits on Sunday, December 11. Brother Bond was vacationing in Middle Tennessee, and Knoxville is the home of Bro. Cate's family.

A wonderful day it was at the First Baptist Church, Columbia, December 18, for on that day the church dedicated her new sanctuary to the glory of God and the service of man. Dr. W. Edwin Richardson, formerly pastor of the church, preached the dedication sermon. During the week of December 18, the organist, playing on the new organ, broadcast beautiful organ music from the church over Station WKRM, Columbia. Brother James F. Brewer is the happy pastor of the church.

Baptists and other religious groups in Nashville had the privilege Dec. 16, of hearing Dr. J. M. Dawson, formerly pastor of First Baptist Church, Waco, Texas, and one of the outstanding spokesmen in the South on the Separation of Church and State, on the subject: "Shall We Maintain Separation of Church and State in America?"

Elder A. J. Sloan, Lafayette, was given his thirty-sixth annual call to the Pleasant Hill Baptist Church, during the November business meeting of the Church.

Dr. Ryland Knight, pastor of Immanuel Baptist Church, 1918-1925, was a recent guest of the church at Prayer Meeting. Dr. Knight commented warmly on the aggressive enthusiasm of the church.

Brother Robert Hornbuckle, Elkton, Alabama, has been called to the Hannah's Gap Baptist Church, and plans soon to move on the field.

A gracious Revival meeting was experienced Dec. 4-11 by the First Baptist Church, Old Hickory, Paul J. Harting, pastor, in which the preaching was done by Rev. Angel Martinez.

HONEST MAN PAYS DEBT . . \$250.00 Goes to C. U.

He is only a poverty-stricken Swedish ex-college professor, but he believes in paying his debts!

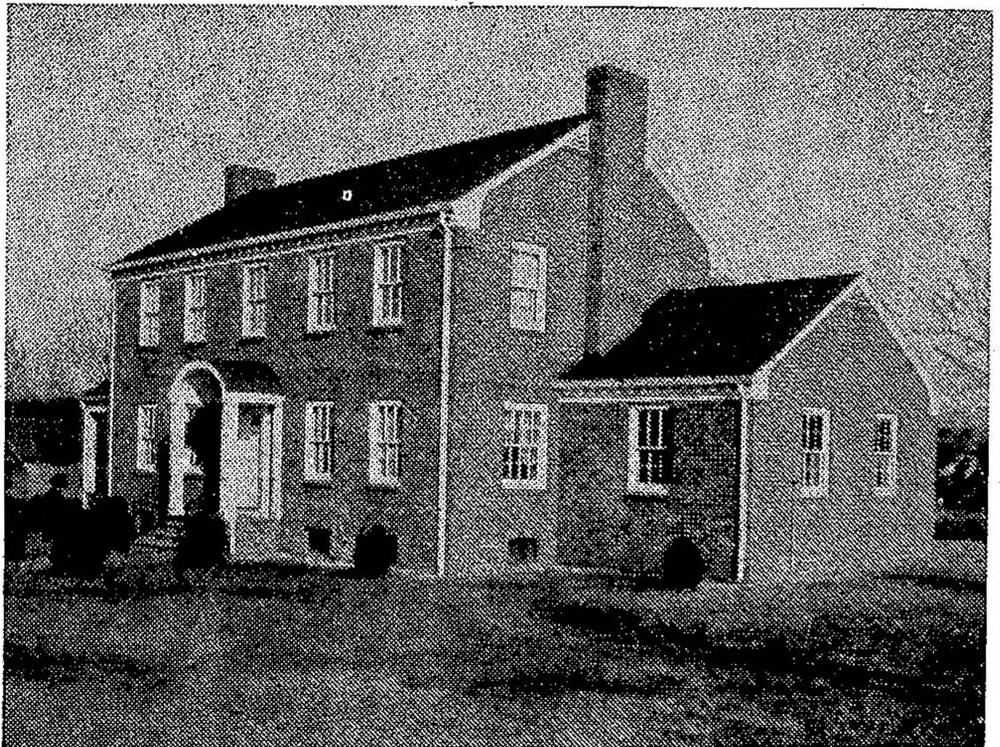
Before the depression Jacob E. Boethius was professor of foreign languages at Cumberland University. A bachelor, he maintained his own home in order to provide free room and board for deserving Cumberland boys who could not pay their own way. When he left Lebanon in 1930, he owed the Lebanon Bank and Trust Company a note for \$250.00.

The depression hit Professor Boethius hard. He could teach nine languages, but he was past fifty years old and language professors were plentiful. Losing his position with a Minnesota College in 1932, the only job he could get was as attendant in an insane asylum at \$35 per month plus room, board and laundry. Out of this small income, he saved enough to pay his passage back to his native Norberg, Sweden. There he earned a meagre living by tutoring students in languages. When his eyesight failed, he had to give up teaching altogether. Since the beginning of World War II he has depended on a tiny pension from the Swedish government for a livelihood.

The bank note, obviously uncollectible and barred by limitation, was long since charged off on the books of the bank, but Jacob E. Boethius was not a man to default an honest debt. The bank made no effort to collect the note, but Professor Boethius was determined not to leave an unpaid debt behind him in America. Sending a dollar or two at a time over a period of 19 years, he whittled down the debt little by little. At last the final dollar has been paid and the note is fully retired.

O. W. Stephens, cashier of the Lebanon Bank and Trust Company, has written Professor Boethius that the \$250.00 paid on his note has been contributed to the Cumberland University Second Century Program in honor of a man who, no matter how adverse the circumstances, would not default an honest debt.

New Pastorium



The construction of the new pastorium of the First Baptist Church of Newport, was begun in April, 1948, and it was occupied November 22, 1948, and was dedicated debt free November 23, 1949. It takes the place of a structure destroyed by fire.

"As I see it, the primary qualification of the faithful church is its recognition of its Founder. . . . The second mark of the faithful church is its devotion to its function in the world."—John L. Hill, *The Baptist Training Union Magazine.*

"We have not gone far into the mastery of prayer until we learn to follow this example of Jesus, making prayer a spontaneous expression of a trusting heart that needs no special place or form to create a mood or sustain an intent to pray."—Claude U. Broach, *The Teacher.*

Young Minister Follows In Train of Illustrious Kin

by Edwin E. Deusner, Lexington

When Bro. Lyn Claybrook and his young wife, Annie, looked into the face of their little baby boy on March 4, 1921 at Jackson, Tennessee, they must have believed that someday the hand of God would be placed upon him and he would preach the gospel. At least they named him after two fine preachers: Prince, for Dr. Prince E. Burroughs; and Edward, for his maternal grandfather, Dr. J. E. Skinner. Prince Edward Claybrook was "born again" at the age of eight and was baptized into the fellowship of Memorial Baptist Church, Temple, Texas, his father being pastor of the church there at that time.



He enrolled at Union University in 1939 and worked his way through two years of college by serving as caretaker of the First Baptist Church, Jackson. The war cry was sounded throughout the world and the college careers of thousands like Ed Claybrook were cut short. He worked in the Milan Ordnance Plant for a year or so, and here met his life companion, Miss Kathleen Dendy, of Decatur, Alabama, whom he married in June of 1943.

Enlisting in the Army in June, 1942, he was soon promoted to the rank of Sergeant. He surrendered to preach the gospel in May, 1943, and delivered his first sermon at Lebanon Junction, Ky. Just a few weeks ago he conducted a Revival in this church and there were around 60 additions. First stationed at Fort Knox, young Claybrook was sent overseas, spending eleven months in Europe. Returning to the U. S. A. in January, 1946, he received the biggest thrill of his life when he looked into the eyes of his first-born, Douglas Edward, who was born in March of 1945.

Following his severance from the armed forces he re-entered Union and was graduated in June, 1948. He served Cotton Grove Baptist Church near Jackson for 18 months and then accepted the care of Bethel Springs and West Shiloh Baptist Churches. Within six months he had led West Shiloh Church, which is near Stantonville, into a full-time program. The growth of this church surely is a modern miracle. In less than three years' time the membership has been increased 33 per cent—131 additions of which, 102 were received by baptism. The total membership is 319 at the present time.

Ed Claybrook believes that one way of

growing a great church is to grow a great Sunday School. The record speaks for itself. In the year 1946-47 there were 120 enrolled and the average attendance was 55; in 1947-48 the enrollment was 177 with an average attendance of 82; in 1948-49 the church reached an enrollment of 276 with an average attendance of 156. In August of 1949 the average attendance was 238, and since then it has averaged consistently over 200 per month. On August 14th there were 322 present—a new record.

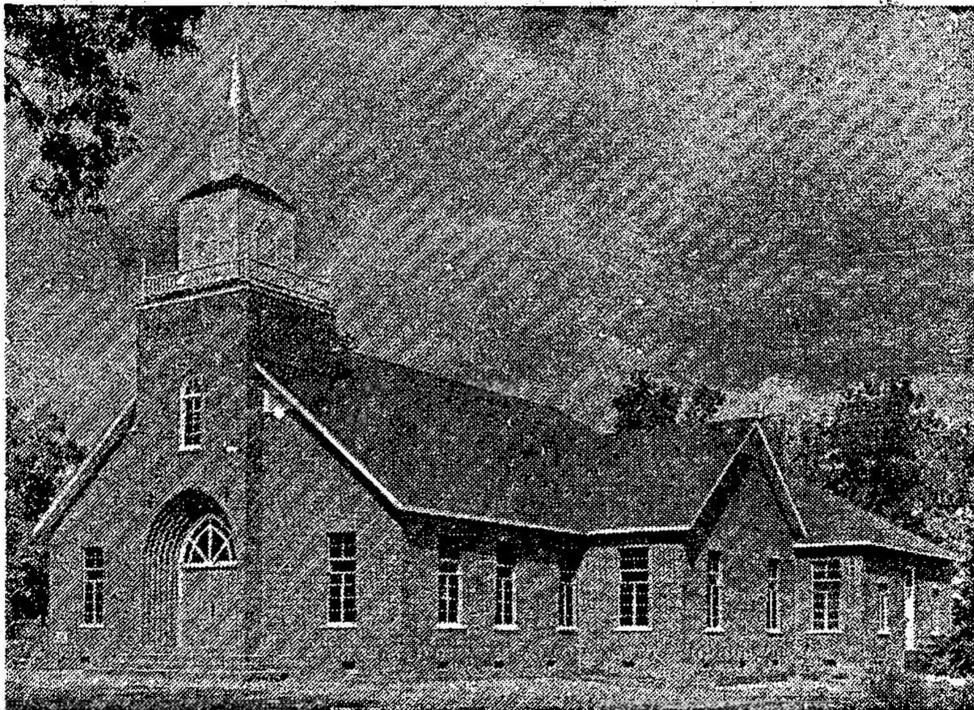
Such unprecedented growth demanded more space, so in June, 1948, a new house of worship was begun. One year later it was completed at a cost of \$30,000. As may be seen from the accompanying picture, the building is worth much more. Members of the church contributed many hours of labor which materially reduced the total cost. The new building is adequate for seven departments and 22 classes and was prepared to care for 300 persons. Graded furniture, rest rooms, drinking fountains, a nursery with built-in beds, a beautiful baptistry, and two gas furnaces give this country church all of the conveniences afforded by a downtown church.

Such a program has provided a challenge to the members of West Shiloh Church to realize their stewardship of the material blessings of life. That the response has been noble may be clearly seen from a comparison of the finances for the past three years: in 1946-47 the church gave \$2220.76 of which \$227.76 was for missions; in 1947-48 the amount was \$6373.51 with \$497.50 being given to missions; in 1948-49 the total was \$15,887.67 and of this amount \$562.01 was for missions.

The Training Union was organized from "scratch" in the spring of 1947. There are now 8 units with an average attendance of 149 in October, 1949. The W. M. U. has been completely re-vitalized and there are 2 W. M. S. Circles, 2 G. A. organizations, a Royal Ambassador group and a Sunbeam Band.

Bro. Claybrook is of great help to the church in its musical program. Long a devotee of good music, he is a violinist, plays the piano, and can sing.

He comes from a long line of Baptist preachers. His father, Rev. Lyn Claybrook, is pastor at Oneida, Ky. His maternal grandfather is Dr. J. E. Skinner of Murray, Ky. He has three uncles who are Baptist preachers: Rev. W. C. Skinner, Friendship, Tennessee; Dr. R. T. Skinner, Editor of the Western Recorder; and Rev. E. M. Skinner, Pastor of Central Baptist Church, Phoenix, Arizona. Ed and Kathleen are now raising some little preachers of their own: Douglas Edward, Charles David and Gerry Stephen.



WEST SHILOH BAPTIST CHURCH



BOOK REVIEW

THE GLORY OF GOD IN THE CHRISTIAN CALLING by Dr. W. O. Carver. Published by the Broadman Press, Nashville, Tennessee. 239 pages. Price \$3.75.

Titian completed his "Last Supper" when he was 77. Michelangelo kept on working at 86. Goethe put the finishing touches on his Fauste at 81. - William Cullen Bryant was writing a history of the United States at 84. And at 81, Dr. William Owen Carver has produced his masterpiece.

Those of us who studied under Dr. Carver know that he had no patience whatsoever with slipshod work. That he demanded thoroughness from himself, as well as from his students, is discernible in all of the eighteen or more books that have come from his pen. The present volume on Ephesians is the result of a life-time of study, research, and painstaking effort to understand the mind of Paul in writing the epistle, and in even greater measure to understand the mind of the Holy Spirit Who inspired it.

As one might expect, this is not light reading. It was written with the serious student in mind, rather than the casual reader. However, the author's paraphrase and his own translation of the text should strike fire even in the hearts of the spiritually dull. Many will feel that these two features are the most outstanding of the entire volume.

Dr. Carver's view that "the Church in Ephesians and in Colossians is the spiritual Body of Christ, constituted of all who are children of God through the calling of God and by 'their faith in the Lord Jesus,' " (page 31), will not find universal acceptance among the rank and file of Southern Baptists. Dr. Carver seems to anticipate some objection to his view when he wrote in the Preface, "Some will find an interpretation of the Church and the churches which may arouse question. If so, I can only hope that they will give faithful consideration to determine whether the author has followed the mind of Paul under the lead of the Holy Spirit."

We feel that many Southern Baptists still agree with Dr. B. H. Carroll's statement in his volume on Ephesians (page 169): "There is no term so broad, whether house, temple, body, flock, bride, but may be applied to a particular church." And on page 165: "the church in this mystical sense has no real aration of its members. It is not yet a church existence now except in the continuation precept in purpose, plan and prospect."

—Edwin E. Deusner

Trial Balance

During the depression a business man called at his pastor's study early one morning. "Pastor, I have lost everything!" he declared.

"It is a tragic thing to lose your standing in business and your reputation in the community," replied the pastor, concerned but not alarmed.

"Oh, but I still have those!" responded the business man.

"Then you must have lost the love of your wife and children?" inquired the minister.

"No, they have stood by me faithfully through thick and thin."

"Then your physical health or mental stability must be vitally affected?"

The man assured the preacher that he was still mentally and physically sound.

"Your religion, then, is running low?" asked the minister.

"My religion has been like a solid rock," was the answer.

"Then you have not lost everything you possess by any means," concluded the pastor. "The biggest and most important things in life are still intact!"