

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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One Day At A Time

ONE DAY at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong,
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long.
And the heart is not brave, and the soul is not strong,
O Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh his answer, so clear and so sweet:
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His own.

—Annie Johnson Flint.
(Courtesy "Proof" Magazine.)

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EDITORIAL

"Nations," "Sheep," "Goats" And "Brethren"

WHEN JESUS COMES, will He judge nations as entities or individuals in the nations? In Matt. 25:31-46, Jesus discusses a judgment. At one point in the discussion, He said the following:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left" (Matt. 25:31-33).

Some brethren hold that this is a judgment of living nations as *nations* at the second coming of Christ. They understand the expression, "before him shall be gathered all *nations*: and he shall separate *them*," to mean that the "nations" as such are the antecedent of "them." They see three classes: "Sheep" nations, "goat" nations and "brethren" (the latter interpreted to mean a Jewish remnant). The "sheep" nations are rewarded with millennial blessedness and the "goat" nations are denied it according to their treatment of these "brethren."

The proposition of millennial blessedness cannot here be discussed. But we do dissent from making "nations" as such the antecedent of "them" instead of individuals in the nations.

Jesus said, in Matt. 28:19: "Go ye therefore and teach (make disciples of) all *nations*, baptizing *them* etc." Everybody knows that here the antecedent of "them" is the individuals in the nations and not the nations as entities. We hold that the same is true in the similar construction in Matt. 25:32. No other idea is conveyed to the average English reader, and it must be remembered that the Bible was also written for such readers and not simply for scholars and expositors with perhaps some interpretative scheme to support.

Since the grammatical structure in the light of scripture usage makes individuals and not national entities the antecedent of "them," it follows the "sheep," "goats" and "brethren" are alike individuals. The "sheep" are the "blessed of my Father" in verse 34 and "the righteous" in verse 38. The "goats" are the "cursed" in verse 41. The natural interpretation of "brethren" is that they are the "sheep" individuals and that these are believers in Christ. Believers are Christ's "brethren" (Matt. 28:10; Rom. 8:29; Heb. 2:11, 12, 17).

In a number of places in scripture, the word "righteous" or the word "righteousness" is a synonym for "justified" or "justification" (Rom. 4:5:19; Heb. 11:4-7; I Peter 4:18; Rev. 22:11). Hence, the "righteous" in verse 46 are believers, justified people, saved people. They are "sheep" which have been "found" and are no longer

"lost sheep." They are "my sheep" in John 10:27, 28. Therefore, "the goats" are the antithesis of these, or lost people.

The test applied in this judgment is the treatment accorded "my brethren." The treatment given these is the treatment given Christ (Matt. 25:40, 45). This makes it a crucial and revealing matter. It is entirely consonant with this that the revealing test applied at the judgment should be the treatment accorded Christians by Christians and non-Christians. This does not mean that salvation is conditioned on works (Eph. 2:8, 9). But the works in the case are *evidential of inner status*, convincingly revealing whether one has been born again or not.

We do not accept the view that the possession (not procurement) of eternal life is not an issue and test in this judgment. *"And these shall go away into everlasting punishment, but the righteous into joys eternal"* (Verse 46). The punishment is to be in "everlasting fire prepared for the devil and his angels" (verse 41), which is surely hell itself. Hence, the "joys eternal" must be in a place which is the complete antithesis of the other, which is surely the Glory-Land itself. "Everlasting" and "eternal" are the same words in the original. The felicity of the "sheep" and the punishment of the "goats" are commensurate and coextensive with each other. Such things cannot properly be predicated of nations as such, but only of individuals in the nations.

We are aware of no scriptural prohibition against identifying this judgment with the "great white throne" judgment in Rev. 20:11-15. One cannot scripturally infer that because resurrection and "books" and certain other things are not *mentioned* in Matt. 25, therefore, they do not *exist* in connection with the judgment there recorded. The second coming of Christ is not *mentioned* in connection with "the judgment seat of Christ" in II Cor. 5:10, but we know that it is involved and implied. However, if we are wrong here, we are open to further light, if some brother has the light and can show that it is the light.

Whatever one's view of distinctions among judgments recorded in scripture and whatever his view of millennial blessedness, he is not warranted in reading into Matt. 25:31-33 a lot of speculative elements which do not comport with the meaning of the terms as used elsewhere in scripture.

We suggest, as we have often done before, that one should not be too quick to assume as necessarily true an expository comment on a given scripture just because some great and good man made the comment. He might be wrong.

Who Worships God?

CHRIST REPELLED every temptation. Once while being tempted he said: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). This was a quotation from the Old Testament. Who truly worships God?

It is entirely possible for one to have a mental concept of a god and to substitute that for the true God. This is as bad as to worship images or statues, which God vigorously condemns in His Word. Certain things are necessary to the true worship of God. We mention a few of them.

AVOIDANCE OF FORMALITY

"This people draweth nigh unto me with their mouth, and honour me with their lips; but their heart is far from me" (Matt. 15:8). Jesus says of these, "In vain do they worship me." True worship is not a matter of carrying the body through the outward forms of worship with the heart absent. It is entirely possible for a member of a Baptist church to go through the form of worship when the heart is not in it at all. The same applies, of course, to the member of some other congregation. Whoever does it is guilty of hypocrisy. True worship is "in spirit, and in truth" (John 4:24).

WORSHIP ON THE BASIS OF REVEALED TRUTH

"But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9). This was said of certain

alleged worshipers who were guilty of "making the word of God of none effect by your tradition." Therefore, to the extent that one proposes to approach and worship God on the basis of human instead of revealed teachings, to that extent he does not worship the true God. He only thinks he does. This applies both to the rationalist who penknives the Word of God and to the evangelical who substitutes human tradition for the Word of God.

Jesus said: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46, 47). This is hard on those religionists who turn up their noses at the revelation of God and Christ in the Pentateuch and still claim to worship God and believe in Christ. They do no such thing. People worship God and believe in Christ only on the basis of revealed truth. All else is mere profession.

WORSHIPING GOD THROUGH CHRIST

"That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23). "I am the way, and the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

No professed religionist who rejects the Biblical revelation concerning Christ in His deity and person and birth and atoning death and resurrection truly worships God. He only claims to do so and kids himself into believing that he does. No Jew in his denial of Christ's deity and rejection of His saviorhood worships the true God. He only thinks he does.

A pleasant and cultured woman from New York City came into our office. She was a "liberal" in theology and was interested in the distribution of a book dealing with the different ways of worshiping the "One God" and of articles on "Religion at Work." We expressed to her the conviction that those who rejected Biblical revelations concerning God and Christ and denied Christ's deity and redemptive work did not worship the true God, but only their *concept* of God. She disagreed, of course.

However, we make this statement again and stand on it.

World-Famous Yet Despairing

MR. H. G. WELLS is described as "the world-famous British historian, novelist and prophet-philosopher." He is not a Christian and does not accept the Bible as the inspired Word of God. In an article in the daily press some weeks ago, he said the following:

People are discovering a frightful queerness has come into life. Even unobservant people are betraying, by fits and starts, a certain wonder, a shrinking, fugitive sense that something is happening so that life will never be the same again.

The limit of the orderly secular development of life had seemed to be a definitely fixed one so it was possible to sketch out the pattern of things to come. But that limit has been reached and passed into hitherto incredible chaos.

The mind is near exhaustion and still it makes a final, futile movement towards that "way out or around the impasse."

That is the utmost bow the mind can make. And this, its last expiring thrusts, demonstrates that the door closes upon us forever.

There is no way out, or around, or through.

Left to its own wisdom and resources, humanity is, indeed, in a distressed impasse, unable to find a way out. All human wisdom can do is to leave men in "incredible chaos" with no ray of hope! There is, however, a God in heaven, who must not be left out of the reckoning. But "the God in whose hand thy breath is . . . hast thou not glorified" describes millions, including Mr. Wells.

Mr. Wells' black and perplexed pessimism confirms the accuracy of the Word of God which he denies. "The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, saith my God, to the wicked" (Isa. 57:20, 21). "And there shall be signs in the sun, and in the moon, and in the stars; and upon the

earth distress of nations with perplexity . . . men's hearts failing them for fear, and looking after those things which are coming on the earth" . . . (Luke 21: 25, 26). Left to itself, humanity is hopeless!

In Mr. Wells is found a capital example of the despairing pessimism which is the ultimate fruitage of trying to find the answer to life's perplexities ties with God left out of the reckoning. Of what value is it to be world-famous if it furnishes only impenetrable gloom? But, thank God, "light is sown for the righteous," and "at evening time it shall be light!"

Oh, yes, Mr. Wells, there is a way out. "*I am the way, the truth, and the life*" (John 14:16). You and all other men had better find that way.

"Oahspe"

A LETTER and a prospectus are being sent out by the Warwick Publications, Chicago, Ill. They deal with a book for sale called OAH SPE (pronounced o-ah-spee). It claims to be "a new bible." Apparently, laymen rather than preachers are being circularized. This is probably because the publishers know that preachers would expose the book.

Extravagant claims are made for the book. OAH SPE came along, a revelation from God for the new age when "the old bibles had served their purpose." "Bibles of the past were as torches in the night. OAH SPE is like the bright sunlight of a new day." It "contains God's answer to every question conceived by the mind of man." "After reading OAH SPE, you will know the past, comprehend the present and glimpse the future." "All the great prophets of yesterday failed to tell the story of tomorrow," but all can be found "if you will heed the message of this miraculous book." A book making such claims advertises itself as a hoax at the start.

There are other telltale marks of falsity. The book speaks of "the seventh race soon to be born upon the American Continent," which is silly. "Learn of your origin and destiny. Born a beast, man will yet become a god." Thus the false theory of organic evolution is presented and the old lie is set forth which Satan spoke in the Garden of Eden—"ye shall be as gods." The book proposes to "teach you the difference between God and the Creator," when, as a matter of fact, there is no difference. The book proposes to link one with the old pagan, fortune-telling, star-gazing, spiritistic "masters" of the past, thus showing that its system is linked with the devil. And the book, according to the prospectus, says nothing about Christ in His true character, about the blood atonement, or salvation by grace. This is a fatal thing.

Pay no attention to OAH SPE. One does not have to possess the book to know that it is rotten. One can tell that a skunk is around without handling him or being near him.

First Baptist Church Of Cookeville

At both hours, Sunday, January 30, the editor supplied the pulpit of the First Baptist Church of Cookeville. Pastor and Mrs. Bob N. Ramsey were away visiting his mother in another state. Powell Bilyeu, son of the late J. P. Bilyeu, Baptist minister, presided over the service Sunday morning and led the singing at both services, with Miss Frances Dyle at the organ. We were grateful for the attention given our messages. We lodged in the Shanks Hotel, a good place to stay. On the previous Sunday the church had made an offering of over \$1,000 to three objects, the building fund, the Orphanage and the regular budget. The church now has almost 1,000 members and contemplates \$150,000 building program. Cookeville is one of the more than 400 forward-looking churches in the state with BAPTIST AND REFLECTOR in the budget. The members were looking for the coming of Miss Ruby Nell Brown, the new Educational Director in the church and Baptist Student Secretary at T. P. I. We express our thanks for the courtesies shown us on our visit.

Christmas Story, 1945

By MARY LOUISE JORDAN

(Editor's Note: Due to circumstances not mentioned here, this article did not reach us in time for publication at the appropriate time. There are thoughts in the message by the author, who is engaged in newspaper work, which are appropriate for these days.)

AND, LO, THE ANGEL OF THE LORD CAME UPON THEM, AND THE GLORY OF THE LORD SHONE ROUND ABOUT THEM. . . ."

Lights on the bridge glow Christmas red and green tonight. Passing autos lay paths of white on the muddy Mississippi. But eye mists will becloud the lights of Christmas for many this year.

"AND THEY WERE SORE AFRAID. . . ."

Cold are the figures . . . 300,000 dead in World War II. Twenty-thousand are missing, nearly four months after smoke rose from the last gun. Scores more wait in hospital beds. Families of men who are still missing face Christmas with a supreme confidence that good news will come with the season of joy. Their burden is heavy, and they bear it with courage.

"AND THE ANGEL SAID UNTO THEM, FEAR NOT: FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

The war is over for many. Countless others never will hear glad tidings of returning sons and husbands, those missing ones whose voices will not be heard as the family gathers for Christmas this year. Tidings of great joy could mean one thing alone to loved ones of men known to the War and Navy Departments only as "Missing in Action." The war is not, never will be over, for anguished families of those men who have disappeared.

"FOR UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID, A SAVIOUR, WHICH IS CHRIST THE LORD."

This is the month of Jesus' birthday, a joyous time for Christians everywhere. This year it will bring a cup of happiness overflowing for some. For others, there will be only a crown of sorrow . . . those who know the meaning of "last full measure of devotion." Christ was born to bring peace to the world, but the Prince of Peace paid the price of peace, and so many of His followers pay it this season, all over again.

"AND THIS SHALL BE A SIGN UNTO YOU; YE SHALL FIND THE BABE WRAPPED IN SWADDLING CLOTHES, LYING IN A MANGER."

Army rescue teams are combing the Pacific and European battlefields for comrades now listed as missing. How like the Shepherd! But there is no star to guide these searchers. What they find may not be a happy discovery such as rewarded the wise men.

"AND SUDDENLY THERE WAS WITH THE ANGEL A MULTITUDE OF THE HEAVENLY HOST PRAISING GOD, AND SAYING, GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

There is peace again and lights will go on all over the world this Yuletide. Lights in many hearts are burning bright like beacons on the bridge. Hope fills the hearts of others that boys still missing will be found. But lights fade and flicker in hearts of those who look . . . and look again at double starred telegrams. This is a Christmas of peace. The kind they dreamed of when they sent their men to the fray. Every woman clung to the faith that her husband or son would come home again. How their hosannas and hallelujahs would echo from the heavens if the men should come back. How those hymns of thanksgiving at Christmas would reverberate from the eternal hills if those 20,000 missing could be found.

"AND IT CAME TO PASS, AS THE ANGELS WERE GONE AWAY FROM THEM INTO HEAVEN, THE SHEPHERDS SAID ONE TO ANOTHER, LET US NOW GO EVEN UNTO BETHLEHEM, AND SEE THIS THING WHICH IS COME TO PASS, WHICH THE LORD HATH MADE KNOWN TO US."

As years heal the wound but never quite take away the scar, Christ's birthday of the future will be a merrier one for now-be-reaved families. Who can forget that this life is but a word on the page of time and that the Saviour died to give eternal life for all who would believe? Temporal grief cannot cloud the birthday of Christ. Come, all ye faithful, let us go again to Bethlehem and visit the Christ child in this world of peace in 1945.

"AND THEY CAME WITH HASTE, AND FOUND MARY, AND JOSEPH, AND THE BABE LYING IN A MANGER."

Humble was the birth of the Saviour and humble the death of men at war. They fell on Bataan, in the Baltic, bombing Japan and flying back to Britain, risking, giving their all for others. Christ met the foes of man's spirit to win the world to His way of life. His time was brief, as was the time of those who gave 2,000 years later. A youth born in an American hospital and He who was born in a manger questioned not their right to live. Each had a mission to fulfill in a few fleeting years.

"AND WHEN THEY HAD SEEN IT, THEY MADE KNOWN ABROAD THE SAYING WHICH WAS TOLD THEM CONCERNING THIS CHILD."

In the newspapers word of tragedy has been made known. Not the same glad tidings the shepherds sang, but news of births and deaths will go on forever. Boys on the front passed on the word when their comrades fell.

"AND ALL THEY THAT HEARD IT WONDERED AT THOSE THINGS WHICH WERE TOLD THEM BY THE SHEPHERDS."

While parents wondered what the future held in store for babes, war clouds were gathering East and West. They had not to wonder long. Mary and Joseph had wondered how great would be the rule of their Emmanuel, King of the Jews.

"BUT MARY KEPT ALL THESE THINGS, AND PONDERED THEM IN HER HEART."

Many a mother smiled with pleasure over tributes paid to a bonnie man child who would lay down his life in the Pacific or Atlantic. Many another never knew the final resting place of one so much a part of her. Mary remembered these things when her manger-born Son was rejected and crucified by men. How many women now suffer the agonies of the damned while they wait word of men who are missing! The boy may appear out of nowhere like the Saviour who returned after the dark hour of Golgotha. Gold star boys have come back to remove their stars from a service flag. Of such is faith bred.

"AND THE SHEPHERDS RETURNED, GLORIFYING AND PRAISING GOD FOR ALL THE THINGS THAT THEY HAD HEARD AND SEEN, AS IT WAS TOLD UNTO THEM."

Praise be to God for the peace so dearly bought. May we all give thanks while some wait for a familiar step that may never come, alert to every ring of the doorbell and telephone, every airplane in the sky and every sound on the stones. Lights on the river will remind us that there were no lights on the Pacific that night when 11 gallant men gave their lives in dark waters. Christmas is without cheer except for faith in the Christ child who died also while he was young. What solace it is that the Saviour's death meant eternal life for all, not a temporary peace on earth!

360 W. California, Memphis, Tenn.

BAPTIST AND REFLECTOR

Other Baptists By The Millions

By W. C. TAYLOR

THERE IS JUST ONE other land, besides our own, where Baptists are numbered by the millions. That is the Union of Socialist Soviet Republics which we still think of as Russia, though it is a swollen imperialism, far beyond the reaches that could properly be called Russia, and still grasping. In that great land there appeared during the war a group of Baptists estimated at five millions. Our World Alliance leaders do not so estimate it. Dr. Rushbrooke stated a few years ago that in census returns, where men give their religious preference or convictions, rather than actual church membership, Baptists usually are reported at about four and a half times the numbers on their roll. This in general, not with any special reference to Russia. We shall have to wait to know accurately the proportions of our brotherhood in that land of our mighty ally. Suffice it to say that all the official pressure and persecution, the Anti-God society, the banishment of pastors, the suppression of the Bible and of the training of Baptist youth, and all the other efforts to stamp out religion, had just the opposite effect with our people. Now they are officially reported as active in their land, to which they are loyal—active by the millions. We should profit by consideration of the point of view of those other millions of Baptists, so far as it is loyal always to Christ the Lord.

Their official representative in this country, I am told, is our brother Neprash. I have spoken with him on missionary programs at the Southern Baptist Convention and at other places among our people. He has visited the Russian Baptists in Brazil, a noble and vigorous body of churches. His point of view has that deep, deep reach of the soul which one finds among Russian Baptists. I have never known any people so capable of sounding all the depths of the human spirit in prayer as our Russian brethren. When they pray, you seem to be in the throne room of divine grace, where the Spirit makes intercessions, and the Son, our high priest, with groanings that cannot be uttered. To hear a Russian intercessor pray, in a momentous hour, is an irresistible apologetic for the existence of God, without his thinking of that at all.

Brother Neprash had an article in the *Watchman-Examiner* a few months ago. It told of the attitude of various groups of Baptists in Europe. Our Baptist comity somewhat divided up European countries among the stronger groups of Baptists of the world. That policy, out of consideration of ultra-nationalism, agreed not to send missionaries to these countries, but only money. Rather, men were to be brought from these countries to Seminaries and theological colleges of universities and theological departments of other universities, for training. Some of these men imbibed all, or part, of the infidelity that is palmed off in some such colleges and departments as theology, and they carried it back to the small groups they were to serve. They began, naturally, to proselyte them away from the faith of their fathers, born in sincere Bible study. Brother Neprash says that now, with that sample of what such groups of Baptists believe, or tolerate as the teaching of their faith to students, various groups of such Baptists are saying in these moving prayers of intercession: "Oh! God grant that they do not send us a missionary." That even one such prayer should go up from any corner of the globe is more cause for heart-searching than anything I have read of in a long time, so far as all theological centers are concerned. Shall we send out missionaries of destructive speculation?

Brother Neprash's article continued. The central committee of his people discovered that two returned pastors were modernists. They did not attempt to exercise any episcopal authority over them, but simply notified their churches of this fact. The churches at once turned them out by unanimous vote. They are not in on the "inclusive policy", or the daydream of an "academic freedom", whereby an infidel takes Baptist money to wreck the Christian life and faith of Margaret Fund students, children of Baptist preachers and Baptist young ministers, under the pretext that such is his right, on the principle of religious liberty. Slimy counterfeit of

religious liberty is that—that he should have the liberty to undermine the Baptist faith, but that the founders and maintainers of a Baptist school should not have the liberty to maintain and teach their own.

We had far better be taking into consideration this attitude of millions of Baptists than to be kowtowing to infidel notables in foreign Baptist ranks, where Baptist grew fewer and feebler in faith, year by year, as they march on resolutely to self-destruction. These Baptists with convictions are our true comrades, not Baptists who are on the way out, into some ecumenical infidelity and autocracy of sacramentalist superstition. And Baptists like that are the rank and file of Baptists in all lands. If they have an intelligent and spiritual leadership, they will grow and win others to a like precious faith. To them we have a supreme duty. It is given to us to encourage them, to help them materially and spiritually, and to ally ourselves with our allies in the most holy faith.

Is It Coincidental Or Providential?

MARK HARRIS, *President*, Tennessee Baptist Convention

WHAT A SIGNIFICANT year we face! For Southern Baptists it is a threshold of a new century for Christ. This past Centennial year brought us to the Mount of Transfiguration, where we were able to behold Christ glorified in the achievements of Baptists during this first hundred years of organized efforts in our beloved Southland. In this review of a century, we felt also an heavenly presence, of those Saints who had wrought so well in their generation and who, along with us, rejoice in the glory of Christ. From this mountain top we turned our faces toward the past as we followed these trails, of education, benevolence and missions from their small beginnings through barriers conquered only by faith in God and spiritual sacrifices as they progressed to reach their present proportions in Christ's Kingdom. "Through the night of doubt and sorrow, onward went the pilgrim band, singing songs of expectation, marching to the Promised Land."

As glorious as such an anniversary is, we must not stop to revel in our achievements, for the word of Christ Himself, is "Arise!" Now our faces are toward the future. This future is a new century. As we launch it for Christ cannot we all feel the irresistible urge of its challenge? It is said the first step is half the way. This first year of the century is our first step. May we make it definitely with purpose, and energetically with spiritual zeal as we take these heritages of the past and multiply them. Does does not work through a vacuum, but through lives dedicated unto Him. The mantle of God's prophets of the first century now falls upon us who are to carry on into another century. May it be said, Southern Baptists have lifted their tents and are on the march again, and that we follow the Pillar of Fire that goes before us.

What a significant year we face! For the world it is a threshold of its most drastic change as it converts from war to peace. A war that has upset the world more than any event of history and can only settle down again with changed conditions. The forces of war that have plowed deep furrows through old orders of wickedness, and furrows that in suffering have softened human hardness render the world now, a field ready for the planting of Christian truth. Never a better opportunity for evangelism, missions and Christian Relief, than the present; never a more urgent call for workers and Christian schools to train them than now. We Baptists have the seed, seeds of a spiritually democratic salvation through Christ, what the world hungers for and desires. We are stewards of this manifold grace of God. God, our Father, calls for us to come and work in this field He has prepared. We say we will, but shall we actually go? Can He depend on Southern Baptists, can He depend on Tennessee Baptists, can He depend on His churches, can He depend on you? It is not coincidental, but by God's providence that this challenge of a century times with this great post war opportunity. This is our Baptist Hour for the world-wide broadcast.

Sunday School Lesson Selections

By JOHN R. CHILES, Lockhart, Florida

THIS IS A MATTER of interest to us all, because our Sunday schools are so important in the life and work of our churches and this means so much to them.

For a long time there have been many people who have been dissatisfied with many of the lessons, and even cycles of lessons, that have been selected for our use.

So many of the selections have the appearance of being directed lessons. By that is meant that the committee seemed to have a subject or series of subjects in mind, and then some passages of Scripture were chosen from even different books of the Bible and put together as proof texts. It is forever true that "all Scripture given by inspiration of God is profitable", but it is also true that a part of the profit in the connections before and after in which it is placed, which connections also are divinely arranged. Otherwise somebody might think that we thought, what some say they think, that the Bible is inspired in spots only. "For who among men knoweth the things of man, save the spirit of man, which is in him? even so the things of God none knoweth, save the Spirit of God" (1 Cor. 2:11).

The Normal Manual of our Sunday School Board, used only a few years ago, taught that all teachers should study and teach each lesson in the light of who, whom, when, what, where, why and wherefore. All seemed to realize that there was good wisdom in looking at the lessons in that way. In fact is not that the essence of what our conservative seminaries have long taught as to methods of interpretation?

Now how can this great, noble, unpaid, self-sacrificing, true in heart, but many of them uneducated, host of teachers, be able to do anything like that when they have assigned to them a lesson with passages from two to five different connections?

Very likely teachers of English Literature would not go into the study of Chaucer, Spencer, Longfellow, or Wordsworth in that way.

On May 15, 1945, I asked the Orlanda Pastors' Conference what they thought. First of all they wanted it understood that there was no reflection on the ability and personnel of our Sunday School Board, which has, and does now, mean so much to all the departments of our work. One of the older members of the pastors' conference said he quit teaching eighteen months ago on account of the hop, skip and jump methods of lesson selections. Another one related this experience of the Sunday before. His intermediate teachers came to him and asked that he talk to all of the classes in the assembly, as they found themselves unable to teach the lesson, which had the following divisions: The Folly of Jereboam (1 Kings 12:26-28), The Falsity of Ahab (1 Kings 16:30-33), The Flight of Elijah (1 Kings 19:13, 14), The Fall of the Nation (2 Kings 17:6, 7). Who of us does not know that it would be hard for an ordinary person, which most of us are, to make much of a blend of all that in thirty minutes?

This pastor also stated that there was so little connected Bible study in the Sunday school lessons that he was giving his people the opportunity to coming together on Tuesday nights to study a part of a book at a time, and they were enjoying it so much that sometimes they would stay for two hours "asking and answering questions".

The above might be remedied in one of two ways. The general committee might agree to the changes, and if not Baptists could arrange for their own selections as well as for the comments upon them.

The suggestions of no one person is enough about this matter. The sentiment of our people could be discovered by going to some city pastors' conferences, and the members of the conferences inquiring of their teachers. Then too inquiry could be made at some rural associations, or of their Sunday school conventions.

Questions On Apostasy Answered

By ROY L. THOMPSON, Nashville, Tenn.

RECENTLY a friend of mine of another faith asked me two questions evidently designed to "trip" me. Along with each question came a challenge to say yes and prove it by the Scriptures. However, from his viewpoint, the questions are deceptive and deserve the most caustic exposure. The questions are:

1. "Can a Baptist child of God get drunk and commit murder?"
2. "If he should die while drunk, and in the act of murder, would he be saved?"

As stated above, the questions are deceptive. For the querist does not so much as believe that there is such a being as a Baptist child of God. If, as he believe, there is no such creature, then why ask such foolish and deceptive questions? He could have as appropriately have asked a like question of an infidel. I presume he does not believe an infidel would be saved, murder or no murder.

From the questions one would gather that there were only two sins common to mankind—murder and getting drunk. If sin is sin in God's sight and since God does not tolerate any degree of sin, why use the terms murder and drunkenness as the most grievous sins in the Decalogue? Lying, stealing, swearing, breaking the Sabbath, etc., all come under God's condemnation. Why single out murder and getting drunk?

Now to the questions. Certainly it's possible for a child of God to kill. But a child of God will not commit premeditated murder, and I challenge my friend to disprove it by the Word of God. I candidly ask, will a child of God wilfully commit murder as an unregenerated man will do? I say he will not. "Whosoever is born of God doth not commit sin . . ." (1 John 3:9). Now if a man born of God does not premeditatively and habitually commit sin, then how can a saved man be lost, even though he should kill a man under some peculiar or extreme circumstances?

If the doctrine of my querist is true, then every Christian soldier who has killed men in battle is lost. I do not believe a word of it, nor does the Bible teach any such doctrine.

"He that committeth sin is of the devil" (1 John 3:8). It is not the act of murder that constitutes sin. Murder is the final act of a wicked heart. No man ever killed another except in battle or under some peculiar circumstances that did not first conceive the act in his heart. This is what constitutes murder in the sight of God, and nothing else does.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:18). Now if a good tree cannot bring forth evil fruit, then how can a child of God commit murder?

Lying, stealing, murder and the like do not produce a wicked heart. They evidence a wicked heart. Rotten apples hanging on a tree do not make a rotten tree.

Paul plainly states the condition of a saved man, showing definitely that it is the carnal man that sins after regeneration, not the spiritual or inward man. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh (the carnal man), but after the Spirit" (Rom. 8:1). It should be pointed out that the expression, "who walk not after the flesh, but after the Spirit," does not state a condition of salvation but states a characteristic of those who *are* saved. The seventh chapter of Romans explains this. In fact, verses 21-25 in this chapter are sledge hammer blows against my friend's doctrine.

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18). How, then, can a child of God commit sin so as finally to be lost?

In the light of 1 John 3:16 and numerous other Scriptures, he who sins habitually and from the heart has never been saved. Then there is no such thing as a child of God committing murder in the sight of God. The question is not can a child of God commit murder or other sins, but *will* he? The Bible says that he will not. I prefer the Bible to any man-made theory.

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.

Those G. I. Church Planners

Percy V. Dawe in
Christian Century

Who is this G. I. who is supposed to be telling us what kind of church the Christian world must be when he comes home, or else? Whence comes his superior knowledge of what the church ought to be if it is to be not only his church but *the* church? What are his qualifications for making a blueprint of a supposedly well designed post-war church? . . . A year or two ago the G. I. was barely graduating from high school or college, or was following his chosen profession or occupation as a plumber, a carpenter, a farmer, a steelworker, a bricklayer, a salesman, a clerk, a taxi driver, a chemist, an engineer, an accountant, a professional boxer or baseball player or some other very well worthwhile vocation. For the most part his acquaintant with the church was confined to a rather spasmodic attendance at a Sunday school until he was fourteen or fifteen years of age or had been confirmed and received the sacrament for the first time. His average knowledge of the Bible, understanding of the teachings of the church, familiarity with the history of the church and information concerning the program of the church locally, nationally and on a world-wide scale was almost nil. His average attendance at the services of the church was considerably less than his average attendance at the movies, and any share he had in the activities of the church had consumed an infinitesimally small part of his time. . . . By all reports the G. I. has been a pretty busy fellow while he has been abroad. He has had time to do some thinking. But how much thought has he given to this business of remodeling the church back home? . . . Certainly we want the G. I. to return to the church when he returns from the war. But if his return is to be dependent upon the church's becoming immediately the church of his heart's desire, the church of which he alone has the pattern, we anticipate he will not return. If he is content to take the church as he will find it and to work with the faithful members of the church to make it a better one, he will return and will find a most cordial welcome. In the efforts he makes to improve the church he might do worse than to seek advice from his faithful Christian wife and his old mother and dad. The latter, especially, have lived in it and with it for a long while.

(The writer forgot to put his gloves on when he started to deal with this subject, but he's got something!—R. B. J.)

Shame On Us!

Moody Monthly

A labor leader said to us the other day, "Give us 5 per cent of the men in any shop and we'll unionize the entire shop." The words struck us with conviction. What about our Christian testimony?

Can a 5 per cent minority of born-again Christians make an impact on a community? Shouldn't they? The idea suggests that these men of the 5 per cent (the union nucleus) go to work with enthusiasm, definiteness and persistence. The trouble with most of us as Christian workers is plainly seen. If we have enthusiasm it is only a temporary spurt, and we lack persistence. And most of us are indefinite in our aim and efforts. Our soul-winning activities—if any—are sporadic and pointless. . . . We take off our hats to the zeal and the determination of the 5 per cent who can swing the thing. Let's have at least 5 per cent really at work for Christ now in the midst of this needy world.

(What does our Lord think of us?—R. B. J.)

President Truman Loses

Christian Index

Is Drew Pearson, newspaper columnist, truthful? We assume that he is or he would not be in the employ of so many newspapers, assuming that they are respectable newspapers. In one of his most recent columns, Mr. Pearson says: "On Saturday night, Truman sat down at poker with his Secretary of the Treasury, Judge Fred Vinson, who won heavily. Truman was reported to have lost \$310.00. Afterwards he had a good time kidding Secretary Vinson. 'I am going to have his income tax return checked to make sure he reports his winnings,' the President wisecracked. Next night the President won his money back again—and then some." If Mr. Pearson's charge has been denied, the denial has ascaped us. Public acquiescence in the President's folly may be due to the growing sentiment in America that the king can do no wrong—which, in the past, has been the curse of kings, and nations. But America is not without Nathans and Elijahs and thousands outside the prophetic realms who have not bowed the knee unto Baal nor kissed him. Irrespective of church connection, these will continue to condemn the actions of men in positions high and low, and those of "lesser breed," who hurt America by flaunting the law of the land. If Mr. Pearson's report is not true, then the President and Secretary Vinson or their friends should say so, otherwise the President has lost more than \$310.00 in a poker game—he has lost the respect of millions of plain, decent Americans who have a right to expect better of their President.

(Thank God for those who speak out against sin in high places.—R. B. J.)

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Missing The Wodship Experience

Walt N. Johnson in
The Next Step in the Churches

The central and most paralyzing trouble in our churches is *Sunday morning has gone wrong in them*. The setting then is unfavorable for the Worship Experience. We have a traffic jam in our churches at the holiest hour of the week right when we are assembled in the presence of our Living Lord. People religiously regular at church are often more hurried Sunday morning than during the week. Two meetings with two different aims are jammed into one meeting, or separated by a noisy light distracting interval stuck in between them. Our mad rush of the week is not even slowed up in the presence of God. There is hardly a breath of time for an unhurried silence among us for God to speak to us. Worship as an *Experience*, in which we know God and in which up to the limits of our wills and capacities He gives Himself to us so that we give ourselves to Him and to one another, escapes us. We miss worship itself, and confessedly substitute "services" for it. And our substituted "services" range all the way from "high-church" to "holly-roller." . . . If Sunday morning attendance falls off at such churches, it should not surprise us. But if it should increase, we should be alarmed. For unless our churches are vitalized, seeking souls attending them may either turn away from dry cisterns to die of thirst, or else drink impure waters to become immune against Christ Himself, in our current compromise hyphenated Christ-Ianity.

(There is enough serious thought in this paragraph to challenge our best thought and efforts for months to come.—R. B. J.)

Southern Baptists and Foreign Missions

M. THERON RANKIN, Executive Secretary, Foreign Mission Board
E. C. ROUTH, Editor, *The Commission*

From war zones come urgent appeals for helpless and homeless millions. "Millions are homeless. Children, not responsible for the war, require immediate care, many of them are without homes, without father or mother." All Christians should seek to render a ministry of relief and reconstruction to the people in all devastated lands, whatever their war alignments. Such service is the essence of the teaching and service of Him who went about doing good.

Miss Lorene Tilford, who has just recently gone from Chungking to Shanghai, commends the leadership of our Chinese brothers and sisters who through the darkest days of the war carried on the church and school work in Shanghai. She writes concerning the work down in Leung Kwong field in South China: "Last week Miss Lum and I spent two days reading and translating letters from the Leung Kwong field. They are wonderful testimonies to the keeping power of God and the faith of his followers."

In the Scarborough Memorial Evangelistic Campaign held in Jaguaquara, Bahia, Brazil, where the Taylor-Egidio High School is located, there were 49 public decisions. Missionary M. G. White writes that Pastor Carlos Dubois was assisted by Missionary J. A. Lunsford.

Mail moves rapidly these days. On Monday, December 3, Missionary M. G. White mailed in Bahia a letter addressed to the Foreign Mission Board and the following Friday morning it was in our hands. He refers to the election held the preceding day when Brazilian states were voting by secret ballot to elect a president, a senate and a house of representatives. "The new president will take office very soon. The Senate and House will meet first in one body as a constitutional convention to work out, adopt and put into effect a new constitution for Brazil. Then the two bodies will function separately according to the new constitution."

Our staff correspondent in China, Mr. Howson Lee, member of the faculty in Shanghai University, describes material and moral devastation wrought by war and adds: "Thanks to the Lord that there is one great lifting power in this city; that is the influence of Christian churches and Christian institutions. These churches and institutions with their evangelists and Christian workers serve as the lighthouse of the city. They are needed everywhere but their influence is even more keenly felt in this city. Our Baptist work here plays an important part in exerting such an uplifting influence."

An encouraging report comes from Mr. Lee concerning the activities and growth of five Baptist churches in Shanghai which have their own premises: First, Grace, Cantonese, East Shanghai, and the Fah Hwa Baptist Church. There are two other churches meeting in rented quarters, New Life and Sallee Memorial. The largest is the First Baptist Church, with an active membership of more than a thousand. The Grace Baptist Church, with a new building erected four years ago, is led by a young and vigorous pastor, Charlie Chi. This church is planning to install a broadcasting station. The Cantonese Baptist Church, as its name suggests, serves only the Cantonese-speaking people. The East Shanghai Baptist Church is made up of the faculty and students of the University of Shanghai.

Mr. Lee names three problems that face our fellow-workers in China: finance, personnel, and policy. "We need our own Baptist trained men and women to work in the administration as well as in the teaching staff. We want to guard against the church union movement on one hand and secularization on the other, both of which are popular at this time."

Dr. Everett Gill, Jr., who, with Recife as his base, has been visiting North Brazil mission fields, will make his headquarters for some time at Rio de Janeiro. After January 1 he should be addressed: Caixa Postal 320, Rio de Janeiro, Brazil. Through his visits to every part of our mission fields in Latin America, Dr. Gill is making a tremendous contribution to world missions.

Christ has committed to us the ministry of reconciliation—not only reconciliation to God, but reconciliation to other people. In Christ walls have been broken down. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized unto Christ have put on Christ. 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." All, whether American, African, or Asiatic, may become children of God by faith in Christ. There is no other way to God except through Jesus Christ, but that way is open to believers of every race, and nation, and tongue, and tribe. It is our business to make this way known to the whole world.

Dr. R. E. Beddoe, M. W. Rankin, and I. V. Larson are scheduled to sail for China about December 20. Mrs. J. B. Hipps, whose husband is already in Shanghai, and Dr. N. A. Bryan are enroute to Shanghai.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

I am asked by students all over the State about this matter of smoking. I am printing below an article that might throw some light on the subject. It is written by Dr. Jeff D. Ray who was for thirty-five years a professor in the Southwestern Baptist Theological Seminary at Fort Worth.

Why I Gave Up Smoking

1. It cost me a good deal of money which I knew I could spend in a better cause. I never had any respect for the mathematical mechanics that teaches if a man will give one-tenth of his income to the church he can spend the other nine-tenths as he pleases. The ten-tenths belong to God and every thin dime of it must be spent under divine approval, and I cannot imagine God approving money spent for tobacco.

2. It gave to me, to my clothes, and to the room where I worked an odor offensive to many of my friends.

3. I heard men saying that they would like to quit but had tried time and again and could not do it. I rebelled against being a slave whether to man or beast or thing. I determined, therefore, that I would not be a slave to a mere fleshly appetite and that I would demonstrate the power of the spirit over the flesh.

4. I wanted to show that a confirmed tobacco addict could quit. When I quit I quit to stay. I was not like the Irishman who said he knew a man could quit because he had done it a half dozen times. I have known many preachers quit tobacco like that. I quit many years ago and have stayed quit. I thank God every day that I am rid of such a questionable, not to say un-Christian habit. I quit notwithstanding I knew B. H. Carroll, George McDaniel and Charles Spurgeon and some other great preachers smoked. But I remembered what I heard Pinckney Harris, a pioneer Texas preacher, say 60 years ago—"It is the weakness of a little man to imitate the faults of a great one." I determined that I would try to imitate these great men in some way better than by the weak-mind process of imitating their faults. When I quit, I quit for life—to go back to it never never forever.

5. The best doctors told me it did me no good and would ultimately injure my health.

6. My indulging the habit grieved many of the most spiritually-minded men and women among my friends. (I Cor. 8:13; Romans 14:21.)

7. I would not continue a habit which I was unwilling for my children to indulge.

8. As a pastor I did not want my example to influence my neighbors' children to do what their parents forbade.

9. It bobbed up to embarrass me every time I tried to pray.

10. I had adopted as a test for every problem in the realm of both morals and expediency, the searching question—"What would Jesus do if he were in my place?" I came to realize that if Jesus were either a student or a teacher in the Southwestern Theological Seminary he would not smoke nor otherwise use tobacco. I either had to give up my test question—"What would Jesus do?" or give up tobacco. I chose the latter. I cast the die against tobacco. I chose to cross the Rubicon, and every day I thank God for the choice made.

11. Because of the tobacco habit I had seen the doors of inviting pastorates shut in the face of otherwise capable men who coveted that field because they sincerely believed it opened to them an enlarged opportunity of usefulness.

The Sunday School Lesson

LESSON FOR JANUARY 13, 1945

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

Topic: "GOD'S DELIVERANCE OF THE OPPRESSED"
Printed Text: Exodus 6:6-8; 13:17-22

In the present lesson we have a stirring example of God's intervention in behalf of his people in an hour of trial. It would be difficult for even a casual observer to consider sincerely the message of this lesson without a deeper appreciation of and belief in God's deliverance of the oppressed.

ETERNAL PROMISES

"I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: and I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians." These words, spoken by God unto Moses, constitute one of God's eternal promises to needy man. While the promise was specifically directed to Israel, the message is for all generations who put their trust in him and look to him for redemption.

The Children of Israel were in deep anguish of spirit when God harkened unto their cry and sent to them a deliverer in Moses. Their bondage was cruel and constant. They possessed not in themselves the power of deliverance. If freedom were to come, it must needs come from an outside source, a source more mighty than self. Because of her previous relationship with God and of her knowledge of his miraculous powers, Israel logically would turn to him for deliverance. Would her plaintive cry be heard? That, no doubt, was the question that haunted her leaders by day and night. Quickly, however, her doubts were dispelled, for God directed Moses to say unto the children of Israel that deliverance would come, and that without fail.

Legion are the souls of today who find comfort and peace in the promises of God as they face the stern, unyielding demands of circumstance. The occasion may vary, the circumstances of the hour of need may differ, but the assurance that comes through the promises of God is ever the same. Constantly he says to disturbed, troubled spirits, "As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage." (John 1:5-6.)

UNFAILING GUIDANCE

God gave Israel more than mere words of assurance. He gave her guidance, unailing guidance, in her darkest hours of trial. "And it came to pass when Pharaoh had let the people go, that God led them. . . ."

"The most direct route to Canaan from Raamses in the Eastern Delta where the host had mustered would have been northeastwards along the Mediterranean coast. This would have implied a journey of not more than 150 or 200 miles. But it would immediately have brought them into collision with the Philistines, a very warlike tribe inhabiting the south-western part of Canaan, and would have been too great an obstacle for the people's strength and faith. Accordingly the route of march was deflected southeastward into the peninsula of Sinai." (J. R. Dummelow.)

Subsequent events unfold a further purpose in leading the people of Israel to Mount Sinai; namely, their instruction in the law. It was while they tarried at Sinai that Moses received the tables of the Law and the basic moral and spiritual laws for Israel's future life.

It is easy, even for a Christian, to review experiences like those of Israel whereby God's leadership is definitely manifested without realizing that God is able today to lead and guide even as then. Whatever value a study of this lesson may have for the believer, there ought to be a growing consciousness of God's ability today to furnish leadership not only for individuals but for nations as well. We must face realistically the claims of God's Word as they relate to life here and now in the flesh. God's ability to lead us, of course, depends upon our willingness to look to him for guidance and our capacity to let him work through us in the achievement of his purposes. When we fail to co-operate with God in the execution of his purposes, then it is impossible for us to enjoy the blessings in store for us. The death of Moses illustrates this principle perfectly. Moses was not permitted to cross the Jordan and enter the Land of Promise because of his failure to co-operate fully with God. His rash impatience cut short his earthly ministry and forced him to view the Promised Land from afar.

SYMBOLS OF HIS PRESENCE

"And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from the people."

This "pillar" was for the Hebrews a symbol of the divine presence with the host and served as their signal and guide when on the march. "It was usual to carry fire signals at the head of an army on the march in early times" (Dummelow.) Clearly the "pillar" is understood by the sacred writer to be miraculous, visible evidence of the constancy of God's presence on their journeys. ("By day and by night" suggests that the Israelites marched during a part of the night as well as by day.)

This matter of symbols of divine presence has been experienced by servants of God over and again throughout the centuries as they have looked to him for guidance. What Israel experienced was also experienced by Isaiah and Paul, and David Livingstone and William Carey. It will continue to be experienced by all those who serve Jehovah in spirit and in truth.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR FRIENDS:

As I promised, we are giving most of today's column to letters which you have written me. First, I want to thank Betty Jo Farmer, Eufaula Fowler, and Betty Lou and Frances Starr for their lovely Christmas cards, and John Edd Barham for his New Year's card. These were very pretty and I appreciated them.

Now for parts of some of your letters—

Dear Aunt Polly: I am a little girl eleven years old. I have blond hair and blue eyes. I go to Providence Baptist Church and enjoy church very much. Bro. Boldridge is our pastor. My mother . . . is my Sunday school teacher. I am not a Christian but hope to be one soon. . . . I am in the sixth grade. . . . This is the first time I have written and I would like to see my letter in the BAPTIST AND REFLECTOR. I hope my letter isn't too long. I would like to have some pen pals. Sincerely yours, DORIS MARIE HUTCHERSON, Route 1, Alamo, Tennessee.

Thank you, Doris Marie, for your nice letter. We, too, hope you will soon be a Christian. Talk to your mother about this and she will help you to understand what it means to be saved. Be sure to write me about it when you become a Christian.

In the same envelope with Doris Marie's letter came one from her six-year-old sister, MARY ELIZABETH HUTCHERSON. Mary Elizabeth added a P.S. to her letter, which said: "Please put HELEN FAYE HUTCHERSON's name on the pen pal list. She wants pen pals from 13 to 18."

Here is a short letter from a boy.

Dear Aunt Polly: I am eleven years old and go to Beechgrove Church. Our pastor is Rev. Roy Keathley. I am a Christian. This is my first time to write you. I hope to see my letter on the Young South page. Sincerely yours, BILLY SEWELL, Route 2, Dyer, Tennessee.

Thank you, Billy. Your letter was very neat. I enjoyed it. I hope you will write me again sometime.

You know, there is no age limit for the readers of our Young South Column. The next two letters are from a young married couple:

Dear Aunt Polly: This is my first time to write you. I am a Christian. . . . I go to Straight Way Baptist Church. I am twenty-one years old and I have been reading the BAPTIST AND REFLECTOR. . . . I read my Bible every day. I really like to read my Bible. I had it in the hospital with me while I was there. Your friend, JOHN HOUSER, 913 Cherokee Street, Maryville, Tennessee.

Dear Aunt Polly: I am a young woman twenty-four years old and I have been married three months. . . . My husband has been in the hospital about four weeks and hasn't got back to work yet, but we thank the Lord that we haven't done without what we needed yet and we are trusting in God to give us what we need till my husband gets back to work. . . . A friend, MRS. JOHN HOUSER, 913 Cherokee Street, Maryville, Tennessee.

I was glad to get both of these letters. They indicate a great deal of faith on the part of these young Christians. I am sure the Lord will bless them and care for them.

I received ROSA LEE MORGAN's third letter. Rosa Lee lives at Wartburg, Tennessee. In this letter she says, "I am a Christian. The last time I wrote you, I wasn't." We are especially glad for this nice news. Thank you, Rosa Lee, for writing us about it. I hope you will get lots of pen pals.

Dear Aunt Polly: I am at Mt. Harmony Baptist Church at a G. A. meeting. I am a Christian and go to church regularly. I am eleven years of age and I am in the seventh grade. . . . I like to read the Young South column. We have been playing school and figuring out how long it will be till I go to college. It will be six years. I would like to have some pen pals. I would like to see my letter printed in the Young South column. . . . Your young friend, WANDA LEE BROYDEN, Route 4, Knoxville, Tennessee.

I am glad Wanda Lee is planning to go to college. I know she will study hard during the next six years, so that her college work will be easier. Perhaps some of you other young people who are planning to go to college would like to add Wanda Lee's name to your pen-pal list.

Dear Aunt Polly: I am a girl seventeen years of age. I am a Christian. I have been one since I was twelve. I go to Berclair Baptist Church. My hobbies are collecting photographs of movie stars, playing tennis, ping pong, ball, and so on. When I get a few years older I want to be a missionary. I'd like to have some pen pals to write to me, as I enjoy writing to people. I read my Bible every day and I get a great blessing from it. Your truly, VIRGINIA HOWELL, Route 6, Box 181, Memphis, Tennessee.

Virginia, I am especially glad about your ambition to be a missionary. I imagine you want to be a foreign missionary. However, I know I do not need to remind you that while you are studying and waiting until you are older, you can be a missionary in Memphis. You can tell the folks there about your Friend Jesus. And perhaps you can lead some of them to accept Jesus as personal Saviour. If I can help you in any way, I hope you will write to me.

And, of course, that goes for each reader of this column. Please do not hesitate to write me whenever I can help you. But don't wait until you have a problem. I should like to hear from you often.

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
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MISS ROXIE JACOBS, Int.-Jr. Ldr.
HUGH KING, Associational Ldr.



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention Vice-President

Monthly Workers' Conference

Some suggestions are presented for the meeting of your officers and teachers in January. This conference is designed to be held after the last Sunday in the month. The first month of the year will have passed and Spring is just around the corner. All nature will be putting on new life and growth. How about your Sunday school?

JANUARY PROGRAM

SUPPER AT THE CHURCH—

Careful plans will have been made, so that everything will begin on time. Make ample allowance for the program.

GENERAL CONFERENCE—

1. Scripture and prayer—by a teacher of Young People
2. Roll call and reports
 - a. Expression of appreciation for those preparing the supper.
 - b. Secretary's report on the blackboard.
 - c. Reports from teachers. Set attendance goals by classes.
 - d. Committee reports:
 - (1) Report from committee (appointed at last meeting) on reaching the Standard of Excellence.
 - (2) Report from committee (appointed at last meeting) on preparations for the study course, the date of which was voted on last month.
3. Looking forward
 - a. Explain the associational effort being made to visit all churches during the first two weeks in February.
 - b. Urge visitation for enlargement, and for getting absentees to return.
4. Program
 - a. February 24 is Seminary Day in the Sunday school. Have the pastor bring some information about our seminaries, so teachers may take it to the classes on Seminary Day.
 - b. A talk on the 1946 Sunday School Program. Study the first four pages of the January issue of the "Sunday School Builder." Follow by an open discussion, "We can do these things."

AGE-GROUP CONFERENCES—

See the February issue of the "Sunday School Builder."

* * * * *

Three More Schools Join the Honor Roll

1. First Baptist Church, Whiteville, Tennessee—W. W. Simmons, superintendent, and W. A. Farmer, pastor. Enrollment—201. An outstanding record of 80 percent of the officers and teachers attending the workers' conference. Congratulations, Whiteville!
2. First Baptist Church, Columbia, Tennessee—C. C. Robinett, superintendent, and W. E. Richardson, pastor. The Sunday school has an enrollment of 569. Columbia is now enjoying its new department building, recently finished to accommodate this fine Sunday school. Congratulations to the workers at Columbia!
3. Central Baptist Church, Fountain City, Tennessee—W. O. Sharp, superintendent, Culis O. Hayes, educational director, and Chas. S. Bond, pastor. The Sunday school enrolls 925 people, and has 106 officers and teachers. A fine work is being carried on under the leadership of the new pastor.

BE WISE — STANDARDIZE

Answer to the question of last week—

TRAINING UNION STATE CONVENTION

February 21-22

Opening Session—7:00 o'clock

Thursday Evening

Registration Fee 50c



Please make your reservations early. For your convenience we are listing the following hotels:

	Single	Double
Hermitage -----	\$3.00 up	\$5.00 up
Sam Davis -----	2.50 up	4.00 up
Savoy -----	1.50 up	2.50 up
Maxwell House -----	2.50 up	3.00 up
Noel -----	3.50	5.00 up
Nash -----	1.25 up	2.50 up
Clarkston -----	1.50 up	2.50 up
Jas. Robertson -----	2.50 up	4.00 up

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 NORTINGTON
Executive Secretary-Treasurer
MRS. DOUGLAS GINN
Office Secretary

Home Mission Books

JOE BURTON, Atlanta

There are no new Home Mission books, but the following are recommended. EPOCHS OF HOME MISSIONS, 50 cents; THE WESTWARD WAY, 50 cents; HOME MISSIONS IN THE NEW WORLD, 40 cents; HIS PRECIOUS PROMISES, 40 cents; A BAPTIST GENERATION IN CUBA, 40 cents; MEET THE YOUTH OF CUBA, 40 cents; WINNING THE BORDER, 25 cents; BAPTIST MISSIONS AMONG THE AMERICAN INDIANS, 40 cents; BY WAY OF CHEROKEE, 40 cents; SIGNS OF THE TIMES, 35 cents; MISSIONARY ILLUSTRATIONS, 15 cents.

We believe that the use of any one of these books will be helpful in the preparation and observance of this season of prayer and offering.

W. M. U. Convention In Miami

We are delighted to announce that the Southern W. M. U. Convention will meet in Miami, Florida, May 14-16. It seems a long way to go, but it is the only city in the South who would agree to care for the crowd in the hotels. Let's plan to attend.

Quota Met

Tennessee was asked to subscribe for 11,520 Royal Service magazines in 1945. By November 30th we had sent in 11,695 subscriptions, so we rejoice that we went over the top a month in advance. Royal Service has now 155,673 subscriptions. Send in yours today.

A Message From China

Many of our women will remember Mrs. F. Y. O. Ling, the beautiful Chinese woman who spoke at our W. M. U. Convention in Humboldt and to the Jubilee Convention in Richmond. This letter has just reached Miss Mallory from her.

We rejoice to know that help is on its way, for Miss Mary Lucile Saunders, Mrs. J. A. Abernathy, Miss Roberta Pearl Johnson and others are sailing this week for China.

"Praise God for His Holy Name that the world is again at peace, and men may go to work peacefully once more. We thank God for His unfathomable grace, leading us through all the difficulties. Today we know more of Him and are closer to Him than ever before. We sincerely thank our American missionaries and friends for your constant help both in spirit and material. Your prayers for China are always needed and appreciated. China needs to be based on the Word of God; and we, the Christians, want to introduce Jesus Christ to our fellow men and women, telling them that He alone is the Saviour of mankind.

"We need help and service from our missionaries in the field. Kindly help in sending back our dear missionaries to us, and lady missionaries, we certainly miss them so much. At present, we have several men missionaries with us, but only one lady missionary, Miss Hale. We love her, we need her help, but at the same time we must not work her too hard. The W. M. U. needs women missionaries! Please send us lady missionaries, both old and new.

"We want to thank you and the women of Southern Baptist Convention immensely for your help in giving us a new start. Thank you for the money we draw for rehabilitation and relief. Certainly we are greatly relieved and we can never forget such good friends as you.

"Please give my kind remembrances and best regards to the women of Southern Baptist Convention. Tell them that I need their love, their help and their prayers.—MRS. F. Y. O. LING."

THURSDAY, JANUARY 10, 1946

Brotherhood Department

149 SIXTH AVE., NORTH. NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Associational Brotherhood Meeting

Under the leadership of their newly elected Associational Brotherhood president, Brother L. G. Kee, an interesting meeting was held in the First Baptist Church, Springfield, Sunday, December 9 at 2:30 p. m. A number of the churches in the Robertson County Association were represented in this meeting and definite plans were made to complete the Associational Brotherhood organization. It was voted to hold another meeting in First Baptist Church, Springfield, on Sunday, January 13, for the purpose of completing the Brotherhood organization.

A nominating committee was appointed by Brother Kee and requested to bring to the January 13 meeting nominations for program vice-president, attendance vice-president, secretary-treasurer and pastor advisor.

The Brotherhood has a challenging program and it is our purpose to fully organize as many associations as we can in order that we might be in position to give proper support to the church groups.

Dr. Hill Addresses Group

Following a brief outline of the major objectives of our Brotherhood, Dr. John L. Hill, book editor of the Sunday School Board, addressed the meeting, using as his subject "It's Time to Be Christian". His message was conducive to serious thinking and surely caused all of us to resolve anew to make Christianity practical in our everyday living.

An Aim

If you can't be a pine
On the top of a hill,
Be a scrub in the valley—but be
The best little scrub
By the side of the riff;
Be a bush if you can't be a tree.

If you can't be a highway
Then just be a trail;
If you can't be the sun, be a star;
It isn't be size
That you win or you fail—
Be the best of whatever you are.

—Unknown.

AMONG THE BRETHREN

There is to be an Associational Sunday School Training School in the First Baptist Church of Chattanooga, January 14-18. The books and faculty will be:

The Book We Teach.....Rev. Ralph D. Feild
Building a Standard Sunday School.....

.....Rev. C. H. Petty
Old Testament Studies.....Rev. James A. Ivey
Associational Sunday School Work.....

.....Rev. W. G. Rutledge
From Bethlehem to Olivet.....J. C. Williamson
The Spade and the Scriptures.....Rev. Clifton Fite
The Six-Point Record System.....Mrs. W. O. Benson
What Baptists Believe.....Dr. W. E. Richardson
The Grace of Giving.....Miss Willie Merle O'Neill
Improvement of Teaching in Sunday School.....

.....Mrs. W. G. Rutledge
Furtherance of the Gospel.....Ex-Chap. W. P. Davis
How to Win to Christ (Y. P. only).....

.....Miss Gladys Longley
Monday, Tuesday and Thursday nights the Sunday School Board will furnish speakers for the closing hour. Two of them will be Messrs. J. N. Barnette and Harold Ingraham. Local speakers will have Wednesday and Friday nights.

B&R

Pastor L. B. Cobb and the First Baptist Church, Kingsport, have let a contract for \$16,000 Deagan Chimes equipment. It is hoped that the chimes will be installed by early summer. They are to be a tribute and memorial to the men and women who served in the last war.

B&R

W. H. Edwards, pastor of the Tenth Avenue Baptist Church, Tampa, Florida, did the preaching and Mr. Richard Lyon, of Jackson, Tennessee, led the singing in a recent revival with Pastor T. L. Camp and the Royal Street Baptist Church. There were 9 additions by baptism and 6 by letter.

—B&R—

J. Howard Williams, pastor for six years of the First Baptist Church, Oklahoma City, Okla., and former president of the Executive Committee of the Southern Baptist Convention, assumed his duties January 1 as Executive Secretary of the Texas Baptist Convention. More than 3,000 people were added to the First Church during his ministry.

The Baptist Hour—January 13



DR. ROBERT E. HUMPHREYS

THE BAPTIST HOUR—JANUARY 13

Speaker:—Dr. Robert E. Humphreys
Subject:—"THE SOURCE OF PEACE"
Hour:—8:30 EST-7:30 CST
Stations:—WNOX and WREC

SPEAKER NEXT SUNDAY

DR. W. O. VAUGHT, JR.

*Announce the Baptist Hour Everywhere
Help Build Audience*

—B&R—

BAPTIST AND REFLECTOR has received an unsigned communication in an envelope postmarked Chicago, Ill. If this reader happens to see this, we beg to advise him (or her) that unsigned and unidentified communications go at once into the wastebasket. We have said this so often in the paper that we almost feel apologetic about it, but we repeat it again.

There is to be a Bible Conference in the First Baptist Church of Chattanooga, J. A. Huff, pastor, February 10-17. It will be under the supervision of the City Missions Program. Dr. W. T. Connor, Southwestern Seminary, and the author of one of our standard reference works on systematic theology will be one of the speakers. Dr. John L. Hill, book editor for the Baptist Sunday School Board, will be another. The third will be Dr. George Ragland, pastor First Baptist Church, Lexington, Kentucky. The hours of service will be each week day 11:30 a. m. to 12:30 p. m. and 7:30 to 9:00 at night. On Sundays, February 10 and 17, a service will be conducted in the afternoon at 2:30 o'clock. There will be two speakers at each session.

B&R

Leonard Evans has resigned the pastorate of Warrensburg to give a full time ministry to Brown Springs, Mosheim. He has been pastor of the two churches for the past two years. During that time Brown Springs has purchased a \$5,000 pastor's home and beginning a full time church the first of the year. The Lord has blessed in many ways.

REV. LEONARD EVANS, *Pastor.*

R. R. WISECARVER,

Chairman Board of Deacons.

J. L. BROWN, *Church Clerk.*

B&R

Associational Missionary J. F. Gores reports that the churches of Duck River Association gave \$12,155.76 through the Co-operative Program in 1945. This was an increase of \$3,957.93 over 1944.

B&R

Ernest Parrott has accepted the pastorate of the Eureka Baptist Church, Rockwood, Route 2, and has moved on the field.

—B&R—

The following visited the BAPTIST AND REFLECTOR office recently: J. F. Goree, Estill Springs; E. C. Sisk, Knoxville; Earl F. Barbor, Watertown; J. T. Barbee, San Antonio, Texas; R. A. Swindell, Camden; Paul Hall, Southern Baptist Seminary, Louisville, Kentucky; Chap. Paul W. Travis, Bowling Green, Kentucky; Mr. and Mrs. T. M. Megar, Jr., Marshall, Texas; R. D. Shade, Chicago, Illinois; Alexander C. Walker, Amissville, Virginia.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR DECEMBER 30, 1945

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Athens, East	177	39	Siam	134	120	Memphis, Boulevard	365	109
First	207	75	Etowah, East	46	—	Central Avenue	364	107
McMahon Calvary	35	—	First	286	60	Galilee	175	76
North	120	16	North	135	—	Highland Heights	659	171
Bluff City, Chiquapin Grove	172	66	Gallatin, First	205	61	LaBelle	485	172
Bradford	96	35	Harriman, Trenton St.	258	59	McLean	241	101
Bristol, Calvary	301	101	Walnut Hill	210	73	Mallory Heights	200	142
Brownsville, First	186	37	Hixson	97	45	Prescott Memorial	321	62
Calhoun	93	—	Jackson, Calvary	284	94	Union Avenue	756	185
Chapel Hill, Smyrna	74	49	Jefferson City, Piedmont	60	22	Morristown, First	384	76
Chattanooga, Baptist Tabernacle	280	75	Kingsport, Long Island	68	32	Murfreesboro, First	276	74
Daytona Heights	54	24	Lynn Garden	182	55	Walnut St. Mission	56	—
East Ridge	135	45	Knoxville, Broadway	855	210	Westvue	108	51
Fairview	110	—	Fifth Avenue	711	167	Nashville, Park Avenue	285	86
Fairview Mission	34	—	McCalla Avenue	439	79	Third	151	—
Northside	379	96	Westvue	163	—	Niota	84	—
Philadelphia	125	—	LaFollette	280	113	Oak Ridge, First	571	85
Red Bank	375	80	Lawrenceburg, First	171	86	Portland	118	41
St. Elmo	237	57	Lebanon, Barton's Creek	100	36	Riceville	52	—
Cleveland, Big Spring	218	90	First	211	73	Rockwood, First	192	99
First	289	106	Lenoir City, First	329	61	Rockwood Mission	24	—
New Friendship	43	14	Lexington, First	153	54	Shelbyville, First	150	86
Columbia, First	227	60	Madison, First	207	111	Staunton, First	36	—
Corryton, Atkin	48	19	Maryville, First	500	89	Tullahoma	144	62
Decatur, Cottonport	60	—	Medina	107	53	Watertown	130	67
Elizabethton, East Side	126	56						

Reports are not published unless signed personally with the name of the sender and reports must be in the Baptist and Reflector Office not later than early Wednesday.

Calvary Baptist Church

Alexandria, Louisiana

THE CALVARY CHURCH, Alexandria, Louisiana, closed a very successful revival December 3rd with forty-five people being reached by conversion and by transfer of membership from other Baptist churches. Mark Harris of Memphis, Tennessee, delighted the church and community with his spiritual emphasis of the gospel and his pastoral compassion.

The pastor, Dr. Charles R. Shirar, and Dr. Harris were classmates both in Union University and the Southwestern Seminary. It was a mutual joy for these friends to be thus associated.

Pastor Shirar is closing his eighth year as pastor of this church, which is to celebrate her silver anniversary in 1946. The church now has 2,500 members. New memorial pews have been recently installed. A memorial pipe organ will be purchased soon in honor of the men and women who served in World War II from Calvary Church. The church is free of debt and has assets for future growth. The receipts for 1945 total \$54,000. The new budget has been fully subscribed and the first month of its operation shows a surplus.

Brainerd Baptist Church

Chattanooga, Tenn.

Last year was a good year for our church in many ways. The following facts are from our report:

Additions, 100; Baptisms, 40 of the 100; Co-operative Program, \$5,360.00; Other missions, \$2,000.00; Total collected, \$27,000.00; Amount on hand for new building, \$30,000.00.

Last Thanksgiving we took our first offering for a new pipe organ, and now have \$1,200.00 in the bank for this purpose.

On December 16, 1945, at 2:30 p. m., the church ordained two deacons. Rev. B. Frank Collins acted as moderator and asked the questions. Brother Joe Lamb from Ridgedale church gave the duties of a deacon from a layman standpoint. Rev. C. E. Fite, pastor of First Baptist Church, Chickamauga, gave the inspiration message on the qualifications of a deacon. The deacons ordained were Claude Day and H. G. Edmondson, two fine leaders in our church life. Sam Varner acted as clerk.

Brainerd Church has the BAPTIST AND REFLECTOR in the budget.

Southern Baptist Theological Seminary

SOUTHERN BAPTISTS are failing to respond in sufficient numbers for service on foreign mission fields to meet the opportunities of the post-war period, Mr. Maxfield Garrott, missionary to Japan, told students of the Southern Baptist Seminary in a Missionary Day address December 12.

"Southern Baptists are permitting other denominations to send out as high as six times as many missionaries, on the basis of numerical strength, as they are sending," Dr. Garrott said.

"No Christian has the right to decide where he will serve without considering the mission fields," Dr. Garrott declared, as he urged students to face the question: Where is the greatest need? and Where can I render the greatest service to the kingdom of God?

Speaking on the subject, "The Challenge of a Changed World," Dr. George S. Sadler, missionary to Nigeria, and Foreign Mission Board secretary for Africa, Europe, and the Near East, in the other address of the day, stressed the responsibilities of Southern Baptists in meeting the real needs of the world.

"We are not beginning to touch the hem of the garment of the need," he said. "We must be more liberal with our lives and with the lives of our sons and our daughters, in going out to foreign fields."

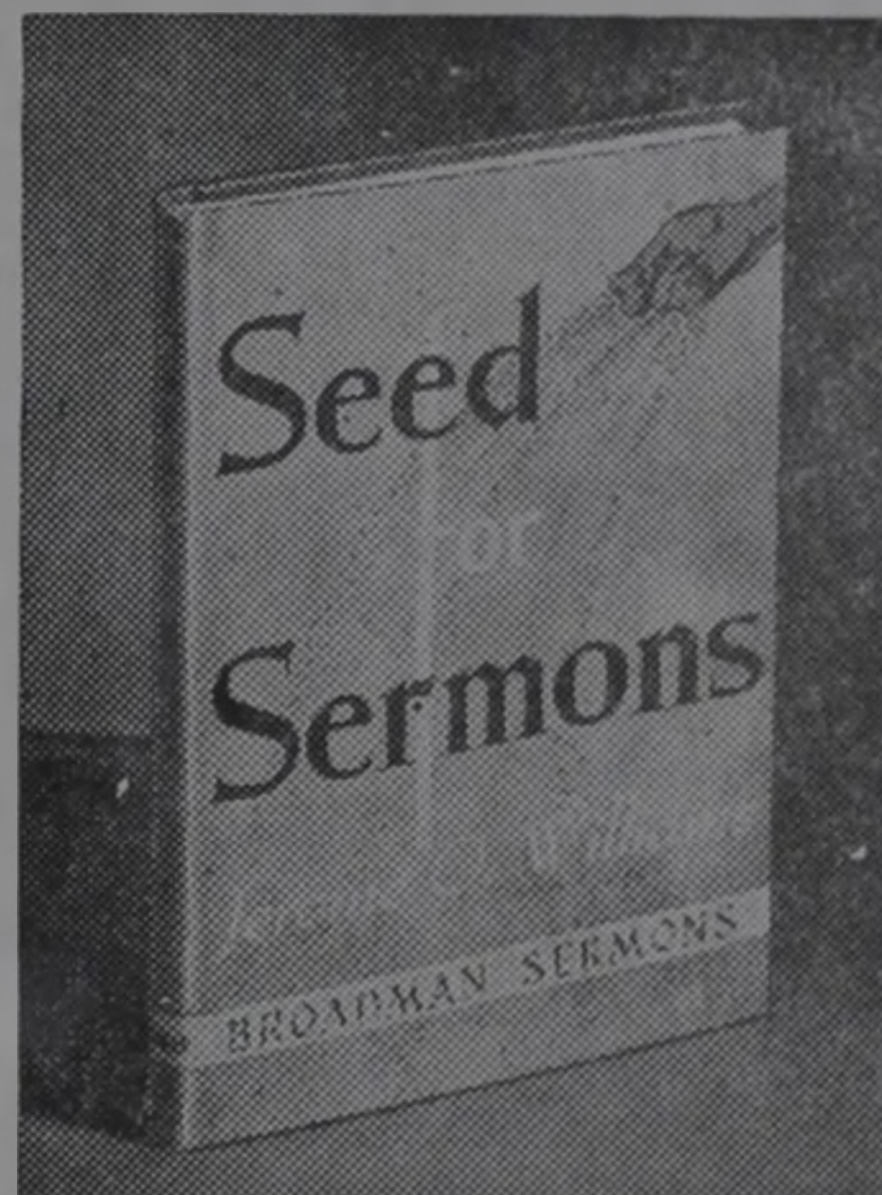
In war countries, where people are facing starvation, exposure, and disease, there must be spiritual ministering and leadership or radical non-Christian forces will again come into power, he said.

WITH THE CHURCHES: Chattanooga—Baptist Tabernacle—received 1 addition by baptism and baptized 1. C. H. Patty, pastor. East Ridge—received 1 for baptism and baptized 4. James Borders, pastor. Philadelphia—2 reclaimed and

2 rededications. Clarence L. Starling, pastor. Red Bank—Received 1 addition by letter. H. L. Smith, pastor. St. Elmo—received 6 by letter, 1 for baptism and baptized 2. Wayne Tarpley, pastor. Cleveland: First—received 1 addition by letter. W. E. Richardson, pastor. Jackson: Calvary—received 6 additions by letter. Wm. Walter Warmath, pastor. Knoxville: Broadway—received 5 additions by letter and baptized 2. Fifth Avenue—received 2 additions by letter. Frank Wood, pastor. Lebanon: Barton's Creek—received 1 addition by baptism. Wendell W. Price, pastor. Memphis: Central Avenue—baptized 2. J. S. Riser, Jr., pastor. Union Avenue—3 additions by baptism and 1 by letter. Slater A. Murphy, pastor. LaBelle—4 received by letter and 1 by restoration. D. M. Rehick, pastor. Union Avenue—1 addition by profession of faith. J. Gilliam Hughes, pastor. Murfreesboro: First—received 1 addition by letter. L. S. Sedberry, pastor. Oak Ridge: First—received 6 additions by letter. Walter Stuart Rule, pastor. Watertown: First—received 1 by profession of faith. H. R. Anderson, pastor.

Definitely
here--
at long last!

Seed for Sermons



BY JEROME O. WILLIAMS
\$1.25

We've been promising you this book for weeks. Delayed by all the baker's dozens of things that plague all publishers these days, *Seed for Sermons* is nonetheless now definitely here—you can see it and feel it and read it! . . . Ever since the publication of *Sermons in Outline* some years ago there has been a steadily increasing demand for another such book by Dr. Williams. This demand is met, completely and most satisfactorily, with the publication of *Seed for Sermons*. Following the pattern of *Sermons in Outline*, this new volume also offers brief outlines of sermons, suggesting the subject, the text, the main divisions of the outline, and challenging thoughts for further divisions. Clear, concise, scriptural, this is a solidly worth-while book not only for the preacher but also for the Sunday school teacher and Christian leader in general.

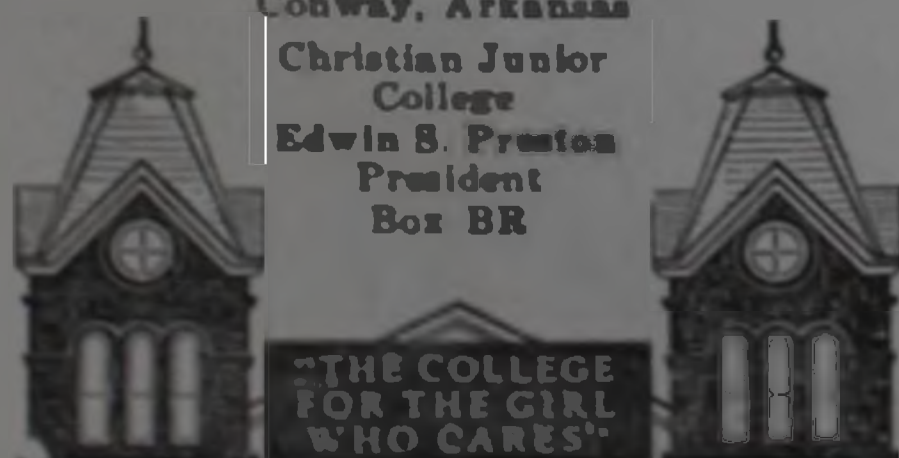
Seed for Sermons..... \$1.25
A Broadman Book of Merit

BAPTIST BOOK STORE

127 Ninth Ave., N., Nashville 3, Tenn.

Central College
Conway, Arkansas

Christian Junior
College
Edwin B. Preston
President
Box BR



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 of 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 (Captain) 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 1163, Oak Ridge, Tennessee.

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

Chaplain (Captain) Joel H. Ponder, 408 First North Street, Morristown, Tennessee. Graduate Carson Newman, A.B. degree, Southern Baptist Theological Seminary, Th.G., and Eastern Baptist Seminary, Th.M. degree.

Chaplain (Captain) Luther G. Mosley. Military address Chanue Field, Illinois. Home address, 303 McCall St., Nashville, Tennessee. Graduate of Hardin-Simmons University, A.B. degree and Southwestern Baptist Seminary Th.M. degree.

Chaplain (Major) Paul B. Cooper, 400 West Grand Avenue, Jackson, Tennessee. Graduate of Mississippi Baptist College, A.B. degree, and Southern Baptist Seminary Th.M. degree.

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!

The Stewart County Observer

I WISH TO COMMEND the article styled "It Seems to Me . . ." by Dr. L. J. McRae, of Bells, Tennessee, which appeared in your issue of December 13 in regard to the action taken by the Tennessee Baptist Convention, at its annual meeting in Nashville, in response to the resolution introduced by Rev. G. Allen West, of Nashville, in which he asked, and had the convention express itself as opposed to military training. Being present at the time on the floor, I thought the proposal premature, and do so now.

I think that Dr. McRae has opened up a timely discussion on a subject that is of great concern to our people at this time. While I would be awfully happy to see conditions improve so associational rate, provided that I would secure at

that not only this, but for that matter, many other measures that have been adopted under stress of world-wide conditions, dropped.

I hope that the efforts that are being made to try to raise a peacetime army by voluntary enlistment will be successful at an early date, then we can then ask that the draft of our youths cease. Now Congress would like to know where a majority of the American people stand on this question, and I do not think it right or fair to not give them a full and free expression of our position on so important a subject—possibly give a wrong expression, get them out on a "limb", then severely criticize the Congress for their action. This is not just or fair to them. I hope that you will allow space in the grand old BAPTIST AND REFLECTOR, so that the brethren over the state will have an opportunity to discuss this question fully, pro and con.

Another thing: I am just as anxious that the circulation of our State paper increase to the point *that it go into every Baptist home in Tennessee, regularly, each week.*

Last fall I obtained from you the regular least ten subscribers. In our little country

church at this place (Cross Creek, Cumberland Association), a place made sacred by memories of many saints now gone on before, I obtained the necessary ten names. The paper is going into these homes and proving a great blessing to everyone, I hope. In my efforts I was greatly helped by the well chosen words of our beloved pastor, Rev. H. A. Hamby. Brother Hamby and myself made an offer to the congregation as follows: "Subscribe for the BAPTIST AND REFLECTOR, read it a year, and if at that time you can truthfully say that you do not feel that you have received more than your money's worth we will refund your \$1.50."

Now, I hope that 999 more churches (at least) will follow our example *right away*, and if they will do so up will go your circulation 10,000. Just a little effort all along the line would accomplish this much desired result. The paper deserves this, so brethren and sisters, *get busy*. Won't you do this much for a good cause? With the season's greetings, believe me, Your Bro. in Christ—C. P. HALLIDAY, Owner and Publisher, The Stewart County Observer, Indian Mound, Tenn.

Studying Home Missions

Here are suggested favorites for study in your Society or school of missions. . .

EPOCHS OF HOME MISSIONS

by Joe W. Burton

A thrilling record of a century of triumphs. This book will give you a new appreciation of the past achievements and present program of Home Missions.

Fifty cents.

HOME MISSIONS IN THE NEW WORLD

by J. B. Lawrence

A timely study of the present task of Southern Baptists in Home Missions.

Forty cents.

HIS PRECIOUS PROMISES

by J. W. Beagle

Soul-stirring personal experiences on mission fields of a lamented fellow worker.

Forty cents.

A BAPTIST GENERATION IN CUBA

by M. N. McCall

A semi-autobiography relating simply the story of Cuban missions. By the leader in that work for the past forty years.

Forty cents.

WINNING THE BORDER

by Una Roberts Lawrence

The romantic story of the Mexicans, the Border country, and Baptist missions on that field.

Twenty-five cents.

At your Baptist Book Store

HOME MISSION BOARD

Men and The Mission Task

Dr. H. Cornell Goerner, Professor of Missions and Comparative Religions
Southern Baptist Theological Seminary, Louisville, Kentucky

(Address given over Druid Hills Hour, Sunday morning radio program of
Druid Hills Baptist Church, Atlanta, Georgia)

I AM THOROUGHLY COMMITTED to the Order of Royal Ambassadors. For several years now I have been writing the programs, putting a good deal of time and thought into the production of a literature for Intermediate Ambassadors. For several summers I have attended camps and participated in the program of training in various states throughout the South. For the past two years I have served as counselor for the Intermediate chapter in my own church in Louisville. As much time as I can spare from other necessary duties, I have been giving to Royal Ambassador work, because I have been convinced that this is one of the most significant movements, designed to do perhaps the most seriously needed single thing to strengthen the total program of our Baptist denomination, and indeed of the Christian forces in the world today. My hope is that in these few minutes I may be able to explain why this organization and its work appears so important to me personally, and perhaps to lead others, especially among our pastors and Christian laymen, to throw the full weight of their influence behind this fine boys' organization, insuring a greatly expanded program for Royal Ambassadors in the next few years.

As a professor of mission, I am, first of all, committed to the Christian missionary enterprise. Missions is the very heart of vital Christianity. Missions is the cutting edge of our conquering faith as it advances to victory in the world. Missions is the means whereby the church is carrying out the clear command of Christ and fulfilling the redemptive purpose of God conceived from the foundation of the world. Missions is the means by which Christians share with others their very best possession. Christian missions is the only means by which a world of lasting peace and true brotherhood can ever be fully achieved. I am interested in, and dedicated to everything, that will help to extend the Kingdom of God on earth.

The study of the history of Christian missions impresses one with the fact that through the centuries the work of extending the boundaries of the Christian faith has been predominantly a man's task. It has been a difficult task, calling for true heroism. Christianity has come face to face with barbarism, with primitive superstition, with entrenched evil, with traditional systems that bind men, soul and body. To introduce a religion of light and of love into the midst of such conditions has never been easy. It called for courage, faith, and real manhood. The story of Christian missions is a record of daring and of devotion unequalled in the annals of secular history. It presents a succession of pioneers who have led the forces of truth and righteousness at the points where the fighting was fiercest.

In the pages of mission history we meet the apostle Paul, stoned, shipwrecked, persecuted, but pressing onward until the gospel is planted throughout the Roman Empire. We meet Boniface hewing down the famed oak of Geismar in the presence of a hostile band who worship the sacred tree. We follow Carey as he leads the way to India to challenge the ancient caste system and to lift up the depressed classes who had learned to think of themselves as something less than human. We see Judson as he languishes in prison for twenty-one months, with festering sores made by his manacles, living on and loving on until he wins his Burmese captors to a new way of life. We meet Livingstone, defying equatorial jungles, wild beasts and wilder men, in order that the way might be opened for Christian faith and civilization to penetrate inmost Africa. We find Paton in the Pacific islands, Morrison in China, Underwood in Korea, Bagby in Brazil, facing misguided fanaticism, durning to be first to face it, and winning new beachheads for the Christian faith through sheer heroism.

I am not forgetting that there were also noble women who shared in the task and share equally in the glory of extending the Kingdom of Christ. History has not fully told of the exploits of brave wives who stood beside their husbands and participated fully in the risks and sacrifices of missionary service, nor yet of unmarried women who played a man's part in winning some new stronghold for the faith. All honor to these Christian heroines, and may their kind increase! But it still remains the record of history that the Christian faith has been carried into new territory largely through the labors of strong men of God who dared to pursue new paths.

The dominant part played by men in the missionary enterprise is plainly apparent all through Christian history—until very recent years. Quite recently a change has taken place, a new trend has appeared which augurs ill for Kingdom expansion. Just how to account for it is more than the wisest man might answer. That it has happened even the casual observer can plainly see. Somehow, in current times, missions has come to be regarded as woman's work. In many churches it is taken for granted that women are interested in foreign missions, and equally granted that the men of the church are not. The proportion of mission giving by women as compared with that of men grows steadily greater. The number of young women volunteering for foreign mission service has in recent years been out of all proportion to the number of young men. This has *not* been, let me hasten to say, because Christian women have shown *too* much interest, or given *more* than they should, or volunteered in too great numbers. It is not that the women have done so much, but that men have done so little!

Now I state it as a fact which needs no argument, that Christianity will never win this world by means of a woman's movement. In the nature of the case, for the Christian enterprise to come to be regarded as somehow an affair for women and children would doom it to defeat. This is, after all, largely a man's world still, with politics, business, and world affairs dominated by men, for good or for ill. Christian missions needs men. If the Christian faith is to win the world, it must have men, men who are missionary in mind and spirit, in giving and living, in going or in staying. Missions *must* have *men*!

As an advocate of world missions, I have been alarmed at the increasing tendency to re-

gard missions as women's work. I have been concerned to do all I can to check this trend since I believe no more dangerous tendency can be detected in our Christian churches today. There are two ways in which this tendency may be checked.

One way is to arouse the men of our churches to a new sense of their responsibility for world missions. The other is to raise up a generation of missionary-minded men by teaching and training the boys in our churches. Both methods should be employed to the fullest. I myself never miss an opportunity to challenge our laymen to assume a larger share of the great work of world evangelization. But, of the two methods, I am pinning most of my hope on the second. The boys of today are the men of tomorrow. They are capable of becoming better men than their fathers, if rightly trained. Here is the challenge that confronts the churches of today: to teach and train the young men of our Christian churches to be world-minded, mission-minded, dedicated to the task of making the nations Christian, in order that a world of peace and brotherhood may be achieved, lest pagan powers, unrestrained by Christian principles, arise to destroy us and all we hold dear.

The Order of Royal Ambassadors is *the* organization for the missionary training of Baptist boys. No other organization is designed to achieve this among us. This movement, properly sponsored, backed by the pastors, supported by the men of our churches, can in a short generation produce a new type of Baptist manhood—the type of Christian manhood the times demand, to carry onward the Christian conquest of the world!

And so I commend to you with all my heart this splendid organization. Support it with your prayers and your best efforts, for the sake of the Kingdom of God!

Dedicated Vocation

DEDICATED VOCATION-Life Commitment Week, January 13-20, 1946, is an annual event sponsored by the Student Department of the Southern Baptist Convention. Its purpose is to focus the thinking of Christian young people upon making their life work outstandingly Christian.

Sunday, January 20, has been set apart as a decision time for Life Commitment. An appeal for full surrender to definite Christian service will be made. This day will be ushered in by a Baptist Radio Hour message on "Life's Supreme Allegiance" at 7:30 a. m. (C. S. T.) by Rev. W. O. Vaught. Throughout the services of the day an emphasis will be placed upon young people choosing God's first best for their life work. It is hoped that many will respond to a divine call to full time Christian service on that day.

The names of those responding should be sent to the State, Home, and Foreign Mission Boards, that these may be followed up in their preparation for their life's calling.—WILLIAM HALL PRESTON.

CARSON-NEWMAN COLLEGE

Jefferson City,
Tennessee

Spring Semester
open January 7,
1946. Special and
regular programs
for Discharged
Service Men.

Write for in-
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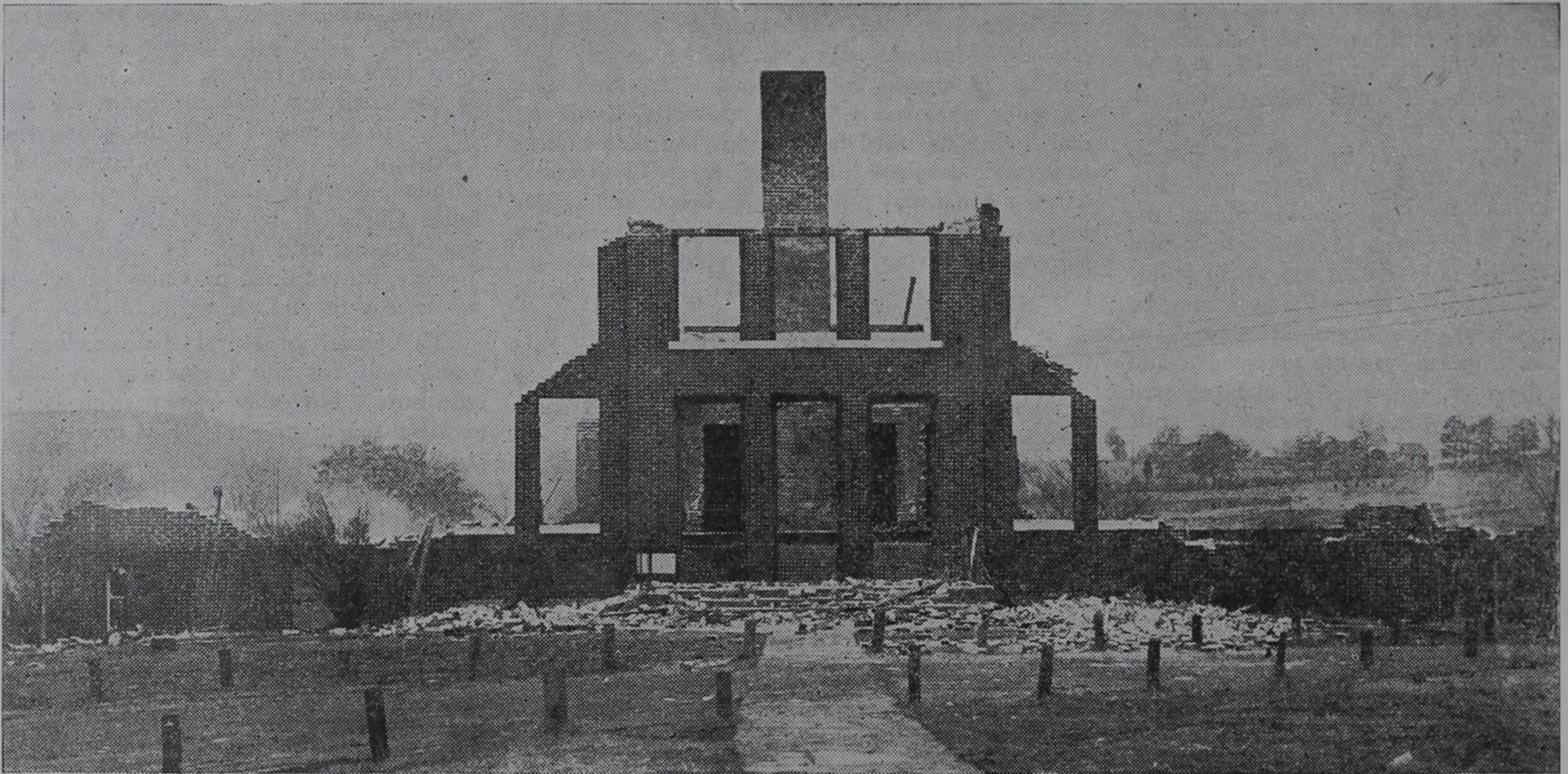
EMERGENCY CAMPAIGN

HARRISON-CHILHOWEE ACADEMY

ROY ANDERSON
President

\$50,000.00 Goal

RAMSEY POLLARD
Campaign Director



This Building Must Be Replaced NOW!

(Burned Christmas Week)

NO LOSS OF LIFE * * * ALL EQUIPMENT AND CLOTHING LOST

WHY?

The above picture gives the reason. This Dormitory was filled to the limit with men and boys, many of whom are preparing for the Ministry. Harrison-Chilhowee is rendering the finest denominational service of her long and eventful career. Her future is assured and her ministry is one we cannot afford to lessen or stop.

Scores of Ministerial Students were turned away this year because of lack of space. They went to other schools, many to schools where error reigns supreme.

Harrison-Chilhowee is doing a monumental work in a needy field. Tennessee Baptists must come to her aid in this critical hour.

We are going to carry on. Work has already started on Faith. The boys are stacked in two large basement rooms. Let's get them out.

WHEN?

It is our hope that by March 17th, 1946, Tennessee Baptists will have given \$50,000.00 to rebuild and enlarge this Dormitory.

It may be that the campaign will have to be continued after March 17th. However, we urge that pastors, laymen and women who are vitally interested in this great opportunity will set in motion, in every community, an organization to raise from private and corporate capital the fifty thousand dollars necessary to carry on.

The committee appointed to conduct this campaign believes in the Co-operative Program. No institution has the right to injure the backbone of our denominational life. It is more important than any of our institutions.

This campaign caused by an acute emergency deserves the loyal support of every Baptist.

**Send All Gifts to Ramsey Pollard, Broadway Baptist Church,
Knoxville, Tennessee**

Please give your name and the church to which you belong. Reports will be given to State Secretary and your church will receive credit for Designated gift.

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.

By WALTER M. GILMORE



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.*

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 "Peloubet'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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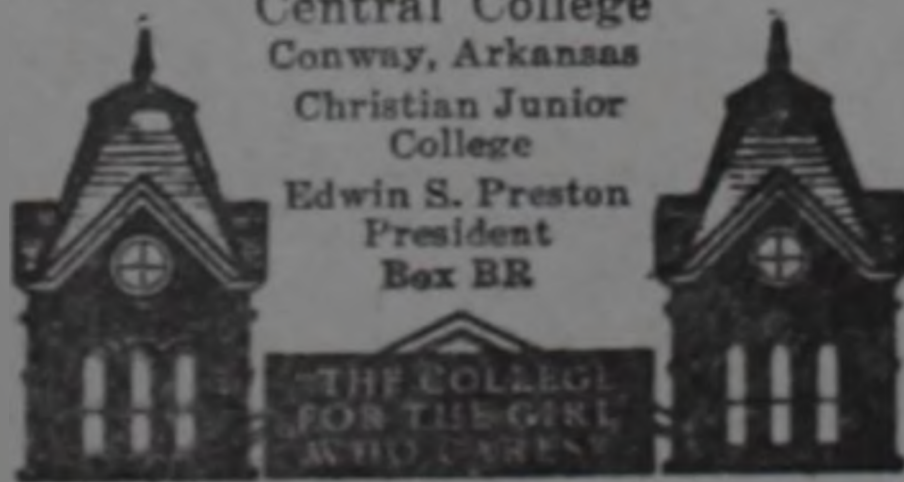
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