

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 112

THURSDAY, MARCH 14, 1946

NUMBER 11

WHICH SHALL I DO?

I helped to kill my Church! I stayed away. Had I stayed away from my home, I had killed that; had I neglected my business as thoroughly, I had no business. My lack of interest made other people uninterested. I helped to kill my Church; I stayed away.

I helped to kill my Church! I starved it. I was a poor provider. Time was when I contributed a little to it; but when I quit attending I quit paying. I helped to kill my Church; I starved it.

I helped to kill my Church! I quit praying for it. At some time or other I quit praying, and quit praying for my Church. By slow degrees something was dying within me. I became an ecclesiasticide through spiritual suicide. I helped to kill my Church. I quit praying for it.

I helped my Church to live! I was there! My presence helped. I was one more. When I joined the Church, I promised to be there. I didn't join the Church to stay away from it. I was there!

I helped my Church! I paid my way. I did not let others pay my way any more than I permit them to buy my hat, feed my children, or pay my taxes. An ample, competent sum must be my investment in my Church. I paid my way.

I helped my Church! I prayed for my Church! I want every blessing and grace and health and power for my Church. "For her my prayers ascend." I pray for her as naturally, as normally, as I do for my other dearest ones. I helped my Church, for I prayed for it.—"Monday Morning."

—Bulletin First Baptist Church, Jacksonville, Fla.

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

It Is To Laugh

WE HAVE BEEN DISGUSTED at the large amount of space in the secular press devoted to Catholic activities. Lately, there have been continued and prominent displays and write-ups of the investiture of four American archbishops as cardinals, as "princes of the church."

If equal attention should be given by the secular press to Protestant and Baptist affairs, one thinks that there are those who would wellnigh faint with surprise. But that need not be expected. It just isn't done that way.

However, there is one thing that should be pointed out. Catholics put *money* and plenty of it into their publicity and employ journalists and writers who are really trained and they put up money and plenty of it to make possible the training of journalists and writers. But Baptists and others expect their papers to make their own way, to "root hog, or die." And when it comes to training in journalism and writing, men have to foot their own bills. And, aside from possible exceptional cases, they are not able to do it except for limited training. *Why do not Baptists put money into their publicity like the Catholics?* Need one add that they have only themselves to blame when Catholics excel them in this respect?

But what we really started out to emphasize is the plea of the newly invested Cardinal Spellman for "the freedom of religion." He made the plea in Rome and it was broadcast to the United States.

Has he forgotten that as a matter of history the Catholic Church has never believed in nor allowed, unless compelled by law, freedom for any religion except her own? Has he forgotten the Catholic restraints upon Baptists in Rumania in recent years and the Catholic protests against non-Catholic missionaries in South America? When she has had the power, Rome has always "put the screws on" all non-Catholic religious groups. The Inquisition is one of the blackest pages in history. Where the Catholic church has the power to enforce it, she never grants religious freedom to anybody except Catholics and they in subjection to the hierarchy. A recent article by Noel Smith in BAPTIST AND REFLECTOR quoted a Catholic book to show this fact.

It is to laugh when a Catholic prelate talks about "the freedom of religion." Deep down, he means freedom for the Catholic religion only.

Even if you are too deaf to hear the preacher, the church is still a good place for listening to God.

—John A. Holmes.

One Covenant of Grace In All Ages

THERE IS ONE COVENANT of grace in all ages and under it believers are saved.

THE ABRAHAMIC COVENANT

The covenant which God made with Abraham had, among other things, a spiritual and redemptive aspect. The fulfillment thereof involved the coming of Christ and His redemptive work and the justification of believers through Him (Gal. 3:13-18). Hence, it was the same as the covenant of grace under which believers now are saved. In Gal. 4:22-28, it is identified with the covenant of grace. So believers walk in the steps of Abraham's faith and receive "the blessing of Abraham" (Rom. 4:12; Gal. 3:9).

"A NEW COVENANT"

The covenant of grace is sometimes called "a new covenant." This is the covenant under which believers are now saved (Jer. 31:31-34; Heb. 8:8-13).

This covenant is not "new" in *origin*. For it "*was confirmed before of God in Christ*" and this antedated the law 430 years (Gal. 3:17). Where is he who says that Christ did not function redemptively before His historical advent and work? In contrast to the covenant of works, this covenant was "new" in *historical enactment*, but not in *establishment*. And it was "new" in the measure of its revelation and in the spiritual discernment of its provisions by its beneficiaries. It was like God's mercy, which is "everlasting," and yet, "thy mercies are new every morning."

"AN EVERLASTING COVENANT"

"And I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55:3). "The sure mercies of David" are explained in Acts 13:34 to mean the redemptive blessings of believers through the resurrection of Christ. Therefore, this "everlasting covenant" is the covenant of grace. So Heb. 13:20 speaks of "the blood of the everlasting covenant."

Like the gospel, this covenant is everlasting in its essence. And its redemptive fruitage is everlasting. God's "purpose and grace" were "given us in Christ Jesus before the world began" (II Tim. 1:9).

"WHEREFORE THEN SERVETH THE LAW?"

If men in all ages are saved under the covenant of grace, why was the law given? The answer is found in Gal. 3:19-25. By revealing their sinfulness to men and by its types and shadows, "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." It was designed to bring men to Christ historically and also redemptively.

If men had fully kept the law, they would have lived thereby (Rom. 10:5; James 2:10). God knew that men would not and could not do this. Therefore, in mercy He provided the covenant of grace in Christ whereby men could be saved. The law was not "added" to introduce new conditions of salvation, but to shut men up to the one effective way of salvation.

The law was a method of dealing with Israel nationally. But when it came to individual salvation, men were supposed to look through type and shadow to Christ and trust Him. Many made the tragic mistake of resting on the shadow instead of the substance. They sought salvation "as it were by the works of the law" and failed, of course (Rom. 9:31, 32). But those who trusted received the same blessing that believers now receive (Rom. 4:12-25). *Instruction* unto salvation under the law was by type and shadow. The *reception of salvation itself* was by faith in Christ.

THE WORD PROFITABLE WHEN MIXED WITH FAITH

Israelites under the law generally failed to heed God's message, "howbeit not all that came out of Egypt under Moses" (Heb. 3:16).

Of the disobedient, Heb. 4:2 says: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." The writer of Hebrews says that the *gospel* was preached to these people. It

was not as fully declared as now, but it was preached. Those whose hearing of the Word was mixed with faith received the blessing. Those who "sought it not by faith, but as it were by the works of the law," failed. That principle still holds good.

Abraham had unnumbered descendants. Some were under the law and some were not. But concerning believers among them Heb. 11:12-16 says that "these all died in faith," assured of reaching the "better country" and the New Jerusalem. Though they did not receive the promises as historically enacted, yet spiritually and redemptively they "were persuaded of them, and embraced them." Looking in faith to "the Lamb slain from the foundation of the world," they received the blessing of salvation prior to the historical cancellation of their sin-debt, but in view of that coming settlement. Jesus did not fail them. He will fail no believer now!

There is one covenant of grace in all ages.

One Plan of Salvation In All Ages

PREVIOUS STUDIES have brought out certain facts. The facts of one Savior, one gospel, one covenant of grace and the blessing of justification by faith "without works" in all ages have been emphasized.

These things require the idea of one plan of salvation in all ages. We put further emphasis upon this in the present study.

A' CONFERENCE SPEECH

An important conference was held to consider the responsibility of Gentile believers regarding the Mosaic law. Simon Peter made a speech and said some very significant things (Acts 15:7-11). Among them were the following:

1. God saved Jewish and Gentile believers in exactly the same way and at exactly the same point—"put no difference between them and us, purifying their hearts by faith" (v. 9).

2. "Now therefore why tempt ye God to put upon the neck of the disciples a yoke which neither we nor our fathers were able to bear?" (v. 10). "We" meant New Testament people, including believers, and "our fathers" meant Old Testament people, including believers.

3. "But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they" (v. 11). Since the saving relationship was in mind "we" here meant New Testament believers and "they" ("our fathers") meant Old Testament believers.

Here is Simon Peter affirming that both Old and New Testament believers were saved "through the grace of our Lord Jesus Christ," which meant the same as "the grace of God." "We believe that we are saved through the grace of the Lord Jesus in like manner as they also" (Robertson, in *Word Pictures of the New Testament*). Both Old and New Testament believers saved "in like manner," saved in the same way by the same plan, the plan of grace. The plan of salvation by grace means salvation "through faith . . . not of works" (Rom. 4:5-8; 11:6; Eph. 2:8, 9). Since God "put no difference," Jewish believers and Gentile believers, have all been saved through the ages at the point of faith without any conditional plusses.

"WISE UNTO SALVATION"

Paul spoke to Timothy of the Old Testament as "the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Therefore, salvation by grace through faith in Christ is taught in both the Old and New Testaments. See Luke 24:46, 47; Acts 10:43.

No scheme of salvation taught by men is true unless it lays down as conditions only those things which are laid down in the Old Testament and which are likewise laid down in the New Testament. To introduce since Pentecost a condition of salvation which was not in effect before Pentecost stamps a teaching as false. This rules out

church membership and baptism as conditions of salvation. But as this has been previously discussed, we do not emphasize it further here.

No human priest or proxy, no church, no ordinance, no sacrament, no work of any kind comes in between the penitent believer and the salvation of his soul. "He that believeth on the Son hath everlasting life" (John 3:36). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "Receiving the end of your faith, even the salvation of your souls" (I Peter 1:9).

There is one plan of salvation in all ages.

Enjoyable Visits To Two Churches

ANTIOCH BAPTIST CHURCH is located near Jackson and Humboldt. It is a rural church, with Lacy Freeman as full-time pastor. It has a beautiful building, owns a splendid pastor's home and has BAPTIST AND REFLECTOR in the budget. Sunday morning, March 3, was the beginning of a Doctrinal Emphasis and Study Course Week in the church, which, we understand, other churches in Gibson Association were also to observe. It was our pleasure to preach at the morning hour. Superintendent Harris Nelson was in charge of the Sunday School. Pastor Freeman led the singing at the preaching hour, with Mrs. J. H. Luckey at the piano. Grateful were we for the cordial attention to our message. Associational Missionary Charles A. Wingo was to speak at night and then others throughout the week. The dinner and supper and the fellowship with Pastor and Mrs. Freeman in their home, together with little Reba and Johnny, were enjoyed in every respect.

Then Bro. Freeman carried us to Medina, where W. A. West is the full-time pastor. After a season of fellowship in his home, we went to the church. Director J. D. Barnwell was in charge of the Training Union. Sam Taylor led the singing at the preaching hour, with Mrs. J. O. Hollis at one piano and Aaron Graves at the other. How the Medina people can sing! It was easy to preach in the spiritual atmosphere which prevailed, with the responsive attention of the congregation. Medina has a pretty, modern building and also has BAPTIST AND REFLECTOR in the budget. Following the service Bro. West and a Bro. Lasater carried us to Jackson. We express our thanks to them and the church for the courtesies shown and also to Pastor Freeman and the Antioch Church, together with Mr. Joe Gest, of the Second National Bank, Jackson, for his courtesies.

Antioch and Medina are moving on under the fine leadership of their pastors and the equally fine *fellowship* of the members.

Book Review

ENTERING AND LIVING THE CHRISTIAN LIFE, by Dr. A. U. Boone. Broadman Press, Nashville 3, Tennessee. 1-9 copies, each, 10 cents; 10-49 copies, each, 9 cents; 50-99 copies, each, 8 cents; 100 or more, each, 7 cents.

When I had finished reading this rich little booklet, I said: "Here is a course of studies that measures up to the author's purpose, and fully justifies the attractive title of the booklet."

Everyone of the twenty-four brief studies—from "The Gateway" of the Kingdom of God to "Our Heavenly Home"—strikes at the heart of the subject presented. Only those who know Dr. Boone can understand how he could pack so much truth into so small a space.

It ought to be studied by every pastor, Sunday School teacher, Training Union leader, and by groups of church members of every ages. It will help to win the lost, enlist the saved, strengthen faith, and encourage hope over every step of the journey of life.

—J. E. SKINNER

List of Hotels In Miami, Fla., for the Southern Baptist Convention

May 15-19, 1946

- ALHAMBRA—119 South East 2nd St., a *few* single; double \$5.00.
 AMERICA—273 North East 2nd St., single \$3.50; double \$6.00.
 BELFORT—252 North East 2nd St., single \$4.00; double \$6.00.
 FORD—60 North East 3rd St., single \$2.00 (up); double \$4.50-\$5-\$6.
 FRANCES—19 North East 3rd St., single \$2.50; double \$3.50; triple \$4.50; \$5.50 for four.
 GRALYN—134 South East 1st Ave., single \$5.00; double \$6.00. (Without bath app. \$1 less.)
 HERMITAGE—420 North East 1st Ave., double \$3.50-\$4 per day, \$18-\$21 per week.
 MIAMI RITZ—132 East Flagler St., single \$3-\$5; double \$5-\$6-\$7.
 PAN AMERICAN—22 North East 2nd Ave., single \$3.00; double \$5-\$6.
 PARAMOUNT—259 East Flagler St., single \$6; double \$7-\$8.
 PATRICIA—312 South East 2nd Ave., single \$3-\$5; double \$5-\$7.
 PLAZA—316 Biscayne Blvd., double \$6-\$10.
 POINSETTA—117 North East 2nd St., single \$2-\$3; double \$3-\$5.
 ROBERTS—28 West Flagler St., double \$6.00.
 STRAND—226 North East 2nd St., double \$6.00.
 TUTTLE—114 South East 4th St., double \$7.00; suites for two or three \$12.00; suites for four \$14.00.
 PONCE DE LEON—231 E. Flagler St., single \$3.50-\$5.00; double \$5.00-\$10.00.
 ESMERELDA—444 Biscayne Blvd., single \$4.00; double \$5.00.
 ESCHANGE—141 N. E. Third Ave., single \$3.00; double \$4.50.
 SAN CARLOS—204 N. E. First St., single, none; double \$4.00.
 BRISTOL—246 N. E. First St., single \$1.50-\$2.00; double \$4.00.
 COOLIDGE—406 N. E. Second Ave., single \$2.50-\$3.00; double \$4.00-\$5.00.
 THERESE—237 N. E. Third St., single \$4.00; double \$4.50.
 PARK—243 N. E. Fifth St., double (without bath), \$3.50.
 LIBERTY—259 N. E. Fourth St., single \$7.00; double \$9.00.
 METROPOLITAN—213 N. E. Second Ave., double (without bath) \$3.50.
 SENATE—139 N. E. Second Ave., single \$2.00; double \$3.00-\$4.00.
 BRADFORD—250 N. E. First St., single none; double \$4.00.
 CLYDE COURT—68 S. E. Second St., single \$3.00; double \$5.00.
 PARK PLAZA—300 S. E. First St., single \$3.50-\$4.00-\$5.00; double \$6.00-\$7.00-\$8.00.
 TA-MIAMI—203 West Flagler St., single \$2.50-\$3.00; double \$4.50-\$6.00.
 EL COMMODORE—33 S. W. Second Ave., single \$4.00-\$5.00; double \$6.00-\$8.00.

Make reservations direct. But if unable to make satisfactory reservations, we suggest that you write the RESERVATIONS COMMITTEE, Rev. Harold A. Davidson, Flagler Street Baptist Church, 3501 West Flagler Street, Miami 35, Fla.

My Boys

Little lads, so full of life,
 And both with eyes of blue,
 I often wonder what this life
 Can hold in store for you.

Could it be you'll spend your time
 In a workshop or the street?
 Whatever it is, I'll pray to God
 To make your souls complete.

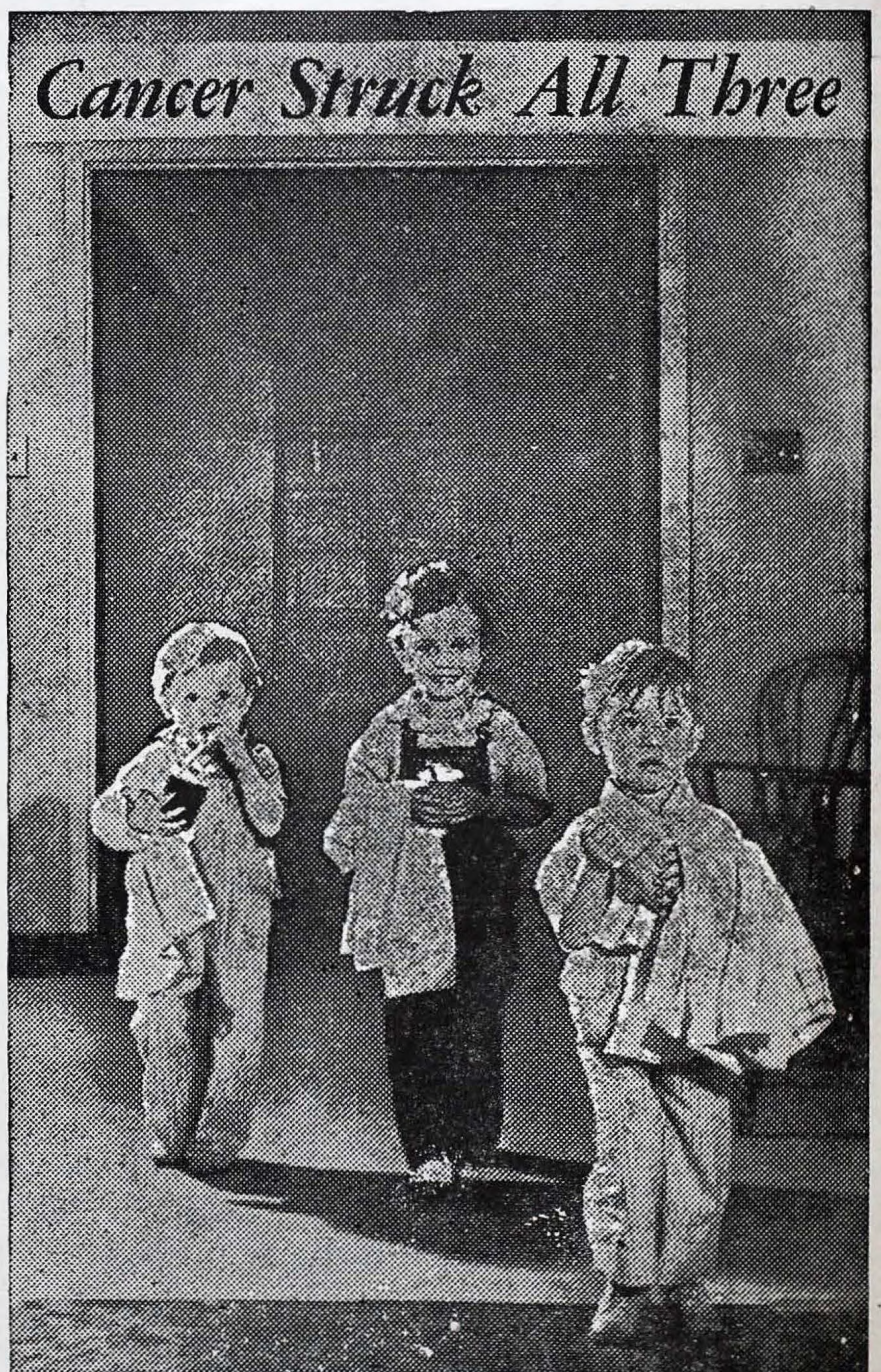
I see in you some talents rare,
 As every Mother can do,
 In future years, when I've grown old,
 I hope you'll prove them true.

There's Bobby with his music,
 And his love of the Book of God,
 Why can't he take the two of them,
 His road of life to trod?

I see Buddy with his talent for art,
 And his desire, a disciple to be,
 Why can't he take the two of these
 And teach the lost, his Savior to see.

Alas my boys, you may not choose
 The course I would suggest,
 I'll trust in God who always knows
 The things you'll do the best.

—PAULINE C. WAUFORD.



© Memorial Cancer Center

Between the ages of 5 and 19 years, cancer kills more children than all of the following diseases combined: Scarlet Fever, Infantile Paralysis, Typhoid Fever, Meningitis, Peritonitis, Diphtheria, Dysentery, Diarrhea and Malaria.

The American Cancer Society states that, contrary to common misconception, cancer is not solely a disease of middle or old age. Guard those you love from this scourge of childhood.

The New Bible

By W. C. TAYLOR

IT IS A GREAT EVENT when a new version of the Scriptures comes from the press. For one of the very best ways of studying the Word of God is by comparing competent and reverent versions. On Feb. 12, the Revised Standard Version of the New Testament came on the market, the Old Testament to follow some five years hence.

This New Testament is free from the obsolete English, the "shall" in the place of "will", the "thou" constructions, many redundancies, and much English that is hardly comprehensible to our young readers today. Some of this may prove a mixed blessing. After all, "thou", in the great moral law, does dignify and enhance personal worth and responsibility. And no one can ever know anything about our literature and not become thou-conscious.

One will note many omissions. Nowhere does the Roman Catholic terminology "saint" or "Catholic" appear in the titles of the books. *Epistle* disappears, leaving *letter* in its place, a rather doubtful procedure. Paragraphs, without loss of the numbering of the verses, help a lot. The chapter breakup of connected speech or narrative does a lot of harm to the continuity of thought, as in John III and XIV. Quotation marks help a lot. Of course, decisions have to be made that are uncertain. John 3:16 is excluded from the words of Jesus, which is, at least, uncertain. A. T. Robertson thought the quotation marks should fall either just after or just before verse 16. So in many doubtful cases. At the same time, the book that is most clarified by proper quotations, in the whole New Testament, is First Corinthians, and there these revisers lost most of their opportunity, where Mrs. Montgomery used the opportunity to the limit, maybe beyond the limit. For example, this version thus renders I Cor. 7:1, "Now concerning the matters about which you wrote. It is well for a man not to touch a woman. But because of the temptation to immorality, each man should have his own wife and each woman her own husband." Certainly that first period is out of place. It probably should read this way: "Now concerning the words which you wrote: 'It is well for a man not to touch a woman': rather, because of fornications, let each man have his own wife, and each woman have her own husband." That makes sense.

There are serious doctrinal omissions, through apparent obsessions of the translators. Conversion is almost, not quite, eliminated from this Bible. The word so translated has its physical meaning, *to turn*, but moral and spiritual turnings are deeper, newer changes in the direction of life, thought, purpose and character. We need the word *conversion* for these invisible changes of direction and destiny. It is inane, almost senseless, to say, in Matt. 18:3, "Unless you turn and become like children, you will never enter the kingdom of heaven." It takes conversion to enter the kingdom and no new version will succeed in eliminating the idea. Conversions are needed often in the Christian life, as well as at the beginning of it. Peter was notified by Jesus that he was to be converted from his backsliding and denials, a conversion which probably took place before our Lord's resurrection, for we find him already in full fellowship with both Jesus and the other apostles, the day of the resurrection. The loss of the word *convert* is an evil in the book, a piece of doctrinal infidelity that fortifies an already obnoxious trend. "Conversion" is retained, happily, in Acts 15:3.

On the other hand, there are perhaps some scores of passages in which *authority* is introduced into the New Testament where the mere word *power* had done duty in previous translations. That is all to the good. And, happily, repentance is retained everywhere. Some would substitute *repentance* with the word *conversion*, because of the Latin etymology of the English words. But we teach Bible meaning of words, not Latin etymology. Some Bible teachers live in the stratosphere of etymology all the time. It is an intellectual

voice and renders them incompetent, often false, in teachings marred by a retreat from the real meaning of Bible words to their etymology. And to blur truth with an alien etymology is worse.

The word *church*, of course, is left out of Acts 7:38. There never was any "church in the wilderness." That evil tradition of men did untold harm to Christianity. And the word church is wholly eliminated from the Epistle to the Hebrews, properly so in Heb. 2:12, but doubtfully so in Heb. 12:23. While on the Epistle to the Hebrews, it may be interesting to note that some one made himself a Scripture to order, for doctrinal obsessions, for Heb. 6:6 is mistranslated: "if they then commit apostasy"!!! There is no "if" and no "then" in the Greek and the word "and," which the Greek has, is utterly ignored by the translators, while they lend their pens to a false Methodist doctrine that denies the veracity of this Epistle and a thousand other Scripture which affirm the eternal security of the believer in Christ. That is pitiful sectarianism, enshrined in a holy place, to fortify a false doctrine, based on a false gospel of salvation, or security, by good works.

"With," rather than "in," is used with the verb baptize as often as possible. The false translation about being baptized BY the Holy Spirit, rather than IN him, is perpetuated, for sentimentalist false doctrine, in I Cor. 12:13. Uniformly the New Testament speaks, in the original, of baptism IN, never BY, the Holy Spirit. Another service to error, but a disservice to truth, is found in the translation: "I baptize you with water for repentance," Mat. 3:11. That is sheer nonsense, and borders on incompetence. Do serious men think such a translation will pass? Equally crass, in sacramentalist subservience, is the phrase in I Peter 3:21, "removal of dirt from the body." The original does not have the word body, but *flesh*, which, in apostolic terminology, often means vastly more than the body. The translating Com. is heavily loaded with aspersions and pedobaptists and they have done the Bible and the Baptists several body blows of a sectarian nature. What a pity they could not rise above that. Even the word *Baptist* is eliminated as much as possible from the title of the Forerunner. He is reduced to *John the Baptizer*, wherever possible. The Greek makes that possible, by literalism, to be sure. But translators should be above literalism. It is an axiom that things which are equal to the same things are equal to each other. Certainly *John the Baptist* and *John the baptizer* are synonyms and could well be equalled to each other by a uniform translation, as nearly all the translators of the world have done and will probably continue to do.

It is hardly probable that this version will supplant those now used in our pulpits for public worship. It keeps the words Holy Spirit every where they ought to be kept, whereas so many Catholic versions pin our hope to the (human) spirit, by the mere device of abandoning the capital letter in key passages, as in Galatians, for example. Here our new translators are true. But now and then they put "it" or "which," after Spirit. They could have done better, in that respect.

Thousands, undoubtedly, have already done a lot of Bible study, since February 12, provoked by this new version. That is all to the good. It has much that is wise, suggestive; shows genius at times in some happy rendering. And it has some things that will make us rejoice that better renderings are embedded in millions of memories and will never pass from our life and teaching. The narrow circle of the nine members of the Committee is regrettable. A third are from Union Seminary, in New York, hotbed of modernism, two from Yale, including the chairman, one from ultra-modernist Oberlin, one from Harvard, one from the University of Chicago. You draw a narrow circle around that group and you leave out most of the geography of the United States, most of its better and believing Seminaries, and probably 95 percent of its Christians. Happily, we are still free.

Who's Who Among Tennessee Baptists

REV. W. E. WALKER, born Dec. 11, 1858 in Maury County near Columbia, Tenn., son of Mr. and Mrs. Thomas A. Walker, and was born spiritually in the summer of 1870, and united with Knobb Creek Baptist Church. In 1882 forty-four members withdrew from Knobb Creek church and organized Santa Fe Baptist church. Bro. Walker was elected clerk of the new church and has served the church in some capacity till today. Out of the 44 members only three are still living, his brother, Dr. M. F. Walker of Santa Fe, and Bro. J. E. Height of Columbia.



REV. W. E. WALKER

Bro. Walker was ordained into the ministry in 1896, and became pastor of Santa Fe church, and he has pastored churches throughout Maury Association. Bro. Walker has been a constant reader of Baptist and Reflector since he was a boy. When he first read the paper it was known as Tennessee Baptist and was edited by J. R. Graves, of Memphis, Tenn., and later became the Baptist and Reflector, edited by Dr. E. E. Folk. Bro. Walker still reads Baptist and Reflector, and thinks its the finest of papers.

Bro. Walker still takes a part in church work. He still supplies for pastors, and teaches a bible class. He loves to sing God's praises, and writes poems about his life in service of our Lord.

Bro. Walker was married Jan. 24, 1878, to Miss Fannie E. Height and to this union God gave six children.

His first companion passed on to her reward twelve years ago, and on Sept. 10, 1936 he was united in marriage to Miss Ava Godwin, and they are very happy together.

(Editor's Note:—It was at the solicitation of Associational Missionary C. H. Lewis of Columbia that Bro. Walker consented to this write-up. BAPTIST AND REFLECTOR is glad to receive the write-up and to give merited recognition to this faithful brother.)

Some Interesting Figures

J. E. DILLARD

THE STATISTICAL TABLE compiled by the United Stewardship Council from figures supplied by the officials of twenty denominations in the United States shows the following:

1. Per Capita contributions for Denominational Benevolences 1944:
Average all denominations...\$3.06, an increase of 3c.
Methodists 2.68, an increase of 55c
Northern Baptists 3.33, an increase of 42c.
Southern Baptists..... 3.20, an increase of 63c.
2. Per capita contributions for All Purposes in 1944:
Average all denominations...\$16.06, a decrease of 51c
Methodists 14.44, an increase of \$1.94
Northern Baptists 20.04, an increase of \$1.77
Southern Baptists..... 14.18, an increase of \$2.10

While all reports for 1945 are not in hand, those we do have indicate that Southern Baptists contributed \$4.00 per capita to benevolent causes in 1945, and if the present rate of increase continues it will be \$5.25 in 1946.

The largest per capita contribution for benevolences in Southern Baptist history was \$4.45 in 1920 under the urge of the 75 million

Campaign. It fell to 93 cents in 1933, but has increased each year since.

Yet our contributions are still distressingly small and inadequate to meet the dire needs of our causes and a broken bewildered world. We must work and pray for enlistment of all our people in the more adequate support of all our work. We ought to have and we can have a million Southern Baptist tithers for Christ.

Launching A New Century For and With Christ

A Sinner Saved By Grace

Dear Friends in Christ:

The "Soul-Winning Band of Everett Hill Baptist Church" came to my home, just one year ago, 13th day of this month, to have prayer with my husband and I. That night Christ accepted me, as I accepted Him for my life-long companion. My husband was also reclaimed.

Then, Nov. 27th on my birthday, the soul-winning band was meeting again in a little country schoolhouse. I was sick, and not able to attend. It was so heavy on my heart, to testify for my loving saviour that I sat down with pencil and paper, and this is my testimony. I have enclosed with this letter, and may God use my testimony, in helping to lead some lost soul to Christ.

A Friend in Christ,

Mrs. Gamble Gregory.

"Jesus Came A Knocking"

"I was once a sinner,
And thought I was having fun;
But Jesus came a knocking,
And I couldn't run.

"Friends all around me praying,
And oh! how my heart hurt;
It was Jesus knocking,
But yet, he couldn't be heard.

"I tried so hard to listen,
And open my heart's door;
'Cause twas Jesus knocking
And he may not knock anymore.

"But the devil kept a hanging
To the key to my heart's door;
And still no relief was given,
'Till my knees were bowed to the floor.

"I asked God to be merciful,
Unto me a sinner;
And oh! the Blessings I received,
When I let God be the winner.

"Jesus raised me from my knees,
My friends and loved ones all were pleased,
They were there just for my sake,
Asking God my soul to save.

Mrs. Gamble Gregory

(A sinner saved by grace)

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.

His Handiwork In The Heavens

Sunday School Times

Students are still being taught that science and the Bible disagree. There is a pseudo-science that will not fit into the Bible pattern; but many true scientists have added their testimony to that of a multitude of Christians that the Bible is trustworthy. One of the greatest men of science of our day is Prof. Robert Andrews Millikan, director of the Norman Bridge Laboratory of Physics and chairman of the Executive Council of the California Institute of Technology, Pasadena. Dr. Millikan wrote (*Time*, Dec. 3): "Is there anyone who still talks about the materialism of science? Rather does the scientist join with the psalmist of thousands of years ago in reverently proclaiming, 'The heavens declare the glory of God; and the firmament sheweth his handywork.'" The value of such a pronouncement is not that it tells anything new to those who rejoice in God's power when they look at the starry heavens; but that a man who commands the respect of every college and university professor in the country thus gives honor to the majesty and might of God, and the vast, inspired foreknowledge of the writers of scripture.

(The Bible has nothing to fear from true science.—R. B. J.)

△ △ △

Fewer Cocktails

Christian Advocate

Reading the press reports of the meetings of the United Nations Organization delegates in London, the plain man finds himself in grateful agreement with Jan Masaryk, Czech foreign minister, when he said a few days ago, "In all humility, when the United Nations get really established, a few less cocktail parties might be better." To this the *Chicago Daily News* adds, very pertinently, "Although Roosevelt, Churchill and Stalin proved to be clearer-headed leaders than near-beer Hitler and teetotal Mussolini, it wasn't what they drank that made them win." Methodists are entitled to some real satisfaction in the fact that the London sessions were held in Central Hall, a great downtown Methodist Church from which all use of intoxicants in any form were banned by legal and official agreement in advance. Sobriety has never yet interfered with international peace and agreements.

(True!—R. B. J.)

△ △ △

The Hope Of The World

Edward A. McDowell in
Western Recorder

Something more powerful than atomic energy is necessary to save the world from destruction by atomic energy. Obviously there is no such power in existence in the physical realm. Spiritual energy alone is capable of counteracting the destructive potential of atomic energy. But since atomic energy is universal the spiritual energy that is to control atomic energy must be diffused universally. The only prescription that answers to the demand is a universal outpouring of the Holy Spirit. If our world is now to become "one world," closely knit in its parts by air transportation, radio, television, radar, and who knows what else in the future, why could it not become a ready subject for a miraculous outpouring of the Holy Spirit that could speedily girdle our planet with a history-changing spiritual movement? This is the hope of the world, but how can it be realized? A spiritual movement of world-wide proportions will begin, if it

does begin, in Christian groups in separate quarters of the globe, that meet the demands that were met by the one hundred and twenty upon whom the power fell at Pentacost. These demands were simple but they were important. The first demand met by the one hundred and twenty was their faith in the historic Jesus and their obedience to Him. Another simple demand met by the one hundred and twenty was that they prayed. A revolution in the prayer life of our churches must take place. The praying we do must be like the praying done by the one hundred and twenty before Pentacost if we are to see a repetition of Pentacost in our day. These are the simple demands God makes of us if we would share in the joy and the glory of a world-saving spiritual revival. Are we equal to them?

(And let us begin right where we are, in our own group, TODAY.—R. B. J.)

△ △ △

Pagan Politics

Watchman-Examiner

A New York Times report states that a relatively new political movement, "The Christian People's" party, is growing in Norway with almost mushroom spontaneity. The party was founded in 1933 by Nils Lavik, former leftist deputy and a strong member of the Lutheran Church. "During the occupation we learned for the first time what a pagan political system was like. We are convinced that its lies and brutalities were due to its antichristian views, which fell back on the powers within man himself that are not good... We wish active Christianity to be the foundation of our state... Our platform is really the Bible... We have no religious or racial bias, but our candidates must be active, churchgoing Protestants." The voters of this country could do no better than to emulate the Norwegian democracy. Christians have no right to send pagans to represent them in Congress. Our legislative bodies should consist of earnest Christian church members who stand for Christ's way of life, or, at least, as many as it is possible to elect.

(It is not a violation of the principle of the separation of church and state to try to introduce Christian righteousness into politics.—R. B. J.)

△ △ △

Warns Of Atomic Doom

New York Times

Man is doomed to perish in the "atomic fires" that science has kindled unless he learns obedience to the laws of God and submission to the divine will, the Rev. Dr. John Sutherland Bonnell said at the Fifth Avenue Presbyterian Church. "Science is now reaching out to the moon and other heavenly bodies and at any time may liberate even more startling and more destructive energies," he warned. "Science is not the enemy of religion, nor religion the opponents of science," he asserted. "They are both engaged in the search for truth in its own way, and he who follows the path of truth, whether by the road of science or religion, will find God at the Journey's end. The religious man need never fear the results of scientific investigation, so far as faith in God is concerned, for science but reveals the handiwork of the Creator."

(2 Peter 3:7-10 has suddenly become exceedingly up-to-date.—R. B. J.)

A Word For Baptist Friends In The South

By EVANGELIST JOHN R. RICE, Wheaton, Illinois

THE SAVIOUR SAID, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

I think the time has come when I can do publicly, without being misunderstood, what I have long ago tried to do privately. I was reared a Baptist in Texas, and from my boyhood had membership in churches cooperating with the Texas Baptist Convention and the Southern Baptist Convention. I was educated in Decatur Baptist College, Baylor University, and the Southwestern Baptist Theological Seminary. I taught in Wayland Baptist College at Plainview, Texas. I was pastor of the First Baptist Church at Shamrock, Texas. All these institutions were associated with the Southern Baptist organization.

But there arose in Texas a severe controversy over matters of doctrine. I, from earnest conviction, took sides boldly and publicly. Other men made bitter personal issues that became paramount in the minds of many. I think my own motives were right and I still hold the same strong doctrinal convictions. But inevitably I was classed and then thrown with men whose methods and whose apparent motives I later had to renounce openly. I organized a number of independent Baptist churches growing out of revival campaigns I conducted. These churches did not cooperate with the Texas Baptist Convention nor the Southern Baptist Convention and were not on very friendly terms with the mass of Southern Baptists and their institutions.

Some ten years ago I separated myself entirely from the men attacking Southern Baptist leadership and institutions and more and more I have felt renewed my love and loyalty toward the Southern Baptist group of men who were such a tremendous blessing and influence in my earlier Christian life and preparation and ministry. I do not claim that I was blameless in the breach of fellowship. I have confessed to some men that I thought I had, without intention, wronged them. I have sought to renew my fellowship. In harmony with my earnest advice, the church in Dallas of which I was, under God, the founder and long the pastor, voted to seek fellowship with Texas Baptists and Southern Baptists. This was under the pastorate of my successor, Dr. Robert J. Wells, but was in thorough harmony with my outspoken advice. In recent years I have had a number of revival campaigns in great Southern Baptist churches. I have had fellowship with many strong Southern Baptist leaders. I have sought to be brotherly and to openly prove myself brotherly.

Now I want to say to independent groups of Baptists in the South that I feel your greatest usefulness and happiness and the most blessed service for the Lord can be done in friendship, and wherever possible, in the open and full cooperation with Southern Baptists. I am not now urging Methodists and Presbyterians to become Baptists, but am urging harmony and cooperation among those of like precious faith. I am trying to help further to heal a breach that I, in some measure, I am sad to say, helped to make. I do not urge anybody to have less strong convictions on doctrine. I do not urge anybody to condone worldliness, or to give money where he cannot give it conscientiously in Jesus' name. But Southern Baptists in the main are for the Word of God and soul-winning and everything precious to the independent groups of Baptists. There is worldliness among Southern Baptists and worldliness among independent groups also. Neither is perfect. But Southern Baptists are the largest single soul-winning group of people in the world. They believe the Bible is inspired. They believe in salvation by the blood. They believe in the absolute deity of Jesus Christ. And while they do not all agree on dispensational truth, Southern Baptists all believe that the Bible is true when it says that Jesus is coming again. I believe that exceptions would be very rare. And I believe that there is enough liberty in the Southern Baptist set-up for Bible-believing Baptists as individuals and Baptist churches to cooperate, maintaining independence and freedom in the Holy Spirit. Hence I urge independent Baptist pastors in the South, wherever possible, to seek fellowship in groups of convention Baptist pastors even as I sought the fellowship of the Baptist Minister's Conference in Dallas when I was pastor there. I urge churches, as rapidly as they can honestly and heartily do so, to begin to cooperate with Southern Baptists in the great Sunday school work they are doing and in their crusade for souls throughout the South and in their dream and vision and plans and work in missions throughout the world. For myself, though my ministry is largely centered in the North, I like to be known as a Southern Baptist. My fellowship, my memories, the tremendous debt I owe Southern Baptists, and the great usefulness of this group of soul-winning Christians move my heart to seek their fellowship and to urge others who are Baptists in the South to do likewise.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

University of Chattanooga

The University of Chattanooga Baptist Student Union was very happy to have Mr. Rogers M. Smith visiting with them the week of February 24.

Mr. Smith spoke in chapel and was well received by all the students. His subject was "*The Three Major Decisions of Life*."

Mr. Smith met with the council members of the B. S. U. and offered many "helpful hints." After these talks, the B. S. U. Council members went back to work with renewed enthusiasm.

Inspiring devotionals seemed to be his aim as he led those who attended noonday devotionals, to higher levels with Christ. Our highest attendance in the noonday devotional period was reached and a new "high" was set.

On Tuesday evening Mr. Smith was the principal speaker at a banquet with the theme of "Ships." Mr. John Haddock, a former student at the University, played two numbers on the piano, "How Deep Is The Ocean," and "Harbor Lights." Dr. R. A. Kilburn, chaplain of the University, welcomed Mr. Smith to our campus. True to banquet form Dr. Kilburn offered some remarks about various students (some very enlightening and amusing). Mrs. David Litz, music director at Ridgedale Baptist Church, sang "My Hero" beautifully. She then sang with actions "Shortenin' Bread." Mr. Joe Howren, Training Union Director at Northside Baptist Church, who did an excellent job as toastmaster, managed to always call for the unexpected—such as a song from Dr. John A. Huff, pastor of the First Baptist Church. Mr. Howren introduced Mr. Smith, as a gentleman who "hails" from Texas, should be. Mr. Smith's subject was, "*What's Your Port*." As usual this was a very helpful address and made us forget for the time our surroundings.

The week was ended by his teaching the B. S. U. Methods Book.

The B. S. U. of U. C. would like to express their appreciation to Mr. Smith for what he meant to us individually and as a group. Each student considers that every meeting with Mr. Smith led him (the student) to a deeper Christian life.—VIRGINIA ROBBINS.

* * * * *

A Mother's Testimony About B. S. U.

I have a devout Christian for a Sunday school teacher. Today we had a lesson on Foundation of the Nation's Greatness—hinging on Christ and the home, of course.

I saw her stand before our class with tears in her eyes and praise God for Baptist Student Work. She told of how she had tried to build the right foundation—but the time came when she had to send her son away to another state to college—and she was afraid. "But I'm not afraid anymore," she said. "There's a Baptist Student Union there and my son writes about what it means to him." She said "You can't know how much the Baptist Student Union is worth until you have a child go away to college." She actually wept, she was so happy. This isn't a new story to you, I know, but it would have warmed your heart to have heard her sincere testimony.—MRS. PERCY S. CHANDLER, JR., Mt. Pleasant, Tennessee.

The Sunday School Lesson

LESSON FOR MARCH 17, 1946
By R. PAUL CAUDILL, Pastor
First Baptist Church, Memphis, Tenn.
Topic: "RELIGION IN EVERYDAY LIFE"
Printed Text: Ruth 1:8-17

THE LESSON for today recalls one of the most beautiful stories ever penned. It is a story rich in the beauty of understanding that existed between a mother and her daughters-in-law.

DEALING WITH DEATH

Sometime, just how long we are not told, after reaching the country of Moab, Elimelech, Naomi's husband, died: "And she was left, and her two sons" (v. 3). Later the sons took wives of the women of Moab. One of their names was Orpah and the other, Ruth. The sons with their wives and their mother continued to abide in Moab for some ten years, after which they themselves died, leaving their widowed mother and her daughters-in-law alone.

It is bad enough for a woman to lose her husband in her own country, even when she is blessed with two sons to comfort and keep her. It is thrice bad to be widowed in a strange land and, in addition, to suffer the loss of one's sons by death.

The manner in which Naomi reacted to her great loss is an example that might be emulated by all who come after her. Instead of manifesting distraction and ceaseless anxiety, we see her, with calm deliberation and poise, face a bad situation with queenly resolve to make the best of it. She decides to return to the land of her kinsmen where she will have the fellowship of those of her own country and her own house.

We need, as followers of Christ, to learn better how to deal with this thing called death. Death, in the light of Christian truth, is not the awful experience that it is represented to be by unbelieving minds. It was for the Apostle Paul an avenue through which he would gain more of Christ. He desired his friends to sorrow not "even as the rest, who have no hope" (1 Thess. 4:13). Said he, "Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:51-53).

ADJUSTING FAMILY RELATIONSHIPS

The attitude of Naomi toward her daughters-in-law furnishes Christians with another example worthy of emulation. Upon the death of her sons, following the death of their father, Naomi felt that she must return to her homeland. This involved her future relations with her daughters-in-law. They were of Moab and she of Bethlehem-judah. Would they return with her to the land of her fathers, or would they, in accord with custom, return to the house of their mother?

According to the Levirate law, if Naomi had had other sons, one of them would have been obligated to marry their deceased brother's widow. This would have guarded against the extinction of the dead man's name and would have served to keep the property belonging to the family from being broken up and dispersed among other families. But Naomi had no other sons. And so she said to her daughters, "Turn again, my daughters, go your way; for I am too old to have a husband" (v. 12).

The affectionate regard of Naomi for her daughters-in-law apparently touched them deeply. We are told that after she had kissed them "they lifted up their voice, and wept" (1:9). At first it appeared that Ruth and Orpah would both remain with Naomi. They said, "Nay, but we will return with thee unto thy people" (v. 10), to which Naomi replied, "Turn again, my daughters: . . . go your way."

At this point they lifted up their voice and wept again: "And Orpah kissed her mother-in-law, but Ruth clave unto her."

All too often family relationships are marred because of the failure of parents to understand the problem of their children, and vice versa. In the case of Naomi and Ruth and Orpah a situation that might otherwise have been the cause of tension and misunderstanding became an avenue of increased affection. Naomi was able to win the tender love of both the young women because of her own unselfish nature. She was willing to forego the pleasure of their future company in order that they might have fuller joy. She put their happiness and their welfare first and that of her own self second.

SHARING OUR SORROWS

Ruth's words, following a further attempt on the part of Naomi to get her to return after her sister-in-law unto her own people, constitute one of the tenderest pronouncements of love in all literature: "In Ruth we see a daughter clinging to a parent in her age, with all the unselfishness of true-hearted affection, volunteering to share her lowliness and her distress" and that without promise of reward. Hear her words: "And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to men and more also, if aught but death part thee and me" (vv. 16-17).

According to the ideas that existed in the days of Ruth, a god and his people were inseparable. This meant that in going over to Naomi's fatherland, Ruth would, of necessity, accept their deity. The decision that she made was not an easy one. It called for a complete break with the past. But life would be richer, nobler, fuller. Naomi and she would share their sorrows, even as they, in better days, had shared their joys.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

Thank you for your letters. Some of you wrote me several weeks ago and I have not had an opportunity to print your letters in the Young South column. You know, I usually answer each letter briefly in the column, but this time I am going to print parts of as many letters as the space will permit, with no comment about any particular letter. That will help me catch up on my correspondence, and will give you an opportunity to meet more new friends than you could otherwise.

"This is my first time to write you. I am 15 years old. I go to the Grand Junction High School. I am in the Eighth Grade. I go to Grand Junction Baptist Church. I always attend the meeting at Center Point Church. . . I would like to have some pen pals. . . Love, MAXINE SHEARIN, Grand Junction, Tenn."

"This is my second time to write you. I am a girl 9 years of age. I am not a Christian but hope to be one soon. . . I go to the Warrensburg Baptist Church. Our pastor is Rev. Leonard Evans. My Sunday school teacher is Mrs. Mary Ruth Paggett. . . I would like to have some pen pals. . . ELIZABETH ANNE HANSEL, Route 1, Mohawk, Tenn."

"This is the first time I have written you. I read the Young South weekly. I am 11 years of age. I am a Christian and have been for two years. I belong to the First Baptist Church at Wildwood. The pastor of our church is Rev. G. T. Turpin. He is a nice pastor. I hope to see my letter in the Young South page. . . Yours truly, MARY RUTH PATTY, Route 3, Maryville, Tenn."

"I decided I would write you just to tell you that I enjoy reading the Young South in the BAPTIST AND REFLECTOR. I am 15 years of age and am a Christian. I would like to have some pen pals 13 to 17 years old. DORIS PASCHAL, Route 1, Jefferson, Tenn."

"This is the first time I have written you. I am 11 years old. I go to Calhoun Baptist Church. I enjoy church very much. I enjoy the Young South page too. I read it every time. . . I am in the Junior class. I go to Junior Training Union. I like it very much. I would like for someone to write me. Your friend, LAVENIA SUB BOLEN, Calhoun, Tenn."

"I am 8 years old. I go to Sunday school every Sunday. I read the Young South page and enjoy it. I would like to have some pen pals about 8 years old. Love, KATHERINE HUGHES, Carthage, Tenn."

"This is my first time to write to you. . . I am a girl 17 years of age, have brown eyes and brown hair. . . I go to Lutts Baptist Church. My pastor is Rev. E. D. Crump. . . I go to Sunday school every time I can. . . I am a Christian and I am glad. I have belonged to the Baptist church for two years. . . I would like to have some pen pals 16 to 18 years old. ELVIE TILLEY, Route 2, Lutts, Tenn."

"This is the second time I have written you. I wanted to write you and tell you that the last time I wrote you I was not saved, but I am now. I am eleven years old. I am in the sixth grade. . . I want some pen pals. . . MARGARET WHITE, 1209 Kirkland Avenue, Nashville 6, Tenn."

"I am a girl 12 years old. I am a Christian. I would like to have some pen pals from 10 to 14 years old. . . JUNE HARBER, Route 3, Trenton, Tenn."

"I often read the Young South and like it very much. I am 12 years old and go to Ramah Baptist Church. My pastor is Brother H. R. Anderson. . . I hope to become a Christian soon. . . Please put my name on the pen pal list. BETTY BARRETT, Route 2, Watertown, Tenn."

"I am a girl 10 years old, and go to Ramah Baptist Church. . . I go to church every Sunday. . . I enjoy the Young South very much. LOIS JEAN BARRETT, Route 2, Watertown, Tenn."

"I am a boy 13 years old. I go to church every Sunday. Our pastor's name is Rev. Roy Brown. I enjoy reading the Young South page very much. I am a Christian. I would like to have some pen pals. Your friend, CLARENCE DIBRELL HYDER, 8 Old Mail Road, Cumberland Homestead, Crossville, Tenn."

"I want to write you a letter. My mother reads the Young South page to me and I always enjoy it very much. I go to Sunday school and church every Sunday. My daddy is a preacher. I am a Christian. I joined the church last summer. My daddy baptized me. I am 7 years old and in the second grade. I hope somebody will write to me. I like to get letters. I love you, Aunt Polly. Your friend, JACKIE WOODHAM, Box 93, Ashland City, Tenn."

"I am a girl nearly 12 years of age and am happy to say I was won to Christ about five months ago by the pastor's wife, Mrs. G. C. Teague. I go to First Baptist Church, Spring City, Tennessee, and enjoy it very much. I am sure I would enjoy pen pals as I do reading the Young South column. We have never taken the BAPTIST AND REFLECTOR before, but I know now I've been missing a great thing. Your friend, PEGGY JOAN GIBSON, Route 2, Spring City, Tenn."

That's all we have room for today. I hope you have enjoyed these letters as much as I did. And I hope I will get lots more letters this week.

Your friend, Aunt Polly

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.
 W. G. RUTLEDGE
 Superintendent
 MISS MADGE McDONALD
 Office Secretary



MISS WILLIE MERLE O'NEILL
 Elementary Worker
 MISS GLADYS LONGLEY
 Associational Worker

Shelby County Central Training School

During the week of February 25-March 1, the workers of this department joined the forces of Shelby County Association in promoting a Central Training School, offering a large selection of books. Fifteen classes were conducted at Bellevue Baptist Church, with a total enrollment of 754. The school was promoted through the associational Sunday school organization, Rev. R. O. Pittman, superintendent; Rev. J. Carl McCoy, associational missionary; and Dr. Ralph Moore, superintendent of City Missions.

An attractive feature of the school was the closing period, at which time pastors in the Memphis area spoke on the following subjects:

Monday—"The Imperative Christian Experience"—Dr. J. S. Riser.

Tuesday—"Baptism and the Lord's Supper"—Dr. D. A. Ellis.

Wednesday—"A Spiritual Democracy"—Dr. Mark Harris.

Thursday—"The Security of the Believer"—Dr. J. G. Hughes.

Friday—"World's Need for the Baptist Message"—Dr. Slater Murphy.

The faculty and courses offered were:

"From Adam to Moses"—Dr. Mark Harris.

"From Bethlehem to Olivet"—Dr. Ralph Moore.

"Building a Standard Sunday School"—Mr. H. L. Highsmith.

"The Improvement of Teaching in the Sunday School"—Mr. W. C. Graves.

"The Baptist People"—Dr. C. M. Pickler.

"The Place of the Sunday School in Evangelism"—Rev. James A. Ivey.

"The Extension Department of the Sunday School"—Mr. E. S. Tucker.

"Teaching Adults in the Sunday School"—Mr. W. G. Rutledge.

"Teaching Young People in the Sunday School"—Mr. Wendell Arnote.

"The Art of Teaching Intermediates"—Miss Gladys Longley.

"Junior Sunday School Work"—Mrs. Homer L. Grice.

"Primary Sunday School Work"—Miss Willie Merle O'Neill.

"Beginner Sunday School Work"—Miss Mattie C. Leatherwood.

Cradle Roll and Nursery Work—Mrs. Walter L. Jones.

"The Church Library Manual"—Mrs. A. A. Taylor.

In all respects the school was very successful. There was a spirit of hearty cooperation and excellent participation on the part of everyone. Our department joins the officers in Shelby County Association in expressing our gratitude to Dr. R. G. Lee and his church for its kindness and hospitality in accommodating this school.

New Broadman Book

KEEPING THE FOUNDATIONS. By Dr. R. C. Campbell. Price \$1.25.

A new book of sermons directed especially to Southern Baptists as they begin another century for Christ. Dr. Campbell, in speaking about his book, says: "If these messages should help any pastor, stir the heart of any layman, woman, or young person to a fuller appreciation of our great people and of our glorious heritage as Southern Baptists, or should challenge a greater militancy in our work for the future, the writer would feel fully paid."

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 President

The Better Speakers' Tournament



Photo by Saunders

SOUTHERN BAPTIST SPEAKERS' TOURNAMENT

Rules for 1946



1. All active members of Baptist Young People's Unions, general or associational officers, Story Hour, Junior, or Intermediate leaders or sponsors, ages 17 to 24, inclusive, are eligible.

2. Each speaker must compose his own speech. It is not permissible to use a speech composed entirely by someone else. It is permissible to quote from materials gathered from any source, but proper credit must be given for all quoted material.

3. Helpful material will be found in THE BAPTIST TRAINING UNION MAGAZINE each month and in other Training Union periodicals.

4. The subjects to be used are listed below:

Christ Above All.
 Christ Is Above All in His Being.
 Christ Is Above All as Creator.
 Christ Is Above All as Saviour.
 Christ Above All on the Lord's Day.
 Christ Above All in Our Homes.
 Christ Above All in Education.
 Christ Above All in Our Citizenship.
 Christ Above All in Race Relations.
 Christ Above All in Our Church Life.
 Christ Above All in Economic Life.
 Christ Above All in Our Possessions.
 Christ Above All in Our Hearts.
 Trust Christ Above All.
 Love Christ Above All.
 Serve Christ Above All.

Subjects on Alcohol Question:

The Cost of Insobriety.
 Sober Thinking.
 Shadow Over America.
 The Church and the Liquor Problem.
 Why I Am a Total Abstainer.

5. Each speaker will have six minutes. Each speaker will be required to hand the typed manuscript of his address to the chairman preceding the tournament.

6. Speakers will be judged on content, composition, and delivery. Content will count 25 per cent, composition 25 per cent, and delivery 50 per cent.

7. Each association will have its own plan for elimination tournaments leading up to the Regional Elimination Tournament. Only one speaker from each association may enter the Regional Tournament. At the Regional Convention one will be selected to participate in the state elimination, where one will be chosen to represent the State of Tennessee in the Southwide Tournament at Ridgcrest the week of July 25.

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary



MISS KATHLEEN MALLORY
Speaker at W. M. U. Convention

Outstanding Churches

The following churches reported having received a gift from every resident woman member:

BEULAH—
Beulah
New Salem
McConnell
Mt. Pelia

CONCORD—
Milton

CROCKETT—
Friendship

DUCK RIVER—
Huntland

BLEDSON—
Gallatin

HARDEMAN—
Middleburg

HOLSTON—
Greeneville, First
Lynn Garden, Kingsport

KNOX—
Calvary, Knoxville
Mt. Olive, Knoxville

LAWRENCE—
Lawrenceburg

MADISON—
Calvary, Jackson
Poplar Heights

McMINN—
Athens, First
Etowah, North

NASHVILLE—
Old Hickory, First
Tennessee Home
Woodmont
Temple, Old Hickory

OCOEE—
Clifton Hills
Highland Park
Spring Creek

SHELBY—
Flynn Avenue
Kennedy Memorial
Woodstock

STEWART—
Dover

WATAUGA—
Elizabethton, Immanuel

WILSON—
Prosperity

A-1 Unions

The following churches have maintained a full graded A-1 Union in 1945:

BIG EMORY—
Walnut Hill

HOLSTON—
Bristol, Virginia Avenue

KNOX—
Mt. Olive

LAWRENCE—
Lawrenceburg

McMINN—
Athens, First
Coghill
Etowah, First

NASHVILLE—
Grace

OCOEE—
Cleveland, First

WATAUGA—
Immanuel, Elizabethton

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

OCOEE ASSOCIATIONAL BROTHERHOOD MEETING

LOOKING AHEAD

HAIL—

All Baptist Men of Ocoee Association. Let's make this the biggest Laymen's Meeting held for Baptist Laymen of Ocoee Association.

TIME—

Sunday, March 31, 1946, 2:30 P. M.

PLACE—

Ridgedale Baptist Church, Chattanooga, Tenn.

GOAL—

Every Church in the Association represented.

PROGRAM—

Hon. John W. McCall, Chairman, Executive Committee, Baptist Brotherhood of the South; one of Memphis' prominent laymen and a consecrated Christian lawyer, will speak. His message will challenge and inspire you.

SPONSORED BY—

OCOEE ASSOCIATION

THE BIG AND CHALLENGING PROGRAM OF THE
BROTHERHOOD
WILL BE OUTLINED:

SOUL WINNING

FINANCES

WORSHIP SERVICES

DOCTRINES

YOUR PRESENCE WILL ENCOURAGE US

AMONG THE BRETHREN

Chaplain Ralph E. Gwin has been released from the Army after 3½ years' service and is now available for a pastorate. He is a graduate of Howard College and of the Baptist Bible Institute. He was pastor for 9 years of the First Baptist Church of Columbia, Tennessee, and for 3½ years of Siloam Baptist Church, Marion, Alabama, where Judson College is located. His wife is a graduate of Judson College and also studied at the Baptist Bible Institute. She served as secretary to Dr. Roland Q. Leavell, pastor of the First Baptist Church of Tampa, Florida, while her husband was in the army. Brother Gwin's address is 218 Hyde Park Avenue, Tampa 6, Florida. Again we say, let our churches keep these returned Chaplains in mind.

—B&R—

L. G. Whitehorn, pastor Matthews Memorial Hospital Church, Route 7, Box 571, Pine Bluff, Arkansas, has recently brought out an excellent tract on "Hell—Eternity's Dumping Ground." The price is 20c per copy; six copies for \$1.00, postpaid.

—B&R—

Pastor Merrill D. Moore and the Immanuel Baptist Church, Nashville, are to hold a revival April 24-May 5 in which the preaching will be done by Ralph Herring of Winston-Salem, N. C.

—B&R—

The new officers of the Baptist Pastors' Conference of Chattanooga are as follows: C. H. Petty, President; C. W. Rogers, Vice-President; V. Wayne Tarpley, Program Chairman; LaVerne Mosher, Secretary; Ralph Feilds, Chorister; C. C. Ramsey, Pianist.

—B&R—

On Sunday, March 3, Pastor Vernon Sisco entered upon his ninth month as pastor of the Halls Baptist Church. There have been a total of 78 additions to the church and more than \$10,000.00 offerings to all causes.

Baptists in Washington, D. C., have just completed the largest scale World Mission Week yet to be undertaken by Baptists anywhere in the land, it is reported. Forty-five speakers representing all of the areas where Baptist work is done, at home and abroad, spoke more than three hundred times to an aggregate audience of 20,000 during the week ending March 1. One of the highlights of the week was a trip to the White House to call on President Harry S. Truman who greeted each with a cordial handshake and talked with the group while they posed for photographers.

—B&R—

Rev. H. B. Woodward has been released from the Chaplaincy and is upon the field as pastor of the First Baptist Church of Wewoka, Oklahoma. He got on the field February 7 and everything looked promising. The construction of a new auditorium is contemplated just as soon as the materials can be secured. Between now and May 1st, a Census, S. S. and Training Union Training Schools, and a revival meeting are planned.

—B&R—

BAPTIST AND REFLECTOR wishes to request that when people send in cuts or mats they be sure to write the name of the individual on the reverse side of the cut or mat or in some way reveal to us the identity of the party. Since we are not acquainted with everybody and since sometimes cuts or mats get misplaced, it will be a great help to us if our friends will do this. Thank you.

—B&R—

Chaplain John L. Curtis has just been released to inactive duty after 26½ months' service in the Chaplains Corps, U.S.N.R. Prior to entering the Chaplaincy, he was pastor 7½ years in Tennessee. His address is 4448 South Parkway, Louisville, Kentucky. No doubt, some pastorless church will be glad to get in touch with him.

Chaplain James F. Rogers has received his discharge from the army and is now making his headquarters at Union University, Jackson, Tennessee. Mrs. Rogers is hostess of one of the dormitories and their daughter, Margaret Ann, is in school there as a freshman. Brother Rogers is ready for a pastorate as the Lord may lead and is open to supply work until he gets located. Let our churches keep these returned Chaplains in mind. In a letter to the Editor, Brother Rogers says: "Also let me thank you from the depths of my heart for sending me the BAPTIST AND REFLECTOR to use among the soldiers while I was serving as Chaplain for three years. I feel that the paper has had a fine influence among the men."

—B&R—

Dr. L. E. Barton of Alabama, lecturer and distinguished Baptist leader, spoke March 1 in the Trenton Street Baptist Church, Harriman, O. C. Rainwater, pastor. His subject was "Today's Alarming Liquor Problem." The meeting was a part of the New Crusade for National Prohibition.

—B&R—

The Church Building Loan Department of the Home Mission Board has reduced its interest rate on church loans from 5% to 4%. Funds are now available for loans at the reduced rate.—NELSON TULL, Field Representative, Magnolia, Mississippi.

—B&R—

Ooltewah Baptist Church, Ocoee Association, R. W. Prevost, pastor, at its recent church conference raised its quota for the Co-operative Program from ten to fifteen per cent. Plans were made for the establishment of a church library.

—B&R—

President James T. Warren announces that the Preachers' School for preachers and their wives will be held at Carson-Newman College June 3-14. Further announcement will be made later.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR MARCH 3, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	193	62	Dunlap, First	140	48	Boulevard	572	118
Alcoa, Calvary	227	134	Dyersburg, Mt. Tirzah	104	42	Brunswick	62	53
Athens, East	200	47	Elizabethton, Siam	150	116	Buntyn Street	179	72
First	404	107	Englewood	116	37	Central Avenue	567	88
Good Springs	87	69	Erwin, Ninth Street	174	81	Galilee	276	100
McMahan, Calvary	57	55	Etowah, Cog Hill	97	—	Highland Heights	929	268
North	128	33	East	40	—	LaBelle	714	190
Bluff City, Chiquapin Grove	182	71	First	388	77	Louisiana Street	193	101
Bradford	136	26	North	148	—	Mallory Heights	314	144
Brighton	139	70	Fountain City, Central	784	188	McLean	310	104
Bristol, Calvary	380	91	Gallatin, First	293	61	Prescott Memorial	512	89
Brownsville	262	50	Grand Junction	107	68	Seventh Street	523	114
Calhoun	105	—	Halls, First	250	35	Temple	1350	380
Chapel Hill, Smyrna	63	56	Hampton, First	85	56	Union Avenue (Strand Class)	108	—
Chattanooga, Avondale	467	125	Harriman, Trenton Street	353	84	Union Avenue	1071	241
Baptist Tabernacle	287	76	Walnut Hill	213	77	Milton, Prosperity	146	41
Cedar Hill	187	28	Hixson, First	129	76	Morristown, First	500	125
Chamberlain Avenue	301	94	Pleasant Grove	98	—	Mt. Pleasant, First	186	83
Clifton Hill	360	—	Jackson, Bemis	236	46	Murfreesboro, First	354	105
Eastdale	276	90	Bible Grove	67	102	New Hope	25	—
East Lake	415	67	Calvary	466	115	Powell Chapel	141	63
East Ridge	174	55	Madison	61	64	Taylor's Chapel	95	—
East 26 Street	196	68	North Jackson	160	56	Westvue	126	53
Daytona Heights	72	42	West Jackson	838	317	Nashville, Edgefield	364	110
Fairview	175	31	Jellico, First	253	105	Grubbs Memorial	87	49
Morris Hill	261	192	Jefferson City, Piedmont	82	28	Park Avenue	400	101
Hughes Ave	139	55	Jonesboro, Oak Grove	122	38	Third	200	—
Mountain Creek	100	49	Kingsport, First	712	104	New Market, Dumplin	88	54
Northside	524	206	Glenwood	293	124	Niota	113	47
Oak Grove	191	—	Long Island	72	80	Oak Ridge, First	1193	242
Red Bank	733	146	Lynn Garden	240	62	Old Hickory, First	593	288
Ridgedale	513	159	Knoxville, Broadway	1140	306	Temple	153	80
Ridgeview	74	89	Fifth Avenue	918	230	Parsons, First	169	46
Shepherd	75	—	First	950	—	Portland, First	158	56
Spring Creek	173	—	McCalla Avenue	627	138	Riceville	71	—
St. Elmo	316	102	North Knoxville	278	100	Rockwood, First	313	180
South St. Elmo	155	27	Oakwood	474	187	Rockwood Mission	26	—
Woodland Park	1079	348	Sevier Heights	333	73	Whites' Creek	59	41
Cleveland, Big Spring	306	160	West View	255	50	Rogersville, First	250	105
First	504	145	Lawrenceburg, First	165	96	Shelbyville, First	202	52
North Cleveland	168	89	Lebanon, Barton's Creek	110	59	Shelbyville Mills	105	48
New Friendship	59	29	First	428	87	Stanton, First	46	—
South Cleveland	120	72	Lenoir City, First	475	61	Trenton, First	480	200
Cookeville, First	361	55	Lexington, First	204	49	Hickory Grove	89	17
Fourth St. Mission	56	—	Maryville, First	644	116	White Hall	100	69
Stevens St. Mission	82	38	Medina	160	60	Tullahoma, First	249	96
Columbia, First	380	65	Memphis, Bellevue	2367	615	Watertown, First	205	76
Corryton, Fairview	184	68	Berclair	174	115	Whitwell, First	155	80

Harrison Chilhowee Baptist Academy

THE PASTORAL Training Department at Chilhowee Baptist Academy at Seymour is one of the State Board's latest projects. It is in its second year of operation. To date this year there have enrolled in this department 15 ministers, two minister's wives, and two young ladies who plan to do special Christian work. There is being offered work in Homiletics, New Testament History, Doctrines, Church History and a course in spelling, correct reading of the Bible, etc.

A number of these ministers will go directly from our school here to be pastors in various places and all the training for the pastoral office they will get is what is given here. A number of them are already pastors. Both classes need all the help we can give. It should be made possible for all of the number enrolled to take advantage of the work of this department. As it is only fifty per cent are taking the work. Credit for the work should be given and these fine young ministers should be otherwise encouraged to take the work which is so generously offered by the Baptists of Tennessee.—P. B. BALDRIDGE, Director, Dept. Pastoral Training, Chilhowee Baptist Academy.

On February 24, 1946, Dr. C. J. Lowe, Missionary from China, spoke at the morning hour at New Salem Church, Beulah Association. There were about 125 people present to hear him. All present enjoyed the hour. Rev. Robert L. Newman, missionary, Mrs. Newman, and Robt. L. Newman, Jr., accompanied Dr. Lowe.

New Salem is one of the best rural churches of the association and is going forward under the leadership of Rev. Herman G. Matthews, Brother Matthews is a native of Tennessee but has been in Arkansas for some time before coming to New Salem. His last work was Missionary of Greene County Association, Arkansas. The church made a free will offering of \$26.00 to Dr. Lowe at the close of the services. Pastor and members were pleased with the services.—HERMAN G. MATTHEWS, Pastor.

—B&R—

A successful Preachers' School was held in the First Baptist Church of Cleveland the week of February 11-15. As reported to BAPTIST AND REFLECTOR, the first period had a class for deacons that ran from 23 to 38 present each night and with from 12 to 15 churches represented. The first period for ministers had an attendance of about 30 with Rev. F. M. Dowell teaching "Sermon Building and Practical Church Activities." The second period with the whole school together, Brother Dowell taught "Christian Doctrine." The First Church fed the faculty and ministers each evening.

—B&R—

Dr. R. Kelly White, Pastor of Belmont Heights Baptist Church, Nashville, for 18 years, has resigned to accept a call to the First Baptist Church of West Palm Beach, Florida, effective April 1. Except for some six months, he has been pastor of the Editor and his family during the nearly 13 years they have been living in Nashville. There is genuine and widespread regret over his going. BAPTIST AND REFLECTOR hopes to carry a fuller write-up later.

—B&R—

Thursday night, February 28, Pvt. Joe Rich, U.S.M.C.R., of Franklin, Kentucky, was seriously injured in a wreck when the car in which he and some others were riding had a head-on collision with another car when going over the brow of a hill. He has been transferred to the Marine Hospital at Louisville, Kentucky. Two other parties in the car died subsequently from the injuries they received. He is the brother of Miss Eura Rich, Secretary of Circulation in BAPTIST AND REFLECTOR Department. The brotherhood will pray for his speedy recovery.

Secretary Visual Education



MR. EARL WALDRUP

THIS WILL introduce Mr. Earl Waldrup, the newly elected secretary of Visual Education Service of the Baptist Sunday School Board, who began work with us on March 4.

Mr. Waldrup was born and reared in Mississippi; graduated from the high school at New Carrollton; received the A.B. degree from Mississippi College; the Master of Religious Education from Southwestern Seminary; and has completed the required resident work for his M.A. degree at Baylor University, having majored in English and Bible in both college and seminary.

Though Mr. Waldrup is an ordained minister, as he pursued his college and seminary training he felt definitely led to dedicate himself in service in the field of Religious Education. Some three years ago he was further led to choose the field of Visual Aids in Religious Education and has since devoted himself largely to preparation for service along this line. Mr. Waldrup is a young man of good habits, neat appearance, pleasing personality, much native ability, attained accomplishments, and sterling character.—JEROME O. WILLIAMS, Secretary, Division of Education and Promotion, Baptist Sunday School Board.

BAPTIST AND REFLECTOR has received the following announcement: "The Board of Directors of the Central Baptist Theological Seminary takes pleasure in announcing the election of Dr. William W. Adams as the fifth President of the Seminary. He will assume his duties as President about June 5 and an Inaugural Service will be held about September 10th." The Seminary is located in Kansas City.

Harrison-Chilhowee Campaign

The campaign to raise funds for the rebuilding of the Young Men's Dormitory at Harrison-Chilhowee Baptist Academy which was burned Christmas week, is progressing in a fine way. BAPTIST AND REFLECTOR has been publishing certain matters concerning it. It is hoped that the campaign will end in a relatively short time now. Hence, if anyone wishes to get in on the campaign, he will have to move quickly. As Editor, we wish to state that Baptists have never had a more worthy campaign than this. Harrison-Chilhowee Baptist Academy is doing a monumental work which tells for time and eternity. We hereby urge that friends of the institution will rally to this campaign and bring it to a triumphant close.

Jefferson Association Rally

Field Worker Lowell Lawson sent us a program of an Associational Rally Meeting which was held Saturday afternoon and evening, March 2, at the New Market Baptist Church, Jefferson Association. Those indicated on the program were: B. C. Cochran, Host-Pastor; Associational Sunday School Work: Rev. G. C. Puckett—introducing Miss Gladys Longley; Associational Training Union Work: Miss Louise Milligan—introducing Charles Norton; Associational W.M.U. Work: Mrs. Lowell Lawson—introducing Mrs. D. G. Cochran, Knox County W.M.U. President; Christian Education: Roy Anderson; BAPTIST AND REFLECTOR: E. N. Delzell; Associational Brotherhood Work: E. K. Wiley; Baptist Foundation: Norris Gilliam; Music: Prof. G. L. Stephens, Music Instructor Carson Newman College; Sermon: Rev. J. O. Carter, pastor First Baptist Church, Greeneville, Tenn. It was reported to us subsequently that a very fine meeting was held.

In Ocoee Association March 11-15, there will be held Group Training Union Schools at the following churches: Soddy, Hixson, Red Bank, Eastdale, Concord, Ooltewah and Birchwood. Then, March 18-22, Group Schools will be held at St. Elmo, East Lake, Highland Park and Chamberlain Avenue. Speakers indicated on the program are: C. J. Donahoo, James A. Ivey, V. W. Tarpley, A. A. McClanahan, J. B. Tallant, Raymond Roberson, R. W. Prevost and others whose names are not given. The Deans of the school in the order named are: Chas. Narramore, W. E. Sloan, Jos. E. Howren, Jonas Prater, Edgar Schmitt, Miss Lucille Ramsey, Malcolm DeFriesse, L. E. Belk, J. S. Robinson, O. O. Mixson and G. C. Wilkerson.

—B&R—

On December 30th, 1945, the East Lake Baptist Church called Rev. J. B. Hester, pastor of the First Baptist Church, Rockdale, Texas, to be pastor. Rev. Hester accepted the pastorate in the evening service of the same day. We are very happy to welcome Rev. and Mrs. Hester to our church and are looking forward to many happy days ahead working for the Lord. Rev. Hester is a graduate of Union University, Jackson, Tennessee, and Southwestern Baptist Seminary, Fort Worth, Texas. He has served in the pastorate for about 10 years. Brother Hester will begin his work here around the middle of February. Let us all pray that God will richly bless our church and that many precious souls will be won during the year 1946. (Contributed)

—B&R—

Not long ago, BAPTIST AND REFLECTOR carried a news note concerning the death of Rev. Jesse Neal of Memphis. He was struck by a car at a street intersection. Funeral services were held February 8 in the 12th Street Church, Paducah, Kentucky, where he labored for 11 years. The building there was constructed and paid for during his ministry. His children request that if any of his friends have any copies of his sermon notes or any of his books which they had borrowed, they kindly return them. In returning such, address Miss Floy M. Neal, 1781 Carr Avenue, Memphis, Tennessee.

—B&R—

Rev. Joseph Harting has been called as pastor of the Carthage Baptist Church and preached his first sermon as pastor Sunday, March 3. He is a native of Paducah, Ky., a graduate of Union University, and is now a student at the Southern Baptist Theological Seminary in Louisville, Kentucky, where he will receive his degree in May. At that time, he and his family will move to Carthage. Mrs. Harting, the former Miss Rachel Gregory of Springfield, attended Union University and also the W.M.U. Training School in Louisville. They have one child, a son, Larry Joe, who is two and a half years old.

WITH THE CHURCHES—*Athens*: First—Received one addition by letter; Sterling Price, pastor. *Chattanooga*: Avondale—Received two additions by letter and one addition by baptism, baptized seven; Ralph D. Feild, pastor. Clifton Hill—Received two additions by baptism; A. M. Stansel, pastor. Eastdale—Received two additions by letter; R. R. Denny, pastor. East Lake—Received one addition by letter; J. B. Hester, pastor. East Ridge—Received two additions by letter; James Borders, pastor. East 26 Street—Received two additions by letter and two additions by baptism, baptized two; A. A. Pruett, pastor. Mountain Creek—Received three addition by letter and five additions by baptism; Dale Godfrey, pastor. Northside—Received one addition by letter and one addition by baptism; C. W. Rogers, pastor. Red Bank—Received two additions by letter; Horace L. Smith, pastor. Ridgedale—Received one addition by letter; James Ivey, pastor. Shepherd—Received two additions by letter and one addition by baptism; Burk Gates, pastor. Spring Creek—Received two additions by baptism; A. C. Stephens, pastor. St. Elmo—Received one addition by baptism; Wayne Tarpley, pastor. South St. Elmo—Received two addition by baptism; Buddy Brown, pastor. Woodland Park—Received four additions by letter and six additions by baptism; E. L. Williams, pastor. *Cleveland*: First—Received seven additions by letter and five additions by baptism; Fred Dowell, pastor. North Cleveland—Received one addition by baptism; H. L. Lewis, pastor. *Cookeville*: First—Received one addition by letter; Bob Ramsey, pastor. *Columbia*: First—Received one addition by baptism and one addition by letter; W. E. Richardson, pastor. *Fountain City*: Central—Received four additions by letter; C. S. Bond, pastor. *Harriman*: Received two additions by letter and four additions by baptism, baptized one; O. C. Rainwater, pastor. *Hixson*: First—Received one addition by letter; Frank Witt, pastor. *Jackson*: Bible Grove—Received two additions by baptism and one addition by letter; J. D. Altom, pastor. Calvary—Received one addition by baptism; Walter Warmath, pastor. *Kingsport*: Received three additions by baptism; L. B. Cobb, pastor. Glenwood—Received two additions by letter; J. C. Blalock, pastor. *Knoxville*: Broadway—Received four additions by letter and four additions by baptism; Ramsey Pollard, pastor. Fifth Avenue—Received three additions by letter; Frank Wood, pastor. McCalla Avenue—Received five additions by letter; Charles C. Bowles, pastor. *Lebanon*: Barton's Creek—Received one addition by baptism and one addition by letter; Wendell Pride, pastor. *Lexington*: First—Received one addition by baptism; E. E. Deusner, pastor. *Memphis*: Bellevue—Received nineteen additions by letter and eleven additions by baptism, baptized twelve; R. G. Lee, pastor. Berclair—Received three additions by baptism and two additions by letter; E. B. Bowen, pastor. Central Avenue—Baptized two; J. S. Riser, pastor. Highland Heights—Received four additions by letter and one addition by baptism, baptized two; Slater A. Murphy, pastor. LaBelle—Baptized one; D. M. Renick, pastor. Louisiana Street—Received two additions by letter; D. C. Applegate, pastor. Mallory Heights—Received five additions by letter and one addition by baptism; Bennie Pearson, pastor. Seventh Street—Received one addition by letter; E. Pitt Woodroof, pastor. Temple—Received four additions by baptism and seven additions by letter, baptized one; Wm. Young, associate pastor. Union Avenue—Received six addition by letter and two additions by baptism; J. G. Hughes, pastor. *Nashville*: Edgefield—Received three additions by letter; W. H. Barton, pastor. Grubbs Memorial—Received two addition by letter, baptized five. *Oak Ridge*: First—Received six addition by baptism and eight additions by letter; W. S. Rule, pastor. *Old Hickory*: First—Received two addition by baptism and one addition by letter. *Rockwood*: Received one addition by letter, baptized two; Hobert Ford, pastor. *Trenton*: First—Received

six additions by baptism and one addition by letter; Paul Wieland, pastor. *Watertown*: First—Received two additions by letter.

A Friend of Baptist and Reflector

Mr. E. M. Graves of 211 Walnut Street, Knoxville, Tennessee, is a great friend of BAPTIST AND REFLECTOR. Through his earnest efforts and with the assistance of other friends, he recently sent in a list of 302 subscriptions from Meigs County representing the heads of families in the majority of the churches in that county. Then later, another list came in as a result of the same movement. BAPTIST AND REFLECTOR wishes to thank him for his service.

Rev. Elmer J. Foust, former pastor of Caton Hills Baptist Church, Baltimore, Maryland, has recently accepted the call of the Mooresburg Baptist Church, Mooresburg, Tennessee. At the present, he is attending Carson-Newman College. The former pastor of Mooresburg, Rev. W. W. Harrison, has accepted the call of the First Baptist Church of Lakeview, Georgia.

Entire Crouse Family Makes Honor Roll At H. C. B. A.

During the first six weeks of this semester Russell E. Crouse, Sr., and his two children that are in high school made the honor roll. Mr. Crouse is 37 years old and is a member of the senior class. Margaret is sixteen and a member of the sophomore class. Russell, Jr., is fourteen and is a freshman.

Just a few days ago one of the teachers suggested to Mr. Crouse that he might get Margaret to help him some with some algebra problems. Mr. Crouse replied, "Oh, that would never do. I would never hear the last of that."

Names of those making first and second honor rolls follow respectively:

First: Eugene Powell.

Second: Leroy Arbuckle, Franklin Cobb, R. E. Crouse, Sr., R. E. Crouse, Jr., Margaret Crouse, Bill Embree, Stella Flynn, Elmer Green, Evelyn Hayes, Jolene Hayes, Lois Householder, Earl Johnson, O. W. Lasater, Thomas Mosley, Paul Tabor, Frank Tipton, Frances Trew, T. J. Vaughn, Robert Wallace, Barbara Wigington, Mrs. S. G. Womack, Francis Speakman.—YORK STEWART.

Does religion affect the price of bread? Read

Piety and Poverty in Chile

R. CECIL MOORE

\$1.50

Against the setting of twenty-five years of experience, observation, and study, a Southern Baptist missionary displays the impact of the Roman Church on Chile. Despite unhampered opportunity to develop a Christian nation, it succeeded only in stifling progress. This study's quiet reliability intensifies its conclusion that Chile is ripe for Protestantism.

Here is a stimulus for preachers, mission leaders, students. As a level-headed handbook, a background to mission study, or an explanation of current unrest in Chile, it will reward even the casual reader.

Get your copy now from

THE BAPTIST BOOK STORE

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

Executive Committee, S.B.C. Adopts Resolutions

DR. HIGHT C. MOORE and J. HENRY BURNETT

WHEREAS, Dr. Hight C. Moore has stated that with the closing of the Southern Baptist Convention in 1946 he will terminate his work as secretary of the Convention, it is fitting that an expression of appraisal and appreciation for his long and efficient service be given.

In May, 1914, he was elected to succeed Dr. Lansing Burrows, who had served for thirty-three years as secretary, the longest term until that time, only to be equaled by that of Dr. Moore when his service shall close.

During this period, Dr. Moore has served under twelve of the twenty-three presidents of the Convention, and recorded the proceedings of the Convention for almost one-third of a century; prepared (ending with Convention of 1946) thirty-three Convention Annuals, averaging above five hundred pages per copy. During this time he has registered 120,784 messengers from 1914 to the present, which number would have been about 130,000 but for the omission of the Conventions in 1943 and 1945. The registration from 1845 to 1913 was 26,693.

In addition to these duties, Dr. Moore served as a member and secretary of the former Executive Committee, and handled the protracted court litigation of the Opdyke Fund. He also served for several years on the investment committee. Along with the president of the Convention, he has been a member of the present Executive Committee, and has continuously served on the committee of Convention arrangements. During this time he has conducted a columninous official correspondence, including the certification of messengers to other bodies, notably to the Congress of the Baptist World Alliance in Atlanta, 1939, when 9,804 paid their registration fee.

While he has rendered this large and outstanding service, we can never forget the Christlike spirit in which it has been given. His unfailing efficiency, courtesy, and brotherly kindness have been so manifest at all times. In view of all this, therefore be it resolved:

1. That the Executive Committee hereby expresses to Dr. Moore our deepest heartfelt appreciation for his noble service through so long a tenure in office.

2. That we recommend to the Convention that these resolutions be spread upon the minutes, and that the Convention give to Dr. Moore a rising vote of thanks for the faithful and unusual service which he has rendered.

3. That we assure Dr. Moore that, although he will no longer fill this responsible place, we shall continue to hold him and his work in the most affectionate regard, and pray that the sunlight of God's presence shall constantly attend him until the dawning of the perfect day.

It is fitting that a like expression of our grateful appreciation be given to Brother J. Henry Burnett, who, since 1919, has served with Dr. Moore as associate secretary, and who plans to relinquish his post of service at the same time with Dr. Moore. The part of the work which has fallen to him has been discharged with equal fidelity, efficiency, and genial spirit. Therefore we would have him to share with Dr. Moore in every tribute of our gratitude and Christian affection.

Respectfully submitted.

J. R. JESTER,
HENRY W. TIFFANY,
CHAS. W. DANIEL.

Dr. Austin Crouch, Executive Secretary

Dr. Austin Crouch was elected executive secretary of the newly constituted Executive Committee of the Southern Baptist Convention at its first meeting in June, 1927. He tendered his resignation as executive secretary at the June, 1945, meeting of the Executive Committee. He

was asked to continue until his successor had been secured.

Through these eventful years he has served with fidelity and efficiency.

Probably no similar period in the history of our country and of the world has been characterized by more significant and revolutionary events. Southern Baptists have been involved by necessity in these changes. The periods of inflation, depression, war, and reconversion have in turn made unparalleled demands upon our Convention and its agencies.

It is not necessary to recite the events of those years. The prospective retirement of Dr. Crouch, however, does warrant the recognition of the vital contribution of the Executive Committee under his leadership to the life and work of our people.

Those who have served as members of this Committee for any period of time have not failed to be impressed, and profoundly grateful for his soundness of judgment, his fairness in dealing, his love for Christ, his loyalty to Baptist principles, and his courage in leadership.

We rejoice in the worthy contribution he has made. We will keep him in our grateful remembrance. No adequate recital of Baptist history in the first half of the twentieth century will fail to record his name as a faithful preacher of the gospel, a wise administrator, and a constructive leader.

We rejoice that he is yet with us to give to his successor and to this Committee the benefit of his valuable experience, and to crown his life's work with a faith undaunted, a love unfailing, and a hope triumphant.

We express the very sincere desire that Dr. Crouch, in the leisure now afforded him, will write a history of the Executive Committee, that our people may be the better informed how Baptists can and ought, and in increasing measure do work together.

CHAS. W. DANIEL,
J. C. WILKINSON,
MERRILL D. MOORE.

American Red Cross

NATIONAL HEADQUARTERS
WASHINGTON 13, D. C.

WITH AN EXPENDITURE of more than \$250,000,000 during the years 1941-45, American Red Cross Services to the Armed Forces became the greatest operation of its kind in the history of the organization. At the close of hostilities its military and naval welfare service had nearly 9,500 workers overseas in personal welfare, hospital, club and canteen work, besides more than 9,000 in U. S. assignments, and the Red Cross was operating a total of 820 clubs and rest homes.

During these years, Red Cross workers went wherever American forces were in action. Red Cross field directors landed with the troops on the beaches of Normandy and the islands of the Pacific; Red Cross club and clubmobile workers were close behind the lines, and altogether 61 workers lost their lives while on duty.

During 1941-42, the traditional position of the American Red Cross was recognized in a number of agreements as the official agency for rendering aid in home communities to service and ex-servicemen and their families; for conducting a program of social services, including recreation, and medical and psychiatric case-work for patients in army and navy hospitals; and for giving welfare services to able-bodied servicemen at army posts and naval stations.

By the end of June, 1942, the Red Cross had provided furnishings for 65 army-built hospital

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.

ROACH

BRO. E. W. ROACH was born January 13, 1874, at LaFollette, Tennessee. He died January 11, 1946.

Brother Roach was converted at the age of 15 and united with the Baptist church near his birthplace.

He was ordained a deacon rather early in his Christian life, and served as deacon in the First Baptist Church, Corbin, Ky., and later in the Baptist church at Barbourville, Kentucky. While a member of the First Baptist Church at Corbin he served for some time as treasurer of the church. During these years Brother Roach was very active in Sunday school work in the churches, and often served his own church as supply preacher in the absence of his pastor.

Brother Roach was ordained to the gospel ministry by the Third Baptist Church of Owensboro, Kentucky. He was then employed by the Kentucky State Mission Board, and spent much of his time organizing new churches, and indoctrinating the churches.

His first pastorate was at McRoberts, Kentucky. From this pastorate he was called to the First Baptist Church, Jonesboro, Tennessee, which pastorate he held for almost ten years. His last pastorate was the Boon's Creek Baptist Church. He was pastor for almost thirteen years of this church.

From the time of Brother Roach's conversion he always manifested a great interest in the work of his association. He was a faithful member of the executive board of Holston Association at the time of his death.

Committee:

JOE STROTHER,
W. L. BAKER.

recreation rooms and 736 sunrooms for patients, while overseas 8 clubs had been established in Iceland, Great Britain, and Australia. Informal clubs had been set up in New Caledonia and other areas, and the army had requested expansion of the program.

The first Red Cross Camp and Hospital Council was organized at Fort Dix in July, 1941. During 1941-42, Red Cross headquarters buildings were constructed on 58 posts. More than a million articles were distributed to hospitals and able-bodied servicemen during that year, not including those produced by the Junior Red Cross. Special kits filled with comfort articles were distributed to shipwrecked crews, island outpost hospitals, and to soldiers going overseas.

There were many requests from members of the armed forces, both domestic and overseas, for Red Cross aid, and a total of over 680,000 individuals were given service by field directors.

By the end of 1942, in response to requests from the surgeons general, there were in U. S. military hospitals 405 medical social, psychiatric social, and other workers, 379 recreation workers, and 386 clerical personnel. As overseas hospitals were established, the War Department requested a minimum of one medical social worker, one recreation worker and one clerical worker in each 500-bed hospital. By June, 1942, 8 Red Cross medical social, 41 recreation and 17 clerical personnel were overseas. More than 5,800 Gray Ladies were trained during that year to work as volunteers with the Red Cross staffs in domestic hospitals. Movie equipment was provided in 68 hospitals in this country and 7 overseas.

A CALL TO ACTION

RUFUS S. WEAVER

THE SOUTHERN BAPTIST CONVENTION in 1936 appointed a Committee on Public Relations whose work was defined in the following words: "As situations arise in which agencies of this Convention are compelled to confer, to negotiate, to demand just rights that are being threatened or to have other inescapable dealings with our American or other governments, this Committee shall function as the representative of Southern Baptists, when so requested by any existing board or agency and shall report in detail the results of such conferences or negotiations."

The following year the Northern Baptist Convention created a like committee to cooperate with the one set up by the Southern Baptist Convention whenever "principles held alike by Northern and Southern Baptists are in any way endangered." Two years later the National Baptist Convention, Incorporated, took similar action.

These three associated committees endorsed "A Pronouncement upon Religious Liberty," which was presented in 1939 to the cooperating conventions, and by each of them this declaration was unanimously approved. This document empowered the Committee on Public Relations to offer a solemn protestation to the President of the United States against the establishment indirectly of diplomatic relations with the Pope through Mr. Roosevelt's appointment of Myron C. Taylor as his personal representative at the Vatican. These protestations have been repeated again and again.

The first appeal to the Romanian government, whose prime minister was then Myron Cristea, the head of the Romanian Orthodox Church, to desist from the persecution of our Baptist brethren in that land was made by the Committee on Public Relations. When the United Nations met in the San Francisco Conference a petition, prepared by our Secretary of State, was presented to each of the delegations of the United Nations. This document was translated into Russian, Chinese, French and Spanish by the linguists of our Department of State. Thus our Baptist witness was borne to all the delegates who framed the Charter of the United Nations Organization. Many and varied and highly important have been the activities of this official Baptist group, now known as the Joint Conference Committee on Public Relations.

Every thoughtful person recognizes that civilization today confronts the most serious crisis that mankind has ever known. It is the conviction of the people of God called Baptists that the application of their distinctive principles to the organization of the coming One World, together with the unrestricted preaching of the gospel to all who dwell upon the earth provides the surest, if not the only way, for the securing of a lasting peace and the establishment of a world order grounded upon justice and good will.

The Joint Conference Committee on Public Relations, viewing in behalf of nearly 12,000,000 American Baptists the total world situation, after serious deliberation and earnest prayer, voted on January 18, 1946, to recommend to the Southern, the Northern, and the National Baptist Conventions the following program for consideration and approval:

The Program Proposed by the Joint Conference Committee on Public Relations for Consideration by the Baptists of the United States and for Official Approval of the Southern, the Northern, and the National Conventions.

"The 'towne fellowship,' set up by Roger Williams and his associates three hundred and ten years ago for the governing of Providence Plantations, was definitely limited in the enforcement of its powers to 'only in civil things.' These fugitives from religious persecution embodied in this compact the principle of complete freedom of conscience, a principle which the Baptists,

throughout their long and glorious history, have unfalteringly proclaimed, and for which many of them suffered and died. The complete separation of Church and State was made in 1791 an integral part of the Federal Constitution of the United States. This action, so far-reaching in its reconstruction of American life, has been recognized by competent students as the distinctive contribution our nation has made to the progress of political science.

"There has been set up in London a World Organization, an avowed purpose of which is 'promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion.' One of the specific objectives, set forth in the charter of the United Nations Organization—the name used for the new world body—is 'universal respect for, and observance of human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion,' and the promotion of these laudable ends has been placed specifically in the hands of the Economic and Social Council of the United Nations Organization. The right of appeal to this Council is open to everyone. Here is an opportunity and a challenge to all the Baptists of this country to bear the testimony our spiritual forefathers so nobly bore, not like them within the narrow limits of a struggling colonial community or within the area of a little nation newly born, but to all peoples and tongues everywhere throughout the world; and this we can do through the creation of a world opinion favorable to the recognition, the establishment, and the implementation of religious liberty as a universal human right.

"The Economic and Social Council can propose and secure the adoption of this universal right, only as the majority of the Nations are committed to its ratification. In the creation of a favorable world opinion, Baptists do not stand alone. We are strongly supported by the foremost evangelical bodies of this country who recognize religious liberty as 'basic among the rights of man, indispensable to world order and security, helpful in the conduct of Christian work.' This should inspire all of us to greater efforts.

"Believing that there exists an imperative need for the immediate strengthening of all American Baptists in devotion to their distinctive principles, and for the practical application of these principles in our national and international relationships, we recommend the establishment of a permanent headquarters for the Joint Conference Committee on Public Relations in Washington, D. C., under the direction of the ablest Baptist leader to be found who, as a salaried secretary, shall use every means available for arousing, not only Baptists, but all others, in the support of universal religious freedom, looking toward the international proscription of religious persecution throughout the world.

"Among the services the secretary, in association with the Joint Conference Committee on Public Relations, can render, we list the following:

"1. To represent all the Baptists of this country in negotiations with our own and other governments whenever our principles are involved or our rights are endangered; the Pronouncement on Religious Liberty adopted by the supporting Conventions in 1939, being the basic guide for action; to make surveys, studies, investigations and to submit his reports with recommendations on any public issue or problem or any other assignment submitted to the Joint Conference Committee on Public Relations by any Baptist convention, board, society or other denominational agency;

"2. To arrange for a popular text-book on Religious Liberty, especially designed for our Bap-

tist youth; for articles in current magazines, the secular and the religious press; for addresses over the radio—all supporting complete freedom of religion as essential to the securing and the maintenance of an enduring world peace; for the preparation and publication of a definitive history of the struggle for freedom of religion, and for the promotion of hearty cooperation with all groups committed to the furtherance of the fundamental freedoms and to the international proscription of religious persecution throughout the world;

"3. To explore, study and advise Baptists concerning any and all federal legislation that violates the principle of the separation of Church and State; such as Senate Bill 717, now pending, which, if passed in its present form, will appropriate directly to the non-public or parochial schools \$250,000,000 annually;

"4. To maintain the Baptist witness in the Nation's Capital, to appear before congressional committees when measures are being considered that favor one religious faith above another, to formulate plans by which Baptist conviction shall find effective expression through petitions to the President, the Congress, the Economic and Social Council of the United Nations Organization or other bodies, signed by the constituents of our Conventions and other friends of religious freedom; to promote a nation-wide movement for the creation of a demand that complete religious freedom shall be embodied in the anticipated revision of the charter of the United Nations. to the end that this God-given right be made a basic element in international law.

"5. To act, when definite instructions are given by the supporting conventions in regard to domestic situations; to protest to the proper authorities when Baptist principles are to any degree violated by our own government, and to appeal through diplomatic and other channels when in other lands any are made to suffer for conscience's sake, and to correlate the activities of other religious, fraternal, and civic organizations and agencies, as these activities coincide with the efforts of the Joint Conference Committee on Public Relations.

"6. To stimulate through existing cultural and publicity agencies of all Baptist conventions a comprehensive and general program of education in Baptist historic principles and witness; to promote comity, fellowship, understanding and closer cooperation on the part of all the Baptists of this nation through the recognition of a common inheritance, a common mission and a common witness to be borne to the competency of the human soul under God, and to strengthen collaboration and mutuality of concern among all Baptists within the United States irrespective of geography, language, national origin or race.

"E. H. DEGROOT, JR.,
"Corresponding Secretary."

RICH PRINTING CO.

417 Commerce Street

NASHVILLE, TENNESSEE

PRINTERS—PUBLISHERS

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