

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"

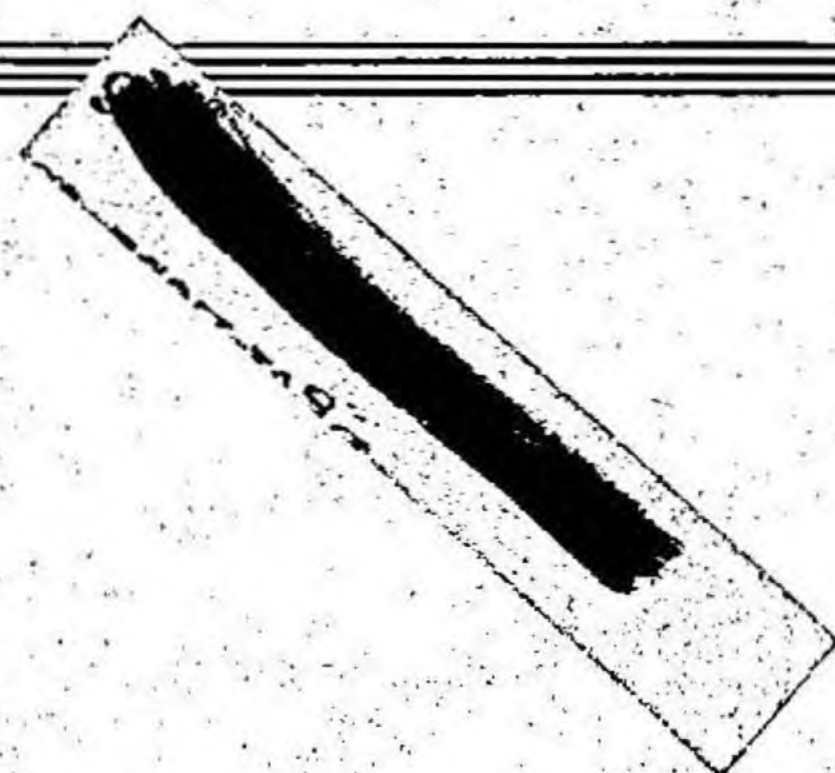


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Perils of the Wood

IN THE DRAMATIC record of Absalom's death we read that on the day this rebel son met his doom, the wood slew more than the sword (II Samuel 18:8). Entangled amid the boughs of a great oak tree, Absalom himself became the victim of the wood rather than of Jacob's sword.

Now a shady wood is, in itself, one of the most beautiful creations of God. What is more refreshing than an hour or so in a tree-filled wood! The fragrance of plants and flowers, the murmuring waters of a brook, the singing of the birds and glades of rest all alike make a wood a delightful refuge from the cares of life. Yet the tragedy is that the wood devoured more of Absalom's fascinated followers than the sword.

The moral, I think, is evident. Slaughter by unrecognized foes is the more to be feared than the enemies we can see. We do not succumb to the grosser sins of life. We shrink from a defiance of established moralities. No sword mows us down. Yet we fall to the wood. Its snares enmesh us. We become victims of lesser evils. The story of our collapse is the same as that of Absalom. We are overcome by the pleasantries of the wood. Many of the little foxes within the wood spoil the grapes. The darker sins we abhor, yet fall before insincerity, devotion to appearances, harmless self-indulgence, deviation from truth, jealousy, silly vanities of mind and manner, uncontrolled speech, trivialities, important un-importance, passion for money, the loves that come into life without allegiance to redeeming love.

But the wood holds no hidden danger for those who linger in it with Him Whose grace can make us more than conquerors over all the seemingly harmless things of life. May God open our eyes to the perils of the wood!

Alas, this is the day of the sword, and it is devouring millions. But the wood, even the tree on which the Saviour died, will yet conquer more than the sword. Christ's day is coming, and when here, He will have universal dominion. As the Lamb He is to reign forever. The hand, nailed to the cross of wood, is to wield the sceptre of complete supremacy. And what a message of hope this is for a chaotic world.

—An editorial in "Proof".

Baptist and Reflector

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EDITORIAL

A Worthy And Urgent Appeal

OUR READERS will have noticed the full-page advertisement on page 16 of the January 10 BAPTIST AND REFLECTOR. It made an appeal for funds to rebuild the boys' dormitory at Harrison-Chilhowee Baptist Academy, which burned Christmas week. But if any of our readers who may see this happen not to have seen the advertisement, please turn to that issue of the paper and read it now.

Harrison-Chilhowee Baptist Academy is doing a marvelously fine and far-reaching work. Because of this fire an emergency confronts it. This campaign to rebuild the destroyed dormitory is fully approved and it is, therefore, in complete harmony with our co-operative work.

Harrison-Chilhowee must rebuild this dormitory. Let our people respond generously to the appeal of the institution to make this possible. The appeal is completely worthy and pressingly urgent. Let's get those student boys out of the basements and give them a place to live!

Deity Insulted By Silence

THE NATIONAL REFORM Association is located at Washington, D. C. Mr. Clinton N. Howard is the superintendent. In a recent issue of *Progress*, publication of the organization, he reveals some things which are disquieting.

A union Thanksgiving service was held in Washington, bringing together the four largest Protestant churches and the Jewish congregation, the Washington Synagogue. The rabbi delivered an eloquent address in a church largely filled with professed Christians. Each Protestant pastor had a part in the service.

Neither directly nor indirectly nor by implication was Jesus mentioned. No mention of Him was made in the two prayers, in the scripture lesson, in the address, or in the benediction. The benediction began with the words of Paul, "Grace, mercy, and peace from God our Father," but the rest of the quotation, "and Jesus Christ our Lord," was omitted and human words were substituted for it. "Tolerance" cut a scripture in two in order to avoid mentioning Jesus.

Mr. Howard tells of two Zionist meetings previous to Thanksgiving, which Christians in large numbers attended. Various speakers, Jew and Gentile, stressed the right of Jews to a home in Palestine and were applauded. But not one time was Jesus EVER mentioned.

People met to give thanks to God. Yet not one time was the Son of God named!

People met to consider the proposition of Jews finding a home in Palestine. But not one time was the most distinguished Being ever born there mentioned!

Large numbers of professed Christians and Christian ministers were on hand. They claim Christ to be their all in all. And never, directly, indirectly, or by implication, was Christ brought into view!

Such silence on the earthly plane would be an insult to a father and his son. Such silence was an insult to God and His Son, who is God incarnate.

Of course, these ministers did as they did to avoid offending the "liberal" rabbi and his followers, who do not accept the deity and saviorhood of Christ. "They loved the praise of men more than the praise of God." That is not true tolerance which denies Christ the courtesy of even mentioning His name. It is bitter prejudice or shameful cowardice or both, as the case may be.

Biting irony is indicated in the following. Previous to the Thanksgiving service, Mr. Howard stopped awhile in a Catholic cathedral just across the street. There he heard "Christ proclaimed as the Savior of the world!" To be sure, it was done ritualistically, but Protestant ministers absolutely ignored Christ. One wonders how the rabbi was impressed with the "faith" in and "loyalty" to Christ of these ministers, who professed to love Christ.

Rightly construed, tolerance and courtesy are noble virtues. But *Christian* tolerance and courtesy neither require nor justify discourtesy to Christ and the submergence of God's truth under popularity-loving sentiment.

The Unionistic Minimum

THERE IS A WIDESPREAD emphasis today upon union, tolerance and co-operation among denominations. When these terms are Biblically interpreted, the emphasis is highly desirable. But the major tendency is to emphasize union, tolerance and co-operation at the expense of many revealed truths.

In the very "tolerant" meeting of Jews and Christians in Washington, D. C., discussed in another editorial, there was such an absence of distinctive Biblical reference that Jesus was not even mentioned.

Various men are earnestly urging the union of denominations to form the "ecumenical church." Some of the most ardent proponents of this have frankly said that union must rest on "a minimum doctrinal basis." "There must be compromise, compromise, and then union" (E. Stanley Jones).

Many a time in our ministry of forty years, popular unionism has been presented to us. Invariably the proposition, when sounded to the bottom, has openly or tacitly involved the sacrifice of convictions by somebody. When we have ventured to bring up the question of vital convictions on certain points, we have often been told, in so many words, "Well, you can leave these things out." The philosophy of popular unionism is to reduce Bible doctrines to the minimum in order to "get together."

We are not thinking of that co-operation among different groups which involves no compromise of Bible teachings. This is highly desirable. We are thinking of that unionism which disregards Bible convictions for the sake of union. It seems that the insistence upon distinctive Bible teachings is in inverse ratio to the prevalence of popular unionism. And that is a biting indictment of the whole business.

If it be said that "In union there is strength," we agree when the union is on a Bible basis to give it strength. But how can there be real strength in a mere merger which compromises numerous teachings in the Word of God for the sake of merger? A minimum of Bible teachings cannot mean maximum strength. It is only an artificial display.

It has been proposed that any group which "accepts Jesus Christ as God and Savior" can join the "ecumenical church." That sounds all right, but when one comes to the *interpretation*, "Ah, there's the rub!" Both modernists and fundamentalists, both grace people

and sacramentalists and sacerdotalists, both Catholics, Protestants and Baptists, can all come in, putting their own interpretation on "the minimum doctrinal basis."

The more we consider the matter, the more convinced we become that the popular, compromising unionism of the day is a subtle Satanic scheme to keep certain Bible teachings from being brought to the front and proclaimed and defended. Some religionists do not like certain distinctive Bible teachings. So they fall in with popular unionism to get around facing these teachings and the responsibility which the teachings impose. Many honest people are deceived by this into thinking that they are "promoting the teachings of Jesus," while in reality they are disloyal to those teachings. Yet, so deceptive is popular unionism, that people are fooled into thinking or imagining that they are showing forth "the noble virtues of Christian brotherhood." But that is not *Christian* brotherhood which compromises God's Word in order to go with the crowd.

"Began To Wash His Feet With Tears"

THERE ARE FORMAL religionists who consider that tears in religion are not in "good taste." But it is a fine thing for spiritual frost and icicles to be melted. The present editorials deal with sinners weeping over their sins.

God foretold that scattered Israel would be regathered and would return. And he said: "*They shall come with weeping, and with supplications will I lead them*" (Jer. 31:8-12).

Concerning "the house of David, and the inhabitants of Jerusalem," God said that in their return to Himself "*they shall look upon me whom they have pierced, and shall mourn for him, as one mourneth for his firstborn, and shall be in bitterness for him, as one that is in bitterness for his firstborn*" (Zech. 12:10).

The sinful woman in Luke 7, who came up behind Jesus as He sat at meat, "*began to wash his feet with tears*" (Luke 7:38). These were copious tears of penitence. She was not "dry-eyed" about it. It may scandalize formal religionists for some poor sinner in the back of the church or at the front or elsewhere to be all broken up over sin and to weep copiously. But it does not scandalize Jesus.

Paul says that "*godly sorrow worketh repentance*" and describes the revolutionary and emotional exercises of the souls of those who repent (II Cor. 7:10, 11). Since "*godly sorrow worketh repentance*," then no one has repented who has not experienced this sorrow.

"*Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up*" (James 4:8-10). Genuine seeking after God is not a cold, casual, unemotional matter.

Since "*godly sorrow worketh repentance*," then it is not "the sorrow of the world" begotten by some touching human incident which does it. For instance, weeping over the death of a loved one is not the same as weeping over sin.

One cannot "pump up" emotion in religious matters and exercise it according to a chosen schedule and it be genuine. As one accepts God's revealed truth and yields to the enlightenment and leading of the Spirit, God looks after the emotional reaction. And one does not help pay for his sins by his emotions and does not need to, for "Jesus paid it all." The emotion is an inwrought accompaniment of the penitent heart viewing its sinfulness in the light of the Cross.

We have seen a few people who did not or could not shed outward tears, even when taking the last look at an idolized loved one. But there were tears in their hearts and grief was registered on their countenances. So there may be instances of people seeking after God who do not or cannot shed outward tears. But there are *tears in their hearts* and grief is registered on their countenances. In every true case, there is "a broken and a contrite heart."

Sinners cannot find God by the frosty or icicle route!

Commendation From Another Location

BAPTIST AND REFLECTOR gratefully receives commendations from Tennessee sources and also from sources outside the state.

We present herewith a communication from one of God's noblemen, a prominent minister and writer in another state, whose words and wisdom are widely respected among Southern Baptists. The body of the letter follows.

Dear Bro. Taylor:

I take this occasion when people are wishing one another and all mankind a happy Christmas, to express my appreciation for the good work you are doing. I am glad the Lord has given you the ability to "distinguish the things that differ" and "approve the things that are excellent." The Lord has raised you up for a day like this, and I am glad that you have the love of truth and the courage to speak the truth. An Editor has an almost unequalled opportunity, and not all of them have the courage born of faith to speak out.

I watch with interest the Baptist papers and it grieves me that so many are namby-pamby, and some are only denominational bulletins, whose only mission apparently is to boost the "program."

I am gratified for the service you are rendering and I pray the Lord to strengthen your arm and keep you long at this glorious task.

An equally encouraging letter comes from an equally honored, respected and able minister and writer from still another state. Extracts from the letter follow:

Dear Brother Taylor:

I have just read with inexpressible pleasure your masterful editorial on "Blasphemy in a High Place," and cannot refrain from the high privilege of expressing to you my appreciation.

Of course, it is no surprise to me, for you have been lifting the torch of truth so high that nothing else could be expected.

Such commendations indicate that BAPTIST AND REFLECTOR is performing a worthwhile ministry. It thanks God and takes courage. And from these things Tennessee Baptists can see how their paper ranks in the estimate of these honored brethren and be stimulated to rally to its promotion, and the causes it promotes, with a new zeal.

Enjoyable Visit To A Mission Church

SUNDAY MORNING, Jan. 6, the editor was with the White Bluff Baptist Church. This church is a mission church. It was organized with 8 members and now has 20. T. C. Singleton is the missionary pastor and preaches there every Sunday. He is a tireless worker and is leading in a fine way. The congregation meets in the Episcopal Church building, but hopes to have its own place of worship in due time. That morning a brief Sunday School session was held in charge of Charlie Hunter, superintendent. The editor preached at the 11:00 o'clock hour and was grateful for the attention given his message. For dinner Pastor and Mrs. Singleton and their daughter, Betty, went to the home of Mr. and Mrs. George Williams, where their daughter, Mrs. Ann W. Smith, served a bountiful and delicious meal. We greatly enjoyed the fellowship there and appreciated the courtesies shown. Mrs. Williams is a victim of arthritis, but is cheerful and strong in faith.

In the afternoon, the editor went with Pastor Singleton and family to a Sunday School in the vicinity of the "Crow's Nest" Touring Camp, which Brother Singleton organized last year following a tent meeting and which he plans to organize into a church later on. The school met in the home of Mr. Clarence Stringfield, who, we regretted, could not be present that afternoon. But his daughter, Lorene, whose mother died three years ago and who has the responsibility of looking after the home, welcomed the group, as also her younger sisters, Joy Ann, Mary Jones and Juanita, and her brother, James. Others present in addition to the visitors were Frances Crabtree, Elizabeth and Inez. The attendance was, for various reasons, smaller than usual. But it was an inspiring group, and it gave stimulating attention to the resume of the Sunday School lesson by the pastor and to the sermon by the editor. We thank the Lord for these faithful young people.

Read It Yourself

By NOEL SMITH, Clarksville, Tenn.

THE POPE of the Roman Catholic Church, Eugenio Pacelli, has recently named thirty-two prelates from nineteen countries to become cardinals, four of them Americans.

The announcement of the appointments was a field-day for the Roman Catholic propaganda machine, always well greased, energetic, alert and aggressive. In this country the timing was perfect: the announcement was made in time for the Monday morning papers, the morning when newspaper editors are scanning the dribblings of the teletypes for a first-class story for the last column of the front page. (Old Joseph Pulitzer discovered that this column catches the eye first.)

What constitutions the good news of these appointments? According to Roman Catholic propaganda, echoed by press and radio, this means that the Italians no longer own the Roman Church, bag and baggage. The Sacred College of Cardinals is now "internationalized." The Roman Catholic Church is now everybody's Mother, and Mother hereafter will serve beefstew, sauerkraut, chitlings, possum and backbone as well as macaroni. The motive is altruistic. All the children will eat at the same table.

Like the hands of Jacob, it is a smooth tale. Along with the press and radio, most of the "Protestants", ever grasping for some plausible justification of their sickening silence in the face of the spread of this dull, heavy, totalitarian power, will swallow it without bothering to put in their teeth.

But a thoughtful, intelligent man, knowing that there is in this world no such thing as accident or chance, will ask the question: "What is the real cause behind the fact that for the first time in history since the fourteenth century the traditional overwhelming Italian majority in the College of Cardinals has suddenly been reduced to 40 per cent of the total membership of seventy?"

There is no mystery about it. The underlying cause is as plain as that behind the efforts of a bankrupt to effect a merger with a going concern. The plain truth is, the Roman Catholic Church in Italy, as in every other country it has dominated and crushed, is discredited, despised and hated. The Italians are flying the Red flag. They are with Stalin. This is true of the Balkan States, and is becoming increasingly true of all Europe. Stalin's paramour is the Greek Orthodox Church. The real head of the Greek Church is Georgi Grigorievich Karpoff. Karpoff is a communist and, according to his own words, has no faith in any kind of religion. Stalin and the Greek Church have one thing in common: hatred of the Roman Church. Their main interests coincide.

All this the Roman pope knows, and knows better than anybody else. Possessed of a shrewdness equalled only by his blasphemy, Pius XII knows that if he is to continue to eat high on the international political hog, he must conquer a new country, and do it quickly. That country is the United States, where Romanism has made more progress with less effort and expense than anywhere else in the world. Already, with five cardinals, the United States to all practical purposes is the most powerful Catholic country in the world. It is common rumor, emanating from the most responsible circles, that Archbishop Francis J. Spellman is slated to become infallible upon the demise of Mr. Pacelli. The psychological beaches have already been taken. Like Daniel's "vile person," Roman Catholicism has come in peaceably, and is obtaining the kingdom by flatteries. (What won't an American do if you flatter him enough?)

Do you know what is going to happen to you when this land of George Washington, Patrick Henry and Abraham Lincoln becomes a black-bosomed Roman Catholic State? If you really wish to know, don't listen to an ignorant, misguided, fanatical, intolerant bigot like myself. Get one of the official textbooks, which is taught in Roman Catholic colleges, universities and seminaries—taught in this land—and read for yourself. That book is, "CATHOLIC PRINCIPLES OF POLITICS." It is by John A. Ryan and Francis

J. Boland. It is published by the MacMillan Company, New York (1943).

That book will tell you (p. 298) that the Roman Catholic Church is the sole teacher of virtue and guardian of morals, and that everything contrary to her teaching must be curbed. That book will tell you (p. 300) that a Roman Catholic State cannot hold in equal favor different kinds of religion. That book will tell you (p. 301) that the Roman Church will not approve of any liberty that runs counter to its own authority. That book will tell you (p. 303) that everything the Roman Pontiffs have ever taught, or ever will teach, must be held "with a firm grasp of mind, and, so often as occasion requires, must be openly professed." That book will tell you, on the same page, that liberty must stand by the judgment of the Apostolic See. That book will tell you (p. 305) that it is the duty of Catholics to bring all civil society to the pattern of Roman Catholicism. That book will tell you (p. 317) that when the United States becomes a Roman Catholic State, you Baptists, Methodist, Campbellites, Dunkers, Nazarenes, and what-nots will be denied the right of public assemblage for worship, will be denied the right to disseminate your religious views through public media, will worship, if you worship at all, behind your own locked and barred doors.

If you get this book and read it, and don't find the teaching there exactly as I have stated, I will run a public apology in this paper in the form of a paid advertisement.

What can you do about it? First inform yourself, and do it from the authoritative works of Roman Catholicism. Then see that others are informed. Whatever the so-called pussyfooting "Protestants" may or may not do, once the masses of plain Baptist people are correctly informed on this carefully, comprehensively planned program for the erection of a Roman Catholic State in this land, they will speak—and act.

Hitler wanted to enslave the world for the glory of the Nazis. The Roman Catholics want to enslave it professedly for the glory of God. To the enslaved it is all the same.

Attention, Please!

By H. F. BURNS, Nashville, Tenn.

I WANT to call attention to some mistakes I hear made in speeches before public assemblies.

"Babtist" instead of the correct word "Baptist." There is no "b" in the word except at the beginning.

"Sosation," when it should be "association."

By looking at the word "ought," one can see that it is not "ort," as some pronounce it.

"Purty" is often used, when it should be "pretty," pronounced "pritty."

And some brethren say, "Ye must be *borned* again," though the Lord said, "Ye must be *born* again." There is no such word as "borned." One should not add even an "e-d" to the Word of God.

THE EDITOR'S COMMENT

As the old saying is, it seems that Bro. Burns "has something." And he says it with full and understanding sympathy for ministers and others.

While the matter is before the house, we would remind some brethren that "DIScipline" is not "disCIpline" and "APOSstolic" is not "aPOSstolic."

One hopes, of course, that this little excursion into pronunciation will be appreciated. But, if so, let it be "appreciated" and not "appreshuated," as a few brethren in certain parts of the state have been heard to speak it.

It is a fine thing to have a good dictionary and to use it to the end that the mother tongue may be spoken correctly.

Picture Preaching and Table Talking

By GEORGE RAGLAND,
Pastor First Baptist Church, Lexington, Ky.

(Reproduced from the September 1945 issue of Southern Baptist Home Missions.)

CHRIST GAVE TWO ORDINANCES only to His Church—baptism and the Lord's Supper. Their significance saves them from attempts to lower their meaning to the level of human sentiment and provides a test to detect the failure of all man-made ordinances.

These ordinances alone picture the death and burial and resurrection of the Lord Jesus Christ. They preach the Gospel and point to Christ's work of grace. They are symbolic memorials of Him and His gracious work.

The world has instituted other ordinances but they do not stand the test of these two ordinances. Some, for example, would make foot-washing an ordinance. But foot-washing does not stand the test of these two ordinances. It does not point to Christ's death and burial and resurrection. It does not preach the Gospel of His grace.

So with other man-made ordinances. But not so with baptism and the Lord's Supper.

The Lord gave only these two ordinances to His church and gave them in such a way as to make their meaning manifest and His remembrance real. He gave them as Picture Preaching and Table Talking.

The Picture Preaching of baptism is presented in Romans 6:4: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

ALIVE IN PICTURES

The preacher conducted the funeral of a Christian boy who was an only son. After the sad trip to the cemetery the sorrowing group returned to the lonely home. The father took the mother and the preacher and a few friends to the living room and put on the screen moving pictures which he had taken of his boy—skating on roller skates, waving to parents, playing with friends, riding his bicycle, and living the life of a real boy. Instead of increasing distress the picture scenes brought comfort in sad but blessed memories. Though dead, the lad was still alive in treasured moving picture scenes.

Baptism is a picture ordinance symbolizing Gospel truth. It is Picture Preaching of Gospel truth.

Baptism is a moving picture of action. A striking example is the Christ-accepted, Spirit-attended, God-approved baptism of Christ. It is a picture of interesting action: Christ came to be baptized. He desired baptism. Christ was baptized. He was put under the water. He was buried out of sight. Christ came up out of the water. He went down into the water to be baptized and He came up out of the water after He was baptized. Christ the Son accepted baptism.

At His baptism Christ saw the Spirit of God descending upon Him from the opened heavens. The Holy Spirit attended baptism.

At His baptism Christ heard the voice of His Father when there came "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." God the Father approved baptism.

GOSPEL PREACHED IN PICTURES

Baptism pictures the Gospel: "Like as Christ." What is the Gospel pictured in baptism? An answer is given in 1 Corinthians 15:3-4, "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

Baptism pictures Christ's death and burial and resurrection, the glorious Gospel. Christ was buried in baptism. This pictures His death and burial. Christ was raised from the water. This pictures His resurrection.

Baptism pictures the believer's death and life: "Even so we also." Baptism pictures the believer's death to the old life and his resurrection to the new life.

Baptism pictures the believer's faith: "Therefore we"—who have believed, who have been baptized into Jesus Christ.

Baptists do not consider baptism saving. To them it is a symbol and not a sacrament. It gives in Picture Preaching the glorious truth of a glorious Gospel.

SCRIPTURAL TABLE TALKING

The Table Talking of the Lord's Supper is presented in 1 Corinthians 11:26: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Spiritualism has a table talking invoked by a medium but Scripture has a better table talking instituted by the Lord, the table talking of the Lord's Supper.

Whose table is this that does the talking? On the answer much depends. It is the Lord's Table. He instituted and entrusted the ordinance of the Lord's Supper as a memorial of Himself: "This do in remembrance of me." Christ did not say, "This do because you remember me." He instituted the Supper as His own memorial in order that His disciples may remember Him.

The Lord only can invite the guests. He only can invite to His table. He invites only baptized believers. The Scripture says that "the cup is the cup of the Lord," the Lord's cup. He only can say who shall drink of it.

The Lord's Table talks. Its talk is symbolic, not saving. Its bread and cup are symbols, not sacraments.

When the Lord's Table talks what does it say? An answer is given in 1 Corinthians 11:26.

The Lord's Table talks of Christ's death: "For as often as ye eat this bread, and drink this cup, ye do shew *the Lord's death*." The Lord's Supper sets forth Christ's sacrificial and atoning death. Its bread speaks of His broken body: "This is my body, which is broken for you: this do in remembrance of me." Its cup speaks of His shed blood: "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." In both bread and cup the Lord's Table talks of the Lord's death.

The Lord's Table talks of Christ's coming: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till he come*."

The Lord's Table talks of Christ's death. It also promises Christ's coming again. The Lord's Table tells us that Christ is the Lamb of Sacrifice. It tells us too that He is the Lord of Life. The Lord's Supper points us back to Christ's death for our sins. It also points us forward to Christ's coming for our glorification with Him.

The Lord's Table talks of Christ's Gospel: "Ye do shew."

NO SUBSTITUTES ALLOWED

What is the Gospel? Paul, in 1 Corinthians 15: 3, 4, makes answer: "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

The Lord's Table talks of His death and resurrection and promise to come again—the glorious Gospel.

The Lord's Supper does not offer a sacrament nor a communion but a memorial symbol that talks of the Gospel by which we are saved.

No man nor church has the right to substitute for scriptural preaching in the pulpit a gospel of works. No man nor church has the right to substitute for the picture preaching of the baptism the gospel of baptismal regeneration. No man nor church

(Continued on Page 6)

has the right to substitute for the memorial celebration of the Supper a gospel of human fellowship.

Gospel truth is intensely individual. The Gospel preached in the pulpit must be individually accepted and not by proxy. The baptism administered in the baptistry must be that of individual believers. The supper served at the Lord's Table must be a memorial remembrance of Him and not a feast of friends.

"Whoever," says Dr. B. H. Carroll, in *An Interpretation of the English Bible*, "partakes of the Lord's Supper in order to show his fellowship with his wife, or his mother, or his sister, or his aunt, or with any denomination, or any human being, perverts the Lord's supper."

A MEMORIAL OF DEATH

The Lord's Supper was intended as a memorial of Him: "This do in remembrance of me." It was never intended as a holy communion of human fellowship to bridge the world's political, national, racial, and creedal differences. It does not look to the lower level of human fellowship, but to the heavenly memorial of a crucified and coming Lord. It does not look to a world Christian brotherhood of sentimental sort but looks backward in memorial meaning to the broken body and shed blood of a Saviour and forward in Christian confidence to the coming of a returning Lord. So important is its memorial meaning that Scripture warns against perversion: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily (an adverb and not an adjective, pointing not to human character and conduct but to proper participation) shall be guilty of the body and blood of the Lord." A second time it adds its caution against perversion. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself" and again explains its meaning by adding "not discerning the Lord's body."

The scriptural truth of baptism and the Lord's Supper can never be divorced from the scriptural truth preached in the pulpit. "The two ordinances," says Dr. J. F. Love, in *The Gospel in Two Acts*, "hold the two essential elements of a saving gospel. Immersion is not a badge of sectarianism and the Lord's Supper is not a mark of neighborliness, but they are an apologetic of the evangelical gospel. The ordinances hold such truths as must at all hazards be preserved in their simplicity. . . . The ordinances are not to be observed as a means of life, but as a memorial of death. They do not purify the candidate, but preach the gospel to the beholder. They do not procure, they proclaim."

DENOMINATIONAL CO-OPERATION

Individual responsibility to and church guardianship of scriptural truth can be helped by denominational co-operation of individuals and churches united in a scriptural promotion of this truth. Such co-operation at its largest calls for agencies authorized by and responsible to the co-operating churches.

Baptists in their history have evidenced such co-operation and have made large strides in the century of their life as a Southern Baptist Convention. In such co-operation the Home Mission Board as an institution of the Convention has had the responsible task in its work in the homeland of promoting Baptist truth preached in church pulpit and witnessed in church-authorized baptism and church-celebrated supper. Its missionaries and workers have sought to help church and individual believers in the responsible task of preserving and promoting scriptural truth given as a trust to Southern Baptist churches.

BAPTISTS PROTECTING THREE PREACHERS

Every New Testament church has three preachers of the Gospel—the preacher in the pulpit, the believer in the baptistry, and the bread and cup on the table. Baptists can protect scriptural truth by protecting these three preachers of the truth. This is the glorious privilege of individuals united in church capacity and churches co-operating in denominational service.

The task is a big one and the privilege a great one. It calls for the co-operation of churches with the denomination and of the denomination with the churches. It calls for church support of denominational institutions and agencies and for response of denominational institutions and agencies to church responsibility for the truth.

Baptists have an individual responsibility and a church identity. Baptists have a denominational interest in the glorious Gospel preached in pulpit, witnessed in baptistry, and celebrated at table. It is a task that presents the privilege of humble service of a gracious and glorious Lord.

The beginning of a new century is a good time for Southern Baptists to devote themselves afresh to this glorious privilege.—*The Sling and Stone*.

Atomic City Adds New Worker

THOUGH THE FIRST BAPTIST CHURCH of Oak Ridge is only *months* old, it is finding it necessary to add still another worker to those already serving in this new city.

Rev. Roy O. Arbuckle, recently returned from the European theater, where he served as a Chaplain (Captain), and former pastor in Bristol and in Memphis, has been called as Director of Education and will serve also as Associate Pastor with the Glenwood Congregation of the church. He has accepted and will move on the field very soon.

With Rev. T. G. Davis leading the Robertsonville congregation and Rev. J. R. Black the Gamble Valley congregation, as Associate Pastors, this, with the two Secretaries and the Pastor gives the church a staff of six workers, with an Enlistment Worker yet to be secured. A colored congregation is also being sponsored by the church.

Brother Arbuckle brings to his new work a wealth of experience. He has been a successful pastor, with particular interest in the educational program. He is keenly interested also in the new social-recreational program being planned, and believes it can be a fine means of fellowship for all age groups. He will have charge of the educational work of the entire church in its four congregations, as well as minister at Glenwood congregation.

There are some 40,000 people here, at least, and a big percentage of them are Baptist. There are six congregations of Baptists, including the colored, and we are just beginning to touch the fringes. The work is still carried on as one church, except the colored work and the reorganized George Jones Memorial (new Trinity) church formerly at Wheat. Rev. L. S. Chambers is the pastor there.

Brethren, this is a modern city. We have a church of nearly 1,000 members already, and more than 2,000 enrolled in Sunday school. But there is so much yet to do! God has blessed us amazingly, but we're just beginning the work. Pray for us all as we try to reach these thousands for the Lord.

W. STUART RULE, Pastor.

Oak Ridge, Tennessee.

Carson-Newman College

JEFFERSON CITY, Jan. 2.—"We still have space for quite a number of veterans," announced President James T. Warren of Carson-Newman College today when queried about the availability of facilities at the institution for returning servicemen who contemplate further their education under the GI Bill of Rights.

Although indications are that there will be a pronounced increase in the male enrollment at the Baptist institution when the new term opens on Jan. 7, facilities are entirely adequate to care for the increase due to the fact that space was recently vacated which had formerly been used by the Navy V-12 Program.

Programs for veterans are being given prime consideration in scheduling courses and every possible effort is being made to offer the type of course desired by former GI's.

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.

No Sin To Steal \$40!

Converted Catholic Magazine

Following was published in *The American Ecclesiastical Review*, official magazine of instruction for priests published at Catholic University in Washington, D. C.:

"Question: What would be regarded nowadays as the absolute sum for grave theft in the United States?

"Answer: By the absolute sum for grave theft is meant that amount of money, the stealing of which constitutes a mortal sin, irrespective of the financial status of the individual or corporation from whom it is taken, however wealthy they may be. Naturally this sum varies with the fluctuation of the value, or the purchasing power, of money. In a large country like ours it is quite possible that this sum might be different in different sections. To lay down a general norm, in view of actual conditions and the value of money, it would seem that the absolute sum for grave theft would be about \$40.—Francis J. Connell, C.S.S.R."

This is just another clear example of the way in which the Roman Catholic Church has robbed its people of their individual moral conscience. The law of God in their hearts is distorted and eventually destroyed, and the unethical twistings of Jesuit sophistry are implanted instead. Common-sense ethics and the Ten Commandments are forgotten, and the individual is forced to take dictation on which is right and wrong from the church's theologians whose aim is to exalt the power of the church's organization, not the law of God and the integrity of society.

(Nor is this an isolated instance of "the unethical twistings of Jesuit sophistry". Roman theology is full of it.—R. B. J.)

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Let's Be Consistent

Church Management

How far wrong are we on the following? Churches plead for a united world—yet there are more than 250 denominations in the United States alone. Churches proclaim against racial discrimination

—yet among churches racial segregation is the practice rather than the exception. Churches urge fair labor practices for business—yet churches usually seek preferential contracts for themselves. Churches endorse state and federal laws for social security and old age pensions—but very few denominations provide either for their lay employees. Churches resolve for the rights of labor to organize—yet church-owned businesses do not permit the unionization of their own employees.

(Are these charges fair?—R. B. J.)

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Who Is At Fault?

The Union Signal

A writer in a recent issue of the *Presbyterian* decries the tendency of those whose stories and articles appear in modern magazines to ignore religion. His complaint included the assertion: "When it

(religion) is mentioned, it is usually a casual matter, or the pathetic formality of a society wedding or funeral. Usually, however, the reader seems to be entitled to draw the conclusion that the author lives in a bizarre world of night clubs, divorce courts, Victorian mansions inhabited by neurotics and drunks of every age, and swimming pools flanked by arrays of gin and rum bottles. This is supposed to be realism. God save the mark! . . . What puzzles me most is the manner in which most of our old and reputa-

ble published houses have betrayed the Christian moral standards of their founders." To the degrees that the accusations are justified, a natural query might be, whose fault is it? If magazine publishing the kind of material to which the writer objects were left on the newsstands or returned when received through the mails, a change soon would be observed in the type of material appearing on the pages.

(The church people of America could change all this, if they would.—R. B. J.)

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Will Grandpa Preach Next Sunday?

Christian Index

A well-prepared and for years a successful pastor supplied for a church seeking a pastor. His sermon pleased the adults of the church. On Tuesday, following his visit on Sunday, the chairman of

the committee on the call of a pastor was asked, "Will grandpa preach again next Sunday?" The implications of the question blasted the minister's prospects of a call to serve the church, even as an occasional supply. Yet, he is under sixty years of age, was graduated from Mercer University and from a seminary of first rank, a man of excellent reputation, fine integrity, and "a good minister of Jesus Christ."

The question raised by this person is a flash of lightning which reveals an unfortunate trend among Baptist churches, namely, the predisposition to call a young minister because he is *young*, or to refuse to call a minister because he is *"old."* Young ministers are like old ministers, some able and outstanding and some the average run-of-the-mine. A minister should have more than youth, important as that is, to commend him, or more than age, say forty-five to sixty, to condemn. A minister is not qualified to hold a pastorate because he is *young*, nor disqualified to hold a pastorate because he is *"old."*

(Baptists teach that the Holy Spirit should lead in the selection of a pastor. It is to be feared that some Baptists trespass upon the Holy Spirit's jurisdiction in this matter—with sad results.—R. B. J.)

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Surrender To God

David Lawrence in
United States News

We have heard the term "unconditional surrender" during the war. It can and must have a different application now that the war is over. There must be an unconditional surrender to God's will and

guidance. There must be a readiness to follow the teachings of Judeo-Christianity which have been the basis of democracy through the centuries albeit selfish men of all creeds have chosen to disregard them. . . . This alone can turn the minds of all of us from materialistic, selfish, physical friction to that greater adjustment and greater satisfaction which can come when man surrenders his ego to God. As the spirit of God's will becomes supreme within our individual lives, nations will be transformed. Solutions will come, programs and policies of state will become practical, internally and externally, when we all begin to recognize that life is finite, that we are only trustees and not permanent owners of anything. The years of our so-called ownership of material things are brief. Only the human soul is eternal. The road to peace and human brotherhood lies before us. "Am I my brother's keeper?" cried Cain. The answer is still, "Yes."

(It is heartening to find this sort of thing in secular journals.—R. B. J.)

News Items From London

By DR. J. H. RUSHBROOKE
President of the Baptist World Alliance

Baptist Reconstruction in Europe

The special committee of the British Baptist Union dealing with the allocation and administration of the Baptist Reconstruction Fund for Europe (of which I am Chairman) has taken some preliminary decisions. Five hundred pounds has been set aside for France, and similar amounts for Norway and Holland; four hundred and fifty pounds for Finland; three hundred pounds for Italy; and fifty pounds for Belgium. In these and other countries the British are cooperating with American and Canadian Baptists, and the Baptist World Alliance is also taking part.

The British Committee has also decided to send books to seminaries on the Continent. Gifts of used clothing have been made through the Baptist Women's League in London, to France, Belgium, and Holland.

The Baptist World Alliance has funds in hand for the help of Czechoslovakia and remittances will be made as soon as the precise needs are known and Government regulations permit.

Baptist Reconstruction in Britain

The total of the Reconstruction Fund to be raised in Britain is one hundred and fifty thousand pounds, of which one-third is to be spent on the Continent and two-thirds in Britain. The amount of £100,000, representing the outlay for Britain, would have to be multiplied several times if the Government had not accepted responsibility for replacement of buildings. Mr. C. L. Peppiatt, a leading London layman, has become Chief Commissioner for raising the Fund.

Heavy Loss to German Baptists

All who attended the Baptist World Congress in Berlin will recall the Reverend F. Rockshies, a towering figure among the German Baptists. He died on the 8th of October in his seventy-first year. Some months earlier he and his wife had left Berlin, where their home had been totally destroyed by bombing. In that city Mr. Rockshies had been pastor of the great Schmidtstrasse Church for twenty-six years, and during the last nine years of his life he had acted as President of the German Baptist Union. A popular preacher and a friendly, brotherly man, he will be seriously missed in these difficult days.

Dr. Walter O. Lewis

The General Secretary of the Baptist World Alliance has been for some weeks on this side of the Atlantic. Most of the time has been spent in Britain where he has been a welcome visitor among the churches. He has also visited Holland and France; and as I write the news comes that he is leaving Paris for the American zone in Germany. This is altogether good, for direct contact with the German Baptists has been too long delayed. Our people in other lands are craving for direct news of them, especially of their life and work during the years of Nazi rule, and of the present spiritual condition of the churches. Dr. Lewis has such knowledge of the German language and mentality as will lend weight to any report and recommendations he may offer. I hope that his journey will extend beyond the American zone.

Baptists in the U. S. S. R.

Postal conditions in Europe are illustrated by these facts: Copies of a Baptist magazine bearing the date January 1945—whether printed then I do not know—were mailed on the 1st of June and reached London at the end of November. Except by telegraph, communications are exceedingly slow. It is a matter of serious import that suspicion of foreigners is still so widely prevalent. During these days arrangements are taking shape for a meeting of the Foreign Secretaries of the U.S.A., Britain, and Russia in Moscow; God grant that misunderstandings and doubts may be finally dispelled! Future peace and effective working of the United Nations Organizations vitally depend on confidence and cooperation.

Religious Liberty

Baptists are playing a full part in renewing and emphasizing their historic witness at this time. It was good to read of the energetic steps taken at San Francisco on behalf of the American Baptist Public Relations Committee and the Alliance. When the Conference of Foreign Secretaries assembled in London, I had the privilege of submitting statements which were circulated to all the members and received an emphatic endorsement from the British Foreign Secretary—Mr. Ernest Bevin. They urged the need of incorporating in the Treaties quite specific provisions for ensuring complete religious liberty. In this matter we have a duty to speak, for others—including even very many Evangelicals—hedge and qualify. Religious liberty and equality before the law are by no means the accepted creed of "Christendom."

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

Because of congested hotel conditions in Memphis it has become necessary to change the time of the W. M. U. Convention from March 26-28 to March 19-21, one week earlier.

Please note change and make hotel reservations early. A splendid program is assured.

Forward Your Gifts

If your Lottie Moon offering has not been forwarded to Dr. C. W. Pope, Treasurer, Nashville, do so at once. If your church treasurer sends it, ask him or her if it has been mailed.

Last year it came in every month. Why not be prompt this year? See that your gifts are reported to your Associational Superintendent.

Last quarter 699 societies reported but more than 100 failed to report. Let us have at least 750 this time.

Other W. M. U. Meetings

We are happy to announce the W.M.U. Convention of S.B.C. at Miami, May 12-15.

For the first time we are to have W.M.U. week at Ridgecrest August 8-14. Mark it on your calendar now and plan to be present.

The Business Women's Circle will also have its program that same week. If you cannot go to Miami, you can plan for Ridgecrest as that is close by.

Mrs. J. W. McGavock Writes

Thanks so much for your good letter and for the lovely gift of "Reader's Digest" from the Tennessee Union. It brings to memory those other years when it came to us in Chile to cheer us and others as we passed it along. There is no other we would rather have.

The most difficult thing we have ever done was to leave Chile. We had become a part of it there and they love us but it was a good time to leave too before retirement period for adjustment here at home is easier than it would be later. Too often, retirement is tragic in these far away places.

We taught here in the Spanish Seminary last year. It is certainly a fine group of students and teachers and we loved our work. However, it is one Seminary which was top-heavy with teachers; also is moving in May to Toluca, Mexico, in an 8000-foot altitude. We could not stand that at our age so we are remaining here with the Publishing House. You know both institutions are housed here in the old Baptist T. B. Sanatorium. Dr. Davis died and they are still very short of help. We are enjoying this work very much. The Spanish literature goes to 27 Latin countries and also furnishes material for Spanish speaking people here in the States. In Chile, we depended so much on our literature from El Paso and now it is our joy to help to furnish our people in Chile and all South America. Such precious memories come to us as we see their names on our lists. A big printing press is being installed here now as a gift from the Lottie Moon offering and when the Seminary leaves, the Publishing House will use a greater part of this big building. The plant is immense and is still growing.

We can cross the border to Juarez, Mexico, in less than an hour, and the work there goes well with a very enthusiastic pastor and wife. Several of the students and teachers work over there. I had a class there before my operation. The W. M. U. work is taking on new life and now have all the organizations and Forward Steps too. They are printing very good programs too and their week of prayer programs, just out, are splendid. This Union has paid field workers and are doing excellent missionary work.

Mr. McGavock spent a week down at Placeres de Oro near Mexico City. Took him a week to go, he taught a week and then a week to return. Went by train, bus and donkey and he said the need was even greater than far off Pucon and Villaricca, Chile.

Mr. McGavock is business manager here at the Publishing House and is doing about as much preaching as he did in Chile. He has a public address system with Spanish discs and goes up and down the valley. One of the most responsive places is a Reformatory for Spanish prisoners and they do enjoy the music so much. Mr. and Mrs. Luther Jones and Mr. Spinks of Memphis gave him the machine. It is used daily here at Fort Bliss by student preachers at the separation center, three hundred men listening.

Of course the work here in El Paso is under the Home Mission Board but one does not think of what board it is under for it is all missions. Here, one can work in city, state, home and foreign missions. Sixty per cent of El Paso is Mexican so we have here at our door the same Spanish people with the same Catholic faith as we had there in Chile, the uttermost part of the earth to the South. The challenge here is overwhelming. Please pray for us.

The Sunday School Lesson

LESSON FOR JANUARY 20, 1946

By R. PAUL CAUDILL, Pastor
First Baptist Church, Memphis, Tenn.
Topic: "LAW ESSENTIAL TO LIBERTY"
Printed Text: Exodus 20:1-17

The Ten Commandments fall logically into three divisions. The first three Commandments refer to man's duties toward God; the last six to man's duties toward his fellowmen; while the fifth comes in between as "the connecting link between the Commandments Godward and the Commandments manward."

MAN'S DUTY TO GOD

The first Commandment solemnly declares that we shall worship only one God. "This commandment is founded on the unity of God. The Old testament in all its parts is opposed to polytheism, or the doctrine that there are many gods." Among modern critics there have been those who held that the eighth century (B.C.) prophets were the first to stress the unity of God. But as Dr. Sampey notes, "The evidence for such a view is wholly inadequate. Moses no more believed in the existence of gods other than Jehovah than did Paul when he said, 'There are gods many, and lords many,' (1 Cor. 8:5)."

The second Commandment "is founded on the spirituality of God. There was no image of Jehovah in the Tabernacle. The worship of images was expressly forbidden." Roman Catholics would not have fared well at the hands of ancient Judaism in their use of images for promoting worship. Such would have been considered a relic of heathenism. Even so today, Christians should make no place for images in the promotion of worship.

We need to remember that all the so called pictures and statues of Christ are merely artists' conceptions. Some of the paintings of Christ are indeed lofty expressions of art and are beautiful to behold, but if these works of art ever in themselves begin to elicit adoration or worship, then they deserve to be torn down and cast away forever, as any idol or fetish, or relic of heathenism.

God's name stands for his nature and for this reason it should be revered. "False swearing is an insult to God. Even irreverent use of God's name, whether in jest or in anger, is a violation of the third Commandment" (J. R. Sampey). This Commandment declares that "God will not hold him guiltless that taketh his name in vain."

Recently a colonel in the United States Army confided that he had heard so much profanity in these last two years that he was almost sick. Perhaps no Commandment in the Decalogue is more often disregarded than this one, and too often church people are among the chief offenders.

Finally, we are to keep God's Day holy. The Lord's day should ever be for us a day of rest from secular labor and a day of worship of the risen Christ.

A COMMANDMENT WITH A PROMISE

"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." "Irreverence is a crying sin. the fifth Commandment aims at the preservation of order in the home. It is the first commandment with a promise attached." (J. R. Sampey)

The Apostle Paul, in his discussion of the relation of children and their parents, stated the Commandment in this way: "Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother (which is the first commandment with promise) that it may be well with thee, and that thou mayest live long on the earth." (Ephes. 6:1-3). And then Paul adds, "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord."

Virgil, in his description of the reverence of Aeneas for his father, Anchises, refers to him as "pious Aeneas." Instances of impiety of children are set forth in Shakespeare's "King Lear" and the Greek "Orestes" and "Oedipus."

MAN'S DUTY TO HIS FELLOWMEN

First, man is not to commit murder. "Thou shalt not kill." Human life is sacred; it has ever been so. Even the pressing claims of total war cannot destroy this divine truth. "Christian teachers in home and pulpit and press and school need to press this Commandment home to the modern conscience in America. Homicide is frightfully frequent in our fair land" (Sampey). The number of homicides occurring annually in many of the large cities in America is tragic to behold. Here in Memphis there have been forty-five lives lost in traffic accidents alone, to say nothing of the deaths occurring otherwise at the hands of men.

"Thou shalt not commit adultery." This prohibition is founded on the sacredness of the marital tie. Our Lord makes it cover the inner realm of thought and feeling as thoroughly as that of outward acts. (See Matt. 6:27-28.)

"Thou shalt not steal." We have no right to filch from another that which belongs to him, and there are many ways in which this can be done without the overt act of robbing a man at the point of a gun. It is possible for business transactions to be of such a shady nature as to enable one person actually to steal from another that which is rightfully his.

Once again, "Thou shalt not bear false witness against thy neighbor." We are not to lie. Our falsehood "may rob another of property or reputation. The God of truth thunders against lying in all its forms."

Finally, "Thou shalt not covet." "This is the most internal and searching of all the commandments. Paul tells us how this prohibition revealed to him his sinfulness (Rom. 7:7-11). Thought and desire are thus included in the moral world over which the God of Israel presides. He required a good heart as well as a good life."

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

Do you like to write letters? I know that some of you do, because you have asked for pen pals. Others of you have written me about the pen pals whom you have made through your Young South column.

Sometimes boys and girls tell me that they do *not* like to write letters. I am sorry when I find people like that, because I know how much fun they are missing. If I ask these young friends why they feel as they do about letter-writing, I often get the simple reason, "Because I can't think of anything to say," or, "Because I don't know how."

Is that your trouble? If it is, perhaps I can help you. Suppose you decide that you are going to choose a pen pal. The Young South column is a good place to find one, isn't it? If you were choosing a playmate or a friend near-by, you would probably want that person to be near your age, and to be interested in the same things that you like. So look for the same qualifications in your pen pal. Of course, two or three years difference in age won't matter much.

The first letter will probably be the hardest. It is important that you make a good impression so that the person you have chosen will want to answer your letter. After all, these letters will not be just an exchange of words, but they will be like little visits. And the fact that you have never actually met the friend with whom you are visiting will only make the experience more exciting. Keep your letters natural. Write just as you would speak. Then if you ever have an opportunity to meet your pen pal, it will be like meeting an old friend, because you will already know each other well.

The first letter need not be long. Just tell the person why you are writing to him—that you saw his letter or name in the Young South column of the BAPTIST AND REFLECTOR. Maybe you would like to tell him something about yourself. He would like to know your age, how you look, whether you live in a big city or on a farm, what grade you are in at school, where you go to church, whether you are a Christian, what you like best to do, and so on. It is easier to answer a letter when there are questions in it. So you might include one or two questions in your letter—questions which your pen pal would like to answer. What would you like to know about your new friend? Is he a Christian? What are his favorite subjects at school? Does he have any brothers or sisters? What is his hobby?

After that, the going will be easy. There will always be something to write about. If your pen pal lives in a big city and you live on a farm, he will be interested to learn some of the things that happen on a farm. Tell him what your chores are for one day. Tell him the nice things about a farm. Then he, in turn, will tell you some of the things he does during a day in the city. Your pen pal will be interested in many of the things that you take for granted, little things that happen almost every day. When you see something unusually pretty, or do something out of the ordinary, you will want to share that in your next letter. Don't be afraid to go into detail. Your friend will be glad if you tell him that you went to a circus, or to town, but he will be still gladder if you tell him all about your trip. Who went with you? How long were you gone? What did you see and do? That is what you would tell him if you were talking to him. So make your visit on paper as interesting and natural as possible.

One other suggestion—be prompt in answering your pen pal's letters. It may not always be possible to answer them immediately. But surely you can do so within a week, and that will help you to keep in close touch with each other and the experience will be more enjoyable.

Would you like to try out some of these suggestions? You may be surprised at how much fun letter-writing can be when you do it the easy way. Here are the names and addresses of several who have written me letters in which they asked for pen pals. The number in parenthesis at the end of each line indicates the age of that person. You will find in other copies of the BAPTIST AND REFLECTOR more names of friends who want pen pals. As soon as you find someone who appeals to you, write to that person. Maybe you will choose more than one pen pal. I hope you will write to me too and keep me up to date on your experiences. May these new friends become real pals!

Sarah Claudine Reed, Route 6, Murfreesboro, Tenn. (11)
Peggy Messick, Route 6, Murfreesboro, Tenn. (10)
Myrtle Ruth Hazlegrove, Bolivar, Tenn. (13)
Corinne Redd, Route 3, Petersburg, Tenn. (13)
Margie Ruth Cash, Route 1, Medina, Tenn. (9)
Mable Akin, Bradford, Tenn. (16)
Betty Sue Allen, Route 2, Fulton, Ky.
John Edd Barham, Route 2, Henry, Tenn. (10)
June Blackwell, Blanche, Tenn. (12)
Perry Robinson, Auburntown, Tenn. (8)
Helen Vernon, Route 1, Toone, Tenn. (14)
Jerry Gilbert, Medina, Tenn. (11)
Thelma Jean Simmons, P. O. Box 459, Tullahoma, Tenn. (17)

Your friend, *Aunt Polly*

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS MADGE McDONALD
Office Secretary



MISS WILLIE MERLE O'NEILL
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention Vice-President

Simultaneous Associational Sunday School Meetings On January 22, 1946

OUR GOAL: A meeting in each of the 66 associations in Tennessee, with representatives from every church.

HAVE YOU PLANNED YOUR MEETING????

January 22 is one of the greatest opportunities ever offered to boost the associational Sunday school work: The thought of 925 associations over the Southland meeting on the same day to study plans for greater Sunday school work during the next century is an inspiration and a challenge.

Leaders in the following associations have sent in the name of the place where their meeting is to be held, and the goal they have set for attendance:

Association	Place	Goal
Beech River	First, Lexington	150
Beulah	Woodland Mills	200
Big Hatchie	Ripley	150
Campbell	First, LaFollette	200
Carroll-Benton	Bruceton	125
Chilhowee	Calvary, Alcoa	800
Clinton	First, Clinton	125
Concord	Westvue	100
Crockett	Bells	160
Cumberland	Second, Clarksville	100
Cumberland Gap	New Tazewell	450
Duck River	First, Tullahoma	150
Dyer	First, Dyersburg	200
Gibson	Bradford	260
Giles	Pulaski	100
Grainger	Washburn	125
Indian Creek	Waynesboro	50
Knox	First, Knoxville	1,000
Madison	Calvary, Jackson	300
Maury	First, Mt. Pleasant	200
McNairy	Gravel Hill	150
Nashville	First, Nashville	1,000
New Duck River	First, Lewisburg	25
New Salem	South Carthage	100
Nolachucky	First, Morristown	100
Ocoee	North Cleveland	500
Polk	Ocoee	100
Providence	Tabernacle, Lenoir City	250
Riverside	Allons	100
Robertson	Hopewell	100
Salem	Gath	100
Sevier	First, Sevierville	250
Shelby	Union Avenue, Memphis	1,500
Southwestern	Flatwoods	75
Stewart	Dover	100
Stone	Stevens St., Cookeville	150
Sweetwater	First, Madisonville	250
Tennessee Valley	Smyrna	200
Union	Greenwood	100
Watauga	Cobbs Creek	200
Weakley	Dresden	100
Western District	West Paris	100
William Carey	First, Fayetteville	200
Wilson	First, Lebanon	100

We know the following associations have planned meetings: BIG EMORY, CHILHOWEE, EAST TENNESSEE, FAYETTE, HARDEMAN, HIWASSEE, HOLSTON, HOLSTON VALLEY, JEFFERSON, LAWRENCE, McMINN, MIDLAND, NEW RIVER, NORTHERN, SEQUATCHIE VALLEY, WATAUGA, and WEST UNION.

A SPECIAL MESSAGE TO PASTORS AND SUPERINTENDENTS:

We urge that you give your heartiest co-operation to your associational Sunday school leaders as they plan the January 22nd meeting. Support this meeting with a large attendance from your church. Your workers will receive valuable information about the 1946 Sunday School Program.

"Victory will be ours in the measure of our response to our great challenge."

ATTENTION! DIRECTOR—

Be sure to make plans for a large number of your folks to attend the State Training Union Convention, February 21-22. Nashville.

Awards Issued — Tennessee — December, 1945

BIG EMORY	Old Hickory	24
Crossville	Shelby Avenue	8
So. Harriman		60
75	OCOE	
CLINTON	Alton Park	1
Jacksboro	Avondale	23
38	Brainerd	5
38	Calvary	3
CONCORD	Central	15
Florence	Chamberlain	1
Murfreesboro	East	17
Mt. Carmel	Chattanooga, First	36
1	Big Spring	5
68	Cleveland, First	5
NEW DUCK RIVER	Cleveland, North	47
Union Ridge	Clifton Hill	5
5	Concord	15
5	Daisy	6
GIBSON	Eastdale	12
Midway	East Lake	6
Trenton, First	East Ridge	8
Laneview, Training	Edgewood	4
Poplar Grove	Highland Park	35
29	Hixson	30
90	Hughes Ave.	18
HARDEMAN	Lupton City, First	8
Bolivar, First	Morris Hill	6
58	Northside	17
58	Oak Grove	17
HIWASSEE	Oakwood	2
Ten Mile	Ooltewah	31
1	Red Bank	7
1	Ridgedale	16
HOLSTON VALLEY	St. Elmo	14
Oak Grove	Oak St., Soddy	11
6	E. 26th St.	10
6	Tabernacle	12
INDIAN CREEK	Tyner	3
Savannah	White Oak, H.	23
1	Woodland Heights	15
1	Woodland Park	10
KNOX	Daytona Heights	3
City Temple	Temple	2
Inskip	Ridgeview	27
John Sevier		531
Knox, First	ROBERTSON	
Oakwood	Flewellyn	18
Powell	Eastland Heights	13
Smithwood		31
12	SHELBY	
131	Bellevue	2
LAWRENCE	Boulevard	1
Lawrenceburg	Brunswick	3
18	Calvary	1
18	La Belle	9
MADISON	Memphis, First	5
Jackson, West	Millington	5
1	Speedway Terrace	2
1	Union Avenue	2
McMINN		30
Athens, North	UNION	
Sanford	Sparta	1
8		1
18	WILLIAM CAREY	
26	New Grove	29
MIDLAND		29
Fairview	WILSON	
1	Round Lick	21
1		21
NASHVILLE	Total	1,222
Eastland		
Nashville, First		
Goodlettsville		
Immanuel		
Inglewood		
Ivy Chapel		

BROTHERHOOD ADOPTS OBJECTIVES

Inglewood Baptist Church Brotherhood Objectives adopted December 10, 1945.

Scripture Slogan, "Love the Brotherhood" I Peter 2:17.

1. The Brotherhood in outlining objectives for itself must remember that it is not an organization formed and existing for itself, but **FOR THE ENTIRE LIFE OF THE CHURCH**. The definition of a Brotherhood is, "The man power of the church mobilized for Christ". We as members of the Brotherhood must be interested in every other organization of the church, and it is our business to try to help every other organization function to its very maximum of efficiency. We are to be interested in attendance upon every service of the church, Sunday school, Training Union, prayer meeting, worship, and even we might help the W. M. U. The Brotherhood should be alert to **EVERY NEED** of the **WHOLE CHURCH**, keenly conscious of failures in any department of our work.

2. That our central objective, the one toward which all others points and from which all others radiate, be to **PRAY FOR**, and **WORK TO WIN LOST SOULS**.

3. Each group leader directing his group in **SYSTEMATIC** visitation of those on respective assignments. All of the men of the church are included in the division, which aggregates 18 groups with an average of 10 or 12 men per group. The plan of division is to have approximately two active Brotherhood members on each group, two nominal members, and the remainder of men of the church yet to be enrolled. In addition to this plan of division we are assigning from four to six unsaved men, along with some unaffiliated Baptists for whom the group captain and his group members are requested to pray, and to be responsible in personal visitation in efforts to win them during the year.

4. A **VARIED PROGRAM**: (1) Once a quarter—a program presented from membership of Brotherhood dealing with local needs, with assigned topics. (2) Once a quarter—an outside inspirational speaker. (3) Once a quarter—a program in the nature of a forum for general discussion inviting all members to participate—Bible forums, etc.

5. The Brotherhood cooperating in having better singing through enlisting more men for the choir, and furnishing quartets for singing in homes of shut-ins from time to time and funerals where requested.

6. The Brotherhood taking the lead in the financial program of the church with special emphasis upon increasing the Building Fund receipts. Included in this effort will be the endeavor to enlist all of our members in **TITHING**.

7. The Brotherhood informing the men of world wide missions needs, and the privilege of sharing in a world wide mission program and taking a leading part in the attendance at our annual school of missions during the first week in March.

8. The Brotherhood assuming its rightful place in promoting a spirit of wholesome Christ-like fellowship throughout our entire Church membership, and seeking to create and maintain a most friendly atmosphere at every service, especially in regard to welcoming new members and visitors. This would constitute good material for a future program.

The Brotherhood can further help in the idea of fellowship through encouraging a well balanced and wholesome recreational life for all of our members, and especially for our young people. The softball team of last year is an illustration of what might be repeated.

9. The Brotherhood should adopt as one of its objectives the matter of sponsoring the Junior and Intermediate Chapters of the Royal Ambassadors in cooperating with the work of our women through the Girls' Auxiliaries. There are some items of small expense attached to the work of the Royal Ambassadors such as their literature, insignias and their recreational needs. The Brotherhood might well bear this expense, and in addition to this, plan for a "Little Brother Night" at our annual banquet of the Brotherhood.

The Brotherhood may be expected to furnish leadership for these boys in **ONE OR TWO COUNSELORS** to meet with them regularly. This is a real challenge.

10. In addition to the annual "Little Brother Night", the Brotherhood might well include in its objectives an annual "Ladies Night" when the wives would be our guests, and when an appropriate program would be provided.

11. Further the Brotherhood might have for one of its objectives the matter of providing semi-annually some highly worthwhile Biblical moving pictures that are available, and invite the whole church to witness them. Many churches are planning to purchase projectors in the future where many educational films may be shown from time to time.

12. Finally, the Brotherhood should have as its objective the helping of our weaker brethren who are so prone to yield to temptations, and along with this we should have a very warm interest in any of our members who are in need of anything in a material way, which we may be able to provide.

In conclusion let us recognize that should these objectives not be comprehensive enough, and lest we omit something we affirm our stand for everything that a New Testament Church is, and should be, and heartily give of ourselves to the propagation of the message of the Gospel to the ends of the earth. The Brotherhood at no point must be in conflict with the New Testament Church because we must not and can not exist apart from the church.

—J. H. Stephens. Pastor. Inglewood Baptist Church.

AMONG THE BRETHREN

Russian Baptists Cable Greetings

Revealing the beautiful spirit of our Russian Baptist brethren, their president, Rev. A. I. Zhidkov, cabled the following New Year's greetings, which was delivered promptly on the evening of December 31, 1945:

"DR. LOUIE D. NEWTON, ATLANTA, GEORGIA, U. S. A.—HEARTY GREETINGS FOR NEW YEAR AND THE EARNEST WISH OF FULNESS OF BLESSINGS AND PLENTIFUL FRUITS IN SERVICE TO OUR LORD. YOURS SINCERELY, A. L. ZHIDKOV, MOSCOW, RUSSIA."

I have answered Brother Zhidkov's message, both personally and on behalf of Southern Baptists.

May I take this occasion to again urge pastors and churches to forward their kits, through the American Society for Russian Relief, Inc., 308 Dyckman Street, New York, N. Y., to Russia. If your church or organization has not already ordered kits to be filled, please do so at once. For additional information and help we may offer, please communicate with the Southeastern Regional Office of the American Society for Russian Relief, 239 Peachtree Street, N. E., Atlanta, Georgia.

I believe this to be the greatest immediate missionary opportunity available to Southern Baptists. My own church has recently shipped another 1,000 kits.—LOUIE D. NEWTON.

—B&R—

From some source BAPTIST AND REFLECTOR received some time ago a sermon on the subject "WHAT DOEST THOU HERE? It used the text I Kings 19:9. The letter accompanying it has been misplaced. The author's name is not on the sermon. If he happens to see this let him please write us his name. While we are about it, we are requesting that always every communication that is sent to the paper be signed with the sender's name.

A Correction

In BAPTIST AND REFLECTOR of January 10, in the "With the Churches" items on page 13, there was a mix-up in type for some reason. Union Avenue Baptist Church, Memphis, was listed twice. Slater A. Murphy was indicated as pastor in the first listing, whereas he is pastor of Highland Heights Baptist Church. In the second listing, H. G. Hughes is correctly named as pastor of Union Avenue. We regret this mix-up.

—B&R—

The Immanuel Baptist Church of Fort Smith, Arkansas, Victor H. Coffman pastor, has recently paid its building debt in full, which was originally \$61,000. Not only so but a nice surplus was left in the treasury. A \$10,000 fund for constructing a new Educational Building Annex, which will cost about \$30,000, has been set aside. The church budget for 1946 is \$45,000. Brother Coffman has been pastor there for 18 years and the membership has increased from 300 to approximately 2,700. The editor used to be pastor of Brother Coffman's mother in Sturgis, Kentucky.

—B&R—

Gov. Ellis Arnall of Georgia has appointed T. F. Callaway, pastor of the First Baptist Church of Thomasville, Georgia, to membership on the Board of Corrections. The appointment carries no salary, is entirely non-political and is concerned solely to improve the condition of thousands of prisoners in Germany and giving them a real chance for restoration to citizenship. The *Christian Index* of Georgia recently carried a write-up concerning this appointment together with a picture of Dr. Callaway.

—B&R—

In a "White Christmas Program" in the First Baptist Church of Columbia, all donations and the collection for the evening were sent to the Tennessee Baptist Orphans Home. Besides gifts and canned food the collection was \$103.11. W. Edwin Richardson is pastor.

Western Union

Plan for reaching all of the 2,229 Sunday schools in Tennessee during February with a fellowship and planning meeting in launching A Century With Christ were discussed last week in Nashville with W. G. Rutledge, Gladys Longley and Willie Merle O'Neill. The Tennessee meetings will be part of a southwide effort to visit all of the 26,000 Southern Baptist churches to help Sunday school officers and teachers in the churches plan for a greater Sunday school program for 1946 and to acquaint them with the helps that are available to improve their Sunday schools. An effort will be made to visit all of the Tennessee churches during a five-night period. Teams will be made up of pastors, Sunday school superintendents, associational Sunday school officers, associational missionaries and other leaders.—J. N. BARNETTE.

—B&R—

Western Union Telegram from Lawson H. Cooke of Memphis dated January 7 read as follows: "It is with sorrow and a deep sense of loss that we inform you that Dr. J. T. Henderson died at his home in Knoxville, Tennessee, Monday morning, January 7, 1946. Funeral Tuesday, January 8, 1:30 P. M."

Dr. Henderson was for many years the General Secretary of the Southern Baptist Brotherhood work. Later on BAPTIST AND REFLECTOR will carry a fuller account concerning him. God's grace be upon all the sorrowing.

—B&R—

January 13-20 the First Baptist Church in Nashville, Dr. W. F. Powell pastor, is holding a revival in which the preaching is being done by Dr. J. W. Marshall, Personnel Secretary of the Foreign Mission Board.

—B&R—

Brighton Baptist Church, Brighton, has called Chaplain (Major) T. L. Alexander as pastor and he was expected to be on the field January 15. He served 31 months in the South Pacific. He was pastor of the Brighton Church for four years before entering the Armed Services.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JANUARY 6, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	158	62	Siam	148	122	Central Avenue	540	116
Athens, First	280	102	Erwin, Ninth St.	164	98	Louisiana Street	188	73
West End	37	—	Fountain City, Central	555	147	Mallory Heights	271	133
Bemis	240	40	Fowlkes, First	103	61	Prescott Memorial	475	83
Bluff City, Chiquapin Grove	192	67	Gallatin, First	300	68	Seventh Street	464	85
Walnut Grove Mission	34	—	Goodlettsville, Union Hill	111	51	Union Avenue	965	211
Brighton	134	52	Halls, First	183	33	Morristown, First	374	97
Bristol, Calvary	308	105	Hampton, First	65	45	Mosheim, Brown Springs	70	—
Virginia	270	95	Harriman, Trenton Street	256	91	Mount Juliet, First	127	70
Brownsville	247	67	Walnut Hill	187	87	Murfreesboro, First	421	134
Chapel Hill, Smyrna	73	67	Hixson, First	114	51	Taylor's Chapel	108	88
Chattanooga, Avondale	345	125	Jackson, Bible Grove	61	68	Walnut St. Mission	55	—
Baptist Tabernacle	251	50	Calvary	387	124	Westvue	129	51
Eastdale	200	71	Jefferson City, Piedmont	55	35	Nashville, Edgefield	429	145
East Lake	299	45	Kingsport, First	599	124	Freeland	88	—
Fairview	163	40	Long Island	71	22	Grace	736	—
Fairview Mission	52	—	Knoxville, Broadway	800	263	Inglewood	480	151
Hughes Avenue	108	87	Fifth Avenue	672	226	Park Avenue	442	129
Lakeview	132	60	Immanuel	217	78	Riverside	88	42
Morris Hill	208	131	Lincoln Park	397	179	Third	205	—
Oak Grove	172	—	McCalla Ave	363	103	Old Hickory, Temple	150	79
Red Bank	379	80	Lebanon, Barton's Creek	120	57	Parsons, First	176	62
Ridgeview	64	87	First	333	87	Portland, First	178	57
Cleveland, Big Spring	200	140	Lenoir City	293	60	Rockwood, First	185	125
First	300	103	Lexington, First	183	43	Mission	23	—
North	124	87	Madison, First	341	124	Shelbyville, First	201	55
Columbia, First	327	67	Maryville, First	476	112	Staunton, First	53	—
Corryton, Atkin	39	25	Medina	122	51	Trenton, First	460	182
Donelson	189	53	Memphis, Bellevue	2105	535	Tullahoma, First	226	92
Dunlap, First	122	25	Berclair	159	95	Union City, First	472	136
Dyer, First	150	66	Boulevard	529	106	Watertown	198	84
Elizabethton, East Side	122	79						

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.

Dr. Freeman Accepts Home Board Post



DR. JOHN D. FREEMAN, editor of the *Western Recorder* of Louisville, Kentucky, will assume the position of field worker in the country church work of the Home Mission Board, February 1, Dr. J. B. Lawrence, Executive Secretary-Treasurer, has announced.

A native of Arkansas, Dr. Freeman holds a bachelor's degree from the University of Arkansas, a master's degree from Trinity College (now Duke University), and doctor of divinity degrees from Union University and Ouachita College. He has also studied at Southern Baptist Theological Seminary.

The Board's new field worker was pastor of churches in Kentucky and Tennessee, after which he served Tennessee Baptists first as editor of the state paper and later as executive secretary of the State Mission Board. Since November, 1942, Dr. Freeman has been editor of the *Western Recorder*, Baptist state paper of Kentucky. He is the author of five books.

Dr. Freeman will make his headquarters in Nashville, Tennessee.—*Home Mission Board*.

Floyd Looney, Editor "California Southern Baptist", Named To Seminary Position

By RUBY K. TEAGUE

THE BOARD OF DIRECTORS of the Southern Baptist General Convention of California has made arrangements to publish the *California Southern Baptist* semi-monthly. Simultaneous with this meeting came the announcement that the Board of Trustees of the Golden Gate Baptist Theological Seminary had elected Editor Looney as vice-president and field representative, requesting that his time be divided equally between the editorship of the paper and the Seminary.

The Seminary was organized in 1944 with Dr. I. B. Hodges, pastor of Golden Gate Baptist Church in Oakland, California, as president, and has operated for one year with pastors in that area serving as faculty members. At the annual meeting of the California Southern Baptist Convention held in November of this year, the Convention voted to take over the Seminary, and elected a board of trustees.

Editor Looney has been serving as pastor of the First Southern Baptist Church, Tulare, California, along with his duties as editor. His new responsibilities will begin February 1.

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 (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.

Mark Ferges, 1739 Turwiler 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.

Chaplain Floyd H. Chuna, Neubert, Tennessee. Graduate of Carson-Newman College and received a Th.M. degree from the Southern Baptist Seminary.

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

Chaplain (Captain) Luther G. Mosley, 303 McCall St., Nashville, Tennessee. Graduate of Hardin Simmons University, A.B. degree, and Southwestern Seminary, Th.M. degree.

Chaplain (Major) Paul B. Cooper, 400 West Grand Avenue, Jackson, Tennessee. Graduate 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!

Rev. John A. Davis, formerly of Clarksville, Tenn., and now of Independence, W. Va., Route 1, has been called as pastor of Gladesville, Independence, Oak Grove, Goshen and Bethel Baptist churches in that area.

Prof. E. O. Sellers, who formerly taught in the Baptist Bible Institute, New Orleans, has "retired" but he says he has not yet learned to "live his age." Numerous engagements are keeping him busy.

Thirty Years of Sunday School Attendance



MRS. MINNIE HART

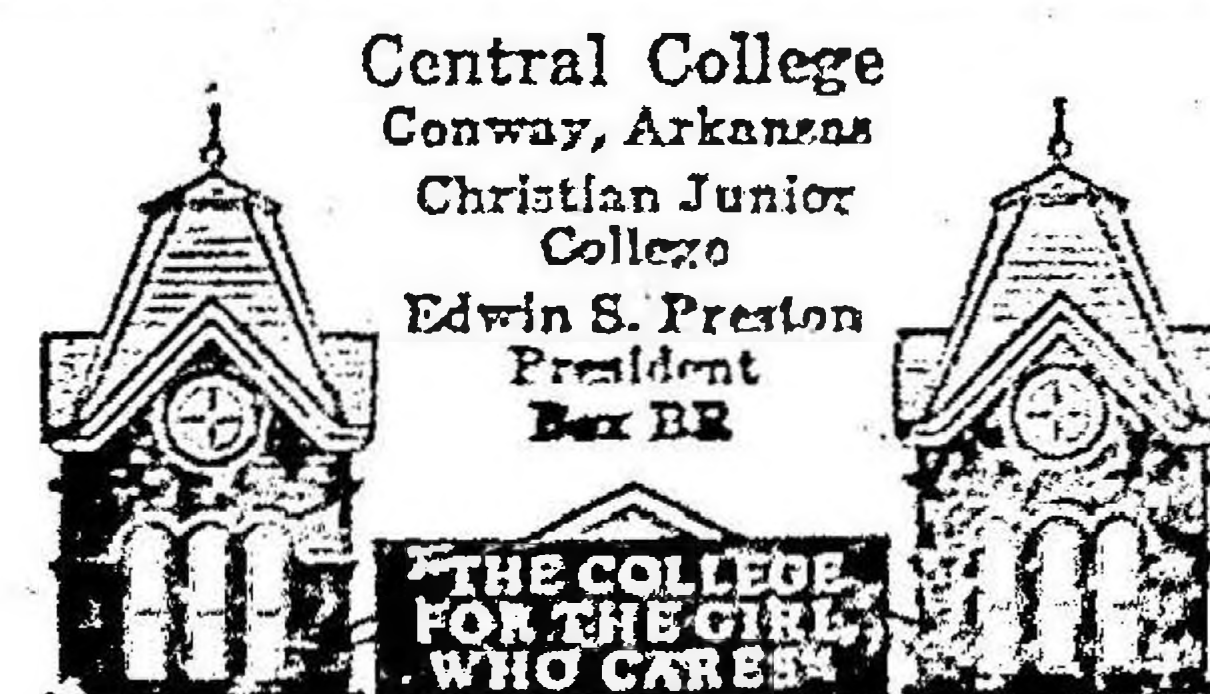
On December 30, 1945, in the First Baptist church of Tyler, Texas, Mrs. Minnie Hart observed her thirtieth anniversary of unbroken Sunday school attendance. The pastor, Dr. Porter M. Bailes, recognized this unusual record in a service in which Prof. J. R. Moore, the general superintendent of the Sunday school, presented to Mrs. Hart letters of congratulations and best wishes from Dr. G. S. Hopkins, Sunday School Secretary of Texas, and Dr. T. L. Holcomb, the Executive Secretary of the Southern Baptist Sunday School Board.

Mrs. Hart began her unusual record on January 1, 1915, when she lived in Mineola, Texas. Her youngest child was then eight years old. She continued the unbroken record for twenty years, at which time a grandson was born. The problem seemed so complex that she suggested breaking the record, but her daughter, Mrs. Fleetwood Rice, urged that she continued the unbroken record. The next Sunday, five cars were ready to take her to Sunday school.

Mrs. Hart is one of those sweet, Christian characters who has put first her loyalty to Christ. She is found cooperative and ready at all times for any service she might render to the cause of Christ. Born in South Carolina, having moved to Texas when a child of five years of age, the mother of six children, two of whom have gone to be with Jesus, she set her face to make this record, by the grace of God, and God has blessed all through the thirty years.

A Correction In Our Christmas Issue

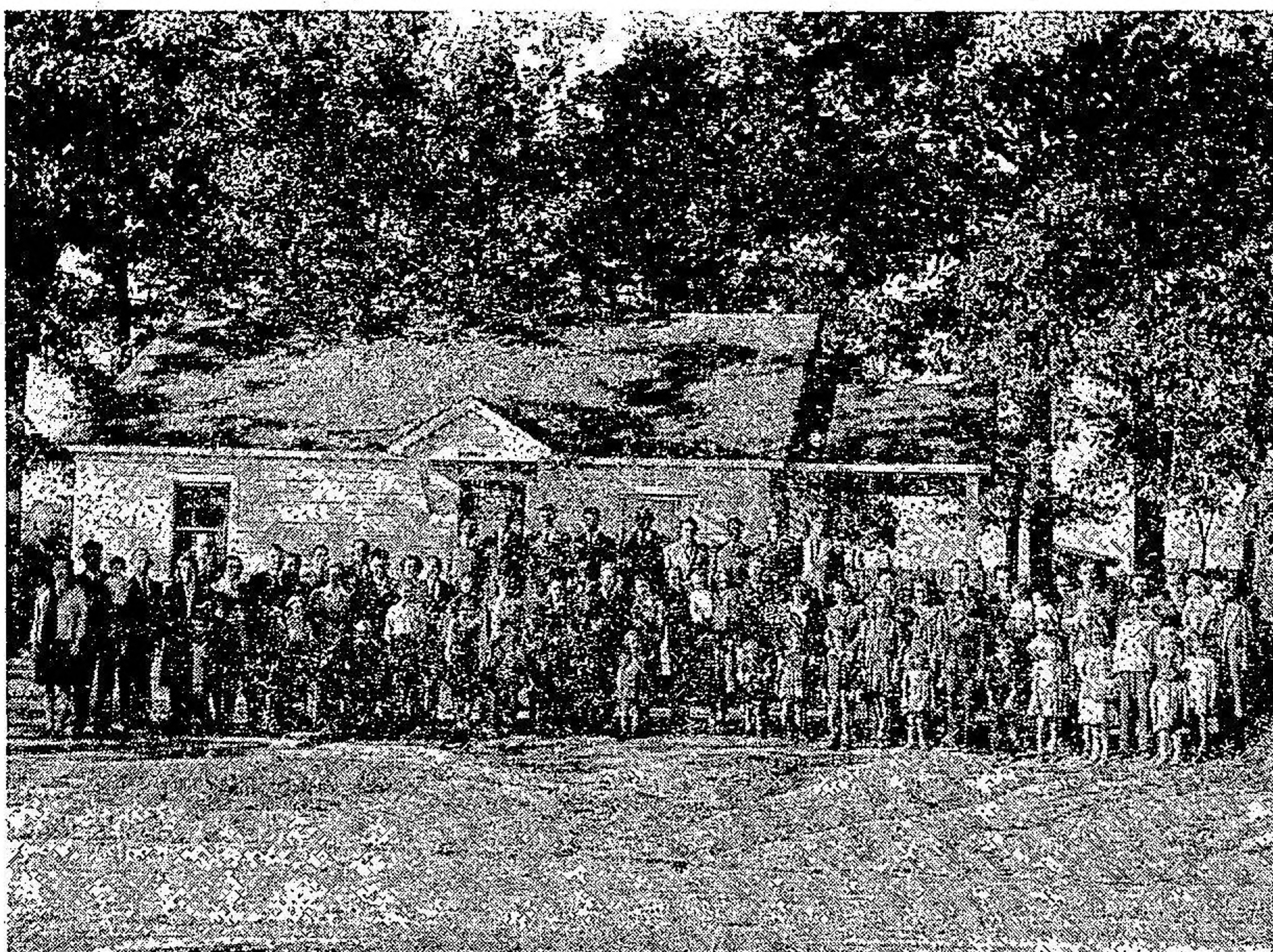
IN THE EDITORIAL on Paul's conversion in the Christmas issue of BAPTIST AND REFLECTOR, there were two errors in scripture reference. Gal. 1:13 was indicated twice when it should have been Gal. 1:16. Then Acts 26:18, 18, was indicated when it should have been Acts 26:16-18. Memory is sometimes treacherous and so is type. For several reasons this correction is late, but "Better late than never," one supposes.



★

Ministerial Students and Wives and Children of Harrison - Chilhowee Baptist Academy, Seymour, Tenn.

★



Church Reaches Centennial Goal



REV. H. G. BUCHANAN

The only Baptist church in the South of 1,000 or more members to reach its quota for the Southern Baptist Centennial Evangelistic Crusade in 1945, as far as has been ascertained, is Calvary church, Shreveport, La., Rev. H. G. Buchanan, pastor.

Calvary church received 178 new members for baptism during the calendar year. Its quota of 163 was 20 per cent of the 815 enrolled members at the beginning of the year. The church's enrollment is now well above 1,000.

Of special significance is the five-day "Year-End" revival fostered by the church, Dec. 26-31, for the expressed purpose of reaching its quota. Some thought a meeting during the holidays would be unsuccessful. It proved exactly the reverse. A band of 64 personal workers did heroic service under the supervision of John S. Ramond, Educational and Music Director of the church. Pastor Buchanan did the preaching. There were 54 additions in the five days, 48 of them for baptism. It proved to be one of the greatest meetings the church has ever had.

Rev. H. G. Buchanan entered the ministry in middle life; Calvary is his first pastorate. He is in his sixth year. In his five years as pastor, membership has increased from 231 to 1,112; Sunday school from 181 to 700; Training Union from 63 to 300; valuation of church property has increased from \$3,000 to \$30,000; church contributions from \$1,804.41 a year to more than \$15,000.—M. E. DODD.

WITH THE CHURCHES: *Bristol*: Calvary—1 rededication; James M. Gregg, pastor. *Virginia Avenue*—received 1 addition by letter and 1 for baptism. *Freeman Wright*, pastor. *Chattanooga*: *Avondale*—received 3 by letter and 1 for baptism; Ralph D. Field, pastor. *Eastdale*—received 3 by letter; R. R. Denny, pastor. *East Lake*—received 2 by letter; W. C. Tallant, supply pastor. *Oak Grove*—received 1 for baptism; C. J. Donahoo, pastor. *Cleveland*: First—received 5 additions by letter; F. M. Dowell, Jr., pastor. *North Cleveland*—received 3 additions by letter and 1 by baptism. H. L. Lewis, pastor. *Columbia*: First—received 2 additions by baptism; W. E. Richardson, pastor. *Cornersville*: First—baptized 2; Normal O. Baker, pastor. *Donelson*: First—received 2 by letter; Fred Tarpley, pastor. *Fountain City*: Central—received 2 additions by profession of faith and baptized three; Chas. S. Bond, pastor. *Harriman*: Trenton Street—received 1 addition by letter; O. C. Rainwater, pastor. *Jackson*: Calvary—1 addition by letter; W. Walter Warmath, pastor. *Kingsport*: First—3 additions; L. B. Cobb, pastor. *Knoxville*: *Broadway*—1 addition by letter, 1 by baptism and baptized three; Ramsey Pollard, pastor. *Fifth Avenue*—received 1 addition by letter, 1 for baptism and baptized two; Frank Wood, pastor. *Lincoln Park*—received 4 additions by letter; David Livingston, pastor. *Lexington*: First—received 2 additions by letter; E. E. Deusner, pastor. *Memphis*: *Bellevue*—received 8 additions by baptism, 9 by letter and baptized 7; Robert G. Lee, pastor. *Central Avenue*—received 1 for baptism and 4 by letter; J. S. Riser, Jr., pastor. *Louisiana Street*—received 4 for baptism, 1 by letter and 1 rededication; D. C. Applegate, pastor. *Mallory Heights*—received 2 additions by baptism; Bennie Pearson, pastor. *Union Avenue*—received 3 by profession of faith, baptized 4 and received 2 by letter; J. Gilliam Hughes, pas-

The book "THE SEVENTH ANGEL" ("When he is about to sound") explains The Revelation from the beginning to its end. The symbolic language is explained by the other Scriptures. Religious history makes known the parts fulfilled.

The Revelation reveals the trinity of the Antichrist; combined with Daniel it reveals approximately where we are in time. We have reached the point where "the cities of the nations fell."

This book is priced at \$1.50. Sent postpaid on receipt of \$1.60 by

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Hear the Baptist Hour, Jan. 27th



Speaker: DR. FRANCIS P. GAINES.

Subject: "Courage for the Tests of Peace."

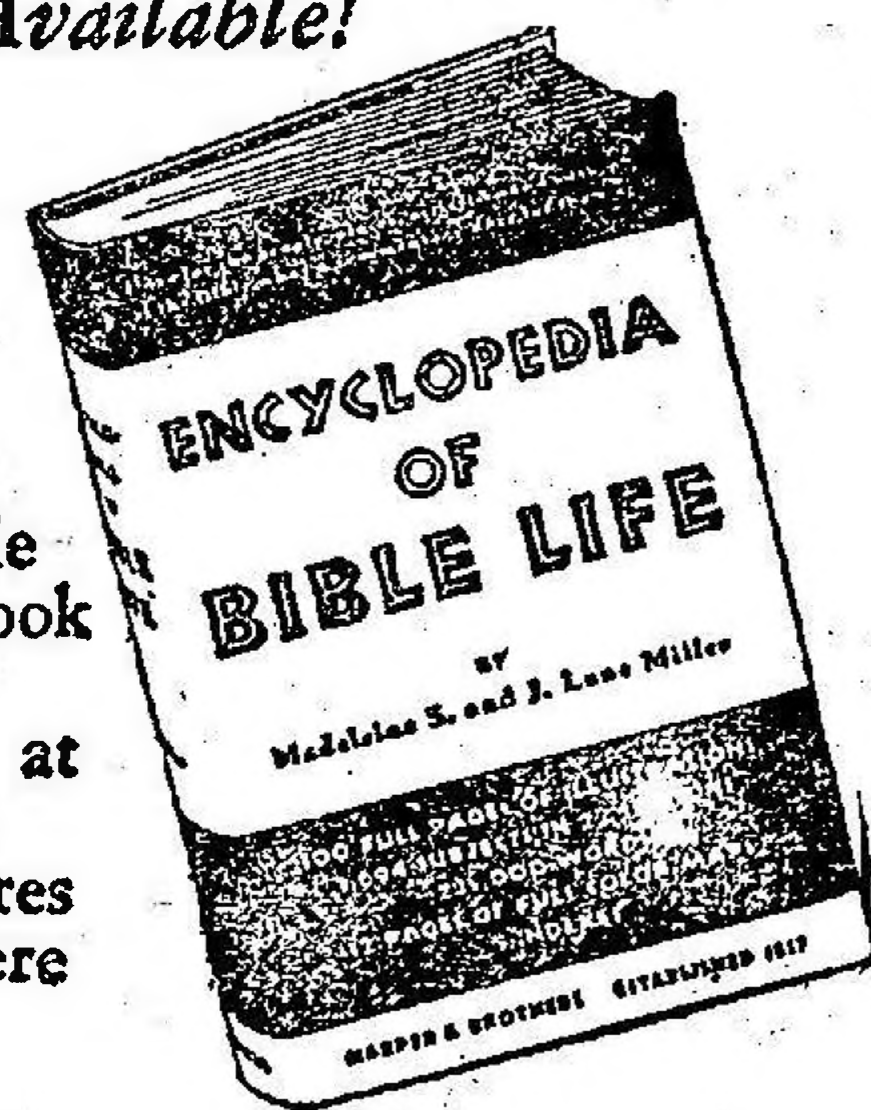
Hour: 7:30 CST.

Stations: WNOX and WREC

tor. *Mosheim*: Brown Springs—received 4 by letter; Leonard Evans, pastor. *Murfreesboro*: First—received 3 by letter; L. S. Sedberry, pastor. *Nashville*: *Eastland*—received 4 by letter and 2 for baptism; E. B. Crain, pastor. *Grace*—received 2 by letter and 3 by baptism and 10 by profession of faith; L. S. Ewton, pastor. *Inglewood*—received 3 by letter; Harold Stephens, pastor. *Riverside*—received 1 addition on profession of faith; Merle F. Pedigo, pastor.

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Centennial Evangelistic Crusade Compilations

FRED C. EASTHAM, General Director

WE ARE DELIGHTED to give you herewith a tentative estimate of the number of souls won during our Centennial year. We have received letters from our state secretaries, directors or other state leaders, representing all but four of the states comprising our Southern Baptist territory. Together, these present a fine picture of the united effort, the earnest cooperation, the zeal and the vision of Southern Baptists. We glean from these letters that our people feel they have just begun to work toward the accomplishment of this great undertaking, and that in 1946 we will win one million souls to Christ.

We have had letters from Arkansas, Illinois, North Carolina and South Carolina, but as yet they are not prepared to make a report. We have had no word from Maryland, Mississippi, Missouri or Texas. We share with you here an excerpt from each of the states reporting to us.

From *Alabama*, the Secretary writes: "The Crusade has done much to stimulate the spirit of evangelism. The indications are that next year will be a very fruitful year in this respect, and we will continue to press the cause of evangelism."

We have an interesting report from the comparatively new work in the Western states of Arizona, California, and New Mexico, where Rev. Fred A. McCaulley has just been elected general field worker. Rev. Willis J. Ray, Secretary for *Arizona*, has written that they report 448 baptisms this year, and ten new churches; however, "We have had more than 1,000 professions of faith, but it is very difficult to baptize all of the new converts in this pioneer territory." Let us bear in mind that our goal was a million souls won to Christ, not a million baptized.

California's new director, Rev. John O. Scott, states: "We know that there is much gain over last year both in finances and soul winning. You understand that we have a very small beginning here, and the possibilities are not so plentiful, neither are they as easily won as in the Southland. But in spite of everything, we are having some great ingatherings."

New Mexico reports a large increase in the number of souls won, and Rev. Harry P. Stagg, Secretary, says that much of the work of this year will continue to bear fruit into the future.

The annual report of the Evangelistic Committee of *Washington, D. C.*, reminded its Convention that "evangelism is the proclamation of the love and redeeming grace of God for the lost," and the added emphasis on evangelism this year resulted in the greatest ingathering into their churches in the history of their Convention. However, it states, this does not represent anything like what our pastors and churches could do if they had the lost multitudes truly upon their hearts.

From *Florida*, Recording Secretary M. D. Jackson writes that the nineteen Associations, of the thirty-five total, reporting thus far, show a total of 6,164 baptisms, which, in comparison with previous year, should mean a substantial gain when all letters are in this year.

The splendid figure Rev. James W. Merritt, Secretary of *Georgia*, reports from the compilation of Associational letters, is 21,057 baptisms for the year.

From *Kentucky* comes word that the Crusade has been a tremendous success, and partial reports indicate a considerable gain in baptisms over last year, totaling probably 25,000 to 30,000 baptisms for the Associational year.

Dr. W. H. Knight of *Louisiana* assures us of his cooperation for the program of evangelism, and states that the Louisiana Convention heartily accepted the suggestion of maintaining and

strengthening the Centennial Crusade organization to press even harder in 1946 for evangelistic results.

Oklahoma has had a glorious year, with all thirty-three district associations giving a grand total of 15,212 souls won in 1945 as compared with 12,422 in the last Associational report for Oklahoma. In their recent Convention, they launched an all-out spiritual program for 1946, desiring to increase the number of baptisms one hundred per cent in the new year.

Although *Tennessee's* report is not final, their record shows 23,683 baptisms to date, and we will have further word from Rev. C. W. Pope, Secretary.

Rev. H. W. Connelly, director for *Virginia*, writes enthusiastically that the Centennial effort has meant a great deal to the churches of Virginia. "Evangelism and enlistment have had fresh emphasis in all our associational meetings. A number of new churches and Sunday schools have been started. One encouraging factor is that of the churches reporting thus far, only 9 per cent have had no baptisms so far this year, as compared with 25 per cent in the same group last year.

In conclusion, we have a fine report from Dr. Porter Routh, Statistician for Southern Baptists. Associational letters in his office to date do not include Arizona, California, District of Columbia or Maryland, but the 188 letters at hand show 250,102 baptisms.

New Executive Secretary In Kentucky

Baptist State Mission Board
L. O. Griffith, Assistant to General Secretary
127 East Broadway, Louisville

DR. W. C. BOONE, for five years pastor of Crescent Hill Baptist Church, Louisville, Kentucky, began his work as General Secretary of Kentucky Baptists January 2.

Dr. Boone has served as pastor of the First Churches of Roanoke, Virginia, Owensboro, Kentucky and Jackson, Tennessee. He was a former president of Oklahoma Baptist University, Shawnee, Oklahoma.

He is author of *What Baptists Believe*, *Training Union Study Course for Young People*, and *What God Hath Joined Together*. Dr. Boone has traveled rather extensively.

During his pastorate at Crescent Hill 1,238 members were added to the church, 947 by letter, 291 by baptism. The total contributions were \$244,732.34. The bonded indebtedness has decreased from \$166,000.00 to \$99,200.00. The budget when Dr. Boone began his ministry there was \$30,000.00. For 1946 the budget is \$65,000.00.

Kentucky Baptists consider themselves greatly blessed in securing such a leader.

"When an evangelist becomes too popular and important to confine his ministry to his own denomination, and goes in for union meetings, he begins to play down all denominations and then plays out."—*Baptist Standard*.

WORLD EMERGENCY RELIEF

Through January and February Southern Baptists will give special emphasis to World Emergency Relief. Starving multitudes in our mission fields in the Orient and in Europe are looking to us for food and raiment and shelter.

Our missionaries are returning to these areas as rapidly as transportation facilities are made available. We must not fail to provide them with money and other material equipment with which to minister to those who suffer. Such a service in the name of Christ is the response of pure and undefiled religion.

Every dollar designated for World Relief is used for that purpose. Funds given for Relief cannot be used for the direct mission work of the Foreign Mission Board. No money given by individuals or churches for the current operations of the Board in meeting greatly increased world mission demands can be used for Relief.

Churches should not charge against Foreign Mission allocations in their budgets any amount given for Relief, nor should Relief offerings be deducted from funds given for Foreign Missions. The effect of such deductions from church budget foreign missionary allocations is to compel the Foreign Mission Board to support Relief work, to that extent, with funds given for world missions.

The ideal plan is for the churches to respect and maintain the budget provisions for world missions and provide through special offerings for World Emergency Relief.

Send all Relief offerings to the Foreign Mission Board through the office of Secretary C. W. Pope, 149 Sixth Ave., N., Nashville 3, Tennessee.

When A Church Takes Stock

WILLIAM P. PHILLIPS

INTROSPECTION or self-examination, taking stock of oneself, is an interesting procedure. Likewise is it true with business concerns and institutions. Such process is sometimes indicated as "taking stock." This is effected in order to discover one's assets or capital. It provides an accurate picture of the true condition, and in some cases, the solvency of the business or institution. It is thus enabled to determine its capital.

In the case of a church our concern would not be its financial condition, but rather its membership, which is really its capital stock. Its members are its true and real assets. There should be no liabilities. But in all too many cases great numbers are just that, perhaps through no fault of their own.

1. Its Church Roll.

Like the merchandise on a merchant's shelves and counters, when a church proceeds to take stock, its source is its roll of church members. Out of an extensive and varied experience in the study of church rolls it is interesting the way some churches keep them. Often, it has been said, many are "wonderfully and fearfully" kept. Some are difficult to locate. The manner in which they are kept varies. Some churches have the record of members in a book; others in a card index file. It is not so much how but the accuracy of the roll of members.

Keeping up with the membership of a church is a vital and difficult task. In small churches it is usually left to the church clerk. In larger churches where there is an office and a secretary, it is done by such worker in cooperation with the church clerk. The record of church members should include all information about each individual necessary to proper contacts and essential ministries of the church and its several agencies to him. Periodically the church clerk or secretary, together with the pastor and a committee selected for this purpose, should study the roll of members, making necessary corrections as to addresses and various relationships.

The church's record should be so kept as to indicate the member's relationship to Sunday school, Training Union, W. M. U., Brotherhood, and financial support of the church. Death, removals, dismissals, marriages, or any other changes should promptly be noted. The Sunday school and other church agencies should possess an accurate list of names of resident church members not identified with these agencies.

A separate roll of nonresident members should be kept and every effort should be made to contact them periodically and their addresses kept up-to-date.

2. Its Neglected People.

The members of churches who are nonresident are a sadly neglected group. "Out of sight—out of mind," surely characterizes the attitude of our churches toward them. Very few of our churches likely ever contact them. They are gone

and mean little or nothing to them. Their names are transferred from the active roll and are "dead" so far as the church is concerned. Those in sight are their only concern. An experienced church secretary states that churches which keep in touch with their nonresident members have a high percentage of requests from them for letters in order to affiliate with a church in their new community.

Some churches periodically write them, expressing the hope that their absence is only temporary, sending them the church bulletin regularly. They are regularly urged to affiliate with a church in the community there if their removal is permanent. These contacts with them is a vital ministry and should definitely be maintained.

Then there is the large group of resident members unidentified with any of the church's ministries. Unless identified with some agency of the church, little is known about them. Other than the nonresident members, they are perhaps the church's most neglected group. The pastor cannot contact all of them. Unless the responsibility is assigned to some church agency there is little chance of it being done. Likely this agency should be the Sunday school.

One church through its Sunday school went after its resident members for Bible study. It was discovered that one of them had joined a church of another denomination and was serving as the superintendent of its Sunday school. At one time or other these inactive and drifting members were joyously received and welcomed into the membership of our churches. Too long we have neglected them. Our churches need to take stock of these neglected people. Membership in the Sunday school is the surest guarantee of their enlistment in other phases of church life.

3. Its Immediate Responsibility.

Few church buildings today could adequately house and care for their own resident members who are not enrolled in Sunday school. Yet many of these churches undertake an enlargement campaign with a religious census. Every church should take a religious census once a year in order to know its total possibilities and responsibility. Only in this way can the unsaved people and unaffiliated church members be located. Also a census helps to locate many resident members who have been lost track of due to removals and incorrect addresses. However, as helpful as a census may be, any church that will definitely take stock of its church roll will surely find more of its members who are not enrolled in its Sunday school than its present building could house were they to attend.

One church participating in an Inside Enlargement Campaign discovered that 342 of its 762 resident members were not members of its Sunday school, the enrollment of which was 670. The enlistment of the 342 resident members in Sunday school would mean a 50 per cent gain.

It has been demonstrated regularly that since fully 95 per cent of these unenlisted church members are adults, their enlistment means the coming of one other for every one reached and enrolled. Herein lies a superlative opportunity for Sunday school enlargement by reaching those of our own who sustain an obligation and stewardship to their church unlike those on the outside. But this obligation will never be discharged until these members are enlisted in Bible study. Attention to these would seem to be a church's IMMEDIATE RESPONSIBILITY.

4. Its Positive Assets.

When a church takes stock of its membership, it will find that its resident church members who are not enrolled in its Sunday school are positive assets. Really, they are hidden

assets. Rarely are they ever seen in any of the activities of the church. Occasionally they may attend the morning worship services, or perhaps they may be seen on such special occasions as Easter Sunday or Mother's Day. Rarely are they visited other than for a financial consideration. It is wonderful to contemplate and analyze the "frozen" assets of one great church with two thousand resident members not enrolled in its Sunday school. They will continue to remain "frozen" until "thawed out" through Bible study in the Sunday school. It is difficult if not impossible to even estimate what Bible study would mean to these in the release of talent, money and power for Kingdom service.

Our Sunday schools cannot enlarge without additional officers, teachers and equipment. These hundreds of church members not identified with our Sunday schools are assets that must be tapped before it can be done. They are our only available source of supply. Their interest and response will not be aroused until the need is seen. Bible study is really the answer. In knowing who and where these people are and a visit to them is very revealing. There are abundant reasons for their defection. Those most patent are the inadequate and unattractive provision for them in our Sunday schools, and the lack of interest and concern on the part of our churches. Great numbers of them are as able and even superior in any phase of church service, as those already enlisted. But they must be gone after and enlisted just as was done for those now in service.

5. Its Physical Needs.

When a church takes stock of its membership, it provides itself with an accurate gauge as to its physical needs. In every instance when a church surveys its church roll it invariably discovers its inability to house all of its church members should they actually attend its Sunday school. This condition does not take account of the great masses of unaffiliated church members and non-Christian people in every church community, numbering practically as many as the entire church membership.

A church should measure its physical needs in the light of its possibilities. A survey of the church roll and a religious census articulates the deficiency of most of our churches at this point. Dozens of Sunday schools in a survey of the church roll discover that fully 95 per cent of church members not enrolled in Sunday school are adults. They would start more classes and additional departments so greatly needed for them, but have no place for them in or out of the present building. Today, as never before, a church must take stock of its building in the light of its total possibilities and the trends and development for adults in Southern Baptist Sunday schools.

It is wonderfully revealing when an individual or institution takes stock of its strength, powers and resources. To Southern Baptist churches may I say, "Awake! Awake! Put on thy strength." "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes."

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