

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 113

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NUMBER 3

Great Missionary Sayings

The 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 work 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.

What are Christians put into the world for except to do the impossible in the strength of God?—GENERAL S. C. ARMSTRONG.

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.

—*The Tie*, Bulletin, First Baptist Church, Pineville, Ky.

Baptist and Reflector

O. W. Taylor
Editor

C. W. Pope
Executive Secretary

E. N. Delzell
Circulation Manager

BAPTIST AND REFLECTOR COMMITTEE

Frank Wood, Chairman; Edwin E. Deusner, James A. Ivey, W. R. Hamilton

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EDITORIAL

A Faithful Workman Gone

OUR PEOPLE who have been reading the papers know about the death of Dr. Walter M. Gilmore. Last week's BAPTIST AND REFLECTOR carried an article concerning him by Porter Routh.

Since others have dealt sufficiently with the facts of his life and sudden death, we do not here go into these things. But we do wish editorially to say a few things about this good man, and we would have done it earlier but for the disarrangement in our printing schedule occasioned by the Christmas and New Year holidays.

Dr. Gilmore will be greatly missed. He was long a familiar figure in his office and at meetings of the Executive Committee of the Southern Baptist Convention and at meetings of the Convention, of both of which bodies he was the Publicity Director, as also the Treasurer of the Convention. He was an able and accurate reporter, recorder and writer. The various Baptist editors of the South shall always gratefully remember him for the information which he freely supplied them and for his constant helpfulness.

Your editor feels a sense of personal loss in Dr. Gilmore's passing. Time and again we have gone to his office for information or to make a personal call, brief because of his and our busy life. We had various other contacts with him. Always we found him pleasant, affable and courteous and helpful and we felt free to talk with him confidentially. We claimed him as our warm friend.

The *Nashville Banner* carried a fine tribute to him, which we reproduce as expressing also our own sentiment:

The years Rev. Walter M. Gilmore spent in Nashville—rounding out a long career, active to the last—were fruitful years in point of friendships, and service to his denomination. His spirit of cordial kindness was the stamp of a great and thoughtful heart, impressing with its sincere good will all those with whom he came in contact. His circle of acquaintance encompassed a broad fellowship and in it he was universally respected.

To his career he brought the earnest dedication of unusual talents. In it he persevered. His was a gifted mind, a powerful pen, a stout heart, an energetic zeal.

The community shares the sadness of his family in his passing.

Miss Robbie Trent, Editor of the Sunday School Lessons for the Elementary Age Groups for the Baptist Sunday School Board, in a conversation about Dr. Gilmore's death, said: "Dr. Taylor, I feel like Dr. Gilmore did not have to do any adjusting in heaven. He was just at home." Paul, you remember, spoke of being "absent from the body . . . present with the Lord." At home in heaven!

That is where we are assured that our friend is today. The faithful workman is resting after life's labors. "God's finger touched him and he slept."

All Races of Men From One Man

ALL RACES of men have come from one man. He was Adam. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bound of their habitation" (Acts 17:26). Men and nations may think that they carve out their own history, and they do have the power of choice and a large measure of freedom. But the ultimate outcome rests with the directing and overruling providence of God.

The word "nations" in this passage is *ethnos* in the original. As used here, it means "race," "nation." The mass of mankind is viewed as grouped into races and nations. It is not by chance that they are thus grouped, but by the plan and power of God.

We are told that "blood" in Acts 17:26 is not in the best manuscripts. The Revised Version and the Revised Standard Version omit it. Thayer gives "blood" (*aimatos*) with Acts 17:26 as a reference, but indicates that the reading is doubtful. Moffat's rendering is, "All nations he has made from a common origin," which means Adam. From this viewpoint, "blood" does not, after all, violate the thought. Under the hand of God, the races and nations of mankind have come from a common origin.

The races are the creation of God the same as Adam was. Some have sought to explain racial origins in terms of geography and climate and so on. Scripture does not reveal the method in the case. All we know is that Adam and natural descent did not themselves bring in the races, but God did. Using Adam as the common ancestor, God so exercised His creative power that somehow down the line of descent the groups of mankind were caused to take on the colors and characteristics of the different races and nations.

God's plan is for different races to continue to the end of earthly time and into eternity itself.

Deut. 4:27-31 and other scriptures show that the Jewish race, for instance, is to be preserved through the ages or earthly history. True, some Jews have intermarried with other people, but the race as a whole has remained intact.

The thick lip, wooly hair and dark skin of the Negro are found in the earliest as well as the latest Egyptian pictures. This carries his history back for thousands of years.

Jesus commanded that the gospel be preached among "all nations" (races) to the end of the age (Matt. 28: 18-20).

Isaiah (2:2-4) foretold a time when "the mountain of the Lord's house" would be exalted above all earthly powers and said that "all nations (races) shall flow into it."

The Book of Revelation unfolds the climactic redemptive and providential movements of God whereby are finally brought in "a new heaven and a new earth" and "the new Jerusalem" and the Eternal Age. In this blessed environment shall be found people redeemed by the blood of the Lamb "out of every kindred, and tongue, and people, and nation" (race), and "the nations (races) of them which are saved shall walk in the light of it," the Celestial City (Rev. 5:9; 7:9; 21:23, 24).

So the plan of God is for diversity of races to continue through earthly time and into eternity. Hence, those who try to break down or obliterate racial distinctions and bring in a mongrel race or mongrel races go contrary to this plan of God. We are not speaking of unjust racial discriminations and racial hatreds, both of which ought forever to be eliminated.

There are certain radical, and sometimes vociferous, social workers who are bent on bringing in a regime in which racial distinctions are obliterated and who look with favor upon intermarriage among the races. They claim greatly to be in love with "the dignity of man" and to be acting in a high "Christian way." The soundness of their claim is seriously discounted by the fact that they fly in the face of the divine plan for the continuance of diverse races.

Dr. E. P. Alldredge, in his *New Racial Situation*, holds that it is sacrilege for men to try to break down these distinctions and bring

in mongrel races and try to become something racial which they are not. Let it be noted again that the point is not discriminations. His charge should be seriously pondered.

The thing for all to do is to honor the creative wisdom and plan of God and recognize racial differences and live together in peace and harmony—a unity in diversity—under the benediction of the atoning cross. At no time does the Christian procedure in the case require the setting aside of what God Himself has established.

The recognition of the principle of unity in diversity coupled with the Christian spirit and old fashioned horse sense will solve racial problems.

One Who Saw For Himself

AN ARTICLE by Dr. Ralph W. Sockman in the January *McCall's Magazine* throws much light upon what many people considered "wishful thinking" on the part of Dr. Louie D. Newton after his return from the Russian visit. Too many of us have let our prejudices color our opinions of Red Russia and, consequently, have agreed with writers who depicted that side of the argument toward which we naturally leaned.

To begin with, Dr. Sockman, Christ Church in New York City, frankly says that "everything in Russia is not, to him, unspeakably appalling." He hastily adds: "but I distinctly dislike the communistic system." Further along he states that Russia does not want war and that the Kremlin will make peace extremely difficult but will stop short of war.

For those who have tended to think that Dr. Newton was carried on a "personally conducted tour" and that he saw only what "Uncle Joe Stalin wanted him to see" this frankly written article by Dr. Sockman will dispel a lot of doubts and permit us to see the religious situation through the eyes of at least another of the "Seven who saw for themselves." In the first place, Dr. Sockman tells of slipping out of the hotel early in the mornings and walking along the streets, entering shops, talking with strangers—going where he pleased. And to ward off hints that the visiting group was escorted by specially coached guides, he calmly relates that all of the eight guides were, admittedly atheists. And rather than deliberately escort the group into places of worship, in every particular, the visitors had to ask before being led into churches.

The number of Russian churchgoers, says Dr. Sockman, is relatively small in comparison to America but *people do go to church in Russia*. In one church service 4,000 people were on the inside, long queues waited outside for three hours for the service to end. This we cannot imagine in America! As the writer adds: we advertise our services (air-conditioned and with cushioned seats) as "brief, breezy and brotherly"—and still nobody would stand in line for three hours as is the custom at movies in America.

One thing that made Dr. Sockman a "sad optimist" was the fact that few young people attend churches. There are no Sunday Schools and the Komsomol, or Youth Sports Organization, has monopolized the interest of young Russians. One reason for this has been the idea that a priest or church leader had to be aged before he was capable of guiding the destinies of youth. Hence, an older man had lost touch with interests of youth, ideals of youth, and desires of youngsters.

By browsing around, Dr. Sockman found out that a suit such as he was wearing, worth approximately \$50.00, would cost in Russia a total of \$300.00. Also of the average \$125.00 a month salary, 60% of it went for food alone. And if we in America think that housing conditions are critical, we would only have to drop into some Russian city where from 60 to 80% of all buildings had been destroyed by war—to see people who actually suffer. The author noted that copious tears were shed at all church services. He wondered if the reason was that their hearts had been strained to the breaking point. In one service, tears were especially noticeable. He asked an interpreter what was the subject of the man's prayer.

The answer: "He is praying for America." Immediately there ran through Dr. Sockman's mind: "Is he praying for them out of gratitude or for compassion for the condition of America?"

The only news prevalent about America concerned strikes, black market and lynching. To anyone travelling abroad, you will run onto the generally accepted picture of America: we are a nation of lawless, invariably divorced unspeakably rich and interested solely in sensual pleasure.

In summary, Dr. Sockman emphatically states that there is freedom of religion but there is also "freedom from religion." Any person has a perfect right to be an atheist if he so desires. And there are some 22,000 Russian Orthodox churches which is a small number indeed compared with approximately 41,000 Methodist churches to cite only one denomination in the U.S.A. The second largest number of converts to any denomination is the Baptist Faith, numbering some 300,000. There is much to do in Russia to make it Christian—but is there not much to do also in America?—BAPTIST NEW MEXICAN.

Deacons Ordained At Madison Church

SUNDAY AFTERNOON, Jan. 5, the First Baptist Church of Madison ordained five deacons. They were: Dr. F. L. Stratton, Paul King, J. A. Medley, Ross Carneal and Ewing Bell. McKinley Robinson, who had previously been ordained and had moved away and then returned, has also been added to the deacons. This makes sixteen, we believe it is, for the church.

Pastor Oscar T. Nelson was chairman of the presbytery. L. S. Sedberry, pastor of the Lockeland Baptist Church, Nashville, examined the candidates, the editor preached the sermon, J. Harold Stephens, pastor of Inglewood Baptist Church, gave the charge to the deacons and the church and in the absence of V. Floyd Starke, pastor of the First Baptist Church of Old Hickory, the pastor led the ordination prayer. The singing was led by Richard Sims, with Mrs. O. H. Sims at the piano. Several visiting deacons from sister churches also took part in the ordination.

Following the laying on of hands, the congregation passed by and bade the new deacons Godspeed. The Lord bless them in their ministry and also the church which entrusted this ministry to them.

Life In An Upper Berth

THE WEARY traveling man groaned. Just beneath him in the aisle, two "men of distinction" were talking. It was typical alcoholic talk, too. Its tone wasn't modified and the language wouldn't pass the censors. One took a pull at the bottle, then the other took a pull at the bottle, then they talked some more. The hour was late.

The traveling man stuck his head out from between the curtains. He talked, too. He said, "If you two fellows don't put up that bottle and get away from there, I am going to call the porter." The porter was coming down the aisle at the moment, and he hurriedly reversed his direction, murmuring, "I ain't got no 'thority."

Their mamas didn't tell them anything, their papas didn't tell them anything, and their school teachers didn't tell them anything, so their manners are bad. John Barleycorn tells them, "Do as you please, what do you care?"

These men of distinction who drink in public places, swear (or worse) where little girls can hear them, talk loudly in pullman cars and hotels, are making prohibitionists by the minute. Tough, hard-boiled people who are not very much interested in reform, are getting thoroughly fed up with John Barleycorn's bad manners. —*The Clipsheet*.

General Summary of State Mission Budgets For 1947

BELOW we give a general summary of the State Mission budgets as adopted by the Executive Board at its recent meeting. Since Foreign and Southwide funds are sent directly to the Southwide offices, and since the schools, colleges and the Orphanage receive specified percentages from the Cooperative Program, they, of course, could not be included in budgets. It will be noticed that the budgets are in three general classifications: Administrative, Promotional and State Missions. State Missions is then divided in three classifications: Departments, Missions and Miscellaneous. Notice the large amount spent for Missions. This item alone is larger than the entire State Mission Program four years ago. We give these budgets in order that our Baptist people may be informed concerning the vast State Mission Program now in operation in Tennessee.

CHAS. W. POPE
Executive Secretary

SUMMARY OF BUDGETS

Administrative Expense -----		\$27,849.09
<i>Promotional:</i>		
General -----	\$16,436.34	
Retirement -----	25,773.74	
Brotherhood -----	10,929.15	
Woman's Missionary Union -----	16,637.06	\$69,776.29
Building Fund (headquarters) -----		\$ 5,336.04
TOTAL ADMINISTRATIVE AND PROMOTIONAL EXPENSE -----		\$102,961.42
STATE MISSIONS:		
<i>Departments:</i>		
Sunday School -----	\$22,821.35	
Training Union -----	22,264.96	
Student Union -----	20,260.62	
Tennessee Baptist Foundation -----	10,792.00	
Building Fund (Student Centers) -----	3,000.00	\$79,138.93
<i>Mission Department:</i>		
General Missionaries -----	\$ 4,776.90	
Special Missionaries -----	8,829.00	
Pastor Missionaries -----	21,000.00	
Associational Missionaries -----	33,694.00	
Superintendent Rural Missions -----	4,568.95	
Field Missionary -----	3,744.50	
City Missionaries -----	16,415.20	
Negro Missionaries -----	6,432.00	\$99,460.55
Camp Work -----	\$ 2,250.00	
Preachers Schools -----	4,500.00	
Ministerial Student Aid -----	20,000.00	
BAPTIST AND REFLECTOR -----	77,151.01	\$103,901.01
TOTAL STATE MISSIONS -----		\$282,500.49
GRAND TOTAL—ALL BUDGETS -----		\$385,461.91

A Day of Good Tidings

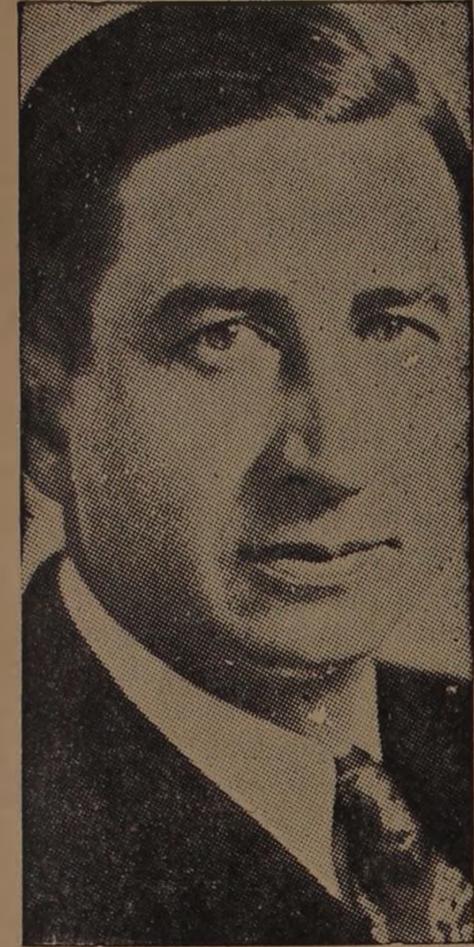
By MARK HARRIS, Ex-President, Tennessee Baptist Convention

(Delivered at the Convention in Chattanooga, Tenn., Nov. 12, 1945. Delayed in publication)

THE THOUGHT I wish to advance in the opening of our Convention is gathered out of an incident during the time of the prophet Elisha. The Syrian army came down and lay siege upon Samaria. Within, conditions

became appalling. Men gaunt and haggard; women standing with lean, weak children in their arms, gathered daily before the King's house crying, "Bread, Bread"! The king, stricken by the sight of the people's misery, threw aside his royal robes and dressed in sackcloth.

A colony of lepers just outside the gates, seeing death if they stayed in the colony; also death if they went within the gates, took a chance to go into the camp of the Syrians and found that they had fled in great haste, for God had caused them to hear sounds in the air, as of a marching army. Food and garments were left in abundance throughout the camp. These lepers fell upon these with ravenous appetites and greedy hands. They were forgetting the distress still in Samaria until one cried, "We



DR. MARK HARRIS

do not well; this is a day of good tidings, and we hold our peace."

I

Such words may well awaken us today. This should be a day of good tidings, in these post-war times as we sense a deliverance from war. Good tidings that announced the ceasing of battles and brought our boys back home, but not yet such good tidings that makes the world feel secure. Wherever ulcers of evil existed, the war only spread their corruption. We are still in the backwashes of such a rampage of sin. What do we see? Conditions as distressing as this narrative described; for war cost is still upon millions who are sick and in misery of want. Others who are still indulging themselves from the spoils of war. This is America today. Certainly "We do not well." When greed is paralyzing our industrial systems and greed reaches its hands out for those scarce luxuries at inflation prices which is driving our nation toward disaster. When such lust leads America with intoxicants to the degree that we are today a drunken nation. Such drunkenness is accompanied with all the associated evils that destroy lives, homes, and leads us farther from God. This manner of life creates a suspicion among the other nations and keeps the world farther from a state of peace.

Now through the lust of the flesh, we are missing a day of opportunity that Christianity can use as a day of good tidings. The world has come to see the failure of the things it has depended upon for support. Material wealth had failed as a covetousness for it had driven nations into aggression and war. Science had failed, for its products selfish men had turned into weapons for destruction. Education failed, for great universities became an incubator for politically dangerous theories and of false philosophies of life. Godless religion failed, as often allied with wicked governments their corruption and aggression were exposed. The world stands today with the same question as the apostle Peter, when he replied,

"Lord to whom can we go?" What an opportunity Christianity has to answer that question, as we bear witness of Jesus, who is the Christ, the Son of the Living God and in Him are the words of Eternal Life. Well might we as God's people, follow the example of Ezra as he led a remnant of Israel out of captivity back to their homeland, proclaim a fast and in a penitent revival commit ourselves to God, and seek of Him a right way for us, for our little ones and our substance.

The worst sins of Christian people are disobedience, neglect and indifference.

"They simply passed Him by,
They never hurt a hair of Him.
They only let Him die.

For men had grown more tender,
They would not give Him pain,
They only just passed down the street,
And left Him in the rain.

Still Jesus cried, "Forgive them,
They know not what they do,"
Still it rained the winter rain
That drenched Him through and through.

The crowds went home
And left the streets, without a soul to see,
And Jesus crouched against a wall
And cried for Calvary."

II

We need to be militant, but we hold our peace; we need to wage an offensive war, but we hold our peace; we need to establish upon earth the Kingdom of God, but we hold our peace. How we Baptists need to heed the cry of the prophet Isaiah, "Awake, awake, put on thy strength, O Zion." There is strength in our Baptist ranks. 500,000 Baptists in Tennessee—these represent 2,300 churches. Such a strength not only in numbers, but also in the most influential citizens in hamlet or city, together with the wealth held, can mold our state to what it ought to be. Such a strength of six million members of 26,000 Baptist churches in our Southland, plus four million Negro Baptists means that one out of every four persons is a Baptist. Twelve million Baptists in the churches of the United States can render Christ's impression and power in the needed reforms and give Christ's salvation to the great world problems.

We must mobilize our strength for the Lord. Our nation has just fought and won two major wars, using for both at the same time no more men in the armed forces, than there are members of the Baptist churches in America. But these were mobilized to wage wars. We Baptists have not mobilized our strength as soldiers of the Cross. All our churches operate at a low rate of spiritual efficiency. The members who serve, the money contributed, and devotion to our task are such a small portion of what it should be. Our first duty, as Tennessee Baptists, is to mobilize the strength we have already, and consecrate it to the service of Christ. Second, use the agencies God has provided, an heritage of noble and sacrificial servants of Christ, who in vision saw such a day as we now have. Christ has already His Kingdom organized; churches in great numbers, schools, hospitals, orphanages, and mission boards. May this Convention, as connecting link between our churches and these great institutions challenge our resources to a full strength behind them, and through them extend the frontiers of Christ's Kingdom. From the past we heard the tramp, tramp of those who have built for such a day as this.

"Through the night of doubt and sorrow
Onward goes the Pilgrim band,
Singing songs of expectation
Marching to the promised land."

So may we rise and shake the dust from our feet and catch the irresistible urge of love for Christ our Saviour, join and keep step with the marching of Kingdom builders.

Six Words of Solid Comfort

By T. N. HALE, Somerville, Tennessee

(Delivered at the First Baptist Church, Somerville, in celebration of the fiftieth anniversary of his conversion)

FIFTY YEARS AGO I became a Christian. For more than 44 years I have been a minister of the gospel. I have known the burdens and trials of life; sorrow, disappointment, trouble, and the betrayal of some whom I thought were my friends. In the very beginning of my life as a minister I discovered that a large part of my work would be to minister to the sorrowing.

Death brings the most pungent sorrow that we experience. Who has not felt it or seen it in others? Paul was dealing with that very subject when he wrote this passage. God has a purpose in all his dealings with us, and if we can rise to such heights of fellowship and understanding with Him in His purposes, joy and praise will take the place of disappointment and sorrow. It was this intimate fellowship with God that caused Paul to write in Phil. 4:11, "*I have learned, in whatsoever state I am, therewith to be content.*" His understanding of the events of his life made him want them to understand also, for, in Phil. 1:12, he says, "*But I would that ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel.*"

There is great need for comforting words today. Everyone experiences sorrow and trouble. Death will finally visit every home to take away some loved one. Extremely tragic events are constantly happening. Every minister is confronted with these facts. Why should not every Christian be so well grounded in the truth that when these tragedies strike he will have a solid foundation for abiding comfort?

We have here six words of solid comfort for those whose friends have fallen asleep in Jesus. What are they?

THE PROMISE THAT JESUS WILL RETURN TO THE EARTH.

While here He went about doing good—healing the sick, raising the dead, and bringing peace and joy to the living. As we face the trials of life, we have an insatiable desire to see Him and experience His healing ministry. Paul informs us in this passage that, though we have never seen Him in the flesh, we shall see Him when He returns; for "the Lord Himself shall descend from heaven with a shout," and that we shall "meet the Lord in the air: and so shall we ever be with the Lord." What a glorious meeting!

THE GOOD NEWS CONCERNING THE BLESSED STATE OF THE DEAD.

Paul tells us that departed friends are now with the Lord, and that when He returns He will bring them with Him. "Even so them also which sleep in Jesus will God bring with him." v. 14. Their bodies will be raised and become immortal, glorified and spiritualized. The risen body and returning soul will become reunited, and go to be forever with the Lord. Christ now sends His servant death for His people, but at that time He will come personally for the bodies of those already dead, and for both soul and body of those still living. In this the dead will be at no disadvantage, for they shall "rise first."

This message from Paul confirms the words of Jesus in John 14:3, "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." What is the meaning here concerning our departed friends? It is that they are safe and happy in the presence of the Lord, and that soon they will be coming back to the earth with Him. Rejoice and take courage, O ye people of God, while ye wait just a little longer!

THE BLESSED PROSPECT THAT AWAITS THE LIVING CHRISTIAN.

When Christ spoke to the apostles in the upper room on that night before His crucifixion, He said that He would not leave them comfortless, but that He would pray the Father, and He would send them another Comforter who would abide with them forever. He

wants us to have comfort which brings peace and joy while we live. He also wants us to know what will happen to us if we are alive when He returns. If we are alive at that time we shall not know the sting of death, but will be changed instantly, in the twinkling of an eye. So, whether we live or die, we can look forward with happy anticipation.

THE CERTAINTY OF A REUNION OF ALL OF GOD'S PEOPLE.

Paul says that, "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." There will be a reunion of the living and the dead, and they shall never again be separated, for we shall all "ever be with the Lord." That will be a great day, a glad, happy day for all the redeemed.

Soon after World War II started a young married man, the father of two children, was drafted into the U. S. Army. He had never before been separated from his family. It was a trying experience for him. After some months he went to Europe, and in the fighting there he was captured by the Germans and was for many months a prisoner of war. After being released from the prison camp he came back home and was discharged from the army. The first thing he said to his wife was "Never again. I don't mean for anything to separate me again from you and the kiddies. During the six months I spent as a prisoner of war I died a thousand deaths. Now I want to live with you a thousand years."

THE CHRISTIAN'S HOME WITH JESUS.

That is our fifth word of comfort. "And so shall we ever be with the Lord." Where Jesus is will be heaven for me. In John 14:1-3, Jesus tells us that He is going to prepare a place for us, and that He will come again and receive us unto Himself. In that prepared place a prepared people will find their eternal home. Besides being with Jesus we shall be with all that blood-washed throng of the redeemed of all ages; that multitude of people which no man can number, as told about in the seventh chapter of Revelation. Here on earth our homes have been broken. Loved ones have been taken away. The assurance that we shall be reunited in that eternal world is one of the most consoling words for the believer.

THE ASSURANCE OF GOD'S INTEREST IN THE WELFARE OF THE LIVING.

"Wherefore comfort one another with these words." The fact that God wants us to have peace, joy and comfort while we live on earth is our last word of comfort. We can bravely meet the trials incident to our life here if we know that God cares. Since sorrow, trials and death are to be our lot, we can find strength and comfort in the Word of God.

A friend of mine had three children, two boys and a little girl six years old. He and his wife had never been active in church work, though both were members. They were inclined to be worldly. They rarely ever read the Bible, and so, knew very little about it. At the age of six the little girl was the idol of the family and the people of the town. She became ill and for several days was very sick. Then she grew worse, developed meningitis and died. They were both crushed. They found their Bible and began to read long passages every day, and to attend every kind of service at the church. They could never find time before; but now they went because they wanted to know where their little girl had gone. They loved best sermons that told about heaven. Before that, sermons on heaven had been boresome to them. Now they were a delight to their soul. The father began teaching a class of young people in the Sunday School. He grew into a famous teacher and a comforter of others.

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.

Unconditional Surrender

The Southern Presbyterian Journal

Our church is officially on record as desiring a revival. We have machinery and organization sufficient to promote a revival. We have men and women earnestly desiring revival. We have groups who are sincerely praying for the greatest blessing which can come to a church, and to the nation, a real spiritual awakening. It is possible though that we have not considered the one thing without which revival is impossible—unconditional surrender to Jesus Christ. A revival comes only through the power of the Holy Spirit and it would seem that the order of procedure for the manifestation of this Divine power is first a personal surrender to our Saviour, a surrender which involves a determination to give Christ complete control of our lives; a willingness to do His will, regardless of the personal cost to ourselves. We know such a revival is possible within the bounds of our church, a revival which will bring untold blessings to thousands, if we will but agree in our hearts to give the Lord the pre-eminence in our lives. Unconditional surrender is not a burden, it is our greatest privilege.

(Absolutely true—from start to finish.—R.B.J.)

* * *

The Minister's Car

The Presbyterian Outlook

Isn't it about time that you elders, deacons and members of our churches waked up to the fact, that your pastor's car is just as essentially a part of your church equipment as your building, organ, pianos, furnace and the like? It has a vital place in the life of your church. It is used not just on Sundays and a few times in the week. It is used every day, night and day, to carry forward the word of the Kingdom. It makes possible for your minister in pastoral visiting, to cover a wide area in the shortest time possible, and to meet promptly emergency calls. It is a constant moving force for mercy, righteousness and loving-kindness. It is an essential part of the life of the modern church. Face the facts of the cost and maintenance of an automobile in constant use and service. From actual experience, I know that the cost of purchase and maintenance of a low priced car averages around \$500-\$600 a year. This, of course, includes running expenses, depreciation, insurance and replacements. Your minister gives, as you do, to every phase of the life of your church. He has unnumbered calls upon him for charity which come to him because he is your representative. Is it fair to him to ask him to shoulder, in addition, the expense of \$500-\$600 a year, to purchase and maintain a car, which is used almost exclusively for the good of your church or mission?

(Something for finance committee to think about.—R.B.J.)

* * *

Dedication Of Babies

The Baptist Review

There is a word of caution needed to be said, however, in the matter of dedication of babies. There is a danger that in making their dedication a part of a church service some might misunderstand and see in it a spiritual connotation that does not exist. If those who witness such a service see in it the child becoming a part of the church or "growing" into the Christian life, then an age-long heresy is being perpetuated. If the parents, by future reference to the incident

lead the child to believe that in that occasion all was accomplished that is necessary to becoming a Christian, then lasting and eternal harm is done. In all such public services these dangers are existent. To preserve the fundamental doctrine of the new birth, that to become a Christian is an experience, that it is not accomplished by any public rite, we are perhaps justified in leaning over backwards.

(Dedications should always be in the homes and it should be clearly explained that salvation and church relation are in no way involved.—R.B.J.)

* * *

Baptismal Behaviour Of The Candidate

J. O. Gash in
Word and Way

A few of our ministers are leading their churches in grand baptismal service; but far too few. It is just as important to baptize rightly as it is to baptize. In fact one can baptize wrongly and minimize the meaning and importance of baptism. Until both pastors and churches realize this, baptism will go on being a service without portraying adequately our burial to sin and resurrection therefrom, the burial and resurrection of Jesus, and the burial of God's children and of their glorious resurrection on the Resurrection morning. Instruct the candidates as to what to do and when to do it, before the service. The following instructions should be given: First, stand in the water at ease. Second, don't bend your knees even when lowered in the water. Third, fold your hands across your chest. Fourth, close your eyes and take a long breath and remain so while under the water. The minister should never hold the person's nose. That, as you will notice, ruins the picture. Then too, it is not necessary. The baptism should be done slowly, as slow as a casket being lowered into the grave. He should hold one hand back of the head of the one being baptized and the other on the hands of the person, which hands are on the chest. One janitor said of a minister who was baptizing, "If he had had one more to baptize, there wouldn't been any water left." Fifth, dress in white if possible unless the church has baptismal garments.

(Some pastors need to reform their baptismal behavior.—R.B.J.)

* * *

Why A Family Altar?

War Cry

Here are several good reasons why you should have a family altar: 1. Because it will send you forth to the daily task with a cheerful heart, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God. 2. Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities, and sometimes the blighted hopes that may fall your lot. 3. Because it will make you conscious throughout the day of the attending presence of the unseen Divine One who will bring you through more than conqueror over every unholy thought or thing that rises up against you. 4. Because it will sweeten home life, and enrich home relationships as nothing else can do. 5. Because it will resolve the misunderstanding and relieve the friction that sometimes intrudes into the sacred precincts of family life. 6. Because it will hold—as nothing else can do—the boys and girls when they have gone away from home, and so determine largely the eternal salvation of the children. 7. Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

(Try it!—R.B.J.)

Tennessee Calendar of Denominational Activities for 1947

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

- January—Quarterly associational meetings—W. M. U.
 January 12-18—Student Dedicated Vocations Work
 February 9-15—Y. W. A. Focus Week—Home Mission book studied
 Student Evangelistic Emphasis Week
 February 20-21—State Sunday School Convention, First Baptist Church, Jackson
 March 3-7—W. M. U. Home Mission Season of Prayer
 March 9-15—Co-operative Student Missions Week
 March 17-19—Vacation Bible School Conference for Missionaries and Associational leaders
 March 25-27—W. M. U. Convention, Knoxville
 March 30—Brotherhood Associational Sunday Afternoon Meetings
 April—W. M. U. Quarterly associational meetings
 April 4-6—Student Spring Retreat
 April 6-12—Student Summer Enlistment Week
 April 6-13—Training Union Youth Week
 April 27—Training Union Emphasis Night. Churches with 75% of their Training Union enrollment present, in the unions, on this night will be printed in the BAPTIST AND REFLECTOR.
 April 28-30—Vacation Bible School Conference for Summer Workers
 May—Southern Baptist Convention
 May 4-11—Training Union Christian Home Week
 May 9—Student Commencement Exercises, Carson Newman College
 May 11-17—Sunbeam Focus Week
 May 27—Student Commencement Exercises, Union University
 June—Young People's Rallies
 Y. W. A. Week Ridgecrest
 June 2—Student Commencement Exercises, Cumberland University
 June 12-18—Southwide Baptist Student Retreat, Ridgecrest
 June 16-27—Regional Training Union Conventions:
 16—First Church, Covington..... Southwestern Region
 17—First Church, Paris..... Northwestern Region
 19—First Church, Mt. Pleasant..... South Central Region
 20—First Church, Clarksville..... Central Region
 23—First Church, Watertown..... North Central Region
 24—First Church, Cleveland..... Southeastern Region
 26—First Church, Rogersville..... Northeastern Region
 27—Trenton Street, Harriman..... Eastern Region
 June 29—Brotherhood Associational Sunday Afternoon Meetings
 July—W. M. U. Quarterly associational meetings
 Camps for G.A.'s, R.A.'s and Y.W.A.'s
 July 3—State Training Union Sword Drill and Better Speakers' Tournament, Nashville, First Church
 July 10-30—Ridgecrest—Training Union
 July 29-August 3—Baptist World Alliance, Copenhagen
 August 10-16—G. A. Focus Week
 Stewardship book studied
 W. M. U. Week at Ridgecrest
 August 31—Brotherhood Associational Sunday Afternoon Meetings
 September 7-13—State-wide Sunday School Better Bible Teaching Clinic, Nashville
 September 24—W. M. U. State Missions Day of Prayer
 October—Enlistment month—W. M. U.
 Quarterly associational meetings—W. M. U.
 October 21-31—Divisional W. M. U. meetings
 October 27-November 7—Regional Training Union Associational Officers' Planning Meetings
 27—Southwestern Region
 28—Northwestern Region
 30—South Central Region
 31—Central Region
 November 3—North Central Region
 4—Southeastern Region
 6—Northeastern Region
 7—Eastern Region
 November 11-13—State Convention, Kingsport
 November 9-15—R. A. Focus Week
 Church Night of Stewardship
 Foreign Mission Book studied
 November 30—Brotherhood Associational Sunday Afternoon Meetings
 December 1-5—Week of Prayer for Foreign Missions
 December 5—State Simultaneous Associational Mass Meeting-Training Union

Report of Student Night Programs

We are happy to report that many churches throughout our state observed Student Night at Christmas. We have received programs from churches in Memphis, Union City, Bristol, Chattanooga, and many in between. We appreciate very much the co-operation of the pastors and churches in this matter.

From all indications much time and study was given to the planning of these programs. Many students were utilized and were made to feel a definite part of the church life through this special service. Students were used as musicians, ushers, preachers, to read scripture, pray and bring personal testimonies. We know that this meant a great deal to these young people and was a great blessing to their lives.

We quote from an article by John Strohm in the January, 1947 issue of the Rotarian, a statement he made about the young people and their relationship to the churches in Russia: "Churches are open in Russia, and every service I attended brought crowds that overflowed into streets. *Few young people were there. The Government's youth programs evidently absorb their energies and give vent to their enthusiasms, so there is little interest among them in religion.*" (Italics mine). We certainly do not want this to happen in our own country. We feel that the best way to make sure that this doesn't happen is for all of our churches to plan and promote a real program for the young people, not only of their own church membership but of the community as well. Our young people are looking for something that will challenge and inspire and use them and if it isn't the church, then they will turn to something else. Our Student Night Programs help in a small way to show to our youth that we are interested in them and are anxious to help them.

Life Commitment Day January 9

Sunday, January 19, has been set aside as Student Life Commitment Day throughout the territory of the Southern Baptist Convention. The purpose of this special emphasis is to encourage young people to definitely surrender their lives to the doing of God's will, whatever they feel God's will for their life is. As we look about us we see a great need for young people to give themselves for full-time Christian service as preachers, missionaries, educational directors, church secretaries, etc. We also recognize the need of Christian young people becoming lawyers, doctors, teachers, etc., by using these means of earning a livelihood primarily as an opportunity of glorifying God.

I trust that preachers throughout the state will preach, if they feel led, along this line and will give an opportunity for the young people to make public their decisions. We feel that there are many young people who will accept this challenge if they are only informed and inspired. This day can be a destiny determining day for many young people and we trust that a great deal of emphasis will be given to it.

REMEMBER

STATE STUDENT RETREAT

APRIL 18 - 20

(Place to be announced later)

The Sunday School Lesson

LESSON FOR SUNDAY, JANUARY 19

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

Topic: JESUS INTERVIEWED BY NICODEMUS
Scripture: John 3:1-11; 16, 17

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

In Nicodemus we have a true representative of the old order. Well instructed and thoughtful, as were most of the Jews of his position, he looked for the consummation of the national hope of Israel to follow in the line along which he himself had gone. That realization was not to involve a new beginning, but rather a continuation of the old pattern.

One is persuaded, however, that the interest of Nicodemus was genuine. His words to Jesus have the ring of sincerity.

THE SECOND BIRTH

Nicodemus does not proceed far in his interview with Jesus until he comes face to face with the necessity for the second birth: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God."

The Lord at once checks any anticipation Nicodemus may have had for a continuation of the old order. If he is to see the kingdom of God, then he must experience a new birth. The order which the Lord came to usher in is of a new character and wrought by a new power. "It has an external element, because it belongs to men now in life: it has an internal element, because it carries men into a new world." (Westcott).

Jesus made it clear that man can neither see the kingdom of God" (v. 4) nor "enter into the kingdom of God" (v. 5) except he be born from above—born "of water and the Spirit."

To enter into the kingdom of the Messiah one must experience a birth from above by the Spirit. It is in truth "a second birth," a regeneration, a revolutionary transformation of the inner man by the all-powerful spirit of the living God.

Much is said by the commentators concerning the phrase "water and the Spirit" (v. 5). Of it Dr. A. T. Robertson has this to say: "Some insist on the language in verse 6 as meaning the birth of the flesh coming in a sack of water in contrast to the birth of the Spirit. One wonders after all what was the precise purpose of Jesus with Nicodemus, the pharisaic ceremonialist, who had failed to grasp the idea of spiritual birth which is a commonplace to us. By using water (the symbol before the thing signified) first and adding Spirit, he may have hoped to turn the mind of Nicodemus away from mere physical birth and, by pointing to the baptism of John on confession of sin which the Pharisees had rejected, to turn his attention to the birth from above by the Spirit. That is to say the mention of 'water' here may have been for the purpose of helping Nicodemus without laying down a fundamental principle of salvation as being by a means of baptism."

AN IMPOSSIBILITY

The Lord's answer presented for Nicodemus overwhelming difficulties: "Nicodemus said unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?" (v. 4). In other words, how can a man whose whole nature represents the sum total of all his past life start life over afresh?

The only way Nicodemus could conceive of such a transformation as that referred to by the Lord would be for physical birth actually to be repeated. Man's complex personality, so far as he is able to see, could be transformed only in such a way. How could the endless change of influence which began with one's physical life and continues all the way through one's existence until the years of full maturity be broken?

Christ meets the difficulty of Nicodemus by enlarging upon his original statement concerning the new birth, and by reminding him of the fact that the flesh can only generate flesh. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Man is related to two spheres of being. One of the flesh and the other of the spirit. Our complex nature is united by the "Spirit" to heaven and by the "flesh" to earth.

If transformation is to come, then, it will come by the power of God through the workings of the Holy Spirit.

"YE" NOT "WE"

Jesus' words "Ye must be born from above" (v. 6) should be read with emphasis on the word "Ye." The "Ye" should be emphatic for the simple reason that there is an implied contrast between the Lord who had no need of re-birth and all other men who must experience re-birth if they are to see and to enter the kingdom of God.

A CONTINUAL SIGN

In the metaphor of the wind (which one is able to hear but whose origin one cannot perceive and whose ultimate destiny one cannot know) Jesus is saying that we have an illustration of the working of the Spirit. "The believer shows by deed and word that an invisible influence has moved and inspired him. He is himself a continual sign of the action of the Spirit." (Westcott). The form of the comparison may be irregular but it is nevertheless true. Those whose lives have been transferred by the Spirit become living examples of his power.

THE MISSION OF THE SON

In John 3:16,17, we have a brief commentary on the nature of the mission of the Son. He came into the world to save all mankind by faith. "The whole cosmos of men, including gentiles, the whole human race." (Robertson). We see this universal aspect of God's love appearing also in 2 Corinthians 5:19; Romans 5:8. His primary mission was to save, to redeem, unto eternal life. The source of Christ's mission with all of its blessings is, of course, the love of God for the world of men. It was love that prompted him to give his Son. It was love on the part of his Son that led him to die on Calvary as the Lamb of God "which taketh away the sin of the world" (John 1:29).

Your January Bible verse—have you memorized it? It is printed here for you again, except that the vowels have been omitted. Fill in each of the blanks with the proper vowels—*a, e, i, or u*—and you will have the entire verse.

"J . . . s . . . ncr . . . s . . . d . . . n w . . . sd . . . m . . . nd st . . . t . . . r . . . , . . . nd . . . n
f . . . v . . . r . . . th G . . . d . . . nd m . . . n."

I hope you were able to complete the verse without having to look it up in Luke 2:52.

This month we have been thinking together of things we could do to grow in the same ways that Jesus grew. Are you still circling on your calendar the dates on which you try especially to increase in wisdom? I hope you have made some health rules too, rules to help you increase in stature, and to become strong, healthy boys and girls.

Have you thought ahead to the meaning of the third part of your verse: "Jesus increase . . . in favour with God." I think that means that Jesus tried always to do things which are pleasing to God. It pleased God for Jesus to grow in wisdom and stature. Read verses 41-51 of the second chapter of Luke and find some things that show this growth. This is Luke's account of Jesus' visit to the Temple, when he was twelve years old. As long as he could remember, Jesus had looked forward to the time when he would be big enough to make the long trip to Jerusalem with Mary and Joseph to take part in the feast of the passover. At last he was big enough and old enough. He had "increased in stature."

Verses 46 and 47 show us a way that Jesus increased in wisdom. When Mary and Joseph realized that Jesus had been left behind in Jerusalem, they went back to the Temple to find him. And they found him there, talking to the teachers, "both hearing them, and asking them questions." Jesus knew that he had much to learn. He was using this opportunity to ask questions and listen to the wise men in the Temple. "Jesus increased in wisdom." He never stopped learning, even when he was grown in stature. He learned from nature, from people, from God's Word, and in every other way he could.

Can you think of other ways in which Jesus increased in favour with God? Did it please God for Jesus to love God's house and to enjoy going there? From other stories in the Bible we learn that Jesus did love God's house, and that he formed a habit of going regularly. Find in Luke 4:16 some words that tell us this: "As h . . . c
w"

Here are some other ways Jesus increased in favour with God. Print your initials beside each thing that you, too, can do. Jesus:

- Tried to keep God's house a nice place of worship.
- Thanked God for food and other good gifts.
- Asked God for help in time of trouble, and before he did big jobs.
- Was kind to all kinds of people.
- Loved God's Book.
- Helped people who needed him.
- Minded his mother.
- Forgave people who mistreated him.
- Loved animals.
- Learned about God from the things God had made.
- Told people how to be saved.
- Was friendly.
- Kept God's Day holy.
- Showed people the happy way to live.

See if you can find from these Bible references a story that proves each of the above statements about Jesus. When you find a story that matches a statement, put the number of the reference beside the statement.

- | | |
|----------------------------------|------------------------------------|
| 1. John 1:35-42; Luke 5:27-32 | 8. Matthew 26:69-75; John 21:15-23 |
| 2. Luke 19:1-10; John 4: 1-42 | 9. Matthew 12:1-13 |
| 3. Luke 2:41-52 | 10. John 3:1-21 |
| 4. John 2 | 11. John 6:1-14 |
| 5. Matthew 4:1-11; Luke 6:12-16 | 12. Luke 15:3-6 |
| 6. Luke 4:16-21 | 13. Matthew 6:19-34 |
| 7. Matthew 8:14-17; Mark 1:23-24 | 14. Matthew 5 |

If "Jesus increased . . . in favour with God," you want to grow that way too, don't you? Will you try this week to do the things that Jesus did to please God?

Love, Aunt Polly

P.S. I hope I will get a friendly letter from you this week!

Sunday School Department

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



MISS ANNIE ROGERS
 Elementary Worker
 MISS GLADYS LONGLEY
 Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.
 CHARLES L. NORTON, Director
 MISS ROXIE JACOBS, Int.-Jr. Ldr.



MISS EVELYN WILLARD
 Office Secretary
 ORELLE LEDBETTER
 Convention President

Associational Sunday School Planning Meetings January 21, 1947

IN EVERY ASSOCIATION IN THE SOUTHLAND

A January 21 meeting in every association with every church represented is one of the most important goals the Sunday School Department has set for the year. This meeting should be used to set associational goals for the year, acquaint the churches with the points of the 1947 Sunday School Program, and to complete the plans for the church planning meetings in February.

The following associations have selected the place for their meeting and have set an attendance goal:

Association	Meeting Place	Attendance Goal
Beech River	Parsons	50
Beulah	Pleasant Hill (2)	200
Big Emory	Rockwood, First	200
Chilhowee	Central, Alcoa	500
Concord	Westview	250
Crockett	Bells	50
Cumberland Gap	Pump Springs	400
Fayette	Moscow	100
Giles	Pulaski	150
Hardeman	Bolivar	150
Holston	Johnson City, Central	800
Jefferson	New Market	100
Judson	Sylvia	50
Knox	Knoxville, First	1700
Madison	Jackson, First	500
McMinn	Athens, First	500
McNairy	Ramer	125
Mulberry Gap	War Creek	50
Nashville	Nashville, First	1000
New Duck River	Shelbyville, Mills	75
New River	Huntsville	50
New Salem	Carthage, First	150
Nolichucky	Morristown, First	125
Polk	Zion	250
Providence	Tabernacle	200
Riverside	Jamestown	50
Robertson	Grace	250
Salem	Liberty	100
Sequatchie Valley	Whitwell	200
Sevier	Sevierville, First	125
Shelby	Memphis, First	500
Sweetwater	Madisonville	150
Tennessee Valley	Smyrna	200
Union	Sparta	100
Watauga	Cobbs Creek	50
West Union	Huntsville	50
William Carey	Fayetteville, First	100

Training Awards Nearly Double In Three Months

With the close of the first quarter ending December 31, 1946, our total number of awards was 3,824. This is almost twice as many as we had during the same period in 1945, the total of which was 2,063. In other words, our progress chart at the end of December is standing where it did at the middle of March last spring.

Plan a study course for your church. Every church has capable people who can teach. Set a date, select a book, and enlist your people. It is a joy to do that for which you are trained.

Remember the Convention

First Baptist Church **Jackson, Tennessee**
February 20-21, 1947

Three Speakers and Subjects:

Thursday Evening—Rev. Ramsey Pollard, pastor of the Broadway Baptist Church, Knoxville, will speak on "One Thing Thou Lackest."

Friday Morning—Rev. James L. Sullivan, pastor of Belmont Heights Baptist Church, Nashville, will speak on "The Pastor and His Sunday School."

Friday Evening—Dr. W. Douglas Hudgins will bring the closing message on "Advancing with Christ."

The Following Associations Had December 6 Mass Meetings

Association	Director	Attendance
Beech River	Thomas Jennings	30
Carroll-Benton	Ethel Sparkman	74
Clinton	James M. Henry	124
Duck River	B. E. Cockrum	62
Giles	W. B. Dale	15
Gibson	J. D. Barnwell	133
Grainger	Don Frazier	150
Hardeman	Mary Anderson	126
Holston	Harry Perry	670
Knoxville	Marcella Adams	750
McMinn	L. E. Hudson	92
McNairy	Cassie Mae Armstrong	113
Madison	W. O. Houser	263
Maury	Lloyd Posey	98
Nashville	Harvey Douglas	162
Nolachucky	Mrs. Lela M. Dean	23
Ocoee	O. O. Mitson	1086
Polk	Elene McNabb	146
Sequatchie Valley	L. C. Hudson	175
Sevier	Nelle Elder	154
Shelby	Richard Sullivan	559
Union	Hurley Tucker	58
Watauga	Arthur Franklin	80

Other associations had meetings, but we have not received their report.

Churches Having Training Schools During the Month of November, with 2,199 Awards

(Continued)

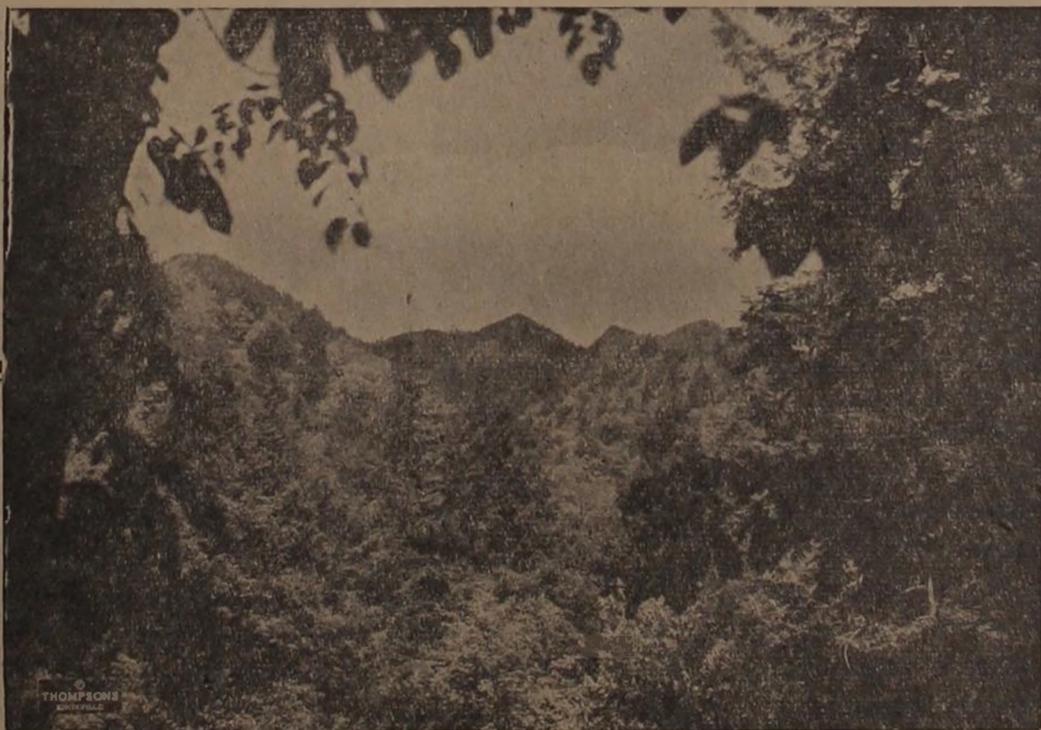
NASHVILLE—		SHELBY—	
Belmont Heights	12	Ardmore	3
Eastland	1	Arlington	1
First, Nashville	6	Bellevue	24
Freeland	33	Big Creek	5
Grubbs Memorial	1	Buntyn Street	20
Immanuel	29	Calvary	5
Inglewood	2	Memphis, First	9
Joelton	2	LaBelle	29
Madison	22	Levi	4
Old Hickory	21	Louisiana Street	3
		Mallory Heights	7
		McLean Blvd.	6
		Mertin Avenue	3
		Millington	2
		Prescott Memorial	22
		Temple	1
		Lamar Heights	1
			145
OCOEE—		WATAUGA—	
Brainerd	1	Big Springs	48
Cedar Springs	74	Caldwell Springs	74
Cleveland	1	Cobb Creek	93
North, Cleveland	28	Grace, Elizabethton	33
Concord	22	Immanuel	37
Eastdale	69	Fairview	17
Hughes Avenue	24	Hampton	24
Lupton City	23	Sinking Creek	21
Ridgedale	5	Watauga	42
St. Elmo	37		
South, St. Elmo	6		
			389
		WESTERN DISTRICT—	
		Jones Chapel	24
			24
		TOTAL	2199

**PLAN NOW TO ATTEND THE
 STATE SUNDAY SCHOOL CONVENTION
 Jackson, Tennessee
 February 20-21, 1947**



Holston R. A. Camp

Tennessee Woman's Missionary Union has promoted camps for 20 years. Each organization will respond gladly to this call to help purchase two camps for Tennessee Baptists. Let us all give from Grandma to the Sunbeam Baby.



Hiking, a popular sport at camp

AMONG THE BRETHREN

William L. Selman, son of R. W. Selman, pastor of First Baptist Church at Etowah, was ordained to the ministry January 1 at the Tyner Baptist Church, Chattanooga. James Ivey preached the sermon, J. C. Williamson led the prayer and presented the Bible, and R. W. Selman led in the examination and delivered the charge to the candidate and the church. The presbytery was composed of the following: J. C. Williamson, Robt. Tucker, R. W. Selman and Deacons Clet and Varnell of the Tyner Church. William Selman is pastor of the Tyner Baptist Church and will complete his college course this spring. He plans to enter the Seminary this fall.

—B&R—

BAPTIST AND REFLECTOR has received an interesting write up from Winfield, Tennessee, concerning Rev. John Blevins. However, no name is signed to the communication. We advise that we can not use unsigned and unidentified material and therefore we request that the Brother who sent us the communication kindly send us his name.

—B&R—

In the five and one-half months in which Dr. R. Lofton Hudson has been pastor of the First Baptist Church, Shawnee, Okla. there have been 355 additions, 41 of them by baptism. Dr. Hudson supplied the First Baptist Church, Old Hickory, while working on his degree at Peabody College at Nashville.

—B&R—

C. S. Niceley, Elizabethtown, Ky., reports a good year in evangelism for 1946 and that he is booking engagements for 1947.

Dr. J. Clark Hensley has become minister of education for Judson Memorial Baptist Church, Nashville, of which Dr. H. B. Cross is pastor. Dr. Hensley has served as pastor in Missouri for the past 16 years and came to Nashville from the Bethany Baptist Church in Kansas City. For the past three years he has served as associate professor of religious education in the Central Baptist Theological Seminary in Kansas City. He is also the author of *The Educational Director*.

—B&R—

The Calvary Baptist Church of Alexandria, La., has given their pastor, Charles R. Shirar, a trip to the Baptist World Alliance as a Christmas gift. The eight employees of the church were given 20% of a month's salary as a gift for Christmas. The 1947 budget has been underwritten for more than \$40,000.00. The church has increased its membership from 1500 to 2500 during the past eight years.

—B&R—

Since Robert C. Cannon came to the Merton Avenue Baptist Church September 1, the church has received forty-three additions into their fellowship and December was one of the greatest months financially in the history of the church with some \$5,723.99 raised for all causes. The church contemplates a building program as soon as materials are available.

—B&R—

W. W. Hamilton, former president of the Southern Baptist Convention, has accepted the position of Hospital Pastor in the Southern Baptist Hospital in New Orleans.

Dr. P. W. Hamlett's funeral was held January 6 at Morganton, N. C. Dr. Hamlett was a missionary to China for 40 years. He was a native of Virginia and a graduate of the Southern Baptist Theological Seminary. He and Mrs. Hamlett suffered hardships through their long years in China and stayed during the Japanese invasion and was finally brought home during the war. Mrs. Hamlett is expected to return to China to resume her work in February.

—B&R—

The Florida Baptist Institute has recently been approved by the government for the entrance of veterans under the G. I. Bill of Rights, it was announced by President Gambrell. The school is sponsored by the South Florida and adjoining associations and is designed to train religious workers who do not possess grammar school or high school requirements for college or seminary entrance.

—B&R—

Eva's Chapel Baptist Church has recently been organized in the Coppers Branch Community in Lawrence Association. Ed Badgett was called as pastor. He was ordained to the gospel ministry December 29. Those having a part in the ordination service were Pastors Henry Yeager, Dewey Mote, F. M. Speakman, Jr. and James Canada.

—B&R—

Rev. J. M. Rogers who formerly lived at Guthrie, Ky., has moved to Hartsville, Tennessee, Route 1, as full time pastor at Kirkwood Baptist Church, but might be prevailed upon to take work closer home.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, JANUARY 5TH.

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	177	51	--	Hohenwald	75	66	--	Prescott Avenue	362	121	--
Alcoa, Calvary	211	110	--	Huntingdon, First	121	--	--	Seventh Street	389	118	2
Athens, East	205	99	--	Jackson, Bemis	205	54	--	Shirley Park Chapel	58	39	--
First	399	97	7	Bible Grove	68	50	--	Temple	1210	330	3
North	118	48	--	First	624	139	--	Union Avenue	805	196	--
Clear Water	86	74	--	Madison	51	48	--	Milan, Chapel Hill	33	24	--
Cotton Port	20	47	--	North	187	118	4	First	288	97	--
Englewood	87	30	--	Jellico, First	234	101	--	Milton, Prosperity	126	39	--
Etowah, East	35	--	--	Kingsport, Calvary	276	86	3	Mt. Pleasant, First	144	94	--
Etowah, First	285	81	--	First	715	--	1	Morristown, First	482	83	--
Etowah, North	134	38	--	Long Island	97	40	--	Murfreesboro, First	413	63	--
Good Springs	62	--	--	Lynn Garden	257	78	--	Walnut Street Mission	36	--	--
Idlewood	25	--	--	West View	202	106	2	Powell's Chapel	82	54	--
McMahan Calvary	57	--	--	Knoxville, Bell Avenue	546	141	7	Taylors Chapel	105	--	--
Niota, First	102	47	--	Broadway	1012	258	10	Westvue	189	69	--
Riceville	45	18	--	Fifth Avenue	895	232	1	Nashville, Belmont	862	231	5
Wildwood	54	30	--	First	831	202	--	Grace	712	166	1
Bolivar, First	183	100	--	Glenwood	228	77	--	Grubbs Memorial	95	37	2
Bradford	121	46	4	McCalla Avenue	559	150	2	Inglewood	463	145	1
Chapel Hill, Smyrna	68	68	--	North	257	110	4	Lockeland	432	135	1
Chattanooga, Avondale	447	207	--	Oakwood	343	167	1	Mill Creek	66	37	1
Brainerd	347	150	--	Sevier Heights	295	76	3	Park Avenue	433	100	--
Concord	180	83	--	South	401	132	--	Seventh	141	47	--
East Lake	352	92	3	West View	192	73	--	Third	181	--	--
East Ridge	168	94	10	Lawrenceburg	200	94	--	Woodbine	123	30	--
Highland Park	1623	472	26	Lebanon	390	114	--	New Market, Dumplin	65	30	--
Red Bank	442	151	--	Barton's Creek	87	24	--	Newport, Second	156	46	--
Spring Creek	116	80	4	Cedar Grove	94	48	1	Oak Ridge, First	424	97	1
St. Elmo	303	120	--	Lenoir City, First	388	53	--	Glenwood	202	46	1
Cleveland, Big Spring	287	167	--	Lexington, First	198	50	--	Old Hickory, First	674	306	--
First	496	204	7	Maryville, First	603	137	--	Temple	167	63	--
New Friendship	69	96	--	Medina	116	61	--	Orlinda, Pleasant Hill	90	--	--
South	93	57	2	Medina, Antioch	87	47	--	Parsons, First	188	44	--
Cookeville, First	317	123	--	Memphis, Bellevue	2084	767	9	Mission	21	--	--
Fourth Street Mission	74	--	--	Boulevard	367	150	3	Rockwood, First	253	140	7
Stevens Street Mission	95	58	--	Central Avenue	443	143	1	White Creek	41	--	--
Crossville, Oak Hill	77	--	--	Galilee	183	127	--	Rogersville	335	77	2
Elizabethton, Siam	168	111	--	Highland Heights	653	287	3	Rutledge, Buffalo	84	53	1
Fountain City, Central	780	198	4	LaBelle	520	209	3	Trenton, White Hall	57	19	--
Hines Valley Mission	81	--	--	Louisiana Street	124	87	1	Tullahoma, First	211	74	--
Grand Junction, First	98	60	1	McLean	263	118	--	Union City, First	504	146	--
Harriman, Trenton Street	353	93	1	Mallory	296	156	4	Watertown, First	192	75	--
Walnut Hill	171	88	--	National Avenue	117	100	--	Round Lick	82	53	--

Faithful W. M. U. President



MRS. H. G. COSTON

The Wheelerton Missionary Baptist Church of Giles County Association is fortunate in having Mrs. H. Grady Coston, beloved wife of Rev. H. Grady Coston, who is pastor of the Wheelerton Church as their president of the W.M.U. work of the church. She is doing an excellent work in fostering each phase of the W.M.U., Y.W.A. and Sunbeam. Rev. and Mrs. Coston have been with us now two years through our building and organization work. We have each organization of Baptist work and are known as a model church for Baptists.—Contributed.

Recently the Baptist Church of Bruceville, Texas called James Cole, son of Ira C. Cole a former pastor in Tennessee, as pastor. Since that time the church has gone to full time. Young Cole was married December 23 at the Second Baptist Church in Houston, Texas, to Miss Helen Bernice Witten, daughter of Mr. and Mrs. L. C. Witten, with his father and Dr. Kyle M. Yates officiating. The following Sunday afternoon he was ordained to the ministry by the Central Baptist Church of Marshall, Texas. Dr. Morris Ford, pastor of First Baptist Church, Longview, Texas, preached the sermon; Rev. Howard Bennett, pastor of First Baptist Church, Kilgore, delivered the charge and Rev. Howard Kolb, a brother-in-law led the ordaining prayer. Dr. C. A. Wyatt, a deacon of Central Baptist Church, presented him with the Bible given by the church. Rev. Hubert Boyd conducted the examination, the council was composed of other leading pastors and the deacons of Central Baptist Church.

—B&R—

In the seven years that James A. Ivey has been pastor of Ridgedale Baptist Church, Chattanooga 929 members have been received, 368 of them upon profession of faith bringing the present membership up to 1,108. The W.M.U. has an enrollment of 171; the Brotherhood, 16; the Training Union, 182; the Sunday school, 1,062. Total receipts for 1946 was \$37,526.62. During the past two years contributions of the church to missions and benevolences have been larger than those to local expenses. In 1946, \$9,805.23 was given through the Co-operative Program. About \$30,000.00 has been paid through the Building Fund these seven years on debts, repairs and purchase of new property and the Building Fund now stands around \$20,000.00. BAPTIST AND REFLECTOR regrets to announce that Bro. Ivey is to leave Tennessee, as he has been called as pastor of the First Baptist Church, Americus, Ga., his native state, to begin work February 1. He stands high among Tennessee Baptists, who bid him Godspeed in his new work.

Interesting Letter From Dr. Lee

DEAR DR. TAYLOR:

Yesterday, I heard Dr. A. U. Boone, who was ordained to the Gospel ministry January 5th, 1887—sixty years ago—speak at the Pastor's Conference. With clear enunciation and wonderful alertness of mind he said: "I was ordained to preach sixty years ago. I now have but one eye. I now have old age limitations. But all I have left, God can have. Use me, brethren, whenever and wherever you wish. I am not caring for compensation; I have outgrown that. I love to tell the story I've been telling for sixty years." Then he quoted all the hymn: "I love to tell the story," and there was an added lustre in his aged face when he said:

"And when in scenes of glory,
I sing the sweet new song,
'Twill be the old, old story,
That I have loved so long."

Later, Dr. A. U. Boone, Dr. D. A. Ellis, Dr. Mark Harris, Dr. R. Paul Caudill, Dr. J. G. Hughes, and the writer (four of them ex-presidents of the Tennessee Baptist State Convention) had lunch at the apartment of Dr. and Mrs. Boone. A blessed experience it was for all to be recipients of their gracious hospitality. We left the apartment refreshed by our experiences with this noble couple, and thanking God that Dr. A. U. Boone has been a preacher of the glorious Gospel for sixty years.

Yours earnestly,
ROBERT G. LEE

Ministerial Association in Good Meeting

THE CUMBERLAND UNIVERSITY Ministerial Association met December 2 for its regular meeting. There were 19 present, turning in a report of 133 sermons preached; 10,000 miles travelled; and 42 additions, with several special services—weddings, funerals and also prayer meetings listed.

Brother Delzell of BAPTIST AND REFLECTOR accompanied Dr. Norris Gilliam to Cumberland for the meeting. Following his short reminder of the need of BAPTIST AND REFLECTOR in every church budget Dr. Gilliam presented a chalk talk on how the co-operative program and foundation plans work, giving each one of us a better understanding of this *all* important field of our state work.

December 20 a special meeting was held to present Dr. Richardson (advisor of the group and head of the Bible Department) a Christmas present. Also the resignation of V. O. Webster as President was accepted as he was of necessity leaving school. Charles Julian, former Vice-president, was moved up to fill out the term until March.—FRANK B. KELLOGG.

Not long since Mrs. (Aunt Ona) Thomas resigned the position of preparing the bread and wine for the Lord's Supper for the Hickman Baptist Church, Hickman, Tennessee, after having served in this capacity for 50 years as well as having served in numerous other positions. She is the daughter of the late W. P. D. Clark who served churches as pastor in most all Middle Tennessee as well as this section. J. J. Thomas is pastor of the Hickman church.

—B&R—

VISITING IN THE BAPTIST AND REFLECTOR RECENTLY WERE: Norris Gilliam, Jr., Norman, Okla.; Bobby Gilliam, Knoxville; P. B. Baldrige, Seymour; Fred A. Tarpley and Fred Tarpley, Jr., Donelson; Frank B. Kellogg and Reid R. Compton, Lebanon; R. B. Jones, Chattanooga; C. L. Nicely, Elizabethton, Ky.; H. G. Coston, Pulaski; J. M. Rogers, Hartsville; John Ray Gregory, Jefferson City, and C. A. Smith, Adams.

Joint Associational Missionary



REV. CLYDE COBB

Fayette and Hardeman Associations have employed Rev. Clyde Cobb as joint missionary. He has been serving the Dyer Association for the past year.

Fruitful Service of World Service Center

MARJORIE E. MOORE, *publicity chairman*
Relief Committee, Baptist Foreign Mission Board,
Richmond 20, Virginia

The Church World Service Center established at New Orleans in September by the Relief Committee of the Southern Baptist Foreign Mission Board is turning out twenty-five 100-lb. bales of clothing and bedding daily, director Clovis A. Brantley reported at a meeting of the committee December 31.

Mr. Brantley, who is superintendent of the Baptist Rescue Mission and who made his building available for receiving and processing used clothing from evangelical Christian groups in the Gulf coast area of ten states, gave an enthusiastic statement of the first four months. "It is thrilling!" he said. "I volunteered for this job because I wanted to have some part in relieving human suffering around the world."

The committee authorized Mr. Brantley to get larger floor space if possible and to engage a promotional agent for the center. It also approved a budget for 1947, and made plans to continue the Center through 1948, longer if necessary.

Mrs. A. L. Teachout of Martin writes that deacon T. H. Farmer of the First Baptist Church passed away December 19, 1946. He was a deacon for about 60 years in the First Baptist Church. A few months ago his wife preceded him in death. The funeral was held by the pastor, H. H. Boston assisted by James T. Warren of Jefferson City, a long time friend. Brother Farmer was greatly interested in the work of the denomination and as long as he was able he was a familiar figure in religious gatherings. He will be greatly missed in Martin and at First Baptist Church and by his many friends. From the days when the Editor was a student in Hall-Moody Institute, he has known Mr. Farmer and appreciated him. The Lord bless the memory of this good friend.

News and Views

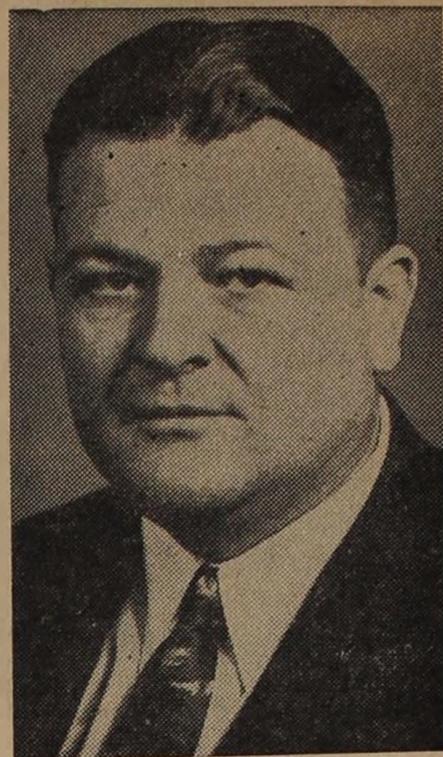
New Baptist Brotherhood Secretary



PRESIDENT RICHARD N. OWEN, *Pastor First Baptist Church, Clarksville, Tenn.*

Officers of the Tennessee Baptist Convention

BAPTIST AND REFLECTOR takes pleasure in presenting the likeness of the officers of the Tennessee Baptist Convention, who were elected at Chattanooga in November. The reason they have not been carried before is that we could not get the engravings assembled earlier for publication at one time.



CHARLES H. ASHCRAFT

HARRY P. STAGG, executive Secretary Treasurer of the Baptist Convention of New Mexico announces the election of Charles H. Ashcraft as Baptist Brotherhood Secretary for New Mexico. Mr. Ashcraft, a native of Arkansas, finished Ouachita College in 1939 and the Southern Baptist Seminary in Louisville in 1942. He resigned from the Walnut Street Baptist Church in Evansville, Indiana to enter the army as Chaplain in 1943, being attached to the 41st Division. Mr. Ashcraft participated in five major battles in the New Guinea-Neatherlands Campaign and took part in three amphibious assault landings. On Biak Island he received the Bronze Star for meritorious achievement under fire. Back in the states as chaplain, Mr. Ashcraft was on special duty with the recruiting service introducing recruiting personnel to pastors of the city where they were located. In this manner, he travelled over all of New Mexico and spoke in most of the churches and before many of the Brotherhoods of the state. Mr. Ashcraft is married and has already bought a home in Albuquerque.



FIRST VICE-PRESIDENT H. L. SMITH, *Pastor, Red Bank Baptist Church, Chattanooga, Tenn.*



SECOND VICE-PRESIDENT CHESLEY L. BOWDEN, *Pastor First Baptist Church, Ripley, Tenn.*

Attention Pastors and Churches

By C. E. MATTHEWS and S. F. LOWE

THE HOME MISSION BOARD, through its Department of Evangelism, and the Radio Commission, through its forthcoming Baptist Hour, seek to join hearts and hands with every pastor and church in our Southern Zion in a special soul-winning effort during the three months period of April, May and June, 1947. In this way these two southwide agencies serving cooperatively under the joint leadership of Secretary C. E. Matthews and Director S. F. Lowe will become a link to bind our six million Baptists in more than 26,000 churches into one mighty army witnessing to the lost by radio, from the pulpit and via personal testimony "in the highways and hedges."

This movement does not call for extra organization or for special meetings not already planned. It simply calls for every church, under the militant leadership of its pastor, to use all

its spiritual resources and to concentrate its major efforts during April, May and June in a special crusade to win the lost. Eternity alone can evaluate results of a hearty response in all our churches. The world is ready to receive the Gospel. The hour has struck for Southern Baptists to do something about it in a concerted way. We believe they will.

Preparation for these three months is simple but tremendously important. It consists of informing the people, committing the church with all organizations to this glorious undertaking and bringing the lost of prospects up to date.

With the hearty approval of the Radio Commission, the Home Mission Board, the Sunday School Board, and other Convention leadership, we appeal to every pastor and church to become a part of a mighty army of the Lord in a sane, sustained soul-winning crusade during April, May and June. Use the Baptist Hour—use the Department of Evangelism of the Home Mission Board. Use us.

Mrs. J. B. Lawrence Dies

Mrs. J. B. Lawrence, wife of the secretary of the Baptist Home Mission Board, died December 27 after a long illness and was buried in Atlanta on Monday, December 30.

Dr. James W. Middleton, pastor of the First Baptist Church of Atlanta in which church she held membership along with her husband, conducted the services assisted by President Louie D. Newton of the Southern Baptist Convention.

Mrs. Lawrence was a Mississippian, and became the wife of Dr. Lawrence in 1900. Helen Alford Lawrence was known and loved for her Christian life and service in Mississippi, Louisiana, Oklahoma, Missouri, and Georgia. First she was active in good deeds while her husband served as pastor, college president, state secretary, and more recently as secretary of the Home Mission Board.—*Contributed.*

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DEAR DOCTOR TAYLOR:

You may have heard that we have in the Wake Forest College library what is generally conceded to be one of the most important collections of Baptist materials in the South, if not in the United States. However, files of many of our leading Baptist newspapers are far from complete, among these being the BAPTIST AND REFLECTOR. As editor of this important publication, will you not help complete our file? A list of missing volumes or single numbers is given on the attached sheet. I assure you that your cooperation in helping secure these will be warmly appreciated.

We also lack a number of minutes from our file of the Tennessee State Baptist Convention. While I realize that, owing to the present paper shortage, the space in your columns is limited, I wonder whether you will not publish the list of years needed to complete our file. (See attached sheet).

Can you inform me as to where in Tennessee any collection of Baptist materials may be found?

Very sincerely yours,

E. T. CRITTENDEN,

In Charge of Baptist Collection.

List of volumes or single numbers lacked by the Wake Forest College Library of the BAPTIST AND REFLECTOR:

Vol 1-57, all numbers. Vol. 58, Nos. 1-23; 25-37. 40 (n.s. v.5). Vol. 59, Nos. 2-52; (1894) (n.s. v. 6) vol. 59 (1896) all nos. (n.s. v.7). Vol 60, Nos. 1-18; 20-22; 24-26; 28-29; 31-33; 35-45; 48, 51. (n.s. v.8). Vol 61, Nos. 1-30; 39.42 (n.s. v. 9). Vol. 61, Nos. All (n.s. v.10). Vol. 61, Nos. 41, 48, (n.s. v. 11). Vol. 62, Nos. 1, 2, 14, 21 (n.s. v. 12). Vol. 63, All nos. Vol. 64, All nos. (n.s. v. 16). Vol. 84, All nos. (n.s. v. 28). Vol 85-90, All nos. Vol 90, Nos. 1-15; 18. Vol. 91, Nos. 1-4; 12. Vol. 92, Nos. 1-32; Vol 93, All nos. Vol. 94, All nos. Vol. 95, All nos. Vol 98, No. 51. Vol. 100, No. 15.

Wake Forest College Library needs annuals for the years: 1875-85; 1887-97; 1899-1902; 1905; 1911-14; 1916-17; 1919-20; 1922-25; 1944.

Book Review

THE APOSTLE JOHN, by the late W. H. Griffith Thomas, D.D. Wm. B. Eerdmans Pub. Co., 1946. 372 pages. \$2.50.

This book, or part of it at least, was originally published by the Sunday School Times Co., but this is a new and complete edition. It is an inspiring devotional commentary on the Apostle John and his writings. There is a section dealing with the life of John, one with his Gospel, one with his three Epistles and one with the Revelation. The last section is quite brief; the writer sets forth the various outlines and interpretations, but refrains from giving his personal conclusions, except to say there are two points on which all will agree: That unveils the Lord

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Dr. D. A. McCall and the Plane Given Him



A unique service took place at the annual Mississippi Baptist Convention at Jackson, Miss., when a private plane, presented to Dr. D. A. (Scotchie) McCall, Executive Secretary-Treasurer, by some of the churches, was dedicated. It is called "The Gospel Flyer."

Student Association Organized



THE STUDENTS of the Golden Gate Baptist Theological Seminary, of Oakland, California, have organized a student association, the immediate objective of which is to raise \$29,000 of the \$96,000 needed for the purchase of seminary property. Students will contact churches and friends from their various states for funds.

The officers and committees of this organization are as follows: E. R. Bigelow, Oklahoma City, president; Helen Nixon, Whiteface, Texas, secretary; Everett Hill, Oklahoma City, treasurer.

Publicity committee, Joe Morris, Waco, Texas, chairman; Quincy Phipps, Abilene, Texas; Truett Myers, Tyler, Texas; Maurice Willcox, San Diego, California. Plans committee, Edward Lane, Wichita Falls, Texas, chairman; J. B. Adams, Fort Worth, Texas; Bernard Matthews, Knoxville, Tennessee; John Morris, Tacoma, Washington.

The Golden Gate Seminary is operated by the Southern Baptist General Convention of California. Dr. B. O. Herring, recently coming from the Bible Department of Baylor University, is serving as president of the school.

Front row (left to right)—Rev. H. H. Stagg, General Missionary, San Francisco Bay Area; Mr.

A. H. Center, member of board of trustees; Rev. Hollis A. Burge, president of Southern Baptist General Convention of California; Mr. O. Dean Johnson, trustee; Rev. John O. Scott, trustee; Dr. B. O. Herring, President.

Second row—Mr. John Farmer, Missionary in Charge (from Sunday School and Brotherhood); Rev. Fred A. McCaulley, Missionary to New Mexico, Arizona, and California; Helen Nixon, Whiteface, Texas.

Third row—J. B. Adams, Fort Worth, Texas; Ed Lane, Wichita Falls, Texas; Quincy Phipps, Abilene, Texas; Earl Bigelow, Oklahoma City; Everett Hill, Oklahoma City.

Fourth row—John Morris, Tacoma, Washington; Maurice Willcox, San Diego, California; Bernard Matthews, Knoxville, Tennessee; Joe Morris, Waco, Texas; Truett Myers, Tyler, Texas.

Fifth row—Mrs. R. F. Royal, teacher; Rev. R. F. Royal, teacher; Mrs. Will Edd Langford, teacher; Rev. Will Edd Langford, teacher; Mrs. Quincy Phipps, Hamlin, Texas; Mrs. Perry M. Johnson, Aden, California.

Back row—Dr. I. B. Hodges, Vice-president; Rev. Perry M. Johnson, registrar and librarian.

Jesus, and that there is a close connection between the first four chapters of Genesis and the last four of the Apocalypse. The other sections are quite full, and reveal deep and devoted study by this warm-hearted, evangelical writer. The thoughtful Bible student will count this a most valuable book. The preacher will find in it

many sermons, or at least thoughts to "prime his pump." It ought to be particularly valuable in connection with the study of the Sunday School lessons for the first quarter of next year. It is worth more than it costs, and I most heartily commend this book, particularly to teachers and preachers.—H. L. CARTER.

Home Mission Information

New Appointments

In the January meeting of the Home Mission Board, Rev. and Mrs. A. D. Dawson of West Palm Beach, Florida, were named as missionaries among migrant workers in the Southland; Miss Margaret Owen as student missionary in Rachel Sims Mission, New Orleans; and Rev. and Mrs. Rudy Hernandez as missionaries in Menard and Eden, Texas.

The Death of Mrs. Lawrence

The passing of Mrs. J. B. Lawrence during Christmas week brought sorrow to multitudes of people throughout the South. She was buried in Atlanta on December 30, her pastor, Dr. J. W. Middleton, assisted by Dr. Louie D. Newton, conducting the service.

Home Mission Week At Ridgecrest

This year Home Mission week at Ridgecrest is scheduled to begin July 31 with an evening session. Rural evangelism will be featured in the summer as-

sembly. In co-operation with state boards and rural pastors, it is expected that a thousand rural evangelists and pastors will attend the assembly program for that week.

While other phases of Home Missions will be presented and conferences will be held on all types of mission work, this special feature will attract our rural people who are to be given special attention in the summer program.

Southern Baptist Home Missions

The magazine has enjoyed a fruitful year. Many churches have subscribed for it on the budget plan. Lithographed on 50-lb. offset paper for the past several months, it has made a beautiful and dignified appearance. The editors are grateful for many expressions of commendation. The mission magazines and the state Baptist paper ought to be in the budget of every Baptist church.

New Home Mission Books

1947 Graded Series: "World Evangelism" (available at Baptist book stores)

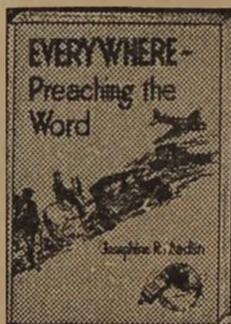


For Adults and Young People

SHINING LIKE THE STARS..... .50

By Harold E. Dye

This book approaches soul-winning from the standpoint of Home Missions. The first chapter is "The Call to High Adventure;" the second is the title of the book, "Shining Like the Stars." The third chapter gives some examples of soul-winning; and the fourth and fifth chapters apply evangelism to Home Missions.



For Juniors

EVERYWHERE PREACHING THE WORD..... .50

By Josephine R. Medlin

This book for Juniors gives ten stories of how the gospel has been carried: by foot, on horseback, by horse and buggy, boat, automobile, train, trailer, streetcar, station wagon, and by airplane.



For Intermediates

TELL..... .50

By Virginia Wingo

The first chapter states the reason why the good news should be told. Subsequent chapters give illustrations of how the gospel was given and received, how those who received it passed it on to others, and clinches the argument by challenging all readers to soul-winning.



For Primaries

KATIE OF THE CANYON..... .50

By Una Roberts Lawrence

This is a picture storybook. There are more than a hundred pictures. The type is 18 point. Readers declare this is Mrs. Lawrence's best work. A resource book on the series is being prepared by Mrs. Lawrence, but the manuscript is not yet in hand.

Order Now from Your Baptist Book Store