

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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## New Year's Message From The President of The Baptist World Alliance

**WE** THANK GOD whole-heartedly that major wars have ended, and that opportunities for repairing their terrible physical and moral damage are now opening. Especially we give thanks that a United Nations Organization for ensuring peace and general well-being is taking form, and earnestly pray that the noblest hopes set upon it may be fulfilled.

The world is nevertheless very sick. Suspicion abounds. National and sectional interests still override cooperation for the common good. Dangerous strains persists in spite of the appalling and universal devastation which large-scale war would involve

The simple truth is that general peace cannot be based on self-interest or on fear; its only enduring foundation is in brotherly love. The responsibility is more urgently than ever brought home to us, to beseech men everywhere to "be reconciled to God," and to manifest in their whole life—as individual, as citizen, as members of the human race—the spirit of Christ. "In none other is there salvation."

May grace abound throughout our Baptist fellowship, that in the coming year and all the years we may be faithful and effective disciples and ambassadors of the Saviour of the world.

London.

J. H. RUSHBROOKE, President,  
Baptist World Alliance.

# Baptist and Reflector

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## EDITORIAL

### Ebenezer

ISRAEL FELL upon troublous times. It was because of the sin of the majority. Under the leadership of Samuel the people turned to God. They asked Samuel to pray for them. This he did after he had offered a burnt-offering. God heard and gave Israel victory over the Philistines.

The record states: *"Then Samuel took a stone, and set it up between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us"* (I Sam. 7:12).

With others, our nation has been passing through troublous times. The underlying cause has been the sin of the majority. But enough people have turned to the Lord and have prayed on the basis of the atoning cross, to which the ancient burnt-offering pointed, to turn the tide. God in mercy has given victory in war and given the opportunity to work out the issues of peace. May America ever remember that *"Hitherto hath the Lord helped us"* and not continue in the majority to forget God as before.

Oh, thus may it be when freemen shall stand  
Between their loved homes and the war's desolation!  
Blest with victory and peace may the heaven-rescued land  
Praise the Power that hath made and preserved us a nation.

Many have been called upon to face deep sorrow which well-nigh broke the heart. But in the case of the Lord's own there has been a Voice in the soul whispering, "Peace, be still." The earthly pangs of grief shall be carried to the grave. But beneath and around and through and above it all is that "hope as an anchor of the soul." This assures that all is redemptively well now and that all shall be manifestly and completely well when the everlasting morning comes.

The Lord must be our help during the year ahead, if we are to serve fruitfully as we should. As the patriarch said, "He knoweth the way that I take," and He shall lead all of us on as we are yielded to Him. Those who are thus led can say at the end of the year, and if the bodies of some are called to sleep in the grave they can still say, *"Hitherto hath the Lord helped us."*

Here I raise my Ebenezer!  
Hither by Thine help I'm come;  
And I hope, by Thy good pleasure,  
Safely to arrive at home.

### Truth in a Poem

THE FOLLOWING poem was originally published in *The Sunday School Times*. We make our acknowledgment to *The Cumberland Presbyterian*, from which we have reproduced it.

#### THE WAY

By MAUDE FRAZIER JACKSON

*"For with the heart man believeth unto righteousness"* (Rom. 10:10).

I thought of God as King;  
He reigned within my mind  
Supreme Creator, Lord of everything.  
It was not hard to find  
His power in the sunlight and the storm,  
To say, "There is a God, a hand to form  
The earth and all mankind;"—  
My soul was songless, blind.

Reading Love's story old,  
My heart remained unstirred;  
For ears long deafened cannot well be told  
How sweetly sings the bird.  
I knew about Him, but could not rejoice.  
I cried, "That I might find Him, hear His voice!"—  
The Spirit lit the Word;  
Love broke the stone,—I heard.

Reason with cold assent  
Can lead us far astray.  
God comes but to the heart. At last I went  
A sinner lost, to pray  
Before the Cross whereon One took my place.  
I saw God's love and glory in the face  
Of Jesus Christ that day,  
And found the Truth, the Way!

BAPTIST AND REFLECTOR publishes this poem because it is not only beautiful, but also true to the Word of God and to genuine Christian experience.

### The Failure of Reason

THE POEM ABOVE presents the idea of mere human reason attempting to deal with the things of God and to establish a satisfactory religious status before God on that basis. And it points out the failure in the case.

Reason proceeded on earthly premises instead of revealed ones. It proposed to interpret the Word of God according to earthly concepts and standards, religious or otherwise, instead of bending earthly concepts and standards to the Word of God. So doing, it discovered certain majestic and true things in the realm of nature and about God. But after it reached its limit, "My soul was songless, blind." "I knew about Him, but could not rejoice," that is, in the true sense. Then arose the longing, "That I might find Him, hear His voice!" Human reason can learn *about* God, but cannot know *God Himself*.

Millions need to learn this lesson. "God comes but to the heart." Reason can arrive at many noble things about God, but cannot arrive at the full truth or discover the real essence of religion. God and His truth are not contrary to reason, but they transcend it. If one follows simply the light of human reason, he comes short of God and accepts fallacy instead of truth. He grasps the shell, but misses the kernel.

"Reason with cold assent  
Can lead us far astray."

It is the veriest folly for the unaided reason to think that it can grasp the things of God in their true sense. *"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spirit-*

ually discerned" (I Cor. 2:14). The best that the unaided reason can do is to reach simply a *human* conclusion and deceive its devotees into thinking that they have arrived at a so-called "reasonable faith."

Our poem is true because it harmonizes with the Word of God. The religious "intelligentsia" play havoc with the Word of God and reach a rationalized concept which they dignify by calling it "faith." We repeat that God and His truth are not contrary to reason, but transcend it. Reason reaches its true function and exercise when it conforms to the Word of God instead of trying to conform the Word of God to itself.

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Only in this way does true faith come. Therefore, in preaching and teaching, instead of trying to convince people "with the enticing words of man's wisdom," *proclaim the Word of God.*

## Approaching God in the Right Way

**F**OR GOD TO BE FOUND in reality, He must be approached in the right way and attitude. The poem under consideration harmonizes with the Word of God in the elements which it presents as necessary to this.

### 1. SPIRITUAL ILLUMINATION.

"The Spirit lit the Word;  
Love broke the stone.—I heard."

"The Spirit lit the Word"! That is absolutely necessary if one is savingly to discern and receive the truth of God. *"Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God"* (I Cor. 2:11, 12). This is the only way in which one can comprehend and received revealed truth in its true sense. *"All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him"* (Matt. 11:27). This spiritual illumination and enablement to discern revealed truth is through the Holy Spirit.

"Love broke the stone." The stony heart was broken into penitence by the discerned love of God in Christ. The result was, "I heard." God's truth was then spiritually discerned and received and did its blessed work. Thus must it ever be. Therefore, God help all Christian workers not to run ahead of the Holy Spirit in their zeal, but to set forth God's truth and pray and wait for the Spirit to do his illuminating and enabling work in the hearts of men.

### 2. APPROACHING GOD AS A SINNER

"... At last I went  
A sinner lost, to pray  
Before the Cross whereon One took my Place."

This is what every unconverted sinner must do if he expects to find God in truth. God's verdict upon mankind is that "all have sinned, and come short of the glory of God" (Rom. 3:23). Man must accept this verdict and act accordingly. Just as long as man presumes to approach God on the ground of some supposed goodness in character or works, that long he will never be saved. But let him as a realized sinner pray before the Cross, *"God be merciful to me a sinner,"* and he will go "down to his house justified" (Luke 8:13, 14).

### 3. THE ATONING CROSS DISCERNED AND ACCEPTED

"... At last I went  
A sinner lost, to pray  
Before the Cross whereon One took my place."

To proud human wisdom trying to deal with the things of God, the doctrine of the atoning Cross may, and does, seem to be "foolishness." But man will never be saved until that Cross is accepted by faith and is spiritually seen to be "the power of God, and the

wisdom of God" (I Cor. 1:22-24). He who discerns and receives the Cross under the leading of the Spirit can joyfully say:

"I saw God's love and glory in the face  
Of Jesus Christ that day,  
And found the Truth, the Way!"

Oh, that every man of earth would quit turning to "his own way" and would come to God's way!

## A Statement About Scripture Contradicted by Scripture

**A** THEORY of interpretation ought not to lead one to make an inaccurate statement concerning scripture. Scripture is to test theory instead of the reverse.

Matt. 4:17 says: *"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."* To the average English reader this means either that the kingdom was present or soon to appear.

In a footnote on this in his *Reference Bible*, Dr. C. I. Scofield says: "'At hand' is never a positive affirmation that the person or thing said to be 'at hand' will immediately appear, but only that no known or predicted event must intervene." Mr. Scofield held that the prophesied kingdom was "postponed" when the Jews officially rejected Christ and will not be set up until the second coming of the Lord.

Turn to Mark 14:42, 43, and read the words recorded of the Gethsemane experience: "Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, etc." Note the facts: 1. "He that betrayeth me is *at hand*." 2. "And *immediately*, while he yet spake, cometh Judas." It is not true that "'at hand' is *never* a positive affirmation that the person or thing said to be 'at hand' will immediately appear."

It must be that the great and good Dr. Scofield's idea of a "postponed" kingdom led him to make this inaccurate statement. We are not here arguing against or for this position. But whatever one's kingdom theory, he ought not to play loose with scripture.

Sometimes "at hand" *does* mean that the person or thing in mind is either already present or is very soon to appear. The scripture already considered in Mark 14:42, 43, shows this, as well as such scriptures as Jer. 23:23; Matt. 26:18; John 2:13. Then sometimes the phrase does not denote immediacy, as in Rom. 13:12; I PetJer 4:7. That is, immediacy in *human* time reckoning is not denoted, though it is denoted in God's chronology.

Therefore, be not too quick to assume that a human statement in a footnote or elsewhere is necessarily true because some great man made it. The spirit of the Bereans is still to be commended. "They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

## The New Year

**A**RISE, MY SOUL! Arise and shine; Green pastures stretch ahead;  
And closer to eternity they weave their verdant thread.  
'Tis you shall choose the distant way o'er this unblemished sod—  
In forward paths or nearer still unto the will of God.  
Be swift, O feet! be swift, but sure! before you travel on—  
Two roads there are to follow through; but one leads to the dawn.  
The wide is paved with fear and doubt, with thought of selfish gain,  
And leads into the twilight shades of disappointed pain.

The other climbs yon steeple hill—faith is its narrow way,  
And melts into the sunrise of God's new and perfect day.  
Then lift up feeble hands, my soul; let not faint courage wane—  
He makes your very burden light and turns your loss to gain.

In love and faith with Christ beside, fear not to do and dare—  
Arise and shine! He leads the way from here to anywhere!

—VIVIAN A. BRUNER

# Executive Board Has Fine Meeting

THE EXECUTIVE BOARD of the Tennessee Baptist Convention met Dec. 11 in the chapel of the Baptist State Building. So important was the meeting that we give an editorial resume of it. R. Kelly White, Nashville; Henry J. Huey, Milan; L. S. Sedberry, Murfreesboro, and Chas. W. Pope, Nashville, were elected President, Vice-president, Recording Secretary, and Executive Secretary, respectively. The meeting was marked by uplifting fellowship, earnestness and unanimity.

Secretary Pope made a great report, and an enlarged budget for the new Convention year was adopted.

## TENNESSEE BAPTIST FOUNDATION

Pursuant to instructions of the State Convention, a full-time Secretary of the Baptist Foundation was elected—Dr. Norris Gilliam, pastor of Lockeland Baptist Church, Nashville. His office will be at 149 Sixth Avenue, North, and his office secretary will be Mrs. Louise Gleaves Frey. The Tennessee Baptist Foundation provides an opportunity for Baptists of both large and small means to put their means in trust for investment for Baptist causes as the donors may indicate. Here also comes in the writing of wills and bequests for Baptist causes. Dr. Gilliam will be available for assistance along these lines and interested parties should see or write him at the above address.

## WORK OF STATE BOARD COMMENDED

Speaking for the Appropriations Committee, Chairman J. G. Hughes, Memphis, commended the work of the State Board forces, headed by Secretary Pope. Particular reference was made to the rural work being done, touching every area of the state. It was the sense of the committee that this work was being adequately done and that no other agency should intrude into this field. The Executive Committee voted heartily and unanimously to adopt as a matter of record the following statement of Dr. Hughes as the expression of its own sentiment: "*We understand that there is an agency already organized to do rural work in Tennessee and we believe that our rural mission work should be continued wholly under the direction of our State Mission Board.*" This was in keeping with the previously expressed and variously reaffirmed action of the State Convention and the Executive Board, as follows:

Since the type of work advocated by the Home Mission Board's new City and Rural mission program is similar to the work already being done by the State Mission Board in its Mission pastor, Associational missionary, Industrial and General Mission program; and since the inauguration of this program in Tennessee would mean the usurpation and absorption of our state mission work; and since the provisions in the plan for State Mission Board participation are contrary to the established rules of the Tennessee Baptist Convention and its Executive Board; and believing that the direct appeals for funds to finance this new Home Mission Board project would seriously jeopardize the Cooperative Program, we recommend that the Convention reaffirm its approval of the State Mission Board as the proper agency to promote this work and ask the Home Mission Board to refrain from this type of work in Tennessee unless a program of cooperation can be devised satisfactory to both boards (Minutes Tennessee Baptist Convention, 1943, pages 38, 39).

The brethren in the state feel that the State Board is sufficiently looking after the rural work in the state and does not need the help of another agency save in cooperative relationships and that cooperative ethics demands that this expressed action and sentiment be respected by all other agencies. BAPTIST AND REFLECTOR was instructed to give publicity to this, which it does with full and hearty approval.

## TAKING OVER CUMBERLAND UNIVERSITY

The Board voted to accept the offer of the trustees of Cumberland University at Lebanon to transfer the ownership, assets, supervision and operation of the institution to the Tennessee Baptist Convention. After full and fraternal discussion and after presentation of the legal aspects of the case by Mr. Andrew Tanner,

Nashville, attorney for the Board, it was voted to take over Cumberland University on the following conditions included in the list of recommendations submitted to and adopted by the Board:

6. That the Executive Board consider the advisability of accepting the offer of the authorities of Cumberland University at Lebanon, Tennessee to transfer the ownership and control of the University to the Tennessee Baptist Convention on the following stipulated conditions:

a. That the Convention operate a four-year co-educational school of university rating.

b. That the Cumberland Law School be maintained as a part of the school.

c. That within a reasonable time the endowment of the school be increased sufficiently to permit membership in the Southern Association of Accredited Colleges.

d. That Cumberland University be retained as the name of the institution.

7. That the Executive Board accept, in principle, the proposition of the Cumberland University authorities as set forth in their offer, with the understanding that such charter changes are to be made as may be necessary to give the institution the same relationship to the Convention in the matters of ownership, supervision, election of trustees and financial support as now exists between the Convention and Carson-Newman College and Union University, and with the specific understanding that it is the purpose of the Convention to maintain for an indefinite time a standard senior four year co-educational institution.

8. We recommend to the trustees of Tennessee College for Women that Tennessee College for Women be merged with Cumberland University, that its records, including alumnae records, be preserved as a part of the new institution, that its traditional organizations, scholarship funds, etc., so far as practicable, be preserved in the new institution; that the present new dormitory for women at Cumberland University be named the Tennessee College Hall, or some similar name, to indicate the relationship of Tennessee College to the new institution; and that all equipment and properties of Tennessee College which can be legally transferred be included in the merger.

9. That the president of the Executive Board be instructed to appoint a committee of five to make nominations for a board of trustees of Cumberland University, consisting of 27 members, and that this committee report to this session of the Executive Board. That such trustees be elected to hold office until the next session of the State Convention when the trustees will be elected in the regular manner.

10. That the present administrations of both Tennessee College for Women and Cumberland University be permitted to finish the present scholastic year under the new board of trustees and the present faculties, at which time the present contracts with officers and teachers should expire; but that they be requested not to incur indebtedness for which the State Convention would be responsible.

11. That an audit be made of Cumberland University.

12. That the 5% allocation from Cooperative Program funds to Tennessee College for Women be transferred to the credit of the new institution; that such portions of these funds as are necessary for the operation of Tennessee College for Women for the remainder of the scholastic year be made available for its operation, but that all surpluses and all accumulated funds from the Cooperative Program percentages be transferred in the merger.

13. That the real estate property (building and grounds) of Tennessee College for Women be set aside and classified as endowment for the new institution, and when legal requirements are met, this and all other endowment of the institution be placed in the Tennessee Baptist Foundation for investment and administration.

14. That the present endowment of Tennessee College for Women, if and when legal requirements are met, become a part of the endowment of the combined institutions.

15. That when this transfer has been completed according to the above recommendations, we guarantee to the new institution the \$12,000 yearly needed for endowment income.

A temporary board of trustees to act in the proposed merger was appointed and President R. Kelly White was instructed officially to convey the action of the Executive Board to the trustees of Tennessee College for Women.

It is felt that this is an exceedingly important forward step, which in time will mean a new day for the Baptist cause in Middle Tennessee and will be of great value to the cause elsewhere in the state.

"His truth is marching on!"

## "When the Boys Come Home"

By J. E. SKINNER, Murray, Ky.

THERE HAS BEEN MORE said and written of late about "When the Boys Come Home" and what to do for them than anything else, and much of it seems to be wide of the mark. We are instructed as to what they will expect of us, and especially as to what they will expect of "the church." We are told that they will expect a new message for the new age, and that everything must be brought up to date if they are to be pleased with what they find. It is the same old story that went the rounds at the end of World War I.

Now, this old preacher was a pastor during World War I and the experiences of those days are still fresh in his memory, especially what he found in the attitude of the returning boys, not only toward the "home folks" but toward the church as well. Instead of expecting something "new," they expected to find their people and the church just like they left them, and nothing was more disappointing to them than to find them different. Every thought of them while they were gone was of the state of things as they left them.

They wanted to find Mother, and Dad, and the Brothers and Sisters, and the Sweethearts, and no less the Church they left, exactly like they left them. They wanted the same old Gospel, the same friendly church, and the same loved ones and friends. The new experiences and surroundings they had encountered while they were away were the very things they wanted to forget, and they didn't even like to talk about them to their very best friends. If they had encountered new views of religious life—as many of them did—these also were discredited because they were different from their old views. If they were confronted with erroneous teachings—as they often were—they were rejected by the very light of truth which they had learned before. Nor were they different from the boys returning now from World War II, for already we are witnessing the same tendencies and expectations as before.

In truth, it is rather suspicious that those who are trying to create a "new world" and a "new religion" for the boys, are really using the occasion to accomplish what they wanted to do before the boys went away.

### Resolution

IT IS WITH RELUCTANCE and with a deep sense of loss that the Gibson Baptist Church accepts the resignation of Dr. C. O. Simpson, at his request and desire.

His desire being to retire from active pastoral work. Dr. and Mrs. C. O. Simpson are moving to their home at Clay, Kentucky.

Every member of the Gibson Baptist Church desires to express to Dr. Simpson his deep appreciation for the meat of the gospel that he has given us during his pastorate with us. We believe Dr. Simpson to be one of the outstanding preachers of our Denomination. Able and willing to tell the old, old story in all its power and beauty. A Preacher who has not shunned to declare the whole Truth.

*Therefore Be It Resolved*, That the Gibson Baptist Church keenly realizes the loss it will sustain by the resignation of Dr. Simpson. That we feel that we have been greatly blessed by his coming. That through his preaching of the Word of God and the revealing of the truth contained therein, the Way has been made so plain that none of us should err therein.

*Be It Further Resolved*, That the prayers of the Gibson Baptist Church will follow Dr. and Mrs. Simpson as they go from us, and may God abundantly bless them in their new home.

*Be It Further Resolved*, That a copy of this resolution be sent to the BAPTIST AND REFLECTOR for publication, a copy sent to Dr. Simpson and a copy be spread on the minutes of the Church.

Committee

R. N. JAWES,

R. N. BASS,

DR. J. H. ROZZELL,

## Ten Commandments for Preachers

By J. W. STORER

*Note to Editor: Dr. J. W. Storer has prepared "ten commandments for preachers" to appear in the January, February, March, 1946, issue of the Quarterly Review. They are being sent to you in advance of publication for your use if you desire. Dr. Storer is pastor of the First Church, Tulsa, Okla.—Porter Routh.*

I. Make sure your experience of things presented is an actuality. Let the bewhiskered illustrations severely alone. If you say it happened to you—be sure it did!

You will never need to worry about being a second-hand personality if you are possessed by a first-hand reality.

II. Beware of de-humanizing yourself on Sunday—especially from 11 a. m.-12 noon. Most cases of "clergyman's sore throat" are caused by a holy whine or wholly yelling. Pounding the pulpit is not expounding the Gospel.

III. Guard as Horatio at the bridge, the solvency of your financial affairs. More preachers have been felled by bad financing than by "ardorous" femininity.

IV. Major on Christian affirmations. These are not the days for apologetic uncertainties in things pertaining to the souls of men and God's grace on their behalf.

V. Do not stifle your sense of humor—it is a pledge of sanity in the ministry. But keep it under control—a buffoon in the pulpit is an abomination to God and man.

VI. Watch your personal appearance; what Jude calls "spots in your feasts of charity" should never describe your necktie. And take care that Job 17:1, King James Version, is not true of you.

VII. Do not preach too long; it is easier to be prolix than it is to be proficient, the nearer empty is a fountain pen the faster it runs. And, remember, you can always tell what kind of wheels are in a man's head by the spokes that come out of his mouth.

VIII. Read widely, but wisely. Never bother with the "book of the month"—usually a month is all it lasts. Ahead of all books—know your Bible!

IX. Practice mental and spiritual concentration; you can discipline your mind so that it will be possible to hear His voice above all the welter of audibles.

X. See that you do not get mixed up in too many good things. While it is true the world wants preachers to be "good mixers," it is likewise true that God wants them to be good separators.

### Sympathy Out of Experience

E. A. GRAVES, Tigrett, Tenn.

WE PRAY THE LORD to help us to understand and realize just how to console and sympathize with those who are burdened down with sorrow on account of bereavement and disappointment.

If we just knew then what it would take to bring this realization to our hearts, I wonder if we could really pray in earnest for the Lord to answer that prayer.

When we have had the same experience, then we realize that the very best words of sympathy and encouragement we had ever been able to speak utterly failed to bring the comfort and consolation which our hearts craved. Only after we have undergone the same experience are we able fully to realize just what it means.

### Substitution for the Scriptures

WHAT CONSTITUTES a devotional service (or devotions) in a religious meeting? Opinions seem to differ. But my opinion is, that the Scriptures should be read *without comment*, and followed by an earnest prayer. However, in some of our women's religious meetings, the devotional service consists of a lovely talk concerning our spiritual needs and aspirations, with some Scripture quotations; but the Bible is not read and often no prayer offered.

Let us get back to Scripture reading. The Bible is the anchor of our faith, and there should be no substitute for it.—M. B. F.

# The Co-operative Program

By O. C. RAINWATER, Harriman, Tennessee  
(Address Before the Tennessee Baptist Convention.)

WHEN WE HAVE GONE BACK to our homes and churches, and the inspiration and enthusiasm of this great Convention shall have died away, we shall still have a lot of work to be done for the days that lie ahead. This program of Baptists cannot be put over with the inspiration of Conventions and special meetings alone. I feel that this loyal group of Baptists will from this meeting realize anew the bigness of our task, and will go back every man to his work with renewed zeal and courage.



O. C. RAINWATER

As I think of this great financial program of Baptists, I remember that I am personally indebted to it. Many of you here tonight were on the job back in the lean days of the depression when I was still in college at Union University. Through some of the funds that came from State appropriations, I was able to get free tuition at Union. To this growing program of Baptists I shall ever be grateful.

The Co-operative Program is a great unifying program for church and denominational finance. Around this item that should hold central place in the church budget, the other parts should be builded. The evangelization of the lost world is the central item in the church's program, and this cause has central place in the expenses met through the Co-operative Program. In the general denominational plans and budgets, the story is the same. We all rally about the theme and support of the great missionary program of our Convention. It is the desire and the plans of these men who are in places of leadership in the Convention's General Agencies to make larger plans and push back horizons, but it will be through this one great channel of financing that it can best be done. We who are back in the churches must make it possible for them to do the things we desire them to do by amply supporting them.

This program gives me a sense of vital fellowship in giving. It is a thrill to me to think that on each Sunday morning over the eighteen states of the Southern Baptist Convention, we are all about the same time of the day making our offerings for the great causes of our Lord Jesus.

We are told in The Book that Jesus took notice of the offerings one day in the temple. He said to the men who were with him that one certain poor widow had made the largest offering of them all, for she had given all that she had. Jesus seemed to measure giving from a different standard from ours. He measured from what was left rather than from what was given. I think Jesus still looks at the offerings that are being given for the causes that are dear to His heart. I wonder if we disappoint Him. Then I'm wondering, too, if the peoples of the mission fields, some of them ragged, pinched with hunger and darkened minds in ignorance and superstition, could see us as we make our offerings for the coming of relief and the Bread of Life for them, would they too not take heart, when they see that we actually care? Surely we can visualize this great fellowship of Believers in the Lord with a common purpose and plan, pooling our interests and money for the one ultimate goal, the spread of the Gospel of the Grace of God. We must not disappoint the Lord Christ, and leave the nations of the world in the

darkness of sin, and doomed through the ignorance of lack of the Bible.

I like to think when I place my offering envelope on the offering plate each Sunday morning that I am having a part in the whole program of Baptists, the world around. I like to hold up my envelope some times and explain to the little boys and girls (and I see that some grownups get it too) and tell them how they, too, can have a part in the wonderful world program of Missions when they bring their pennies and nickels in their envelopes to the church on the Lord's Day. They thrill to know that they are having a part in that which will bless the whole world.

Using the words of the Prophet of long ago, I would remind you, we must not spare the cost in getting the gospel out to the ends of the earth. In the late years, our government did not spare cost, but sent forth any army of scientists and engineers and carpenters and brick masons and common laborers for the task of enlarging the facilities that would hasten the end of the terrible war, and thus bring peace on the fields of battle. This was wholly in carnal things that seemed to be necessary. It was for the sake of lives; for the sake of a nation, the greatest on earth. This cause for which we plead now is for the sake of souls, trapped and doomed. We must not spare the cost, but launch forth with the zeal fired with the spirit of Christ that dwells within. Let us through this method of paying the bills "Lengthen the cords and strengthen the stakes." When our little boy was four, I had the assignment one night to look after him. I wondered what we would do. We started out by looking at The Commission, our Foreign Missions Magazine. In that we found the picture of a little girl in China who was almost starved to death. Her limb joints were large and protruding, her eyes sunken, her hair unkempt and stringy and her hands little but bonds. I explained to the little boy what it was all about. The fact that the child was hungry struck a responsive cord in his heart. Then I told him how we could help such cases by being diligent in taking our offerings to the church to send some money for such relief. He was much struck with the idea of helping this way and said, "Daddy, don't you think we could do it today?" My brethren, don't you think we can start doing something more about those who have been neglected to die? Let's start today.

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## Liquor Ad Crusade Proposed

Mr. David M. Donnan, of Rolla, Mo., has proposed that "beginning on a temperance Sunday, the members of all churches and congregations in each community be asked to tear out each liquor ad which comes to them in their papers, put on it a printed sticker—protesting liquor ads—and mail it back to the publisher. Or, if stickers are not available, just write across the ad, 'I object to the liquor ads in your paper.'"

He advises that on "smaller local papers" they should "mark the ad conspicuously in red or blue pencil, if available, objecting to the ad and mail the whole paper back to the publisher. "This," he says, "would at least suggest to him the possibility of the papers being refused unless the liquor ads were eliminated." He further advises "accumulating ads and then sending them in groups."

Beyond the local papers he advises: "We should not forget our city dailies. We can also tear out some ads and send them to our Congressmen in Washington with appropriate sticker messages voicing our objections, not only to liquor ads in the newspapers and periodicals, but also on highways and in public places, and especially to liquor broadcasts almost saturating the air with their poison propaganda." —(Clipped).

# A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE  
Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

## Doctrinal Certainty

*The Christian* (London)

give is mainly satisfaction to *the heart and conscience*; and, in some cases, only through them to the intellect. This is not to depreciate the efforts of theology to attain to statements which may help to clarify to the intellect the great doctrines of the Christian Faith. It is merely to recognize that intellectual certainty is not to be attained in these matters . . . Consider how this bears upon the doctrinal side of Christian faith and life. No man can say, for example, exactly *how* the Godhead and Manhood were united in the Person of our Lord. It is right to endeavour intellectually to apprehend the statements of Holy Scripture, and all its implications, in these fundamentally vital regions of its teaching, and to arrive at balanced summaries of its teaching such as we have in the creeds. But the ultimate mystery remains *a certainty of faith*. Similarly, the full mystery of the Atonement is unsearchable; we can only take care that we do not overlook any of the various aspects which we *can* comprehend, and which are therefore revealed . . . The knowledge that we have of these and other such doctrinal matters is *amply satisfying to heart and conscience*. "We know that the Son of God is come." "Ye know that He was manifested to take away sins." Equally dogmatic is the declaration that it is His blood that "cleanseth us from all sin."

(There is nothing more satisfying than the certainty of FAITH.—R. B. J.)

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## Epoch Opportunity

*The Way*

"The church today has the greatest opportunity since the time of the Apostle Paul," Dr. William B. Lampe of St. Louis recently declared. "And if it does not act, it will be breaking faith with those who died for world peace." As moderator of the general assembly of the Presbyterian Church of the U. S. A., Lampe said, "The trouble is that today we have a cheap idea of the church. People think that they can be good Christians without being good church men. It just can't be done. The message of one God has been recognized. What the world needs today is not better laws, but better men. No united nations can bring world peace until man has a longing for peace in his heart." Interesting to note also was that he recently stated, "If you doubt the work of our foreign missions, ask some of the boys who have been in the four corners of the world."

(Here are several ideas; all good.—R. B. J.)

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## "Advice Centers"

*Baptist Leader*

A nation-wide network of "advice centers" to help adjust marital troubles and restore homes broken by the war was urged recently by Dr. Geoffrey Francis Fisher, archbishop of Canterbury. The centers, he said, should be equipped to offer spiritual, medical, psychological, and legal help by specialists, particularly to liberated war prisoners and returning servicemen and women. Declaring that public money should be available to finance such centers, Dr. Fisher called on mayors in every town in England to take immediate steps to create them. He said in part: "The return from captivity of great num-

*The Bible is a Book of certainties:* we are struck, for example, by the emphatic use of the term *we know*, by St. John and St. Paul. And they are certainties of faith and of experience; the satisfaction that they

bers of prisoners and the release of servicemen and women make great demands for understanding and help. Many marriages have been and are being broken up or imperiled for reasons directly or indirectly connected with the war." Singling out adequate housing as one of the basic requirements for restoring home life, not only to returning servicemen and women, but also to many civilians who during the war were obliged to live away from their homes, Dr. Fisher said that provision for it demands "action as violent as any war operation."

(The best possible "advice centers" to deal with such problems are our churches. Why not try them?—R. B. J.)

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## Misuse of Church Leadership

*Union Signal*

A good deal of controversy was aroused in the East over the objection raised by New Jersey WCTU members when the state commissioner of the Alcoholic Beverage Control was reported to have urged persons of the liquor industry to seek leading positions in church groups. The attitude of various churches on the matter differs widely. Many denominations put no restrictions regarding the commercial affairs of those holding or seeking membership. Some of the more fundamental communions always have debarred persons associated with the liquor traffic. At present there is a decided attempt through the pages of most liquor trade journals and by advertising to do everything possible to put a cloak of respectability on John Barleycorn and all his cohorts. That is the thing which is objectionable to WCTU members. They protest against any attempt by the liquor trade personnel to use the offices of the church to glorify the traffic which not only destroys a man's body but also his soul. (I Cor. 6:9-10.)

(Shame on the churches for so compromising the cause of Christ as to make such suggestions possible!—R. B. J.)

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## Value Of Missions

*Alabama Baptist*

Some of the world's greatest men and women are coming to realize the civilizing value of missions. Madame Chiang Kai-Chek said: "No account of China's resistance (in this war) is complete unless it records the worthy part your missionaries have played whether at the front, in the rear, in Free China, or in Japanese occupied areas. They have not accepted the facile passivity of inaction; on the contrary they have hurled themselves unsparingly and with consecrated zeal into the task of alleviating pain and misery, both physical and spiritual." The late Wendell Wilkie upon return from his trip around the world said: "I bring back to you the clear and significant fact that there exists in the world today a gigantic reservoir of good will toward you, the American people. Many things have created this reservoir. At the top of the list go the hospitals, schools, and colleges, which Americans—many of them missionaries—have founded in the far corners of the world." What better evidence do we want of the civilizing value of missions than what is recorded in the cases mentioned above? Surely the day is long past when we must needs look upon missionary work as a "waste of men and money." Instead, we should look upon it as the world's best way to make real the love of Christ and of civilizing the nations. Armaments may conquer enemies. Missions only can conquer enmities against God and man.

(Christ's plan always proves to be best.—R. B. J.)

# Our Task As Christians

By ROBERT G. LEE, D.D.

(Condensation of Sermon Preached Before the Tennessee Baptist Convention.)

Text: *He brought him to Jesus.*—John 1:42.

As, with microscope, we see worlds in a drop of blood—as, with spectograph, we learn constituent elements of remotest astral bodies—gold in sun, copper in Mars, iron on moons of Jupiter—

As, with telescope, we view landscapes millions of miles away—so, in these words, revealing Andrew's concern for his lost brother, do we discover worlds of redemptive revelation, continents of evangelistic truth, highways and byways of Christian opportunity and responsibility leading to fields "white now unto the harvest."

This sentence—an ocean in a cup, a volume in a line—all organs in one diapason—shows that our consuming passion should be to bring others to Jesus—shows that, as was Wesley, we should be out of breath pursuing souls, for soul-winning is the heart beat, the Alpha, the Omega of Christianity.

Considering our task as Christians let us give thought to—

## I. CONDITIONS THAT NEED CHANGE.

Today, black snow falls. Spiritual mercury falls low. Faith's wings are clipped by reason's scissors. The warm wonder of Christianity is submitted to the cold and merciless analysis of Philistines of transcendent cleverness. Fat deformities ask us to substitute for Christianity's vital bread a chunk of cloud bank buttered with the night wind. The Bible is summoned to appear at the bar of human reason. Undisciplined liberalism goes nowhere so fast it arrives out of breath. There is unreasonable devotion to sensual satisfactions. A licentious social atmosphere prevails. There is an abnormal appetite for the spectacular—and the administration of laughing gas for the painless extraction of sin. Christianity is reduced to the status of humanism, social service, and national or individual therapy, with the resulting tendency to undermine faith and destroy the passion for souls. Many "loose wild tongues that hold not God in awe" amid evils that would lead our greatest graces to the grave and leave the world no copy.

Today—when spiritual latitudes are as wide as Sahara Desert and correspondingly dry and Tom Paine could occupy some professedly Christian pulpits and be called Rev. Thomas Paine, D.D.—we find a skeptical attitude toward the supernatural. There is an intellectual recoil against anything emotional and the obvious inadequacy of rationalism as a substitute. Our lame, bleeding, aching, unregenerate humanity is set down in the midst of palaces, arts, philosophies, educational institutions, scientific marvels, political panaceas, but remains a bedraggled beggar still. And some, clothed in the livery of heaven, minister without blood in the bowl and without fire upon the altar.

Always is the Bible adequate, the cross dynamic, Calvary the meeting place of man's need and God's love, and the Gospel the power of God unto salvation to all who believe.

## II. COMPASSIONATE CONCERN

Jesus wept over Jerusalem. It was a beautiful Jerusalem Jesus

looked upon. The temple, like a mountain of snow, forty-six years in building. Palaces for King Herod and Caiphas. A grand theater. A great hippodrome. An acropolis. Three historic towers in north and east. A sight to stir the souls of men. An unspeakable anguish to contemplate in catastrophe.

On Whitfield's cenotaph is carved a flaming heart. On some of ours—an icicle is appropriate. Shall we, then, professing to "follow in his train", go a dry-eyed way—having handkerchiefs fragrant with perfume or adorning a pocket but never wet with tears? Shall we, unimpassioned with the love of God, have no agony of heart—manifest little concern, little spiritual passion for eternity-marked souls? Shall we, chasing the short-lived butterflies of pleasure, sorrow never over the perishing multitudes? Shall we, dancing to the music of self-indulgence, send up no heart-rending cry to God to save our loved ones and friends from hell? Shall we, feeding fires of unworthy rest camps, have deaf ears to God's trumpet that shall never sound retreat?—spend no sleepless nights on account of the precarious condition of those without Christ? So many keep a cold bath for every fervor.

What *do* we as individuals to help? The greatest sit-down strike in the world has not been on the part of some labor union in some industrial or manufacturing plant, but in our churches on the part of those who claim to be saved—and yet have never become fishers of men. Many who love Jesus, do not seem to love Him enough to make any special personal effort to get others to give Him their hands and hearts in repentance and faith for salvation.

We should have and manifest the passion for souls which Whitfield had who said: "I am willing to go to prison and to death for you, but I am not willing to go to heaven without you."

## III. CORRECT CONCEPTIONS

1. *We must have the correct conception about sin.* Not the conception that asserts sin is a disagreeable hindrance to the smooth on-going of the social machinery, not an upward stumble in man's progress, not a nightmare caused by too much appetite and too little digestion, not egotistic abnormality, not psychic rebellion, not goodness in the making. We must see sin through the crimson lenses of the cross—as the one evil which our educational systems can not teach away, which our law-makers can not enact away, which our scientific achievements can not eliminate, which our modes of progress can not out-travel.

It is necessary to make men feel the awfulness of sin before you can make them feel the need of salvation. If they think lightly of the disease they will not hurry to the physician.

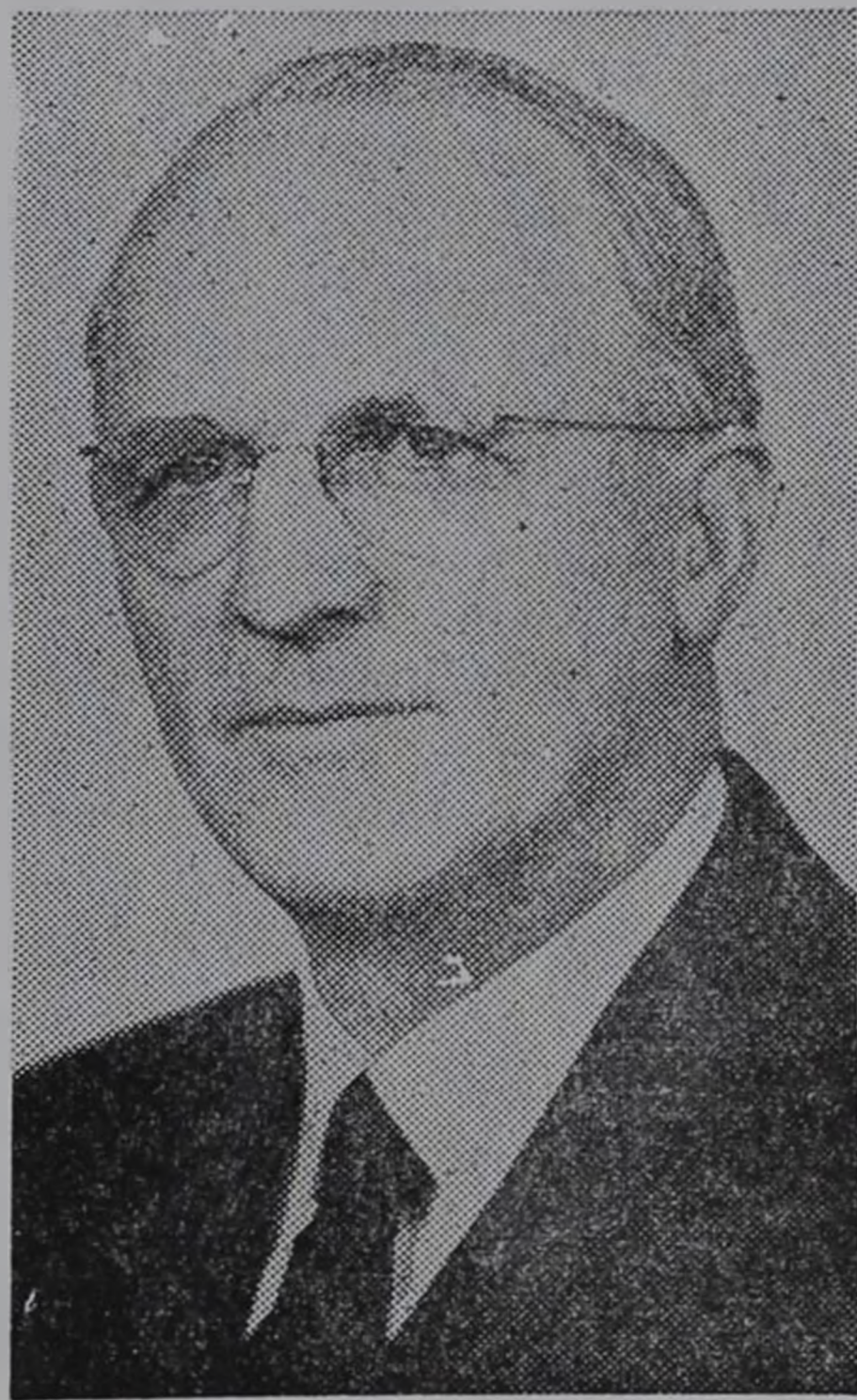
2. *We must have a correct conception of the HELL* from which sinners are to be saved. Hell is popular as an expletive or swear word, but quite unpopular as a reality. It seems to be one of the multifarious devices of the Devil to get men to use the word in anger or in jest, and to forget that there is such a place.

Jude says: "Others save with fear, pulling them out of the fire" (Jude 23.) Not *putting out* the fire, but *pulling out* of the fire.

Critics and skeptics have laughed at the fires of hell. But laughter does not dispense with hell anymore than punching out your eyes dispenses with light, or killing your ear drums annihilates sound waves. Denial and derision of truth do not annihilate truth.

The loss of conviction among Christians concerning the reality of eternal punishment has gone far to quench the evangelistic spirit. If there were more hell preached from our pulpits and from college chairs, we would have less hell on our streets—less hell behind doors of our homes.

3. *We must have a correct conception of the BIBLE.* This is (Continued on Page 9.)



ROBERT G. LEE

## Our Task As Christians

(Continued From Page 8.)

the book which has traveled more highways, walked more bypaths, knocked at more doors, spoken to more people in their mother tongue than any book ever printed. This book is the plot of heaven-blessed and vitalized soil out of which has blossomed our every social and national blessing. It causes philanthropic and redemptive enterprises together with therapeutic institutions to arise and stand as a tribute to its vitalizing power. For it is the living Word of the living God—the Book supernatural in origin, eternal in duration, inexpressible in value, immeasurable in influence, infinite in scope, divine in authorship, human in penmanship, regenerative in power, infallible in authority, universal in interest, personal in application, inspired in totality. Men are born again not of corruptible seed but of incorruptible by the Word of God.

### 4. *Correct conception of the plan of salvation.*

Not by becoming educated. Not by good works. Not by character. Not by culture.

## IV. CHRIST OUR CENTRALITY

The centuries from Adam to Christ were crimson with the blood of innocent victims killed as types of the slain Lamb of God. The diversified, systematic sacrifices of the Jews, like finger posts along the highway of time, pointed worshipers to a sacrificial Saviour. Significant shadows of redemptive entity still ahead, adumbrations of a substance yet to come, by the blood of a thousand altars, these sacrifices, elemental, preparatory, preliminary, rudimentary, introductory, pointed to Christ, the propellant center to which the faith of mankind before and since gravitated. The promise to fallen man in Eden means Christ. All the ceremonies of Judaism mean Christ. The music of Israel's sweetest harps means Christ. The light that burns in prophecy means Christ.

CHRIST, crucified and risen, must pervade all our preaching—as salt pervades the waters of the sea, as light pervades the brightest day, as fragrance and color pervade a field of flowers. To preach Christ crucified must be our delight, our most daring duty.

Jesus who, in Eternity rested on the bosom of the Father without a mother—in Time rested on the bosom of a mother without a father. And he alone is heaven's bread for earth's hunger, heaven's water for earth's thirst, heaven's light for earth's darkness, heaven's glory for earth's shame, heaven's grace for earth's guilt, heaven's gladness for earth's grief, heaven's balm for earth's bruises, heaven's justification for earth's condemnation, heaven's love for earth's hate, heaven's life for earth's death.

As we make Christ and his cross our centrality the whole being of Christ speaks with substitutionary love. Gazing upon the cross we see that "the whole environment is replete with vicarious suffering." As one says: "His heart of love bleeds in death to cleanse us; his hands of love are wounded to heal us; his feet of love are nailed to release us; his side of love is pierced to assure us; his body of love is stripped to clothe us; his lips of love are parched to bless us; his tongue of love is agonized to calm us; his head of love is cursed with thorns to crown us; his cross of love is shameful to enrich us; his death of love is awful to quicken us. At the cross the darkened heavens are bright with Love's joy, the rocks opened with Love's grace, the cruel tree blooming with Love's fruit, the hate of man the dark background for Love's action, the malice of hell the opportunity for Love's triumph, the mockery of the crowd the call for Love's patience."

When I survey the wondrous cross,  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

## V. CONSECRATED COVENANT

We should covenant with God to do something about it as individuals—to live in deeds—covenant with Christ as individuals to seek with burning hearts the lost—covenant with the Holy Spirit to make compelling and personal contact with souls—covenant

with one another to be personal soul winners, following the chief method of Jesus which was individual evangelism. In individual soul winning we must translate desires into deeds, clothe ourselves in more vigorous realities, reach forth to large ambitions, dispense with slothful timidity in daring, have no passive acquiescence in small achievements, have no careless indifference to multitudes of unreached, remove mountains instead of rolling marbles, "ponder the farther reaches of the sea", live up to the fullness of our possibilities—forgetting never that "the seeking of a single individual by an individual has been one of God's chosen ways of evangelizing from the beginning of the Christian ages."

And—as one has said—if we do not cast the line for Christ, the Devil's devotees will scoop the pool or dredge the depths. We can not all be harpooners and smite rulers with the Word of the Lord—as did Moses, Elijah, Luther, and Knox. We can not all be netters with nets that "nearly break with the multitude of fishes"—as were Peter, Finney, Moody, Spurgeon, Sunday. But we can be linesmen and fish for solitary souls in personal evangelism—as did Jesus in the quiet pools of Sychar and Bethesda.

Selecting old-fashioned Gospel tackle that lifts the lost from the seas and ponds of sin; spurning in our fishing the rocking boat of human philosophy and the shifting sands of theological speculation and the drifting launch of modernism which has lost its moorings; selecting suitable bait and showing sanctified ingenuity as well as infinite patience; forgetting never the sinker of prayer without which our line floats lightly and our appeal for a decision will make but a surface impression; fishing never with a line tangled with worldliness; fishing diligently in the placid waters of childhood and youth; casting skillfully where the turbulent waters of middle age run; in the shallow pools of old age; keeping ourselves out of sight as Isaak Waltons for Christ—let us give Jesus, the master Fisherman, the pre-eminence as we place the captured converts in the pool in the Rock of Ages for the glory of his churches.

## VI. CO-OPERATION OF THE COMFORTER

"I will send forth the promise of my Father upon you," said Jesus. It was through the aid of the Holy Spirit the early Christians were to carry the program of their Lord into effect.

As surely as evangelism is proclaiming the Gospel which is "the power of God unto salvation to every one that believeth"—as surely as the church is the channel of evangelism and the mission of the church "that the residue of men may seek after the Lord"—as surely as saved people are God's instruments of evangelism—as surely as our commission and command from Christ is to "make disciples" and is given to all his followers alike—as surely as the infallible, authoritative, living, all-sufficient Word of God is the only means ordained of God for the conviction of the unsaved and the salvation of the repentant and believing soul—just so surely is the Holy Spirit the agent in the one great business of the church—making disciples of all nations, baptizing them, teaching them to observe the "all things" of Christ's command. The Holy Spirit is the executive of the Godhead in all the work of God from creation to the culmination of the Kingdom.

Come from behind the threatening clouds of race prejudice. Come from across the chasms across which men glare at others in hate and ill will. Come into the midst of scientific wonders where Science has become the perverted apostle of savagery. Come into the midst of institutions where there is an intellectual conceit unaware of the rattle of its dry bones—where there is a superficial mental illumination that lacks the urge of sacrificial passion. Come into the midst of the parliaments of man where Jesus—Literature's loftiest ideal, criticism's supremest problem,—is ignored or patronized only. Come into the midst of our civilization which is undergoing the frightful processes of self-burial—and breathe upon our slain hopes and cold worship and boneyards of thought and morgues void of spiritual vitality, that they may live—enabling us to bring others to Jesus.

# God and Us In Race Relations

By A. C. MILLER, Interracial Secretary of Texas

**W**E CAN NO LONGER remain secure in our complacency that the racial issues within the south and the nation will bide their time for a solution. Subject peoples and racial minorities are on the march with definite objectives before them. The racial trends to which our attention has been called repeatedly over the last several generations have today become racial movements.

These and other racial movements bring to us many problems the gravity of which cannot be exaggerated. Catastrophe is hardly to be avoided without clear sighted and courageous action. It appears doubtful if it can be avoided in any event except through the wisdom and power of a revived Christianity. In this task the Christian is called to play a major, if not a decisive, part; and each must accept his responsibility as a citizen in world affairs and as a follower of Christ in human relationships.

## *The Christian Approach*

The Christian approach to the problems involved in these relationships must take into account two fundamental considerations. One of these is race appreciation in the light of the purposes of God. The pages of both sacred and profane history show that God has endowed each of the races with distinctive and unique gifts for the enrichment of mankind. These gifts are not to be used as instruments of force by a dominant race to keep other peoples of the world in the low grounds of poverty, ignorance, and slavery; but they are to be used as blessings bestowed by God to be shared with any and all other peoples for their racial uplift and development. Racial supremacy, by whatever race it may be attained, only increases the responsibility to serve those people less advanced in their development in the spirit of him who "came not to be ministered unto, but to minister." In this spirit, each race should be grateful for its own heritage and should cultivate in its people an appreciation for the divine endowments of other groups. To this end, each race should strive to preserve its own identity that it may better fulfil its racial mission. What the responsible leaders among the people of other groups chiefly desire is not an opportunity for the questionable prestige of social intermingling. What each race does desire and has a right to expect is the recognition of its dignity within the family of mankind with opportunities for the development of its people in education, vocation and religion.

The second consideration in the Christian approach to the problems involved in race relations is self-examination in the light of the Word of God. Reduced to its final analysis, the racial problem is within me. As a Christian, then, I must first examine myself in the light of God's Word. We who are Baptists profess to accept the Bible as our sole guide in matters of faith and practice. Yet many of us will rationalize its teachings to conform to our traditional attitudes toward people of other races. The Bible reveals to us the very heart of God in his love for all men everywhere and imposes on every Christian of the world today and of the communities in which we live the obligation to work for the spiritual, the social and civic betterment of the people of all races and of every degree of culture.

Again, I should submit my racial prejudice to a severe examination. The word "Prejudice" means to pre-judge; that is, it means to pass judgment before the evidence is in. The judge over any man at court does not give a decision on the man's case until he has heard the evidence both for and against the man. Yet how often are the people of other races the victims of mere rumor and of our traditional hatred. As a Christian, I should be honest enough to ask myself the question, "Do the things I assume to know and the things I hear about the people of another race have a basis in fact which my reason can justify and my intelligence approve?"

If I am willing to face this question sincerely and honestly, I can then proceed with an open mind toward a racial understanding that will dispel many of my fears about this whole matter of interracial relationships.

Finally, in the course of this self-examination, I should examine the political, economic and civic patterns of behavior I follow in my relations with other races. There are politicians who deliberately play upon racial prejudice for their own profit and power. In the industrial world there are those who take advantage of race distinctions in the payment of wages and in other business dealings for their own profit. Christ never made a chattel of any people or sought to use them to his own advantage. He always thought of people in terms of the individual regardless of his race or rank. Do we, in our attitudes and acts in race relations, follow these and similar patterns of conduct or do we, in the spirit of Christ, follow Him?

## *The Challenge to Missions*

The ominous movements among the racial minorities within our country and throughout the world threaten the peace of the world and lay a road-block across the path of our missionaries. In the course of a recent conversation with Dr. Rankin, Executive Secretary of our Foreign Mission Board, I asked him the question, "What effect will our traditional attitudes toward the people of other races and nationalities in our country have on our foreign mission work?" His answer was immediate and direct. "More and more," he said, "the sincerity of our missionary interests in the colored peoples in their native lands will be judged by our actions toward the people of those lands who live among us."

In this great day to which we have come, we must not by any attitude or act halt the beneficent reach of the arm of God. In his creation, "God hath made of one blood all the nations of men for to dwell on all the face of the earth." (Acts 17:26). In his redemption, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (Gal. 3:28). In his provision for all, the announcement is made that, "They shall come from the east and from the west, from the north and the south and shall sit down in the Kingdom of God." (Luke 13:29). And in his commission to all and for all, given through Jesus in his last words on earth, God says to us, "We are to be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8b). We should not forget that this last commission is as binding on us in the place where we live as it is in any other part of the world.

The mighty arm of God to save must not be shortened by the racial exclusiveness and traditional action of his disciples toward the people of other races. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If Christ died to make such a gospel, we can surely live to make it effective in the salvation and in every life situation of all men everywhere.

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A young wife, wishing to announce the birth of her first child to a friend in a distant city, telegraphed:

"Isaiah 9:6." Which passage begins: "For unto us a child is born, unto us a son is given."

Her friend, unfamiliar with the Scripture, said to her husband: "Margaret evidently has a boy who weighs nine pounds and six ounces, but why on earth did they name him Isaiah?"

—*First Baptist Advance, Abilene, Texas.*

# To All People

R. LOFTON HUDSON

Luke 2:11

*(Editor's Note: We did not have room for this in our Christmas issue, but its thoughts are appropriate anytime. However, we have had to condense it somewhat to conform to our space.)*

**I**N THE YEAR 597 A.D. Augustine, the missionary, arrived in England to undertake the Christianizing of our forefathers. He and forty associates landed on a little island off the coast of Kent and sent request to a very powerful king in Southern England, Ethelbert, that he might be allowed to preach to the Anglo-Saxons. The king was very superstitious and even after he came to the island to interview Augustine would not allow these preachers to approach him in any house lest they by witchcraft might get the better of him. So he and his courtiers sat in the open air and heard Augustine preach. Then they went into conference as to whether these preachers should be allowed on the mainland.

According to the story, it was in this conference that King Ethelbert made a very famous remark. As they were discussing the matter that evening in a lighted room, a bird flew into an open window and after flying round and round disappeared again out of the window into the darkness. Ethelbert said, "We are like that little bird. We come into this world from we know not where, then after we fly round and round for a few years of life we go out again, out into the darkness, and that is all we know about life or death. These teachers claim that they know about these things, and they speak some beautiful words and promises. Let's hear them further and see what they can show us." The courtiers agreed, and Christ was brought to the new conquerors of British Isles.

We probably cannot understand the meaning of Christ's blessings to the world better than to recall some of the classic expressions that were spoken in connection with His birth.

*The first that comes to our minds is the word Immanuel, "God with us."* That was the name given by Isaiah and by the angel. "God with us." It is one thing to believe that God is "for us," or "in us," or "over us," but when Jesus Christ walked this earth, the very God of this universe, Creator of heaven and earth, was with us. His words were God's words, his deeds were God's deeds, his attitudes were God's attitudes.

Tagore, the famous Hindu poet, once visited the Henry Street Settlement in New York City. He was a tall prophetic-looking old man with long white hair, a long white beard, brown skin, and kindly loving eyes. In addition, he always dressed in the long, flowing white robes of India. Little children crowded around him and gazed at him in amazement. Finally one little girl said to Miss Lillian Wald, "Miss Wald, is that God?" Miss Wald made a gesture of quietude and whispered, "No." Later the little girl said a little louder, "Miss Wald, is that God?" Miss Wald, seeing that there was no turning her aside, bent over and whispered, "No, darling, he is just one of God's friends!"

Before Christ came, and since, there have been many good men, prophets and teachers, who could be called friends of God. But Jesus was God. That is why Jesus was unique. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." Philip, as recorded in John 14, asked Jesus to show them the Father. His answer was, "Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen the Father." When men saw Jesus Christ, they saw more than a friend of God's, they saw God.

*In the second place, the Christmas story reminds us that when Christ came, he brought salvation.* "Thou shalt call his name Jesus: for he shall save his people from their sins." The angel said to the shepherds: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The greatest question that confronts the honest student of the Bible is: What does the Bible mean by salvation? In other words, what does it mean to save people from sins? If you will allow me to use an old outline, I should like to say that Jesus saves from the penalty of sin and from the power of sin. He saves us from Hell, and he saves us from sinning. Over and over men have had the power of sin broken in their lives. Mary Magdalene had seven devils cast out of her and became a devout follower. Zacchaeus was changed from a dishonest business man into a faithful Christian. Paul was a murderer and was changed to a messenger. Christ, not the church, nor the teachings, nor the preachers, but He alone is able to save men from sin. Men are still being saved. Everywhere this gospel is preached, the miracle of salvation is being performed.

*Then, there is the Christmas message about joy and peace.* "Behold, I bring you good tidings of great joy." "Glory to God in the highest, and on earth peace, good will toward men." Is there joy and peace in the world? Now here is where the cynic comes in. He puts out his chest and dresses his face up with one of those I-told-you-so looks and says, "Where is there peace today? There never was so much war in history of the world. And joy—this world is baptized in sorrow. Don't talk to me about joy."

But, my friends, the cynic does not understand. If there were X-Ray machines that photographed human emotions, I could show you some joy and peace that you never dreamed of. Of course Christ does not bring joy and peace to those who reject him. Neither does the teacher give knowledge to those who refuse to learn, nor the doctor health to those who refuse his medicine, nor the mechanic repair to those who will not enter his shop. Jesus brings joy and peace to all who will open their hearts and say, "Lord Jesus come into my heart, come in today, come in to stay, come into my heart, Lord Jesus."

However, there is one phrase in this Christmas message that disturbs me. *The phrase is, "to all people."* "Behold, I bring you good tidings of great joy which shall be TO ALL PEOPLE." Our little minds begin to wonder if this is merely a poet's dream. Surely Christ is not for all. There are many who are weak and depraved; some belong to races which are unlearned and illiterate; there is the drunkard and the libertine, the criminal, the proud rich man. Is Christ for all? Is this Christmas message for every last man?

"Why have not all people accepted this Christmas joy?" There are two reasons: one lies at the door of us Christians; the other at the heart of every lost man.

Now look at the sinner's responsibility. Why, even after people have heard, do they refuse this Immanuel, this great salvation, this joy and peace? There are many answers to this question. Some are lost because the hand of faith, which might have been reached out to accept God's gift, is chucked full of sin. They cannot come until they release their wrong-doing. They love "this present world." Some will not receive Christ because distorted religious cranks have made them think that in order to become a Christian they have to give up every good thing in life. Christ asks you to quit only that which harms you or someone else, and He supplies the power for it.

Christ came to a manger, lived up and down the dusty, stony highways of Palestine, died on a cross outside Jerusalem, rose from Joseph's new tomb, ascended on a cloud back to the Father. He looks down into your heart now. What will you do with Him? Will you be saved by trusting in His blood or die in your sins? His blessings are available to all who will believe.

*"Tis heaven alone that is given away.*

*Tis only God may be had for the asking."*

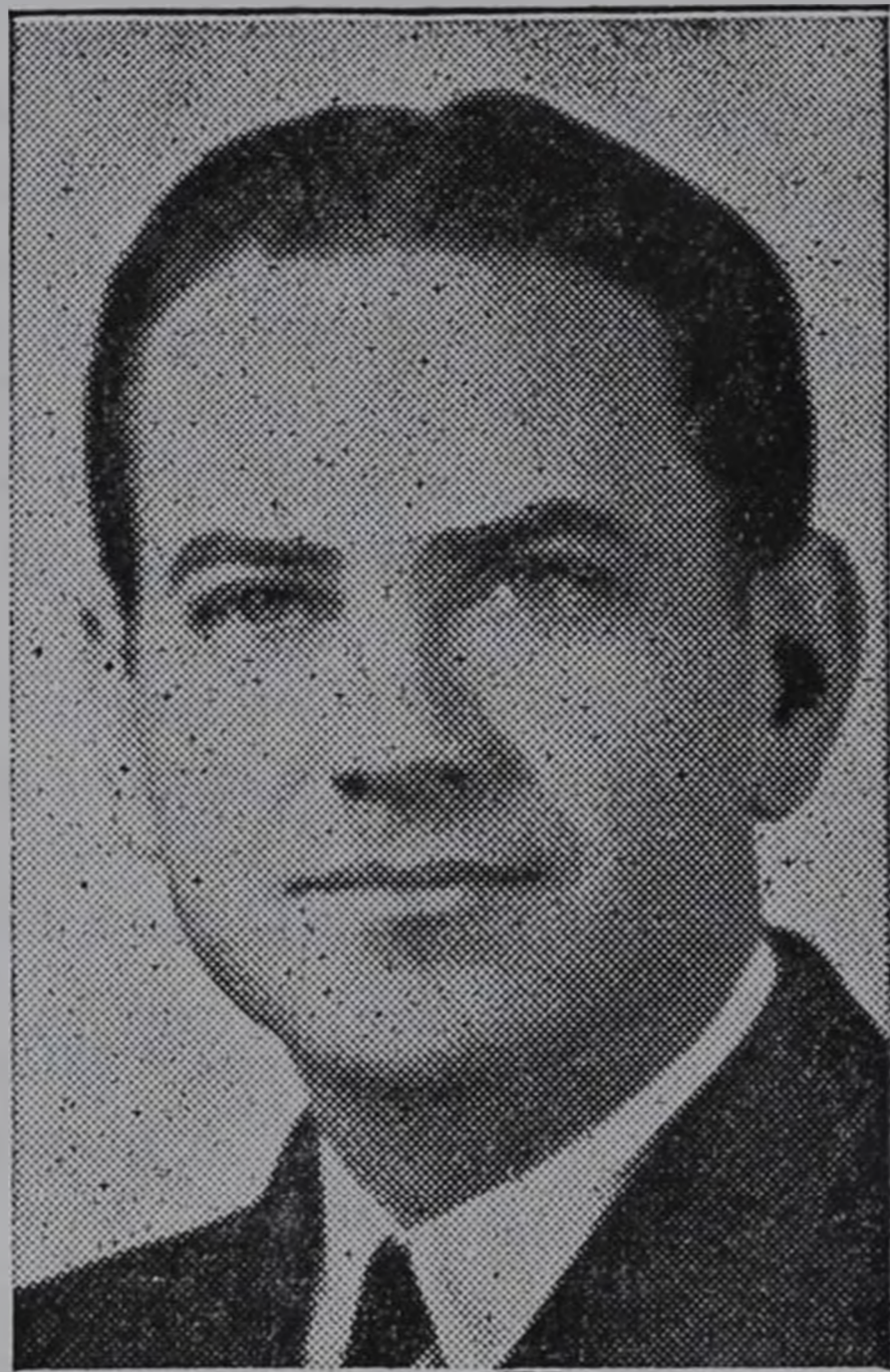
## Denominational Literature

By R. PAUL CAUDILL, Memphis, Tennessee

(Brief summary of message delivered at State Convention in Nashville, November 13-15, 1945)

TENNESSEE BAPTISTS join Southern Baptists in rejoicing over the progress made by Southern Baptist papers during the past five years in the matter of increasing their circulation. With the Centennial goal of 500,000 already reached, Southern Baptist papers are now pressing toward the 600,000 mark in their effort to gain additional readers, with an attendant determination to improve the readability of the papers.

In Tennessee the BAPTIST AND REFLECTOR is barely 3,000 short of the Centennial goal. In New Mexico it is reported that the Baptist state journal is now going to every home. In Texas we are told there are 155,000 subscribers to the *Baptist Standard* and only recently the goal, "*Baptist Standard* in every home in every Baptist church in Texas," was adopted. Texas has some 3,049 churches, 1,544 of which now have the paper in the budget. It is said that two Texas associations already have the *Baptist Standard* in the budget of every church except one.



R. PAUL CAUDILL

Surely the Baptists of Tennessee would extend to our brethren of New Mexico and Texas our happiest congratulations for their vision and effort toward making the Baptist state journal available to every member of every church in their constituency.

### WHY INCLUDE PAPER IN BUDGET?

The reasons for having the Baptist paper in the budget are so manifest that they hardly need discussion here. In the first place, our people need information, the kind of information which they can secure only through the Baptist state journals. Especially is this true in our effort to keep the world informed as to our historic Baptist position on religious liberty and in our endeavor to make the same available to all.

My experience as a pastor leads me to believe that when Baptists are properly informed about existing needs in the various realms of our co-operative endeavor, they respond gladly in their support of those objectives. People invariably give generously of self and substance in behalf of worthy causes when those causes are laid on their hearts in an intelligent manner. It does not take a widely informed Baptist to be a "good Christian," but if Baptists are to enter the doors of opportunity in the new world order, they must be informed.

Moreover, our people need indoctrination. Never has the need for such been greater than now. With other groups entering our rural areas, which have, throughout the years, been Baptist strongholds, we need to be awakened to the fact that unless we do more than we have been doing to indoctrinate our people, we will have great cause for regret in the not too distant future.

A prominent Catholic bishop was quoted in the daily press as saying that in fifty years' time the people of the South could be converted to Catholicism should Catholics gird themselves and address themselves to the task.

Then, too, our religious journals constitute one of the best known channels for interesting our unenlisted church members. Information precedes inspiration and consecration. Through the

attractive presentation of vital phases of our state and Southwide and worldwide work, we are in a better position to capture the interest, enthusiasm, and support of our people.

### HOW INCLUDE PAPER IN BUDGET?

But, how, you ask me, can it be done? How can we succeed in placing our Baptist state journals in the church budgets? How can we go about increasing the present circulation of our own Baptist paper?

Let me say, without equivocation, that the pastor is the key man. When the pastor is sold on the project and is prayerfully convinced of the worthwhileness of having the paper in the budget, he will, as a rule, have little difficulty in convincing his board of deacons and the church and of leading them to a similar position.

When the pastor's own heart is on fire with zeal for the project, and he has spent much time in prayerful preparation, let him lay the matter on the hearts of his deacons and ask them to consider and pray and come to a position in accord with the Father's will. Every effort should be made to acquaint the deacons and the church with the contribution the budget plan has made in other churches, and of the workability of the plan, and, if needs be, of the possibility of beginning the project on an experimental basis. When this procedure is followed, seldom will a pastor experience disappointment or the challenge go unmet.

Let us resolve in Tennessee to be diligent in our effort to increase the circulation of the BAPTIST AND REFLECTOR and cease not until the paper is in every home of every church.

## The New Leaf

By A. C. LAWSON, Baptist Minister, 1016 Aycock St., Greensboro, N. C.

"Behold, I make all things new."—Revelation 21:5.

AS WE CALMLY and silently stop and look back on the old year that has almost passed away, we realize that another page representing another year of our life has almost been written, and we also know that the page does not look so well to us, it is marred and stained with regrets of the best things, and the best way of life, and we perhaps say to ourselves, Oh, if I could call back the past. But this is not possible. We can never recall this year again—it is gone forever, with its opportunities, blessings and failures, and has forever stamped itself on the background of "Eternity." And now comes the time to take inventory. And, as we do this, may we profit by our mistakes, and make them stepping stones to a richer, nobler and freer life. And, as we turn a "new leaf," may we in the turning the leaf, not forget to begin a "new life," in relation to God, ourselves, others, home, church, community, state, nation and the world. For, in the words of our text, we have the secret of a "new life," "Behold, I make all things new."

We may have soiled our leaf of life, but with Jesus as our Savior and our guide we can make a new one.

"He came to my desk with quivering lips,  
The lesson was done.

Have you a new leaf for me, dear Teacher?  
I have spoiled this one.

I took his leaf all soiled and blotted,  
And gave him a new one, all unspotted,  
Then into his tired heart I smiled:  
'Do better now, my child.'

I went to the throne with trembling heart,  
The year was done;  
Have you a New Year for me, dear Master?  
I have spoiled this one!

He took my year, all soiled and blotted  
And gave me a new one, all unspotted;  
Then, into my tired heart he smiled:  
'Do better now, my child.'"

# The Catholic Geography of The Universe

By W. C. TAYLOR

JESUS REVEALS a threefold division of the geography of the universe—heaven, earth and hell (Matt. 6:9, 10; 5:22, 29, 30, etc.). All are there, in his great manifesto of his kingdom which we call the Sermon on the Mount.

Roman Catholicism adds to the Scriptures and nearly always takes from them, in the modifications made necessary by its additions to the Word of God. It is so in this case. It kept the doctrine of hell, but added fantastic and materialistic conceptions, filling earth, air and hell with devils in red tights, with forked tails, lending horror to them by its medieval art. It barred the way to heaven, removing the majestic comfort our Lord gave when he said: "Let not your heart be troubled . . . I go to prepare a place for you . . . that where I am ye may be also." Between the Christian and this hope and promise it has interposed another life, in another world, called Purgatory. And it has invented an entirely new and permanent world, called limbo. So Rome, for its own interests, has a universe with five places and kinds of being, revoking our Lord's revelation as to the three worlds of life, and substituting its fictitious geography of the universe with limbo and Purgatory added to the Word of God. This utterly changes Christianity; and each world added to the universe brings in its train a world of other errors, all of them utterly false and mischievous, mere inventions of an enslaving priesthood.

Limbo is a baby world. There all the unbaptized babies are supposed to go. Now, Jesus never baptized a baby. How do I know? Because John, his best friend, makes the categorical statement: "Jesus baptized not." If he didn't baptize anybody, then he didn't baptize any babies. Moreover he never commands baby baptisms. His Great Commission virtually forbids any baby baptisms, for when he said "baptizing them," he changed the gender of the pronoun so that it did not agree with the Greek word *nations*, but did agree with the Greek word *disciples*. Infant baptism has no command, no example, no authority, no doctrine, no permission to be practiced, in the New Testament. It is a post-apostolic invention of superstition, and has wrought more harm, in all probability, than any other ecclesiastical sin practiced in these centuries from its post-apostolic origin till now. It is a major sin against the child, against the authority of Christ, against the spirituality of Christianity, against the nations who have been cursed with the union of church and state, whose foundation stone is always infant baptism, against the countless martyrs who have been the victims of that combination of evils.

Now, infant baptism, which is all the regeneration Rome offers its families for their children, needs bolstering. It is the bulwark of priestcraft, superstition, error, all the semi-pagan sacraments, likewise invented by men, and so it needs to be firm itself, in the minds of those who identify the acceptance of dogma with saving faith. The geography of the universe is changed. Limbo is added. There, for the lack of a few spoonfuls of holy water, in their unconscious and irresponsible infancy, all unbaptized babies are banished into eternal imprisonment, not in torture, but in lonely privation of "the ineffable vision" of God. Of course, with that kind of a cat-o-nine-tails to thrash the recalcitrants with, it is easier to drive the parents to have their babies regenerated by the priest's manipulation of holy water. By that act the child ceases to be a "pagan" and becomes a "Christian". Dying a pagan, it goes to this pagan baby-world of limbo.

Baptists have no respect for this cheap cheat. We know it is utterly false and say so to all men. All dying babies are saved by the blood of Christ, under the race-embracing purposes of Calvary's efficacy. They are with Jesus instantly after death. And most of the human race has died in infancy, does today. Rome depopulates heaven with this evil dogma, and populates its invented limbo, annulling the blessed benefits of Calvary. Baptists affirm that all

tying babies, Orthodox Greek and Slav babies, babies from pagan homes, Jew babies, atheists' babies. They are all saved by the blood of the lamb. Limbo does not exist: it is an evil nightmare of enslaving priests.

Purgatory is another world, another life of sin, woe and sorrow, which Rome has added to the geography of the universe. Anybody who dies in any state of "venial sin" is banished there. There go all the good nuns, the good popes, the good priests, the good monks. If you have visited the cathedral of the city of Mexico, you have seen the Catholic art there. Priests are portrayed in flames, but the flames don't burn their priests' robes. About them are naked women, clothed only in lurid flames. I do not know how those flames happen to burn a woman's dress, but not a priest's robe. Underneath a nearby box is a special appeal for alms to help get these priests out of Purgatory. And in some churches you will see a forbidding face of Jesus, impotent but hostile, while the intervening Virgin extends a hand and pulls a soul out of the flames of purging fire, through the virtue of the masses made possible by the alms cast in the box nearby. Since the blood of Christ is impotent to cleanse from all sin, the sins of the very best Christians must be purged in this fictitious world by their sufferings in fire, but Masses said and merit accumulated may diminish the days of their woe, and papal indulgences aid a bit.

Purgatory is the bulwark of another pagan sacrament. It is an oft-repeated Catholic saying: "It is the Mass that matters." And so it is, especially to those of us who have New Testaments and know full well that they never speak of either Purgatory or Mass. Both are evil inventions of the priests, brought in from a pagan environment in the post-apostolic world of Rome. The Bible never either mentions or remotely hints of Purgatory. Yet robed priests, before image-crowned altars, in violation of the second commandment of the moral law, sing their Masses in a dead language, to take souls out of a place where they are not, for no such place exists. Thus a superstition imported from paganism bolsters up a rite invented in Romanism; and a vast architectural capitalism puts in the center of the world's great cities, and on every high hill, altars to repeat the sacrifice of Calvary, which is never genuinely repeated. And men pay fortunes to get their loved ones and friends out of the non-existent Purgatory, which is as infantile a fiction as "Alice in Wonderland."

Jesus, on the eve of his death, told us of the Father's house, its abundant hospitality, his own redeeming preparations for us to go directly to that, our eternal home. He himself brings us into the Father's house. And he significantly says: "If it were not so, I would have told you." Those words, "I would have told you," are the death-knell of Purgatory, limbo and all such superstitions, invented by priests to enslave the souls of men in this life and that to come. If there had been any limbo, Jesus would have told us. If there had been a Purgatory, Jesus would have told us. This geography of the universe that leaves all babies in limbo and all the good people in Purgatory, when they die, for no one knows how long, is sheer falsehood, stark folly, utter nonsense. The veracity of the Beloved, God's Son, our Savior, is at stake. He told us of heaven, earth and hell. All the additions to this revealed truth are under his curse. "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. 22:18.)

And still you will now and then find a Baptist who is so ignorant of the facts of contemporary religious life, and of the gospel of the grace of God, that he wonders why we have mission work in Roman Catholic populations, both in our homeland and in the foreign lands that are under the curse of this fictitious geography of the universe and the religious superstition on which it is based, in open denial of the veracity of the Son of God.

## The Christmas Spirit—More Than Generosity

(This message from a retired Methodist minister was not received in time for our Christmas issue. But it carries a message which justifies publication in the present issue.—EDITOR.)

By H. H. SMITH, SR.

THERE IS SOMETHING about the observance of the birthday of our Saviour that often moves people to unusual kindness and generosity. Sometimes even selfish, stingy "Scrooges" become generous-hearted. But let no one deceive himself in thinking that bestowing generous gifts alone constitutes the true Christmas spirit. The true Christmas spirit goes deeper than that. Jangled nerves during these trying days may have caused a hasty word or act to hurt feeling and mar friendships. Some may have felt so grievously offended that an unforgiving spirit has taken possession of them. The true Christmas spirit means "having the mind that was in Christ Jesus." He was not only kind toward the needy and distressed, but also merciful and forgiving toward those who had erred. What He demanded of His followers—that they forgive one another "until seventy times seven," He practiced in His last hours on the cross. It is a hard saying, who can bear it—this forgiving enemies who often seem so little deserving of forgiveness? *But it must be done, it has been done, it is being done today.*

At the beginning of this century, during the Boxer War in China, some of the misguided leaders of that country undertook to exterminate everything of a Western origin, and many missionaries were killed. Among them was a Presbyterian missionary named Horace Tracy Pitkin. Fatally wounded, just before he died he was asked if he had any message to leave his infant son. He replied: "Tell little Horace, when he is old enough to understand, that it was his father's dying wish that his son come back to China and preach the gospel to those who took his father's life." When young Horace became a man he fulfilled his father's last request and went to China as a missionary.

During the early part of the war an American flyer was shot down over Japan and imprisoned. For more than three years he suffered the horrors of a Japanese prison, but this did not cause him to hate all Japanese. It is reported that he wrote his mother that he pitied the Japanese, for, as he said, the rank and file of them had never had a chance, and that some day he hoped to return to Japan as a missionary. These incidents represent the Christmas spirit at its best.

Ashland, Va.

## Baptists and Alaska

ALASKA—"America's last frontier"—is still a land of adventure and prospecting. Alaska really is a land of attractions, adventures and hardships.

Alaska, one-fifth the size of the United States, has a settled population of about 100,000, and has been sadly neglected by the people called Baptists. Baptists have churches in Kodiak, Anchorage, Fairbanks and a mission in Juneau. We have an orphanage at Kodiak operated by the Northern Baptist Convention, and a college at Anchorage being run by Brother Petty, a Southern Baptist preacher. All of the work being done on the mainland is being promoted by preachers formerly of the Southern Baptist Convention. While Baptists were procrastinating, many denominations and cults entered Alaska, projected their programs, and deceived many with their damnable heresies.

Mrs. Spurlin, James Lin, Donanel, and I arrived in Juneau August 28, 1945, to lead in the establishing of a New Testament Church in this capital city. We found in this city about 7,500 people, consisting of Aleuts, Eskimos, Filipinos, Negroes, part breeds, and whites, busying themselves about their regular work, but many neither church-conscious nor God-conscious. There are fifteen different denominations and cults represented in Juneau, but none are well attended. Juneau has 57 liquor shops and spends \$15.00 a week per family for liquor. Juneau needs the gospel, and we are here to preach it.

From the very first we have been conscious of God's presence and have seen evidences of His blessings on our labors, hence a favorable progress, for which we give God the glory. We have had two professions of faith and these are awaiting baptism. For September, October, and November we had an average attendance of 22 in Sunday school and 24 in the worship services. Our plans are to organize the church as soon as all get their letters—one letter is coming from Finland.

We are meeting in rented quarters, which are neither attractive nor adequate for religious services or our needs. This work is mainly of faith, and any financial aid that you feel led of God to send to help us in this needy field will be greatly appreciated.

The Antioch Church is directly affiliated with Southern Baptist Convention through the Graves County Association in Kentucky, and sends all her offerings through Dr. Black's office. It is this fine church that gave me the authority to baptize and to receive members any way that Baptists receive them, and to organize the church here, and is giving us our main financial support. However, there are a few other churches that are helping in this mission field.—J. T. Spurlin, D. D., Minister, Box 955, Juneau, Alaska.

## Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

## A Brief History of the University of Chattanooga

The University of Chattanooga is a privately controlled and endowed institution for men and women. It is the successor of two older institutions: East Tennessee Wesleyan University, established at Athens in 1866, and Chattanooga University, chartered in 1886. The two institutions, only fifty miles apart, and at that time under the auspices of the Methodist Episcopal Church, effected a consolidation in 1889 under the name of Grant University.

From 1892 to 1903 the College of Liberal Arts was located at Athens and the Chattanooga division offered professional training in medicine, law and theology. A reorganization took place in 1903, when the College of Liberal Arts was merged with the professional schools at Chattanooga. In 1907 the present name, "University of Chattanooga," was adopted, the unit at Athens being continued as a preparatory and normal school under the name of the Athens School of the University of Chattanooga.

In 1909 the Methodist Episcopal Church deeded all university property to a self-perpetuating board of trustees. During the years which immediately followed, the professional schools were abolished and all resources were devoted to the development of a superior program in liberal arts and science. In 1925 the University and the Athens School were separated, the latter institution being reorganized as a junior college. In 1935, the Cadek Conservatory of Music of Chattanooga was affiliated with the University.

The University of Chattanooga has experienced a steady growth in enrollment, equipment, endowment, and influence since its establishment. Its work is fully accredited, and over one thousand students annually attend the day, evening, and summer divisions.

—University of Chattanooga Bulletin.

Dr. David A. Lockmiller is the young and capable president of the University at the present time. He is a very fine man and is doing a great deal to make the University of Chattanooga one of the finest schools in our State. Dr. R. A. Kilburn is the chaplain of the University and is in charge of the religious activities on the campus. These two men are very co-operative and are willing to do anything they possibly can for our Baptist Student Union on the campus.

The B. S. U. at the University is the youngest organization in the State and yet it is doing a splendid job. Miss Eudora Riddick is the president and has a very fine group of dependable and consecrated students working with her. There are at the present time 156 Baptist students enrolled and these offer us a real opportunity and we are doing everything we can to take advantage of it.

# The Sunday School Lesson

LESSON FOR JANUARY 6, 1946

By R. PAUL CAUDILL, Pastor  
First Baptist Church, Memphis, Tenn.

Topic: "GOD'S CONCERN FOR THE OPPRESSED"  
Printed Text: Exodus 2:23-25; 3:1-2

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

IN THIS particular study of the nation of Israel, we find values of permanency given us. It will be the purpose of these lessons, one by one, to bring to light these values. The interested reader will look forward to each link in the chain of sequence, beginning with the present discussion.

## BITTER BONDAGE

Our lesson opens with the nation of Israel sighing and crying in the throes of bitter bondage. For more than four hundred years they had been in Egypt, growing in number from seventy souls to more than 600,000 on foot, men, besides women and children. There had been days of prosperity, but those days were gone, for "in process of time" the friendly king of Egypt died "and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up to God by reason of the bondage." An unfriendly king had come to the throne, a king who was insanely jealous of the blessings that had come to the children of Israel. Taskmasters laid upon them grievous burdens and yielded not unto their cry for mercy.

There are few today who do not have or have not had their night of bondage. Sometimes the taskmaster is a specific sin, or an undesirable quirk of temperament, or an evil impulse that enslaves and robs one of his highest and best. Countless souls yearn for deliverance from the prison house of self. That is why the experience of Israel reminds one so much of life today; their trials were so human, so close to earth, so like our own.

That which is of greatest importance, however, is not one's bondage, no matter how slavish and mean-spirited it may be, but, rather, the manner in which he reacts to his trial. The Children of Israel realized their own inability to cope with their problem and cried out to God. However far they may have drifted from his love and care, they recognized that their ultimate source of deliverance was God. To him, therefore, they made their cry.

There is much for the church to do at this point today. So few know how to carry, in a satisfying manner their sorrows unto God. More and more ministers of the gospel, Sunday school teachers, and Christian workers should prepare themselves for counseling and give themselves over to this vast realm of opportunity with increasing devotion.

## DIVINE CONCERN

"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." These words tell us of God's concern for his oppressed people, Israel. But they tell us more than this; they declare unto us the eternal concern of God for people of every generation in their hour of extremity.

It is true that the children of Israel were chosen, appointed by God for a special ministry, that, in the providence of God, was to be world-wide in scope. In the call of Abraham (Gen. 12) God had expressly said, "And in these shall all families of the earth be blessed." Moreover, he would say a little later "and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:6). But it is of equal concern to God today that his children of every race and clime likewise find help in hours of adversity.

The Scriptures are replete with assurance of God's concern for our woe. Think of Psalm 46, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof . . . the Lord of hosts is with us; the God of Jacob is our refuge." Or, consider his words to Joshua, "As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee" (Josh. 1:5). And, again, the words of Christ remind us of this truth: "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:10). Jesus tells us that the very hairs of our head are numbered (Matt. 10:30) and that we are of far greater value than many sparrows, the fall of even one of which is not able to escape his compassionate concern.

## GOD'S DELIVERANCE

God did not stop with mere concern for his oppressed people. He translated his concern into a living reality. He prepared for them a deliverer.

The story of the call of Moses is familiar to all Bible students. God found him tending the flocks of his father-in-law, the priest of Midian, over on the backside of the desert near Mount Horeb. Unto him the angel of the Lord appeared in a flame of fire out of the midst of a bush and laid upon his heart his holy calling.

Moses was not easy to convince, or at least to persuaded to accept his mission. But the words of the Lord must have given him the needed reassurance, for he said, "I have surely seen the affliction of my people. . . . I know their sorrows; and I am come down to deliver them." It was to be no draw victory. They were to have total deliverance.

As we begin the new year, let us resolve ever to be mindful of the fact that God is concerned with the oppressions of his people. No matter how far removed they may be from the path of right, his heart continues to ache for them when they are in the throes of trouble.

DEAR FRIENDS:

This is my first letter to you since Christmas. I hope you had a glad, glad time and that the season brought many joys to you.

We think of packages in connection with Christmas—all sizes and shapes. The most fun comes when we get a package that looks large, but when we open it we find lots of little packages, each a big surprise.

I like to think of each new year as that kind of package. Inside the big package are twelve smaller packages labeled "months". Each month contains four smaller packages that we recognize as "weeks". Then, as we look at each week, we find that it contains seven lovely gifts—brand-new, shiny days that we can use any way we wish!

There is a catch to opening our package. We can only look at one of these tiny gifts each morning. And we must hurry to make use of it, because it will be all gone within twenty-four hours!

So, instead of wishing for you a "Happy New Year", may I wish for you a "happy New Day". May each one be filled with beauty and love and joy.

Perhaps you would like to make a recipe for a happy day. Let's make an acrostic, using the words, "Happy New Day". We can find in God's Book verses or rules that will help us to be happy. This is the way I have arranged mine. Perhaps you will think of other verses.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Exodus 20:12.)

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. (Proverbs 22:1.)

Pray one for another. (James 5:16.)

Praise the Lord. O give thanks unto the Lord; for he is good. (Psalm 106:1.)

Yea, thy law is within my heart. (Psalm 40:8.)

Neglect not the gift that is in thee. (1 Timothy 4:14.)

Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Luke 11:10.)

Whatsoever thy hand findeth to do, do it with thy might. (Ecclesiastes 9:10.)

Depart from evil and do good; seek peace and pursue it. (Psalm 34:14.)

As ye would that men should do to you, do ye also to them likewise. (Luke 6:31.)

Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8.)

There is another verse which says, "He that keepeth the law, happy is he." "Law" is another word for rules", isn't it?

As we keep the rules we have just written, and others from God's Book, we are helping to make each new day happy, and to make the "Happy New Year" wish come true for ourselves and for others.

Make your own acrostic. Maybe you would prefer to use the letters in your name, choosing one verse that begins with each letter. Then learn the verses. I hope your New Year's resolutions include the learning of at least one verse from God's Book each week. Many people learn a new verse each day. Would you like to try that?

Next week your Young South column will be given almost entirely to letters which I have received from you. There will not be space for all of them, but we will print as many as possible then, and will get to the others soon.

Until then, I send your way each morning a wish for a "Happy New Day"—towards a happy new week!

Your friend, *Aunt Polly*

## Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE  
Superintendent

MISS MADGE McDONALD  
Office Secretary



MISS WILLIE MERLE O'NEILL  
Elementary Worker

MISS GLADYS LONGLEY  
Associational Worker

## Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director  
MISS ROXIE JACOBS, Int.-Jr. Ldr.  
HUGH KING, Associational Ldr.



MISS EVELYN WILLARD  
Office Secretary  
ORELLE LEDBETTER  
Convention Vice-President

### PROGRAM

for

State Planning Meeting for Associational Officers

January 8, 1946

#### MORNING

- 10:00 Song Service—Wendell K. Arnote.  
Scripture and Prayer—Clyde Bryan.
- 10:15 Facing a New Era of Sunday School Work—W. G. Rutledge.
- 10:30 Our 1946 Sunday School Program—Harold E. Ingraham.
- 11:00 Making This Program Available to Every Church—Homer L. Grice.
- 11:30 Open Conference—Miss Gladys Longley.
- 11:55 Launching a Century with Christ—J. O. Williams.

#### AFTERNOON

- 1:30 Song Service—Wendell K. Arnote.  
Scripture and Prayer—Alvin Hopson.
- 1:40 Using the Associational Organization to Secure:
1. More Bible Study—Jesse Daniel.
  2. More Vacation Bible Schools—Homer L. Grice.
  3. More Workers in Training—J. C. Williamson.
- 2:25 Special Promotional Meetings for 1946—Harold E. Ingraham.
- 2:50 Open Conference on: "Preparing for these Special Meetings in the Associations"—Miss Gladys Longley.
- 3:20 State Plans and Meetings—W. G. Rutledge.
- 3:25 "Go ye" . . . into Every Church—T. L. Holcomb.
- 4:00 Adjourn.

### Awards Issued — Tennessee — October, 1945

(Continued)

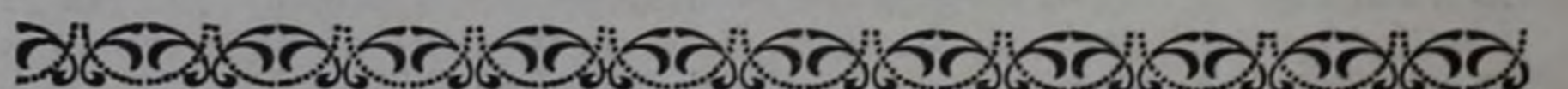
SALEM		First, Memphis . . . . .	29
Mt. Zion . . . . .	22	Morton Avenue . . . . .	16
	22	National Avenue . . . . .	1
SEVIER		Prescot Memorial . . . . .	4
Dupont . . . . .	3	Sylvan Heights . . . . .	22
Knob Creek . . . . .	31	Speedway Terrace . . . . .	17
Laurel Grove . . . . .	1	Temple . . . . .	24
Pigeon Forge . . . . .	69	Union Avenue . . . . .	62
Zion Hill . . . . .	10	Yale . . . . .	17
Union Valley . . . . .	3	Riverside . . . . .	6
Bells Chapel . . . . .	9	Big Creek . . . . .	1
Shiloh . . . . .	4	Kennedy Memorial . . . . .	7
Sugar Loaf . . . . .	2		568
Pleasant Hill . . . . .	1	STEWART	
Oak City . . . . .	1	Dover . . . . .	24
	134		24
SHELBY		STONE	
Bellevue . . . . .	80	Monterey . . . . .	1
Berclair . . . . .	12		1
Boulevard . . . . .	17	UNION	
Buntyn Street . . . . .	7	Sparta . . . . .	1
Calvary . . . . .	15		1
Central Avenue . . . . .	9	WATAUGA	
Collierville . . . . .	43	Calvary, Elizabethtown . . . . .	6
Eudora . . . . .	9	First, Elizabethton . . . . .	35
Fisherville . . . . .	2	Grace Tabernacle . . . . .	35
Galilee . . . . .	4	Hampton . . . . .	9
Highland Heights . . . . .	3	Roan Mountain . . . . .	6
La Belle . . . . .	43		57
Longview Heights . . . . .	7	Total . . . . .	2,567
Louisiana Street . . . . .	15		
Mallory Heights . . . . .	35		
McLean Boulevard . . . . .	45		



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# FEBRUARY 21 - 22

For further information watch the Baptist and Reflector.



## Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN  
President  
MISS MARGARET BRUCE  
Young People's Secretary



MISS MARY NORTHINGTON  
Executive Secretary-Treasurer  
MRS. DOUGLAS GINN  
Office Secretary

### Miss Walden Writes From Africa

Several weeks ago I was in Iwo and saw Kathleen Manley, who let me read your letter to her. In it you mentioned not having heard from any of us in some time and that you did not receive our letter written at Christmas time when we were together. I am very sorry, for you and the Tennessee women must think me very ungrateful for the Christmas gift and for your continued prayers and love.

I had news of the check when I got to Iwo for last Christmas, and I still have the gift, since I haven't been able, due to war conditions, to get the books I had wanted. I am trying again and I hope they can come through the posts. Please tell the women that I am deeply grateful for their loving and thoughtful gift. I really count it an honor to be one of their Tennessee missionaries. The five years spent there endeared all to my heart. It is almost like home, and certainly I have no more precious friends than you in Tennessee.

It has been a joy to declare the faithfulness of our God in Africa this past year. Yes, there have been times of discouragement and heartache. There has been a falling away to sin on the part of many of our Christians here in Agbor. In 1944 they lost their pastor and since that time they have not had a spiritual leader. We have tried to help them, but our help is not like that of a pastor who can be regularly with them, who knows their language and ways better than we. We earnestly pray that God may soon send them a shepherd.

There have been delays in the preparations for the Girls' School, and in these delays we have seen the hand of God and have learned patience, too. My frequent visits to the villages nearly continually remind me of our sore need of trained leaders. All these need your prayers.

Yet, through it all we can see countless bright spots. There have been souls saved and lives rededicated. Nearly fifty young people have professed the Lord as Saviour. There is more interest shown in the gospel by the heathen.

Let me tell you of one experience. It was last Sunday evening, when a teacher and I went to one of the villages which I try to visit at least once a week. There are a few Christians there now and they have leveled a plot of ground ready for a shed to be built for holding services. I had been away from Aglar several weeks, so it had been some time since my last visit there. The people were not expecting me, but they received us gladly, as usual. The Christians soon came and we began our service. I was surprised to see a number of old men immediately join the group, for they had been sacrificing a goat to their idol when we arrived. They stayed and listened attentively to the message, as did also the dancers and drummers who had been around the idol. Surely these are groping for the Light. Many old people seem to be losing interest in their idols and heathen rites connected with them and perform these rites in a perfunctory manner. Pray that they may be saved.

We are preparing for Commencement in our Day School here in town. By December 15th our nearly four hundred boys and girls shall be scattered, and many to far places. We rejoice that many will go with the Glad Tidings, for they are saved.

At last I've gotten my five leper neighbors in the leper compound here. They had been living next to my compound here, and when I found them they were in a pathetic condition. Only one was able to walk the ten miles to the settlement for weekly injection of the curative oil. This settlement is a government-owned one, but the doctor in charge is a Baptist from England. He once worked in the Congo under the B. M. S. of Great Britain. He and his wife are keenly interested in the lepers and in their spiritual as well as their physical welfare. Though the colony is crowded, about one thousand patients, this doctor took in my friends. What a time we had getting them off in the truck! What with the excitement and joy over going—but pigs, goats and fowls along with the pots and calabashes and yams had to go, too.

I've seen them several times and they are happy in their new home, which means much to their getting better.

My newest adopted protegee is a seven-months-old baby girl. The mother is ill and has been for sometime unable to feed the baby. There were twins, the other little one died a few days before this one was brought to me, starved to death. I'm trying to save this little life by feeding her tinned milk and trying to help her mother. It's been nearly a week now since I took the baby and she really looks much better, even smiles and sleeps, too. As you have prayed for me and Africa this past year and through the years, you and dear friends there in the homeland, you have shared in the work and in the joys they have brought. Bless you!

Christmas will soon be here, possibly before you receive this. I send my heartfelt good wishes for a joyous Christmas. God bless you!

Lovingly,

RUTH WALDEN.

### A New Junior Book

"How It Began," by Miss Nan Weeks, is the newest book for juniors. It is a most interesting record of the foreign mission movement from the time of Christ until today. It is written so a child would enjoy reading it, but it is also given in a way even an inexperienced teacher could present it in an interesting way. The price is twenty-five cents. Order from the Baptist Book Store, Nashville.

THURSDAY, JANUARY 3, 1946

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary

### BROTHERHOOD MEETINGS

#### Eastern Region

One of the best regional meetings of this group that we have been privileged to attend was held in the South Knoxville Baptist Church Sunday, November 25, at 2:30 P. M. The pastor, Dr. J. K. Haynes, notified the men of the serious illness of Dr. J. T. Henderson, General Secretary Emeritus of the Baptist Brotherhood of the South. The president, Mr. C. M. Walker, requested special prayer for Dr. Henderson and his family. This prayer was led by Dr. Haynes.

The special musical program provided by a large male chorus of the host church and the congregational singing under the direction of Mr. Harry Wester, director of music, Arlington Baptist Church, and Mr. E. O. Hayes, director of music, Central Baptist Church, Fountain City, was a most enjoyable feature of our interesting program.

The election of regional officers and pastor advisors for 1946 was held. Mr. C. M. Walker was re-elected president. The other officers are as follows: Mr. Ivan T. Privette, Recording Secretary; Rev. Charles Bond, pastor, Central Baptist Church, Fountain City; Rev. Jack Murphy, First Baptist Church, LaFollette; Rev. O. C. Rainwater, Trenton Street Baptist Church, Harriman, were elected pastor advisors.

Mr. E. K. Wiley spoke briefly on reaching men for God, emphasizing the major objectives of the Brotherhood.

#### SOUL WINNING FINANCES

#### WORSHIP SERVICES DOCTRINES

Judge John W. McCall, chairman executive committee, Baptist Brotherhood of the South, was at his best and brought a challenging message to this group of approximately two hundred men, representing eight of the twelve associations in this large region. It is refreshing and we are encouraged to find a growing interest on the part of our men in the Brotherhood movement.

#### Grainger County

It was a privilege to attend the Grainger County Associational meeting held near Rutledge on Saturday afternoon and night. The good people of Grainger Association are interested in promoting a challenging program. The departmental leaders were present and co-operated in setting out a definite program of activities for 1946.

Under the leadership of the new Brotherhood president, Mr. R. E. Dodson, assisted by the pastors, the men are planning to conduct fifth Sunday meetings. It is believed that these meetings will make a great contribution to the promotion of the work planned for the coming year.

## Ella Broadus Robertson— An Appreciation

By EDWARD A. McDOWELL

"IT WON'T BE LIKE going to church with Mrs. Robertson not there."

The words were those of my eleven-year-old daughter, spoken at we sat at the table the day following Mrs. Robertson's tragic death. This spontaneous and feeling tribute of a child who know and loved her reveals much concerning the character of one of the greatest women I have known.

We came to know her in 1925, when Mrs. McDowell and I arrived as students in Louisville. We were strangers to the city and the Seminary, and without pre-arrangement secured rooms in the Robertson home. In keeping with the solicitude she always manifested for Seminary students, she "mothered" us in the first year of Seminary life and made us forever her friends. Upon our return to Louisville in 1935 we entered with her into a bond of friendship that deepened with every passing year. It is therefore out of an experience of friendship extending through twenty years that I drew inspiration for an inadequate but sincere tribute.

The elements of true greatness were combined in Mrs. Robertson in a remarkable way. As the daughter of John A. Broadus she was the heir of a great family and spiritual heritage. She possessed a brilliant mind. Her gifts were many and varied. She was able to call upon an inflexible will that gave to her life a "driving power" which carried her through many crises. But combined with these qualities were the simplicity and charm of a child. Withal she was a devoted Christian who took her religion seriously and strove to live and practice what she professed.

What shall we remember most about Mrs. Robertson? I shall always remember her zest for life. For her, even in her declining years, life was an adventure, full of glad surprises and colored with romance. Old traditions, especially those connected with the Seminary, were very dear to her, but she always found the present steeped with events of interest. This love of life was shared by Mrs. Robertson with Dr. Robertson and is reflected in the inscriptions he wrote in the copies of his books he presented to her. Here are some of them: "Ella B. Robertson, my darling for thirty-two glorious years"; "Ella B. Robertson, my New Covenant in Love and Grace"; "To My Joy and Crown, E. B. R."; "For the Good Woman from her lover"; "My Darling Wife who has helped me over many a blunder"; "Ella B. Robertson, my Partner in Service and Pattern in Life"; "To the Wisest-Hearted of Women with the Author's whole heart"; "To the Dearest of Preacher's Wives" (this in *The Glory of the Ministry*); "For My Sweetheart Bride in the Love of Jesus for Thirty Years"; "Ella Broadus Robertson from her Philhellene" (this is the first edition of the "Short Grammar"); "Ella Broadus Robertson, Glorious Daughter of a Great Father" (this in the *Harmony of the Gospels*); "For the 'Old Woman' Who is good enough for me."

I shall remember Mrs. Robertson's never failing concern for others. As an illustration I recall what she did when my son became ill and was forced to remain in bed four months. She prepared for him a "surprise bag" containing a number of packages, one of which was to be opened each day. Who by Mrs. Robertson would have spent the time necessary to prepare such a diversion for a boy of ten? Such deeds of kindness were an accepted part of Mrs. Robertson's busy life.

Another illustration of her thoughtfulness. Every Sunday she took with her to church a

## The Opportunity To Win the Lost In the Community

By MRS. ORAN RATCLIFFE, Parrottsville, Tenn.

OPPORTUNITY is a time or occasion for some purpose. Then when is an opportune time to win the lost?

"Today is the day of salvation."

How find the lost? Depend solely on the religious census from the church? To bring this information closer home, I suggested to our W. M. S. that each of us look down our particular road and find the lost. There was a father down mine. I didn't feel impressed to speak to him—and didn't. What's wrong with us when we have no message for the lost?

There were two families near the church that I wanted to visit and really intended to—and didn't. Why? I'm sure the Master didn't accept any of the excuses. These opportunities have passed.

We hate for some families to move amongst us and decide to ignore them. There was such a family in our community and even in sickness few people visited them. During a revival some of the W. M. S. held prayer service there only once. A member of the family said of us, "They wouldn't have come except for the revival and they'll not come again." We didn't. Another opportunity passed. Had we followed this visit individually and collectively they might have believed that we were really interested in their salvation, and have been won.

So many people rarely ever go to church. And since the Holy Spirit works through human agencies, they may be eternally lost unless we win them.

sprig of lemon verbena or of rose geranium to give to her dear friend Mrs. Hodges, oldest member of our church. If Mrs. Hodges was not at church Mrs. Robertson would go by her home to leave her token, or if some extraordinary circumstance prevented this, she mailed her sweet-scented gift the next morning. Mrs. Robertson's concern for others on occasion expressed itself in the difficult and thankless task of giving to a pastor or a visiting speaker a "suggestion as to how he might improve a sermon or his delivery. There are doubtless several ministers in the South who have profited by such a manifestation of Mrs. Robertson's concern for others.

I shall remember Mrs. Robertson's fortitude in sorrow. She suffered more than most the sorrows of life. These began early in her married life. Charlotte, a radiant and brilliant daughter, died at the age of seventeen. In 1931 Miss Eliza Broadus, her sister who made her home with the Robertsons, was struck by a motor truck and killed almost on the spot where Mrs. Robertson was to receive her fatal injury. Dr. Robertson passed away suddenly in 1934. A few years ago her only surviving daughter, Mrs. Easley, passed away. Just recently her sister, Mrs. Mitchell, died, leaving Mrs. Robertson the last of Dr. Broadus' children alive. Perhaps it was the many journeys she had made on the lonely road of suffering, together with the victories of faith she had won, that inspired her to write "The Dark Valley," a tract of comfort which she personally mailed to the family of every service man from Kentucky who lost his life in World War II.

We who knew and loved her are bereft, but the glow she left burning in our hearts will grow brighter with the passing years.

In her bedroom in a place where her eyes could easily find them a friend discovered these lines:

"Only one life  
'Twill soon be past,  
Only what's done for Christ  
Will last."

The Great Commission was to the followers of Christ through all the ages, and our Samaria is our own community. We'll win more by praying more. A prayer list would be a constant reminder of the lost. Then let them know they're on the list.

One of my boys has been in the South Pacific for many months. He knows that I usually pray for him each morning before getting up. I pray that he'll be an influence for good there and here, should he return.

We'll pray more if we'll know our Bible better. It's the perfect instrument in soul winning. For the Holy Spirit uses this inspired Word.

When Kagawa of Japan was asked what Scripture brought him to Christ, he quoted Matt. 6:28, 29: "Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these." He thought if God loved nature like that, He would also love human nature. No one would have chosen this Scripture to win a Japanese. Now, after all these years of persecution, he'll probably be one of Japan's Christian leaders.

We know there's no other name under heaven except Christ's wherein we are saved. Let's do be willing to win others.

An infidel once remarked that if he believed what Christians profess to believe, he wouldn't stop day nor night to warn men of hell and win them to Christ.

## McCaulley To Work In Western States

ELECTION of Chaplain Fred A. McCaulley as general field worker in New Mexico, Arizona, and California by the Southern Baptist Home Mission Board has been announced by Dr. J. B. Lawrence, executive secretary-treasurer.

A former Baptist Training Union secretary for Oklahoma Baptists, pastor in Texas, and publicity director for Southwestern Baptist Theological Seminary, Chaplain McCaulley expects to begin his work January 1, 1946, Dr. Lawrence stated.

The field worker, according to Dr. Lawrence, will promote home mission work in the three Western states with especial emphasis on evangelism, schools of missions, and surveys of property.

Next year the mission agency expects to spend around \$100,000 in those three Western States, Dr. Lawrence said. Activities will include mission work among Indians and Spanish peoples, erection of church buildings, and the promotion of Baptist work among Anglos.

The mission secretary also announced the appointment of seven other missionaries, including Rev. Vernon Mooks, Tucumcari, New Mexico; Rev. Isadora Carza, Abilene, Texas; Rev. Raul Solis, Cisco, Texas; Miss Edith Montroy, Bernalillo, New Mexico; Rev. J. C. Wolls, Lafayette, Louisiana; Rev. A. N. McMurray, St. Joseph, Louisiana; Rev. Frank K. Brasington, Baltimore, Maryland.

Rev. John D. Freeman, editor of the *Western Recorder* of Louisville, Kentucky, has accepted the position of field worker in the rural department, Dr. Lawrence announced. He will begin his work February 1. Dr. Freeman was elected at the Board's annual meeting on November 28.

Home Mission offerings the first eleven months of 1945 have total \$1,383,000, a 25 per cent increase over the same period last year, Dr. Lawrence reported. In November the Home Mission Agency received \$80,000, a 37 per cent increase over November receipts of 1944.

# AMONG THE BRETHREN

ANOTHER of the tragedies of war is brought to us in the news that one of our American young women, Mrs. Gladys Smith Udvarnoki, a Mississippian, graduate of the W. M. U. Training School, and the wife of the Hungarian president of the Baptist Theological Seminary of Budapest, Hungary, was killed during the Russian siege of Budapest on December 29, 1944. A shell exploded in their home and killed her instantly. A small daughter followed her in death from malnutrition shortly thereafter. War reaches on both sides to work its fury. Mrs. Udvarnoki bravely stayed by her family through the Nazi-dominated days in Hungary. Another side-light on the heart ties that cross national boundaries and "enemy" demarcations is that the uncle of Mrs. Udvarnoki, Dr. Clarence Lovell, was the American scientist most responsible for the invention of the automatic electronic range detector and firing mechanism for antiaircraft guns, which invention is credited with saving London from the V-1 bombs. These three were schoolmates of our pastor. It was in the Udvarnoki home that Dr. and Mrs. John Allen Moore, our missionaries to Belgrade, Yugoslavia, and the brother of our pastor, lived for the nine months after they were driven out of Yugoslavia by the Germans and before their repatriation to America.—*Bulletin Immanuel Baptist Church, Nashville.*

—B&R—

AT THE December 10 meeting of the Nashville Baptist Pastors' Conference a motion was made and passed to send our commendations of Bro. F. M. Dowell to the First Church of Cleveland, Tennessee, where he is soon to become pastor. The motion also included a statement that the BAPTIST AND REFLECTOR receive a copy. It reads as follows:

"At a recent meeting of the Nashville Baptist Pastors' Conference, a motion was made to send to you our good regards for Bro. F. M. Dowell who is soon to leave us to become your Pastor. He has taken a most active part in the interests of the Conference as well as those of the Association and State. The members of our Conference love him and know that our loss is your gain."—MERLE F. PEDIGO, Secretary.

—B&R—

We call the attention of interested parties to the fact that the policy of BAPTIST AND REFLECTOR as formulated by BAPTIST AND REFLECTOR Committee, appointed by the Executive Board under whose auspices the paper is published, is to charge \$2.00 for each insertion of announcements of open dates by evangelists, evangelistic singers, and so on. We beg those involved to remember this and not to expect the paper to run these announcements free.

—B&R—

Rev. J. B. Tallant of Chattanooga has been in a ten days' meeting with Pastor E. L. Edens and the Siam Baptist Church of Elizabethton. There were 10 additions by baptism and many rededications.

—B&R—

Rev. Jesse Neal of Memphis, who came from the same county in Kentucky as the editor, recently broadcast for eleven Saturdays over Station WFIG, Sumpter, S. C., and will probably return for another engagement.

—B&R—

H. L. Carter of Scottsville, Kentucky, assisted Pastor J. W. Wood and the church at Pembroke, Kentucky, in a meeting in which the visible results were 4 for baptism and 2 by letter.

## Returned Chaplains—Use Them!

On the basis of such information as had in hand, we have published a list of chaplains in the Tennessee Baptist category who are home from the war and are available for service with the churches. Herewith we publish another list:

Chaplain (Captain) William C. Summar, 36 Carroll Avenue, Nashville, Tennessee. Educated at Carson Newman College, Tennessee State Teachers College, B.S. degree, and Southern Seminary, Th.M. degree.

Chaplain (Captain) Herman V. Tarpley, Box 72, Daisy, Tennessee. Educated at State Teachers College and Southern Baptist Theological Seminary, Th.B. degree.

Chaplain Vincent A. Cox, Route 1, Newport, Tennessee. Educated at University of Tennessee, B.S. degree in C. E., and Southwestern Seminary, Th.M. degree.

Chaplain (Captain) Dewey A. Stubblefield, 7th Regt., Fort McClellan, Alabama, Phone 1480—ring 2. Graduate Union University and Southern Baptist Theological Seminary.

Chaplain (Lieutenant) Homer Brown Woodward, 296 South Dudley Street, Memphis, Tennessee. Graduate Union University and Southern Baptist Theological Seminary.

Chaplain Oran O. Bishop, Neubert, Tennessee. Further information not now in hand.

Chaplain (Captain) W. P. Davis, Box 1818, Madison, Tennessee. Graduate Clarke College, Mississippi College and Southern Baptist Theological Seminary. Phone Madison 2476. While getting located available for supply, to conduct conferences, give addresses, etc.

Chaplain (Capt.) Paul W. Travis, Bowling Green, Kentucky. Graduate Southwestern Baptist Theological Seminary.

Chaplain (Lt. Com.) Richard H. Allmon, home address 613 Tremont St., Chattanooga, Tennessee.

Chaplain (Captain) Roy O. Arbuckle, now on terminal leave from the army. Address P. O. Box 1165, Oak Ridge, Tenn.

Mark Ferges, 1739 Tutwiler Avenue, Memphis, Tennessee. Graduate of Union University, A.B. degree, Baptist Bible Institute, Th.M. degree.

Chaplain R. H. Ward, formerly pastor at Ooltewah, Tenn. Graduate Carson-Newman College; year's study at Baptist Bible Institute and attended summer session Southwestern Seminary. Present address: 131 E. North St., Albemarle, N. C. Glad to do supply work until located.

There are other chaplains who are already located and whose names are, therefore not listed here. These chaplains are in age, training and experience highly desirable men. Let our people use them!

—B&R—

Dr. W. C. Boone, formerly pastor of the First Baptist Church, of Jackson, Tenn., then pastor of Crescent Hill Baptist Church, Louisville, Ky., has been elected Executive Secretary of the General Association of Kentucky Baptists to succeed Dr. J. W. Black, who wished to retire. He is the son of Dr. A. U. Boone, pastor of the Baptist Memorial Hospital, Memphis, Tenn. He is well qualified to make a good secretary.

The editor and Mrs. Taylor wish in this way to express to their friends their appreciation of the Christmas greetings which were sent them. The Lord's grace be upon all of you.

REV. S. E. LOXLEY began his work as pastor of Vonore Baptist Church the first Sunday in December. Rev. Loxley comes to this church well recommended. He served as pastor of the Second Baptist Church of Newport for almost five years where his work was most outstanding. He also served the East Tennessee Baptist Association as field worker. After his work was finished at Newport, Rev. Loxley went to Woodlawn Avenue Baptist Church of Bristol, where he stayed for three or four years, returning to Jonesboro where he served as pastor of two half-time churches.

Rev. Loxley will move his family to Vonore at an early date and devote his entire time to his church work. We feel fortunate in securing the services of Bro. Loxley and feel that through Christ he will be a blessing to us, our community and church. — MRS. JIMMIE HAMMONTREE, Church Clerk.

—B&R—

The work at Middleton is moving along in a fine way. Recently the church installed a set of steeple chimes in memory of the boys from the church that served in World War II. The chimes not only have a great bearing on the church but the community as a whole admires the beautiful music that comes from the steeple of the church. Recently also the church ordained 5 deacons: Terry Hodge, Robert Davis, A. L. Buchanan, Booker Jacobs and P. L. Mott. C. M. Wilbanks, pastor of the Second Baptist Church of Walden, Miss., and former pastor at Middleton, preached the sermon. Foy T. Huckabee is pastor.

—B&R—

The First Baptist Church of Greeneville, J. O. Carter, pastor, plans to construct a new building in 1946 or as soon thereafter as possible. It is planning for the total cost to be about \$85,000. As a budget for 1946 the church has adopted \$1,959.05 for denominational causes, \$5,726.00 for all local expenses, \$15,000.00 for the building fund, a total budget of \$22,685.05. The church has BAPTIST AND REFLECTOR in the budget. In the report of the church a fine motto is indicated: Faith says we *can*; duty says we *must*; love says we *will*!

—B&R—

Evangelist Arthur Fox of Morristown has had a gracious year in revival meetings. Recently he closed a meeting with the First Baptist Church, New Albany, Miss., in which there were 64 additions. Preceding that, he was with the First Church in Joplin, Missouri, where there were 89 additions and in two meetings in Roanoke, Virginia, with 89 additions in one church and 38 in the other.

—B&R—

Pastor Raymond Smith and the Knoxville Baptist Tabernacle have been assisted in a revival by Pastor Charles Bowles of the McCalla Avenue Baptist Church, Knoxville, in a revival. At this writing we have heard nothing as to the results. In the ten months pastorate of Brother Bowles at McCalla Avenue there have been 200 additions to the church.

—B&R—

Rev. J. P. Palmer of Heber Springs, Arkansas, has accepted the call of the Alamo Baptist Church, Alamo, Tennessee, and began his work there the first of January. We welcome him to the state.

—B&R—

We request our friends when sending in news notes or reports of any kind to sign them personally and not simply sign the name of the church.



DR. W. MARSHALL CRAIG

"Following Christ In the Paths of Peace" is the theme for the 1946 Baptist Hour series of messages which will be inaugurated on Sunday morning, January 6, as announced by the Radio Committee of the Southern Baptist Convention, S. F. Lowe, Director, Atlanta, Georgia.

"The Lordship of Christ" is the subject of the speaker, Dr. W. Marshall Craig, of Dallas, Texas, in this first broadcast. Dr. Craig has been pastor of the Gaston Avenue Baptist Church, Dallas, Texas, for eighteen years, and is one of the leading preachers of the Southern Convention.

Mr. Lowe states that this broadcast will launch a new century of Baptist life and service, since it is the first religious service of the first Sunday of the first year of the second century of organized Southern Baptist history, and can be heard by practically all the 5,667,000 Baptists in the 25,925 Baptist churches of the Southern Baptist Convention as well as by the public generally.

According to Mr. Lowe, the music in this popular series of independent network broadcasts will be rendered again by the Baptist Hour Choir, John D. Hoffman, Director and George L. Hamrick, Organist, and will originate from the studios of WSB in Atlanta.

The programs can be heard in Tennessee over Radio Stations WNOX, Knoxville, and WREC, Memphis.

### New Pastor Calvary Baptist Church, Nashville

NASHVILLE — Lieutenant Raymond Morgan, USNR, a Chaplain at the Naval Personnel Separation Center here, has left to receive an honorable discharge from the Navy, after which he will assume the responsibilities of the pulpit at the Nashville Calvary Baptist Church, 28th Avenue North and Delaware Avenue.

Chaplain Morgan, the son of Mr. J. S. Morgan of Booneville, Mississippi, is a graduate of Union University, class of 1940, in Jackson, Tennessee and of Southwestern Baptist Seminary, class of 1943, in Fort Worth, Texas. He enlisted in the Navy in July 1943.

Before duty here, Chaplain Morgan served with the Marine Corps in the Southwestern and Central Pacific for 19 months. He is married to the former Laverne James of Union City, Tennessee.

The Chaplain and his wife have two children, a girl aged four years and a boy aged 18 months. They will make their home here in Nashville.—*Eighth Naval District, Branch Public Information Office, Custom, House, Nashville, Tennessee.*

## December Meeting of the Executive Committee, S. B. C.

By WALTER M. GILMORE

THE ELECTION of Dr. Duke Kimbrough McCall as executive secretary of the Executive Committee of the Southern Baptist Convention, succeeding Dr. Austin Crouch, and the selection of Miami, Florida, as the meeting place of the Southern Baptist Convention May 15-19 were two outstanding actions of the Executive Committee of the Southern Baptist Convention at its regular session in Nashville, December 12-13.

Dr. J. Howard Williams, Oklahoma City, resigned as president and also as a member of the Executive Committee, since he begins his work as executive secretary of the Baptist General Convention of Texas January 1, and so he would not be eligible for membership on the Executive Committee. Vice-president J. M. Dawson, Waco, Texas, will serve as president till the June meeting of the Committee.

The Committee was unanimous in its election of Dr. McCall as executive secretary. It is thought by those who know him best that he is preeminently qualified in every respect for this highly important position. As president of the Baptist Bible Institute, New Orleans, for the past three years he has proven his extraordinary executive ability. As pastor of the Broadway Baptist Church, Louisville, Ky., before becoming president of the Institute, he demonstrated his power as a preacher and leader. He is the son of Judge and Mrs. John W. McCall, Memphis. He is an honor graduate of Furman University, South Carolina, and of the Southern Seminary, Louisville, having received from that institution his Th.M. and Ph.D. degrees. At this time, December 19, he has not given his answer, but it is sincerely hoped he will accept.

On account of the highly congested hotel situation in Atlanta, as reported by Dr. Louis D. Newton, it was found necessary to change the meeting place of the next session of the Southern Baptist Convention from Atlanta, the scheduled place, to some other city that was able to take care of it. That was not an easy assignment, but fortunately at the nick of time, Miami came to the rescue and graciously offered its facilities.

At that time, May 15-19, many Miami hotels will be free to take care of the Convention. The auditorium facilities are around 3,000 for the day service, and a larger open-air auditorium for the evening services. The strict requirements usually made of entertaining cities in the matter of auditorium space will necessarily be waived this time.

Due to the fact that the Convention could not meet in 1945 and adopt its allocation of funds for 1946, and since the agencies of the Convention have already made up their budgets for 1946 and have planned their work accordingly, no change in the ratio of distribution of co-operative funds for this year could be made. However, the committee on Allocation of Funds, of which Dr. R. Paul Caudill, Memphis, is chairman, will recommend to the Convention next May the following percentages of distributable funds for 1947:

	Per Cent
Foreign Missions .....	46
Home Missions .....	18
Southern Seminary .....	5
Southwestern Seminary .....	5
Baptist Bible Institute.....	5
W.M.U. Training School.....	1
American Baptist Seminary.....	2
Relief and Annuity Board.....	15
Radio Committee .....	1.9
Baptist Brotherhood .....	1
Southern Baptist Hospital.....	0.1
	100

The expense of the various other committees and commissions of the Convention will be taken care of before the funds are divided.

The big task before the Committee now is the promotion of the six million dollar Co-operative Program for 1946 for Southwide agencies for both current and capital needs. Every precaution will be taken to keep out of debt. The Executive Committee seems to be keenly aware of its responsibility in this matter.

### Mid-Winter Graduates, Carson-Newman College

SIXTEEN Seniors were graduated from Carson-Newman in the mid-winter Commencement Exercises. Dr. L. B. Cobb, First Church, Kingsport, delivered the Baccalaureate Sermon and Dr. Kyle M. Yates, Walnut Street Church, Louisville, delivered the Commencement Address.

By taking twenty out of twenty-four debates, Carson-Newman's Forensic Team recently won the Dixie Tournament held at Charlotte, N. C. The final debate for the championship was a contest between two Carson-Newman teams. attesting their superiority in the meet.

Genter L. Stephens, voice teacher and director of the A Capella Choir, has been discharged from the Navy and will return for work at the college when the new term opens January 7. Fred W. Noe, associate professor of Commerce and assistant coach prior to entry into service, was discharged from the Navy in November and is serving as acting director of Athletics, as well as teaching.

Capt. Virgil A. Warren, who served in the European Theatre for three years, has been returned to the United States and will be back at Carson-Newman for the fall semester.

Two new members will be added to the faculty for the spring semester: Mr. Franklin R. Shirley, who will head the Speech Department, and Rev. L. Dan Taylor, formerly pastor Virginia Avenue Baptist Church, Louisville, who will become associate professor of Bible.—FRED NOE, Carson-Newman College.

### Ministerial Conference

Seymour, Tennessee

Ministerial Conference at Harrison-Chilhowee Baptist Academy met December 3, 1945, at 6:30 p. m.

O. H. Hunter led the singing and G. F. Smothers led in prayer. R. B. Owens made a request for a man and Edd Priest made a request for a man that was sick. Rev. S. G. Womack brought the devotional and led in prayer.

Rev. Womack made a request for prayer, Henry Johnson made a request for prayer and a special request for prayer for friends and loved ones. R. B. Owens led in prayer for these requests. Bill Embree visited us and made a request for some friends. Morris McElyea made some suggestions. Bob Wallace prayed the closing prayer. We have 31 ministers on roll in our Conference and 21 present for the meeting.

Officers of the Conference for 1945-46;

President.....R. B. Owens  
Secretary-Treasurer.....Audry Minor  
Tract Chairman.....O. W. Lasater  
Song Leader.....O. H. Hunter  
Publicity Chairman.....Ira U. Stafford

Ministerial Conference met December 10, 1945 at 6:30 p. m. at Harrison Chilhowee Academy.

P. B. Baldrige led in singing several spiritual songs. O. W. Lasater led in prayer. Special requests for prayer were made for Henry Johnson and Mrs. Groves who are in the hospital. Brother Hall led in prayer. Audry Minor brought the devotional and led in prayer. Special speaker for the evening was Rev. A. C. Hudson. Paul Tabor led the closing prayer. Twenty-one were present and two visitors.—IRA U. STAFFORD.

## The Bible — Perennial Best Seller

SOME MONTHS ago an organization of laymen whose goal it is to apply the Christian principles to everyday living asked its members to say where they looked for their greatest spiritual help. One hundred and thirty-six of the two hundred and eighty members who answered the questionnaire said it came to them from reading the Bible.

Many another group of Americans, had they been asked, might have given the same answer for the Bible is probably the most widely read book in America. It has been a best seller in this country for 145 years and not without reason.

"It is," said the newspaper columnist Dave Boone, "the book of the month, the year, and the ages."

"You'll find more color, drama, truth, poetry, and beauty in any gospel than you'll find in all the books written before and since. Man's heart and mind," Dave Boone continued, "cry out for its comforting message. It needs no book critic's approval, no publicity stunts, no Hollywood bids, and no advertising campaign to put it over and it never has."

Never has this been more true than during the war years just past. No sooner had our first servicemen left the security of their homes than a boom in the sale of Bibles began. Mothers, fathers, sweethearts, and wives turned to the Bible for the inward courage they needed to see things through. Sailors made room for a Bible in their duffel bags. Soldiers wanted something small and compact to carry around in a pocket.

So great was the demand for Bibles that with shortages of paper and manpower it looked as if Bibles would have to be rationed. The publishers could not print enough Bibles for all who wanted them. Bible circulation figures rose until, last year, through the American Bible Society alone, 12,172,143 Bibles, Testaments, and Gospels were distributed, the largest annual figure in all the years of its history.

Along with the rise in Bible sales came an increased interest in Bible reading itself. A Gallup poll taken shortly after the war started revealed that 48% of Americans were Bible readers. A year later, in 1943, the percentage had jumped to 64%, an increase of 16% over the year before. In 1944 the percentage was still up, 62%, and along with the high incidence of Bible reading was also noted that continued popularity of books with religious themes, such as "The Robe" by Lloyd Douglas, and "Song of Bernadette" by Franz Werfel.

The spiritual re-awakening of America during the war years was especially notable among our servicemen and women. There is evidence of all sorts to support this observation, but the most convincing is that of Bible distribution statistics among men and women of the armed forces.

During the last five years, according to the American Bible Society, which is the agent of the churches in this work, servicemen and their chaplains have received 6,699,914 Bibles, Testaments, or Bible portions. This number is in addition to 1,193,199 supplied to prisoners of war in Allied and Axis prisoner of war camps during the same period.

These Bibles were not haphazardly handed out like leaflets on street corners. They were given only to those men and women who wanted Bibles enough to ask their chaplains for them.

A book could be written citing testimonials of servicemen who have leaned on the Bible during the time of their service to their countries. No tribute has been more joyfully expressed than that by war correspondent Nixon Denton on a United States Navy vessel off Okinawa:

"The book that is most widely read out here is not the latest best seller, damp from the presses," wrote Mr. Denton, "nor is it some tale more venerable, stamped with the imprimature of acceptance and time. The book is the Bible, the good companion of men lonely and menaced;

the friend of the friendless; food for those who hunger, and living water for those who thirst."

"On this ship . . ." the newspaperman continued, "the Bible stands the wearying watches of the night; it is in the turrets, it knows the plotting room, the decoding room, the hum of the turbine and the smooth confusion of the magazine. It has felt heart-beats quicken in battle; with the dying, it has gone to death."

With the guns silenced, what now? Will the spiritual quickening which the nation has experienced ebb and disappear from the American scene along with those war agencies which have outlived their usefulness?

Let us hope not. The consequences may be dire. As the columnist Dorothy Thompson says in a recent issue of the *Ladies Home Journal*, "The Bible has one recurring refrain from the mouths of its poets and prophets, and records one ever-recurring historical fact: that great civilizations perish when men turn from God and fail to walk in the paths of righteousness, justice and mercy."—*American Bible Society*.

### Ordination

MINUTES of the ordination of Brother Leon Corley to the Gospel Ministry:

The Midway Missionary Baptist Church (Gibson County Association), together with a council of ordained ministers and deacons, met together on Sunday afternoon, December 16, 1945, for the purpose of examining and ordaining Brother Leon Corley to the Gospel ministry. The following preachers were in the ordaining council: Brothers Fred Kendall, First Church, Jackson; Rudy Bouland, Mt. Tirzah Church, Newbern; Wade Carver, Bradford; John Wesley Lowrenz, Jackson; and Charles Wingo, the Gibson County Association missionary, Trenton. The following deacons also took part in the ordination: From White Hall Church, Brothers McCullough, L. H. Canada, and George Robert Stewart; from Midway, R. O. Brown and W. J. Lowrenz; from Mt. Tirzah, R. L. Austin and R. J. Akin.

The Council selected Brother Lowrenz, a former member of the ordaining church, to serve as moderator, Dr. Kendall to preach the sermon, Brother Charles Wingo to question the candidate, Brother Rudy Bouland to give the charge to the candidate, Brother Wade Carver to give the charge to the church, and Brother Charles Wingo to present the Bible.

After a song, "Take My Life And Let It Be," the congregation was led in prayer by Brother Corley. After a very thorough examination by the council, led by Brother Wingo, the council recommended that the church ordain Brother Corley. The church then recommended the procedure of the ordination. Brother Corley gave his experience of Grace which took place last March and also related his call to the ministry which took place a month later.

Brother Kendall preached a fine sermon which helped all present, taking his text from the sixth verse of the first chapter of John, "There was a man sent from God whose name was John." He emphasized God's calling men into the ministry.

Brother Kendall then led the ordaining prayer which was followed by the laying on of hands by the members of the council. This was followed by a charge to the candidate by Brother Rudy Bouland, and followed by a charge to the church delivered by Brother Wade Carver.

The Bible was presented by Brother Wingo on behalf of the Midway Church. After which the congregation sang "I Am Thine, O Lord," led by Brother Carver. After a handshake by the Council and the well represented church, with the newly ordained minister, Brother Corley dismissed the meeting.

JOHN WESLEY LOWRENZ, Moderator  
R. J. AKIN, Clerk of Council.



DR. DUKE K. MCCALL has been elected Executive Secretary of the Executive Committee of the Southern Baptist Convention, to succeed Dr. Austin Crouch. He is the President of the Baptist Bible Institute, New Orleans, and is the son of Judge and Mrs. John W. McCall of Memphis. At this writing it has not been announced whether he will accept or not. BAPTIST AND REFLECTOR hopes he will.

### Your Red Cross Must Carry On

YOUR RED CROSS must carry on in peace as in war, because . . .

Servicemen and women still in uniform—those overseas with the armies of occupation, those yet to be discharged—continue to need Red Cross clubs, snack bars, and recreation centers, and the friendly assistance of understanding Red Cross workers.

Veterans and their dependents look to the Red Cross for assistance in solving problems that often slow adjustment to civilian life.

Hospitalized servicemen and veterans need help to face the tedious hours of convalescence.

Disaster victims, the homeless of war-ravaged lands, and others in distress, need Red Cross help.

A sailor, convalescing from burns that seared his legs and arms as he leaped from his shattered, flame-licked ship, summed up the Red Cross appeal:

"The Red Cross has never let us down," he said. "In the hospital they said it was plasma that kept me alive. It was a Red Cross woman who wrote the folks about it and told them not to worry. It was a Red Cross worker who helped my wife when the allotments didn't arrive on time after I was reported missing. It was a Red Cross girl who brought me those magazines over there. . . . So don't let the Red Cross down."

Give now to the 1946 Red Cross Fund Campaign

### Thank You, Dr. Mahan

With tonight's sermon Dr. Mahan will bring to a close—at least for a while—his ministry to us. During his brief stay he has through his affable nature, his deep understanding of human problems, and his uncompromising manner of preaching, endeared himself to those of us who have come to know him. As a retired minister, he is obligated to conform to certain rules of the Ministry Retirement Plan which makes it impossible for him to extend further his work with us as supply pastor at this time.

To this great man of God we express our sincere thanks for coming our way for these few brief weeks. His great messages will remain in our hearts and minds and we shall look forward to perhaps some day hearing him again.—*Bulletin Northside Baptist Church, Chattanooga*.

## Japanese Ask For Two Million New Testaments

By PORTER ROUTH

The telegraphed appeal of Japanese Christians, through a veteran Southern Baptist chaplain, for two million copies of the New Testament, in the Japanese language, was one of the features of a recent meeting of the advisory council of the American Bible Society, held in New York City.

Sixty thousand copies of the New Testament in Japanese have already been started on their way to Japan and plans are being made to send an additional 400,000 as soon as they can be printed and additional paper obtained. Returning visitors from Japan report that the demand for the Scriptures is so great that a small New Testament which one sold for five cents in Tokyo, now sells for \$3.75.

It was reported that more than twelve million Scriptures in all languages were distributed by the American Bible Society during 1944. The Bible is now published in 1,068 languages. More than six million Testaments were distributed to men in the services.

Officials of the Bible Society reported that it was impossible to ship Bibles into Russia at the present time and, as far as was known, no Bibles were being printed in Russia. Bibles were given to Russian prisoners in Germany through the Dutch Bible Society.

Southern Baptists gave more than \$100,000 for this work through special offerings to the American Bible Society for the twelve-month period ending November 31, 1945. This amount was exceeded only by the Lutherans and Methodists.

## Special Committee To Harmonize Reports

(Adopted by Executive Committee, S.B.C.)

1. In view of the fact that percentages pertaining to 1944 funds still obtain, and must continue until the Convention meets; and,

2. In view of the fact that in September, 1945, a new program, providing for capital needs, was projected, after conference and agreement with State Secretaries, Editors, Southwide Executives and Executive Committee, meeting as a committee of the whole, and setting up an overall goal of \$6,000,000 for 1946 for all Southern Baptist Convention agencies and institutions, \$3,000,000 for their current needs to be divided on the percentages of 1944, and the \$3,000,000 for capital improvements on percentages established as a result of the recommendations of the Survey Committee, and,

3. In view of the fact that the budget for current operations of the agencies and institutions, submitted at the December meeting of the Executive Committee, reflect anticipated income from the Cooperative Program in excess of the \$3,000,000, as agreed upon in September; therefore, we recommend,

First, That the several agencies and institutions adjust their budgets for current operations to their respective percentages of the \$3,000,000, agreed upon in September; and,

Second, That the first \$3,000,000 of undesignated funds shall be divided according to the existing percentages as established by the Convention, and that all other undesignated funds shall be divided upon the percentages agreed upon in the September meeting for capital needs, unless otherwise directed by the respective states.

Third, That copies of this report be sent to all State Secretaries, Editors and Southwide Executives.

(Signed) LOUIE D. NEWTON  
JOHN H. BUCHANAN  
J. R. JESTER

## Life In Religion

IN THE *Nashville Tennessean* there is a column of space set aside for preachers to write on the subject of "Religion in Life." When I look around and observe the slothfulness and indifference that many so-called Christians go about looking after the Master's business, I have come to the conclusion that it would be a good idea to reverse the order and put it Life in Religion. The businessman who starts out in life in a haphazard, slothful, indifferent manner will never succeed. For one to succeed in their chosen field of endeavor, they must have vision, initiative and determination to push ahead and put some life in their business. We often hear this expression: "He gets something done; he is a live wire." Life means action and growth. There can be no growth without life. Then how can we ever hope to grow in the love and grace of God unless we put some life in our religion as we go about the Master's business?

In this connection I want to say I cannot think of anything more glorious than to see a father and mother leading their children to Sunday school and church on the Lord's day. It will do more to cure juvenile delinquency than all the social welfare committees under the sun. Yes, friends, I think it is not only a good thing to put religion in life but a good thing to put life in religion as well.—S. A. MAPLES, Murfreesboro.

## Our Desire

Jesus Christ in heaven so blue,  
Teach us how to pray;  
As you prayed so tried and true.  
Tell us what to say.

You were tested day by day,  
Oft did bend the knee;  
Help us praise God in the way  
You did, full and free.

Hold our hands day and night,  
Walk our side close by;  
Help us ever see the light,  
Hear us when we cry.

In Thy patience hear and care,  
When we tell life's things;  
Grace and strength we know are there  
Ever 'neath Thy wings.

Hear our words from earth below,  
Understand aright;  
Loving us Thou wilt we know,  
Lead us in the light.

Jesus Christ in heaven so blue,  
Teach us how to pray;  
Sovereign Lord, ever true.  
Tell us what to say.

ERNEST O. SELLERS  
Baptist Bible Institute  
New Orleans, Louisiana

## Poison

By SARA BRADFORD SAUNDERS, Madison, Tenn.

IN DOUBLE SPRINGS, Alabama, on October 3, Fletcher Lee Sellers, aged six, drank two or three swallows of whisky given him by Charley Taylor, sixty year old farmer. On October 4, the boy was dead. A jury found Taylor not responsible for the death of the child. Even though the death was attributed to "pneumonia induced by alcohol" it was found that the child had drunk more whisky later when not in the presence of the farmer.

Yet how guilty was this adult in giving the first two or three swallows of whisky to a child?

## Book Reviews

THEREFORE STAND, by Wilbur M. Smith, editor of "Peloubert's Select Notes." W. A. Wilde Co., Boston, Mass. Copyright 1945. 614 pp.

This book is described as "A Plea for a Vigorous Apologetic in This Critical Hour of the Christian Faith." That is exactly what the book itself is.

The chapter headings indicate the nature of the contents: The Forces and Agencies Engaged in the Modern Attack upon Evangelical Christianity; The Continuing Retreat of Evangelical Protestantism; Some Reasons for the Unbelief of Men and Their Antagonism to God; The Pessimism of Our Contemporary Skeptics; The Civilization of Ancient Athens: Its Achievements and Impotencies; St. Paul's Address to the Athenian Philosophers; The Creation of the World by God; The Apologetic for Our Era of Scientific Emphasis; The Resurrection of Christ from the Dead; The Apologetic for Our Age Demanding Historical Certitude; A Righteous Judgment to Come: the Apologetic for This Time of Disappearing Ethical Standards; "Peace and Joy in Believing"; Suggestions for an Immediate Vigorous Offensive in the Defense of the Christian Faith.

In these chapters is shown how philosophers and educators and ministers have determined faith in the Bible as the inspired Word of God and how subtly it has often been done. All of the charges made by Dr. Smith are supported by documentary proof. One can see how Christianity has been wounded in the house of its professed friends and how a spiritual crime has been committed against men by the undermining tactics of modernism.

Then Dr. Smith devastatingly answers these enemies of God's revealed word and ministers to courage on the part of the lovers of the truth to stand for the truth and against its enemies, come what may.

The thoughtful reader who wants an authoritative discussion of the points at issue and desires an arsenal of facts on these things is strongly urged to buy this book and read it. He will feel himself being lifted up and being emboldened to say with new zeal, "THEREFORE STAND."—O. W. TAYLOR.

HELPS FOR SOUL-WINNERS, by L. E. Barton, A.M., D.D. The Paragon Press, Montgomery, Ala. Copyright 1945. 127 pp.

This book is not written in the usual style that would be suggested by the title. It is a series of sermons or addresses on soul-winning. The titles are: He Brought Him to Jesus; Andrew Finds His Brother; Meet Simon Peter; How Andrew Found His Brother; John the Baptist Points to Christ; Philip Finds Nathaniel; Jesus Wins a Samaritan; The Magnetism of the Master; The Brand-marks of Jesus; and Glorifying in the Cross.

While this reviewer would probably disagree with the author in a very few particulars of interpretation, he agrees with Dr. E. P. Alldredge in his description of the book as "worth its weight in gold." In fact, this reviewer feels that the book is worth more than this. We have no hesitancy in saying that it is the best thing we have ever read along this line. Each sermon or address we look upon as a masterpiece.

If you want your soul to be fed and at the same time be challenged to the work of soul-winning, it is earnestly recommended that you buy this book.—O. W. TAYLOR.

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## An Interesting Letter From a Chaplain

(Editor's Note: This letter was written by Chaplain Mark Ferges, former pastor in Memphis and one of our best men. We have permission to use such material in the personal letter as we desire. We feel like publishing of this letter as a whole, not only for its interesting contents, but also to present Brother Ferges to our people as a chaplain mustered out of the Service and ready for ministerial work as a civilian as the Lord may lead.)

Committee on Army and Navy Chaplains,  
Southern Baptist Convention,  
Home Mission Board,  
313 Red Rock Building,  
Atlanta, Georgia.

Attention: Dr. Alfred Carpenter, Superintendent  
Camp Work.

DEAR BRETHREN:

I note in the press that Dr. Carpenter is on an extended tour in the Pacific and the Orient, but trust that he shall have an early and safe return. In appreciation for the excellent service of the Committee and the many kindnesses extended by Dr. Carpenter, it seemed fitting that I should submit a brief resume of my service as a chaplain in the United States Navy. I am anxious for the Denomination to have full credit for the small contribution I may have made to the splendid record of our pastors in the chaplaincy, both Army and Navy.

It was possible for me to forward regular monthly reports to Dr. Carpenter's office until June, 1943, at which time I was assigned to the 99th Naval Construction Battalion for duty outside the continental limits of the United States. Security regulations and censorship difficulties have made it inadvisable to submit reports of a statistical nature since that time.

The 99th Seabees saw extensive service in the Islands of the Pacific, viz.: Hawaii, Oahu, Kauai, Johnson Island, French Frigate, Canton Island, Anguay and Samar. I also held services at Eniwotoc, Guam and Ulithi. During my tour of duty with this unit I have baptized 34, had 81 definite professions of faith and 100 or more rededications. Also two men with whom I had intimate contact during this period surrendered to the Southern Baptist gospel ministry. They are both very consecrated and promising young men, Leon Prentice, AM1c, NAS VR-4, Box No. 25, Oakland 14, California, and Norman N. Antonson, Y3c, USS Gasconade (Apa-85), c/o Fleet Post Office, San Francisco, California.

It was my privilege to preach in the Baptist Missions on Kauai and Oahu while on duty in those islands. I also acted as supply preacher for the Nuuanu Baptist Church, Honolulu, T. H., for three months, Rev. Malcolm Stuart, missionary pastor, being ill with a throat infection at the time. There were at least thirty professions of faith, most of them Japanese young people from Buddhist homes, in this ministry, which were not reported above. They were baptized by the pastor after appropriate courses of instruction in church membership.

On the Island of Samar in the Philippines I was happy to contact the native pastor of the First Baptist Church of Manila and some members of his congregation who were refugees at the time. We also had numbers of natives in attendance at our regular services on this rural island. Truly a marvelous field is ripe for an evangelistic harvest in the Philippines. I understand the Northern Baptist brethren have sent out a man to survey this field. Filipinos are hungry for the gospel.

The 99th Seabees built one beautiful chapel under my direction, with the full approval and assistance of our excellent officer in charge at the time, Commander R. R. Cook, USNR, of West Virginia. We were permitted to use this splendid chapel only a few months, however, before being ordered to proceed to another island. Most of the services were held in mess halls, outdoor arenas and in the "cathedrals of the coconut palms". The Seabees were always anxious to help in arranging facilities for divine worship and the civil engineering officers of the battalion were most cooperative.

Beside the duty with the Seabees I have had additional temporary duty on three ships, USS West Point, USS Windsor and USS Gasconade, since June, 1943. Previous duty was at U. S. Marine Barracks, Portsmouth, Virginia, and with the Naval Air Corps at Jacksonville and Green Cove Springs, Florida. Numerous opportunities for services with other naval units were also afforded while encamped at Providence, Rhode Island, Port Hueneme, California, and while attending chaplain's school at Norfolk, Virginia.

I have been very fortunate in the matter of physical health, and was usually fairly comfortable. Of course there was some rough weather afloat, and ashore there bugs and centipedes and dirt and rain and one big snake, a so-called "baby python", ten feet and three inches in length, which the boys killed one night just outside the tent where I was sleeping. The "chow" was always good, too, sometimes even sumptuous, as on Christmas and Thanksgiving. Dry rations, "K" and "C", became very monotonous, as does spam also, when you have it served to you two or three times a day for five months. Our cooks could camouflage it beautifully, but baked, fried, grilled or breaded, it was always spam just the same. I don't think I will ever get enough fresh lettuce and tomatoes to make up for those months with no fresh—plenty of dehydrated, but no fresh—vegetables.

I thank God, too, for my good fortune in never coming under direct enemy fire or bombing attacks, as many of our brave chaplains did and conducted themselves with outstanding gallantry. Part of my battalion was subjected to heavy bombardment and small arms fire at Anguar, but I was with another contingent at the time. So I wear no battle stars on my six campaign and service ribbons. A full course in military training, such as was taken by all officers at the Naval Construction Battalions and other amphibious forces, was completed by the chaplain. I became fairly proficient in the use of the U. S. carbine and the automatic pistol. I am glad that I never had to use them except on the range. However, I always felt that self defense was a duty to myself and to my mates. Also the pagan enemy sometimes singled out the Christian cross as a special target. May the

Prince of Peace preserve us from the necessity of a decision to bear arms or not to bear arms in the future!

Besides my first and most important work as a spiritual counsellor and chaplain, other collateral duties were assigned, which I performed to the best of my ability. They included educational officer, welfare and recreation officer, library and moving picture officer and advisory editor of the battalion newspaper. Many intimate relationships of a religious and personal nature grew out of contacts first made in these collateral duties.

I am now on duty in San Francisco as Assistant to Captain R. W. Truitt, CHC, USN, District Chaplain of the Twelfth Naval District. I will be released to inactive duty about 15 December, 1945, when I shall return to Memphis, 1739 Tutwiler Avenue, and probably to a pastorate, as the principle of the "open door" and a prayerful dependence upon the leadership of the Holy Spirit shall direct.

MARK FERGES.

Room 806, 1895 Market Street, San Francisco, California.

### Dr. Rankin Speaks At Baptist Bible Institute

"WHEN ADMIRAL PERRY anchored off the shores of Japan and issued his heavy-artillery ultimatum to open up or be opened up, Japan changed the methods and procedure but not the direction of her civilization," Dr. M. Theron Rankin, Executive Secretary of the Southern Baptist Foreign Mission Board, stated in an interview recently. "However, Japan has now begun the renovation of her civilization, thereby presenting the greatest challenge to the Christian world in the history of missions."

In New Orleans to speak on the Missionary Day program at the Baptist Bible Institute, Dr. Rankin stated further that the war had served a revelatory purpose in showing to the entire United States the urgency of world conditions. Based on estimates made by Baptist leaders who both made a study of and toured Europe since the war, the missionary leader said that only a miracle could prevent the starvation of at least 5,000,000 of Europe's populations, provided the Christian world carried out her already-made plans for aiding these countries. If the Christians fail there may be no limit to the starvations.

Quizzed as to the moral and spiritual reactions that accompanied the use of the atomic bomb, Dr. Rankin had little to say other than that the bomb was but an inevitable extension of war. If war continues to harass the world the bomb can be only the beginning of what is to come, was his opinion.

"But world conditions are not altogether deplorable," stated the distinguished visitor. "On the spiritual and moral side there are unlimited opportunities. Baptist Japanese leaders in Japan are sending glowing reports of the change in Japanese thought. At the present Japan presents a wonderful opportunity for a national Christian conquest."

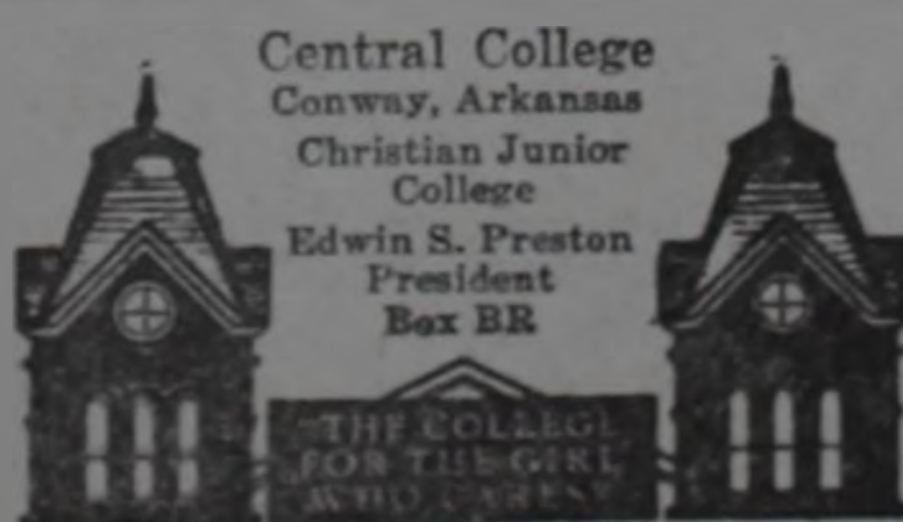
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