

Southwide Baptist Digest

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ARTICLES AND OPINIONS

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Southwide Baptist Digest

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REPRESENTING A CROSS SECTION of the DENOMINATION

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In the charter this publication pledges itself "always to stand for the policies, plans, boards, and institutions of the Southern Baptist Convention. It shall stand for and propagate the doctrine held by the constituents of said convention; especially that repentance, faith, and regeneration accompany salvation; that Christ, God's only begotten Son, was born of the Virgin Mary; that the atonement for sinners who believe on Him was accomplished through His sacrifice and shed blood on the Cross; that He arose from the dead in visible bodily form; that a similar resurrection awaits all His people when He returns for them. This publication shall also stand for the Divine inspiration of the Bible and shall emphasize its missionary teachings."

Facing the New Year

G. Allen West, Jr.

Pastor Woodmont Baptist Church,
Nashville, Tennessee

The year 1948, but for the Grace of God, holds for the world a grim fate. All of us know certain basic facts to be true: That the world began a new era as of August 5, 1945; That men are bent on self-destruction as fast as human blundering can lead us; That the leaders of the nations, including our very own, are not listening to spiritual leaders for guidance; That spiritually-minded men have been joined by true scientists in warning mankind to come back to God, in order to learn how to use the terrifying power of the atom.

However, these facts must be given interpretation and meaning in the light of the Gospel. As we approach the new year, my first suggestion is this: Let us go back to the Word of God for the answer to our problems. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

"Except ye be converted" is no trite statement. It is the most profound truth the world can know. For the world is sick and helplessly entangled in seeking after its own selfish ends.

The Word of God has told us what the men of the world have had to learn the hard way; namely, that the heart of man is evil and that there is none righteous, not even one. It has told the world that God has provided a way—the Way—for men, but men have persisted in their own way. It is like a man in a row boat attempting to buck against a hurricane, or a man spitting into the wind—the spit hits him in the face. He cannot set himself against God and get by with it.

The world of our day must learn that it cannot go against the Way and Will of God without suffering—for the wages of sin is still—death, but the free gift of God is eternal life in Jesus Christ.

A second suggestion I offer for the new year is this: We must take the Word of God to the people. It is not God's plan to expect the people to come to us. The message of Truth must be taken in love, in the Spirit of Christ, in the true sense of beneficence. It must be carried to them in their homes right around us, to our state, the southland, and to the uttermost part of the world. Missions is the term we use for evangelizing that part of the world which we cannot reach directly, whether it be in another section of the city or county in which we live or in China.

A third thought for the new year is that for too long we have been neglecting our laymen in total participation. The minister who works at his task is the one most vitally interested in that task; and those who do not work so much are directly less interested. It is so with our fine men. Many of them are not doing any more for the kingdom simply because they have not been challenged with something concrete.

Our Brotherhood has a worthy purpose and aim: to back up the entire church program. But men must be given something more definite, more specific, if they are to be fired with zealous enthusiasm for the Master.

A worthy challenge is a combination visitation and preaching revival with the laymen in charge of all the work. We have just completed one of the most successful meetings in my experience, in which the men did just what I have mentioned. We must get back to lay participation and service if we are to take the world for Christ.

A fourth suggestion is that the ministers must apply themselves more diligently than ever to personal counseling with their people. The pastor today faces a tremendous task and without the aid of the Holy Spirit he cannot possibly mean what he should mean to the people. In addition, he should be familiar with the best books and the latest developments in the field of personal counseling and psychiatry.

As we face 1948 let us remember the four suggestions I have made: (1) That the world is sin-sick unto death and unless it be converted it will die forever; (2) That we must give heed to missions—world missions; (3) That our men must be used in concrete activities; (4) That more and more our task will be one of personal counseling and witnessing to help men.

The Beauty Spot of Asia

ROBERT E. BEDDOE

The name means "Fragrant Lagoon" but it designates a small island which snuggles close to the southern coast of Kwongtung to enclose one of the world's most sought and busiest harbors. On the northern side of this island, fringing and overlooking the harbor, is the city of Victoria while its southern side is graced by Repulse bay with its popular beach protected by a smaller island, on which is found the village of Aberdeen. Dotting the sea to the south and west are numerous small islands with their fishing villages or pirates' haunts.

On the mainland across from Victoria is Kowloon (nine dragons), a busy and populous modern city connected with Hongkong by ferries which carry an average of 800 persons across the bay every 10 minutes. While Hongkong is a British crown colony, the area known as "New Territories" on the mainland is leased from China by Great Britain.

Semi-Tropical Fairyland

By day or night Hongkong is one of the most beautiful spots in the world. At night it is a veritable fairyland with its lights of many colors rising from the waterfront up the 1,400 foot peak to blend with tropical stars. The climate is delightful most of the year and under efficient British administration the general health enjoyed by residents is above the average. Imagine living in a semi-tropical place where houses are not screened and mosquito nets are not necessary!

Rehabilitation has progressed more rapidly than at any other war-devastated city. Once again the harbor is busy with shipping from the seven seas. There are more international airway lines converging here than at any other place in the world.

Hongkong is the gateway to all of South China. Everything and everybody going to that part of China with its teeming millions, must pass through this port. With numerous river boats, fast train service and planes every few hours to Canton and all parts of China, Hongkong is a vital center of communications in southeast Asia.

A Tourist Paradise

Thousands of shops display every sort of American commodity, food and clothing, while carved ivory, black, teak and camphor wood furniture, chests and curios, gorgeous brocaded silks, linen drawn work, hand embroidery and numerous art products of South China fill the windows and shelves to become a tourist's paradise.

The people, predominantly Chinese of course, seem happy and content. Beggars are seldom encountered. The Chinese populace dress neatly and seem to have all the money in the world. Though it costs more now to live in Hongkong than in the United States, the cafes, restaurants, hotels, movie houses and taxis are usually crowded to the limit.

A Potential Baptist Center

Meantime, Baptists should grasp the present exceptional opportunity to make this a center for expansion

in China and the South Pacific. There are eight Baptist churches, three of which are composed of membership from Swatow, where Northern Baptists have established a constituency of sound orthodoxy. Indications are that these three may line up with our Leung Kwong convention and co-operate in a worthy program for South China.

Several of these Hongkong Baptist churches represent considerable wealth. Two modern church plants are already inadequate for present needs, and both are contemplating enlargement of their plants. The Cain Road church, the oldest, has purchased adjoining property for this purpose. This church now holds two Sunday morning services to accommodate the membership.

One is impressed by the zeal of many wealthy and cultured Chinese Baptists here. One couple, recently blessed with prosperity, operates a gospel station wagon, making semi-weekly visits to outlying villages and preaching to many who otherwise could never hear the good news.

If we are to train a worthy leadership for South China a Baptist university is essential. Kowloon is the ideal location because of religious freedom, equitable laws and modern surroundings under British rule.

Our board could well station an experienced missionary couple, acceptable to the Chinese, in Hongkong to assist in planning and correlating a program worthy of the situation.

It might be possible for such a missionary couple to operate a Baptist book store for our Sunday School Board. Many of our preachers and workers read English, and the number throughout China will increase rapidly. The Bible helps and religious books now available to our workers are pitifully few. The ministry of such a book store to the Far East would be incalculable.

—Baptist Standard.

Response To Address Of Welcome

By J. Henry Burnett

When the Southern Baptist Convention met in San Antonio, Texas, the address of "Welcome" was delivered by Governor Stephenson, a Methodist steward. It was in a happy style and well received. Dr. E. H. Pruden, pastor of First Church of Washington, D. C., was asked to respond, and he did substantially as follows:

"In my boyhood days we had a neighbor who was a Baptist deacon. One day he said to his wife, 'I have a mule I do not need. I am going to take him to town and sell him.' Upon his return home, he said, 'Well, wife, I sold my mule.' 'You did,' she replied. 'Well where is the money?' The neighbor replied, 'I did not get the money. I took the man's word.' 'Well,' his wife said, 'Who is he?' Mr. so and so and he is a Methodist steward. His wife said, 'What is a Methodist steward?' The neighbor said, 'Something like a Baptist deacon.' Then the wife replied, 'Well, you have lost your money.' This brought down the Convention, and the Governor enjoyed it thoroughly.

Is the joke on the steward or on the deacon?

... EDITORIALS ...

George Ragland Joins Editorial Staff

George Ragland, more than a quarter of a century pastor of First Baptist Church, Lexington, Ky., and for two years president of the General Association (State Convention) of Kentucky Baptists, who was for a decade professor of Greek in Georgetown College, comes with his biblical scholarship, orthodoxy, consecration, and brilliant attainments to join our editorial staff as contributing editor. Welcome Good Brother.

—L. M.

Answer To Five Questions

Read "From Cain to Noah," on page six. It is thrillingly interesting. Editor W. E. Denham in his comments on Genesis in this contribution gives his opinion of the proper answer to five important questions very often asked of Bible teachers. His ripe scholarship, based on his years of study and teaching Old Testament Hebrew in New Orleans Seminary, gives weight to his most interesting discussion of these questions: They are:

1. Where did Cain get his wife?
2. How could men live to be 900 years of age in antediluvian days?
3. Does an addition of the ages of those mentioned in this genealogical table measure the length of the time between Adam and the flood?
4. Who were the "sons of God" who married the daughters of men?
5. What was the nature and origin of the giants in those days?

Denham is unsurpassed as an interpreter of the Old Testament.

—L. M.

The Wing and the Neck

John W. Suttle, Pastor of five country churches, in the vicinity of Shelby, N. C. recognized as Dean of Southern Baptist Rural Preachers and President of North Carolina Baptist State Convention, has one habit which is an example to us all. When a great heaping platter of fried chicken is passed to him he invariably chooses the neck or the wing. What a subtle way Suttle has of making the "second table boys," who usually see company eat up all but the neck and wing, love him more than they do those who leave little for them. What a fine example of unselfishness and resistance of the lure of gluttony in the tempting golden brown chicken.

A man's nature is indicated by things small as well as by things great. John Suttle saw neighbors in Shelby, none greater than he, like A. C. Dixon and Max Gardner go to Boston, or Washington, or London to sit in the seats of the mighty, saw Tom Dixon, writer of books

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The Good Defeating the Best—

The Southern Baptist tithing campaign is getting results. In the churches that have emphasized it, treasurers are happy. At long last the budgets are more than balanced. The problem of a surplus has displaced the old question of a deficit with many finance committees. Thank God for that!

Now we face a new kind of danger, with which we have had little experience. For a surplus in the church treasury may prove to be dangerous. For instance, it may enable the membership to pay some one person to do what all the people ought to be doing without pay. A full-time worker employed to visit the church community and win the lost to Christ is a good thing. But it would be much better if every individual member could be made to realize his personal responsibility for the salvation of the lost in the neighborhood. It may be true after all that the nearer we get to the New Testament pattern of Christian work the fewer paid helpers we have!

Some churches, when money is easy, are tempted to expand the local work at the expense of foreign missions. Sometimes this expansion is justifiable—but not always. A church paper is a good thing, and greatly enjoyed by members and friends. Attractive advertisements in the newspapers doubtless pull the crowds our way. A radio program, with a little Gospel and a lot of announcements, is dear to the heart of the good pastor. But the money we are spending on church papers and advertising and radio programs would pay the salaries of a goodly number of missionaries to carry the Gospel to thousands who have never heard it for the first time.

A few of our associations, taking note of the increase from the tithing campaign, are planning to cover the billboards on the highways with appeals to the people to go to church. That is good—provided we don't forget that Christ sends us to the people, not the people to us. And again provided, we don't forget those fine, consecrated, young people who are begging us to send them to the foreign fields to tell lost men who never see a billboard about Jesus.

Several of the states are erecting new hospitals. Fine. But may it not be a real question whether more medical aid to Americans, who are already blessed as few other peoples are in this respect, is as important as spiritual aid to those of other lands who are dead in their sins?

The good can defeat the best. And it will, if we embellish our local work to the neglect of foreign missions. In the mind of the Saviour who died for the whole world, our missionaries may be right when they insist that we, here at home, have no right to add another man to our staffs or expand our equipment until the foreign fields are as well manned and equipped as the home base.

—R. B. J.

SPECIAL TO SUBSCRIBERS

If your subscription began February or March '47 for the rest of 1947, it has expired. Please send \$1.00 for eight months extension or \$2.00 for eighteen months. \$1.50 for one year. Mail one dollar bills at our risk if more convenient. The extension time will be added to your expiration date, whenever it is.

Is The 'Good News' Very Good?

Let me hasten to disclaim responsibility for raising this question. I admit that it is only a little short of blasphemous. Certainly no one who has met the Lord Jesus Christ face to face in the experience of salvation would think of asking it.

But I am afraid that the goodness of the "Good News" is being questioned in some quarters. Many intelligent and respectable people are saying by their actions that the "Good News" is not good enough to gain their interest.

The thing that started my thoughts along this line was a book by Cyril Alington, entitled "Good News" and published by the Religious Book Club of London, England. I hadn't turned many pages until these sentences leaped out at me: "If our evangelists are right and Christ spoke of Himself as a bringer of good news, the conclusion seems unavoidable that many so-called Christians have failed to accept it." "Those who had good news to bring from Ghent to Aix would not have been content to do so at a decorous walking pace; and if we seldom break into anything which could be called a trot, it would suggest that we feel our news to be neither very important nor very good." "Christian happiness is an infectious thing and unless we have caught it ourselves there is little prospect of our infecting other."

Mr. Alington goes so far as to suggest that the "Good News" isn't very good as far as a great number of professing Christians are concerned, at least not good enough to get excited about. And he dares to come right out into the open with the inference that some of us haven't "caught" this blessed infection. He seems to think that the whole trouble lies just there. And he may be right!

When the general conduct of Christians raises questions as to the goodness of the Gospel rather than inspiring interest in its possession, it is time for repentance.

—R. B. J.

World League Against Alcoholics

Aubrey Hearn

Baptist Sunday School Board

The first postwar congress of the World League Against Alcoholism will be held in Lucerne, Switzerland, July 4-9, 1948. Dr. Robert Herod, the renowned secretary-general of the World League, has appointed C. Aubrey Hearn, author of *Alcohol the Destroyer*, to be the official conductor of the party from the United States to this meeting. Plans have been made for visits to eight European countries to study the liquor problem there,

The New Year Is Our First New Year

Southwide Baptist Digest made its initial appearance January, 1947. The articles it contained by several of the best known and most beloved Southern Baptists and its editorial staff of twelve widely known leaders in our denomination indicated its loyal harmony with the Southern Baptist Convention and its constituents.

Its gracious acceptance by Southern Baptists has been gratifying. It already has sizeable subscription lists in every state of our convention. Its record for its first year has been in wellnigh perfect harmony with the hopes, plans, prayers, and purposes which characterized its inception and creation. We thank God for His blessings and the brethren for their enthusiastic helpfulness and encouragement for the future.

—L. M.

Southern Methodists Fight Modernism

THE SOUTHERN METHODIST LAYMAN

The Methodist Church, largest denomination in the Federal Council of Churches, in its official Sunday school quarterly, "Lessons for Intermediates," October, November, December, 1947, the one studied in the Sunday schools, presents things about the Bible which will destroy their confidence in the trustworthiness of the words of Christ.

Jesus Christ said: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46, 47).

This quarterly teaches concerning Moses: "We don't know for sure that he wrote anything, or that he knew how to write" Shall we believe this author or shall we believe Jesus Christ?

When the children are taught these things, they no longer will have a Bible which they can trust. Instead, their authority will have to be, "Scholars tell us," as this lesson study makes it appeal to scholars. What kind of church, what kind of nation will we have when boys and girls, who do not believe the Bible can be trusted, grow up? It is to this issue that the American Council has arisen. It is the Federal Council of the Churches of Christ in America and its member denominations that are being used to destroy the confidence of God's people in the Bible.

The Southern Methodist Church is fighting all such modernistic rot.

Southern Baptists are safe from above mentioned dangerous Sunday school literature as long as we have T. L. Holcomb and his loyal corps of associates in the Editorial Department of our Sunday School Board.

—L. M.

to interview government officials, visit temperance societies, and attend the Lucerne meeting. The party is scheduled to leave New York June 14. The tour will last approximately one month. Anyone interested in this tour may secure details by writing to C. Aubrey Hearn, 209 Fourth Avenue, North, Nashville 3, Tennessee.

From Cain to Noah

Dr. W. E. Denham, Sr.

The record does not state how long it was after the murder of Abel that Seth was born, nor does it in fact make clear whether other children were born between Cain and Abel and Seth. In chapter five, verse 4, of Genesis we read, "and the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters. Since the only logical explanation of Cain's marriage is that he married one of his sisters, we must assume either that such a sister had been born before Seth, or that Cain waited many years after the murder of Abel before being married. This would most naturally seem to have been the case.

The account in Genesis deals very briefly with the history from Cain to Noah. This would seem to be because Adam failed so sadly and Cain's conduct showed how rapidly and tragically Adam's descendants deteriorated. The intervening centuries held little interest or value in tracing the religious history of the race. The time came all too soon when man's ways were so corrupt that God's only recourse was to destroy him, sparing only a small seed to continue the race so that His gracious plans and purposes might still be worked out.

The record is a genealogical one, giving a list of names in both lines, Seth's and Cain's, to trace man's descent from Adam. It is possible that these genealogical tables are not complete, but that they single out the more notable men in both lines and pass over the less well known. That this method of keeping genealogies was practiced is seen in Matthew's table of the ancestry of Jesus. A comparison of that table with the historical record of the Old Testament shows that the writer did not hesitate to pass over several generations in order to conform to his pattern of three fourteens. It must be allowed as a possibility that such a course was followed in these tables in Genesis, tho' it is not certain, and no dogmatic position should be taken in the matter.

Three matters of interest are brought out by a study of these tables.

The first, and the one that perhaps strikes the reader first, is the extreme longevity of these early men. The ages of Cain's descendants are not given, but those of Seth's are and they make our time of living very short. Adam lived 930 years, Seth 912 years, Enos 905 years, Cainan 910 years, Mahalaleel 895 years, Jared 962 years, Enoch 365 years, Methuselah 969 years, Lamech 777 years, while Noah was 600 years old when the flood came and lived 350 years after that, making him 950 years old at the time of his death. With two exceptions therefore, Enoch and Lamech, these patriarchs lived about 900 years or more. In Enoch's case we have the explanation that God took him, and the New Testament explains that as meaning that, like Elijah, he was translated.

Critics of the Bible have made fun of these ages and have explained them by saying that the record is in error and should read "months" instead of "years." By this reckoning Methuselah, the oldest of them, lived 969 months or 80 years and 9 months, while Enoch, the youngest, lived 365 months or 30 years and 5 months.

This looks quite a plausible explanation, but on examination it shows up the folly of those who deny or try to explain away the inspired record. They forget to point out that Adam begat Seth at the age of 130, which according to their reckoning, would have made him a father at the age of 10 years and 10 months, Seth at 8 years and 9 months, Enos at 7 years and 6 months, Cainan at 5 years and 10 months, Mahalaleel at 5 years and 5 months, Jared at 13 years and 6 months, Enoch at 5 years and 5 months and Methuselah at 15 years and 7 months. By this method of reckoning these early men (?) must have been precocious indeed.

How shall the great ages be explained? It has been suggested, and the explanation seems quite reasonable, that when the curse came on Adam it did not operate fully at first, and that some of the glorious strength and beauty of the creation lingered in human life for a long while. Long centuries of sin and self-indulgence took their toll, until Moses, tho' he himself lived to be 120 years old, could write in the 90th Psalm, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow." In spite of all the contribution that modern medical skill and knowledge have made to human life, Moses' estimate remains accurate.

The second matter of interest is that one man is singled out in each line for fuller mention than the others. In the line of Cain it was Lamech, the seventh generation, including Adam in the counting.

Lamech was a man of passion, the first bigamist and a murderer who boasted of his vengeful spirit, claiming sharper revenge than that of Cain. His sons, moreover, departed from the simple pastoral life seen in Cain and Abel. Jubal invented and used musical instruments. Tubal-Cain invented cutting instruments of brass (copper R. V. margin) and iron.

In the other line, that of Seth, the seventh generation is again chosen. Here we have Enoch described, a man who "walked with God and was not, for God took him." Hebrews adds, "before his translation he had this testimony that he pleased God." His record, brief as it is, shows us a man of righteous conduct and character, who pleased God and had constant fellowship with him.

Why were these two men singled out? One answer would be that they were outstanding men in their families, and were accordingly given a little fuller mention, just as in a historical record of the United States it would be appropriate to single out such a man as Washington or Lincoln.

The other answer would be that these men were representative of their families. This view would be strengthened by the fact that the seventh in each line was chosen. Accordingly we would understand that Cain's descendants partook of the character of Lamech and Seth's descendants of that of Enoch.

It would seem that both views are true and should be combined, so that Lamech and Enoch, while outstanding men, nevertheless illustrated vividly the contrasted character of the two families.

The third matter of interest is the tragic fact that by the time of Noah the whole human family had become

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From Cain to Noah - - -

(Continued from Page 5)

degraded. The Bible statements leave no room for doubt or question on that score. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5) "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." (Gen. 6:11-12) "The earth is filled with violence through them" (Gen. 6:13). Small wonder that it is said, "It repented the Lord that He had made man on the earth, and it grieved him at his heart" (Gen. 6:6). How the sorrow of the heart of God is pictured in this brief statement!

One statement that describes the depth of depravity into which man had fallen is that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:2). Since these words are followed immediately by the statement of God's purpose to destroy the earth, it seems certain that they described a particularly horrible example of evil.

One explanation of the statement is that "sons of God" designates the descendants of Seth, and "daughters of men" those of Cain, and that the statement refers to intermarriage between the two families. On this theory the ethical distinctions that had divided the two families and that were so vividly exemplified in Lamech and Enoch, had by the time of Noah been destroyed, and, with the single exception of Noah himself, the whole race had become debauched.

That the race was debauched the whole picture testifies, but there is no proof to back up the explanation.

A second and to me far more likely explanation is that the phrase "sons of God" refers to fallen angels. The Hebrew phrase is "bene elohim" and is found also in the Book of Job, where it seems clearly to mean angels. By this view we have a horrible breaking over of sex lines, on the part of both fallen angels and fallen humanity. Nothing is more revolting in the realm of sin than sex relations between man and beast, yet this was practiced in Canaan among the tribes cast out of Israel. Even this, however, must pale before the picture of women willingly giving themselves to the sex indulgence of fallen angels. Two overlooked statements give weight to this view. One says, "the nephilim were in the earth in those days." The revised Version margin translates the word "giants." The Hebrew word "naphal" means "to fall" and "nephilim" could literally be translated "fallen ones."

The other statement refers to the children of the union, "the same were the mighty men that were of old, the men of renown." There would seem no reason why a union of two human families should produce such outstanding offspring, but nothing else could result from a union of angels and mankind. They would be indeed "mighty men," "men of a name" (the literal Hebrew expression).

Great Hospital for Negro Baptists

Clyde Hart

Central Baptist Church, Hot Springs, Ark.

The Hospital Commission of the National Baptist (Negro) Convention has contracted to purchase the finest piece of Negro property in Hot Springs for a hospital and nurses training school. This building alone cost \$500,000 and is now appraised by government officials at \$750,000. The Hospital Commission was able to purchase the building from the R. F. C. for \$175,000, the down-payment of \$50,000 to be raised by February 15, 1948. They will also need \$100,000 to equip it for operation.

The Arkansas Baptist (white) Convention, in annual session two weeks ago, unanimously voted a gift of \$10,000. It is my sincere prayer that the people of other states will also help our Negro Baptist Convention, numbering 4,500,000, to establish their first hospital and nurses training school.

We have never had such an opportunity to do so much, for so little, and to help our Negro Baptists where the need is great.

The Wing and the Neck - - -

(Continued from Page 4)

and cinema scrolls climb the ladder of fame. He has witnessed the achievements of those whom as boys he had won to Christ, men like R. C. Campbell, of Little Rock, J. N. Barnett and A. V. Washburn of our Sunday School Board and a score of other eminent servants of God and of our denomination whom he baptized and helped ordain to the ministry. Loved and honored by five rural churches for thirty years he has declined prominent churches and fields of labor realizing that the little church in the wildwood may be as great as the big church in the wild city, he humbly chose the neck and wing. Where would big city churches get pastors if men like this and country churches like his did not provide them. No wonder that North Carolina State Convention has elected him its first rural preacher president in forty-three years.

—L. M.

It is objected that angels do not marry with mankind and have children, but Jesus made that statement of the "angels in heaven" and said nothing of fallen angels.

Since we know very little of what angels can or cannot do, this argument does not have much weight.

Whatever explanation is accepted the picture is clear, of terrible depravity, race wide and so great that God was forced to destroy man.

If at any time your Southwide Baptist Digest does not reach you, Notify us at:

224 Fourth Avenue North,
Nashville, Tennessee

They Shall Not Cleave One to Another

A. W. Stone

Talladega, Alabama

Many efforts have been made to bind men and nations of the world together. But up to now all these efforts have failed. The first effort in this direction was made in the early dawn of history, just after the flood. Some fellow said: "Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." At that time "the whole earth was of one language and one speech." A very fine beginning. Here was one world in language, why not make it one world in government by building a great tower, one whose top would reach unto heaven, so high that God could not reach them the second time with a flood. Thus they planned for future security.

But God was not unmindful of this plan.

"The Lord came down to see the city and the tower which the children of men builded. And the Lord said, 'Behold, the people are one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do.' At this point the Lord stepped in and confounded their language that they could not understand one another's speech.

This unfinished tower was called Babel which means confusion. And this has been the result of all efforts to unite the world. World domination always results in confusion and chaos. God will not permit man to create one world either by peace treaties or by force of arms. Man cannot be trusted with great power.

Since World War One we have heard much talk of a United States of Europe. Some of us remember what Henry Ford said in the early days of World War Two—"Here is something to think about. Europe has never produced an European—Frenchmen, Germans, Italians, Belgians, Poles, Russians, but never an European. Yet with these same nationalities and races here in America we produce Americans."

Why can't the people of Europe unite as we in America have done? The best answer that we can give is that it is not in accord with God's prophetic word. Seven short words of prophecy forever bar a united Europe. "They (the present nations of Europe, the ones that came into existence after the collapse of the Roman Empire) shall not cleave one to another." "And in the days of these kings (the present rulers of Europe) shall the God of heaven set up a kingdom that shall never be destroyed."

We have had a divided Europe for many, many centuries. Since the overthrow of the great iron kingdom of Rome no ruler has been able to unite the nations that divided and occupied the territory of Rome. Many have tried, but all have failed.

"They shall not cleave one to another." These seven short words of prophecy have meant failure to many ambitious men who tried to bring all Europe under one yoke. Charlemagne, Charles V, Louis XIV, Napoleon,

Merrill D. Moore Accepts Call

Merrill D. Moore, distinguished as a successful pastor at Newport, Tennessee; Selma, Alabama; Immanuel Church, Nashville, Tennessee, and former president of Tennessee College for Women, has accepted as a call of duty the unanimous election by the Executive Committee of the Southern Baptist Convention to be its Secretary of Promotion and also to serve as assistant to Duke K. McCall, the Executive Secretary of said committee.

C. E. Bryant is the efficient publicity director of the Committee. These three gifted young men compose a blessed trinity of loyal, Bible-loving, God-honoring servants of THE Denomination. They have the love, trust, and prayers of all of us Southern Baptists.

—L. M.

Wilhelm I, Hitler, all of these men tried. But there is the prophecy saying that it can not be done. And it has not been done.

What is the meaning of Europe's continued divisions? God said of the builders of Babel, "Let us confound their language," for "nothing will be restrained from them which they have imagined to do." He said concerning the nations into which ancient Rome was divided, "They shall not cleave one to another." God is simply saying that they would not see things alike, would not think alike, their ideals would not be alike, that there would be a wide difference in their political and economic opinions. And how true that is in Europe today. Africa with all her backwardness does not breed as much discontent, confusion and discord as we find in Europe today.

How can the world be united? Man seems to know no other way to save the world than through the use of force. So he seeks great combinations of power to bring about a better world. Can we be sure that the power thus obtained will always be used with discretion and for the betterment of humanity? Can we be sure that this power will not be used to unite the world against the principles of heaven and in defiance to the judgment of God? Not until God has developed a race of righteous beings will He permit a united world.

In ancient times men builded a great tower to save themselves from another flood. Today men seek to build a modern tower of Babel (a world state).

Who will bring about a united world? "And in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all of these kingdoms, and it shall stand forever."

—The Alabama Baptist

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SOUTHWIDE BAPTIST DIGEST

224 Fourth Avenue, North

Nashville, Tennessee

SOUTHERN BAPTIST EDITORIALS

No Room For Harvest — Jails Too Small

(The California Southern Baptist)

Once upon a time, the ground of a certain rich man brought forth bountifully. He discovered that he had built his barn too small. He decided to hurry matters up, tear the old barn down and build a new one in order to take care of his harvest. Many of our county jails were constructed in the years of prohibition, and when once the eighteenth amendment was repealed and the floodgates were opened for liquor to flow in freely, law enforcement authorities found that the harvest of ungodliness was too great for the "barn provided for storing." With the harvest already coming in, there was no time to build new barns, or even to add to the old. In a little California city with a population of less than 100,000, a jail is built to accommodate a maximum of 300. Recently, they found 441 boarders in their confines, and local police authorities brought in a load of drunks. The county sheriff refused to take them in. The police were at their row's end. What could they do with their "guests." Their only prerogative was to turn them loose to wander on the streets, insult our women, assault our girls, or get in cars and run up and down the highways and slaughter every one in their pathways. In many California cities today, law enforcement authorities are requested to pick up only such drunks as are incapacitated to help themselves. As long as they can stand up and are not making any serious trouble at the time, officers are instructed to leave them alone, simply because there is "no room in the barn for the harvest."

Someone has well raised the question, "Why arrest the drunk anyway?" We have made it legal to manufacture, sell, buy and consume the filthy stuff; why not make its results legal too, or else accept it without penalty? Sounds like giving the poor devil the itch and then fining him for scratching. If this evil is ever destroyed, the source where it starts must be attacked.

The Inspiration Of Singing Angels

(Baptist And Reflector)

At the birth of Jesus, a multitude of the heavenly host broke forth into praise: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). The reasons for this praise were listed.

1. The Virgin Birth of Jesus: "Unto you is born this day." Elsewhere this is described as the virgin birth.

2. The Saviorhood of Jesus: "A Saviour."

3. The Messiahship of Jesus: "Christ."

This means the Anointed One, the fore-



John F. Vines

His host of Missouri friends will always remember kindly Dr. John F. Vines. After serving several years as pastor of the Calvary Church, Kansas City, he was elected State Evangelist. In that capacity he accomplished some of the most fruitful work of his most useful life. He and Mrs. Vines now live at 4113 Sunny Brook Drive, Nashville, where both are active in the First Church, of which they are members. He has preached in nine meetings in Nashville churches in recent months. Greetings across the years.

—Word and Way.

told and expected Messiah.

4. The Lordship of Jesus: "The Lord."

5. The Deity of Jesus. He could not be the virgin-born Saviour, Christ and Lord without being Deity. No wonder that "when he bringeth his first begotten into the world," God the Father said: "And let all the angels of God worship him" (Heb. 1:6). Therefore, all men ought to worship Him.

These verities involve and imply all other truths comprised in "the gospel of the grace of God." These are the inspiration of singing angels. These brings, though not themselves the subjects of redemption, are engrossingly interested in such truths and in the progress of the redemption of sinners (I Peter 1:12; Luke 15:7). "Ten thousand and times ten thousand, and thousands of thousands" of them exult: "Worthy is the Lamb that was slain!" (Rev. 5:11, 12). Angels rejoice over what proud human wisdom so often rejects.

Real "peace, good will toward men," here finds its source. Never in human wisdom and planning, but in the acceptance and operation of revealed verities is the song of the angels evoked from them and fulfilled among men.

The Negro

(Home Missions)

Hubert T. Delany, justice of the Domestic Relations Court of New York City, spoke recently at Charlotte, North Carolina, in a meeting sponsored by the Charlotte branch of the National Association for the Advancement of Colored People and told the audience, as reported in the Associated Press, "It makes no difference whether the foot of oppression on your neck is white or black, you still don't like it." He asserted that Negroes must start selecting their own leaders and that the "problem of ours (the Negro problem) is not merely a sectional one but a national one. The ghettos of New York are just as bad as the deplorable living conditions in the South. We do not have all of the rights that our Constitution says we should have in the North."

It is evident that a race cannot rise any higher than its leaders and its leaders cannot be any more efficient than their education, training, and cultural standards. What our Negro brethren need is—and I rejoice to know that they are working at it in earnest—is to develop a high type of citizenship. The Negro problem cannot be handled on a group basis alone. It must be considered also from an individual basis. Those individuals among the Negro race who have attained high personal development have been recognized. Dr. Carver, the scientist, and Marion Anderson, the operatic singer, are only two of the many Negroes who have distinguished themselves.

The Home Mission Board in its mission program for the Negroes stands ready to help them in every way possible to attain the cultural, educational, and religious standing which will demand and secure respect and consideration from all races.

Cooperative Program Exceeds 5,000,000

Nashville, Tenn.—(BP)—The Executive Committee of the Southern Baptist Convention announced December 11 that the denomination's undesignated receipts for Southwide and worldwide co-operative work have exceeded \$5,000,000 for 1947.

This is the first time in history that Southern Baptists have given as much to general co-operative Southwide and worldwide work of the denomination, Dr. Duke K. McCall, executive secretary, said.

Undesignated receipts in 1944 were \$2,797,171.08; in 1945, \$3,860,708.37; and in 1946, \$4,602,212.48, Dr. McCall said. Total 1947 receipts to date, including both designated and undesignated gifts, are \$7,111,293.04, Dr. McCall states.

Kentucky State Convention Denounces National Disregard Of Lord's Day

WHEREAS: There is now such widespread disregard for the Lord's Day and also for the things sacred and this day is being used by labor unions and their leaders and that political parties are using the day for their conventions; and in some instances for elections; and that the President of the United States and others are using the day for political nationwide radio broadcasts; and that large and small business firms are using the day for furthering their business interests, in many instances these firms deprive their help of the pleasure and benefit of public worship; therefore be it,

RESOLVED: That we give expression of deep regret to such flagrant disregard of God's day.

The Skeptics Sneer At Faith

(Baptist Standard)

Helen Keller, in "My Journal," relates an instance when she was irritated by an atheist, who insisted on imposing his anti-Christian views on a group, although no one in the company was interested. The brave little crusader says, "I felt like saying to him, 'this is a world bewildering enough without your telling us that God is a tryant and our comfort a delusion. If you can only sneer at this island of faith in our ocean of uncertainty, you are inhuman to do it.'"

In reality Helen Keller did not see the atheist, nor did she hear his denunciation of Christianity. Someone in the group related what was going on to her. But she felt the depressing influence of his presence, and doubtless would have rebuked him if she could have spoken normally. And the rebuke was as keen as it was deserving. "If you can only sneer at this island of faith in our ocean of uncertainty, you are inhuman to do it."

After all, about all that atheism has ever done, or can do is to "sneer at faith."

Brotherhood In Missouri

From President W. A. Buckner of the Franklin Association and Cape Girardeau Division comes the report of a new Brotherhood in the East Bonne Terre Church. Noel C. Johnson was elected president; Rev. Darrell Thompson is the pastor.

President W. A. Welker of the Cape Girardeau Association reports two new brotherhoods in his territory: Jackson, Amos Davis, President and Rev. H. A. Selves, Pastor; Delta—Elbert Dirden, President, Rev. R. N. Hackley, Pastor.

One hundred-forty-one new Brotherhoods have been organized in Missouri during the past fifteen months. Missouri leads all other states in the Southern Baptist Convention territory in new organizations with the exception of Texas.

Do We Need A Southeastern Seminary?

Editorial by P. E. Burroughs,
Gainesville, Ga.

(The Baptist Courier)

One hundred years ago the Baptists of South Carolina and her sister states were discussing the question; "Do we need a Seminary?" James P. Boyce of Charleston, S. C., had just graduated from Brown University and was heading for the Princeton Theological Seminary. All unconscious of the destiny which awaited him, he was getting ready for his life-task of founding and building the Southern Baptist Theological Seminary.

After 18 years in Greenville the Southern Seminary which South Carolina had led in building was moved to Louisville, Ky. Later the Southwestern Seminary was established at Ft. Worth, Texas. Still later Southern Baptists founded the Baptist Bible Institute, now the New Orleans Baptist Theological Seminary. Now we hear of the Golden Gate Theological Seminary on the Pacific Coast which is being offered as a gift to the Southern Baptist Convention. Thus the Star of Baptist Empire has moved westward.

The Southern Baptist Convention last May appointed a Committee to study our whole seminary situation and bring recommendations. North Carolina had started the discussion a year ago suggesting that the Wake Forest College property which is to be vacated by the removal of the College to Winston-Salem might serve as a suitable base for a Southeastern Seminary.

Do we need a Southeastern seminary?

On the Northern border of our Convention territory we have the Southern Baptist Theological Seminary. On the southern border we have the New Orleans Seminary. In the West, at Ft. Worth, Texas, we have the Southwestern Seminary. The states east of the Mississippi Valley have no seminary in their midst. And yet these states have one third of the entire population embraced in the Southern Baptist Convention, while they have five-twelfths of the Baptist constituency of the Convention.

Do we need a Southeastern seminary?

Our present seminaries, good and glorious as they are, seem unable to meet the demands which we must make upon them. For some years they have been turning away students; and this at a time when our most urgent need is for trained leaders. While we have no seminary in our section, others are offering ample facilities; the Presbyterians have five seminaries, while our Methodist friends have their great Divinity Schools in Duke University and Emory University.

Dr. C. C. Warren, past president of the North Carolina Baptist Convention, who knows the West as well as the East, declares there is a rising tide of sentiment throughout our Southern Convention favoring a Southeastern seminary. Our people are happy to give their money to colleges, to orphanages and to hospitals. If the record

Public Opinion — Parochial Schools

(The Maryland Baptist)

The May issue of The Maryland Baptist carried an excellent article by Dr. Duke K. McCall, Executive Secretary of the Executive Committee of the Southern Baptist Convention on the subject "Baptists and the Public Schools." Our readers are urged to read that article again. In that article he said "The parochial school is a blight on the face of American democracy."

In a recent issue of the Baptist Standard, published at Dallas, Texas, appeared an article by Dr. R. E. Beddoe, of Wuchow, China, concerning the advance of the Roman Catholics in a Chinese province, through parochial schools.

What shocked us was the evident approval of our missionary concerning the conduct of Baptist weekday schools in four cities of the South, three in Texas and one in Louisville, Kentucky, where children are taught the ordinary branches, and the Bible, thus keeping them from the public schools.

In a letter to the writer Dr. G. S. Dobbins of the Southern Baptist Theological Seminary at Louisville said: "I can scarcely think of anything more blighting to our denomination or to the welfare of the land than that the several denominations should rush into the business of establishing parochial schools in competition with the public schools."

We hope that our churches will not attempt that method of education. It is well understood that Roman Catholics do not favor the public school system of our country, as witnessed by the many millions of dollars they are spending every year to maintain parochial schools and their constant effort to secure funds from the state and national governments for their system of parochial education.

The public school system of the United States is at the foundation of our great republic. The system is not perfect. It must be improved, but a democracy will suffer if and when the public schools are undermined by sectarian education.

Supplementing the work of the Sunday schools, we have the Vacation Bible Schools, in which Southern Baptists have been highly successful during the past quarter of a century.

We also maintain the Baptist Training Union, in which still another hour each week is used for Bible teaching.

Let Southern Baptists continue to enlist their families in those methods of education which have made our denomination strong, and let us as Americans continue to be loyal to our public schools, cooperating with and helping to improve them.

which they have made through the past one hundred years can be trusted, our people delight most of all to give for the education and training of men and women who have put themselves on the altar of sacrificial service.

The Pineville Convention In Retrospect

(The Baptist Message)

The 100th session of the Louisiana State Convention was characterized by four important things. While the entire meeting was inspiring and constructive in its nature and purpose, nevertheless, in thinking back over it four things stand out above others in our mind. These four things we have reference to are:

First: It was greatest Convention in point of attendance by messengers, there having been 1,140 registered. This is approximately five hundred more than were ever registered at a previous Convention. We can recall the time when 250 was considered "good attendance."

Second: This session was distinguished by having been privileged to hear the greatest reports on the number of baptisms and money raised for the work of the Lord in any given year.

Baptisms reported reached almost the 14,000 mark. Porter Routh, secretary of the department of Survey, Statistics and Information of the Sunday School Board, reports there are 255,000-plus members of Baptist churches in Louisiana today. Thirty-five years ago there were approximately 60,000 Baptists in Louisiana.

Tribute To Mr. Harwell

(The Mobile Press)

It is high time, we think, to pay tribute to the Rev. H. H. Harwell, pastor of Mobile's West End Baptist Church.

Mr. Harwell has just been elected secretary of the Mobile Ministerial Association for the thirteenth year. It is no mean accomplishment to carry on the duties of an office—any office—with such efficiency that one's colleagues will not hear to having anyone else in the job. When this accomplishment stretches over a period of 13 years, as Mr. Harwell's has done, it is something quite unusual.

Around The Mobile Press office, Mr. Harwell is considered one of the brethren of the staff. Not only does he write a good story (he once studied journalism) but he always is ready to help when reporters or editors need information about the activities of Protestant clergymen or churches.

Mr. Harwell is not exactly self-effacing, but he does possess a modesty that tends to hide his own considerable light under somebody else's bushel basket. Where he has every right to do a little strutting in the limelight, Mr. Harwell prefers instead to bask in the reflected glory shining from another's sun. To our way of thinking, he's a man's man.

The fellow probably will blush like all get-out when he reads this, but he needn't. The tribute does not come close to approaching his own contribution to the religious and civic life of Mobile. Horace H. Harwell is a good citizen, in every respect.

Worship In Hymns (The Tie)

R. Inman Johnson

Professor of Music and Public Speaking
Louisville Seminary

Many visitors to the Seminary comment on the hymn singing in the chapel services. They say it is the most inspiring they have ever heard. Many of them begin to sing with the men, then stop and listen.

Several things may contribute to their surprise. On the platform is the Music School choir which is adding so much to the appreciation by the Seminary men of worship music. However, they are probably most affected by the fact that the audience is predominately masculine. These men, who have been or are being trained in hymn singing, have a sonority of tone not found in the average congregation.

I fear many of our fellowship are not very well trained in the art of worship. Unless our music is worshipful there is little place for it in the church service.

When their sermons were shorter than usual, preachers have been known to sing an extra hymn or two to fill out the hour. When the air becomes stuffy, the preacher fears the people will sleep, so we stand to sing a hymn while some of the brethren raise the windows. How often have I heard, "Sing another hymn while the folks are coming in!" Then, when they come in, they crowd into the pews, pushing our books into our faces and treading on our toes, leaving us in a very worshipful spirit, naturally.

Something should be done about this. The people should show some respect and courtesy for those trying to worship, thus showing a degree of respect toward God. Recently, while a soloist was singing a gospel hymn, I saw an usher followed by three persons walk down the aisle to the second pew from the front. Selah!

Our actions are indicative of our concept of worship and the place of hymns in the worship service. Preachers are as much at fault as laymen. Some preachers, particularly evangelists, do not make their appearance on the platform until the middle of the last hymn before they are to speak. They seem uninterested in worship and unaware that they are intruding on the worship of others.

Hymns have been said to be directed toward God, toward the Christian, (including ourselves) or toward the sinner. To God we sing our praise and thanksgiving and pour out our songs of aspiration, petition, and promise of faithfulness. For the Christian we sing songs of encouragement and lift each other in prayerful tones to God. To the sinner we show our love for God, His love for the sinner, and plead for the sinner's acceptance of this love. These are high and holy ideals. Hence, we should give attention to the singing part of the service.

In preparing ourselves to sing we need to remember that most good hymns represent a spiritual experience in the life of

Call To Care For Sick Biblical Recorder

Russell L. Dicks, in his introduction to Charles F. Kemp's book, "Physicians of the Soul," says, "Our fathers in the faith were accustomed to speak of being 'called to preach'; they said little about being called to care for sick and troubled persons; they spoke of proclaiming the Christian message to a confused world; they said little about personalizing for suffering persons the spirit of confidence our Lord portrayed or the spirit of love that Saint Paul wrote about in the Thirteenth Chapter to the Corinthians."

This is in keeping with the penetrating and suggestive article by Bertha Moore McCurry in this issue of the RECORDER on "Today's Challenge to the Country Church." Both pastors and laymen think too much in terms of the preaching ability of the pastor, and consequently many other abilities are minimized or overlooked altogether. Many ministers of unusual character and ability, but lacking in gifts of oratory, have difficulty in getting in the ministry. A college student, feeling the call to the ministry but keenly aware of his shortcomings as a speaker, came to his Bible teacher for advice. The wise and helpful answer was, "If you are convinced that you are called and you love the Lord and love people, don't hesitate to enter the ministry. You will grow in ability and the Lord will guide you into useful service."

Church members must get this better point of view in regard to the work of the pastor so that they will call and support men who are good pastors, "physicians of the soul," and not merely good looking and fluent orators. Every pastor should try to be the best possible preacher, of course, but not to the neglect of other great and vital qualities. Too often we think of Christian work as being merely talking or speaking, proclaiming some intellectual phase of religion, but it must be remembered that working with and serving individuals is basic and fundamental. Here Christian work is definite and practical, and we have a chance to help care for sick and troubled souls at their points of deepest need.

What Are People Reading?

One brief visit to any present day newsstand will reveal at a glance what the American people are reading. If our minds and character and that of our youth are to be shaped or influenced by what is read we should be gravely concerned about the future of society in general and especially about the future of our churches.

the writer. By our singing we make this experience our own. We should thrill with the idea that thousands of saints before us have sung the text and thousands will sing it after us. Thus we are members of one great choir, which one day shall be gathered before the throne of God to sing eternal hallelujahs. What a privilege to join that choir of heavenly witnesses.

Fairwell And Hail

L. L. Gwaltney, Editor
Alabama Baptist

It will soon be farewell to 1947 and hail to 1948. Henceforth 1947 will become a yesterday and its records will appear only in the pages of history. In material prosperity it will be considered the greatest year in our national life. The national income during 1946 reached 200 billion dollars. The economists are now saying that the national income will reach, during 1947, 225 billion dollars.

But notwithstanding this the year has been a time of great turmoil and frustration with reference to obtaining the things which are of more value than money. Though more than two years have elapsed since the close of the great war, still world peace seems to be far away and the perpetual wrangling between the politicians and statesmen of the world indicate that the spirit of goodwill which the season suggests is still unknown to the nations. Therefore, if the nations of the world gain everything else and lose that they have lost all. The nation which tries to gain the world and loses its soul is as bad as the individual who tries to do that.

Suffering incident to the great war, which has reached most of the world except America, has abated but little during the year. And nearly all Europe and Asia will be in dire straits during the present winter for fuel, food and clothing. Nowhere except in America has there been a sufficiency of these things and even in this country inflation is putting the necessities of life out of reach of many.

Mr. J. Edgar Hoover, who heads the FBI, last year reported that crime cost of crime. Last year he said crime cost the nation 15 billion dollars but it is apparent that when his figures are tabulated for this year they will be greatly raised. Beer and liquors cost the nation last year 8 billion dollars but when the figures for drinking this year are tabulated they also will go up much higher.

Ralph Waldo Emerson said a strange thing which, in a sense, has proved true. He said that America was God's last chance to save the world. Well, it was American prowess and power, and its fighting men, that saved the liberties of the world twice in our generation.

Put over against the 200 billion dollars national income of this nation 1 billion dollars which is all that the religious people of all faiths give to religious causes in one year, which means only one-half of one percent of the national income goes to religion and religious causes—when one thinks of that it shows that Americans do not take the matter of religion very seriously. Yet the thoughtful would be forced to say that it is the people who give that small percentage of the national wealth to religion who actually save the nation from disintegration and destruction from the forces of evil.

Better Equipped But Out-Witted

Lewis A Myers
(Baptist New Mexican)

Many forces employed in the realm of human activity can and should be constructively utilized by organized Christianity. Witness the radio, the daily papers, the projecting machine and the screen, the billboard, and multiple other things that could be channeled into the production of truth, instead of the mixture of the true and the false so definitely characterizing them during these days. We may well be impelled by duty to press the question "Why should not the children of light be as wise in their generation as the children of this world?"

Speaking within our circle, we have not been true to the light we have possessed. We have not matched the wisdom of the world in the sense of the Scripture, even though we have been more than capable of doing so. What about the field of law? We seem to have been out-witted by the legal minds under the employment of the liquor barons. To be sure, Christian laymen of the legal profession are concerned about regulatory statutes as safeguards to Christian principles, but yet the laws affecting morals are admittedly unmoral and in consequence juvenile delinquency is on the incline, divorces are increasing, our streets and highways are running red with whiskey, and the churches are groaning under an increasing load of retardations and hindrances and drawbacks to Christian progress.

Again we may ask, what about the field of science? Today it is common knowledge that what science has wrought in the realm of destruction immeasurably surpasses what has been accomplished in the constructive realm. Yes, "Why should not the children of light be as wise in their generation as the children of this world?" The very question implies that of two forces, the Christian one should always prevail in the time of testing. Our losses, therefore, are not attributable to a lack of strength, but to our failure to use our intelligence, our inspiration, the force of our conscience, our stock pile of faith, and the courage that can be equal to a martyr's death.

Outstanding Speakers At Evangelistic Conference

The program committee of the State Evangelistic Conference which is to be held at the Second Baptist Church in St. Louis, January 15-16, 1948, is to be commended for their work.

Among those to speak are: Dr. W. Marshall Craig, Pastor of the Gaston Ave. Church in Dallas, Tex.; Dr. R. C. Campbell, pastor of the First Church in Little Rock, Ark.; and Dr. R. G. Lee, Pastor of the Bellvue Church, Memphis, Tenn.

Persecution By Protestants

(The Christian Index)

Protestants who think that their leaders are inclined to magnify the threat of the Roman Catholic church—and there are some—should read Time magazine's issue of November 24th reporting the situation in Spain.

Dictator Francisco Franco is being attacked by Catholics on a charge he is favoring a religious minority. He is accused, Time reports, of "coddling Protestants."

The Catholics are concerned because 34 new Protestant chapels were opened with government sanction between November 26, 1945, and December 2, 1946. That figure "34" is significant. The Catholics are disturbed because it is so large. We Protestants should be ashamed that it is so small—34 new chapels in the entire nation!

But that is not all of Time's report. It quotes an unnamed "active Catholic layman" as saying that when Protestants "tried to convert Spain into a land of missions, we Catholics are obliged to go on guard and ask strict compliance with the law on behalf of internal peace."

Read the law and you can understand the Catholic eagerness to abide by it: "No one will be molested for his religious beliefs, nor in the private exercise of his cult (but) ceremonies and manifestations other than those of the Catholic religion will not be permitted."

That is a peculiar religion of the Catholics. In effect, they say "believe as we believe, act as we act and do what we say."

Roman Catholics the world over must accept the responsibility for the Spanish situation. Catholics there are under direct control of the Vatican. It has given its approval.

The Catholic position is not peculiar to Spain. Many countries in South America have the same law although it may not always be written into the books. In fact, the situation is generally true where Catholics are in the majority and can dominate.

Dedicate New Studio

LOUISVILLE, Ky., November 15—With the dedication here November 9 of its new radio broadcasting studio, the Southern Baptist Theological Seminary entered a new field of service to the South.

Dedicating the studio, Dr. Ellis A. Fuller, president, said: "We have come to the time when this institution, known around the world for its scholarship, its missionary zeal, its humanitarianism, and its evangelistic fervor, can take its ministry and message directly to the people everywhere, by electrical recordings and live broadcasts.

The program of dedication, the first broadcast to originate from the studio, was carried by Station WHAS, Louisville. Plans for regular broadcasts are in the making.

The studio was financed by a \$25,000 gift from an anonymous donor, in appreciation for the ministry of Dr. Kyle Yates.

NEWS FROM OCEAN TO OCEAN

Mississippi Baptists are setting up a seven-station radio network to reach all Mississippi Baptists.

The Baptist Record, Mississippi Baptist state paper, has a circulation of 59,447. This is the second largest in the South.

At their recent convention Arkansas Baptists voted to move Central College from Conway to the site of Camp Robinson near Little Rock.

"Pray at eight in '48," is the request of President Oscar Johnson of the Baptist World Alliance to the 15,000,000 Baptists of the world. "By so doing, we would establish a round-the-world hour of prayer," he said.

A report on "civic righteousness and public morals" adopted by the General Association of Baptists in Kentucky declared that "beyond question of doubt, the picture show is the No. 1 advertising agency of the devil." The report blamed commercial moving pictures as having "done more to popularize sin and break down spiritually our churches than any one thing." It criticized the relaxed attitude of many ministers and congregations toward movies as the "cancer of our church."

The Shelby County Baptist Brotherhood will use seventeen large billboards located in Shelby County and Memphis, Tenn., to proclaim the gospel in 1948. The January display will carry the message: "During 1948, Give God a Chance." There will be a new display each month. Hundreds of smaller cards, with the same message, will be used in stores, bus stations, and other places where permission for display can be secured. According to plans made by Lawson H. Cooke, executive secretary of the Baptist Brotherhood of the South, such advertising will become a project of brotherhoods in other Southern Baptist states.

On November 18th the regular quarterly conference of the Southern Baptist Premillennial Fellowship was held in the First Baptist Church of Petersburg, Ill. The officers of the Fellowship were authorized to hold regional conferences in the entire South and to consider plans for the first annual South-wide meeting sometime in 1948. The Fellowship numbers about 5,000 members and has named "The Pilgrim Pulpit" as its official voice. A goal of a million members in the next five years was set. "Membership in the Fellowship is predicted solely on the individual Southern Baptist's belief in the premillennial return

of the Lord Jesus and membership in a recognized missionary Southern Baptist church," according to the Watchman-Examiner.

The first annual session of Northwest Association, composed of ten Baptist churches in the Pacific Northwest, met recently in Longview, Washington. Dr. H. A. Zimmerman, recently state missionary in Arkansas, has been employed by the California Southern Baptist Convention as a missionary in the Washington-Oregon area. The Northwest Association will affiliate with Southern Baptists through the Southern Baptist General Convention of California.

Dr. E. W. Reeder, for seventeen years Executive Secretary of the Illinois Baptist State Association, died in Jacksonville, Fla., recently.

The Peabody has been named as the official hotel of the Southern Baptist Convention in Memphis in May. The Claridge has been named headquarters for the W. M. U.

Students of the Southern Baptist Theological Seminary, Louisville, Ky., have started a drive to raise funds for the purchase of a station wagon to be given to their fellow students in the Hungarian Baptist Theological Seminary at Budapest. The campaign opened spontaneously following an address at the Southern Seminary by Dr. Bela Udvarnoki, an alumnus, who is now president of the Hungarian seminary.

After more than ten years as W. M. U. Secretary of the Missouri Baptist General Association, Mrs. C. M. Truex has resigned. Miss Eva Berry, four years State W. M. U. Field Worker, was elected to succeed to the office.

The Romanian Baptist Seminary at Bucharest, closed for six years, was scheduled to reopen this last fall. Food and clothing for students will be supplemented by Southern Baptist relief supplies.

A bill permitting transportation on public school buses of children attending parochial schools in Anne Arundel County, Md., was passed at a recent special session of the Maryland legislature.

A. B. Cash of Columbus, Ga., will become general worker for the mountains of Eastern Kentucky. The Home Missions Board will provide his salary. He will be under the direction of the Kentucky Baptist State Mission Board.

Dr. W. M. Seay, who has just retired as pastor at Beaufort, S. C., has been elected interim editor of the Baptist Courier following the death of Editor J. M. Burnett.

Twenty-thousand Baptist students worked in more than 16,000 Vacation Bible schools held by Southern Baptist churches last summer.

The Arkansas Baptist Convention allocated \$10,000 to help the National Baptist Convention purchase and equip a Baptist hospital for Negroes at Hot Springs.

James B. Ray, promotion director of the Clear Creek Mountain Preachers Bible School, Pineville, Kentucky, announced that over \$100,000 had been received for the school in recent months.

In an effort to impress the South with the importance of the Federal Council of the Churches of Christ in America, twenty-five Protestant leaders, including preachers, laymen, and women, representing ten Southeastern states, fourteen separate denominations, and several inter-denominational councils of churches, have formulated plans for an inclusive "Protestant Church Convocation" to be held in Atlanta, Georgia, January 13th to 15th.

The City on San Antonio, Texas, has approved sale of four and a quarter acres—a portion of Dignowity Park—to the Baptist Hospital Association for use as the site of a new hospital. The San Antonio institution will be the sixth Baptist hospital in Texas.

Dr. Clay I. Hudson of the Baptist Sunday School Board is quoted as saying that 92 percent of the young preachers in Southern Baptist Seminaries today received their first impressions to enter the ministry while attending and participating in the Baptist Training Union program.

North Carolina Baptists will continue the operation of Fruitland Assembly, and in addition will start a new Seaside Assembly.

Baptist Press reports that President Truman has again assured a delegation of five evangelical leaders that the appointment of Myron C. Taylor as his personal representative to the Vatican was "a temporary expedient." Among members of the group was Dr. Louie D. Newton, president of the Southern Baptist Convention.

J. A. Travis, Executive Secretary of the Mississippi Baptist Foundation, resigned recently to accept a position with the Mississippi Education Association.

The total gifts of the Southern Baptist General Convention of California for the year ending October 31st amounted to \$173,000, a record high for this pioneer Baptist state. \$125,000 was used for current expenses and \$45,000 for the Co-operative Program.

A new Hammond Electric Organ was recently given Mississippi College by Dr. Cary C. Dobbs of Philadelphia, Pa., graduate of the college, as a memorial to his parents, Charles Hughes Dobbs and Mattie Mathis Dobbs.

The Louisiana Baptist Convention, in its recent meeting in Alexandria, protested a recent Life magazine article which, according to the Convention, alleged Baptist and Methodist leaders were "Communist sympathizers."

New Mexico tied for third place with Georgia in the number of Standard Sunday schools for the first quarter of 1947-48, according to a report of the Sunday School Board. Kentucky lead with 44 Standard schools, Texas was second with 23, while New Mexico and Georgia each reported 9.

A five-year program adopted by the Arizona Baptist General Conventions aims to double the number of Southern Baptist Churches in that state. Other items on the program were a state Baptist college, increased salaries for pastors, a mission Sunday school operated by every church and individual practice of scriptural stewardship.

The Baptist State Convention of North Carolina in its 117th annual session voted to offer the Wake Forest College property to the Southern Baptist Convention for a theological seminary. The property will be vacated when the college moves to Winston-Salem in conformance with terms of a gift exceeding \$10,000,000 from the Reynolds Foundation.

Texas Baptists now report a membership of more than 1,000,000.

Miss Eula Mae Henderson of Dallas has been elected to succeed Mrs. R. L. Mathis as executive secretary of the W. M. U. of Texas.

A four million dollar budget for the ensuing year has been adopted by the Baptists of Texas. If undesignated gifts exceed this budget, the overplus will be divided equally between state and South-wide work.

New Mexico Baptists have asked the eight western states to join them in providing \$130,000 to buy a site for a western assembly.

Texas Baptists have voted to move the proposed South Texas college from Beeville to Corpus Christi.

Baptist churches everywhere have been asked to designate their fellowship offering to the Baptist World Alliance on February 1st.

Lowell C. Alexander has been named secretary of music in Louisiana.

Dr. W. B. Riley, native of Kentucky and prominent American Baptist preacher, died at his home in Minneapolis, Minn., on Dec. 5. For many years he was pastor of the First Baptist Church of Minneapolis and founder and president of the Northwestern schools in Minneapolis.

The Arkansas Baptist Convention in its annual session looked forward to its Centennial year of 1948 and set goals of a record \$516,660 budget, completion of the Ouachita College \$1,000,000 campaign, liquidation of all debts, and 25,000 baptisms.

The Mississippi Baptist Convention took no action but considered the possibility of establishing a Baptist high school in the state at some future time.

Dr. C. Wade Freeman has been elected superintendent of evangelism for the Baptist General Convention of Texas.

Southern Baptist missionaries among the Indians now number 102 as compared to 83 in 1945, all under the leadership of Dr. J. B. Rounds.

In 1945 and 1946 more than 150 Florida Seminoles were baptized in what has been described as one of the "greatest evangelistic movements of the United States," which is not far wrong when one considers that the total Indian population of Florida is only 684.

The Navy is requesting 35 additional chaplains from Southern Baptists. Former chaplains or civilian ministers may apply for the Regular Navy. Age limit for Regular Navy is 35 years, college and seminary degrees required.

Dr. J. Clyde Turner has resigned as pastor of the First Baptist Church, Greensboro, N. C., after serving the church for 37 years. His resignation will take effect March 31, 1948, this being his seventieth birthday.

Dr. I. G. Greer, superintendent of the North Carolina Baptist Orphanage has resigned to become executive vice-president of the Business Foundation of North Carolina on Jan. 1, 1948.

R. C. Campbell, Arkansas, and Willis Howard, Oklahoma, have been named to fill vacancies on the Sunday School Board until the next meeting of the Southern Baptist Convention.

President Of Baptist Alliance

(President Oscar Johnson)

Greetings to our Baptist brethren: From the heart of my City, St. Louis, and from the heart of my country, but more from my own heart, I send you Christian Greetings. As these are read all around the world, another year will be drawing to a close, and a New Year will be dawning.

How different will be conditions in which this message will be read. With some there will be laughter and song and revelry. That a year is dying will mean little. The general attitude will be "Let it die! It brought little of good anyway." To millions, the date on a calendar will have no significance. Every day is filled with sorrow, suffering and anxiety.

To all such of our Baptist family we extend our sincere love and prayers. The strong must bear the burdens of the weak and our Baptist World Alliance, from its united strength, has undertaken to provide clothing for one million people and one million dollars for food by July 1, 1948.

Two objectives have been set before us. Each is so important that we can hardly say either should be first. They are — "Evangelism and Relief, or Relief and Evangelism." They are inseparately linked in our program ahead. Millions are hungry and dying for food, clothing and shelter. Millions also are hungry and longing for the Gospel, the Bread of life, the Light of The World. As one of the brethren said to me, in Copenhagen, after expressing thanks for all the material aid, which had been sent to his people . . . he said, "Please do not cheat us on the Gospel."

That is the picture before us now. Food, Clothing, Shelter. Yes, but also and along with the other, the Gospel, Salvation, Hope, Peace and Life Eternal.

As we enter into the New Year, my prayer will be that we may do so with courage and faith. That we may each covenant to pray at eight o'clock in the morning for each other. By so doing we will establish a round-the-world hour of prayer. Some will be praying every hour of the twenty-four.

Please do not think me too selfish if I ask that you remember me in your prayers.

The First Baptist Church

El Paso, Texas, W. Herschel Ford, Pastor

The members of the First Baptist Church have won another notable victory. Our budget for 1948 originally amounted to \$106,554.81. Since one young couple wanted to support an extra foreign missionary and pledged \$1,000 for this purpose, the budget was automatically raised to \$107,554.81. On Tuesday morning, December 2nd, we had received 824 pledge cards totaling \$123,262.16.

Baptist Blast Movies And Devil's Advertisement

OWENSBORO, KY.—(RNS)—A report on "civic righteousness and public morals" adopted by the General Association of Baptists in Kentucky declared that "beyond question of doubt the picture show is the No. 1 advertising agency of the devil."

The report blamed commercial moving pictures as having "done more to popularize sin and break down spiritually our churches than any one thing."

It criticized the relaxed attitude of many ministers and congregations toward movies as "the cancer of our church." George E. Hays, Jr., Louisville, who reads the report, said "none of my five children ever has been inside a commercial motion picture show."

A motion by Dr. J. Campbell Jeffries, a Louisville pastor, to have all delegates pledge they "never again will enter a commercial motion picture show" was declared out of order by the moderator.

Clayton S. Prickett— Resigns

Dr. Carlton S. Prickett has resigned the pastorate of the Woodlawn Baptist Church, Birmingham, to accept the call of the First Baptist Church, Burlington, N. C. During his 31 months at Woodlawn the church had 133 additions by baptism and 298 by letter.

The present membership is 2552. Total gifts for all causes during Dr. Prickett's ministry were \$161,191.00, with \$58,361.00 going into the new building fund and \$40,357 to missions. The Sunday school attendance averaged 873, the Training Union 152 and the Women's Missionary Unions 261.

Dr. Prickett is a member of the State Executive Board, has served on the Committee on Committees of the Southern Baptist Convention, and served for one year as president of the Birmingham Baptist Pastor's Union. He is a member of the Civitan Club.

Mrs. Prickett has been active in all the organizations of the church, and also in the social and civic life of the community.

The Woodlawn church unanimously passed a resolution expressing its appreciation of the work of Dr. Prickett and family, its love and esteem for them, and its good wishes to them in their new field of labor.

Revivals

There have been 107 associational revivals conducted in Texas since January 1, 1947. Reports from 85, involving 1,447 churches, give the following results: total additions to churches—23,827; total number by baptism (already baptized)—13,369. There were thousands of rededications, and hundreds have surrendered for special service. Hundreds of homes that were broken have been restored, and numerous communities made over. Other states, in spots, have had like results. We earnestly and sincerely call upon all of the Baptist people and Christians everywhere to pray unceasingly to God for an awakening to come to this suffering, sin-sick, deluded world in this critical hour. This is no time for God's people to beat a charge. He is able, "for our God is a consuming fire!"

Ten thousand copies of the first Russian Bible to be published in this country, together with 5,000 Russian Testaments and Psalms, 100,000 Russian Gospels and 1,000 Greek New Testaments were presented by Daniel Burke, president of the American Bible Society, to Metropolitan Gregory, of Leningrad and Novgorod of the Russian Orthodox Church, at the Bible House, in New York City, on Thursday, October 30. Metropolitan Gregory is on a special mission in this country and will shortly return to Russia.

These copies of the Holy Scriptures are a Christmas gift from the American Bible Society to Patriarch Alexei, of Moscow, for the churches and people of Russia. Metropolitan Gregory has already cleared the import license for these Scriptures, so that it is expected they will be in Russia very shortly and will constitute a gift from the people of the United States through the American Bible Society and Patriarch Alexei of Moscow to the churches and people of Russia.

—Religious Herald

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and
SOUTHWIDE
BAPTIST DIGEST
And Be
An INFORMED Baptist

I Am The Door

A traveler once, when skies were rose and gold
With Syrian sunset, paused beside the fold
Where an Arabian shepherd housed his flock;
Only a circling wall of rough, grey rock—
No door, no gate, but just an opening wide
Enough for snowy, huddling sheep to come inside.
"So," questioned he, "then no wild beasts you dread?"
"Ah, yes, the wolf is near," the shepherd said.
"But"—strange and sweet the words Divine of yore
Fell on his startled ear: "I am the door!"
When skies are sown with stars, and I may trace
The velvet shadows in this narrow space,
I lay me down. No silly sheep may go
Without the fold but I, the shepherd, know.
Nor need my cherished flock close-sheltered, warm,
Fear ravening wolf, save o'er my prostrate form."
O word of Christ—illuminated evermore
For us his timid sheep—"I am the door!"
—Author Unknown

The Deeper Life

By DR. ANDREW MURRAY

"And others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth" (Matt. 13:5, R.V.).

Let your whole life be an entrance into that love which passeth knowledge. In Ephesians 3:17-19, R. V., St. Paul prays "that Christ may dwell in your hearts through faith . . . that ye, being rooted and grounded in love, may be strong to apprehend . . . what is the . . . depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." He prays that Christians may stand rooted first in the love of Christ which passeth knowledge, realizing and acknowledging that the depth of this love passeth knowledge. He believes it possible for the soul of a Christian to be so rooted in this love that he may be filled with all the fulness of God in such measure as may be granted to a saint upon earth.

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Southwide Baptist Digest Fills Long-Felt Need

CHAS. W. POPE, Executive Secretary
Tennessee Baptist Convention

Editors' Note: As our Second year begins we should like to quote the kind words which have come from hundreds of our readers but can give the expressions of only two and they are our next door neighbors. The executive secretary of the Baptist convention and of the Editor of the Baptist and Reflector.

—L. M.

The Southwide Baptist Digest, Dr. Livingston Mays, President, and 12 other Editors, is a new publication meeting a long felt need in Southern Baptist journalistic circles. The brief, pithy, pointed articles appearing in its pages are in keeping with the demands of the times for brevity, directness and comprehensiveness. The section, Southern Baptist Editorials, is composed of brief digests of various Southern Baptist Editorials, giving a bird's eye view of Southern Baptist theological views.

In addition to its service as a digest of Baptist thought, the publication has potential value as a unifying factor in Baptist life of the South. We believe that the Southwide Baptist Digest will be welcomed by the Baptists of the South for the peculiar and valuable service it can render.

The Southwide Baptist Digest, jointly edited by Livingston T. Mays and Russell Bradley Jones, is a fine monthly publication. We appreciate the fact that again and again when it is appealing for subscriptions it says, 'But subscribe for your state paper first.'

—Baptist and Reflector



R. L. O'Brien the beloved and gifted pastor of the First Baptist church of Claxton, Ga., becomes pastor of the Capital Avenue Baptist Church, Atlanta, Ga., on January 1.

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Convention News

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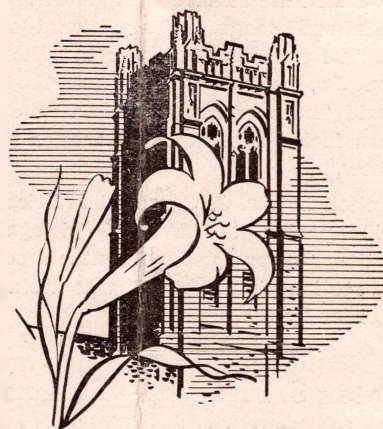
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For us He rose from

death again,

For us He went on high to reign,

For us He sent

His Spirit here.

To guide, to strengthen,
and to cheer.

IN these beautiful words from an Easter hymn, there's radiant promise of hope. And though we must first pass through a season of sorrow, Easter, when it dawns, brings with it the gladness of that hope realized to the full.

Then will ring out the music of bells, happy, glorious, inspiring. Through all the Christian centuries, no finer medium has ever been found for proclaiming the joyfulness of Easter.

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