

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 112

THURSDAY, FEBRUARY 7, 1946

NUMBER 6

Inaugural Prayer

The following prayer was offered by the Rev. T. Ryland Sanford, D. D., at the inauguration of the Honorable William H. Tuck as Governor of Virginia, on January 16, 1946.

"Almighty God, our Heavenly Father, our help in ages past, our hope in years to come, we invoke Thy blessing upon us in this good and meaningful hour.

"Through generation after generation Thou hast been our counsellor and guide. Now, as we emerge from the most cruel and destructive war of all history, facing as we do perplexing problems and continuing confusions, we need that wisdom that cometh only from Thee.

"We realize that righteousness exalteth a nation, a state, and that sin is a reproach to any people. May righteousness, justice, integrity and courage prevail among all our people, and may we set ourselves with eternal vigilance against everything that would hinder the steady progress and prosperity of our beloved state and nation.

"We thank Thee for good government, law and order, and for the high and happy privilege of Virginia citizenship and all of its accompanying blessings. Write Thy laws, O Lord, within our hearts and give us the power and the will to obey. May all of us, in our interest in our government, ever seek to blend all our efforts into one glorious symphony of devoted and unselfish service.

"Bless, we beseech Thee, our retiring Governor and all those who have been associated with him these four years. We are grateful for the inspiring and constructive administration of Governor Darden and happy in the thought that the people whom he has served so well are ready to say to him to-day: 'Well done, good and faithful servant.'

"Bestow Thy blessing upon these good men and true who take the oath of high office at this hour.

"We pray for Governor Tuck, our long time friend, in this grand yet critical time through which we are passing. Give him patience and fortitude to meet the obligations and bear the responsibilities to which the people of Virginia have called him. Be Thou a lamp to his feet and a light to his pathway in these momentous days and years that may yet be his and ours.

"Give him wisdom to see the right and courage to perform it. Give him faith in the power of righteousness and truth and the consciousness that right and truth must win. Give him hope, based on the firm foundation that Thy Spirit is ever seeking to lead him into the realms of supreme usefulness and devoted service.

"In the finest and most unselfish cooperation may all spiritual, moral and civil powers work together for the common good of all the people, all the time.

"Henceforth and forevermore may the flag of victory, righteousness and peace wave over our state, our nation, and over a new and God-fearing world.

"This is our simple though earnest prayer through riches of grace in Jesus Christ our Lord

"A M E N."

—Religious Herald.

(Though it has specific reference to an inauguration in Virginia, the sentiment in this prayer is appropriate everywhere. And the name of Jesus was not left out as is done in so many prayers today.—Editor Baptist and Reflector.

Baptist and Reflector

O. W. Taylor
Editor

C. W. Pope
Executive Secretary

E. N. Delzell
Circulation Manager

BAPTIST AND REFLECTOR COMMITTEE

Frank Wood, Chairman; R. K. Bennett, Sam P. White, W. R. Hamilton

Editorial and General Office, 149 Sixth Ave., North, Nashville 3, Tenn.

Terms of Subscription—Single subscriptions payable in advance one year, \$2.00, six months, \$1.00. Other rates and plans sent on request.



Obituaries and Obituary Resolutions—The first 200 words free; all other words one cent each. Non-obituary resolutions 1 cent for all words.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$2.00 per insertion.

Advertising Representative—E. N. Delzell.

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except during Christmas week, under the act of March 3, 1879.

Rich Printing Co. Nashville, Tenn.

EDITORIAL

Need For Doctrinal Preaching

IT IS ASTONISHING how little doctrinal preaching there is. Complaints abound. Sermons are good, of their kind, but there is far too little definition of real Christianity in them. Compare the average published sermon with one of the New Testament sermons. We have much good preaching, but far too much doctrine is left out. The preaching is admired, but it too frequently fails of bringing people to God. The listeners admire, but they do not revere; they appreciate, but they do not repent; they are interested, but they are not exalted. The exhortation which that great pulpit prophet, Phillips Brooks, gave to the divinity students at Yale in his day is appropriate now for our needs:

"The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it a truth as deep as eternity can seize and hold the conscience. Preach doctrine, preach all the doctrine you know, and learn forever more and more; but preach it always, not that men may believe it, but that they may be saved by believing it."

—*The Watchman Examiner.*

COMMENTS BY THE EDITOR OF BAPTIST AND REFLECTOR

1. BAPTIST AND REFLECTOR is not alone in its insistence upon the preaching of the great doctrines of the Word of God.
2. *The Watchman Examiner* is right in saying that the injunction of the great Phillips Brooks "is appropriate now for our needs." However, not all doctrines are saving. Some are for salvation and some are for service. Both kinds should be preached.
3. Dr. Brooks is forever right in saying that an exhortation to a good life should have placed behind it "a truth as deep as eternity."
4. "Preach the word . . . with all longsuffering and doctrine."—Paul.

Southern Baptists lost one of their most valuable missionaries in the Home-going of Rev. James Henry Hagood, who with his wife and baby boy arrived in Palestine only a few months ago. They were stationed in Nazareth until the way should open for them to occupy Damascus. Mr. Hagood was a native Texan, a graduate of Baylor University and Southwestern Baptist Theological Seminary. His studies in Harvard gave him a speaking knowledge of the Arabic language and an acquaintance with both Arabic and Jewish leaders in Palestine. We have not learned the details of his death except that the cable stated that death was caused by Vincent's Angina.—*Foreign Mission Board.*

The Gospel In The Days Of Moses

MOSES WAS A WRITER as well as a lawgiver. He is recognized in the New Testament as the writer of the Pentateuch. The gospel in its essence is set forth in several places in the Pentateuch.

MOSAIC PROPHECY CONCERNING CHRIST

Moses recorded in Gen. 3:15 the prophecy that the Seed of the woman would bruise the serpent's head. The reference was to Christ. The fulfillment involved the whole scope of the redemptive and kingly work of Christ. Hence, gospel essence was resident in the prophecy.

Not only did Moses record a prophecy concerning Christ, but he also made and recorded one. "The Lord thy God will raise up unto thee a Prophet . . . like unto me; unto him shall ye hearken" (Deut. 18:15.) The New Testament clearly reveals that this meant Christ.

Jesus said: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46, 47). This is hard on those rationalists who play havoc with the Pentateuch and still claim to "believe in the teachings of Jesus."

MOSAIC TYPOLOGY CONCERNING CHRIST

As God's chosen and guided leader, Moses established an elaborate system of sacrifices and offerings for the worship of Israel. That these pointed to Christ in His redemptive work, the New Testament abundantly shows. His death, implied burial and His resurrection were pictured. These are the heart of the gospel. It is unthinkable that all these things were observed without some adequate explanation of the meaning. Hence, the minds of the worshipers were directed to the coming Messiah and His redemptive work. In type and explanation, then, the gospel was set forth in the days of Moses.

Jesus said that the lifting up of the serpent in Num. 21 and the healing of the bitten Israelites by looking upon it pictured His death on the cross and the eternal salvation of those who believe in Him (John 3:14, 15). Yes, the gospel was set forth in the days of Moses.

JUSTIFICATION BY FAITH WITNESSED BY THE LAW

Moses set forth two kinds of righteousness. One was that achieved by doing, or by works. "For Moses describeth the righteousness which is of the law, That the man which doeth these things shall live by them" (Rom. 10:5). Mark you, these things had to be done completely and continually, not superficially and temporarily (Gal. 3:10; James 2:10). No mere man did, or could, ever reach the standard. Therefore, it became necessary for Christ in His redemptive work to become "the end of the law for righteousness to every one that believeth" (Rom. 10:4).

The other kind of righteousness proclaimed by Moses was "the righteousness which is of faith." This meant justification by faith in Christ without conditional works (Rom. 3:26; 4:5-8). Paul says this righteousness "speaketh on this wise," and proceeds to quote from Deut. 30:12-14—"The word is nigh thee, even in thy mouth, and in thy heart, etc." (Rom. 10:15). And he says that this means "thy word of faith which we preach." This means the gospel of the grace of God. Away back yonder, then, the gospel was embedded in the book of Deuteronomy. This "word of faith" accepted by faith in the heart brings the imputation of the perfect righteousness of Christ. Hence, this doctrine of justification by faith, which goes with the gospel, was "witnessed by the law and the prophets" (Rom. 3:21, 22).

So in some real measure the gospel was set forth in the days of Moses. It was not set forth as fully as now, but no less truly. It was presented looking forward to the day of its historical enactment by the Son of God.

GOSPEL EFFECT IN MOSES' DAY

Believing men in that distant time looked forward through type and shadow and explicit statement to Messiah's day and God's re-

demption through Him and committed themselves to it, as Rom. 3:25 and other scriptures show. In view of the coming historical cancellation of their sin-debt, they entered into the benefits of that redemption.

The law was a method of divine dealing *nationally* with Israel. but *individually* people were saved by grace through faith just like they are now. They did not have as full a revelation of saving truth as we now have, but they had enough to enable them to believe. In fact, the law was never intended to be an individual redemptive force, but to lead to the one redemptive source. It "was our schoolmaster to bring us to Christ, that we might be justified by faith" (Gal. 4:24).

The gospel is a very old message. No "new age" which may have dawned or may yet dawn will ever need a "new gospel," however vociferously liberals, rationalists and legalists may demand it!

"Mindful Of Thy Tears"

PAUL SPOKE RESPECTFULLY of the tears of a young minister—"being mindful of thy tears" (II Tim. 1:4). The *Critical and Explanatory Commentary* adds what seems to be an appropriate comment—"not only at our parting (Acts 20:37), but also often under pious feelings." Timothy's heart and concern in the Lord's work frequently expressed themselves in tears. Such times should come to every minister.

The great apostle served the Lord "with all humility of mind, and many tears" and he warned people "day and night with tears" (Acts 20:19, 31). Of course, he did not weep constantly, but "often under pious feelings." No servant of Christ takes his work seriously enough, if there are not times when he bursts into tears.

"For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ" (Phil. 1:18), in the apostle's day were "they of the circumcision." These taught that faith in Christ had to be plussed with conditional works for sinners to be saved. Whatever their personal moral status, these were heretics at the point of the gospel and were the enemies of the cross. Such people still are, notwithstanding their profession of friendship for the cross.

"I do not frustrate the grace of God: but if righteousness come by the law (the works route), then Christ is dead in vain" (Gal. 2:21). To teach salvation by works is logically to make the death of Christ unnecessary. That this is bitter enmity against the cross ought to be apparent to everybody.

Sacramentalism or sacerdotalism, or both, and moralism teach in one way or another that faith in Christ must be plussed with human merit or works in order to be saved. This contradicts the gospel of grace and bespeaks enmity against the atoning cross. Let the matter be put to the test and the enmity will manifest itself. Oh, if one will speak beautifully of the cross as an example of "devotion to an ideal," the exponents of error will "warm up" to that. But let the cross be proclaimed as a substitutionary atonement for our sins, which requires no plusses to faith to make it effective for salvation, and the case will be different. One fears that there are gatherings which meet today in professed devotion to Christ in which, if the cross were presented as scripture presents it, "prominent religious leaders" would become offended like unbelieving Jews in the synagogues in the early days of Christianity.

Now Paul *wept* over the enemies of the cross. He knew that the honor of God's truth and Christ and the salvation of souls were at stake. He was utterly unlike some in our day who say in so many words: "Now, now, these men think they are right and their teaching satisfies them. Don't get stirred up over it. Let's be tolerant and Christian and join hands with them in worshiping and serving the one true God." Not so Paul. He wept over the enemies of the cross of Christ and in the realm of the gospel he would not join hands with them.

If depended upon, a false gospel will damn the souls of men

instead of saving them. The enemies of the cross of Christ are the enemies of God, although they may claim to be his friends. Tears over such are appropriate rather than a sentimental, tolerant smiles. No man believes the gospel as strongly as he ought to until he weeps over perversions of it.

Right You Are, Brethren!

In its January 10th. issue, *Western Recorder* spoke editorially, in part, as follows:

NEW SUNDAY RADIO

MORE AND MORE the radio preempts the Sunday evening field of our churches, thereby driving them out of business for lack of congregations. The best talent on the air has defied God and ignored the basic principles of sound social and political policies by making Sunday evening the time for the "best shows." Now United States Steel Corporation comes with the announcement that they are taking over the American chain (Blue Network) for Sunday evenings at 10:00 o'clock EWT with The Theatre Guild employed to do the work. This is 9:00 P.M. Central time and will cover the full evening church hour in Mountain and Pacific time zones.

DISTILLERS DEMAND AIR

IT NOW SEEMS that the distillers have planned to "muscle in" on the radio companies with their publicity for the increased sale and use of whiskey, gin and all other distilled spirits. "They do not expect at first to advertise brands or to urge people to buy, but, instead, to sponsor a program geared to patriotic, public welfare or moral themes," says Mrs. D. Leigh Colvin of the National W. C. T. U.

"Unless our people want to have the air further befouled by appeals akin to the beer barons' continuous propaganda, they had better launch immediately a violent protest with the broadcasting companies and the Federal Communications Commission in Washington. Write or wire protests to Pres. Niles Trammell, National Broadcasting Co., RCA Bldg., 30 Rockefeller Plaza, New York 20, N. Y.; American Broadcasting Co., Mark Woods, Pres. at the same address; Columbia Broadcasting Co., William S. Paley, Pres. 485 Madison Ave., New York 22, N. Y.; and Mutual Broadcasting Co., Edgar Kobak, Pres., 1440 Broadway, New York 18, N. Y. Let pastors, parents, churches and civic bodies register with them immediate appeals against letting distillers use their facilities, and a further appeal that all makers and vendors of beverage alcohol be barred from the air."

Then in a letter dated January 15, James Gary, pastor of the Hopewell Baptist Church, Springfield, Tenn., Route 5, calls attention to the *Recorder* editorial and then adds the following:

"According to the action taken by Robertson County Association's Executive Board, a committee composed of U. W. Malcolm, Bruce Ouslay and myself, we sent the following to the four Broadcasting Companies and the Federal Communications Commission:

The Bible plainly teaches that if we fail to warn, and allow evil to come upon our land, then those who stumble because of it, their blood will be required at our hands. Therefore, we regret that you are about to advertise distilled spirits over your network. WE PLEDGE OUR DISAPPROVAL.

"We hope that decent people will awake before it is too late."

To all of this BAPTIST AND REFLECTOR says AMEN! It has published material along this general line before. It comes to reemphasize the matter in this connection. Let our people send their protests to the parties indicated. "Righteousness exalteth a nation: but sin is a reproach to any people."

Mr. E. P. Buxton, treasurer of the Foreign Mission Board, advises us that the largest Relief gifts received thus far from individual churches are \$3,600 from Walnut Street Baptist Church, Louisville, Ky., and \$3,000 from the First Baptist Church, Leasburg, Fla.

"Only God Can Save Japan"

(Missionary Maxfield Garrott sends us a letter from a young Japanese Christian woman living in Tokyo. When she became a Christian several years ago, she was cast out of her home. After graduating from a Christian college in Nagasaki in 1941, she was asked to remain as a teacher, but she left Nagasaki before the atomic bomb fell there, having been reconciled with her family in 1942. This letter, copy of which was sent us by Missionary Garrott, is one of the most poignant appeals for spiritual help that has come out of this war.)

MY COUNTRY WAS DEFEATED. During the long years of war, we, the common people were compelled to sacrifice everything—our amusements, our health, and even our beloved ones, only to win the war. But the result was unconditional surrender.

"Japan is now subject to strict judges of Allied Nations, helpless and devastated. The world will examine and criticize Japan from all angles and with various points of view. You judge us as victors. Your noble truth and efficient control have indeed opened our blindness and shown us right ways to go. However, allow me to speak beyond a woman's reserve; your glory and cheer might drown faint but sincere cries of deeply wounded souls.

"On August 15, 1945, at noon, Emperor himself announced Japan's unconditional surrender. All at once, everything around me turned dark. Sorrow so overwhelmed me that I could hardly breathe. I could not help crying. Out of tears came smile, bright smile came back to my face, because the Japanese as a race and as a nation finally found itself in defeat. Delicate mixture of grief and joy came over me; this is how I feel now, and so do many Japanese people, I believe. War creates the gravest and severest contrast between the opponents. The greater and the more glorious victory you rejoice, the deeper and more miserable humiliation we have to endure. I lost my dear friends in Nagasaki, many of them at a moment! They were really so nice and innocent! You Americans I admire so much, who are rightly judging the Japanese atrocities in the Philippines, but why did you use atomic bombs and wipe off my spiritual home (I spent my happiest and most inspiring days in a Christian college in Nagasaki)? Why did you kill so many women and children in towns, by using your brightest brains and the most wonderful spirits? They had hardly escaped from burning cities to neighboring forests when your accurate bombing hit them to death.

"But now the war is over. I feel the warm prayers of my friends in America. I know you love peace deeper than any other nation in the world. It was an American missionary who led me to Christ and gave me visions for the Kingdom of God. I now willingly accept, painful as it is, that your victory is God's providence. If Japan had won, the self-conceited military leaders would have destroyed our inner life and the Japanese people would have been kept slumbering, faintly breathing in the mystery of their supposed divine country.

"America surpasses us in many respects. Your enormous industrial power, far-advanced scientific developments played a decisive role in the war, but I believe that Japan's misery is due to her primitive conception of God.

"Good, simple Japanese, including my relatives and friends worship many gods, each having different divine power. One of them is said to possess miraculous power in curing diseases; others work wonders in giving worshippers unexpected treasures. Gods of fire, water, earth, etc. receive reverent worship and ample offerings. We have been taught from our childhood that Japan is a mysterious country protected by many Japanese gods. The typhoon which happened to disperse the invading Mongol fleets at Hakata Bay in

1281 has been called 'Divine Wind,' miraculous virtue of the Japanese gods. It was the faith in the 'Divine Wind' which pushed militarists to make war on America. It was a desperately reckless adventure, but their faith was so firm that they ignore accurate calculations and careful preparations which are the two great indispensable factors in the modern war!

"The magic power of the 'Divine Wind' had also paralyzed our judgment, and like horses, we were driven forth to our own ruin, vainly believing that some day Divine Wind will blow, some miracle will turn up. What an irony of fate that the long awaited miracle did happen at last and decided Japan's fate in a moment! If only Japanese had understood that God is a creating Spirit, and not a human emperor or a stone image!

"In the past 70 years, Japan had emerged from a corner of the Pacific to the world's military power. But her rabid expansion could only be achieved at the common people's expense. The selfish leaders had deprived them of all opportunities to express their opinions under pretext of patriotism or loyalty to the Emperor. Japan's crippled development was nothing but the success of egoistic militarists' plans. But why has Japan had no revolutions, through which most democratic nations have been born? Because the common people were so simple, innocent and easy to manage, and because they had no right conception of God, which is always a driving power for human development.

"According to the Potsdam declaration, we are starting anew as a democratic nation, but democracy can never be realized by just taking off despotic leaders and dissolving economic trusts. It can only be achieved on our awakening to the true value of human souls. How can we fully understand the meaning of democracy, being ignorant of the right conception of God? Faith in God as a creator and also faith in human beings as created after His image can alone lead us to democracy. Under the American control, everybody speaks of democracy. Most common people believe that democracy and liberty have been given by General MacArthur. They are happy with Americans on the streets and in public places, but in their private rooms, they writhe in sorrow, thinking of their beloved ones killed in the war. Their tears are warm and pure by themselves, but it might be possible that one agitator may harden those wounded souls to strong decision of revenge, and the next explosion will be death to Japan. We must surrender unconditionally not only to the Allied Nations but to God. Then our sorrows will be changed to hopes and visions to build the Kingdom of God. Only God can save Japan. Japanese common people are not bad. They are not belligerent by nature. They are lost sheep without a shepherd.

"O America, blessed nation, listen to this sincere cry of one Japanese girl. Send us shepherds. Give us messengers of God. We are craving for your help."—*Foreign Mission Board.*

**GIVE THE BIBLE TO ALL THE WORLD
by Giving to the
AMERICAN BIBLE SOCIETY**

Send gifts marked "For the American Bible Society" to Dr. Chas. W. Pope, Executive Secretary, Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville 3, Tennessee.

Two Letters Of Southwide Interest

(EDITOR'S NOTE.—BAPTIST AND REFLECTOR has previously carried the announcement that Dr. Duke K. McCall had been elected as Executive Secretary of the Executive Committee of the Southern Baptist Convention to succeed Dr. Austin Crouch, who had signified a wish to retire. We expressed the hope that Dr. McCall would accept. He has done so, but only after a serious soul struggle. The following explanatory letters were received by us. No doubt there was no thought that they would be published as such. But we feel that they speak for themselves and will serve to announce, with an effectiveness we could not reach, a decision which brings us great joy to announce).



DR. DUKE K. MCCALL

BAPTIST BIBLE INSTITUTE
Duke K. McCall, President
1220 Washington Avenue
New Orleans 13, Louisiana

January 25, 1946

Dr. P. I. Lipsey, Chairman
Board of Trustees
Baptist Bible Institute
Box 26
Clinton, Mississippi

Dear Dr. Lipsey:

I am hereby offering my resignation as president of the Baptist Bible Institute, effective May 1, 1946.

That is the most difficult sentence I have ever written. I do so only under the convictions that the will of the Lord for me will allow me to say nothing else. The opportunity for service through the Baptist Bible Institute has reached and exceeded all of my hopes or expectations. I had purposed to invest my life here. That purpose has held me steady in the face of some exceedingly attractive invitations. I have never been more reluctant to do the Lord's will, nor have I ever been more convinced that the Lord would have me do the thing which I now undertake.

Since December 12, 1945, I have struggled with the call of the Executive Committee of the Southern Baptist Convention to become its Executive Secretary. I could not and would not answer, until I had had an opportunity for extensive correspondence about the position and an opportunity to visit the offices in Nashville for conferences. I understand now how Moses must have felt when, after evidencing grave concern for the condition of his people and a desire that they be delivered from bondage, he heard the Lord say to him, "Come now, therefore, and I will send thee."

I feel that the office of Executive Secretary offers an opportunity to coordinate the excellent leadership available from so many sources. I think of our pastors, state secretaries and editors, and Southwide executives, as well as others, finding in this office the means of focusing their leadership upon our total Southern Baptist witness to a world. With the extensive and intricate development of our denominational organization and program, Southern Baptists need today a drumbeat by which we can all keep in step. The marching orders will, of course, come from our individual

Baptist consciences united in the Southern Baptist Convention. Five and a half million Southern Baptists will win the world for Christ, whenever they decide upon an all-out, unified attack under divine leadership.

As I go from the presidency of the Baptist Bible Institute, I do not feel that I am leaving this, the "School of Providence and Prayer," but simply becoming its servant in another capacity. The only claim which the Executive Secretaryship of the Executive Committee of the Southern Baptist Convention has to greatness is that it allows one to be "the servant of all."

I appreciate the privilege of the position at the Baptist Bible Institute, the opportunities of fellowship with the great men and women associated with it in every capacity, and rejoice that the tomorrows will see it growing in favor and usefulness.

Cordially yours,

DUKE K. MCCALL
President.

BAPTIST BIBLE INSTITUTE
Duke K. McCall, President
1220 Washington Avenue
New Orleans 13, Louisiana

January 25, 1946

Dr. J. M. Dawson
First Baptist Church
Waco, Texas

Dear Dr. Dawson:

I am hereby accepting the position of Executive Secretary of the Executive Committee of the Southern Baptist Convention. While it is with extreme reluctance that I leave the Baptist Bible Institute, I feel that God's hand has been in the action of the Executive Committee in extending this opportunity to me. It is only upon the basis of divine direction that I summon the courage to undertake the tremendous responsibilities of this office. I feel also that the same divine direction will be manifest in the attitude and action of the various members of the Executive Committee as we labor together in a spirit of unity.

I am accepting this position with the vision of service to our Southern Baptist brotherhood as outlined to me in our original conference about this position. I anticipate that freedom of spirit which is only possible when brethren unite in common purpose and program for the propagation of the gospel. I will fall back again and again upon the committee's conviction of divine leadership in turning to one whose qualifications for such a tremendous task are so limited. Our only hope of success in the expanding and aggressive program outlined is that we shall stand together, supplementing each other with whatever special strength we may have.

The marching orders for Southern Baptists must come from our individual consciences brought to focus in the Southern Baptist Convention. The Executive Committee, however, can sound the drumbeat by which all Southern Baptists can keep in step. Indeed, the Executive Committee can in large measure determine the tempo of that drumbeat. My heart's prayer is that the tempo will be quickened to an all-out charge to claim the world for Jesus Christ.

While I will be happy to give all of the time I have between now and the close of this session of school to the work of the Executive Committee, it is my desire to take up the full responsibilities as of May 1, 1946. I trust that this will meet with the approval of the committee.

Cordially yours,

DUKE K. MCCALL
President

Bibles For Stricken People In War Areas

PEOPLE IN WAR-DEVASTATED countries, who have been cut off from the Word of God for years, are finding light and hope through Bibles sent as gifts from America.

All through the war the American Bible Society was at work preparing to meet the needs of multitudes held behind "closed doors" in Europe and Asia. In addition to its regular work of furnishing Scriptures for worldwide missions and its other emergency services of supplying Scriptures for the armed forces, war prisoners and refugees, the Society printed reserve supplies of Scriptures in many languages which were held in readiness for immediate post-war needs.



As hostilities ceased in each area of the global conflict, shipment of Scriptures began to be sent for the relief of Bible-starved people.

From many lands comes essentially the same report: the Word of God is welcomed with an eagerness that is pathetic and the number of Scriptures needed is almost overwhelming. Larger shipments are on the way and more books are being printed as rapidly as funds are available.

Various causes have produced the acute needs in Europe and Asia. Printing of the Scriptures has been practically impossible in many countries, due to shortages of labor and materials, destruction of printing plants, and restrictions of various kinds.

Many people need Bibles because theirs were lost or destroyed in the war. Some need a Bible of their own because in the agony and heartbreak of war experiences they found comfort and strength through reading a Bible that belonged to someone else. Others who have had little or no contact with the Word of God before are now ready to turn to its pages for the first time.

In Asia, China alone will need 300,000 Bibles, one million New Testaments, and ten million Gospels in the next two years.

For Europe, careful estimates, country by country, show emergency needs which likewise total millions of volumes.

Germany and Japan are included in this program and requests have come from these countries for even greater quantities of Scriptures than were expected.

Estimates for Germany now show that one million Bibles, two and one-half million New Testaments and one million Gospels will be needed.

From Japan a request has recently come for two and one-half million Japanese New Testaments. Remembering that there are only about one-half million Christians in Japan this request reveals a widespread interest and a definite missionary opportunity.

Southern Baptists gifts materially helped the American Bible Society to have the first supplies of Scriptures ready for post-war emergency needs and, because this service is one of the outstanding missionary opportunities in today's world, Southern Baptists are continuing their generous support.

Gifts to the American Bible Society from Tennessee Baptist churches in offerings on any Sunday selected by the church, will help in all the post-war emergency services of the society and in the regular work of supplying Scriptures for missions throughout the world.

My Hope For Cumberland University

By C. D. CREASMAN, Donelson, Tenn.

SOME OF US THOUGHT that it was a distinct loss for Tennessee college to cease to exist as a college for women only. It is my own conviction that if Middle Tennessee Baptists had gotten back of it forty years ago and stayed back of it as we should have done, it would now be rivaling Blue Mountain College in Mississippi. But the fact is we did not get back of it; and perhaps we never would have done so. Be that as it may:—Our Executive Board, after careful and thorough consideration agreed that it was wise to merge Tennessee College with Cumberland University, and make it a coeducational institution. I want to register my hearty support of the new enterprise.

Since we now have this school I entertain certain hopes for it that I think it well to state in the BAPTIST AND REFLECTOR.

First, I hope that all Tennessee Baptists, and especially Middle Tennessee Baptists, will really give the new institution our hearty and enthusiastic support. If the school can do nothing better than to get us back of it in united support it would be well worth while, and my first hope is that it will be able to do that and much more. Undoubtedly there is a great future for such a school with such a backing.

Secondly, I hope that the school can have a curriculum and faculty second to none, and include in that curriculum every branch of learning needed in these days of ours, days that are not satisfied with the classics and other academic courses heretofore included in our college programs. In other words, I hope the institution can be a university in every sense of the word. I hope we are all glad that there will be a fine law school there where Baptist lawyers can be trained under Baptist environment.

Third, I hope, and earnestly pray, that it will be possible for any poor young man or woman who is unable to finance a college education and wants to do it, to enter this great school unhindered by financial worries and graduate well qualified for his, or her, life's work. There are hundreds, perhaps thousands of our fine young people in this class, and they make a great appeal to my heart. Their education will be a great asset to our future denominational work.

Fourth, and most important of all, I hope earnestly that this important new school will endeavor to major on real, spiritual, heart warming, soul lifting Christianity. Would not such an atmosphere, permeating the whole life of the school, make every course studied more helpful to every student, and every student's education more valuable and usable?

I had the great good fortune to get my entire high school course in such a Baptist school. The President of that school believed that education without real, vital, soul lifting Christianity was more of a hindrance than a help. Every teacher in the school agreed and cooperated with him. The result was high efficiency in teaching, and a wonderful spiritual atmosphere. In fact I have seen few places where I felt as close to Heaven as I did during my entire high school experience. Other students felt the same way. The President still lives, and a great spiritual atmosphere still pervades the school. And the influence of that atmosphere reaches many places in the world today. Oh, let us hope and pray that such an atmosphere may dominate Cumberland University.

A wise man knows how to padlock his lips against foolish speech.

Trifles make perfection, but perfection is no trifle.—Michaelangelo.

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.

Parent Training

Union Signal

The low crime rate in the Chinese section of those American cities where there is a considerable colony of that nationality is well known to social workers, despite the hair-raising stories revived from time to time in the more lurid journals about opium dens of several decades ago. A case in point is the report by the *United Presbyterian* that there have been but two cases of juvenile delinquency among New York City children of Chinese parentage in the past eight years. Much credit for the low record was given to the fact that the Chinese keep sacred the Confucian precept, "The misconduct of the child is the fault of the parent."

Christians have a precept, indeed a commandment, "Honor thy father and thy mother." But who can honor a woman who locks her children alone in a cold apartment with scant food, while she goes to a tavern to seek amusement? Legal authorities in various parts of the country are beginning to act upon the idea of holding parents responsible for the actions of their offspring. There is hope for results where such action has resulted in schools at which parents are given instruction in child training.

(The churches have succeeded in training a multitude of parents and children for decent living.—R. B. J.)



Ministers And Meetings

Georgia Harkness in Christian Century

In the organizational structure of the church, I venture the radical suggestion that at least half the meetings ministers are now expected to attend be eliminated. There is no reason why a minister needs to attend every meeting of every organization in his parish. In many instances the group would develop more initiative without him. Doubtless the denominational gatherings the minister is summoned to participate in serve some useful purpose, but it is an open question whether more would not be accomplished if there were fewer such meetings and the minister were allowed to stay at home and do his work. In any case, if he is to have anything to say as the voice of God to the people, he must have time to commune with God and to think. When organization makes demands in time that militate against the personal devotional life and the life of the mind, the people take the brunt of it and, as John Milton put it, "the hungry sheep look up and are not fed."

(This suggestion may be radical—but it is as right as it can be.—R. B. J.)



Wanted! A New Vernacular

The Way

A new statement of faith "in the vernacular of our times and in the credal forms of today" is being prepared for submission to the Baptist convention of Ontario and Quebec next June, it was recently reported.

"We Baptists are not a credal people, but it has been found that many of the younger people simply do not understand some of the terms and phrases now used in our religious teaching."

(Would it not be better to enlist the young people in reading the Bible. This would familiarize them with spiritual terms and phrases.—R. B. J.)

Soldiers Look At The Church

Ben L. Rose in Presbyterian Outlook

In an effort to answer some questions regarding the soldier and the church, a questionnaire was distributed to the men of my organization. Thirty-two per cent of the questionnaires were returned completed. Twelve per cent of the questionnaires were filled out by men who were members of no church and who expressed no denominational preference. It might be added that most of the men who filled out these questionnaires were men who had been in combat continuously from Normandy to the Elbe River in Germany.

The questionnaire with its tabulated results, is presented below without comments or interpretation.

Are you a member of any church? 77% yes; 33% no.

When you return to civilian life, do you think you will attend church services more regularly, less regularly, or about the same as you did before entering the Army? 54% more regularly; 46% about the same; only one man said "less regularly." 33% checked, "There are too many denominations." 27% checked, "The great number of denominations is good for the church and its work."

27% checked, "The various denominations should unite into one large church." 27% checked, "The various denominations should not unite, but should continue as they are, making no effort at union." 47% checked, "Denominations should unite only when they are in complete agreement on matters of faith and doctrine." 71% checked, "There should be more cooperation and fellowship among the various denominations." 33% checked, "It is more important to maintain purity of doctrine than it is for the denominations to unite." 72% checked, "In spite of all its faults the church will remain and do the work of Christ in the world until the end of time."

(Thirty other questions were answered. The ones given above were among the most important.—R. B. J.)



Strengthen The Home

Watchman-Examiner

Home life has greatly suffered during the war. Not only have parents been employed full time and over time, but even junior members of the family have been at work. Had the emergency lasted only a short while, the family could easily have been reintegrated. But the war's duration extended over years, and the boy of twelve at its beginning is now approaching seventeen. The child has become a man and, in a great many instances, has been earning higher wages than his father earned in 1930. Adolescent self-sufficiency does not lend itself to the promotion of family unity. Nor when the wife works, as well as the husband, is it possible to have a home life which is edifying to the entire family. The highest concept of the American home is based upon Christian teaching. Pastors, Sunday school teachers, and church workers have a great responsibility to restore now the American home to its high standard of unity, harmony, and godliness. We must somehow get more family altars into our homes. Reading the Bible and prayer together should be held up as a family responsibility. Let us have a nation-wide campaign on behalf of the Christian home and do all we possibly can to achieve its accomplishment.

(If some preachers would stop marrying divorced people, it would help.—R. B. J.)

Time and Eternity: An Illustration

THE WRITER makes no claim or effort to explain the difference between time and eternity. The illustration here given is one that has come to him through study and meditation. Jesus made no effort to explain the new birth to Nicodemus. He only gave an illustration saying: "The wind bloweth where it listeth, &c."

The illustration: "Suppose you had a pasture and in that pasture you had a million sheep. Suppose the pasture had only one gate for the sheep to pass out. Suppose the sheep began passing through the gate one at a time as fast as they could. One day at some later time, the last sheep will pass out at the gate.

Just so, God has a world. The days have been passing through God's gate one right after the other ever since the morning when time began to be. The earth turns, giving us day and night. It revolves around the sun, giving winter and summer. One of these days the last day will pass through God's gate and the curtain will fall on all the works of God in nature. Rev. 10:5, 6. "And the angel which I saw stand upon the earth and upon the sea lifted his hand to heaven and swear that time should be no longer. God's gate of time will then be forever closed.

Now let's see what to look for. Rev. 21:1, 5, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea; and I John saw the holy City the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them and they shall be His people and God himself shall be with them and be their God. And he that sat upon the throne said, Behold I make all things new." Rev. 22:5, "And there shall be no night there, and they need no candle, neither light of the sun, for the Lord giveth them light."

From the reading of these scriptures, it is evident that eternity will not be measured in terms of days and years but will be in one unending cycle around the throne of God for ever and ever.—L. A. LAWLER, Parsons, Tenn.

Medical science has discovered that the vitality resident in human blood can be stored in blood banks and thus made available for others in the shock of some great injury. If blood banks are proving of such importance in this day of violence, why not prayer banks—great reservoirs of spiritual energy stored up and made available for any member of the body of Christ wherever stationed in this wide world.—RALPH A. HERRING in *The Teacher*.

I believe in the church as a body of regenerated baptized believers in Christ, equal in rank and privileges, administering its affairs under the headship of Christ, and covenanted together to do what he has commanded.—B. B. HILBUN in *The Teacher*.



(Seated, left to right) Missionary Elizabeth Hale, Shanghai, China; Mrs. Zung; Mrs. Chang Hou Chi, wife of the pastor; woman who cleans the church once a week. (Standing) Mr. Zung; Pastor Hou Chi; the pastor's father.—*Foreign Mission Board*.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary



"As many of you know, our president, John Hutson, died very suddenly at his home at 3:00 a. m. this morning. As God sent darkness to the world last night bringing to a close his last day, He found John here at the Center busy with his Master's work, faithful to his B. S. U. task to the last—as he would have us be.—JOYCE HALL.

We dedicate our column this week to Mr. John Hutson who died at 3:00 a. m. Wednesday, January 23. John was the son of Rev. and Mrs. A. C. Hutson who survive him along with two brothers and one sister.

John has been very active in the Baptist Student Union at the University of Tennessee for the past two years. He was honored by his fellow students in being chosen the B. S. U. president for the school year 1945-46. John has served faithfully and willingly in this capacity and has led the students in a fine way. Because of the fact we have not had a student secretary on the campus for the last year, John has had additional responsibilities but has performed them in a very excellent manner. We are deeply grateful for his fine leadership and know that his work will live long after he is gone.

John had a warm smile and a ready hand-shake for everyone he met. He was always in fine spirits and just radiated joy and happiness. He added spice and pleasure to any group that he was in because of his pleasing personality. He will be sorely missed on the campus and at the Baptist Student Center but all the students will be better for having known him.

We extend our heartfelt sympathy to his family and relatives who survive and assure them of our prayers in their behalf. They can take consolation in the fact that John was such a fine young man and made his life contribute to the higher and better things in this world.

The Sunday School Lesson

LESSON FOR FEBRUARY 10, 1946

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

Topic: "THE DISCIPLINE OF EXPERIENCE"
Scripture: Numbers 14:11-24

"Would God that we had died in the land of Egypt! Or would God that we had died in this wilderness!" Such were the murmurings of the Children of Israel as they weighed the report of the spies who had been sent out to search the Land of Canaan. Even though the land had been represented as flowing with milk and honey, the hearts of the people failed them upon hearing the staggering account of the giant sons of Anak, in whose sight they would appear as grasshoppers, and their courage fled.

If Moses had been a man of less stature spiritually, he doubtless would have had great difficulty in persuading the people to adopt the minority report of Joshua and Caleb.

SPIRITUAL DULLARDS

And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe men for all the signs which I have showed among them?" It is difficult to understand why the Children of Israel were so slow to accept the promises of God. Already great signs and wonders had appeared in their midst at the hands of their God but still they remained a group of spiritual dullards. Stupid and slow to perceive the ability of God to lead them through any and every difficulty that might arise, they continued to long for the fleshpots of Egypt.

Man's most satisfying experiences are to be had as he approaches God's counsel along life's endless journeyings. There is light for all dark hours, comfort for every sorrow, encouragement for every trial.

DIVINE DISCIPLINE

Because of their murmurings and their failure to dwell in the counsels of God, the Children of Israel had to be disciplined. Instead of seeing the Land of Promise and entering with joy into the abundance of its gracious provisions, God decreed that they should fall by the wayside while others of greater faith should go in to possess it. "Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoke me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it."

There are times in the growth and development of a Christian life when severe discipline is needed. Only by such is one brought back into the circle of God's will. Periods of grave trial serve to stimulate our zeal for God and create within us a deeper desire to do his bidding.

One of the great tragedies of life lies in the fact that disciplines for many come too late or be of value for life here and now. A man said to me recently, "I have nothing to look back upon except a wasted life." The stern disciplines of old age were creeping upon him; the strength of manhood was passing; the shadows of evening were falling hard by; he was beginning to see the folly of his wasted years but too late to make sufficient amends from the standpoint of his loved ones who had suffered most at his hands.

OUR LONG-SUFFERING GOD

Moses could always fall back upon this one assurance: His God was long suffering. No matter how great the perfidies of the Children of Israel, he knew, as their spokesman and divinely appointed leader, he could gain direct access to the long-suffering ear of God: "The Lord is long suffering, and great of mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generations."

The mercy of a loving father, however, does not free him from the responsibility of disciplining his children. Parents know too well the piercing sting of inner regret upon having to discipline a wayward child; but that same parent realizes the divine obligation to do everything within his power to surround his child with safeguards to keep him from falling.

God is long suffering. Constantly he yearns for the homeward step of even his most wayward child. His love, his mercy are unfailing. It is not his will that the least of the children of men should perish. On the other hand, we must realize that over against the mercy and the long suffering character of God is the wrath of God—that principle of retribution which causes us to reap even as we have sown.

FOLLOWING HIM FULLY

"But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." We have in these few words more than a parable. They constitute indeed a sermon that might well be heard by every ear in the land.

Had it not been for Joshua and Caleb, the mission of the spies would have been in vain. These two men became a mouthpiece for God. For them the land was "exceeding good." For them there was no doubt concerning their ability, under God, to take the land: "If the Lord delight in us, then he will bring us into this land, and give it to us; a land which floweth with milk and honey; only rebel not against the Lord, neither fear ye the people of the land."

Caleb followed Him fully, and that is our paramount need today in the real of Christian experience. This is no time for doubters. Our age demands men of faith who, in spite of circumstance and all the pitiful howlings of the old men of the sea, prove themselves loyal to God.

THURSDAY, FEBRUARY 7, 1946

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

Thank you for writing me. I hope you won't be impatient when you have to wait a while to see your letter in print. Sometimes I get so many letters that I cannot print all of them immediately. However, they are printed in the order in which they are received, and yours will get in sooner or later. Here are parts of the letters on top of my mail stack.

Dear Aunt Polly: I have written you once before. I told you that I was not a Christian then, and I have not yet become one. But I hope to become one very soon. I wrote before asking for pen pals. I have several very nice pals. I would like to have some more. I have moved to a new part of town, and there isn't anyone here who is my age, and it gets very lonely around here. So some of you boys and girls come on and write to me. For those of you who didn't see my description before, I am 15 years of age, blond hair, and gray eyes. Love, EVA CHARLENE BOOTHE, Henderson, Tennessee.

We are glad you wrote again, Eva Charlene. I imagine that by now you have made some nice friends in your new location. However, I hope you will get some more pen pals. And, by the way, please don't keep on waiting to become a Christian. If there are certain problems which are bothering you, I shall be glad to try to help you with them, if you will write to me.

Dear Aunt Polly: This is my first time to write to you. I would like to have some pen pals. . . . My hair is dark brown, my eyes are blue. I am 13 years of age. I am in the sixth grade. Yours truly, JUANITA FITZGERALD, Route 1, Erin, Tennessee.

I understand that Juanita wrote me at the suggestion of her friend, Earlene Ross, who lives across the highway from her. Thank you, Earlene, for helping us to make this new friend. I hope Juanita will get lots of pen pals and that both of you will write me again sometime.

DEAR AUNT POLLY: This is the first time to write. I am twelve years old and in the eighth grade of Bemis School. I go to Madison Baptist Church. I am a Christian and have been one for three years. . . . Send me a list of pen pals . . . ages 12 to 14. I read the BAPTIST AND REFLECTOR every week. I would like very much to see my letter printed on the Young South page if it isn't too long. . . . Your friend, RUTH ALICE HUNDLEY, Route 4, Jackson, Tennessee.

That is a nice letter, Ruth Alice. We are printing today another list of Young South readers who have asked for pen pals. Nearly every week we print letters from boys and girls who want pen pals. Watch the column until you find someone whom you would like to correspond with. Then write to that person. Perhaps you will become good friends.

DEAR AUNT POLLY: This is my first time to write you. I am 14 years old and in the ninth grade. I go to Sunday School and church on Sunday and to G. A. meetings during some week days. I have lived in Moscow all my life. I should like to have some pen pals. I hope to see my letter in the BAPTIST AND REFLECTOR. Yours truly, AVA RUTH SIMMONS, Moscow, Tennessee.

Thank you for writing, Ava Ruth. I am glad you go to church so regularly. That is a good habit to form and it will help you in lots of ways.

DEAR AUNT POLLY: This is the first time I have written you. I am eight years of age. I will be nine years old the sixth of February. . . . I am in the third grade. My school teacher is my great-aunt, Miss Florence Robertson. She is a good teacher. I go to Bell High School at Adams, Tennessee. I go to Sunday school and like it very much. I also like to go to church. . . . My mother and daddy are Christians, but I am not. They belong to the Baptist church. We get the BAPTIST AND REFLECTOR. . . . Sincerely yours, JOYCE FAYE STROUD, Route 2, Adams, Tennessee.

Thank you, Joyce Faye, for your nice letter. I hope you had a happy birthday yesterday. I am glad you told me so much about yourself. I hope it won't be long until you can tell me that you have become a Christian. Talk to mother and daddy about this. They will help you to understand anything that is puzzling you.

Here is a list of young friends who have asked for pen pals.

Addellery Baxter, Route 4, Jackson, Tenn. (13)
Ruth Slack, Route 2, Box 118, Englewood, Tenn. (11)
Betty Slack, Route 2, Box 118, Englewood, Tenn. (13)
Katherine McDonald, Route 3, Athens, Tenn. (12)
Dorothy F. Hatcher, 820 Russell St., Nashville, Tenn. (10)
Elizabeth Ann Ingle, Madisonville, Tenn. (7)
Anne Colvin, 241 S. Lindsey, Jackson, Tenn. (13)
Kaye Howard, Union City, Tenn. (7)
Martha Jean Branch, Route 3, Camden, Tenn. (14)
Betty Sue Mulherin, Mercer, Tenn. (12)
Jane Rogers, Route 1, Benton, Tenn. (13)
Mimo Sue Edwards, Waynesboro, Tenn. (9)
Bobbie Jane Dalton, Route 3, Carryton, Tenn. (12)
Gracene Byerly, 2722 Summitt Avenue, Knoxville, Tenn. (13)

Do you like to get letters? So do other people. Writing letters can be a part of the Golden Rule—"As ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

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

Suggestions For Monthly Workers' Conference

Again, we are giving suggestions for the monthly meeting of your officers and teachers. This conference should be held during the week after the last Sunday in February.

FEBRUARY PROGRAM

SUPPER AT THE CHURCH.

To vary the supper meeting, the committee may want to use some of the decorations, place cards, and stunt ideas given in the program, "Anticipating a March Wind"—Fun Encyclopedia, pages 645-648.

GENERAL CONFERENCE.

1. Scripture (Joshua 3: 4, 5), by a teacher of Beginners.
2. Prayer—by pastor (that the Sunday school might continue steadfastly).
3. Roll call.

Have each department superintendent or a teacher of each age-group answer the roll call for the department count with a minute testimony on "We've decided to do it". In this testimony he may mention the goals set for each department on the night the teams visited the church to discuss the 1946 Sunday School Program.

4. Plans for the Month.

a. If a Vacation Bible school superintendent has not already been elected, appoint a committee to recommend one at the March monthly workers' conference.

b. Continue plans for a Sunday school study course in April. Many schools will want to have a general course, using the new book, "Baptist Distinctives", by Dr. W. R. White.

c. Urge Intermediate workers to begin plans to observe INTERMEDIATE DAY on April 28. (Write—Intermediate Department, Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville 3, Tennessee—for suggestions.)

d. Make plans for observing Home and Foreign Mission Day in the Sunday school on March 31. Information for a program will be found in the March SUNDAY SCHOOL BUILDER, and in the January-February-March QUARTERLY REVIEW.

5. Program.

a. Continue the discussion of the 1946 Sunday School Program, which the team leaders began during the visit to the church. If the church was not visited, discuss briefly the eight items of the program, and plan how the Sunday school can do each one. (The article "I Am Resolved" in the January issue of the SUNDAY SCHOOL BUILDER may be helpful.)

b. Consider again the goals on page 22 of "Presenting the 1946 Sunday School Program" (a copy will be sent on request from the Sunday School Department, 149 Sixth Avenue, North, Nashville 3, Tennessee), and begin definite plans to reach them.

c. If time permits to have a worker, the associate superintendent in charge of Enlargement (if one has been elected) to discuss item four of the 1946 Program, "A regular program of visitation". He could emphasize finding and enlisting prospects for the Sunday school, and contacting absentees each week. (Consult the SUNDAY SCHOOL BUILDER, February, 1946, page 7; also, June, 1945, "Making Thursday Visitation Day"; A CHURCH USING ITS SUNDAY SCHOOL, Chapter II and Chapter VII, and, BUILDING A STANDARD SUNDAY SCHOOL, Chapter III.)

He may suggest making a graph showing the number of visits made each week, and the rise and fall of Sunday school attendance. This is a good way to check the value of visitation.

AGE-GROUP CONFERENCES.

See March issue of the SUNDAY SCHOOL BUILDER.



The Honor Roll

Grace Baptist Church, Nashville, joins the Tennessee group of Standard Sunday schools. It has a total enrollment of 1,224. Rev. L. S. Ewton is pastor, and Mr. I. W. Carson is Sunday school superintendent. This school has the distinction of maintaining both the monthly workers' conference and the weekly officers and teachers' meeting, with an average of 65 percent of the workers present. Congratulations to the people of Grace Baptist Church!

State Training Union Convention, February 21-22,

First Baptist Church, Nashville, Tennessee

For your convenience we are listing again the hotels. Make your reservations at once with the hotel.

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



Tennessee has five associations numbered among the first twenty-one in the South in study course awards.

Association	State	Awards	1944	1943
Union County	Texas	6,333	6,525	5,242
Dallac County	Texas	5,311	5,184	3,827
Ocoee	Tennessee	4,542	4,095	3,378
Birmingham	Alabama	3,685	3,797	3,969
Knox County	Tennessee	3,310	2,276	2,497
Atlanta	Georgia	3,149	3,674	3,398
Shelby County	Tennessee	2,672	1,756	1,759
Tulsa-Rogers	Oklahoma	2,618	752	1,820
Long Run	Kentucky	2,567	1,794	3,826
Southeast	Texas	2,543	2,453	2,076
Nashville	Tennessee	2,356	2,257	2,426
Jacksonville	Florida	2,306	2,437	1,871
Mobile	Alabama	2,278	1,589	1,108
St. Louis	Missouri	2,123	1,980	1,565
Greenville	South Carolina	1,928	1,907	1,684
Charleston	South Carolina	1,817	754	1,019
South Florida	Florida	1,798	1,287	1,703
Judson	Louisiana	1,634	1,387	1,120
Caddo	Louisiana	1,596	2,025	1,272
Oklahoma County	Oklahoma	1,589	1,491	1,795
Holston	Tennessee	1,568	1,054	822



Hear Dr. R. G. Lee, Friday Night, February 22,
Training Union Convention

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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



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

January Field Work

Our president, Mrs. C. D. Creasman, Miss Bruce and your secretary were busy for the month of January attending W. M. U. associational meetings. We were indeed sorry not to visit each association in the state, but going constantly, we three could not get to all.

We presented the W. M. U. plans for 1946 as were outlined in the Year Book. There were many things that made our attendance below our usual number. The flu, floods, snow, and bus strikes interfered greatly with this scribe—but in spite of it—we went on.

Our W. M. U. members are loyal and they come to learn "what's next". To the superintendent and other associational officers we give our special thanks. To the divisional leaders who assisted in many meetings, we are most grateful. To our president, who gives so untiringly of her time, without any remuneration, we give our special thanks. She spent most of January in East Tennessee. She is a welcome guest not only in Tennessee but all over our Southland. We all love and appreciate our gifted president.

Our State Convention

Have you made your reservation for the state convention? Do not wait, for hotels are crowded in Memphis. The list of hotels was in the BAPTIST AND REFLECTOR of last week. If you desire a home, write Mrs. Sam Holloway, 1871 Court Avenue, Memphis, and you will be entertained for \$1.50 for bed and breakfast. Do NOT write to her for a hotel—only for a home.

The opening session is on Tuesday evening, when Dr. Robert G. Lee will lead the devotional service, using our watchword as his theme. Dr. B. J. Cauthen, secretary of the Orient, will speak that evening. Before going to China as a missionary he was professor of missions in the Southwestern Seminary. He stayed in China all through the war, so he has a unique story to tell. Do not miss the opening session Tuesday evening.

Obituary Committee

If some one in your society has passed away since March first, 1945, please send the name to Miss Mary Northington, 149 Sixth Avenue, North, Nashville, by March first, 1946, so that the obituary committee may have the information before the convention meets. Please give the name of your church and the association.

Exhibits for the Convention

We want to make our exhibit as attractive and helpful as possible, so if your society has an attractive Year Book, good poster or anything that you think will prove interesting to those who attend, send such to Mrs. Earl Weigel, 2408 Peres, Memphis, not later than March 10th. If you wish same to be returned to you, be sure to place your name and address on package and enclose postage for return of same.

New Missionary Map of the World

The new missionary map of the world is now ready. It is 40x36 inches, accurate, colorful, and highly detailed. The main stations of the Southern Baptists' missions are marked prominently in red. Territories of the leading religions of the world are indicated in various colors.

This map will aid you in getting acquainted with our mission work. Every Woman's Missionary Union should own one, and use it in connection with their missionary programs and map studies.

Price: paper, unmounted, \$2.75; cloth, unmounted, \$3.25; cloth, mounted, \$3.75. Order from: Baptist Book Store, 127 Ninth Avenue, North, Nashville, Tennessee.

THURSDAY, FEBRUARY 7, 1946

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

The Brotherhood's Second Major Objective

WORSHIP SERVICES

It is extremely important that serious and immediate consideration be given to the worship services of our churches. Our pastors may sit up all night preparing their sermons, and pour out their hearts in preaching those sermons, but they will not preach them to many lost people unless we laymen put those lost people into the church services. While the attendance upon the Sunday morning worship service is holding up very well, and in many churches has increased, in very few churches will it represent forty per cent of the resident membership; not twenty-five percent of the men of our churches attend this service. The evening worship service is very poorly attended—while ninety-five percent of the members of the average church are never seen in the midweek prayer meeting. The Brotherhood believes that all of these worship services are vital to the life of our churches, and, during 1946, will throw ourselves full-length into the task of increasing the attendance upon all of them, with particular emphasis upon the Sunday evening service and the midweek prayer meeting.

WORSHIP COMMITTEE

The work of the worship committee is of growing importance. The church must maintain its worship services if God's work is to be accomplished. The primary function of the worship committee in the Brotherhood is to get men to church services, including the midweek prayer meeting.

PRACTICAL SUGGESTIONS

1. Members of the worship committee must themselves be regular at church services and prayer meeting.
2. Meet all new men church members promptly and encourage them to be regular in church attendance.
3. Watch for men visitors at all services, meet them and give cordial welcome.
4. Consult with pastor and, if needed, put attractive church sign on building.
5. See that church building and grounds are well-lighted outside, as spot-lighted front for town and city churches is valuable publicity.
6. Have church name and address, giving location, pastor's name, hours of service, in advertising section of telephone directory.
7. Co-operate fully in all church "rally days" and special occasions, such as "layman's day", to get largest possible attendance of men.
8. Set goal for prayer meeting attendance, give much publicity, use entire Brotherhood to reach goal.
9. Work tactfully and patiently with men church members not attending, get them to come.
10. If church has parking problem, worship committee of the Brotherhood may help solve it.

AMONG THE BRETHREN

In some places, and possibly in others, so far as we know, the Y. W. C. A. (Young Woman's Christian Association) is putting on a drive among members of Baptist Churches and other groups for contributions for its work. Manifestly, Y. W. C. A. has accomplished a lot of good along certain lines. *One regrets that it sponsors dances—at least it does in Nashville.* Somehow this does not seem to harmonize with the name, Young Woman's CHRISTian Association.

—B&R—

BAPTIST AND REFLECTOR has received an interesting letter from some party commenting favorably upon the article "READ IT YOURSELF", by Noel Smith in a recent issue of the paper. But the letter was signed simply "A BAPTIST AND REFLECTOR Reader." We announce again, as we have announced many times before, that BAPTIST AND REFLECTOR does not publish anonymous communications.

—B&R—

Evangelist E. Floyd Olive, 4312 Utah Avenue, Nashville 9, Tennessee, and Mrs. Olive have spent the winter thus far in and around Miami, Florida. He will finish his last engagement at South Miami Baptist Church on March 3 and will then come to Nashville. He states that he has some open dates in March and April.

—B&R—

The First Baptist Church of Kingsport has purchased a pastorium two blocks from the church at a cost of \$14,000. L. B. Cobb is pastor.

—B&R—

February 1, Charles J. Kraus will be released from the last of his duties as Mission Pastor of Blue Buck, Cross Roads, Maple Valley and Wrigley Baptist Churches in Maury Association to accept the call of the Concord Baptist Church in Concord Association as full-time pastor.

—B&R—

"Money is an instrument that can buy you everything but happiness and pay your fare to everything but heaven."—London "Tidbits."—Bulletin, Immanuel Baptist Church, Nashville.

In the last three revivals conducted by Evangelist Hyman Appleman and gospel singer Homer Britton, to the glory of God, there were 450 actual conversions and transfers of membership in the twelve days' tent revival sponsored by the two Baptist churches of Lake Wales, Florida, under the leadership of pastors Leon Gambrell and Charles Crofton; 73 additions by profession of faith and baptism, in the First Baptist Church, Sarasota, Florida, pastored by Mr. H. C. Wayman; 145 conversions and transfers of membership in the First Baptist Church, West Monroe, Louisiana, pastored by Dr. C. E. Autrey, who in the past four years has had more than 1,400 additions to the church. The evangelists are now engaged in a revival sponsored by the Southern Baptist churches of Evansville, Indiana.

—B&R—

Recently the First Baptist Church of San Antonio, Texas, celebrated the ninth anniversary of the pastorate of Perry F. Webb. In 1945 the church property, worth \$700,000, was dedicated, debt free. The total receipts and disbursements were over a quarter of a million dollars. There were 739 additions with 206 coming for baptism, bringing the total membership to 7,681. The mission budget of the church for 1946, \$86,000, equals a total budget of the church in 1943.

—B&R—

Mr. Chester E. Swor of Jackson, Miss., is to assist Pastor Clyde Calhoun Morris and the First Baptist Church of Ada, Okla., in a revival meeting February 10-15.

—B&R—

Please read the note at the bottom of the Sunday School and Training Union attendances as published in the paper each week. Observe that BAPTIST AND REFLECTOR has to meet a deadline with the printers with such material. If your attendances have not been published here is the reason—they have not been received in time.

Signed by Harry P. Stagg, Executive Secretary of New Mexico, Willis J. Ray, Executive Secretary of Arizona, and A. F. Crittendon, Executive Secretary of California, a respectful and urgent appeal has been addressed to Mrs. G. R. Martin, president of Womans Missionary Union of the South with particular reference to the Committee on Allocations for the Annie W. Armstrong Offering. The appeal is for an allocation of funds from the 1946 Annie W. Armstrong Offering for the erection of church houses in these pioneer states. We are not informed as to the reaction to this appeal.

—B&R—

A card to Mrs. Noah B. Fetzer, Nashville, by Mrs. J. F. Kirkland of Athens states that Mrs. Louisa Carroll, missionary under our Executive Board, has been quite ill since Christmas and in the hospital since January 7. She seems to be improving slowly, but is so weak she cannot turn herself in bed. Her son arrived home December 26, having received his discharge from the Army, and is a great joy to her. Our people will pray that this faithful worker for the Lord shall soon be completely restored to her health.

—B&R—

During the period of January 28 to February 1, the First Baptist Church of Sweetwater observed Religious Emphasis Week. The faculty consisted of R. W. Selman of Etowah, Hugh Widick of Englewood and George Watson of Tellico Plains. The books used were "The People Called Baptists," by McDaniel, "The Meaning of Church Membership," by Crawley, and "The Junior and His Church," by Roop.

—B&R—

The new Lookout Mountain Baptist Church, Chattanooga, has extended a call to an ex-Chaplain to serve as pastor. His name is "Toby," but we do not know his initials. It is reported that he will soon be on the field. This is a church which appears to carry great promise.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JANUARY 27, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	201	128	Etowah, East	38	77	LaBelle	497	182
Athens, East	144	52	First	282	77	McLean	314	124
First	304	92	North	116	77	Mallory Heights	216	156
McMahon Calvary	42	31	Fountain City, Central	600	144	Prescott Memorial	422	82
Bluff City, Chinquapin Grove	128	70	Fowlkes	79	38	Speedway Terrace	502	127
Walnut Grove Mission	12	—	Gallatin, First	234	55	Speedway Chapel	80	85
Bradford	125	32	Hampton, First	72	51	Temple	1197	373
Brighton	120	61	Harriman, Walnut Hill	154	85	Union Ave. (Main School)	825	226
Bristol, Calvary	312	98	Jackson, Bible Grove	69	65	Union Ave. (Strand Class)	68	—
Virginia Avenue	227	90	Calvary	316	101	Morristown, First	318	98
Brownsville, First	205	42	Jefferson City, First	387	223	Mt. Pleasant	187	83
Calhoun	54	18	Piedmont	49	29	Murfreesboro, Westvue	111	49
Chapel Hill, Smyrna	42	42	Jellico, First	172	101	First	309	119
Chattanooga, Baptist Tabernacle	260	74	Kingsport, First	627	102	Walnut Street Mission	40	—
Calvary	287	91	Long Island	45	23	Taylor Chapel	49	—
East Lake	335	85	Lynn Garden	143	50	Nashville, Edgefield	378	110
East Ridge	176	62	Knoxville, Bell Avenue	542	—	Grubbs Memorial	75	41
Highland Park	1330	409	Broadway	895	289	Inglewood	364	154
Hughes Avenue	146	70	Fifth Avenue	791	242	Park Avenue	346	89
Morris Hill	230	163	First	795	237	Third	151	—
Northside	454	171	Lincoln Park	435	174	Oak Ridge, First	875	146
Red Bank	475	122	McCalla Avenue	480	102	Old Hickory, First	526	244
St. Elmo	270	93	LaFollette	199	90	Temple	148	85
Cleveland, Big Spring	278	150	Lebanon, Barton's Creek	82	40	Powell Chapel	85	70
First	408	137	First	311	76	Parsons, First	150	47
North Cleveland	146	90	Lenoir City, First	400	64	Portland	147	63
New Friendship	37	17	Lexington, First	176	40	Rockwood	598	124
South Cleveland	118	95	Madison, First	308	112	Shelbyville, First	164	51
Columbia, First	241	54	Maryville, First	501	87	Stanton	32	—
Corryton, Atkin	29	—	Medina	101	55	Sweetwater, Philadelphia	112	—
Daisy	121	—	Memphis, Bellevue	2100	688	Trenton, First	402	150
Dunlap, First	115	46	Berclair	147	112	Hickory Grove	68	20
Elizabethton, East Side	128	67	Boulevard	435	125	Tullahoma, First	158	108
Siam	144	120	Brunswick	57	30	Union City, First	467	140
Erwin, Ninth Street	148	84	Central Avenue	457	127	Watertown, First	150	74
			Highland Heights	750	224			

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.

Hear The Baptist Hour Sunday, Feb. 10



Speaker: DR. J. W. STORER
Subject: "Freedom for All Men"
Hour: 8:30 EST—7:30 CST
Stations: WNOX, Knoxville;
WREC, Memphis

Speaker for next Sunday:
DR. W. DOUGLAS HUDGINS

Ministerial Conference

Seymour, Tennessee

The Ministerial Conference at Harrison-Chilhowee Baptist Academy met January 21, 1946, at 7:00 P. M. with the president, Rev. Russell Crouse, presiding. The meeting was opened by singing "The Old Rugged Cross," led by Paul Taber, after which Tommy Mosley led in prayer.

After the minutes of the previous meeting were read and approved, there was a number of requests made for prayer. Rev. O. H. Hunter led the prayer.

Rev. S. G. Womack introduced the speaker of the hour, Rev. E. A. Petroff, pastor of the Deaderick Avenue Baptist Church of Knoxville, Tennessee. The message was taken from John 12:20-24.

We were happy to have visit with us the Rev. E. G. Sisk, Regional Missionary, Rev. E. G. Tabler, missionary of East Tennessee Association, and Rev. Dan Dunkel, missionary of the Northern and Midland Associations.

The officers for the spring term for 1946 are: President—Russell Crouse, Vice-President—S. G. Womack, Secretary-Treasurer—Henry Johnson, Song Leader—Paul Tabor, Publicity Chairman—O. W. Lasater, and Critic—Jesse Clay.

Resolutions of Appreciation From Pastor's Conference of Robertson Association

Our fellow-laborer, Rev. E. C. Brewer, resigned from North Springfield Baptist Church and work in our association to become pastor of the Second Baptist Church, Clarksville.

He has taken a most active part in the interests of the association, and will be greatly missed.

We appreciate him for his soundness in doctrines, his love for Christ, and his unwillingness to compromise his beliefs.

We cordially recommend him to their fellowship and pray God's blessings on him in his new field of labor.

LUTHER JOE THOMPSON,
J. I. ROBERTSON.
J. T. HART.

First Baptist Church, Nashville

By WALTER M. GILMORE

First Baptist Church, Nashville, Tenn., Dr. W. F. Powell pastor for nearly twenty-five years, enjoyed an unusually successful revival meeting January 13-20, with Dr. Duke McCall, the gifted 31-year-old president of the Baptist Bible Institute, New Orleans, doing the preaching. Some thirty additions to the church during the week and several definite commitments to enter the gospel ministry or some other form of full-time religious work were the visible fruits of the meeting. The goal accepted by the church for 1946 is 750 new members. Seventy were received during January. The goal for 1945 was 500 new members, which was exceeded.

Dr. McCall's ministry was most unique. His messages were all of a high order and were received gladly. His audiences were responsive. He is a preacher of unusual power. His sermons were shot through with the gospel. His manner of delivery and his deep humility were most attractive. Nashville people are delighted that he has accepted the position of executive secretary of the Executive Committee of the Southern Baptist Convention, succeeding Dr. Austin Crouch, and will become a permanent citizen of this community May 1.

Student Night

Student Night was observed by the First Baptist Church, Spring City, Tennessee, on December 30, 1945. A very interesting program was presented by our college students, who were home for the Christmas holidays, on the religious phases of our modern colleges. The theme, "Christ My Imperative" was carried throughout the program. Those taking part were Miss Wanda Hope, Carson-Newman College, Miss Gladys King, University of Tennessee, J. C. Hammon, University of South Carolina, and James Chumley, University of Louisville. Miss Hope outlined briefly the great blessings which are received from the many religious activities which are provided for all students who attend Carson-Newman College, and the University students discussed the great work of the Baptist Student Union which Southern Baptists have made a part of almost every college campus. After these discussions Chaplain S. B. Jones gave an interesting talk on "Religion in Our Army Camps". The Rev. G. C. Teague, pastor of the First Baptist Church, concluded the program with a sermon entitled "Christ My Imperative."

"ENTERING AND LIVING THE CHRISTIAN LIFE" is the title of a pamphlet by Dr. A. U. Boone, pastor of the Baptist Memorial Hospital in Memphis. It presents "Doctrines and Duties for Those Who Have Accepted Christ as Saviour and Lord." The scriptural background for the doctrinal statements and the duties that follow is given and the author's comments follow. It is a brief yet forceful presentation of the following subjects: At the Gateway, The Way Through, Two in One, The Guarantee, Confessing Him, Baptism—What Is It?, Baptism—Who Should Be Baptized?, Joining the Church, The Lord's Supper, Supporting the Church in Person, Supporting the Church by Good Behavior, Supporting the Church Financially, The Prayer Life, Secret Prayer, Intercessory Prayer, The Habit of Prayer, The Christian's Textbook, Co-operation in Bible Study, "The Greatest Thing in the World", Mission Work, Christian Fellowship, The Question of Amusements, The Doctrine of the Trinity, and Our Heavenly Home. The price of the little book is 1-9 copies, each 10c; 10-49 copies, each 9c; 50-99 copies, each 8c; 100 or more, each 7c, and is sold by the Baptist Book Store.

New Associate Secretary of the Brotherhood



MR. GEORGE W. SCHROEDER

On April 1, Mr. George W. Schroeder will assume the duties of Associate Secretary of the Baptist Brotherhood of the South. Mr. Schroeder was called to the staff of the Southwide Brotherhood headquarters because of the growth and development of the Brotherhood movement throughout the Southern Baptist Convention.

Mr. Schroeder received his B.A. degree from the Southern Illinois Normal University, and is now working on his Master's.

He served as association, division, and state president during the pioneer period of the Brotherhood movement in Illinois. For the past six years Mr. Schroeder has served as State Brotherhood Secretary for Illinois. The Southwide Brotherhood staff now includes Judge John W. McCall, Chairman of the Executive Committee; Lawson H. Cooke, Executive Secretary; Hugh F. Latimer, Associate Executive Secretary; George W. Schroeder, Associate Secretary.

Organization of Walnut Log Baptist Church, Lake County, Dec. 2, 1945

Those forming the presbytery were: Rev. R. L. Newman, Moderator Pro Tem., Rev. H. W. Farris read the Articles of Faith, Rev. Morris Prince read the Church Covenant and led in the organization prayer. Rev. W. A. Boston brought the sermon. Rev. D. L. Hemphill read the letters that came from Midway Baptist Church to become members of Walnut Log Baptist Church. The deacons present from other churches were: I. W. Gantlett from Mt. Olive, Oval Johnson from Midway, C. E. Kendall, John Hillsman, Joe Jillsman from Ridgely. Warden Grey, J. H. Tarves, Nelson Tarver, Leon Crocker from Phillippi. Rev. D. L. Hemphill was called as pastor.

January 28-February 1, Knox County Central Sunday School Training School for the improvement of teaching was held in the First Baptist Church of Knoxville. The faculty and the books taught were:

"WHEN DO TEACHERS TEACH?"—W. G. Rutledge; "TEACHING ADULTS IN THE SUNDAY SCHOOL"—U. W. Malcolm; "IMPROVEMENT OF TEACHING IN THE SUNDAY SCHOOL"—J. G. Price; "TEACHING YOUNG PEOPLE IN THE SUNDAY SCHOOL"—J. E. Tanksley; "THE ART OF TEACHING INTERMEDIATES"—Miss Gladys Longley; "GUIDING JUNIOR BOYS AND GIRLS IN THE SUNDAY SCHOOL"—Mrs. W. G. Rutledge; "GUIDING THE PRIMARY CHILD IN THE SUNDAY SCHOOL"—Mrs. J. Howard Young; "GUIDING THE LITTLE CHILD IN THE SUNDAY SCHOOL"—Miss Willie Merle O'Neill.

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

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

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

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

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

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

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

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

Chaplain (Captain) Theo T. James, 816 Pafford Street, Fort Worth, Texas. Graduate of Ouachita College, A.B. degree, and Southwestern Theological Seminary, Th.M. degree.

Chaplain (Captain) Kyle R. Lawrence, 267 Pine Street, Memphis, Tennessee. Graduate Mississippi State College and Ouachita College, A.B. degree.

Chaplain (Lt. jg) Carl P. Daw, 605 Colville Street, Chattanooga, Tennessee. Graduate of Mercer University and University of Alabama, A.B. degree.

Chaplain (Lt. Col.) Luther W. Clark, Route 2, Knoxville, Tennessee. Graduate of Clinton College, A.B. degree, and Southern Baptist Theological Seminary, Th.G. degree.

Chaplain (Captain) Dewey Stubblefield, c/o Stubblefield Brothers, Paducah, Kentucky. Graduate Union University and Southern Baptist Theological Seminary.

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

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

Pictured above are 18 of the 22 G. I.'s enrolled at Baptist Bible Institute



They are: Front row, left to right: Beverly V. Tinnin, Shreveport, La.; A. W. Robbins, Angie, La.; Ruby Carter, North Augusta, S. C.; Henry L. Chisolm, West Enterprise, Miss.; Elvin Hanks, Kentwood, La. Second row: Grady C. Moates, Miami, Fla.; Eugene Cross, Hickory, Miss.; Percy F. Herring, Vaiden, Miss.; Colon P. Coaker, West Monroe, La.; Eugene I. Farr, McCall Creek, Miss. Third row: Willie Spiers, Ocean Springs,

Miss.; A. E. Chapman, Enterprise, La.; Wm. H. Wheelis, New Orleans, La.; Wm. L. Thompson, Jackson, Miss. Fourth row: Warren Tynes, Poplarville, Miss.; C. L. Hartford, Atkins, Ark.; Woodrow W. Clark, Neshoba, Miss.; James South-erland, Wauchula, Fla. Those not in the picture include: Milton Fisher, Mt. Holly, N. C.; James C. Taylor, Florence, Miss.; Joyne Mullins, West Monroe, La.; and Ted DeVries, San Diego, Cal.

WITH THE CHURCHES: *Athens*: East Athens—Received one addition by baptism, one by letter and one by profession of faith; Paul Huling, pastor. Athens First—Received one addition by letter; Sterling Price, pastor. *Bristol*: Calvary—Baptized two, received one for baptism; James M. Gregg, pastor. Virginia Avenue—Received three additions by letter, one addition by statement and two additions for baptism; Freeman Wright, pastor. *Chattanooga*: Calvary—Received eight additions by letter, fourteen additions for baptism and baptized five; W. T. McMahan, pastor. East Lake—Received three additions by letter; W. C. Tallant, supply pastor. Highland Park—Baptized five; Lee Robertson, pastor. Morris Hill—Received three additions by baptism; James Catlett, pastor. Northside—Received one addition by letter; Carl Rogers, pastor. Red Bank—Received two additions by letter and baptized three; Horace L. Smith, pastor. *Cleveland*: Received two additions by letter; Raymond Robertson, pastor. *Columbia*: First—Received one addition by statement; W. E. Richardson, pastor. *Fountain City*: Central—Received one addition by profession of faith and five additions by letter; Charles S. Bond, pastor. *Jackson*: Bible Grove—Received three by profession of faith and three additions by baptism; J. D. Altom, pastor. Calvary—Received four additions by letter; Walter Warmath, pastor. *Jefferson City*: First—Received three additions by letter; A. S. Hale, pastor. *Kingsport*: First—Received one addition by baptism; L. B. Cobb, pastor. *Knoxville*: Bell Avenue—Received one addition by letter and one addition by baptism; A. T. Allen, pastor. Broadway—Received seven additions by letter and two additions by profession of faith; Ramsey Pollard, pastor. Fifth Avenue—Received four additions by letter; Frank Wood, pastor. Lincoln Park—Received one addition by letter and one addition by baptism; David Livingstone,

pastor. McCalla Avenue—Received two additions by baptism; C. C. Bowles, pastor. *LaFollette*: First—Received two additions by letter; Jack Murphy, pastor. *Memphis*: Bellevue—Received ten additions by baptism, thirteen additions by letter and baptized nine; R. G. Lee, pastor. Berclair—Received three additions by letter; E. B. Bowen, pastor. Boulevard—Received one addition by letter; C. M. Pickler, pastor. Brunswick—Received one addition by letter and two rededications; J. E. Williams, pastor. Central Avenue—Received one addition by letter; J. S. Riser, Jr., pastor. Highland Heights—Received seven additions by letter and baptized one; Slater A. Murphy, pastor. LaBelle—Received three additions by profession of faith and one addition by letter; D. M. Renick, pastor. Mallory Heights—Received seven additions by baptism and eighteen for rededication; Bennie Pearson, pastor. Speedway Terrace—Received one addition by letter and one by baptism; Mark Harris, pastor. Temple—Received two additions by letter; William E. Young, associate pastor. Union Avenue—Received three additions by letter; J. G. Hughes, pastor. *Nashville*: Edgefield—Received one addition by baptism and one addition by letter; W. H. Barton, pastor. Grubbs Memorial—Received three additions by letter. Inglewood—Received two additions by letter and one addition by baptism; J. H. Stephens, pastor. *Oak Ridge*: First—Received six additions by letter and three by profession of faith; W. Stuart Rule, pastor. *Old Hickory*: First—Received two for baptism. Temple—Received two additions by letter and one addition by baptism; C. S. Penuel, pastor. *Murfreesboro*: First—Received four additions by letter; L. S. Sedberry, pastor. *Shelbyville*: First—Received two additions by letter; Homer A. Cate, pastor.

CULLOM & GHERTNER CO.

Good PRINTERS to Good People

309 5TH AVE., N. NASHVILLE, TENNESSEE

In Memoriam

Obituaries and obituary resolutions are published the first 200 words free and all over that for one cent a word. Please send money with the material or instruct us to whom to send the bill.

JORDAN

In loving memory of our son and brother, Lewis Edward Jordan, Seaman 1/c, who gave his life for his country one year ago today—February 5, 1945.

It has been one year ago today, since God called you away;

The love and memory of you, dear, shall never fade away.

I always sit and think of you and of the way you died,

And that you could not say good-bye Before you closed your eyes.

The loss was hard: the shock severe—

We never thought your death so near,

And only those that lost can tell.

The pain of parting without farewell.

Just when your life was brightest—

Just when your years were best,

You were called away from this world of sorrow

To a home of eternal rest!

Sadly missed by:

MR. AND MRS. A. F. JORDAN AND
CHILDREN,

Lewisburg First Baptist Church.

ELLIS

Jennings Ellis, the beloved son of Mr. and Mrs. John and Effie Ellis, was born August 27, 1924, and was 21 years, 4 months; and 1 day old at death.

Deceased departed this life December 28, 1945.

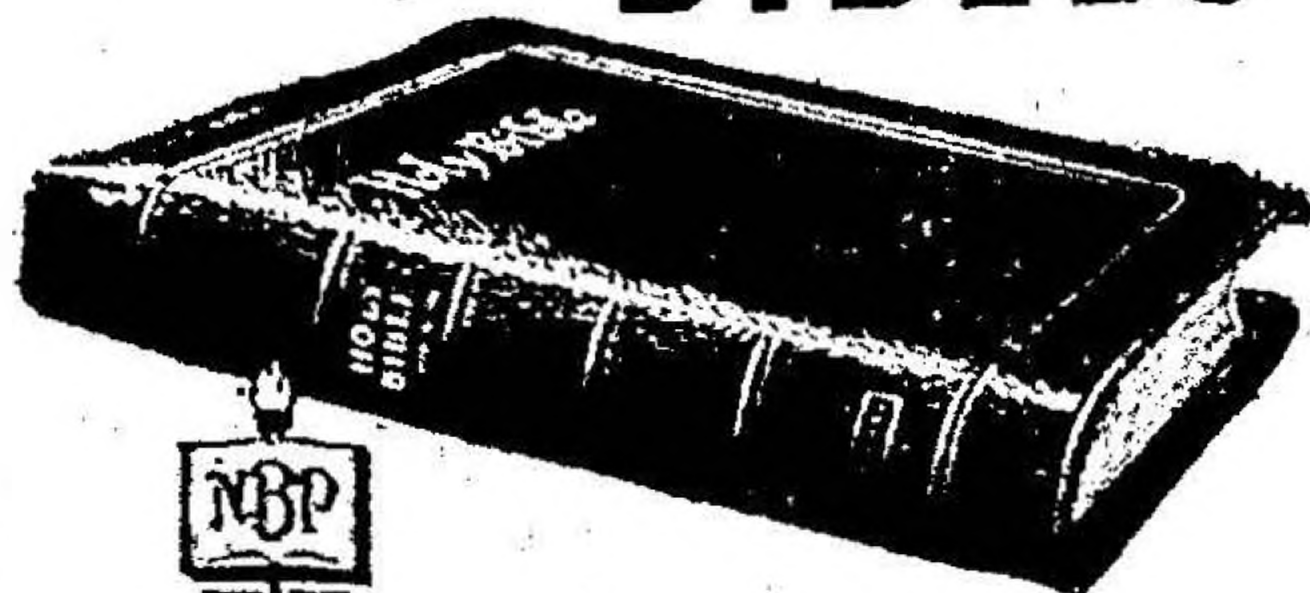
He professed a hope in Christ February 7, 1942, joined the New Prospect Church, was baptized and lived a faithful member until death.

He was called to the U. S. Army April 28, 1943. He served with the Medical Detachment, 357th Infantry, 90th Division, twenty months overseas, in England, France, Luxembourg, Germany and Czechoslovakia. He was honorably discharged December 4, 1945, being in service 31 months and 7 days.

He leaves a father, mother, four brothers—Gason, Cecil, Herman and Silas—a host of relatives and friends to mourn his absence.

We feel our loss is his eternal gain in glory.

National BIBLES



KING JAMES VERSION

There's one to meet almost every Bible need of young or old — student or teacher. Look for the National trade-mark before you buy. It identifies a book you can be proud to give — or to get.

SINCE 1863 AT YOUR BOOKSTORE

The Harrison-Chilhowee Emergency Campaign

By NORRIS GILLIAM

THIS CAMPAIGN for the replacement of the dormitory lost by fire not only has the endorsement of the Administrative Committee of the Executive Board of the Tennessee Baptist Convention and the Tennessee Baptist Foundation, but of the rank and file of Baptists across the state.

Harrison Chilhowee Academy not only renders a helpful ministry but a necessary ministry to the Convention and to the cause of Christ. We cannot permit this ministry to be handicapped, but should strive for its enlargement. Every agency among us should strive to promote this campaign with every resource, to the end that the holders of corporate and private capital may be influence to give enthusiastically and quickly.

Every association setting up an organization immediately will help to complete the job by

March 17, 1946

Attention, Pastors of Sequatchie Valley

We have organized the Sequatchie Valley Baptist Pastors' Conference to meet at the Whitwell Baptist Church on the fourth Sunday of each month at 2:30 P. M. We expect to have a good program at each meeting and we urge every pastor in our association to attend all of these meetings. Visitors are always welcome. Our next meeting will be February 24 at 2:30 P. M. at the Whitwell Baptist Church. Our officers are Rev. W. A. Venable, Jr., President, pastor of Dunlap Church, Rev. Guard Green, Vice-President, pastor of South Pittsburg Church, Rev. Ellis Gennoe, Recording Secretary and Treasurer. These three officers are to be the Program Committee and Rev. M. W. Gladson, pastor of Whitwell Church, is our Chorister. Brother Pastor, please held us in this effort by attending these meetings.

Signed: L. L. Arms, Sequatchie Valley Baptist Associational Missionary.

NEW BOOKS FOR A NEW DAY

"Studies in Race Relations"

Home Mission Board's Graded Series for 1946

It is not enough that a people be informed about race problems and relations. Christians must know Christ's principles in regard to races. The Atomic Age compels us to study and impels action.



For Young People
and Adults

OF ONE

.50

T. B. Maston

A timely book concerning an international problem—the race question. "The race problem," says the author, "is primarily moral and spiritual."



For Juniors and
Intermediates

MARCH ON

.50

Margaret Kime Eubanks

The friendly gang at Vacation Bible School never lost interest in Miss Medlock's story-telling, for she introduced them to real people like George Washington Carver, Marian Anderson, and others.



For Primaries

LILLY MAY AND DAN

.35

Marel Brown

Interesting, informal, and entertaining, this book will hold children spellbound. Ten full-page drawings illustrate the attractive book about two children of the South.

AT YOUR BAPTIST BOOK STORE

Chaplain To Resume Denominational Work



CHAPLAIN (Major) Fred A. McCauley, camp chaplain of Camp Fannin, Texas, since its opening in the Spring of 1943, was separated from the Army at the Personnel Center there Wednesday, January 23, and will resume denominational church work in early February as general field worker for the Home Mission Board of the Southern Baptist Convention, with headquarters at Atlanta, Ga.

As camp chaplain at Fannin, Chaplain McCauley organized and supervised a chaplain corps that ministered to the religious needs of some 95,000 troops processed through the Infantry Replacement Training Center there during the war years. During this period he also became widely known throughout this section as a speaker before school groups, civic and farm clubs and at war bond rallies. He also at various times supplied the pulpits of all denominations in this section requesting his services and he was active in promoting the Tyler Civic Choir.

Prior to entering the Army, Chaplain McCauley was for a time connected with the Oklahoma State Department of Education. From 1920 to 1933 he was state Baptist Sunday School secretary for the State of Oklahoma, and from 1933 to 1935 he was field director for Oklahoma Baptist University.

In the period from 1935 to 1940 he served as publicity and field director for Southwestern Baptist Theological Seminary at Fort Worth and as pastor of Bellmead Baptist Church at Waco. From 1940 until he entered service he devoted full time to this latter pastorate.

In his new capacity as general field worker for the Home Mission Board of the Southern Baptist Convention, Chaplain McCauley will help correlate Home Mission Board work with state mission boards in the states of California, Arizona and New Mexico.

In this connection, he will serve with the missionaries in the Indian, Spanish, rural and city mission work in these states, and will help in mission schools. He will also assist in the supervision of the summer mission program for college students in these three states.

Chaplain McCauley will assume his new duties at Albuquerque February 11. His wife, Mrs. Ona H. McCauley, a teacher at Tyler High School, will continue to maintain the family residence at 815 S. Chilton, Tyler.

G. R. Reynolds recently supplied the pulpit of the First Baptist Church at Carthage, Tennessee. He is pastor of the Prairie Baptist Church, Noblesville, Indiana, and Editor of *The Christian Chronicle*. He and Mrs. Reynolds are Kentuckians.—*Contributed*.

My Savior's Face

EVA GRAY

THY FACE, O Christ, I see on wings of morning
'Tis visioned clearly in the noon of day;
And in the sweet, the cool, the calm of evening
Again thou showest it to me this way.

'Tis not a face of paints and tints and brushes
Nor anything that man can make, or do;
But one that stops and startles,—even hushes
Man's finite, feeble, faltering, feigning to.

Thy face, O Christ, is painted in the hilltops,
I see it in the vales and valleys grand;
I look, I see, and lo, my beating heart stops!
'Tis humbly graven on the table land.

No artist's palette holds the mold for making,
'Tis skies and clouds, and sunshine and rainfall;
And in the joy of earth's sweet song awaking
Thine is the face of grace and strength for all.

"Quotable Quotes"

NOBODY can be saved by repeating a slogan.—
A. D. FOREMAN in *Training Union Magazine*.

One thing now stands out with tragic clearness. We have been placing the emphasis in the wrong place. We have been busy developing the instruments of power while we have neglected the building of the right kind of men.—H. GUY MOORE in *Training Union Magazine*.

The principle of atomic power is demonstrated in the working of Christ in his followers. As this divine energy develops in the life of one Christian it is transferred to the life of another. The spiritual dynamic thus begun becomes contagious, growing in potency as it multiplies in the lives of others.—HERSCHEL H. HOBBS in *Training Union Magazine*.

If we build on and around our churches, the greater respect the world will have for them. Too many ministries that should be reserved for our churches are farmed out to other organizations.—W. R. WHITE in *Sunday School Builder*.

Southern Baptists have been slow to follow trends until each trend was measured by the unchangeable bedrock truths. Each time these questions must be asked and answered—Is it true to the Bible? Does it accept Jesus as the Son of God? Will it work with the majority of Southern Baptist people? Does it magnify the church of which it is a part?—J. N. BARNETTE in *Sunday School Builder*.

The pastor is called upon to do many things, some of them essential, others nonessential. But when the books shall have been made up, perhaps the greatest single service he will have rendered will be in the field of the discovery and enlistment of competent, consecrated, devoted, fruitful teachers.—G. S. DOBBINS in the *Sunday School Builder*.

Fidelity of a Baptist Girl In the Philippines

E. K. HIGDON in *World Call*

I SHALL give only one story, the simple testimony of a Baptist girl whose name I do not know.

She was on the island of Guimaris across the channel from the city of Iloilo. Guerrilla activity had been especially well organized and effective in the entire Negros-Panay area. This young Bible woman was taken with several others for questioning. The Japanese captain who was trying to get her to tell where guerrilla bands could be found suddenly shouted: "You are lying! Tell me the truth."

She replied, "I may go soon to meet my Maker. Do you think I want to enter his presence with lies on my lips?"

He said, "That is Bible talk."

The girl looked directly at him and asked, "Are you a Christian?"

The captain avoided her eyes and his questioning proceeded in a kindly tone and a more considerate manner. After a while he said, "I think you would make a good mother."

The captain dismissed her and exonerated her. And twice within the next several hours when she was brought before another officer by mistake, he came to her rescue and her life was saved.

Annuity Gifts

What a Gift Annuity Will Provide for the Donor:

1. Guaranteed fixed income for entire lifetime.
2. Solve problem of lowering interest rates or re-investment of funds.
3. Provide perpetual memorial for donor or loved one.
4. Give satisfaction of knowing that residue of gift after death of donor will be used in kingdom work in all the years ahead.

Gift Annuity contracts are available for laymen as well as ministers.



For interest rates or other information, write to the

RELIEF AND ANNUITY BOARD

206 Baptist Building
Dallas, Texas

Please give age with date of birth when requesting interest rates.

RICH PRINTING CO.

417 Commerce Street

NASHVILLE, TENNESSEE

PRINTERS—PUBLISHERS

A modern plant catering to all types of printing for over 50 years.