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"SPEAKING THE TRUTH IN LOVE"



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GREAT MISSIONARY SAYINGS

- T**HE WORLD has many religions; it has but one gospel.—*George Owen.*
All the world is my parish.—*John Wesley.*
I see no business in life but the work of Christ.—*Henry Martyn.*
Fear God and work hard.—*David Livingstone.*
We can do it if we will.—*The Men of the Haystack.*
We can do it *and* we will.—*Samuel B. Capen.*
The bigger the work, the greater the joy in doing it.—*Henry M. Stanley.*
The lesson of the missionary is the enchanter's wand.—*Charles Darwin.*
The working of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—*C. F. Schwartz.*
I am in the best of services for the best of Masters and upon the best terms.—*John Williams.*
Nothing earthly will make me give up my work in despair.—*David Livingstone.*
The greatest hindrances to the evangelization of the world are those within the church.—*John R. Mott.*
Prayer and pains, through faith in Jesus Christ, will do anything.—*John Eliot (on last page of his Indian Grammar).*
What are Christians put into the world for except to do the impossible in the strength of God?—*General S. C. Armstrong.*
Christianity is a religion which expects you to DO things—*Japanese saying.*
Let us advance upon our knees.—*Joseph Hardy Neesima.*
Tell the king that I purchase the road to Uganda with my life.—*James Hannington.*
I am not here on a furlough; I am here for orders.—*Hiram Bingham, Brooklyn, October, 1908.*
The medical missionary is a missionary and a half.—*Robert Moffat.*
Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—*Jacob Chamberlain.*
I will place no value on anything I have or may possess except in relation to the Kingdom of Christ.—*Livingstone's resolution made in young manhood.*
Win China and the most powerful stronghold of Satan upon earth will have fallen.—*Mr. Wong.*
The word "discouragement" is not to be found in the dictionary of the Kingdom of Heaven.—*Melinda Rankin.*
We are the children of the converts of foreign missionaries; and fairness means that I must do to others as men once did to me.—*Maltbie D. Babcock.*
We cannot serve God and mammon; but we can serve God *with* mammon.—*Robert E. Speer.*
The prospects are as bright as the promises of God.—*Adoniram Judson.*
Your love has a broken wing if it cannot fly across the sea.—*Maltbie D. Babcock.*
—*The Evangel.*

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EDITORIAL

Jesus and His Substitutionary Death

A NOTED DOCTRINAL liberal does not "believe in . . . that old-fashioned substitutionary doctrine of the Atonement." And another noted liberal says that Jesus "did not demand belief in . . . his atoning" (in the medieval sense of the term.) These men are representative of many others.

As Editor L. L. Gwaltney of *The Alabama Baptist* has well indicated, the rejection of the Virgin Birth and of the Substitutionary Atonement "cuts out the core of the gospel." And since some are trying to instill these infidelic views into the South, we would feel recreant to our trust did we not try to inform our people along these lines on the principle that "forewarned is forearmed" and on the principle that God's servants are "set for the defense of the gospel."

What is the idea of those who reject the Biblical teaching on the Substitutionary Atonement? It seems to be that the death of Jesus was only an exhibition of God's love and an example for men and saves by its "moral influence." Their notion is that the cross moves men by its exhibitionary and exemplary force from the sinful to the "good life." But the Scriptural idea is that Jesus as our Substitute paid for our sins on the cross and that through the appropriation of that death by faith and the operation of it by the Holy Spirit men are saved, born again and justified, and thus are led from the sinful to the good life.

It is significant that men in respect to the doctrine of Substitutionary Atonement call it "old-fashioned" and "medieval." This is a logical admission that the doctrine has been taught from of old. Were those men in the Biblical days and succeeding olden days correct in their teaching? Or has it remained for certain men in the twentieth century to show that these teachers were wrong and that "modern thought" alone has the truth on the proposition?

So the question is raised, What did *Jesus* teach along this line? When this is ascertained, it should be the end of all controversy and will be for those who accept Jesus as a competent and truthful teacher.

Jesus and the Old Testament Substitutionary Teaching

THE LEVITICAL system of types and shadows made the substitutionary atonement idea prominent. In the animal sacrifice procedure, an innocent victim was sacrificed for the guilty sinner. The thing emphasized in it all was that "it is the blood that maketh

an atonement for the soul" (Levit. 17:11). These types and shadows pointed to Jesus, who "suffered for sins, the just for the unjust, that he might bring us to God" (I Peter 3:18), and to the fact that "without the shedding of blood there is no remission" (Heb. 9:22).

In Levit. 16, one reads of the "scapegoat" procedure. One goat was slain instead of the sinner, pointing to the sacrifice of Jesus on the cross. Over the living goat the sins of the people were confessed and he was let go into the wilderness to "bear their iniquities." In type, he bore away the sins of the people on the ground of a substitutionary sacrifice.

In fulfillment of this, Jesus is "the Lamb of God," who on the ground of the sacrifice of Himself "taken away the sin of the world" (John 1:29). Scholars tell us that the word rendered "scapegoat" in English in Levit. 16:26 is *azazel*. The Greek Version (Septuagint) of the Old Testament, from which, we are told, Christ and His apostles almost always quoted, renders *azazel* by the phrase, *eis aphesis*. This is the Greek phrase rendered "for remission of sins" in the New Testament passages where the phrase is found, and *aphesis* is the word rendered "remission." *Young's Analytical Concordance* gives the root idea of the word as "A sending away." So the typical scapegoat pointed to Christ, our divine Scapegoat, who "as far as the east is from the west, so far hath he removed our transgressions from us." The Substitute, who was sacrificed for us, removes our sins from us, bears them away, when we put our trust in Him.

Prophecy in the Old Testament set forth the Substitutionary Atonement idea. For instance: "*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all*" (Isa. 53:5,6). There is Biblical proof that this referred to Christ in His substitutionary sacrifice. In Acts 8, the Ethiopian eunuch was reading in this chapter in Isaiah, and "Phillip began at this same scripture, and preached unto him Jesus." And Simon Peter quotes from this chapter and applies it to the substitutionary sacrifice of Christ. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, might live unto God: by whose stripes ye were healed" (I Peter 2:24).

Jesus knew the Old Testament teaches the doctrine of Substitutionary Atonement. He accepted the Old Testament with this teaching as the inspired Word of God. He would not have done this had the teaching not been true. "Thy word is truth." So when He unfolded to the disciples "in all the scriptures the things concerning himself," the substitutionary idea was included: "Thus it behoved Christ to suffer etc." (Luke 24:44). That suffering was, of course, the substitutionary kind as set forth in the Old Testament Scriptures.

But Christ's acceptance of and insistence upon the Old Testament, with its substitutionary teaching, meant that by His very attitude and acceptance He *approved and taught that idea*. The Old Testament became the agency through which He set forth that teaching. Since Jesus accepted and set forth the substitutionary idea, all people on earth ought to do the same.

Jesus Explicitly Teaching Substitutionary Atonement

NOT ONLY BY ACCEPTING the Old Testament revelation, but also directly and specifically Christ taught the Substitutionary Atonement idea. In these studies, there is no effort to cover the whole argument in support of this idea. The aim is to point out that *Jesus taught the idea*.

Christ said that the lifting up of the brazen serpent recorded in Num. 21 pointed to Him on the cross. "And as Moses lifted up the serpent in the wilderness, even so must the Son of God be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3: 14, 15).

That serpent on the pole was in the likeness of the serpents which had bitten Israel. Its death in type was accepted instead of the death of the Israelites when they looked upon it. This pointed to one of the deepest aspects of the Gospel. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). So "whosoever believeth in him" finds that God accepts the death of Christ in payment for sin and satisfaction for justice instead of the eternal death of the sinner.

Jesus spoke of "my flesh, which I will give for the life of the world" (John 6:51). This meant the sacrifice of Himself on the cross. His death on the cross was to issue in life to the believer. It was not His *life as emulated* which was to issue in life, but His *death appropriated by faith*. The only way this could be was for Him to "suffer for sins, the just for the unjust, that he might bring us to God."

Said Christ: "Even as the Son of man came, not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28; Mark 10:45). The giving of His life on the cross was a *ransom price* for the salvation of sinners. The substitutionary idea is unmistakably indicated. "Jesus paid it all."

When Jesus instituted the Lord's Supper, He said: "This is (this represents) my blood of the new testament (covenant), which is shed for many for the remission of sins (Matt. 26:28). Not His life, but His *shed blood* was to avail for the remission of sins. He who fails to see the substitutionary idea here is either ignorantly or wilfully blind.

Christ went back to God after His ministry on earth was finished. He "sent mine angel to testify" certain things in the churches (Rev. 22:16) and John, the Revelator, recorded these things. So he presented Himself as "a lamb as it had been slain," even as "the lamb slain from the foundation of the world" (Rev. 5:6; 13:8). Of course, the concept presented was that set forth by the lamb in the Old Testament, from which the Revelation gets its warp and woof. That idea is substitutionary. And the risen and ascended Lord, through His angel and through John, spoke from heaven and declared that when people get to heaven they get there because they have "*washed their robes, and made them white in the blood of the lamb*" (Rev. 7:9-15). "Therefore are they before the throne of God" and for no other reason. Not by emulating the life of Jesus, but by appropriating His substitutionary atonement death, people are saved.

Therefore, if men are to "come back to the teachings of Jesus," they will have to quit rejecting the substitutionary atonement idea and receive it and believe it and teach it. Religious intellectual presumption and snobbery may call this "butcher shop theology" and "the theology of the shambles" and "repugnant to the modern mind," if it will. But God's truth will prevail in spite of this. And if men want to be found in peace with God in the eternal day, they had better come back to this old-fashioned teaching and "wash their robes and make them white in the blood of the Lamb!"

Liberals vs. Embezzlers

By JOEL H. PONDER, Morristown, Tenn.

DR. FOSDICK'S LETTER, recently quoted in the B & R, in which he expressed disbelief in the virgin birth of Jesus but declares for something which he calls the gospel scattered around, presumably, here and there, in the Scriptures, is a characteristic whirling dervish tactic used by some who call themselves liberals but who are, actually, not liberals but embezzlers.

I once heard a now deceased president of a now-deceased seminary preach on I Peter, 1:23—"The word of God, which liveth and abideth forever."

A few weeks later, in a pastors' conference, the same man took the line (or zig-zag) in a discussion about the credibility of the

Bible, and the New Testament in particular, that, since we do not have the actual (*ipse dixit*) words of Jesus, but four separate reportings of what he said, we may interpret the "sayings" variously.

I rose to remind him of the sermon I had heard him preach on "The word of God, which liveth and abideth forever," and how much I had been edified by his magnifying of the plain Bible. I asked him to cite the assembled brethren to just one tiny passage of the Bible, as commonly read, as "the word."

Confused, but resourceful, he went into his dervish whirl. This is how he answered my humble but insistent question: "Brother Ponder, the word is a message." And there were some, even of the liberals there present, who told me that my question had been dodged. The word and mere *messages* are not, necessarily, synonymous.

Not long ago, I passed by an old threshing floor in the south of France. The atmosphere nearby was filled with a golden, glinting cloud of moving particles that were very beautiful to look at. As I came closer, I saw a small heap of wheat on the sun-colored, sun-baked earth. Knowing the hunger of France and seeing on the ground that which would satisfy it, I felt almost ashamed of my momentary admiration of the golden-glinting cloud which the wind was driving away.

When Paul wrote Timothy and charged him to "preach the word," he was not talking about "messages" as the word is often used, even by many Southern Baptists. The air carries thousands of messages, golden-glinting, exceeding melodious. The air also carries, as in the days of the Psalmist, its easy borne freight of chaff.

A Fine Day At Middleton

SUNDAY, April 21, the editor was at Middleton, where Foy T. Huckabee is pastor. At the Sunday School hour, we went with him to the church. Superintendent C. L. Black was in charge, with George Whaley leading the singing and Miss Margaret Lois Jacobs at the piano. We heard W. D. Turner in an interesting presentation of the lesson in the Men's Bible Class.

At the eleven o'clock hour, we preached the Commencement Sermon of the Middleton High School in the school auditorium. Principal D. D. Martin was in charge. Miss Donna Bell Harwell played the processional march. Ike Street led the singing, with Mrs. Booker Jacobs at the instrument. Others on the program were: Pastor Huckabee and Rev. Guy Halford. We thought the graduating class looked unusually fine in their caps and gowns, and we were grateful for the good attention to our message and the other courtesies which were shown us.

Following this, we had the pleasure of dinner and supper and fellowship with Pastor and Mrs. Huckabee and their bright little daughter, Brenda, in their home. A supper guest in the home was Mrs. Dora Rogers. At the evening worship hour, we preached to a responsive congregation at the Middleton Church, with the pastor presiding, Mr. Whaley leading the singing and Mrs. Jacobs playing the organ. Following the service and through the kindness of Mr. G. L. Patrick, who furnished the car, and in company with him and Mr. Walter Hodge, who drove, and Pastor Huckabee, we were carried to Jackson. We thank these men and all the friends at Middleton for their courtesies.

Bro. Huckabee is leading in a fine way at Middleton and his people are following in a fine way. Among the many things which have been done in the last few years are: Sunday School rooms added, a baptistery constructed and an organ installed, with reproducing chimes connected, which can be heard for miles and which are a call to worship. Moreover, the church has been having additions all along. It is always a joy to meet with these good people.

For Better Baptisteries

By TRUETT COX, Pastor,
Yates Baptist Church, Durham, N. C.

BAPTISTS HAVE FOR CENTURIES insisted that baptism, while having no sacramentarian power, is of enough importance that it be observed in its original form as our Lord commanded. Sometimes the argument has been too much in words and not enough in the proper observance of the sacred ordinance. Too often the most persuasive argument against the Scriptural command has been the clumsy and unbecoming manner some use in seeming to observe the rite. A proper observance of the ordinance is in itself a strong and impressive argument for its beautiful symbolic message. "Buried with Him in baptism" is an appealing beautiful expression, and the fulfillment of it should be as beautiful. None of us would consent for our loved ones to be buried in the careless and crude manner in which some have "buried in baptism." By every right it should be a beautiful ordinance lovingly administered.

As an undertaker cannot bury without some essential equipment, so the baptizer must have some equipment. The baptistery equipment of most of our churches is not designed for impressive and beautiful ceremony. It is desirable that a baptistery should be located in a prominent place where it may be easily seen from all parts of the auditorium. The primary purpose of a symbol is that it may be seen. It hinders this purpose when a baptistery is placed where it is partly hidden from view. If a church expects to have frequent baptizings it is much better that it not be necessary to remove pulpit furniture. For a church that is alive and growing, the use of the baptistery should be considered a regular part of the work, and its use should be convenient. For these considerations, a baptistery located above the choir in the wall back of the pulpit and/or choir is usually found most suitable. A dressing room should be conveniently located on each side, just out of sight of the baptistery. It helps if the steps into the pool are enough to one side that the candidate may enter and leave the pool without stepping up or down in sight of the congregation.

An item sometimes neglected, but of real value if a smooth and beautiful service is to be achieved, is the warmth of the water. It is almost impossible to avoid gasping or strangling on the part of the candidate if the water is much colder than the atmosphere of the building. Such gasping destroys the solemnity of the service for many people. Since the air of an auditorium is usually quite warm, it is important that the water should also be quite warm. It takes a good heating system to warm to any considerable degree enough water to fill a baptistery. The size of the baptistery should be held to a necessary minimum for this reason. A good water heater located below the baptistery level with two pipes of adequate size connected flush into the bottom of the pool will be found to heat with less attention and trouble than other methods. The water inlet may be connected to either of these pipes near the heater, and the outlet cut into the lower pipe near the heater so that when the service is over the opening of the valve will drain both pool and heater. In this manner as soon as the water is turned on to begin to fill the heater, the fire may be started. The water will rise silently in the pool (there will be no distracting pouring to disturb other possible services) and will heat fairly evenly as the pool fills. The heater may be fired after the pool is full until the water is as warm as desired.

A baptistery four feet broad and seven feet long is abundantly adequate for the largest preacher and candidate to use. Larger size adds to the time necessary for filling and heating. The water level should not be over 34 inches. Many baptisteries have a wall in front that is 8 to 12 inches above the water level, so that the baptizing (especially of smaller children) is practically out of sight of

the congregation. This defeats the purpose of the ceremony. A glass side in the front of the pool, carefully calked in, extending eight inches from the water line, will make the ceremony visible to all. The glass should not extend below the water level, for that prevents the candidate's being "buried" out of sight.

The most inexpensive, and at the same time satisfactory, material for lining a baptistery is simply galvanized sheet iron. Many tinsmiths do not know how to install it. I have seen many baptisteries that have given trouble for generations because they were not properly installed. A strong wooden frame sheeted with flooring is needed for a base. The lining should be made of the largest possible sizes of metal with the fewest possible seams. These should be locked, then soldered. Most of this can be done before placing in the baptistery, so that only a few seams need wait for final placing to be locked and soldered. Steps can be made of wood or metal and placed inside the completed baptistery. To build in steps and cover them with the metal almost assures leaks. The steps may be secured to the bottom with a strip soldered to the metal. No nails should be driven below the water line. They are sure to leak. With reasonable care and competency in installation it will never leak a drop.

I have found it a great joy to baptize people. It is good when that joy is not lessened by irritating incidents caused by poor equipment. I am for more and better baptisteries.

What's In A Name?

Editor C. E. BRYANT, *Arkansas Baptist*

CHURCHES IN ALASKA and Kansas have announced their intention to petition the Southern Baptist Convention meeting in Miami for participating membership. Yes, "Southern" Baptist churches in Kansas, north of the Mason-Dixon line, and in far away arctic Alaska. Know also of "Southern" Baptist churches in Detroit on the Canadian border, and of well established "Southern" Baptist work in California on the far west coast.

Certainly the name "Southern" is growing to be obsolete in its connotation of a geographical area. These churches are "Southern" Baptist, not because of their location, but because in faith and polity and evangelistic fervor they are like to the Southern Baptist Convention.

The split between Baptists of the North and South came in 1845, in arguments over the slavery question. That division was plainly a question of the North versus the South, a question which gave good cause to the distinguishing names of Northern Baptists and Southern Baptists.

But that division was a hundred years ago. The division comes now in liberalism and conservatism on questions of open communion, alien immersion, degree of evangelistic fervor. No longer is a church Southern Baptists because it happens to be in Alabama, or Northern Baptist because it happens to be in Minnesota. These other, non-geographical distinctions come now to determine which Convention the individual church desires to support.

And yet, as long as geographical names are affixed to the two bodies, it will become increasingly difficult and confusing for Southern Baptists to enroll messengers from Detroit and Topeka and Anchorage. But can we deny these churches the right to cooperate with our mission program simply because they are not located in the South?

We believe the time is rapidly approaching when consideration needs to be given to the renaming of the Southern Baptist Convention.

The Children of God

By W. R. HILL, Lenoir City, Tenn.

"*And such we are*" I Jno. 3:1 (Am. Std. Ver.)

THE WORD "Such" is italicized, showing it is supplied. "And that is what we are," (Williams). The Greek (Wescott and Hort, also Nestle's) has simply "And we are." To its very great discredit the Kg. Jas. Ver. does not have the text at all. Of the Am. Std. Ver. the famous Greek scholar A. T. Robertson wrote in his Chron. N. T. Preface: "The best English version in existence is... The American Revision." "And we are"—these are mighty and meaningful monosyllables!

There are many other expressions in the Scriptures to describe God's children: Steward's Disciples, Branches, Christians, Friends, Saints, (61 times), Sanctified (7 times), and Brother or Brethren (265 times). The Kg. Jas. Ver. is unfortunate in the translation "sons" of our context. The Greek justifies the modern translations' rendering "children." The word for son occurs 379 times according to the Gr. Concordance, and is rendered "son" in all except 19 cases by the Kg. Jas. Ver. and always "son" in John's Epistles. And the word for "children" is rendered "sons" only twice by John, and both are in our context. Of the occurrences (10) in the original text of the word for "children" of our context the Kg. Jas. has "son" just 23 times and "children" 84 times. So the overwhelming evidence is for "children." The Greek word means children, and not sons.

"And so we are" children of God. Not will become such in Heaven. Not trying to become so now, nor in the future. Not hope to become so. *It is fundamental that we are so now.* At verse two the Holy Spirit says "now" we are the children of God. As really so as when we have been glorified. Children are born so, and stay children.

No one is a child of God by *human birth*. The Universal Fatherhood of God is a very popular theory, and is unopposed by Satan; but is contrary to fact. At Jer. 17:9 God declares "The heart is deceitful... and desperately wicked." Jesus said "Men loved darkness rather than light." The carnal of unconverted nature is "enmity against God" (Rom. 8:7). "By nature the children of wrath" (Eph. 2:3). Paul tells the tragic truth, covering human nature for centuries. "None that doeth good, no, not so much as one" and reaching an astounding climax with a quotation from Ps. 36:1—"There is no fear of God before their eyes." In the realm of physical nature we see the same truth. The offspring of the butterfly is not another beautiful butterfly, but a *caterpillar*. It takes a miracle to make it a butterfly. So physical generation is by natural means, spiritual children are of the Holy Spirit's begetting alone.

Jesus declared that the unconverted are children of Satan, "Ye are of your father the devil" (Jno. 8:41). They denied it, but He insisted that their conduct proved their natures were fundamentally evil. All the fine associations, wonderful teachings he heard, miracles he saw, charities he dispensed, without a new birth, never made Judas Iscariot anything but a "devil." Some of the worst men and women of every generation have been children of christians, and brought up in a religious environment from infancy to manhood. Compare Saul of Tarsus. The Scriptures tell us that the unconverted are "led captive by Satan at his will." Divine power alone can break that Satanic power. The reason our churches are not thronged with unconverted hearers is not poor preaching, nor inconsistent Christians, nor failure in hospitality; but is that the unconverted hate the light, and will not come because of their evil ways.

There are popular and fatal errors as to how one becomes a *Child of God*. Satan does not oppose these; but smiles upon their propagation. One is Reformation—past sinners are urged to "quit their meanness." Sin must be punished, and quitting would not atone for past sins. Then multitudes rely upon Confirmation to

make them children of God. This theory is based on Knowledge of religious teachings—identifies sonship with Knowledge. It includes the "imposition of hands" by a clergyman, who says "I absolve you." Some insist that this dictum must be said in Latin. The Bible knows no such ritual, Christ is Saviour; and does all the saving—the sinner receives everlasting life from Christ, through faith in Him. It is "not of the will of the flesh (reformation), nor of the will of man (ceremonies), but of God" (Jno. 1:13).

Jesus taught the necessity of Regeneration, Repentance, and Faith to one becoming a child of God. All His creatures are objects of His loving care; and it is written "God so loved the world...". But another love He has for His children—"what manner of love" (Amer. Std.). And "what wonderful love" (Williams). "Except a man be born again he cannot see the Kingdom of God" (Jno. 3:3). This He said to one of the finest religious men of his day. Nothing is clearer in the Bible than that the *regenerated only are children of God*. It may not work fast enough for some evangelistic enthusiasts; but it is fast enough for God, and fast enough for the welfare of N. T. Churches. To become children of God there *must be* a divine begetting by the Holy Spirit. Whatever mystery may be connected with the *how* of it the necessity of it is very clear.

This same Sinners' Friend solemnly taught that "Except ye repent ye shall... perish" (Luke 13:3). It was emphasized as vital by prophets John the Baptist, Paul, and all the apostles. It is not easy, but bitterness of soul. God "Commandeth all men everywhere to repent." It is primarily a change of mind; but it affects the emotions. It reaches a climax in the will to forsake "dead works" (Heb. 6:1) ("good works" Author) in regard to forgiveness. Repentance is indissolubly connected with trusting Jesus Christ to save.

Just as solemnly does the Bible teach that one must exercise faith in Jesus. Not a mere belief that Jesus is the Son of God. Not belief that Jesus was a great teacher of Truth, or a great miracle-worker. Not belief *about* Him, but trust *in* Him. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31). "He that believeth not the Son shall not see life." (Jno. 3:36).

As his children God leaves us below awhile for growth. He does not leave us alone. He provides fellowship and service. We represent Him. He works with our hands, our feet, our ears, our eyes, our voices. What an honor! Nesting wonderfully in the little Epistle of I John is a most thrilling truth: "As He is so are we in this world." Can you receive it? Then rejoice greatly!

The children of God have a wonderful prospect. Glorification is certainly ahead. "Whom He justified them He also glorified" (Rom. 8:30)—Viewed as an accomplished fact. Much is yet unknown. "Now we see through a glass darkly" (I Cor. 13:12). Jesus, Moses, and Lazarus returned; but left nothing of record about it. He will perfect His work in us, And "we shall be like Him." "I will show him My salvation" (Ps. 91:16).

The grand climax will be a regenerated earth peopled by the regenerated and perfected children of God—this when He comes sitting on His great white throne (Rev. 21:1-5).

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

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so Divine
Demands my soul, my life, my all."

The Revised Standard Version

By R. LOFTON HUDSON, Nashville, Tenn.

SINCE THE RELEASE on February 11 of the new revised edition of the New Testament many people are puzzled to know what to think about it. Some no doubt will hail it as a fit successor to the King James Version (the one in most of our homes). Others will wonder if it is not of the Devil, being an attempt, it will seem to a few, to change the Bible. Of course, neither of these positions is true. It will probably not displace the King James Version in my life time. On the other hand, the new version is perhaps the best modern speech translation to date, and will soon be recognized as such.

Why do we need a new translation? Here are the facts, some of them obvious, some not so well known.

The King James Version was translated in 1611. At that time the people were using such versions as the Bishops' Bible and the Great Bible, which were translations made within the hundred years before. The King James was largely a revision of the Bishops' Bible, not a translation from the original Hebrew and Greek. It should be remembered, too, that at first it was rejected in favor of the older versions, just as many today reject all modern versions in favor of the King James. Such is human prejudice. However, everyone is aware of the fact that in 335 years language changes—any language—the meaning of words changes. Why should we assume that the King James Version, just because it has been popular for two and a half centuries, is adequate for our day?

Who among average Bible readers knows what the following words mean: "privily" (Matt. 1:19), "suffer" in the sense of "permit" (Matt. 3:15), "mote" (Matt. 7:3), "press" in the sense of "crowd" (Mk. 2:4), "listeth" (Jno. 3:8), "to wit" (Cor. 2, 5:19), "reins" (Rev. 2:23). These are only a few selected at random. Many words such as "charity" and "prevent" (I Thess. 4:15) have changed their meaning entirely. Also, there were the "musty" old words such as "ye," "thou," "didst," "the," "eths" and a host of others that were in good taste with Shakespeare and King James that today have about lost even their solemnity. 'Saith," for example, so often pronounced "sayeth" by preachers (actually there is but one correct pronunciation: seth as in Seth Parker) has offered trouble because it is no longer in our common language. Along with "betrother," "wot," "wroth," and "whither" it has gone the way of all flesh.

The greatest fault of the new version, perhaps, is that it does not go far enough in modernizing the vocabulary. Why, for example, did they not say "young women" or "bridesmaids" in (Matt. 25:1)? "Virgins" is not a modern speech word. If they were going to change "Take no thought" in Matt. 6:25, why did they not come up to date and use the very meaningful expression, "Do not worry?" Also, in verse 24 of the same chapter, "mammon" is not as good as "wealth" or "money"—what junior boy who has not been accustomed to the Bible would understand what "mammon" means? In I Cor. 15:40 there is nothing in the Greek to warrant the words "celestial" and "terrestrial"—"heavenly" and "earthly" are better. It seems to me, also, that the King James "strawed" in Matt. 25:24, 26 is about as good as "winnow." I have asked ten colleges graduates what "winnow" means, and not one of them had an idea. If we are going to bring the Bible into modern speech, it might be better to go all the way and change "swine" to "hogs," "bridegroom" to "groom" and "betrothed" to "engaged."

Even more important than the language changes is the fact that within the last hundred years dozens of old manuscripts have been discovered—some dating at least back to within a hundred years of the first writing of the New Testament. Scholars have taken these and by carefully comparing them have found that a few passages of the New Testament, as translated in the King James Version,

were incorrect. Even the American Standard Version translated in 1901 (the one they made us use in the Seminary classes—I still love the King James) had some errors in it.

As an example of errors based on the King James text, the followers of Alexander Campbell have doted on Mk. 16:16 and Acts 8:37—this latter contains their commonly used public confession. Neither of these is in either the main text of the American Version or the new Revised Standard Version. Similarly, the Nazarenes and Holiness have often preached on Acts 19:2—as one of their basic proof texts. The new version and all others for the last fifty years have it as it should be: "Did ye receive the Holy Spirit when ye believed?"

Baptists will be particularly pleased with some of the changes in this version. People often speak of the Lord's Supper as "communion" basing their usage on one incorrectly translated passage, I Cor. 10:16; now that one passage is gone, correctly translated "participation in." Such great passages of John 3, Romans 10, and Ephesians 2 are changed very little, only where old words needed to be replaced by modern words. It is true that Matt. 3:16 reads: "And when Jesus was baptized, he went up immediately from the water" instead of "out of the water" as the older version has it. But Mark 1:10 in the new version reads: "And when he came up out of the water." Also Jno. 3:22 speaks of "much water there." And the account of Phillips baptizing the eunuch reads: "... and they both went down into the water, Phillip and the eunuch, and he baptized him" (Acts 8:38). So, it seems this version will be an aid to those who seek God's will in his word.

The situation is this. When the New Testament was first written, it was in the language of everyday letters, legal documents, and the like, the language in use by the masses. The courtly, stilted language of the King James Version, besides being out of date, lacked some of the meaningfulness that was needed for the average reader. It needed more five per cent, modern words. However, it did have a dignity and an elegance that has not been surpassed in English. There were certainly some masters among its translators. Now, the new version has attempted to retain that fine style of the old version and to correct the few errors of translation.

Frankly, as a whole it seems that the Revised Standard Version has accomplished its purpose. It was done by some of the best scholars in America. If anyone asks me for the best modern speech translation available I shall tell them unhesitatingly that the new version is it. But do not let that statement mislead you. Baptist scholars will still need to do critical and painstaking study on the New Testament, for the fact is, few of these scholars were Baptists, and scholars like other people can be prejudiced. It seems to me that they did a rather poor job of translating some passages. For example, in I Jno. 3 they failed to make the distinction between the verbs translated "sin" or "commit sin" which denote "point" action and those which denote continued action. Also in translating Matt. 16:19 they ignored the future perfect passive from of the verbs for "bind" and loose."

What every honest Bible student wants to know is the meaning of the Bible as written by Matthew, or Paul or John. So, in all fairness, we must agree that this Revised Standard Version is a contribution to that end. It is not the last word on the subject, of course. That is to be found only in heaven. Many people find the Bible hard to read because of the out-of-date language. Others miss the point in interpretation because of a mistranslation or because of a failure to understand the older language. With these facts in mind, in spite of minor criticisms that I have offered, I am grateful for this new version. It should help us to read God's word "in our own tongue wherein we were born."

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.

Save the Home

J. Edgar Hoover in
Western Recorder

The greatest single factor in crime causation among juveniles today is the disintegration of the American home. In this respect the "home" front is not one-fourth as strong as it should be. Undoubtedly juvenile delinquency will continue to thrive until we are fervently determined to restore the home and the "family unit" to their former position of importance as the fundamental social unit in our national life. We need homes where the children feel inalienably attached to the family circle—a place where questions are answered, sympathy and affection received and frequent family activities promoted which allow expression and participation by every member of the group. We need homes where children learn respect for their parents, respect for law, respect for God and the religious principles which must be perpetuated if America is to survive as a great nation. In both church and the home children must be made to understand their individual responsibility for personal conduct. They must gain a personal appreciation of the law of compensation and retribution which is unequivocally administered in the Heavens. Children must be encouraged to acquire sufficient religious conviction to fortify their moral conceptions for later years when selfish aggrandizement, strong personal ambitions, dishonest associates or some other negative influence may seek to entice them into bartering their birthright as honest, forthright citizens for sordid careers of corruption and crime.

Foreign Missionaries —to America

Baptist New Mexican

There are those who contend that statistics are dry, uninteresting, and useless. Perhaps they are if we read them dispassionately without translating them in terms of human endeavor or life. If any reader can scan the following facts given out on a recent radio broadcast and fail to be impressed he lacks either a mind or a conscience. "One out of every 29 people in the United States does not believe in the existence of a personal God; one out of every 27 people in the United States is a criminal; one out of every 16 between the ages of 40 and 50 is addicted to drink; one out of every 12 children in the United States is illegitimate; only one out of every 10 reads the Bible; one out of every six marriages ends in divorce; one out of every five American mothers destroys her offspring before birth; one out of every four families suffers the consequences of a major crime; and one out of every three American marriages is childless."

(God save America!—R. B. J.)

The Right Uses Of Liberty

Commission

Christ sets men free from the bondage of sin when they accept him as Saviour and Lord. They are not free to do as they please except as they please to do his will. Liberty is a dangerous instrument in the hands of unskilled men and women, especially if they are not subject to the will of God and are not mindful of the highest interests of society. The freedoms of speech, of the press, of assembly, of worship, are guaranteed to us by the Bill of Rights. But these freedoms, accorded to individuals, have their limitations in social relations. The right to assembly, for example, is limited in Article I in the Bill of Rights, by the word "peaceably." Leaders in any realm or accorded free-

dom in their opinions and in the expressions of such opinions except as the exercise of such freedom conflicts with, and jeopardizes, the rights of others. This clear limitation of the cherished principles of freedom has its application in all areas. "Personal liberty" so frequently pleaded by individuals in violating the canons of social, spiritual, and economic welfare, is not liberty but license. Selfish indulgences, with them, takes precedence of the rights of others. Even practices which may not be wrong in themselves, may be hurtful in community life. A surgeon's knife properly used may save lives, but in unskilled or unethical hands may be a very dangerous instrument.

(Such clear thinking is needed today.—R. B. J.)

Suggestions for Radio Committee

Baptist Messenger

(1) Centralize and redesign our present radio efforts. Instead of starting new state and southwide institutional broadcasts, let us give Mr. S. F. Lowe and his committee enough money to find a man who can preach the Baptist message with fire and love and turn him loose as his own bishop to build a weekly or twice-weekly listening audience. (2) Where possible let local churches improve their technique. Too many spiritual messages are ruined by a zealous pastor's effort to carry the Sunday morning technique over into radio programs. Some can master this but not many. It wouldn't hinder the cause for the Sunday School Board or some of our Southwide institutions to really study this matter contributing worthwhile learning and leadership to the field. (3) What probably will be viewed with alarm if seriously considered, namely the building of a southwide Baptist owned radio system. Twenty FM stations would really help. Then none could stand behind the alibi of having no sufficient hook-up. And this much is true, the Federal Council, Roman Catholic and the Pentecostals will probably do it. Will conventionality hinder us and will we become a victim of our too fast growing conservatism? If so, God help His cause!

(These are worthy of serious consideration.—R. B. J.)

Altars in Churches

Ernest Gordon in
Sunday School Times

Plans for the New City Temple, London, are being drawn with an altar and a pulpit pushed to the side. This is opposed by the Christian World, but no objection is offered to the plan of a cross on the communion table. On this Mr. Kensit aptly comments: "All who have to face the movement to undo the work of the Reformation know the importance of the altar question. In the Reformation days altars were ordered destroyed and nowhere in the Book of Common Prayer is the Lord's table designated as an altar. The table is for a supper, the altar for a sacrifice. Christ's sacrifice on Calvary was perfect, hence no sacrifice remains to be offered on earth, but with ever grateful hearts we sit at His table. The table tells us of our nearness to the Lord; an altar, of our distance from Him." The *Advance*, organ of American Congregationalist churches. Almost invariably the renovations are accompanied by the introduction of cross and candles in the altarlike front of the church. It is supposed to give "atmosphere" and reverence.

(The use of pictures in some Baptist churches is a tendency in the same direction—and Baptist ought to know better.—R. B. J.)

Central Baptist Church

Miami, Florida

DEAR BROTHER TAYLOR:

I spent the first week in March here talking with the Housing Committee about caring for our Rural Pastors during the Convention.

I am very happy to say the local Committee sent out a special letter to the State Secretaries, and they are cooperating in a splendid way in selecting pastors, who otherwise would not be able to attend the Convention. The Central and other Baptist Churches are placing cots in their basements and a number of men selected by the State Secretaries will be here and have free lodging.

I arrived here last Sunday and feel it is my duty to give to you the matter as I see it today. In looking over most of the Southern Baptist papers in Dr. W. O. Lewis' office in Washington, they all had announcements about the hotels, their rates, etc., but I did not find a word about the lower priced rooms in homes and rooming houses.

Dr. Harold Davidson, 3501 West Flagler Street, Miami, Florida, Chairman of the Reservations Committee for Homes, is out of the city and will not be back until Saturday.

Miami, as you know, is a Winter resort city. There will be plenty of rooms for everyone who desires to come at a very reasonable rate in May. The rooms in the hotels are practically all taken. It may be too little and too late, but I would suggest that you wire Dr. Davidson and, if possible, get a word in your next issue of BAPTIST AND REFLECTOR, giving the facts as they will be here in May.

The Convention will be held in Biscayne Bay Front Park, and it is a splendid arrangement; there will be plenty of room for all. It bids fair to being the greatest and most important Convention Southern Baptists have ever held. I am as anxious as you are that many of the 22,000 rural church pastors and pastors of our city and town churches, who are living on small salaries, may be here to catch the vision and inspiration of this great hour.

I attended the Home Board Meeting last November and the Foreign Board Meeting last week. It was one of the greatest thrills of my life to hear the splendid testimonies of the forty-four missionaries appointed to serve our mission fields around the world. If the men who are not accustomed to attending our Convention could only hear and catch the vision of what our great Boards are doing to help evangelize a lost world, they would go back home with a new passion and joy in their work. I cannot forget the first convention it was my privilege to attend in Atlanta, Georgia, more than fifty years ago. I heard Dr. Broadus, Dr. Carroll, Dr. Hawthorne and many other of the giants of that day. We have many giants these days. If in any way through your paper you may be able to give the facts about the cheaper homes where these men might be cared for, it would bring forth fruit in the years to come.

With very best wishes for your success in the great work in which you are engaged, I remain

Yours sincerely,

GEO. W. GRIFFIN
715 8th St. N. W.
Washington, D. C.

Meditation

WHILE in quiet meditation
Just before a prayer one day,
I asked myself a question
As I felt the need to pray,
Do I live my life for Jesus?
Do I search His word each day?
Am I a willing servant
As I go along life's way?

While lost souls are dying daily
Do I tell them of His love?
Do I tell them Jesus wants them
To first seek the things above?
Of His mercy, patience, kindness;
Of forgiveness for their sins?
Just seek and they will find Him.
Do I try lost souls to win?

Do I live for Jesus daily?
Does my light shine forth for Him?
Do they know that I'm a Christian,
And I've been alone with Him?
While in sin He saved me wholly
And forgave my every sin,
I came rejoicing, praising;
Hallelujah! to His name.

—MRS. KATHERINE P. GOLDEN
Nashville, Tennessee.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Religious Focus Week

Union University

Religious Focus Week on Union's campus was an enlargement of the familiar Religious Emphasis Week. It served to make a definite and effective application of the Christian message to every area of college life and activity.

The seminars, meeting each evening following the address period, endeavored to explore significant subjects in the light of Christian truth and responsibility.

The personal conferences held in the afternoons enabled students to talk with team members directly, or through the student committee on personal conferences.

Attractive books were displayed in the halls concerning the subjects that were discussed during the week.

Arrangements were made for visits by the team members to all of the organizations on the campus. Our classes invited members of the visiting team to visit them for the purpose of relating Christianity to the various subjects. It helped in English, to achieve in a Christian way a command of correct and clear English. One now expects in Religion to deepen his spiritual life. It helped to develop personality, to make one realize that social life and sound learning go hand in hand, and to learn to do by doing. It made one aware of the fact that sound minds should be housed in sound bodies and that the right kind of recreation is a strong character builder.

The visiting team members, who came to us from many different parts of our Southland, were very willing to give this week of service on our campus. We believe that their work counted for Christ and His Kingdom.

It was an honor to have at Union the following workers: Mr. Joe W. Burton, Dr. W. E. Denham, Mr. Robert S. Denny, Miss Martha Franks, Miss Jenny Lind Gatlin, Dr. Frank H. Leavell, Dr. J. W. Marshall, Dr. W. F. Powell, Mr. William Hall Preston, Mr. Charles Roselle, Mr. Rogers M. Smith, Dr. W. O. Vaught, and Rev. Elwyn N. Wilkinson.

In Union I want to raise my standards and goals and make good use of my opportunities. My desire is to be a builder, and not one who is seeking to tear down. Fearing God and serving humanity, I will work in the light of two worlds instead of one. Religious Focus Week has given me the desire to go forth with elastic steps and confident spirits after four years in college, meeting difficulties, but overcoming them, knowing hard times, but looking them in the eye and not turning back.

—VIRGINIA BURNS

President's Letter To State Secretary

"I wish to acknowledge your good letter of April 1 and to thank you for your analysis of our Focus Week. I regret keenly that I could not be here, but the work went on most effectively and our young people have profited because of it. I am sure that Union is a better school as a result of last week's activities.

On behalf of all here I wish to express our gratitude for your help and for your willingness to work with us in the further advance of Christian Education on our campus."—WARREN F. JONES.

BAPTIST AND REFLECTOR

The Sunday School Lesson

LESSON FOR MAY 5, 1946

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

Topic: "LEARNING GOOD WILL FROM JESUS"
Scripture: Mark 3:14-17; Luke 9:49-56; I John 4:7-8.

IN THE LESSON before us we see John and James learning from Jesus to be tolerant. If Christians in our postwar world are to be effective witnesses for Christ, they, too, must learn to substitute active love and appreciation for pride, suspicion, and hate.

THE MISSION OF THE TWELVE

The choice of The Twelve was a distinct epoch in the life of Jesus. Luke tells us (6:12) that the choice was made after a night of prayer. The fact that Jesus remained in prayer all night long signifies the great importance he attached to the choice.

In Mark we have an interpretation of the disciples' mission. Mark tells us that they were appointed "in order that they might be with him" (3:14) and that "he might send them forth to preach, and to have authority to cast out demons."

First and foremost, Jesus wanted The Twelve to dwell in such intimate relationship with him that they could learn from him in a way that would be otherwise impossible. He wanted them to be able to follow his thoughts and his words as well as his deeds from day to day. Through quiet seasons of fellowship under any and all circumstances they should be able to lay hold of the "Christ mind." Moreover, they would be in better position to interpret his mission in the world and his hope for humanity.

The basic reason for the choice of The Twelve, however, was that they might preach the gospel. They were to serve as heralds, as proclaimers, as preachers of the good news.

The Apostle Paul considered the Christian to be divinely called into his new relationship. That is why he prayed that his friends in Asia Minor might know "the hope of his calling." While not many believers today are called to full-time service as ambassadors of Christ, they are none the less heralds of the good news and responsible for proclaiming the message at every opportunity.

A LESSON IN TOLERANCE

One of the lessons the disciples had to learn from Jesus was the lesson of tolerance. Luke tells us of how John, upon seeing one "casting out demons in thy name" attempted to stop him because he was not following in the company with Jesus. Jesus said to him, however, "Forbid him not: for he that is not against you is for you."

When individuals differ from one another in the matter of beliefs, practices, or habits of worship, they are often prone to be intolerant of each other. Our forefathers, in founding our nation, sought to create a union whereby men might worship God according to the dictates of their own conscience. Any attempt to suppress or to enforce forms of religious devotion (that in themselves do not interfere with the freedom of others) is inimical to our American way of life.

We have no instance in the life of Jesus where he sought to force his way of life upon any living soul. His plan of salvation is a voluntary matter and must ever rest upon a voluntary basis if we are to be true to the teaching of God's word.

LOVE VERSUS HATE

It is said that a refusal to grant hospitality in the East is looked upon as an insult. When the messengers who were sent before Jesus into Samaria, therefore, to make ready for him were not graciously received "because his face was as though he were going to Jerusalem," the disciples, James and John, were deeply incensed, saying "Lord, wilt thou that we bid fire to come down from heaven, and consume them?"

The Samaritans, it will be recalled, worshipped on Mount Gerizim where they had their rival temple. The very thought, therefore, of one bound for Jerusalem for worship in the Temple incited hatred on their part. The words of the woman of Samaria manifesting her surprise at Jesus' willingness to converse with her ("for the Jews have no dealings with the Samaritans") characterized the relations of the Samaritans and the Jews.

Here, however, as in other crises of life, we see Jesus turn from the suggestion of the impulsive disciples and, instead, rebuke them and go on with them to another village.

THE GREAT IMPERATIVE

The last two verses in our lesson text present "the great imperative" in human relations: "Beloved, let us love one another: for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." (I John 4:7-8).

We are reminded, in the first place, that love has its origin in God. "Love is of God." Love is the originating cause of our salvation, "For God so loved the world that he gave his only begotten Son." If love is of God, then before we can love, we must be in the God-man relation: Everyone that loveth is begotten of God, and knoweth God." It is impossible for a person to love with exalted love unless he is a child of God—unless he has experienced the new birth.

In the rebuilding of our war-torn world, no element will be needed quite so much as that of love. And the kind of love that we need in our hearts is the God kind of love, the love that is from above and which comes by faith in Jesus Christ our Lord.

THURSDAY, MAY 2, 1946

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

APRIL showers bring May flowers! That old saying is certainly true this year. Have you ever seen so many bright flowers blooming in God's beautiful world? Here is a little verse that we use in Sunday school sometimes, to help us thank God for all the lovely things we see around us.

Praise to God for colors true—
Green and yellow, red and blue;
Praise to God for eyes to see
The lovely things he makes for me.

Perhaps you would like to learn these words and use them as a part of your morning prayer. You might even make up a tune for them and sing them as you work and play in God's out-of-doors.

I hope you have had an opportunity to read *Secrets*, a little book by Jessie Orton Jones, beautifully illustrated by Elizabeth Orton Jones. It is a book of verse in which a little girl talks in a simple way about the secrets of her outdoor friends—vegetables, and butterflies, and birds, and green worms, and crickets, and fireflies, and ever so many other things. This is a book that you will enjoy reading over and over, and it will help you to express the feeling that is inside you when you feel the warm sunshine, or see the dewdrops shining on the grass in the early morning, or see the vegetables and fruits that have grown from the tiny seeds which you helped to plant. Here is part of the verse about that:

The warm sun is shining on our garden.
That's where I planted seeds not long ago.

• • •

How could each seed grow into the right vegetable

• • •

God must have whispered to them in the ground
And told each one the secret of itself.

I wish each of you could have a copy of *Secrets* for your very own. It is published by Viking Press and may be ordered from your Baptist Book Store. The price is \$2.00.

I received a shower of letters during April. The letters are handled in the order in which they come in, and you should see your name in the column soon. Nearly every person who writes to me asks for pen pals. Here is a list of friends who have written such requests. The figures in parentheses indicates age. Look over the list, checking each person whose age is near your own. Now look at the addresses and find the one farthest from you, or that you know the least about. If you live in a big city, you might choose someone from a little town. Then your experiences will probably differ, and each of you will have fresh, interesting things to write about. Don't wait for someone to write to you. If you will write the first letter, it may open up the way to a friendship that will mean much to you now and in years to come.

Elizabeth Simpson, Stanton, Tenn. (17)
Robert M. Bogle, Route 1, Readyville, Tenn. (11)
Elsie Maie Reeves, Main Street, Watertown, Tenn. (12)
Sarah Scott, Route 1, Kenton, Tenn. (12)
Maxine Scott, Route 1, Kenton, Tenn. (13)
Mary Ella Poteet, Route 4, Cleveland, Tenn. (11)
Frances Oakley, Route 1, Watertown, Tenn. (12)
Bobbie Ruth Gregg, 2714 Trunk Street, Cleveland, Tenn. (9)
Donna Mae Johnson, Route 4, Huntingdon, Tenn. (7)
Earnest James Reeves, Raleigh, Tenn. (11)
Betty Lou Mayer, College Street, Dyer, Tenn. (10)
Howard Henry Waller, Route 2, Chattanooga, Tenn. (11)
Barbara Copeland, P. O. Box 5, Monterey, Tenn. (11)
Bernice Overton, Route 2, Mercer, Tenn. (14)
Edlyne Ligon, Route 5, Lebanon, Tenn. (12)
Louise Crawford, Route 1, Philadelphia, Tenn. (15)
Patsy Jo Thomas, Route 2, Brownsville, Tenn. (10)
Rose Loxley, Route 2, Fall Branch, Tenn. (11)
Betty Jean Bass, 210 Waters Avenue, Watertown, Tenn. (15)
Anita Stephenson, Route 3, Newport, Tenn. (10)
Joan Tummins, 1300 Ashwood Avenue, Nashville 4, Tenn. (12)
Carolyn Amant, 307 S. Jefferson Avenue, Cookeville, Tenn. (13)
Peggy Snellgrove, Box 140, Bemis, Tenn. (14)
Frances McNatt, Box 74, Bemis, Tenn. (14 or 15—age not given in letter)

Please write to me and tell me when you do get a pen pal. A few weeks ago I had such a letter from Martha Jean Branch, Route 3, Camden, Tenn. She said: "Thought I would write and thank you for putting my name in the BAPTIST AND REFLECTOR. For I have several pen pals. Thanks a million, Aunt Polly."

And please don't let these warm, sunny days keep you so busy at play that you will forget to write

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



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention President

Mrs. Will S. McCraw Comes To the Baptist Sunday School Board

Mrs. Will S. McCraw has accepted a position with the Baptist Sunday School Board, Nashville, in the Sunday School Department, as Superintendent of Extension Work.

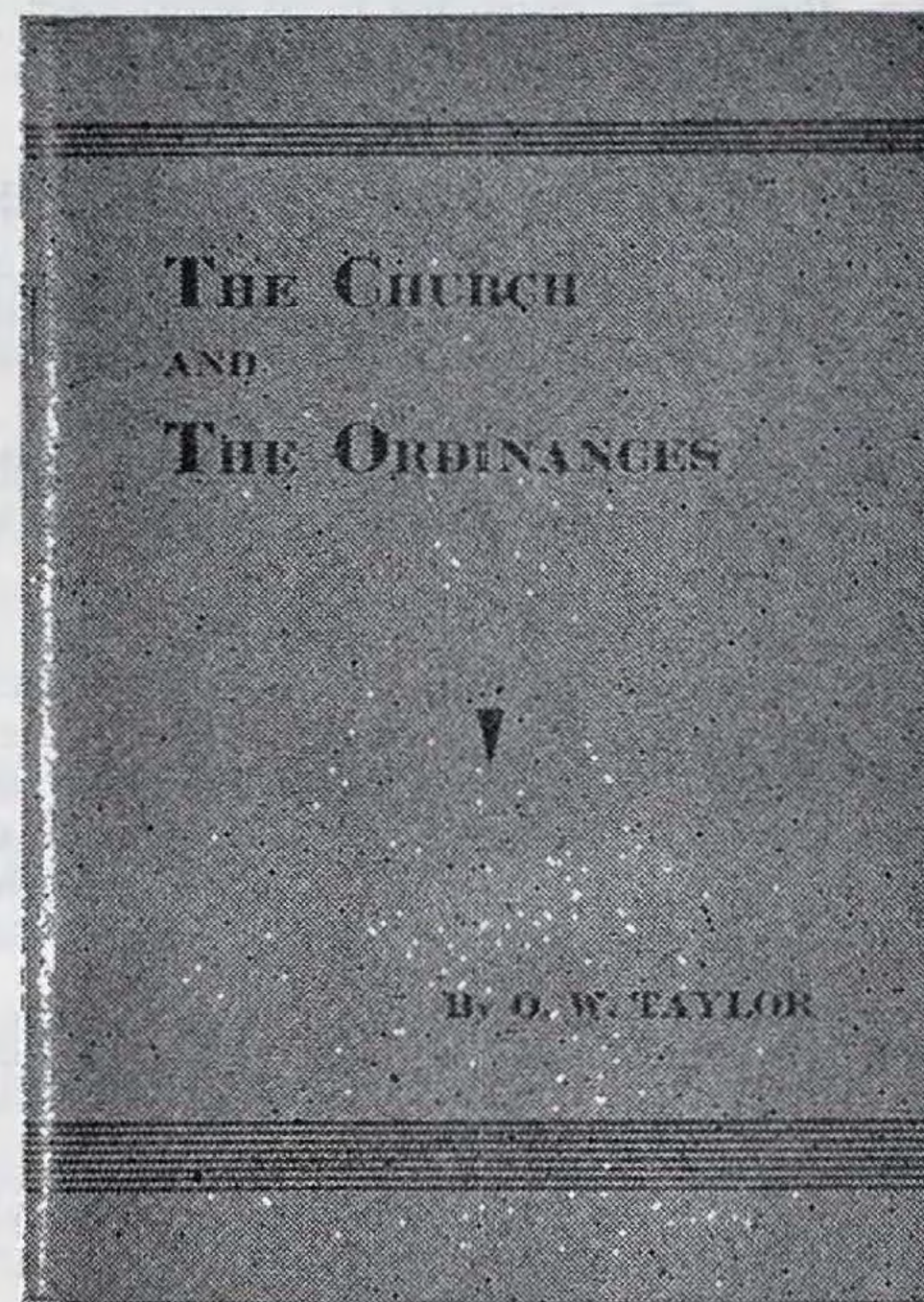


MRS. WILL S. MCCRAW

Mrs. McCraw comes from the First Baptist Church, Oklahoma City, Okla., where she had served for several years as paid Superintendent of Adult Sunday School Work. She is a graduate of North Texas Teachers' College, Denton, Texas, and Oklahoma City University, and has had successful experience in teaching in the public schools in Dallas, Texas, and Oklahoma City. On the last Sunday of Mrs. McCraw's work in the First Baptist Church, Oklahoma City, the Sunday school attendance was 2,802, and of this number approximately 1,500 were adults.

The needs for the Extension department in Southern Baptist Sunday schools are multiplied. Mrs. McCraw comes to her present position at an opportune time, and she brings to this important work, ability, experience, training, culture, and an impelling passion for people.

The Church and the Ordinances



THE CHURCH AND THE ORDINANCES, by O. W. Taylor, is compiled of editorials published in the BAPTIST AND REFLECTOR at various times by request from many who are interested in having the information concerning the Church and the Ordinances. This booklet is well suited for use in your Doctrinal Emphasis Week.

Order from the Executive Board, Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville, Tennessee. Price 10 cents.

Not Too Old To Learn

(The following report comes from Dr. E. C. Masden, Professor of Bible, Carson-Newman College, Jefferson City, Tennessee.)

"I am enclosing the report of a study course I taught in 'Baptist Distinctives' at the Dumplin Baptist Church, New Market, Tennessee (Jefferson County Association).

"I want to pass on to you an experience that I had in this historic old church (founded 1797). Mrs. W. T. (Aunt Em) Elder attended every night and took the tests. She is now 91 years old. I suspect that she will be among the oldest persons to take this book. It certainly refutes the idea that training courses are only for the young or middle aged, and that we cannot learn when we get along in years. How much need there is for both young and old to study our distinctive Baptist beliefs!

"Rev. Glenn Toomey is the capable and consecrated pastor of the above church. He is doing a great job as leader of these people."—Most cordially yours, E. C. MASDEN.

Honor Roll

We add two more churches to our Honor Roll of Standard Sunday schools. Inglewood Baptist Church, Nashville, Tennessee has again attained the Standard of Excellence in Sunday school work. This Sunday school has an enrolment of 827. Rev. J. Harold Stephens is pastor; Mr. M. E. Moore, superintendent; and, Mr. Jesse Copeland, secretary. Congratulations, Inglewood!

Temple Baptist Church, Old Hickory, Tennessee, also of the Nashville Association, has applied for Standard recognition, with an enrolment of 329 in the Sunday school. The pastor is Rev. C. S. Penuel; Superintendent, Mr. C. L. Pruitt; Secretary, Miss June Taylor. This is a new church, less than a year old, and we certainly want to congratulate them on this splendid record.

4,462 Baptists Complete a Week's Study During the Month of March

| | | | |
|------------------------|-------|--------------------|-------|
| OCOEE—Continued | | POLK— | |
| Macedonia | 6 | First | 1 |
| Michigan Avenue | 12 | | 1 |
| Mt. Carmel | 12 | SALEM— | |
| Northside | 55 | New Hope | 28 |
| New Salem | 16 | | 28 |
| Oak Grove (H) | 49 | SEQUATCHIE VALLEY— | |
| Oakwood | 42 | Jasper | 2 |
| Oak Grove (B) | 8 | | 2 |
| Ooltewah | 50 | SHELBY— | |
| Philippi | 2 | Hollywood | 69 |
| Parkers Gap | 22 | La Belle | 1 |
| Red Bank | 116 | La. Street | 44 |
| Ridgedale | 37 | Temple | 10 |
| Ridgeview | 9 | | 124 |
| Shady Grove | 42 | WATAUGA— | |
| Soddy | 68 | Grace | 44 |
| St. Elmo | 77 | | 44 |
| South St. Elmo | 18 | WILLIAM CAREY— | |
| Spring Creek | 30 | Fayetteville | 7 |
| Tabernacle | 47 | Concord | 11 |
| Shepherd | 6 | | 18 |
| Temple | 34 | | 4,462 |
| Thompson Spring | 2 | | |
| Victory | 3 | | |
| White Oak (H) | 4 | | |
| Woodland Heights | 11 | | |
| Woodland Park | 48 | | |
| | 2,310 | | |

Another Pastor Speaks

"We observed Doctrinal Emphasis Week, April 1-5. Needless to say, it was a fine success.... Our Training Union attendance is on the increase already, in fact, we have had more the last two weeks than we have had in a long time. In order to follow up that which we started in our school I am using our doctrines as a basis for our Prayer Meetings. I hope all the churches have received as much benefit from such a week as we have." Lloyd T. Householder, Mt. Olive Baptist Church, Knoxville.

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

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

You've Been Asking . . .

Why have Focus Week?

1. To inform your church about the aim and work of your Y. W. A.
2. To enlist more girls in Y. W. A.
3. To reemphasize and promote each of the Y. W. A. activities.

When is Y. W. A. Focus Week?

May 12-18, 1946.

Who plans for Y. W. A. Focus Week?

The Y. W. A. Counselor, president and W. M. U. young people's director in cooperation with your pastor.

What can we do during Focus Week?

Plan—see page 12 and 16 May issue of the Window of Y. W. A.
Organize—see page 12 May issue of the Window of Y. W. A.
Serve—see page 13 May issue of the Window of Y. W. A.
Talk—see page 1 May issue of the Window of Y. W. A.
Subscribe for the Window of Y. W. A.—see every issue of the Window of Y. W. A.

When is Ridgcrest Y. W. A. Camp?

June 12-20, 1946.

Send in your reservation today to Miss Margaret Bruce, 149 Sixth Avenue North, Nashville, Tennessee. The two dollar reservation and registration fee must be paid upon arrival at Ridgcrest. Watch for next week's edition of the BAPTIST AND REFLECTOR for full details.

"Ambassador Life"

New Magazine for Royal Ambassadors

A large number of Royal Ambassador counselors will be disappointed unless transfers from *World Comrades* to *Ambassador Life* come in more rapidly. June *World Comrades* will be mailed in less than three weeks. There will be no Royal Ambassador programs in it. Those transfers coming after *World Comrades* has been mailed will miss the June issue of *Ambassador Life* and, therefore, will not have a mission program for that month. This may cause a large number to fail to be A-1. The expense involved will make it impossible for us to send them the June issue of *Ambassador Life* after we have already sent copies of *World Comrades*.

Wanted—Young Women

MRS. H. B. CROSS

Every newspaper, every magazine, every denominational paper, every personal appeal from Home and Foreign Missionaries, every returning Service Man tells us the same story—the story of a world in need, in need of material assistance, but more especially in need of spiritual uplift and guidance.

Not only vast continental areas, but the islands of the seas are filled with people waiting to be fed the Bread of Life.

Throughout the South there are vast multitudes whose souls have never been fed, who have never even tasted of this spiritual food.

Not only do our Missionary Boards plead for workers, but churches, schools and communities in great numbers are seeking for young women and young men to lead in the winning of souls, and in spiritual and constructive service.

From every field of Christian service appeals come for workers.

Our Seminaries and Training Schools are the natural sources of supply, but even though we have been reporting capacity enrollment in all of these schools, there have not been enough graduates to anywhere near meet the needs. This is noticeably true in our own Woman's Missionary Union Training School.

There has been a failure on the part of our churches to stimulate our young people with a desire to be called of God for work in His kingdom. Let us, as members of the Woman's Missionary Union, search our hearts, and see if some of the blame does not fall on some of us. Have we not failed in guiding our young people to surrender their lives for definite Christian service? Let us hasten before it is too late, to stimulate and encourage our young people to make adequate preparation for life commitment to meet the tragic needs of this day in which we live.

At this time we are encouraging consecrated, God-called, college trained, experienced, well balanced young women to offer themselves for training in our Woman's Missionary Union Training School.

The Commencement exercises of the Training School will be May 1 and 2. Tennessee has three resident students who will graduate: Aileen Lintz, Margaret McKinney, Margie Whisner. Let us remember them prayerfully as they leave this school for the fields of service to which the Lord has called them.

Young women who can meet the requirements for admission should apply to Dr. Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville, Kentucky, for application blanks.

Those who need to use our scholarship Loan Fund should write to Mrs. H. B. Cross, 2007 White Avenue, Nashville 4, Tenn.

THURSDAY, MAY 2, 1946

Brotherhood Meeting

First Baptist Church, Knoxville, Tennessee

DR. FRED F. BROWN, Pastor

On Friday night, April 12, the Knox County Associational Brotherhood held its quarterly meeting with Mr. Willette D. Anderson, president, presiding. The congregational singing was lead by Mr. Harry Webster, educational director of the Arlington Baptist Church, and was enjoyed by everyone. Rev. Lloyd T. Householder, pastor, Mt. Olive Baptist Church, gave a most interesting devotional using as the basis of his remarks John 1:35-51. We were greatly inspired and our souls warmed by the special musical numbers given by Mrs. Margaret Sullenberger with Mrs. Walter Epps at the organ.

Dr. Norris Gilliam, executive secretary, Tennessee Baptist Foundation, delivered a challenging message to the group on "MEN HELPING THEIR CHURCH REACH ITS OBJECTIVES." Dr. Gilliam urged the pastors to lead the men of their churches to organize for more efficient service. He called attention to the great need of enlisting our Tennessee Baptist men in promoting the whole program of their churches and in giving full support to our great denominational program, emphasizing personal soul winning through friendly visitation; through distribution of evangelistic, stewardship and doctrinal tracts. Dr. Gilliam stressed the importance of more loyalty to our pastors and urged an organized, active effort in boosting our preaching services and mid-week prayer service.

We were encouraged by the fine interest manifested and the report that a new Brotherhood had just been organized at Park City Church, which will be reported a little later and two other pastors told me that their Brotherhood organizations would be completed at an early date. We are grateful to God for this increased interest in the Brotherhood work in Knox County Association and we join with the Associational leaders in praying that our Master shall use and bless our efforts to enlist more churches and more men in helping to promote and give their full support to the great commission of our Lord and Master and that our Tennessee Baptist churches shall experience a great spiritual awakening. Truly this was a fine meeting.

Brotherhood Organized

First Baptist Church, Etowah, Tennessee

REV. R. W. SELMAN, Pastor

We had a rich experience on Sunday, April 14, in the First Baptist Church, Etowah. Having met with the men in their fine Bible class, we then worshipped with Brother Selman and his congregation in the 11 o'clock service at which time we endeavored to present and outline what a group of men can do in a New Testament church when properly organized for service.

We met with the pastor and a group of men at 2 o'clock and after giving a brief history of the Brotherhood movement and outlining some definite things that men should endeavor to do in magnifying the church program, unanimous endorsement was given the Brotherhood program.

The following officers were elected:

| | |
|---------------------------|------------------------|
| President | Brother N. C. Powell |
| Program Vice-President | Brother J. O. Munger |
| Activities Vice-President | Brother Spence Dixon |
| Membership Vice-President | Brother Frank McKinney |
| Secretary-Treasurer | Brother Ed Culpepper |

This group of officers with their pastor, Brother R. W. Selman, set April 22 as the date for their meeting to arrange for committee assignments.

AMONG THE BRETHREN

Pastor James A. Foster and the Pleasant Hill Baptist Church in Robertson Association, had very fine Easter services on April 21st, an excellent attendance with a number of visitors. The pastor preached at the 11 o'clock hour on "The Lord's Day," and in the afternoon, Rev. Charles Jolly, pastor of the First Church of Portland, preached on "The Hope of the Resurrection," which was preceded by a solo by Mrs. Jolly. In addition to this, the local choir rendered appropriate music.

—B&R—

The White Oak Baptist Church of Chattanooga has called as pastor, Rev. Grady C. Cothen, former lieutenant in the Navy, serving as chaplain for twenty-one months. He is a graduate of Mississippi College and received his theological training at the Baptist Bible Institute in New Orleans.

—B&R—

Last December, Dr. F. M. McConnell, formerly editor of the *Baptist Standard*, Texas, suffered a stroke caused by a small blood clot on the brain. For some time, it seemed he would never recover. However, we are glad to report that he rallied and is now about recovered. Blessings be upon this friend and faithful follower of Christ.

—B&R—

W. Douglas Hudgins, formerly pastor of the First Baptist Church, Houston, Texas, has entered upon his work as pastor of the First Baptist Church of Jackson, Mississippi. Tennesseans are glad to have him nearer home.

Western Union Telegram

Attention, delegates to Southern Baptist Convention: To avoid confusion, please make all reservations for Cuban tour through undersigned committee. Tour includes two days and one night in Havana; meals, hotel, taxis, guides—ticket \$65 to \$75. Round trip ticket without tour \$34. Make reservations immediately.—REV. DON MCCLELLAN, Chairman, Committee on Sightseeing and Recreation, 800 Northwest 14th Street, Miami, Florida.

—B&R—

Pastor John M. Wenger of the Rutledge Baptist Church, Rutledge, recently did his own preaching in a revival in the Block Springs Baptist Church, Grainger Association, where he is also pastor. Twenty-nine people professed faith in Christ and five renewed their covenant with the Lord. There were thirty-five approved by the church for baptism and two were received by letter.

—B&R—

In a revival in the First Baptist Church of Sweetwater, O. D. Fleming, pastor, twenty-four were received into the church upon a profession of faith and thirteen by letter. The preaching was done by Sterling Lorenz Price, pastor of the First Baptist Church of Athens.

—B&R—

Pastor Ralph R. DeBord of the Oak Hill Baptist Church, Crossville, reports a good revival at Chestnut Hill, with twenty-three additions.

Mrs. H. A. Bickers, wife of Pastor H. A. Bickers of the Memphis Baptist Church of Memphis, Missouri, has returned from the Baptist Hospital at Springfield, Missouri, where she had gone as a patient following an auto wreck on her way from a W.M.U. meeting at Joplin, Missouri. A wheel came off the car and she sustained two broken bones, one in the limb and the other in her arm.

—B&R—

Pastor Glynn Harwood and the Galilee Baptist Church, Memphis, have enjoyed an unusually successful revival meeting with H. E. Kirkpatrick of Hot Springs, Arkansas, doing the preaching and Rev. Roy Bethune, associate pastor of McLean Boulevard Church, leading the singing. There were forty-two additions, thirty-three professions of faith and nine by letter.

—B&R—

In an eight-day revival in the Central Baptist Church of Fountain City, there were seventeen professions of faith and twenty-eight additions to the church. The pastor, Charles S. Bond, did the preaching and C. O. Hayes, Educational Director, led the music.

—B&R—

In an eight-day revival, the First Baptist Church of Humboldt, in which the Pastor, S. R. Woodson, did the preaching Mr. W. P. Douglas, local choir director, had charge of the music, there were forty-one additions to the church, thirty-four of them by baptism.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR APRIL 21, 1946

| | Sunday School | Training Union | | Sunday School | Training Union | | Sunday School | Training Union |
|------------------------------|---------------|----------------|--------------------------|---------------|----------------|--------------------------|---------------|----------------|
| Alamo | 212 | 53 | Dunlap, First | 127 | 50 | Memphis, Bellevue | 2771 | 855 |
| Alcoa, Calvary | 285 | 119 | Dyer, First | 174 | 88 | Boulevard | 680 | 167 |
| Athens, East | 218 | 58 | Elizabethton, East Side | 193 | 100 | Buntyn Street | 176 | 86 |
| First | 461 | 111 | Englewood | 122 | 46 | Central Avenue | 650 | 125 |
| Good Springs | 104 | 66 | Erwin, Ninth Street | 222 | 83 | Egypt | 136 | 74 |
| Idlewild | 70 | 47 | Etowah, Cog Hill | 101 | — | Galilee | 286 | 83 |
| McMahan, Calvary | 81 | 46 | Cotton Port | 98 | 83 | Highland Heights | 1125 | 300 |
| New Zion | 123 | — | East | 52 | — | LaBelle | 901 | 211 |
| North | 185 | 38 | First | 536 | 75 | Louisiana Street | 262 | 94 |
| Wildwood | 96 | 47 | Good Hope | 58 | 18 | Mallory Heights | 350 | 171 |
| Bemis | 279 | 66 | New Hope | 66 | 38 | McLean | 386 | 112 |
| Benton, Ocoee | 230 | 34 | North | 200 | — | Prescott Memorial | 600 | 126 |
| Bluff City, Chinquapin Grove | 189 | 80 | Fountain City, Central | 837 | 201 | Speedway Terrace | 681 | 131 |
| Bradford | 124 | 35 | Smithwood | 393 | 84 | Speedway Chapel | 153 | 55 |
| Brighton | 145 | 46 | Fowlkes | 121 | 73 | Temple | 1775 | 389 |
| Bristol, Calvary | 389 | 79 | Gallatin, First | 350 | 35 | Union Ave., Main School | 1236 | 250 |
| Brunswick | 75 | 43 | Grand Junction | 151 | 86 | Union Ave., Strand Class | 132 | — |
| Brownsville | 273 | 47 | Hampton, First | 89 | 62 | Milan, First | 377 | 116 |
| Calhoun | 124 | — | Harriman, Trenton Street | 408 | 101 | Milton, Prosperity | 171 | 49 |
| Chapel Hill, Smyrna | 63 | 44 | Walnut Hill | 279 | 90 | Morristown, First | 622 | 95 |
| Chattanooga, Apison | 96 | 41 | Humboldt, First | 614 | 122 | Murfreesboro, First | 399 | 96 |
| Avondale | 801 | 182 | Huntingdon, First | 201 | 63 | Walnut Street Mission | 42 | — |
| Chamberlain Avenue | 335 | 101 | Jackson, Bible Grove | 128 | 117 | Powell Chapel | 143 | 94 |
| Clifton Hill | 448 | — | Calvary | 528 | 123 | Westvue | 94 | 28 |
| Daisy | 195 | 35 | Holly Grove | 114 | 84 | Nashville, Lockeland | 518 | 85 |
| Daytona Heights | 100 | 43 | Madison | 84 | 46 | New Hope | 137 | — |
| East Dale | 379 | 101 | West Jackson | 842 | 305 | Park Avenue | 478 | 112 |
| East Lake | 579 | 96 | Jefferson City, Piedmont | 81 | 28 | Third | 269 | — |
| Highland Park | 2202 | 447 | Jellico, First | 321 | 97 | New Market, Dumplin | 106 | 42 |
| Mission Ridge | 195 | 70 | Jonesboro, Oak Grove | 137 | 45 | Newport, Second | 211 | 48 |
| Morris Hill | 314 | 208 | Kingsport, First | 808 | 130 | Niota | 154 | — |
| Northside | 638 | 255 | Long Island | 104 | 43 | Oak Ridge, First | 1253 | 153 |
| Philadelphia | 177 | — | Lynn Garden | 223 | 55 | Old Hickory, First | 605 | 240 |
| Ridgedale | 547 | 159 | West View | 310 | 112 | Temple | 184 | 76 |
| Red Bank | 577 | 122 | Knoxville, Arlington | 358 | 63 | Parsons, First | 184 | 41 |
| Spring Creek | 209 | — | Bell Avenue | 711 | — | Philadelphia, First | 181 | 46 |
| South St. Elmo | 209 | 39 | Broadway | 1562 | 434 | Portland, First | 203 | 68 |
| White Oak | 308 | — | Lincoln Park | 543 | 180 | Riceville, First | 113 | — |
| Woodland Park | 1318 | 311 | Fifth Avenue | 1127 | 260 | Short Creek | 84 | — |
| Christiana, New Hope | 18 | — | First | 1116 | — | Rockwood, First | 356 | 145 |
| Cleveland, Big Spring | 340 | 195 | Lonsdale | 450 | 72 | Mission S. S. | 40 | — |
| First | 708 | 202 | McCalla | 680 | 112 | Whites Creek | 60 | 30 |
| Good Field | 65 | 44 | New Hopewell | 168 | 51 | Rogersville, First | 408 | 80 |
| New Friendship | 69 | 38 | North Knoxville | 350 | 128 | Rutledge, Buffalo | 163 | 53 |
| North | 166 | 77 | Oakwood | 472 | 144 | Shelbyville, First | 231 | 70 |
| South | 165 | 111 | LaFollette, First | 350 | 68 | Shelbyville Mills | 114 | 37 |
| Columbia, First | 368 | 66 | Indiana | 210 | — | Smithville, First | 113 | — |
| Cookeville, First | 344 | 57 | Lawrenceburg | 186 | 115 | Stanton, Charleston | 114 | — |
| Fourth St. Mission | 76 | — | Lebanon, Barton's Creek | 117 | 41 | Stephensville | 24 | — |
| Stevens St. Mission | 112 | 51 | First | 490 | 102 | Sweetwater, First | 422 | 80 |
| Corryton, Atkin | 81 | 16 | Lenoir City, First | 528 | 50 | Trenton, Hickory Grove | 78 | 25 |
| Covington, First | 240 | 74 | Lexington, First | 392 | 56 | First | 561 | 201 |
| Crossville, First | 207 | 88 | Madison, First | 771 | 118 | White Hall | 100 | 86 |
| Mission Sunday School | 81 | — | McKenzie, First | 177 | — | Tullahoma, First | 278 | 95 |
| Oak Hill | 112 | — | Medina | 209 | 77 | Union City | 676 | 152 |
| | | | | | | Watertown, First | 182 | 65 |

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

West Tennessee Pastors' Conference

The final meeting of the West Tennessee Baptist Pastors' Conference for the 1946 session was held in the Chapel of Union University at Jackson on Monday, April 15. This was the best meeting of the year and the best attended. The wives and families of the pastors were special guests and a delightful season of fellowship it was. Rev. Walter Warmath of Jackson was in charge of the program.

The singing was directed by the writer and Dr. Fred Kendall of Jackson gave the Devotional. The Hon. H. H. Walldrop, one of West Tennessee's ablest lawyers, spoke on the subject, "The Preacher Through the Layman's Eye." Mr. Walldrop is a member of the First Baptist Church in Jackson and teaches a large Sunday school class.

The Union University Choral Ensemble, under the direction of Mrs. Ruth Stallings, gave a twenty minute musical program which was enjoyed by all.

The last speaker on the program was Mrs. Frank M. Blythe, the wife of Union's business manager, who spoke on "The Preacher's Wife." Both this message and that of Mr. Walldrop proved to be a great blessing to the audience.

Officers were elected to serve during the 1947 session as follows: W. A. Boston of Union City, president; Robert Orr of Brownsville, vice-president; and W. Fred Kendall of Jackson, secretary-treasurer.

A picnic lunch was served on the campus to the eighty or more who were present.

Dr. W. F. Jones, president of Union, proved to be a gracious host and we are 100 per cent behind him in his efforts to build a greater Union. —EDWIN E. DEUSNER, Retiring Secretary, Lexington, Tennessee.

Preachers' School At Carson-Newman

The annual school for preachers and preachers' wives will be held at Carson-Newman College beginning June 3, 1946 and continuing through June 14. We will have accommodations for all who can come and are confidently expecting a large group of our preachers and their wives to attend.

We have a good faculty and the work will be interesting. Dr. A. F. Mahan will be with us to teach the book of Matthew and relate it to the other synoptic gospels. Rev. L. G. Frey, of the State Board, will teach some phases of our Denominational work. Rev. David N. Livingstone, pastor of the Lincoln Park Baptist Church, of Knoxville, will teach Bible, his specific subject to be announced later. I will take whatever vacant hours we have to make a few feeble remarks.

I want all our pastors and their wives in East Tennessee to make their plans to have the fellowship and instruction of these two weeks.—JAMES T. WARREN, President, Carson-Newman College.

Special Notice

We are reliably informed today that holders of Southern, Western, and perhaps Eastern clergy permits are authorized to purchase round-trip tickets to the Southern Baptist Convention in Miami, May 15-19. Be sure to consult your ticket agent well in advance of purchasing ticket. —AUSTIN CROUCH, Executive Secretary, Executive Committee, S. B. C.

Charles E. Wauford has been pastor of the Island Home Baptist Church, Knoxville, for nineteen years. Through these years, he has faithfully and steadily forged ahead in proclaiming and in applying the Word of God. The blessings of the Lord continue upon him and the church.

—B&R—

Dr. A. F. Mahan of Fountain City has been in a revival with Pastor W. C. Rice at Hoboken, Georgia.



At a recent meeting of the Woman's Missionary Society of the First Baptist Church of Trenton, they had a little playlet in which Mrs. E. M. Hicks took the part of "The Spirit of 1888," the year of the W.M.U. Organization. Mrs. Anna Dew McKenzie kindly sent us the picture of Mrs. Hicks in costume, with the notation concerning her. In the years when the editor was pastor at Trenton, Mrs. Hicks ("Fanny") was one of his most faithful members. We are glad to carry her picture and to pay tribute to her.



MRS. E. M. HICKS

Doctrinal Emphasis Week

The Grand Junction Baptist Church had one of the highest weeks of its kind in its history during the week of March 25th, the Doctrinal Emphasis Week. The interest and enthusiasm that was generated during this week enrolled 110 from the entire T. U. enrollment of 118. There are approximately 100 receiving awards for work done.

At the opening period of this week's work was presented a wedding of Home and Training Union. The church was beautifully decorated and the pastor, Rev. E. C. Brunson, read the vows that were appropriately arranged for the occasion. After the wedding the doors were opened into the educational building for the reception.

The books used during this week were: "Bible Heroes" for the Junior; "The Meaning of Church Membership" for the Intermediates; and "The Baptist Heritage" for Young People and Adults.

Since this week of doctrinal study our average attendance each Sunday has been 96. New life has been put into our T. U. work; new members have been added to the enrollment. The church, as a whole, has been wonderfully blessed.

Miss Roxie Jacobs was the State Worker who was with us, and her coming for that week will have lasting good.—E. C. BRUNSON.

At this writing (April 23) a Youth Revival is in progress at the First Baptist Church at Springfield in which the preaching is being done daily at 7:00 a.m. and 7:30 p.m. by the pastor, Luther Joe Thompson. The music is under the direction of Rev. James Foster, a Mission volunteer who is pastor of Pleasant Hill Baptist Church.

—B&R—

Ralph A. Herring, pastor First Baptist Church, Winston-Salem, North Carolina, is in a revival meeting with Pastor Merrill D. Moore and Immanuel Baptist Church, Nashville.

—B&R—

Will H. Houghton, President, Moody Bible Institute of Chicago, is in a revival with Pastor Perry F. Webb and the First Baptist Church of San Antonio, Texas.

Commencement Program

Harrison Chilhowee Baptist Academy announces the following program for Commencement, beginning May 3 and continuing through May 10.

May 3, 7:30 p.m. Music Recital

May 4, 7:30 p.m. Alumni Banquet

To be held at Farragut Hotel, Knoxville

May 6, 7:30 p.m. Literary Contest

May 7, 10:30 a.m. Ministerial Meeting

Dr. S. L. Stealey, Louisville, Kentucky,
principal speaker

May 7, 7:30 p.m. Commencement Play

May 8, 7:30 p.m. Senior Class Night

May 9, 7:30 p.m. Baccalaureate Sermon

Rev. Stuart Rule, Oak Ridge, member
class of 1915

May 10, 7:30 p.m. Commencement

Literary address by Dr. C. W. Pope,
Nashville, Tennessee

—ROY ANDERSON

Dr. Louis J. Bristow, superintendent of Southern Baptist Hospital in New Orleans, writes: "In our effort to procure money with which to build a home for the chronically ill, a Presbyterian has given us \$50,000, an Episcopalian \$25,000, a Jew \$2,000, a Catholic \$10,000. Others have contributed in sums of from \$100 to \$2,500. As I write this at the end of two weeks effort we have more than \$150,000 of the half million we are seeking. All the above has been given by the people of New Orleans. It may be that someone elsewhere may desire to have part in this worthy Christian ministry to the most neglected of all human sufferers."

—B&R—

Dr. Millard A. Jenkins and the First Baptist Church of Abilene, Texas, are being assisted in a revival by T. A. Patterson, preaching, and B. B. McKinney, Music Editor of the Sunday School Board, leading the singing.

CULLOM & GHERTNER CO.

Good PRINTERS to Good People
300 5TH AVE., N. NASHVILLE, TENNESSEE

WITH THE CHURCHES—*Alamo*: First—Received one addition by letter; J. Paul Palmer, pastor. *Bluff City*: Chiquapin Grove—Baptized seven; Haven C. Lowe, pastor. *Bristol*: Calvary—Received one addition by baptism, baptized two; James Gregg, pastor. *Brunswick*: First—Received one addition by baptism and one addition by letter. *Chattanooga*: Highland Park—Received twenty-five addition by baptism, baptized twenty-five; Lee Roberson, pastor. *Avondale*—Received three additions by baptism and one addition by letter; Ralph Feild, pastor. *Apison*—Received one addition by letter and one addition by baptism; C. C. Ramsey, pastor. *Clifton Hill*—Received two additions by letter and two additions by baptism, baptized seven; A. M. Stancel, pastor. *Chamberlain Avenue*—Received five additions by letter and two additions by baptism, baptized two; A. A. McClanahan, pastor. *Daisy*—Baptized four; W. H. Black, pastor. *Eastdale*—Received three additions by letter; R. R. Denny, pastor. *Daytona Heights*—Received three additions by baptism, baptized six; J. M. Byrn, pastor. *East Lake*—Received two additions by letter; J. B. Hester, pastor. *Morris Hill*—Received one addition by baptism; James Catlett, pastor. *Mission Ridge*—Received two additions by baptism, baptized one; T. S. Windsor, pastor. *Northside*—received two additions by letter; Carl Rogers, pastor. *Philadelphia*—Received one addition by letter; Clarence Starling, pastor. *Red Bank*—Received six additions by baptism, baptized two; Horace Smith, pastor. *Ridgedale*—Received one addition by letter and one addition by baptism, baptized two; Jas. A. Ivey, pastor. *South St. Elmo*—Received one addition by letter and eleven additions by baptism; Buddy Brown, pastor. *Spring Creek*—Received two additions by letter and two additions by baptism, baptized three; A. C. Stephens, pastor. *White Oak*—Received three additions by letter; Grady Cothen, pastor. *Woodland Park*—Received fourteen additions by letter and ten additions by baptism, baptized eight; E. L. Williams, pastor. *Cleveland*: Big Spring—Received two additions by letter; Samuel Melton, pastor. *First*—Received two additions by baptism and two additions by letter; Fred Dowell, pastor. *North*—Received two additions by baptism. *Cookeville*: First—Received one addition by letter. *Covington*: First—Received one addition by letter. *Crossville*: First—Received one addition by letter and baptized two; J. E. Ledbetter, pastor. *Oak Hill*—Received nine additions by letter and two additions by baptism; Ralph DeBord, pastor. *Fountain City*: Central—Received five additions by baptism and three additions by letter; Charles Bond, pastor. *Grand Junction*: First—Received two additions by baptism and two additions by letter; E. C. Brunson, pastor. *Harriman*: Trenton Street—Received two additions by letter; O. C. Rainwater, pastor. *Jackson*: Bible Grove—Received two additions by baptism, baptized four; J. D. Altom, pastor. *Calvary*—Received one addition by baptism; Walter Warmath, pastor. *Jellico*: First—Received one addition by baptism; F. R. Tallant, pastor. *Kingsport*: First—Received one addition by baptism and one addition by letter; L. B. Cobb, pastor. *Lynn Garden*—Received two additions by letter; J. L. Trent, pastor. *West View*—Received twenty-four additions by baptism; Geo. Coldiron, pastor. *Knoxville*: Bell Ave.—Baptized one; A. T. Allen, pastor. *Broadway*—Received three additions by letter; Ramsey Pollard, pastor. *Lincoln Park*—Received three additions by baptism and two additions by letter, baptized one; David Livingstone, pastor. *Fifth Avenue*—Received eleven additions by baptism and three additions by letter; Frank Wood, pastor. *Lonsdale*—Received two by profession of faith; J. B. Cooper, pastor. *McCalla Avenue*—Received five additions by letter and one addition by baptism; C. C. Bowles, pastor. *New Hope-well*—Received two additions by baptism; J. H. Smothers, pastor. *North Knoxville*—Received three additions by letter; K. Wolfenbarger, pastor. *Oakwood*—Received two additions by bap-

Young Men's Bible Class, First Baptist Church, Jefferson City, Tennessee, on a recent Sunday in which special recognition was given returning servicemen. W. P. Clark is president of the class and Roy Myers is teacher. 57 were present, 29 of whom were servicemen.



Servicemen attending Special Servicemen's Day of the Young Men's Bible Class of the First Baptist Church, Jefferson City, Tennessee, on a recent Sunday when special recognition was given returning servicemen.

tims and one addition by letter, baptized three; L. C. Roberts, pastor. *LaFollette*: Indiana—Received five additions by letter; S. C. Strange, pastor. *Laurenceburg*: Received one addition by letter; James Canaday, pastor. *Lexington*: First—Received two additions by letter; E. E. Deusner, pastor. *Madison*: First—Received two additions by baptism; O. Nelson, pastor. *Memphis*: Bellevue—Received thirteen additions by letter and eleven additions by baptism, baptized nine; R. G. Lee, pastor. *Boulevard*—Received two additions by letter and two additions by baptism; C. M. Pickler, pastor. *Central Avenue*—Received eleven additions by baptism and four additions by letter, baptized twenty-four; J. S. Riser, pastor. *Egypt*—Received four additions by baptism and three additions by letter; J. H. Oakley, pastor. *Galilee*—Received one addition by letter and baptized seventeen; Glynn Harwood, pastor. *Highland Heights*—Received five additions by letter and five additions by baptism, baptized two; Slater Murphy, pastor. *LaBelle*—Received three additions by baptism and three additions by letter; D. M. Renick, pastor. *Louisiana Street*—Received two additions by baptism; D. C. Applegate, pastor. *Mallory Heights*—Received one addition by baptism; Benny Pearson, pastor. *Temple*—Received four additions by baptism and three additions by letter; Wm. Young, associate pastor. *Union Avenue*—Received six additions by baptism and baptized three; J. G. Hughes, pastor. *Oak Ridge*: Received four additions by baptism and seven additions by letter; Stuart Rule, pastor. *Old Hickory*: Received two additions by baptism. *Parsons*: Received one addition by baptism. *Rockwood*: First—Received three additions by baptism, baptized eight; H. Ford, pastor. *Rogersville*: First—Received three additions by letter; Evans Moseley, pastor. *Shelbyville*: First—Received seventeen additions by baptism and twelve additions by letter; Homer Cate, pastor. *Trenton*: First—Received four additions by baptism and two additions by letter; Paul Wieland, pastor.

We have received and read a copy of a tract, "How to be Saved," by David Burris, pastor of the Oakdale Baptist Church, Oakdale. It is an excellent little tract.

On Mother's Day

J. E. DILLARD

Three things we must do
If we would be true
On Mother's Day

- 1—Send a message to Mother to tell her we still remember and love and care;
- 2—Go to church and Sunday school to show our faith in Mother's religion and her Lord;
- 3—Make a gift to our hospital to care for some other Mother and express gratitude for our own.

W. M. Fore, graduate of Union University and formerly pastor of Fairfax Baptist Church, Fairfax, Alabama, has accepted the call to the pastorate of the Ocean Wave Baptist Church, Jacksonville, Florida, and is already on the field.



A BIBLE FOR A BOY

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Our Angel Baby

IN THE YEAR of thirty-eight we met each other
And fell in love with one another
We then got married how happy were we
When we began to plan a home with three.

Three years we waited with cheerful glee
For a baby dear which would make three
The days that we waited were happy and bright
When everything seemed joyful and light.

But, Oh, the sorrow that brought heart aches
and sighs
It departed this life without opening its eyes
It was born an angel and Oh, so sweet
Today it is playing around Jesus' feet.

It's resting today in Heaven, I know
Where we'll all meet some day on that beautiful shore
It never knew mother or father on earth
But it smiles down on them as they grieve
through the years.

Its little clothes lay folded and all put away
For our sweet angel Baby that Jesus took away
It seems like I can look up in the clouds and see
Its sweet little face looking down on me.

And saying, "Mother, don't cry over me,
I am still your baby, but in Heaven, you see."
Sometimes we wonder why this had to be
But, O God, help us to look up to thee.

Why it was taken from us we can't understand
Only God wanted another angel in his beautiful land.
It knew neither sorrow nor trouble below
It was always an angel with Jesus we know.

We're watching and waiting for the home-coming day
When our family will meet in Heaven to stay.

—EDNA

Book Reviews

WINNING MEN. By John Timothy Stone.
Fleming H. Revell Company, New York.
Price, \$1.50.

It is easy to gather from the book that this plea for personal evangelism is by an authority, one who has had a rich experience and remarkable success in this type of Christian work. He has labored himself and led others to engage in the fine art of fishing for men. Of special interest and worth is his explanation in chapter three of his "Invitation Committee," its methods, and the results obtained. On the last page of the book he has these challenging words: "After all, we must enlarge and vitalize our initial object of reaching men. Primarily, we are to proclaim the gospel, to evangelize."—T. C. MEADOR.

GOD'S PLAN OF THE AGES. By Louis T. Talbot. Wm. B. Eerdmans Publishing Company, Grand Rapids. Price, \$2.00.

This is an outline of God's plan for the ages traced from Genesis through Revelation. It is a result of a tremendous amount of work. His conclusions are enforced by many Scripture references. As an aid in the study of the book the author has inserted a chart which he has prepared. The fact that the work has gone into

Can Christians Help Avert World War III?

• An Appeal For Prayer

By MISS MOLLIE MCINN, Carthage, Mo.

AS THE war clouds of the past few years have darkened, the dangers thickened, and the millions mobilized for military service multiplied, praying people of all lands have been driven to their knees as never before.

Many churches have observed a special service of prayer monthly for the armed forces, and hardly a petition is offered in any church without a plea for "our boys." This is as it should be.

God has graciously heard and abundantly answered prayer, giving us a marvelous victory on both fronts, for which we praise him with full hearts; and continue to look to him for the working out of a just, a righteous and a lasting peace, for all the world.

Many families are receiving their sons home again unharmed and happy, because of what God has wrought in the hearts of men, through his messengers, during the past century and more in Burma, China and other lands, especially the Pacific Isles. How interesting it would be if someone could give us even an approximate estimate of the numbers thus helped or saved!

It is manifestly conceded by those most able to judge that the only hope of averting another world cataclysm is through the extension of the Kingdom of God and his righteousness, that "the earth may be filled with the knowledge of Jehovah, as the waters cover the sea."

Decades ago when Japan was so receptive to Western and Christian teaching, Dr. John R. Mott, the great missionary statesman, told the Christian world that if we would then send a thousand missionaries to that responsive land, it would save our sending a million bayonets in future years. But alas, we failed to heed that warning, and have had to send millions of bayonets, and sacrifice many, many of our be-

three editions is indicative of its popularity. Of the fifteen chapters we like especially the seventh, "The Meaning of the Cross."

Although one may not agree with him on some of his interpretations he cannot fail to sense the author's deep earnestness, his love for Christ, and his concern for the lost.—T. C. MEADOR.

loved boys! Can we not learn the lessons of history?

How can this great volume of prayer, generated in the crucible of agony of war years, be turned from petitions for our armed forces, into channels of intercession for the spiritual forces of the Kingdom of God world wide?

To let it die out, or be turned into less worthy efforts would be a tragedy of the first magnitude!

How can these prayers for military might be translated into petitions for spiritual power, for soldiers of the cross? How could the vision and inspiration for such intercession be imparted to our pastors and people, and who will lead in it?

In this supreme hour of human history, we are confronted with the most gigantic opportunity of the ages, and the most stupendous responsibility God ever committed to any generation of people!

How shall we meet this unparalleled challenge to missionary endeavor? We stand today at the crossroads of history! Whither shall we turn? God is giving us one more chance! What shall we do with it?

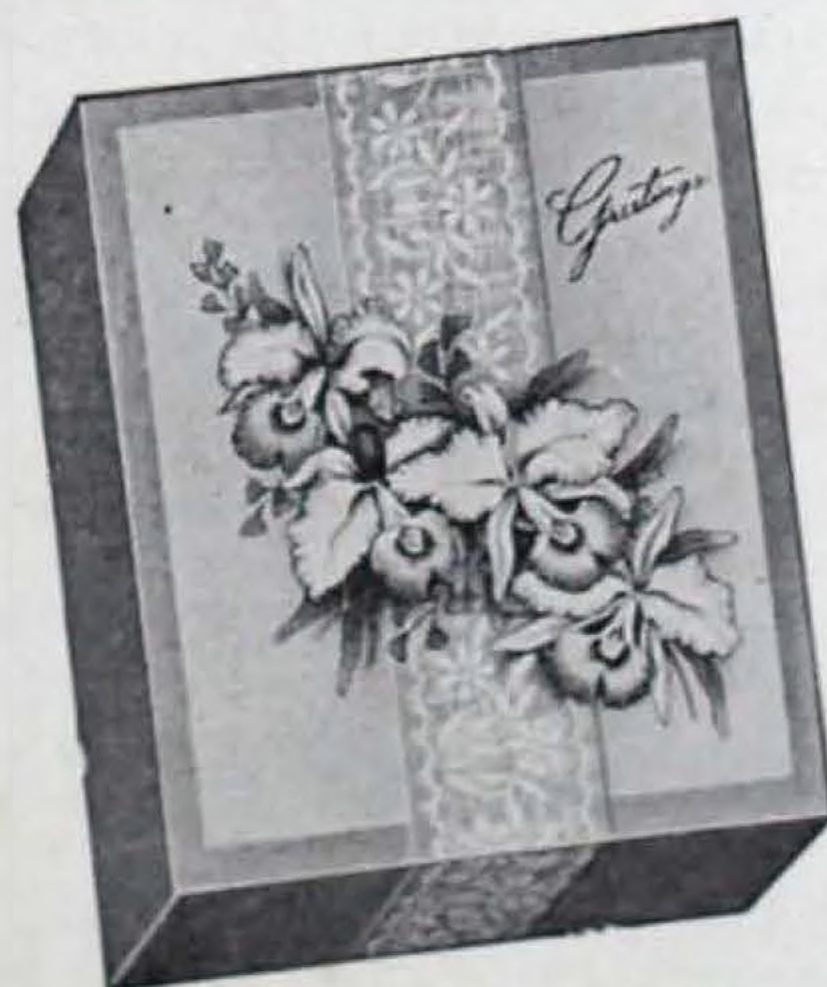
Can not Southern Baptists unitedly pour out our hearts in ardent prayer to God, and mobilize our men, our materials and our millions of money for the carrying out of the last great command of our crucified, risen, reigning Lord?

The momentous issue before the world today is atomic energy. Can we make dynamic, spiritual power the supreme concern of the Christian world? Are we prepared to pay the price for it, as we have for the atomic power?

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Wm. T. Bodenhamer, President
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One-fourth of World Facing Starvation

MRS. W. E. CRAIGHEAD, Missionary to Rumania

LATE IN February of this year, President Truman announced an eleventh-hour "Share-the-Food" program, to prevent mass starvation abroad. He said, "For the world as a whole . . . more people face starvation and even actual death for want of food today than in any war year, and perhaps more than in all years combined."

A food crisis has developed which may prove the worst in modern times. One-fourth of the world's population, or 500,000,000 (several times the number who died in the war) may die before the next harvest, *unless food reaches them soon*. The famine is estimated to reach its peak in mid-summer, 1946.

This overall picture of distress and death covers most of Europe and vast areas in Asia. Of the two billion people upon the earth, many are always on the brink of famine in certain parts of the Orient. Normally, world food production and consumption balance rather closely. Wars disturb this balance. The late global war has brought about a global scarcity of food. Bombings, depleted herds of livestock, scant supplies of seed, lack of fertilizer and farming implements are among the causes of this distressing situation. Droughts and crop failures in Mediterranean lands, South America, Australia and the Orient are contributing factors to the shortage of food. In 1945, Argentina harvested one-third less wheat than usual. Canada reaped one-tenth and Australia one-fourth less than their usual crops. France obtained only one-half of its normal wheat crop, and is unable to import as usual from North Africa, because of drought there.

The Far East, however, is the most seriously affected area, with no prospect of obtaining enough rice for its millions. In China, the worst scarcity will probably come in June, 1946. India faces famine among 100,000,000 people, with the peak coming in July and August this year. It alone needs 2,000,000 tons of grain. The world needs 800,000,000 tons of rice, while only 2,000,000 tons are available. Only one-half of the fats and two thirds of the sugar needed in the world are in sight.

The Emergency Economic Committee for Europe estimates that 100,000,000 people in Europe must exist on 1,500 calories per day per person. This is a mere subsistence minimum; it does not provide strength to work. In the 1,500 per day category are Germany, Austria, Rumania, Hungary, Italy, Greece, Yugoslavia, Poland, and France, and perhaps other countries.

The only bright spots in the world's food picture today are in the United States and Canada. On July 1, 1945, total U. S. supplies of grain were 1,400,000,000 bushels. We had promised to ship 225,000,000 bushels to needy countries on a monthly schedule by June 30, 1946. We have failed to meet our pledge.

In January, 1946, 715,000,000 bushels of grain or half of the hoard had disappeared. An estimated year's supply had been consumed in six months. There had been unusually heavy con-

sumption of grain at home, and in the making of alcoholic beverages.

When the critical situation became known to our national leaders, President Truman quickly organized the Famine Emergency Committee, with former President Herbert Hoover as honorary chairman. Mr. Hoover, known as the "good angel" to Europe's hungry masses after World War I, took up the difficult tasks with rich experience and sympathy, and laid plans for worldwide relief. He has flown to Europe in a plane manned and equipped to go anywhere in the world.

Reports and pictures of Mr. Hoover's tour are being published almost daily. Of France and Italy he wrote that the situation is "difficult but not intolerable." His visit to Poland was filled with heartaches. He found "over 2,600,000 children to be terribly sub-normal from under-nourishment." "This is the worst situation we have seen so far," he said.

The presidential plan for providing wheat for famine-stricken countries includes (1) a ban on its use in making beverage alcohol and beer. Distillers are forbidden to use milling grades of wheat for liquor. Already liquor interests are voicing their displeasure, by calling "a mere pittance" the 18,000,000 bushels of grain to be saved by the ban. A writer in *Newsweek*, April 1, points out that at the rate of four bushels per person, 18,000,000 bushels "would keep some 4,500,000 people alive until harvest." (2) An 80% flour extraction from the wheat kernels instead of the present 72%. (3) Less livestock feeding, in order to add about 75,000,000 bushels of wheat to the world's supply.

On the front lines in famine-fighting at home is ex-mayor LaGuardia of New York, who is the new head of UNRRA, serving without salary. He has quickly shouldered the job assigned to him. LaGuardia told the delegates of 48 nations at the UNRRA conference in Atlantic City: "The people of the world want bread, not advice. . . I want ploughs, not typewriters; fast-moving ships, not slow-reading resolutions." He wants to buy food wherever he finds it. "Wheat has no political complexion." An important measure for inducing farmers to sell now is the government's offer to pay the price at any date the farmer chooses, before March 31, 1947.

Perhaps the most important person in this race against the spectre of famine is the individual

American citizen. Mr. Hoover puts the question squarely to 140,000,000 Americans:

"The fate of civilization depends upon whether the American people are willing to make a sacrifice for the *next four months—until Europe reaps a new harvest.*" The former President made a two-fold suggestion: (1) Eliminate waste. (2) Use substitutes. Potatoes are plentiful and can be used often instead of bread. Because of their water content, they are unsuitable for shipping to distant lands. Perishable foods can be eaten in the U. S., to permit shipment abroad of more fats, grains and sugar.

Even before government agencies were set up, churches were at work, gathering and sending funds for relief and rehabilitation in war-torn areas. All depends now upon the *speed* with which the task can be done.

Co-operation in a voluntary program is the "first mile." "By reducing the consumption of bread to three slices per person per day, it will free about *three-fourths million tons of wheat* for shipment overseas in the next 90 days," states the Emergency Committee. Says Mr. Hoover, "If every family will invite an invisible guest from a starving nation to its table, we can save the lives of thirty-five million in Europe."

The "second mile" is to double and re-double our contributions to the World Emergency Fund of the Foreign Mission Board. This fund has been in operation for several years. Offerings from churches or individuals should be sent through your state headquarters to the Foreign Mission Board, Southern Baptist Convention. Packages of dehydrated food or clothing may be sent direct to Church Relief Warehouses, United Church Service Center, New Windsor, Maryland, or to United Church Service Center, Modesto, California. They must be marked "gift." Any postoffice will give information.

What does World Relief have to do with missions? The answer is obvious. We cannot preach to nor teach dead people. Neither will their children and grandchildren listen to a gospel of love, if we have shown them only greed and selfishness. If we turn away from such colossal need, we shall be like the rich man of Luke 16:19. Missions would suffer irreparably by neglect of our humanitarian duty now.

Lowell has expressed the idea in "The Vision of Sir Launfal":

"Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and Me."

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