

THE W. C. TAYLOR LETTERS

Letter No. 20

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PRINCIPLES THAT HAVE WROUGHT EARTH'S MOST SUCCESSFUL MISSION WORK

Missions are now achieving their most amazingly successful results, judged by New Testament standards, in Brazil. In 1952 the "WORLD CHRISTIAN HANDBOOK," edited by E. J. Bingle and Sir Kenneth Grubb and published by the WORLD DOMINION PRESS in London, in a chapter on "Trends in World Evangelism," by Elmer G. Homrighausen, said: "It is common knowledge that the evangelical Church (Christianity, he means, W.C.T.) in Brazil is the fastest growing Church in the world. Between 1911 and 1938 the evangelical strength of South America increased 88 per cent, but in Brazil it increased 624 per cent. No mission field can match it. The real reason for this growth is the zeal and vigour of evangelical congregations," p. 40. In the same book, another writer (E. J. Bingle) says: "In Brazil the growth of the Protestant or Evangelical Churches is as fast or faster than anywhere else in the world," and he noted that the Roman Catholics were appealing to their missionary forces in the United States to send 40,000 missionaries for South America, to offset this Evangelical progress. "THE CHRISTIAN CENTURY" and "CHRISTIANITY TODAY" and many other papers and some general magazines have similar articles recently, which I do not have the space to quote.

While this power of the gospel is by no means limited to Baptists, I prefer just here to compare our own Baptists victories of faith there with those we rejoice in elsewhere. According to the So. Bapt. Con. Minutes of 1959, we see the following facts. There were in Brazil, according to those latest minutes (figures of 1958), 189 missionaries; in the other 36 countries 1,094 (now a total of 1382 missionaries in 44 countries, I believe). There were in Brazil 1470 churches, in all our other fields 1759 churches. Of these churches Brazil had 1170 self-supporting churches, all other fields together only 986. There were 644 ordained national pastors in Brazil, while in all the other countries there were only 599. There were 3,820 chapels and mission points in Brazil, and in all the other countries a total of 2,296. Brazil had 13,966 baptisms, all the others together a total of 16,024. Brazil had a church membership of 155,295, all others having 261,155. In the 1956 minutes, Brazil had more baptisms and more churches than all the other nations put together, so we rejoice that the other fields are growing, really and proportionately.

Of course, China is out of the picture, except Hong Kong and Macao. And our work in many of the other countries is new. All is progressive and encouraging. But in some other countries the work is long established. And the facts as to Brazil are notable, just as they are for the whole evangelical achievement in that great land.

A further evidence of the gospel's power in Brazil is that Brazil is now the second nation in the world in its demand for Bibles. During the McArthur regime, Japan was second. But now Brazil has come into the second place, only the United States using more Bibles than Brazil, though our per centage of illiterates is only two per cent, while Brazil's is nearly fifty. With only half of its people able to read, yet that half demands more Bibles than any of the non-American literary nations of the world. You can never supply the demand for Bibles in Brazil. There is always a backlog of orders which must wait their turn. This crying need moved our Baptist Publishing House in Rio to enter the field and organize under a vast quonset hut, covering a square, a Bible and Testament publishing project that has supplied millions of copies of the Scriptures to the people. Brazil has its own Bible Society now, in cooperation with the American Bible Society and the British and Foreign Bible Society. It has just finished printing a new revision of the Bible in common use. I was one of the twenty or more translators. I think it is the most beautiful and accurate Bible in general use in the world, and rejoice in its witness to the Savior. A major Roman Catholic endeavor along that line is now a tremendous phase of the future giving of the Bible to the eager reading public in Brazil. As Brother J. J. Cowsert, manager of our Publishing House plant, was sitting in his office one day, a sturdy gentleman in a long black robe entered courteously and introduced himself, adding: "You will think it strange perhaps that I, a Roman Catholic priest, should come to you, a Baptist, and ask your help in the publishing of our new Catholic Bible. But I do. You know how. We don't. So we beg your assistance." Brother Cowsert took him out to that vast quonset hut of a plant, showed him every machine, taught him its quirks and how to conquer them, put him wise as to where to get all his needs supplied in the world market, and gave him all that his rich experience could contribute to the success of the Catholic Bible.

The thing is, BRAZIL IS GOING TO READ THE BIBLE. ROME WITHHELD IT FOR LONG CENTURIES. But now she sees that is no longer possible. Her feeling seems to be: "If you are just determined to read the Bible, then we prefer that it be a Catholic Bible." They will have their own translation, notes added and pictures of God the Holy Trinity and of angels, demons and the 'saints' (defunct worthies, canonized in Rome), with papal approval added — as if that were necessary — and with the antibiblical vocabulary of priestcraft mixed in at every turn of a page. Our Bible-preaching Christianity, henceforth, is thus going to have to face a Bible-reading Catholic public. And this vast Bibles-reading Brazilian public will have to compare Bibles and make its momentous choice between the two and their divergent doctrines. God help us, by his grace, to be equal to the great day ahead.

WHAT ARE THE PRINCIPLES ON WHICH THIS AMAZING MISSIONARY ACHIEVEMENT HAS BEEN WROUGHT? 1. **We have majored on salvation.** That is what missions is about — salvation. To that end came the incarnation of God the Son: "Thou shalt call his name Jesus for he shall **save** his people from their sins." "For the Son of man is come to save that which was lost," Matt. 10:11. My favorite missionary Scripture is I Tim. 2:4, "God our Savior . . . will have all men to be saved, and to come to the knowledge of the truth." Salvation is first and foremost in the Christian life. The new birth begins eternal life, just as the physical birth began the life in the flesh. Our New Testaments have the words **SAVE** and **SAVIOR** occurring some 150 times, while they only mention **RELIGION** 3 times. Missions is not interested in religion until after salvation. Salvation is what God does, through Christ crucified and risen, for the lost sinner who repents and believes. "Pure religion and undefiled" — most religion is, on the contrary, corrupt and dirty—is what a saved man obediently does for Jesus, his Savior and Lord, namely, put a brake on his tongue, making it witness for the Savior, visit for Christian purposes, and live the white, unspotted life on and on, James 1:26-28. James had just stated that the "engrafted Word is able to save your souls," v. 21. That is ever primary. Missions that major on relief, charity, socialism, culture, ritual, super-church strategy, church-state adultery or religion in general are simply hell's great extension-department to promote apostasy in the name of Christ. The world is already full of religion: every man has at least one, some having several. Nothing has so cursed humanity, brain-washed the unwary, set up so many 'Holy Inquisitions,' burned more victims at the stake, corrupted this life at every point of contact and sent so many souls to hell, as man's religions. The great purpose of missions is salvation, saving lost men from their damning religions. That is the major meaning and goal of missions. On salvation we major, in Brazil.

Brazil has been a religion-smitten land for centuries. It has Romanism, spiritualism, reincarnation, theosophy, hoodoo mixtures of African superstition with Catholic features, Judaism, Greek Catholicism, a National Catholic Church, Communism's deification of the State, philosophies with a religious tinge and Mormons, Jehovah's Witnesses, Holy Rollers, nationalistic sects from various lands which were brought along by immigrant groups, and most of the missionary denominations from Anglo-Saxon countries. Your Brazilian Baptist brethren bear witness about the only Saviour and salvation, to all of these. And we win converts from all of them, including some Baptists. For now and again we find some unsaved Baptist, who joined the church for gain, for a wife or a husband, or under the emotional urge of high-pressure evangelism. He is led to Jesus as Savior and receives believer's baptism. So also we win unconverted victims of infant baptism from all and sundry who practice this oldest of apostasies from revealed Christianity, which has done more to fill hell with the deceived than most any other act you can think of. A lot of Protestants are converted and baptized, by reason of the Baptist witness, and more than fifty Roman Catholic priests have been saved and become Baptists, in the history of our work in Brazil.

Starbuck, analyzing conversions, notes the far greater shock and revolution in the experience when, in my own phrasing, there is either a great doctrinal battle between old faiths and a hitherto unknown gospel, or between an arrogant life of sin and the godly sorrow which works life-giving repentance and saving faith in the Redeemer. You have both of these effects in mission work in Brazil. And that makes it a mission field above all others.

That does not mean that such startling, often sensational, conversions make the best Christians. They do not. Roots of the old views or vices are apt to cling to the convert and create problems that later diminish the popular effects of the conversion. I taught young women in the W.M.U. Training School in Rio for many years. In the beginning I had each year students who had been converted from Catholicism. I could appeal to them for confirmation in class discussions of the confessional or other doctrines. But in the last year or two, I did not have a single convert from Romanism in my classes. The churches sent in their **best**, and these now are converts from the second and third generations of Baptist homes. And they are far superior Christians, for early conversion means a **LIFE** saved, as well as the soul within. They took in Bible truth at the age when it most affects thought and consequent living in holiness. There are millions who are lost in violent wickedness and utterly false, even if very religious, hopes. They need salvation and their salvation stirs the community, but their grandchildren, trusting in the same Savior, will make far better Christians. God gave both kinds of conversion, in New Testament times, and he still does in Brazil, almost daily.

2. But God does not just want people to be saved, any more than an earthly father merely wants his children born and abandoned. He will have "all men to be saved and TO COME TO THE KNOWLEDGE OF THE TRUTH." This is discipleship. Salvation is the first thing in missions, as it is the first phase of the Christian life. But like a newborn baby, it is a life begun that continues, grows, expands and achieves. "We are saved apart from works by a faith that produces works," as Dr. J. H. Anderson used to say with such tremendous earnestness. Salvation is instant, eternal, irrevocable, just like a deed to a farm. But that farm produces crops, feeds cattle, receives buildings and improvements, may uncover gold or silver or other precious metals under its surface, may see oil wells and flaming gas spout from beneath its soil. Salvation has infinitely greater possibilities during all of life and it goes right on after death; for, in heaven, we read: "and his servants shall serve him," on the very last page of our Bibles.

Missions in Brazil, in our Baptist life, is set for "the whole counsel of God," the faith once for all and forever delivered to the saints as an unchangeable treasure for life, witness and obedience. To all these various religions and sects we witness the truth of the New Testament, including what denies their false gospels, false churches, false baptisms, false doctrines, false morals, and false goals of the Christian life. Brazilian Christianity does not stagnate. Truth ever stirs it.

3. In Brazilian missions, we gather Christ's sheep into flocks and feed them, as a mark of our love to him, John 21:15-19. We baptize willing believers and receive them into New Testament churches. We seek yet and always those fruits of Pentecostal witness, even as on the first Pentecost: "Then they that gladly received his word were baptized . . . and they continued stedfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers," Acts 2:41, 42. Any other Pentecostal fruits are a farce.

We do not deceive the unwary with the devil's vast and vicious LIE-CHURCH. Its devotees are always shouting that there is, or ought to be, just one Church. Either these deceivers don't own a Bible or else they are too stupid to understand it or they are wilful liars, of utter depravity, in such propaganda. Their Bible has the plural of the word church 35 times. Besides, it NAMES these churches countless times, directly or in references to individual churches. And it has many references to any church, every church, in generic uses of the word, as when Jesus said: "Tell it to the church." That presupposes a congregation that meets, can hear testimony and take disciplinary action. There are a few precious passages in which **all the saved** are spoken of as **the church**. That church is not an organization, but is a figurative use of the term **church**. The fellowship of New Testament churches is so precious that it became a symbol of that universal fellowship of the saved and a pic-

ture of their assembling around the Savior one day in heaven bye and bye. They have never assembled on earth, cannot, will not. So they are not literally a church. They are no more a literal church than Jesus is a literal lamb with wool, horns, a fat tail and cloven hoofs, just because, figuratively, he was called, in altar language, "the Lamb of God that taketh away the sin of the world." When a man tells you there should be only one church, the Bible gives the lie to his stupid chatter thirty five times and the last time it is Jesus who speaks from heaven: "I Jesus have sent mine angel to testify unto you these things in the CHURCHES." That is the Son. "He that hath an ear" — let even a one-eared man listen — "let him hear what the Spirit saith unto the CHURCHES." That is the Spirit. "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." "Churches of God" — that is the Father. The whole Trinity gives the lie to the slanderer of Christianity who make any pretense that it is, or was meant to be, just ONE CHURCH. There is no CHURCH composed of churches on the horizon of the New Testament.

Did you notice that Dr. Homrighausen knows a secret about this marvel of Christian missions in Brazil: "The real reason for this growth is the zeal and vigor of evangelical congregations." The New Testament calls them CHURCHES. I was asked to be one of three speakers on our mission work in foreign lands, by Dr. Rankin, then Secretary of the Foreign Mission Board, at the meeting of the Convention in Houston, in 1953. The subject he gave me was "Evangelism Through Churches." That is the New Testament form. He himself said that Southern Baptists in their mission work are seeking to found New Testament churches, responsible only to Jesus Christ. And the present secretary, Dr. Baker James Cauthen, speaks, and writes constantly of this same ideal and goal: **evangelism through churches**. When you go to the Baptist World Alliance in Rio in June, you will find 241 Baptist churches in greater Rio, 62 in San Paulo, 72 in Recife and from one to scores in every other capital city in Brazil. Other denominations MUST face those churches with congregations of their own or else lose out. So the vibrant Brazilian Christianity is, in general, seen in witnessing congregations, as the Princeton theologian said.

You say: "Well, doesn't everybody do mission work along these same lines?" Don't be silly. I went out to Brazil and studied the language with a missionary educated in Kentucky, at Berea College. I used to play tennis with him and we were often in each other's home. He was a Y.M.C.A. secretary. He slaved to multiply contacts till he knew by name, face and handshake every prominent man in the city and various ones out over the state. He wangled a large attendance by representatives of Brazilian organizations, including a general in uniform, at a Thanksgiving Day sermon at the "Y" for the Ameri-

can Colony, under the impression that it was diplomatic courtesy to the U.S.A. After some years of this folly he said to me, after one of his efforts: "Oh! It is all so futile!" It was. It is. So he went home. It would amaze you how many people, on many fields, think THAT IS MISSION WORK. If Jesus had been like that he would have spent his time, not with THE COMMON PEOPLE WHO HEARD HIM GLADLY, but with Annas, Caiaphas, Gamaliel, the Sanhedrin, the Scribes, the 6000 male and 20 female Pharisees and the courts of Herod and of Pontius Pilate. He would have clung to the rich ruler and begged him: "Oh, lad! Don't go away. I didn't mean it. You don't really have to choose between me and your riches. Stay with me Let me stay with you. I might even teach you Greek. And I have a follower who is the wife of Herod's steward. That might be very useful in your business. Stay with me." No. Jesus did not follow that style. Nor did that style produce the unparalleled mission work of Brazil. Various warm-hearted missions of national or international groups who believe the gospel have helped to produce this mission work in Brazil, but the heart of its power is from THE BIBLE BELT of our nation, Southern Baptists, Southern Presbyterians, Southern Methodists, Missouri Synod Lutherans and warm-hearted Southern Episcopalians of the Bishops Kinsolving and Krischge type. I know them all. Whatever their differences, they and the things they hold in common devotion are pressed home to the hearts of all the people, without any unionism.

4. A SELF-SUPPORTING MINISTRY AND SELF-SUPPORTING CHURCHES ARE THE VERY LIFE OF THE MISSIONARY SUCCESS IN BRAZIL. I have taken for granted here that with New Testament churches there goes, even precedes chronologically, a New Testament ministry. Jesus trained and put to work twelve apostles and seventy evangelists before he set up an organization, except as these were themselves the beginning of organized Christianity, I Cor. 12:28. There is everywhere evidence of a numerous ministry wherever Christianity spread. They all came to be called elders, pastors, bishops—no elder less than a pastor, no bishop more than a pastor. The term **elder** has been so modified by the Presbyterians, and the term **bishop** by the various sects of Catholics, as well as Episcopalians and Methodists, that we can no longer use them without stopping to explain their biblical meaning.

Now this ministry was supported by the churches it served. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel," I Cor. 9:14. Even in our Lord's earthly ministry, this was the rule. He had won groups of believers in every locality before he began to send out apostles and evangelists, two by two, in evangelistic trips on their own. And his very first instruction was for them to be supported by those who were won. "Provide neither gold nor silver nor brass in your purses, nor

script for your journey, neither two coats . ." (Matt. 10:10). The word translated "coats" is **tunics**, the **clothing worn next to the skin. Think of it. Here men** were to go all over a country and not have even an extra shirt, to start off with. The next clean shirt, the money, the food, the roof over their heads, was all to be furnished by those they ministered to. Jesus gave the example. He had no place on earth to lay his head. That is his example and law for Christianity.

I went Sunday afternoon to a big missionary meeting of another denomination, one of the anti-denominational types of fundamentalists who believe in salvation by grace but in little else of biblical mission work. It is a "faith missions" type which wants to know by name every one they contribute to. The result is a feeble set of "brands snatched from the burning", looking for the Second Coming just around the corner. Little that is possible by cooperative life of New Testament churches is even on their horizon. They took up pledges to support all their missionaries AND ALL THE NATIONAL WORKERS ON ALL THEIR FIELDS, which are numerous and in several continents. What does that mean? It means that all those native workers are parasites on the mission cause. It means they have revoked their Lord's command to self-support, the ministry not being paid by the people ministered to. It means just a skeleton of Christianity, with most of the bones missing even from the skeleton.

In contrast with this parasite Christianity, look at the above figures. Christianity normally grows in churches. In Brazil we have 1470 churches, in all other fields 1759. These churches have 644 ordained national pastors, all other fields together a total of only 599. And, most notable of all, there are 1170 self-supporting churches in Brazil, but only 986 in all other fields put together. Of the 300 churches in Brazil that are not yet fully self-supporting, however, many are not supported by our money. The home missions, state missions and associational missions, and the outlying preaching points of many churches, are supported by the Brazilian churches. And where the work is new, young and weak, if we give mission money to it, THEY put that money in with their budget as a contribution along with the contributions of the Brazilian churches. So the men hired and the churches aided are under the control of the Baptists there, and their employees serve their churches

Talking with missionaries from many lands, I find that where they do not have self-support, the natives employed from our funds are demanding a voice and imposing their will in the spending of our mission funds. That is selfish and immoral. When any man decides on his own salary out of funds other people give and administer, disinterested progress is impossible. A man may see that his salary is smaller than those paid our representatives, in line with what we feel, by our standards, that they need. Then jealousy, recrimination and politics set in. More is need-

ed for the foreigner's minimum of health, necessities of a long presupposed standard of living, and the hospitality and leadership involved in the missionary life, to say nothing of the higher education of missionary children in the homeland. But if the native salaries, imposed by themselves on hesitant and maybe embarrassed foreign missionaries, are equal with the salaries we pay our missionaries, as we have a right to pay them if we think it best, then such nationals become petted and privileged lordlings over the churches, are considered hirelings of these foreigners and, so, not amenable to the authority of their churches. Thus the whole of New Testament Christianity goes away or becomes a bed of selfishness and a privileged bureaucracy. **BUT IF THESE CHURCHES PAY THEIR OWN PASTORS**, they will pay them on their level and there is no basis of complaint. And the pastors and we, too, can show the churches the needs of a well-paid ministry and why they have to have more than the average member of their churches. Now and then a worker passes from a mission field which has little or no self-support to one that has plenty. There he sets up a clamor for a seat in the mission deliberations and promotes discontent to win. The Brazilian Baptists expect to support their pastors and give vast sums of money besides, to the foreign mission work in Portugal and Bolivia, as well as noble sons and daughters. They have, too, one of earth's most blessed programs of home missions. And their state conventions promote educational and benevolent institutions and the National Convention supports numerous boards and the Seminaries, with our cooperation by men and money, in several cases. The Convention itself voted that the basis of this cooperative life should be to elect a man to official position on the basis of his qualifications for the work needed to be done, and not on the basis of his nationality. Next to majoring on salvation, this principle of self-support is the foremost secret of missionary success in Brazil. A parasite Christianity may produce orchids of ornamental value, but never **FRUIT** of a New Testament life. Our Savior seeks **FRUIT** in those he saves. And these **fruits** of New Testament mission work in Brazil should be richer and more abundant there, and evident and victorious in every other mission field in the world.

William Carey Taylor,
41 years Southern Baptist
Missionary in Brazil

(By way of Postscript)

I APPEAL TO SOUTHERN BAPTIST WOMEN

After visits to scores of country churches, during Schools of Missions over the South, I resolved to make this appeal to Southern Baptist women. In countless churches, a single woman is, in utter innocence of purpose and complete ignorance of what she is doing, imposing Roman Catholic art and influence upon Baptist churches. They ought at least to be consulted as to such pictures. I was in a Baptist church recently that has two big, life-sized pictures of a Romish Jesus and Rome's idolized Virgin Mary on the wall of the pulpit, before all eyes, and both pictures have these little open breasts and visible little hearts, right in the middle of their bodies!!! Several churches where I have spoken have crucifixes hanging on pulpits or back of the pulpits. On all hands, I find big Catholic pictures of long-haired Christs in homes, offices, class rooms and pulpits of Baptist churches. These "Sacred Heart" pictures, right in the middle of the upper body, are favorite objects of Catholic vows and devotions, and there are schools and other institutions that bear that name. Now the Bible says that "A wise man's heart is at his right hand; but a fool's heart at his left" (Ec. 10:2). How would it classify two hearts compromisingly half way between? Can any folly be sillier.

All these likenesses of Jesus Christ are lies and brazen insults to your Savior. The Word of God says categorically: "Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him" (I Cor. 11:14). Paul, who wrote this Scripture, had seen Jesus. He says: "Have I not seen Jesus Christ our Lord"?, and "Last of all, he was seen of me also" (I Cor. 9:1; 15:8). Paul would have cut off the hand that wrote that it is a shame for a man to have long hair, if the Christ he saw was any longhaired Jesus, before he would ever have written such words.

B. H. Carroll says: "Christ left neither autograph nor portrait to be worshipped as relics. None of the historians even hinted at a personal description of Jesus. We know absolutely nothing of the color of His eyes, or hair, absolutely nothing of His height or size. Worshipers of shrines, relics and souvenirs, derive no sort of help or encouragement from the New Testament."

Any longhaired man you see today is a freak. And longhaired men of medieval courts were fops, or obliged to imitate the courtiers in order to have access to the thrones that ruled over the Dark Ages. The incarnation of the Son of God was in a full humanity, as a manly man, not in the depraved humanity of medieval apostasy and utter ignorance of the Bible. The artists and sculptors that lived off of those courts made the paintings and statues of Jesus which further corrupted Christianity. They made their Christs in the image of the court fops of their day. Such is the

"likeness" you use, my sister, in flagrant disobedience to the Second Command of the Moral Law.

Later, justification was sought for this from the Bible. Medieval ignorance didn't know the difference between NAZARENE AND NAZIRITE. **Nazarene** is a citizen of Nazareth. Jesus was a Nazarene. But a NAZIRITE was a Jew who kept a vow not to cut his hair OR DRINK WINE, etc. Jesus was no Nazirite. He drank wine, miraculously made jars full of it for a prolonged Gallileean wedding feast, used it in the Lord's Supper. He was no Nazirite though John, his forerunner, was. I have seen Catholic Bibles in Brazil that showed utter confusion of the terms Nazarene and Nazirite; and, even today, Hugh J. Schonfield's Jewish translation of the New Testament says, in a note on p. 52, about the word "Nazarene": "Synonymous with Nazirite, a person consecrated to God, Judge, xvi. 17 (LXX). Hence specifically the Messiah. There was early Christian play on the likeness of the words Nazarene and Nazirite." For stark stupidity and assinine ignorance, that takes the cake! But it fits perfectly the realities of such ignorance in the Catholic artist circles of medieval Rome. That is where Rome's longhaired Jesuses came from. But why should YOU, my sister, join in dishonoring your Lord? I appeal to your judgement.

Dr. A. T. Robertson has said that the earliest representations of Jesus do not show him with long hair. MEN had no such style in his day. Of that you have ample proof, even from Roman Catholic sources. Take the learned Ronald Knox's New Testament. It has many Catholic pictures in it. As you look about the long-haired Jesuses there shown, you see that the men of his day wore short hair. In LIFE Magazine recently were a lot of Christmas pictures. Short hair is seen to be the current masculine style, in many of them. I went into the great Dominical Church in San Paulo, Brazil. There I saw life-sized statues of all the apostles. All of them had just come out of the barber's chair, except John, who is always confused with John the Baptist (a true Nazirite) and so looks like a curly-haired girl in her late teens. The whole world is full of such testimony in Romish art itself and its literature.

Some time ago, Dr. Leon Macon, editor of "**The Alabama Baptist**," had a solemn appeal to our churches against "Idolatry." He said: "We have occasion to go into many of our churches throughout the state. There is an appalling practice growing among our churches, namely, the displaying of pictures of what Christ was supposed to look like in our halls of worship. (Cites the Second Commandment and this custom as a violation of it) . . . These same type pictures are found in prayer rooms and some of them **with candles burning** in front of them. To cap off this tendency is the practice which is growing among Baptists to buy crucifixes and hang them in their homes . . . We realize that our people are doing this innocently but it is idolatrous." It won't be innocent, if kept up.

I came home recently after two weeks of such observations in Kentucky churches, sick at heart, and determined to make this appeal to Southern Baptists womanhood. WHY? BECAUSE IN EVERY SINGLE INSTANCE I WAS INFORMED THAT THE INNOVATION WAS MADE BY SOME BAPTIST WOMAN WHO DID NOT KNOW WHAT SHE WAS DOING. She merely thought to add a little to the beauty of her church or class room or the pastor's office or study, by putting a pretty picture on the wall. She did it just like, in larger churches, some equally devoted woman puts a costly bouquet of flowers on the table before the pulpit. In one church such a picture was placed in the pulpit one Sunday morning. And a man known to be opposed to this came in and sat down and was motionless a long time as he looked at the scene with horror. He was subject to heart attacks and the well-meaning giver went softly and took the offending false "likeness" of her Savior down, so as to avoid causing maybe a fatal heart attack. In full recognition of the "innocence," as Dr. Macon says, of many a woman's use of Catholic pictures, that are an affront to our Lord, I appeal, as a missionary to Catholics for forty years, to our Southern Baptist women to stop, think and teach other women these vital truths.

Thanks for your letter. I am assured at the church that a copy of the microfilmed minutes will be sent you.

I did not know you were phoning from Louisville or I would have invited you over to see me. Any time you are here you will be welcome - Berkeley 1. Int. 0 Cent. 416. I shall present your

W. C. J.