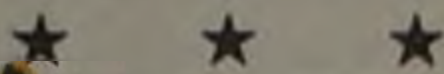


Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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Let Religious Leaders Arise

An editorial in Mainichi Shimbun, Japan's largest daily newspaper, translated and submitted for publication.

By MAJOR J. GRIFFIN CHAPMAN

IN THESE POSTWAR days the cry has been echoed, "Let religion be restored!" The question also is asked, "What are religious leaders doing?" Public-spirited people are considering ways of solving problems left by the war, degeneration of morals, social unrest and international unrest. Without salvation in the realm of the soul, that is, without religion no fundamental solution to the problems of the world is possible.

For those who have been deprived of livelihood by the war, there is economic relief. But how are the sorrows of those who have lost their fathers, sons, husbands or wives in the war to be alleviated? For them religion alone offers the way to salvation. Moreover only when freedom of the soul and spiritual tranquility are secured can there be freedom and peace for society, the nation or the world.

How is religion to be discovered and how are we to find the way? It must be through a religious experience. Those who do not stop and meditate on their way of life are beyond the pale of religious salvation. Just as Martin Luther, trembling before sin and facing death in many forms, exercised introspection with conscience, the religious leaders of history have all attained enlightenment only after a bitter struggle not much different from death.

In the past four years we have encountered a catastrophe and suffering unparalleled in history. Even if we are preoccupied with the pursuit of bread, we ought to take time to reflect on our deep spiritual hunger for a religious experience.

Religion has declined in Japan in modern times. Buddhism was overwhelmed by pressure of Confucianism in the Tokugawa Era and it became formalized and degenerated into mere idolatry. Buddhist temples have not more relation with the people than to furnish a place for holding funeral ceremonies. Confucianism, in recent years, amalgamated with Shinto and has turned into an instrument of government for the military clique and the bureaucracy. Christianity which had been gaining ground steadily was overcome by ultra-nationalism and militarism and surrendered to it.

The religious organizations which were unified and regimented by the military clique and then used for the war of aggression have been given their freedom under the occupation. The various sects of Buddhism have fallen apart. Christianity which has been consolidated has had a partial disruption and has made almost no progress under the union system.

It is time for religious leaders to face the realities. Soldiers who have come out of the valley of death, repatriates, and war victims of all kinds and a majority of Japanese, desire individual freedom and social liberty but they are sorely disappointed because there is nothing which gives them true freedom and inward peace. What are religious workers looking at? Is it not obvious that only religion and religious leaders can inspire such hopes and satisfy such spiritual hunger?

It was a historic day when Martin Luther nailed his 95 theses on the door of the church in Wittenberg and started the Reformation. In the course of the years since then his concepts of liberty and humanity rooted in Christianity have spread their influence over the world's foreign policies, politics, economy and culture, and now they have formed the two great pillars of our new Constitution.

Luther denounced blind adherence to law as sinful and moderated the mysticism of the Germans while advocating faith in God, instead of relying solely on the grace of God as in Catholicism. He studied the Bible and realized the eternal will of God through Christ. As a result, he left the mystic monasteries and set out to break the idolatry of Catholicism.

Japan has undertaken major reforms and a new Constitution. But these reforms are in danger of being only superficial and empty changes. To effect reforms from the very soul of individuals and society is the true way to obey the creative will of God.

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

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

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EDITORIAL

The Blindness of Starry Eyes

IS MANKIND "on its upward march to peace, plenty and happiness"? That depends upon the interpretation in the case. In the sense that God is fulfilling His "one increasing purpose" in human history, mankind is *providentially* marching upward, but it is not doing so by *earthly means*.

World War I, the "war to end war," came after it had been repeatedly said that "Mankind is too well educated and too civilized to go to war again." Came the Allied victory and the League of Nations "to insure and enforce peace." The League proved ineffective and finally died and the Kellogg-Briand Pact "to outlaw war" did not succeed in its purpose. A well-known liberal minister, in an absorbing sermon in those days had the Unknown Soldier in Arlington in an imaginary conversation, say passionately: "It (war) shall not be again!"

The indescribably horrible World War II broke out. A correspondent seemed to become irritated because BAPTIST AND REFLECTOR had said that human peace plans would not prevent war. Well, they didn't. Now the United Nations organization is wrestling with the problems of peace and leaders admit in so many words that, while the war has technically ended, the peace has not yet been definitely won and, after all, only a temporary peace is indicated as a possibility. Well, even this is immeasurably better than war and, so, let us all strive for it. But what will mankind do after a breathing spell? What does history indicate? There have been more than 900 wars since Christ was on earth. We wish that men would remember and follow Him and abolish war. Will they do it? We shall see.

Painfully observable in many quarters in the post-war period are the same selfishness and grabbing and dictatorship as those which launched the war. It seems that the honeyed phrase, "the inherent goodness in human nature," must take a back seat. Mankind desperately needs a Savior and regeneration!

These jolts to human optimism have been delivered by an age which has proclaimed "the social application of the gospel" and "social planning" and has emphasized "the social consciousness and principles of Jesus" in a measure unknown before. The fatal defect lies in proceeding too much upon human wisdom and techniques for social progress and not enough upon God and His Word and His teachings. "The weapons of our warfare are not carnal."

Starry eyes ought not to be so obsessed with their "new social order" as to be blind to the fact that "a corrupt tree bringeth forth evil fruit."

The Block In Paper Stock

OUR READERS have been noticing that certain issue of BAPTIST AND REFLECTOR have been very unsatisfactory in make-up. One issue has come out in regular size and in fairly good paper and the next has been skimpy and on inferior paper.

The reason lies in the scarcity of paper stock. The situation is worse than during the war and it is said that no immediate improvement is in sight. Our printers say that several times they have come to the very time of going to press when they did not have the paper stock in hand to bring out BAPTIST AND REFLECTOR, but late in the day or the next morning the paper would come in.

BAPTIST AND REFLECTOR has to go to press several days in advance of its indicated date of publication in order to have time to run it from the press and get it trimmed and addressed and in the mails on time. The printers said on the day when this was written (Jan. 10) that they were ready to go to press for the Jan. 16 issue, but did not have the paper stock in hand. The hope was that it would come in that afternoon or the next morning.

The printers say that they have communicated with paper concerns all over the country. Once they carried a \$50.00 advertisement in the *New York Times* with its enormous circulation without satisfactory result.

But someone may say: "Such and such a paper came out on good paper stock, why cannot the REFLECTOR do the same?" Note the following in reply:

1. Probably the number of copies of this publication was only 2,000 or perhaps a few thousand more, and it may have been a monthly instead of a weekly publication. But BAPTIST AND REFLECTOR goes beyond 41,000 and comes out each week. This makes all the difference in being able to secure paper. If BAPTIST AND REFLECTOR published only a few thousand copies and came out only once a month, it could secure an attractive paper stock.

2. In the case of one publication we know, the printers say that they purchased the paper stock for the few thousand copies that appeared last July, but that it was not delivered until shortly before going to press. BAPTIST AND REFLECTOR, with more copies and weekly publication, cannot wait that long.

Our purpose is to use a better grade of paper and also increase the number of pages at the first opportunity.

In the meantime, your workers in BAPTIST AND REFLECTOR office respectfully ask you to maintain your usual friendly loyalty, as we are sure you will, and judge us leniently in the light of the situation and pray and hope with us that the situation will speedily improve so as to make possible a better balanced, more attractive paper.

First Baptist Church of Columbia

AT BOTH HOURS, Sunday, Jan. 12, the editor was with the First Baptist Church of Columbia. Mr. John D. Wagster presided at the morning service. At both services the excellent music was furnished by the choir under the direction of Mrs. H. M. Puryear, with Mrs. John D. Wagster at the organ and with Mr. Lamont Carden and Miss Nancy Griffin as soloists. We were grateful for the responsive attention given our messages and for the other courtesies shown us by the church.

Our stay while there was in the home of Mr. and Mrs. Percy D. Haynes and son, Dennis. Mrs. Haynes is the former Miss Marjorie Westall, who was once office secretary of BAPTIST AND REFLECTOR. Pleasant in every respect was our visit with them.

The First Church has been pastorless since the going of W. Edwin Richardson as a member of the faculty of Cumberland University, but it now looks as if the church might have a pastor soon. There seems to be a fine prospect before this church, which is situated in a section proudly referred to by the local people as "The Dimple of the Universe." We thoroughly enjoyed our ministry with this good church.

What Do You Say, Brother Editor?

(An expression of opinion by various editors)

Baptists Minding Their Business

IN THE DECEMBER 5, 1946, issue of the Standard, Dr. Wallace Bassett, pastor of Cliff Temple, Dallas, and president of the Texas Baptist Convention, gave timely and wise warning to Baptists everywhere. He admonishes Baptists to steer clear of entangling alliances and to address themselves to their own business. He reminds us of the numerous efforts made in recent years to bring us into the Federal Council of Churches. "Pressure," he says, "has been brought on all of our preachers to bring this about."

More than 25 years ago Dr. J. B. Gambrell gave similar counsel to Baptists. "The loud and insistent call today," declared the great preacher, "is, 'Awake! Awake! O Zion, put on thy strength; put on thy beautiful garments.' The call today is to get busy about our own work. We will not progress by trying to manager the affairs of the other people, and one of the best ways to keep other people from trying to manage our business is to go right on with it."

Dr. Bassett might have brought his timely warning down to date by calling attention to the fact that the Federal Council of Churches has set the stage for a stronger assault on Southern Baptists' morale than thus far has been made. They made two frontal attacks, one in 1919, and the last in 1939. Southern Baptists in convention gave courteous consideration to appeals made by unionists, by firmly refused to compromise. That should have settled the matter, and did so as far as Baptists are concerned. But as Dr. Gambrell said, "These unionizing movements discard all courtesy and comity in dealing with great religious bodies."

The Federal Council has invaded the South, and by methods more cunning than Christian, is seeking to break down Baptist morale within our churches. They have organized Church Councils in Southern cities, composed of laymen, women, and preachers; also Councils of Church Women; and in each city special efforts are being made to get Baptists lay workers in these organizations. If they succeed in perfecting Church Council within a sufficient number of cities, they will proceed to set up a State Council of Churches.

Dr. George W. McDaniel, pastor of the great old First Church, Richmond, Va., until his death, stated the position of Southern Baptists more than 30 years ago when he said, "The attitude of Baptists toward unionizing the denomination is simple and clear. We are ready to unite, tomorrow, upon the New Testament as the sole authority of faith and practice."

Unless, and until others who clamor for union are willing to unite on New Testament principles, it seems that Christian charity would demand that they permit Baptists to go along—minding their own business.—*Baptist Standard*.

Churches Are Not Societies!

SOME WHO FAIL, in these fascist days, to see the simplicity of the New Testament faith are glowering at Baptists, trying to discredit, even destroy our unsophisticated conception of the church.

And because we will not consent to abandon our incomplex view and become a part of their federal scheme—which so many of our wise minds believe may someday be a vast protestant catholic church ever bit as evil as the other catholic systems—we are called most intolerantly, the problem children of the South.

Now, every Baptist ought to know that his church is not a society.

To begin with, your church possesses something mere societies cannot possibly have, a transcendent nature. God ordained the church, Christ built it, the Holy Spirit watches over it. And it is altogether likely that this pattern was fixed in heaven just as the Scriptures say that the pattern of the tabernacle was fixed. The God-given spiritual experiences of the members further witness to its transcendent qualities.

Again, your church has a special privilege not entrusted to societies, namely, the preservation and administration of the ordinances, both Baptism and the Lord's Supper. A task, contrary to opinion of many, that belongs solely to the church, and not to associations, or conventions, much less to societies.

And the responsibility is to preserve the New Testament simplicity and purity which means that the ordinances are to be kept symbolic, not of man's relation to man, but of God and man's relation to each other.

Your church is not truly New Testament if it does not endeavor to preserve the original character of the ordinances. In fact, if your church abuses the ordinances then you can expect it to decline, becoming less like a church and more like a society.

Further, your church if it is rightly set up does not practice exclusiveness which is exactly what a society does. Your church does not exist for a certain social level or for any other special group. It does not limit or deny membership to the elite or the unfortunate.

This does not mean that there are no qualifications. It does mean that there are no qualifications of rank or position or property. The true New Testament church is not at all snobbish. Its doors are open to "Whosoever will may come."

And then again, the church is not a society for it has a living motive, a Lord who was present in creation, who arose from the dead after His crucifixion for us, and living today, a coming King. What society can possess, as your church does, a motive like Him?

So you see your church cannot possibly be just a society. Nor is it a combination of little societies.—*The Baptist Messenger*.

Will Christ Return During 1947?

ANOTHER YEAR has gone by, and the Lord for whom we long has not yet returned. Will He come during 1947? Millions of believers hope that He may, while recognizing that anyone who is honest with the Scriptures knows that God has not been pleased to reveal to His people any data by which the time of the second advent can be calculated.

Just before the apostle Peter laid aside his pen, he framed two questions which men will be asking about the Lord's return, in the time of the end. One question expresses the attitude of unbelief; the other represents the attitude of those who love His appearing.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:3, 4). To the degree that we witness this sort of scoffing ridicule of the blessed hope, we shall have reason to believe the last days are upon us.

The question asked by the Scripture of the believer is found in II Peter 3: 11, 12: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Ever since that atomic bomb was used, new attention has been directed to this part of the Bible, because of its remarkable implication that God has indicated atomic fission as the divine method for destroying His old creation. More important for everyday Christian living is the fact that we are here given one of the great practical values of the doctrine of the second coming of Christ, with all it implies as the first of a series of coming events.

The evidence that a Christian does believe in the Bible doctrine of the return of the Lord Jesus Christ to this earth is found, not in his ability to outline in exact sequence the future program of God, but rather in the demonstration of his belief in a holy life as he watches, waits and works for his coming Lord.—*Moody Monthly*.

National Conference Plans Juvenile Delinquency Drive

By JOE W. BURTON

Home Curriculum Department, Baptist Sunday School Board

A NATION-WIDE DRIVE for the prevention and control of juvenile delinquency was set forward with great vigor by the recent National Conference in Washington called by Attorney General Tom C. Clark.

A cross section of adult America concerned with growing youth participated in the Conference, the 1,000 delegates including educators, social workers, civic leaders, law enforcement officers, and religious leaders.

As Southern Baptist representatives, invited by the attorney general, Porter Routh and I took our places in this working conference. We engaged fully in the general sessions and in the sub-panels.

We feel that the Conference accomplished real good. First, it brought together a representative group to face an issue of tremendous concern in American life. Study of the juvenile problem by the 1,000 delegates has set up concentric circles of interest, for every delegate touches a large constituency. Thus actually it was a *national* Conference in representative personnel and in interest drawn thereby to the problem.

Again, it was truly a working conference. We did not listen to speeches. Rather, sixteen panels were formed to deal with as many areas affected by juvenile delinquency. I worked in the panel on home responsibility, while Mr. Routh made his contribution in the panel on church responsibility.

This Conference held no illusions of an easy solution to a social ill so deep-seated and many-sided as juvenile delinquency. No one thought that a three-day National Conference could map out a quick cure-all program.

The concluding action of the Conference, therefore aimed at enlarging its work to a nation-wide drive for the prevention and control of juvenile delinquency on a community level. Any values of the Conference must be preserved and made effective as applied by local leadership in each community.

Young people, this Conference again reminds us, are our nation's greatest asset.

As We Look At 1947

By LOUIE D. NEWTON

HOW SWIFT they come! Year after year arrives, but soon is gone—a little space in which work must be done, on the way Home!"

* * *

A million tithers among Southern Baptists in 1947! A shockingly low estimate of the willingness of Southern Baptists to adopt the irreducible minimum of stewardship! But think what it would mean in the furtherance of the Kingdom of God! I earnestly and fraternally urge my fellow pastors to lead their people to tithe in 1947.

* * *

President Truman promised a group of us last June to terminate the appointment of Myron C. Taylor "at an early date." Also to call home the U. S. Embassy at the Vatican. The President has very recently reiterated that promise. Mr Taylor's "thirty-day visit" has ended. I confidently count on the President keeping his promise.

* * *

Above all, we desire a revival in 1947—a revival in every heart, in every home, in every church. "Lord, send a revival, and let it begin in me."

Taking Stock

By J. E. DILLARD

THIS IS STOCK-TAKING time. We need to know how we stand, what we aim to do, and to shape plans accordingly. It is better to face facts and make adjustments now than to shut our eyes, go ahead, and have heartaches later.

WHERE WE ARE

We Southern Baptists have had the best financial year in our history. We have raised more than a hundred million dollars, about \$25,000,000 was for our co-operative work, over \$10,000,000 was for our Southwide causes, nearly \$4,000,000 was for world relief and rehabilitation.

WHAT WE NEED

Nevertheless a careful survey reveals that our boards and institutions are in need of buildings, equipment, and endowments. We never faced such dire need for enlargement of such challenging opportunities as now. Not less than \$30,000,000 would be required to enable us to adequately meet these needs.

WHAT WE SEEK

The Southern Baptist Convention last May adopted two goals: (1) Ten million dollars to provide for the current and *immediate* capital needs of the Southwide causes. (2) A million Southern Baptist tithers for Christ. It is hoped to raise the \$10,000,000 through the regular program (designated and undesignated). It is hoped a million tithers may be enrolled for their own sakes and in order to provide a permanent, dependable, systematic support for our work.

HOW WE STAND

In order to receive \$10,000,00 for the Southwide causes it will be necessary to raise approximately \$25,000,000 for state and Southwide causes. The Co-operative Program goals adopted by the state organizations show that only about \$6,000,000 will be received from this source for the Southwide causes, and if an additional \$2,000,000 is designated for Southwide causes we shall still be short \$2,000,000. If so, what a pity, what a disappointment, and how our causes would suffer.

WHAT CAN WE DO?

We can increase our contemplated receipts and avert disaster if all or half of us will do our best.

1. We can complete and follow up the every-member canvass, urging all to help, all to contribute more, all to give a tithe as a minimum.

2. We can see that a larger part of the receipts go to the Co-operative Program causes. Most small churches could give 25 per cent, larger churches 50 per cent, and exceptional churches more.

3. We can solicit special gifts from interested persons for all or any of our agencies. The Southern Baptist Foundation is now prepared to advise, receive, administer and distribute funds for all or any of our agencies.

4. We can stress continuously our doctrines and inform our people about the Co-operative Program, the what, why, and how of it.

5. We can promote stewardship and tithing all the year.

6. *We can observe Stewardship Day*, February 9, or nearest convenient day, seeking to discover, count, and record those who will help us realize

A MILLION SOUTHERN BAPTIST TITHERS FOR CHRIST

BAPTIST AND REFLECTOR

Open Doors

By WAYNE DEHONEY, Pineville, Ky.

"Behold, I have set before thee an open door, and no man can shut it." Rev. 3:8.

JOHN, writing the message of the Spirit to the Christians at Philadelphia, says, "Behold I have set before thee a nopen door that no man can shut." And there stands before each of us this morning some open doors that life can never shut against us.

THE OPEN DOOR OF A GREAT CHARACTER

There is the open door of a Great Character. Nature may shut against you the door to being a physical giant, 6 feet, three, and 200 pounds. But life can never shut against you the open door to becoming a moral giant. Limitations and handicaps may close to you achievement in certain skills like music, art, writing, but never can the door of moral achievement be shut.

This challenge of the open door to a great character comes at a strategic time in human affairs, when the greatest need of the hour is for men of character and integrity.

The problem of the world is a problem of character, as people and nations have lost their integrity. We will not trust our allies, and justly so. And they have misgivings about our honesty. How can we ever have a world of brotherhood and unity and understanding until we retrieve our character. The open door to Character and Integrity challenges us as the only door to peace and understanding between nations, capital and labor, government and the common man.

THE OPEN DOOR OF A GREAT CAUSE

And then, there stands a second open door, the open door of a Great Cause. Could I challenge you today by a roll call of the men and women of history who have passed through this open door to a great cause? There is Madame and Pierre Curie, giving their lives to the discovery of a fleeting and mysterious substance. How they worked, in poverty and hunger, amid ridicule, fourteen hours a day, year upon year, literally giving their life and strength to the cause of discovering Radium. And after Pierre had lost his life, the little woman plunged deeper into the cause, until one day the whole world bowed at her feet to pay homage. The great industrialists came, offering her a fortune for her discovery, but she turned them down, saying simply, "My husband and I gave our lives to this cause for the sake of humanity. Our cause is not for sale. We give our discovery to the people of the world." There is Cyrus Hamlin, who as a ten year old boy put in an offering plate his whole fortune, seven red pennies, to be exact, to help preach the gospel to India. In telling his mother why he had given all seven pennies, he said "I decided I had just as well give all I've got to missions." That commitment to a great cause when just a boy, led him to Turkey where he founded Roberts College, and instigated a great spiritual and social awakening. Today, there stands in Beirut a statue of Hamlin, while a whole nation pays homage to a Christian missionary. There is Livingston, whose cause was the opening of a black continent for Christ; and Stanley, a news reporter, whose first cause was to find a wandering missionary, but on finding him, also found a greater cause for his life. He, too, gave himself to Africa.

But you say, there are not open doors for me! I can not go to Africa to open a continent. How can I build a university in Turkey? I would thrill at spending my life in a research laboratory, but I never finished grammar school. It is too late in life. I have a family and a job, and there is no open door to a great cause for me.

How easily we miss the call of a great cause because we expect it to be accompanied with brass bands, news headlines, and travel to strange lands.

And so it is with the great causes of life. They are not to be found in the noise of bands, and fan-fares, and crowded lights. We

will find our great cause, wrapped in the brown paper of every day life, and bound by the string of our daily routine. And therein, we will find the greatest prize that life can offer. For Paul says, "We are laborers together with God." There lies the open door to a great cause that God has opened to us, and no man can shut it against us. God is our partner, and we are co-laborers with Him to bring about His kingdom purposes here. There is no more glorious conception of our place in this universe than this practical partnership with God that is ours.

God has set before you, and you, and you, each one, an open door to a great cause—the greatest cause this world has ever known, the cause of His Kingdom. You may make your living as a typist, but your life may be dedicated to this cause by just teaching that class of 6 year old girls about Jesus at Sunday School. Your name may never be headlined in prominence but your life of influence can circle a globe, as you simply give yourself to the great cause of a daily partnership with God and a personal witness to those round about you.

God says, "Behold, I have set before thee an open door to a great cause, My cause, and no man can close it."

THE OPEN DOOR OF A GREAT CHRIST

The open door of a Great Character! The open door of a Great Cause! And now, a third door stands open before us. It is the open door of a Great Christ and to eternal fellowship with Him. Across this door is cast the shadow of a cross, and a Savior hanging there, and above this door is written, "Behold how he has loved us, even that he has died for us."

Two brothers were playing in the street. As the older chased a ball, he was struck by an automobile. He was rushed to the hospital, and his only hope seemed to be a blood transfusion. Samples were taken from the blood of the mother, the father, and from volunteers, but the type could not be matched. Then the father with sudden inspiration grasped the little brother's arm and said, "Doctor what about him—we hadn't thought of him." They quickly drew a sample, tested it, and found that it matched the blood of the older brother. The doctor explained to the little fellow that his brother was going to die because he had lost so much blood, "But if you will give him your blood, he can live." The little fellow's eyes grew wide with fright. The doctor said, "You won't be afraid, will you?" "No sir," answered the little brother, "I'm not afraid if it's for my brother." So they fixed him comfortably on a bed between clean sheets, and the transfusion was made. When it was over, when his bed had been rolled to another room and he had been given some orange juice, he was told to close his eyes and relax and rest. Presently the nurse passed by and he asked, "I've been waiting, but when does it happen? How soon?" When does what happen?" the nurse asked. His lips quivered as he said, "When do I die?" Then the nurse laughed and put her hand on his forehead, "You poor little thing, you don't die. Your brother only took a little of your blood. You'll be all right. But you thought you were giving your life for him, didn't you son?" "Yes ma'am," he answered. "And you weren't afraid to die?" she asked. "No ma'm, not for my brother."

But we can't laugh with the nurse, because our hearts are stirred with something deeper than a laugh. Our hearts are touched by the challenge of such a love.

But I tell you of a love even greater. The love of the Savior who did give His life that you and I might live. And the door to this great and living Savior stands open as he calls, "Come unto me all ye that labor and are heavy laden and I will give you rest." And that open door offers to you this day, forgiveness for your sins, companionship with Him as the Lord of your daily life, and eternal fellowship with Him as the Savior of your soul.

She Purposed In Her Heart

By V. E. BOSTON, Pastor
Baptist Memorial Hospital, Memphis, Tenn.

HER APPLICATION for entrance in the School of Nursing of Baptist Memorial Hospital was complete. All of the records were adequate, health was good, letters of reference were supplied.

Six words on that application blank claimed the attention of the Hospital Student Secretary. "I'd like to be a Baptist" was written where church affiliation was called for on the blank. What a plea! What a condemnation for the unconcern that causes us to let so many go on waiting to know Him! A postscript was added to the letter being mailed to this prospective student along with others, asking an opportunity to talk with her about being a Christian, then a Baptist.

Immediately and persistently upon her arrival, our new student sought the office of the Student Secretary. Several trips were made before she was able to find an opportunity for that awaited discussion. Hers was an eagerness to accept the simple plan of salvation presented from the scriptures. Then amid her exclamations of joy in her new found Christ, she turned again to ask of the duties and details of church membership.

On an early Sunday evening she went down into the water and came up out of the water as she desired to follow Him further. Church membership and activity gave a new radiance to her life. Each new experience in Sunday School thrilled her.

December came with the Week of Prayer for Foreign Missions. In the closing program a pageant was presented emphasizing the hunger of many nations for the message that Christian nurses can give. Her heart throbbed as she pictured herself as the keeper of the keys that locked their Bibles. "Yes, I'll go—wherever God wills," she determined. A conference with the Hospital Pastor followed.

Following a message from the Hospital Pastor on "The Call of the Master," this lovely girl made her declaration to her fellow students. "They must know!"

January came with its first Sunday. Down the aisle in her own church walked a new Christian, already a mission volunteer, rededicating her life to a deeper service in His name.

"A Church Member Gets Saved"

"If by grace, then it is no more of works." (Rom. 11:6)

SHE WAS A WONDERFUL woman. Her husband and children adored her. The church believed her to be the best member—counting everybody. She played the piano—was superintendent of the Primary Department and president of the W.M.U. She never missed a meeting of any kind. When the church doors were opened she was there—her gifts were large and the sick could always count on a visit from her. Her neighbors spoke well of her—and no home was too poor for her to help.

I was conducting a meeting in her church. The Lord was blessing—souls were being saved, the church revived. We came to the last night of the meeting—the last invitation hymn was being sung—when, in the middle of the verse, this dear woman arose from the piano seat and came, giving me her hand. She was weeping. I thought she had come to ask prayer for someone—

"No, she said, "Bro. Walker, I have seen myself a lost sinner. I have now received the Lord Jesus as my Sin Bearer and Savior. I want to join the church and be baptized."

Everyone was surprised—but the church gladly received her profession of faith—and she was baptized with the other converts.

"A PREACHER'S MISTAKE"

Later, I asked her about her experience. She told me that when she was just a child—12 or 14 years old, she was attending a revival and under the preaching she felt—there was something she ought

to do. She wanted to be saved. She felt the guilt of her sins. One day the preacher spoke to her and said, "I see you are disturbed—you ought to join the church and be baptized." She acted upon his advice—joined the church and was baptized.

The preacher made a sad mistake. She was under conviction for sin. No doubt, he thought she understood his preaching and had accepted Christ as her Sin-Bearer. This—she had not done and he pointed her to church membership and baptism instead of Christ. It is easy to see how she got into the church—UNSAVED.

I asked her—"What has been your idea all these years—did you think these 'good deeds' helped save you?"

She answered, "Yes, I did—I knew Christ had something to do with it but I believed by living a good life I was doing something that helped to save me, too."

I, then, asked her—"What was it that made you see you were lost?"

"It was the teaching from God's Word presented each night during the meeting. I saw that it could not be Christ plus something. When I realized I believed my good life was helping to save me I saw—*Christ was not my all in all!* I felt the wickedness of my heart—then it was I saw all my sins laid upon Him. I saw that He, alone, could take my sins—take the punishment in my stead. I saw Him—*bearing my sins in His own body on the cross.*"

"I love Him—and now serve Him NOT because I am afraid of Hell—but because I love Him."

"By grace are ye save, through faith, and that not of yourselves, it is the gift of God. Not of works." (Eph. 2: 8-9).—Ashland Avenue Baptist.

The Fifty-first Psalm

JOSEPH FORT NEWTON

BOOKS have been written tracing the influence of the Psalms on literature and life, but let us follow only one of them a little way along its melodious journey adown the centuries. With the single exception of the Lord's Prayer, no other bit of writing has done more for the heart-life of the race than the Fifty-first Psalm.

Just before his death, with his left hand mutilated by torture, Sayonarola wrote a commentary on this Psalm. Sir Thomas More repeated it on the scaffold, and Lady Jane Grey recited it at her execution. Roland Taylor shouted it amid the flames of martyrdom, and was struck in the mouth for not saying it in Latin. When Arnold of Rugsby understood that he was dying and they asked him what they should read to him, instantly he selected the Fifty-First Psalm.

The northernmost grave on earth, so it is said, is one made for a member of the expedition of Sir George Nares to the Arctic Sea. It is near Cape Brechy, on a brow of a hill covered with eternal snow, overlooking crowded masses of ice stretching away into the northern night, where, like a lamp hung over the door of eternity, shines the polar star. A large stone covers the sleeper, and on a copper plate at the head the words are engraved, "Wash me and I shall be whiter than snow." Never did the pathos of those words find a more perfect setting—only the mercy of God is whiter than snow!

Athanasius asked his friends to repeat this Psalm as they lay awake in the stillness of the night. Did you ever try that?

Men and women, busy and distracted about many things, heart hungry and ill at ease, take this tiny book of prayer and praise, white with age yet aglitter with the dew of each new morning, tested and tried by ages of sorrowful and victorious experience, rich with memories and wet with tears of the human race—take it to heart, read it, love it, live with it, hold communion with it in the still hour, and learn that God hath made us for Himself, and unquiet are our hearts till they live and toil and rest in Him!—*Religious Digest.*

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.

A Hard Confession, A Noble Resolution

Baptist Standard

More than 40 years ago, Dr. J. B. Gambrell stood before the State Mission Board in Dallas, and said, "In looking back over 40 years of my ministry, I see two things I deeply regret: that I have prayed so little and talked so little with men face to face about their personal salvation." Dr. L. R. Scarbrough heard the confession of the great and good Baptist leader, and declared, "His confession stirred my heart. I then and there resolved that I would pray more and make a better witness for Christ to men, face to face." Many of us, perhaps most of us, looking back through the yesteryears, recognize that our ministry has been marred and made impotent because of prayerlessness and carelessness in the matter of talking to our fellow men about their personal salvation. Surely, all of us should follow the example of Dr. Scarbrough and resolve to be better and do better till the end of life's day.

* * *

Children And The Church

Watchman-Examiner

Large numbers of children never go to church. They are growing up without the faintest idea of what church service is like. Large numbers of these are in Sunday school. To them, Sunday school is church. Consequently, they are untrained in the church services, do not know how to behave in them, and do not understand what they are for. May this account for the fact that when these Sunday school children attain the age at which they join the church, while they may take that step, they seem to have no sense of obligation. They may continue to attend Sunday school, but steadily avoid church. The real cure to this is, of course, attendance at church by entire families. In this, the family will either sit together or, at least, the children will know that their parents are there. But what ought we to do with those poor children who are unfortunate enough to have non-Christian parents or parents who are not the least concerned about the church. In such cases, it would be a real service if older members in the church would take an interest in these children and vicariously supply the help which their parents will not give. Sunday school teachers cannot do all that should be done. Their labors should be supported sympathetically by Christian parents. Children should be taught to love the church and to understand its services and ministries. In many churches this is being done more or less effectively. The rest may be putting a lot of effort into the religious training of children who may yet disappoint them in later years, because this phase of work has been neglected.

(Even in the South, we need this word.—R.B.J.)

* * *

Education In Public Schools

Presbyterian Outlook

Stressing the vital need for a program of religious education in the schools, Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian church, New York, told the National Conference on Religion in Secondary Education meeting here that the "final issue of secular education was the bombing of Hiroshima. Secular education, in avoiding religious indoctrination, is guilty of the most diabolical indoctrination of all, that of giving no religious faith at all. The faith of secular education will not

bear scrutiny," he said. "State schools claim that they advocate living by facts and the objective mind, but the human mind is unable to disentangle the mind from the emotions. Man cannot know himself or the world that he lives in; he can only live by faith. The state schools chose to teach that Christ was an unworldly figure who died a tragic death, but is remote from the problems of the day. The secular theory of man is that he can live by facts and reason, but there is no magic in man that can transform facts into knowledge. The final issue of secular education was the bombing of Hiroshima. Religious education does, however, bear scrutiny. It answers the need of the human soul and gives peace and power. Christ supplies every need of man."

(Something to think about.—R.B.J.)

* * *

Danger

The Prairie Overcomer

Our travels have brought us to observe that our fundamental leaders are bowing to the pleasure madness of our young people. Even Bible conference leaders are in danger of selling Christian youth down this road. One conference almost vies with another in how to get the crowd and keep the Christian public coming. Feature after feature has to be added for the comfort of the Christians. Instead of prayer sessions following important and seriously delivered Bible messages the young people and others are all turned loose to feasting and frolic and fun-making. We are convinced that this whole tendency to feed the flesh neutralizes and kills the power of the most seriously delivered gospel truth. On the other hand there are conferences where the young people are taken into group prayer meetings immediately after the public sessions. There the spiritual impressions and results are conserved. It is a great mistake for us to feel that we can feed the flesh and cater to the carnal, in order to win young people. Such a program neutralizes and offsets the best effort.

(The Spirit of the Age seems to influence many of us more than the Holy Spirit does.—R.B.J.)

* * *

Anent The Return Of The Bodies

*William H. Leach in
Church Management*

A Cleveland newspaper carried in its weekly "town meeting" a discussion of the return of the bodies of the American war dead. Dozens of correspondents participated in the discussion. Sentiment was divided. Some felt that the return of the dead would open old wounds and create distress and should be discouraged. Others were sure that it was the only courteous thing to do. They argued that the decision should be left to the families. But the most interesting thing in the discussion was this. In nearly every instance those who feared an undesirable return of grief were those who had suffered no war casualties. The correspondents who urged the return were the parents or intimate relatives of men who had died in the service. It is interesting to find how those who have not suffered are always so anxious to spare the emotions of those who grieve. As Dean Swift once said: "Any of us can bear the burdens of another with Christ-like resignation."

(If we were conscious of the fact that the body is not the person the whole matter could be considered more sensibly.—R.B.J.)

Southern Baptists and Foreign Missions

M. THERON RANKIN, *Executive Secretary*
E. C. ROUTH, *Editor, The Commission*

Missionary John Abernathy writes from Tsinan, Shantung, China, that about one hundred new converts were baptized the past summer in the churches there. Two new pastors were ordained and one new church organized. At the time he wrote there seemed to have been some improvement in the political situation in that part of China. Recently a lieutenant general in the Chinese army became interested in Christianity. He comes to church regularly with his wife and daughter and reads his Bible daily. By his invitation Missionary Abernathy has the privilege every Friday morning of visiting his army headquarters and witnessing for Christ to some 250 officers, many of whom make inquiry about the Christian way.

* * *

A dear friend who is a member of the First Baptist Church, Eastman, Georgia, recently sent \$1,000 to the Foreign Mission Board as a memorial to her son who gave his life for his country during World War II.

* * *

Dr. Everett Gill, Jr., sends word of a very significant and encouraging step taken recently by the Argentina Senate. A bill had been pending before the Senate which would have required the registration of all denominations except the Roman Catholic. Such a bill, had it become a law, would have imposed rigid restrictions on all evangelical work. Although the Senate approved more than 1,000 decrees in one session, this decree was omitted, largely as a result of the protest of the evangelical forces. This is counted a victory for religious freedom continuing a policy which has existed in Argentina for generations.

* * *

Our forces in Columbia are publishing a Baptist paper called "Heraldo Bautista" recently moved to Bogata with Missionary Gerald Riddell as head. The purpose of this publication is to keep the people informed concerning Baptist progress around the world.

* * *

Here is a very gratifying word from Dr. Baker James Cauthen concerning evangelistic opportunities in China. "November has given fresh evidence of the remarkable evangelistic opportunities of the present day. Meetings in the Cantonese High School in Shanghai resulted in 112 professions of faith. During evangelistic services of the Leung Kwang Bible Conference in Canton, which were attended by hundreds of students, 224 came forward in public surrender to Christ as Saviour. In the two high schools conducted by the North Gate Baptist Church of Shanghai, Dr. H. H. McMillan led meetings resulting in approximately 200 professions of faith in each. Great interest prevailed at the University of Shanghai as the Religious Emphasis Week was led by a Chinese pastor."

* * *

Dr. Cauthen writes, "While publicity is being given in China to unite St. John's University, Soochow University and Hangchow Christian College into one institution on one campus, Chinese Baptists are grateful for their decision to maintain the University of Shanghai as a definite Baptist university and are determined to stress its Christian purpose without apology."

* * *

"A growing interest throughout Japan in Christianity is reported from Tokyo. Huge crowds are attending evangelistic meetings conducted by Dr. Kagawa. At Hokkaido more than three thousand conversions were reported; at Shikoku eleven hundred; and at Kyoto four hundred. One Protestant minister has been invited to give a series of lectures on Christianity at the Ise shrine. Tokyo University, a major Buddhist school, has asked Christian leaders to provide six lectures on Christianity during the current term." (*Religion in the News*, November 9, 1946.)

Value of Church Attendance

J. Edgar Hoover says: "Church attendance is a vital factor in the nation's crime prevention program. While serving as director of the Federal Bureau of Investigation during the past 20 years, I have been profoundly impressed with the fact that the 'church-going people' are the most substantial group of citizens in the nation. Church attendance and crime appear to be like the ingredients of oil and water—they do not mix."

We find God when our quiet responds to His quiet. Worship renews the spirit as sleep renews the body.—Emerson.

Roger Babson is credited with saying that of all men elected to our national Congress who had previously gained a place in "Who's Who," two-thirds of them received their education in Christian institutions. This is remarkable when one thinks of such institutions as Harvard, Yale, and Johns Hopkins, and of our richly supported state universities.

SEVEN DEADLY SINS

POLITICS without PRINCIPLE
WEALTH without WORK
PLEASURE without CONSCIENCE
KNOWLEDGE without CHARACTER
BUSINESS without MORALITY
SCIENCE without HUMANITY
WORSHIP without SACRIFICE

God buries His workmen but carries on His work.—John Wesley.—
THE CIVIC BULLETIN.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Student Evangelistic Week

February 9 - 15

STUDENT EVANGELISTIC WEEK is to be observed on all of the campuses throughout the Southland the week of February 9-15. This is a week when special emphasis is given to the task of winning all the lost students on the campus to a saving knowledge of Jesus Christ. The B. S. U. seeks throughout the year to carry on a special program on the campus but always observes this special week when greater emphasis is given to this matter.

There are thousands of young people on our college campuses who do not know Jesus Christ as a personal Savior. Some of these have grown up in Christian homes and have yet not been won to Christ; while others have been reared in homes where the parents were not Christians and therefore, the young people were not encouraged in any way to trust in Him and to seek to live for Him. We believe that students can win students to Christ when they earnestly and sincerely work at the task. We trust that during this special week scores and scores of fine, clean, wholesome young people on the college campuses of our state will be led to know Jesus Christ as their personal Savior. We can do many things for other people that will bring happiness and joy to them but there is nothing to compare with our leading them to know Christ.

The young people on our college campus today will be in great places of leadership and prominence tomorrow. If Christ is going to have the benefit of their training and personality and service, they must come to know and love Him during the youth time of their lives. These young people are going into many different fields of service and will be able to serve Christ and their fellowman in a marvelous way if we will only challenge them and inspire them to link their lives with the Son of God.

* * *

Cumberland's and Tech's B. S. U. Get Together

From Tech comes news of a get together with Cumberland's B. S. U. It seems that there was a clash on the hardwood between Tech and Cumberland, Friday, January 10. Tech's B. S. U. extended an invitation and played host to the B. S. U.ers of Cumberland. After the game, the group met at the First Baptist Church for a "Get Acquainted" period, songs, and refreshments. The fellowship was grand and the B. S. U.s left with a feeling of closer harmony because of knowing each other better. Tech plans to return the visit at a future date.—FRANCES SMELLAGE, ERIS ANDERSON, reporters.

* * *

University of Tennessee Junior College

The B. S. U. sponsored a study course of the B. S. U. Method Book January 6, 7, and 8. Mr. Rogers M. Smith, our state student secretary, was with us for these days and taught the book. We had a very good class and we feel that the students are more interested in the B. S. U. program than they have ever been before because they know more about it. The council members now know more about their jobs and will be more loyal and faithful to their responsibilities after having made this study together.

There are about 260 Baptist students on this campus and we are anxious to enlist everyone of them in the activities of the local churches and the B. S. U. on the campus. Under the leadership of Miss Emma Lee Simpson, our student secretary, and Miss Jo Ann Jordan, our B. S. U. president, we are hoping to have a good year on our campus.—DAVID FAIRLESS, Reporter.

REMEMBER

STATE STUDENT RETREAT

APRIL 18 - 20

The Sunday School Lesson

LESSON FOR SUNDAY, JANUARY 26

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

Topic: JESUS CROSSES RACIAL BOUNDARIES
Scripture Lesson: John 4:4-10, 27-30, 39-42

HERE IS A LESSON that deserves the careful consideration of every follower of Christ throughout the world. It matters not which way he turns he is confronted with a race problem.

Jesus, in his interview with the Samaritan woman, furnishes us a pattern which strikes at the very heart of all racial ills.

RACIAL PROBLEM

Racial problems are not new. They were prominent in the days of our Lord, as prominent in some respects as they are now.

This fact is seen in the experience of Jesus in his relationship with the Samaritan woman.

John tells us that when the Lord knew that the Pharisees had heard that he, Jesus, was making and baptizing more disciples than John "He left Judea, and departed again into Galilee" (John 4:1f.). Already there had been enough of conflict with the Pharisees who had turned violently against John (John had called them brutes or vipers). Consequently Jesus seeks in the main to avoid Jerusalem and Judea until the end.

In going from Judea to Galilee, if one desired the quick route, he would go through Samaria. Occasionally travellers in making the journey would go up the other side of the Jordan.

The origin of the hospitality of the two peoples, a hostility which exists to the present day, stems from the Assyrian colonization of the land of Israel: "And the King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof." (II Kings 17:24). Naturally there would spring up an antagonism between the Samaritans and the Jews at their return from Babylon (see Ezra 4 and Nehemiah 6). This rivalry led to the erection, by the Samaritans, of a rival temple on Mount Gerizim. Racial antipathy became all the more pronounced, of course, because the Samaritans were but half Jews. The breach of understanding became wider and wider until the Samaritans and the Jews ceased to have "dealings" with one another on a friendly basis.

Transportation and communication of the modern world have brought racial problems to the door of every living soul. With or against our will we must deal with our fellowman irrespective of his race or creed.

CROSSING THE BOUNDARIES

In order to deal effectively with our racial problems there are certain boundaries that must be crossed. We must at least come within talking distance of each other. Moreover, we must be frank enough to deal with the problem—whatever it may be—realistically. We cannot deal with the problem of racial antipathies on the basis of self-delusion.

Jesus surprised his disciples. In fact, they were openly astonished at his decorum for we read, "And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her?" (John 4:27). The disciples marvelled because he was speaking with a woman not merely with the woman.

According to the existing customs a man was not supposed even to salute his own wife in a public place much less carry on a conversation with a total stranger. But this custom did not deter Jesus from his mission.

The disciples need not be taken to task too much because "they marvelled that he was speaking with a woman." In fact, many of us today are slaves to convention and bound by tradition which holds the reins of human conduct in willy nilly fashion. The disciples did not stop to reason. They merely "marvelled."

Those who wrestle with racial problems today will find themselves constantly the target of censure. Often they will be met, however noble their motive may be, by abject criticism. Occasionally they will be the subject of open ridicule. Unless one is prepared to suffer he had better not undertake the solution of racial problems however minor they may be.

COMMON GROUND

The first and the last step that one must take in any attempt to deal with racial antipathy has to do with the matter of common ground on which to stand. Jesus knew this and consequently shifted the conversation with the woman from material to spiritual things. They began talking about water that quenches physical thirst; in the end they spoke of "a well of water springing up unto eternal life."

So completely was the impure woman lost in the will of God that she "left her water pot, and went away into the city, and saith to the people, Come, see a man, who told me all things that ever I did: can this be the Christ?" (John 4:28).

Our problem today in dealing with racial matters lies in our failure to make the right approach. The foundation for right relations among the races is forever spiritual. Let us not forget this fact. When men gather about the foot of the cross they find common ground.

THE ULTIMATE OBJECTIVES

The motive for better race relations should ever be faith in Jesus Christ. The object of Jesus was to lead the Samaritan woman to know him as Saviour and Lord.

Even so, our basic objectives in race relations must be the leading of men of all races to know Jesus Christ as Saviour and Lord. Only as this motive is uppermost in our minds will we be in position to succeed.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

WRITE HERE the names of three persons whom you like and admire very much.

Suppose you were asked to draw a picture of one of these friends. If you have art talent, you might be able to make such a drawing. In your picture you would show how your friend looks—whether he or she has curly or straight hair, big eyes or small ones, a turned-up nose or a long, pointed one, and any other special physical characteristics.

Why do you like the friends you listed? Is it because of anything you might show in your drawing? No—the things which attract you most are on the inside of people. How many of these things are on this list? Circle the words that describe the people you like most.

Cheerful
Frowning
Helpful
Unselfish
Loving
Thoughtful
Cheater
Reverent
Friendly
Self-respecting

Honest
Selfish
Pouting
Careless
Obedient
Pleasant
Lazy
Ambitious
Happy
Fair

Read aloud the words you have circled. Do they make an inside picture of the kind of friends you like to have? Are they inside pictures of you?

The last part of your January Bible verse tells a fourth way that Jesus grew. "Jesus increased . . . in favour with . . . man." You may grow in that way, too, if you try very hard to make the words you circled become a true picture of you. People will like you and enjoy being with you, and, that, after all, is what "in favour with man" really means. You are off to a good start in this new year, 1947, if you are trying to grow as Jesus grew—"in wisdom and stature, and in favour with God and man."

ANOTHER LETTER FROM ITALY

Jesus wants his friends to be good neighbors, to all people everywhere. We have another letter from Silea and Yvonne Viriglio, our Italian friends with whom we have been corresponding for about a year. This letter is postmarked September 17, 1946. Perhaps you will want to write a good-neighbor letter to Silea, in reply. Be sure to put five cents postage on your envelope. However, as Silea suggests, it will be useless to enclose postage for her to use in answering. Just as we cannot use Italian stamps on our mail, our friends in Italy cannot use American stamps there.

DEAR GIRLS,

In last letter I sent to you I told you I could not write to everybody, but I don't wanted to mean by that that here are no stamps. Stamps are dear; but there are. I wanted to mean that I could not write to everybody, because you—who wrote to us—are too many and besides that I'd need a secretary who kept my correspondence.

Of course, in last letter I have not explained myself well—it is not my fault; but of my poor English language. Some of you girls have sent to me some stamps for the answer, which, naturally I can't use, being not Italian. I hope that now you can understand what I meant by that. I am very glad to receive letters from you, and I would like to receive them every day, but I can't answer to each of you. You are many, too many; I think about one hundred . . . So I'll write to you sometimes through Aunt Polly, who is so kind to print my "terrible letters on her paper. . . .

As you can see, my sister never wrote you. Always she writes to me: "Please, Silea, don't forget to write to Aunt Polly and girls, and send them my best regards." Now I am saying to you something, but it must be strictly between us: "My dear twin sister is a little (?) lazy in writing; but as soon as I go back in Rome I'll pull her ears, and certainly she'll write to you at least once." Are you agreed with me upon this?

Since July fifth I am in Bagno di Romagna, a little country on the Appennine Mountains, but in two weeks I'll be in Rome, so once again I must give to you my new address. You'll find it on the end of this letter. I'll write to you from Rome soon. Good-bye to everybody from your Italian friends, SILEA AND YVONNE.

This is my new address:
Silea Viriglio
C/o Trotta
Viale-Del-Lavoro 220
Rome, Italy

TWO CAMPS FOR TENNESSEE

IF CAMPS are to be purchased for us this summer, we must get behind the Camp Program Campaign NOW. . . This Campaign has been authorized by the Tennessee Baptist Convention. It is impossible for all of our Training Union members to go to Ridgecrest . . . so let us all work with our Pastor and the Camp Committee of our church in making this

CAMP CAMPAIGN

. . . a success!

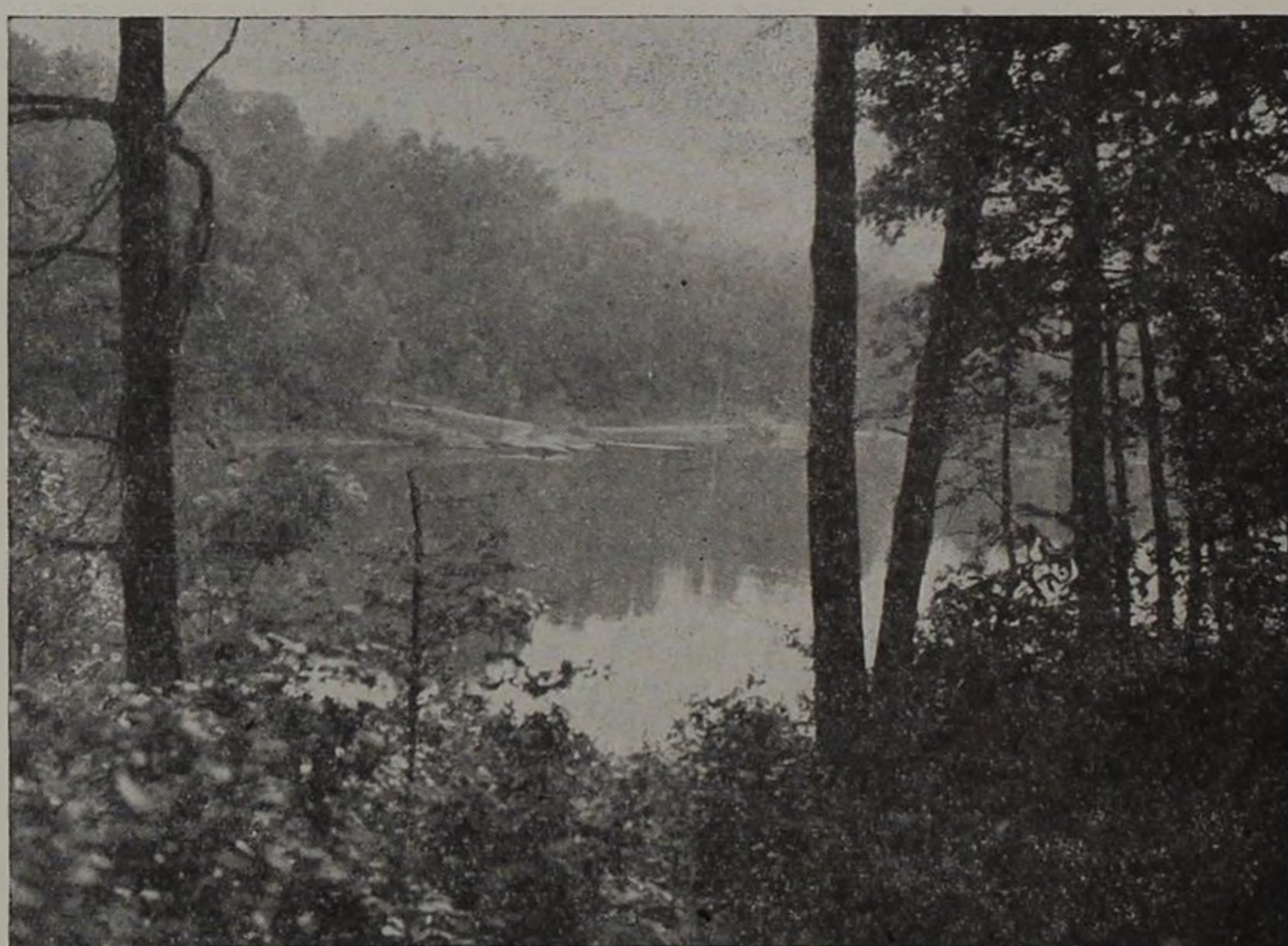
Baptist Training Union

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



GIVE NOW! CAMPS THIS SUMMER!

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

New Home Mission Study Books

WE ARE HAPPY to announce the new home mission study books are ready for our classes. They are "Shining Like the Stars" by Harold Dye, for WMS and YWA, price is fifty cents. This book is interesting, inspiring and informing.

For Intermediates, RA and GA, "Tell" by Virginia Wingo. For Juniors "Everywhere Preaching the Word," by Josephine Medlin. For Sunbeams "Katie of the Canyon" by Una Roberts Lawrence. All books are fifty cents. Order from the Baptist Book Store, 127 Ninth Ave., North, Nashville, Tenn. The WMU does NOT sell books.

Each of these books is highly recommended by those who have reviewed them and we believe you will make no mistake in planning to use the one written for your organization.

* * *

Kathleen Manley In a New Field

I think perhaps that I have moved with Dr. Cox to Joinkrama to help begin a new medical work there. Miss Huett has got things started but due to her illness had to leave. Now we go. I spent New Years there last year. At that time I was greatly impressed with the needs of the people. We tried to have a clinic while I was there and 200 to 300 people came each day. There was so much to do that it nearly broke my heart to leave. Great canoes full of people came from up river and from down river bringing the sick. I did all I could and I remember telling the people that I would pray for some one to come. They answered by asking me if I would be willing to answer that prayer myself if God "told me to." I considered long before answering "yes." After I told them I would come they said "You're the one we want, we'll be praying for you to come."

Strange things have come about to show me that God is leading me there. I cannot doubt His leadership. I go with much joy, feeling greatly blessed to have such an opportunity of beginning this new work. I've loved every day of my life in Nigeria, its been good to be in the hospital with other people. I've learned much that will be of great value now. It's been good to be there where we had things to work with, where the reputation of the hospital was already established, and it does give me sorrow to leave my friends there.

I believe that most of the people of the town came to say that they are sorry that I am leaving. It does my heart good to listen to all they have to say, but I am leaving them in good hands.

Dr. Roberta Cox goes with me, she is young and a very hard worker and has already earned for herself a place in the hearts of the people, and a bigger one in my heart. Out here where we are so few it makes a great difference as whether or not we are with people with whom we can work. When the Executive Committee was considering this new work some one said "If you send one, send both. Those "gals" are friends, they're a team. They have proven that they can work together." So we two go together to this isolated place. Jo Scaggs makes Joinkrama her headquarters and will be with us part of the time.

We do not know what we will find there to work with, probably not much of anything. We are taking all we have. We have managed to get a big refrigerator for medical supplies, and Dr. Cox has surgical instruments. We'll probably have an operating room set up soon.

You asked me last year about some money the Tennessee women wanted to send me. After talking it over with the other medical people it can go to Joinkrama instead of Ogbomoso, we'll need it worse, and we decided on a maternity and welfare center. If you are sending it I hope I have talked to the Ogbomoso people and they agree that we should have it whenever it comes. Please write me about it, more than ever I hope it is coming;

I wish I could put on paper our real joy in going out to do this new work. We think we are about the luckiest missionaries anywhere. Some day soon I'll write you again about what its like to be living on a river, riding around in a canoe, with my car parked twenty miles away, and how happy I'd be if you would only come out to see us; Please pray for us *much*, and remember, I love you.—KATHLEEN MANLEY, Joinkrama, via Ahoda, Nigeria, West Africa.

THURSDAY, JANUARY, 23, 1947

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Calvary Baptist Brotherhood, Jackson, Tennessee

REV. WALTER WARMATH, Pastor

ON DECEMBER 19, 1946, the Brotherhood meeting of Calvary Baptist Church was opened with prayer led by Ira Johnson. There was a large crowd present to enjoy the good dinner served by some of the ladies of the church. The special numbers by Herman Jacobs touched our hearts and lifted our souls.

The only business that was conducted was a recommendation from the Board of Directors that: The Brotherhood sponsor a quarterly visitation day in our church. A motion was made and carried that: "the Brotherhood sponsor a visitation day in our church to be held on the second Sunday of the second month in each quarter."

Following the business meeting, Brother Troy Young led the group in singing Christmas carols; followed by a special number given by the Stegall twins.

Brother Warmath introduced our Brotherhood state secretary, Brother E. K. Wiley, who gave us a brief report on the activities of the Brotherhood for the past year, calling our attention to two emergency campaigns; namely, securing funds for Harrison Chilhowee dormitory and Relief and Rehabilitation in which the Brotherhoods throughout the state gave their active support in the promotion of these successful efforts.

Our Brotherhood state president, Brother A. Roy Greene, was introduced by Brother Wiley. Brother Greene spoke about his work as the Brotherhood state president and stated that he was in the work because he felt that the Lord called him into this great program of mobilizing spiritual manpower. His message was inspiring and his emphasis on the major objectives of the Brotherhood for 1947 was a great challenge to everyone.

The meeting was closed with prayer led by Brother Warmath.—OTIS DOUGLAS, Secretary.

* * *

Brotherhood Meeting Carroll Benton Association First Baptist Church, Huntingdon, Tennessee

On Sunday, December 29, 1946, a group of pastors and laymen met in the First Baptist Church, Huntingdon for the purpose of completing the associational Brotherhood organization. At the meeting of the association in September. Brother John W. Haynes, McKenzie, Tennessee was elected president of Carroll Benton Associational Brotherhood. Those elected on December 29, 1946 to serve with him are:

Program vice-president.....Mayo Pearson, Huntingdon
Attendance vice-president.....C. V. Cooper, Hollow Rock
Secretary-treasurer.....W. C. Franklin, Huntingdon
Pastor advisors.....Rev. Paul Hall, Camden
Rev. Barney Flowers, Trezevant
Rev. Leonard Sanderson, Huntingdon

Immediately following the election and installation of these officers, we were privileged to hear a challenging message by our state Brotherhood president, Brother A. Roy Greene. Brother Greene's message warmed our hearts and led us to voluntarily pledge ourselves to a more consecrated service throught 1947.

AMONG THE BRETHREN

Harry L. Winters has accepted the call of the Mays Chapel Baptist Church at Ramer, Tennessee and has moved on the field. He is now pastor of two half-time churches located in about four miles of each other. The other church is the Chewalla Baptist Church. Both of the churches are moving forward in a splendid way. Mays Chapel constructed a new building during the past year and is planning to build a pastor's home. The Chewalla church has greatly increased its co-operative program offerings and association mission offerings.

—B&R—

The First Baptist Church of Alcoa, J. Lacy Basham, Pastor, has appointed a Building Committee composed of J. Frank Snelson, Cecil McPherson, Cilis Cornelius and the pastor to secure plans and other information to lay before the church at the next business session. It looks like the church may begin actual construction early in the spring. The church is also placing BAPTIST AND REFLECTOR in the budget.

—B&R—

An information sheet on former chaplains sent by Alfred Carpenter states that George W. Crawford, Route 1, Jackson, has returned from the chaplaincy and is ready for civilian ministerial work again.

—B&R—

The 1947 objectives of the Baptist Brotherhood of the South are: Soul-Winning; A Proper Observance of the Lord's Day; The Promotion of the Co-operative Program; The Promotion of Laymen's Revivals. These are great and imperative objectives.

Pastor E. L. Edens of Siam Baptist Church, Elizabethton, called our attention to the fact that the "Bible Readers' Circle of America," Box 4929, Atlanta 2, Ga., is sending out its literature and its lessons here and there. An envelope sent out by the organization for the use of those who sign up for the lessons is addressed to 20th Century Bible Course, Box 4929, Atlanta 2, Ga. In the lower left hand corner is the notation "Easy but comprehensive Bible course for busy people." We call the attention of our readers to the fact that this is a Seventh Day Adventist affair. No doubt the lessons carry many good things, but in due time the Adventist teaching will be presented. We wish that these people would identify themselves, as all religious groups should do, so the people would know who is who and what is what. Our earnest advice to our readers and friends is to have nothing to do with this stuff so far as signing up is concerned.

—B&R—

Rev. Gordon Crocker, whose parents are members of the Bradford Baptist Church, has volunteered for the Foreign Mission Field. He is a student at Southwestern Seminary.

—B&R—

White Hall Baptist Church in Gibson Association has called Hubert Jones of Union University for full time and he began his work the first Sunday in January.

—B&R—

The new mission of the First Baptist Church of LaFollette is doing a fine work. On January 5 there were 56 present. Four classes have been added to the Sunday school.

Rev. P. A. Stockton, who served as missionary to soldiers for the Arkansas Baptist State Convention during the war, is now in evangelistic work. He has held 16 meetings since the Baptist Soldiers' Center in Little Rock was closed June 16. He is a powerful preacher of special appeal to men and boys. He is thoroughly Baptist and thoroughly safe. He may be contacted at 321 South Martin Street, Little Rock, or through the office of Dr. B. L. Bridges, 200 Radio Center, Little Rock, Ark.—C. E. BRYANT.

—B&R—

The First Baptist Church of Chattanooga, John A. Huff, Pastor, established a mission in the Clara Carpenter school section sometime ago. W. F. Black is the pastor and W. G. Wade is the superintendent for the church. This fall and winter they have baptized more than a dozen people and workers are finding a ripe field.

—B&R—

The First Baptist Church of Pulaski has increased its budget more than \$3,000 over 1946. It has BAPTIST AND REFLECTOR in the budget, also the Commission and Southern Baptist Home Mission. Since Pastor L. G. Gatlin returned from the Navy there have been 93 additions, 52 upon profession of faith.

—B&R—

No doubt some of our readers have seen the initial copy of the Southern Baptist Digest of which Livingston T. Mays and Russell Bradley Jones are editors. In appearance it is attractive and in contents instructive. We wish it well.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, JANUARY 12TH

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	191	49		Fourth Street Mission	67			Memphis, Bellevue	2444	811	13
Alcoa, Calvary	222	135	1	Stevens Street Mission	107			Boulevard	484	171	
Athens, East	209	94		Crossville, First	208	89	1	Central Avenue	526	181	3
First	401	87	7	Missions	55			Galilee	234	123	
North	127	41		Oak Hill	78			Highland Heights	801	316	3
West End Mission	38			Fountain City, Central	754	218	5	Louisiana Street	159	84	
Calhoun	118			Hines Valle Mission	36			McLean	311	132	
Charleston	29			Harriman, Trenton Street	321	88	1	Mallory Heights	308	160	2
Clearwater	101	82		Hixson, First	165	50	4	Prescott Memorial	470	168	
Cotton Port	64	56		Hohenwald	83	65		Speedway Terrace	588	183	
Coghill	82			Humboldt, First	431	107		Speedway Chapel	151	64	
Englewood	111	57		Jackson, Ararat	88	43		Temple	1465	347	11
Etowah, East	43			Bemis	219	67		Union Avenue	967	201	
Etowah, First	371	68		Bible Grove	73	63		Milan, First	305	116	
Etowah, North	150	42		Calvary	407	175	6	Chapel Hill	56	29	
Good Hope	30			First	696	138		Morristown, First	458	99	
Good Springs	79	45		Madison	62	52		Murfreesboro, Powell's Chapel	120	71	
McMahan Calvary	45	48		North	221	109	2	New Hope	17		
Niota, First	132	56		Parkview	164	54		Westvue	215	77	
Niota, East	105			Royal Street	90	51	1	Nashville, Belmont	865	245	7
New Zion	46			West	796	284	2	Calvary	198	81	
Old Salem	23			Jefferson City, First	510	310	6	Fatherland Street	216	72	5
Wildwood	100			Jellico, First	248	113		Grace	742	171	
Bluff City, First	155	63	3	Johnson City, Pine Crest	164	105		Grubbs	100	44	1
Bolivar, First	189	119	1	Unaka Avenue			3	Harsh Chapel	102	66	5
Bradford	110	37		Kingsport, Calvary	238	93	1	Inglewood	536	175	1
Brighton	127	66		First	694	103	4	Mill Creek	79	51	
Bristol, Calvary	341	163	3	Long Island	108	102	2	Park Avenue	406	94	1
Carthage	175	42	2	Lynn Garden	251	92	2	Seventh	154	49	
Chattanooga, Avondale	517	205	1	West View	170	90		Third	204		
Brainerd	392	170	2	Knoxville, Broadway	1087	259	1	New Market, Dumplin	81	36	
Calvary	387		2	Fifth Avenue	930	279	2	Newport, First	276	66	2
Daisy	241	112		First	895	225		Oak Ridge, First	481	128	2
Eastdale	324	101		Glenwood	228	88	1	Glenwood	248	57	
East Lake	403	111	4	Lincoln Park	497	209	3	Ribersville	327	65	
East Ridge	175	105	6	McCalla Avenue	613	162	3	Old Hickory, First	658	318	2
Highland Park	1843	553	34	North	247	120	1	Temple	163	80	
Morris Hill	187	156		Oakwood	344	175		Orlinda, Pleasant Hill	106	31	
Red Bank	498	158		Smithwood	341	100		Parsons, First	215	73	
Signal Mt.	63		6	South	450	111	2	Rockwood, First	282	150	
St. Elmo	313	130	2	West View	172	43		Mission	31		
Woodland Park	789	420	11	Lawrenceburg	224	100		Whites Creek	40	31	
Cleveland, Big Spring	295	194		Lebanon	501	142		Rogersville	363	112	1
Cedar Springs	89	76		Barton's Creek	90	35	1	Rutledge, Buffalo	71	58	
First	518	191	2	Cedar Grove	97	48		Shelbyville Mills	89	63	
New Friendship	90	70	4	Lexington, First	204	64	2	Shouns, Pleasant Grove	156	140	
North Cleveland	178	108		Liberty, Salem	131	70		Trenton, White Hall	65	60	
South Cleveland	106	60		Mt. Pleasant	121	82		Tullahoma, First	219	80	
Columbia, First	358	82		Madison	353	135	2	Union City, First	562	142	
Dark's Mill	10			Marville, First	561	144		Watertown, First	214	54	
Godwin Mission	9			Medina	120	65		Round Lick	103	45	
Cookeville, First	380	102	4	Antioch	109	37					

Giles County Baptist Association Ordination Service

THE UNION VALLEY Baptist Church, in the Giles County Baptist Association of Tennessee, having called W. B. Dale, of Pulaski, to be their pastor, they asked for his ordination to the full work of the ministry. He, being a member of the First Baptist Church of Pulaski, that church complied with the request of the Union Valley Church. The time for the ordination being set for 8, December 1946, arrangements were made for that service. The Union Valley Church also voted to ordain two men to be ordained to be deacons on the same occasion. The men chosen were: Homer Dickey and Pitman White.

The following brethren were selected to participate in the ordination: Moderator, Rev. A. C. Hughes; Clerk, Deacon O. L. Hosay of Pulaski; Questioner, Rev. L. G. Gatlin, Moderator of the Giles County Baptist Association, and Pastor of the Pulaski Church.

The Ordaining Presbytery was composed of the following brethren:

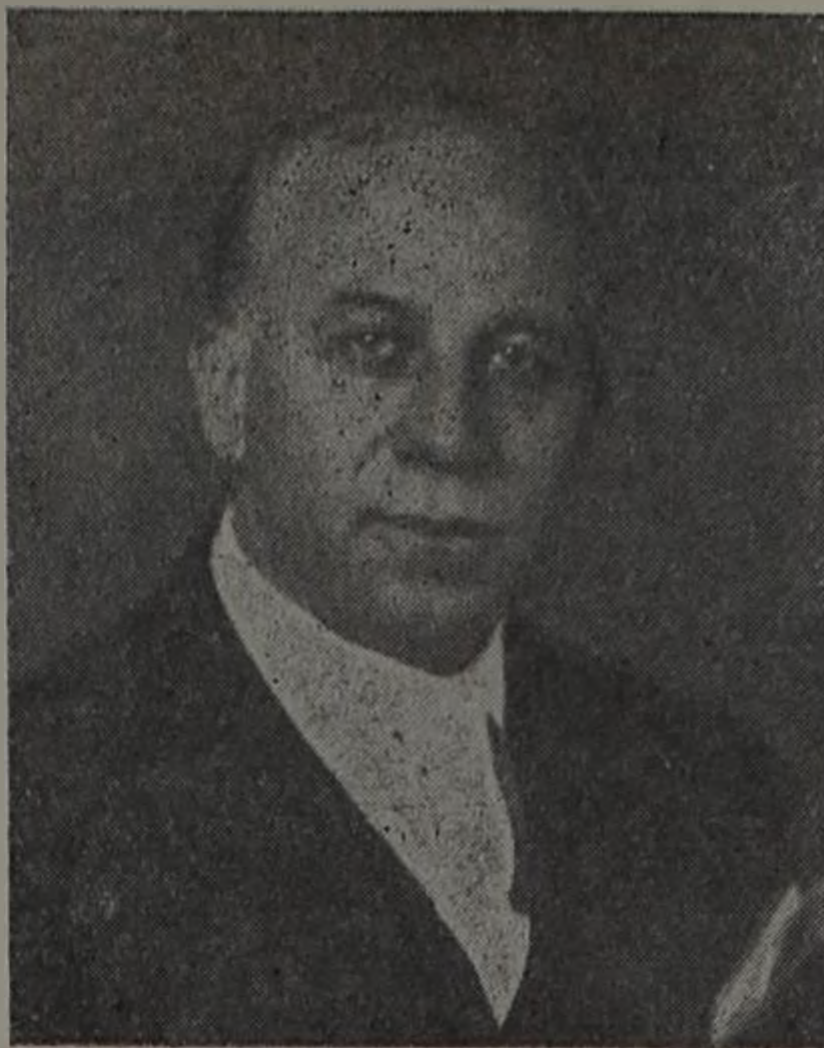
1. Rev. Edward Lee, Missionary of the Giles County Baptist Association.
2. Rev. H. G. Coston, Pastor of the Wheelerton Church.
3. Rev. Mack Pinkleton, Pastor of the Bradshaw and New Hope Churches.
4. Deacon D. F. Ussery, of the Union Valley Church.
5. Deacon H. C. Rose of the Rock Springs Church.
6. Deacon Wes Inman, of the Liberty Hill Church.
7. Deacon George Howell and Deacon Edward Johnson of Liberty Hill.
8. Deacon Herbert Whitlock, of the Pulaski Church.

The three brethren: W. B. Dale for the ministry and Homer Dickey and Pitman White for the Deaconship were questioned concerning their Christian experience and their beliefs in the fundamental New Testament doctrines, and having replied satisfactorily, motion was made to ordain them to the work. The three brethren knelt and all the council placed their hands on them and Rev. Mack Pinkleton offered the ordaining prayer. Deacon D. F. Ussery presented the Bible to their pastor, W. B. Dale, with appropriate remarks. Rev. Edward Lee gave the charge to the three brethren stating that they were to study, pray and be faithful to the Lord and to His cause. Rev. H. G. Coston brought a fine spiritual message on being faithful unto death, making full proof of their ministry. A high spiritual note was sounded throughout the entire service.—L. G. GATLIN, Moderator.

The following is an itemized list of the evidences of God's blessings upon the Central Avenue Baptist Church, Memphis, J. S. Riser, Jr., Pastor:

1. An increase in the Annual Church Budget from \$13,636.20 to \$25,306.32.
2. An increase from \$20.00 per month to \$30.00 per month to Associational Missions.
3. An increase from \$65.96 through the Co-operative Program in January, 1943, to \$421.77 per month during the present Church Year. An increase in the percentage from 5.28% to 20%.
4. The payment of the Church Building and Organ Indebtedness and the purchase of a Pastor's Home, the indebtedness and the home totaling \$27,382.37.
5. The purchase of a total of \$20,000 in Series G Government Bonds for building purposes.
6. The receiving into our fellowship of 469 persons by baptism, statement, or letter.
7. The answering of God's call to preach or to mission service on the part of ten of our Young People.
9. The fact that our Church has been in the best spiritual condition for the past four months than in the previous forty-four months.

Rev. Smith Retires



REV. J. K. SMITH

AFTER 25 years of continuous service, Rev. J. K. Smith, has retired as pastor of the Gillespie Avenue Baptist Church, Knoxville. Brother Smith was called by the Gillespie Avenue Baptist Church, December 11, 1921, and closed his ministry with the Church, December 11, 1946, with a reception given by the W. M. U. of the Church. During his pastorate at Gillespie Avenue, Brother Smith has baptized 421 into the fellowship of the church and received 270 by letter. The present membership of the church is 414. The total offerings for these 25 years were \$192,434.74. Total for Missions and Benevolences were \$28,775.00.

Rev. Smith was ordained in 1902 by the Omega Baptist Church of Oklahoma, and served this church as pastor for two years. He resigned this pastorate to enter the Southern Baptist Seminary at Louisville. After his Seminary work he pastored the First Baptist Church of Harlan, Kentucky for five years, did evangelistic and pastoral work in Florida, and Pastored the First Baptist Church in Corbin, Kentucky. He was pastor of the First Church in Corbin when called to Gillespie Avenue Church.

Although he is retiring from the pastorate, Brother Smith will hold meetings and do other preaching as long as opportunity and health permits.—THE REMINDER.

The Jackson Sun recently carried a write-up concerning the Will Thompson Bible Class of the First Baptist Church, Jackson. From it the following is taken:

The Bible Class at First Baptist Church, taught by William D. Baxter of the First National Bank, has grown by leaps and bounds ever since the class went on the air over WTJS on Sunday morning, it is revealed in round up figures submitted this week.

The class which is known as the Will Thompson Class has an attendance of 166 and an enrollment of over 100. It has contributed very liberally to charity, having contributed 242 quarts of milk in one week to needy children and having given away many baskets of food to the poor.

The assistant teacher of the class is G. P. Robinson, the president is Ed Henry, vice-presidents are Hunter Taylor, William Lanier, Brantley Smith, the secretary, Claude Heard, the treasurer, Ed Terry, corresponding secretary, T. M. Williams.

Hugh Truex is chairman of the Charity Committee, Bill Bailey is song leader, William Bolton is pianist and Dr. Fred Kendall is church pastor.

The class which broadcasts the first, second, fourth and fifth Sundays of the month won in a contest recently with the Minute Men Class, the contest extending over nine weeks.

Mr. Baxter wrote a very splendid and appreciative letter to the members of the class just prior to the Christmas holidays.

It Is All Missionary

THE WORD "missions" is being used frequently these days in Southern Baptist circles, and rightly so, for missions is the chief task of every Christian and of every church. It will be well, however, to understand the all-inclusive significance of the word.

If missions is winning souls to Christ, then every contributory factor becomes missionary.

The seminary that trains the preacher who pastors the church in which some person dedicates his life for missionary service, becomes itself a very vital factor in world missions.

The radio commission, broadcasting the gospel across the country, thus generating a missionary urge in the life of some individual, is as definitely a missionary enterprise as is the board that actually sends that individual to some mission field at home or abroad.

The hospital, ministering to sick and suffering humanity in the name of Christ, is likewise a missionary institution.

In promoting the program of the denomination, the Brotherhood movement becomes a missionary movement.

Our churches, through their Sunday offerings, are equally missionary with the board specifically charged with placing and maintaining missionaries on mission fields.

All boards and institutions, all forces and factors, of the denomination are inseparably bound together in the great task of winning a world to Christ and, therefore, are equal participants in a great program of world missions.

The Co-operative Program presents a group of great denominational agencies, all missionary, and equally so, moving cooperatively in a world conquest in the name of our Lord.—L. H. C., BAPTIST BROTHERHOOD BULLETIN.

The bulletin of the First Baptist Church of Clinton, Ky., W. P. Davis, Pastor, gives the following summary of the record of the church in 1946:

A few of the visible consequences of our spirit of good-will and cooperation are: 130 chairs added to our equipment; 150 Broadman Hymnals; a modern nursery built and furnished; a Hammond Organ dedicated; 36 additions to the church; a church clinic in February; a revival meeting in March; an enlargement revival throughout the year, giving constant growth to every phase of our work; a youth revival and a revival meeting in September; Youth Night, a regular part of our church program each Thursday night; a Sunbeam Band; a Business Women's Circle; a training school for Sunday school officers and teachers; training courses for the Training Union; community services each fifth Sunday night to promote good-will among the churches of the community; a community Thanksgiving service; a community Christmas service; student night; a one night community Sunday school rally, and the church well organized to go beyond present attainments.

Our church receipts have been greater than any previous year of its history. Total receipts amounted to \$14,346.58, as compared with \$6,262.28 in 1945. On Sunday, December 22, \$1,615.00 was put on the Christmas Tree as a love offering for our Building Fund, and on Sunday, December 29, \$107.00 was added to the love offering to buy an electric water heater for our kitchen. In December our expenditures amounted to \$789.97 with \$326.20 going to missions. The grand total of our gifts to all missions, that is, the Co-operative Program, hospital, orphanages, world relief, Christian education, Home and Foreign Missions, Lottie Moon Christmas offering, associational missions, State Missions, was \$3,469.63. For this record we offer our thanks unto God.

Our pastor's home was repaired and refurnished and a Winkler Stoker, furnace, Crane Electric Water Heater and kitchen equipment added to make the home one of beauty and comfort.

News and Views Beyond the Tennessee Border

"The Hour of Power" Still Going Strong

WELL INTO ITS sixth year of existence, the Hour of Power at Latonia Baptist Church, Covington, Ky., continues to supply the spiritual strength to do things through God's help. The pastor of the Church is a mighty happy preacher these days. What preacher wouldn't be? On Christmas night the mid-week prayer meeting attendance was 604. This on a night when most Churches omitted the prayer meeting; On New Year's night, the footing made treacherous by sleet and ice, there were 667 persons present. Then to make things really interesting, there were 1,154 present on January 8th. This made the ninth time that the prayer service exceeded 1,000 in attendance. **THE BEST PART OF ALL IS THAT POWER IS MADE AVAILABLE TO MAKE EVERY PHASE OF THE WORK MORE OUTSTANDING, SOULS ARE BEING SAVED, PEOPLE ARE GENEROUS, A SPIRIT OF CHRIST-LIKE LOVE ABOUNDS FOR ONE ANOTHER. YES SIR; PRAYER CHANGES THINGS!**

ADDITIONAL INFORMATION

1,230 new members during five years, nine months existence of the Hour of Power. Over half the additions by baptism.

Membership grown from 982 to 1,925.

Budget climbed from \$13,000 to \$67,000.

The Hour of Power average—540 over period of last four years. The book, "The Hour of Power," by the pastor of Latonia Baptist Church, which gives the methods of the prayer meeting has inspired many pastors to double and treble their prayer meeting attendance.—JOHN E. HUSS, Pastor.

Send Us the Questionnaire!

EARLY IN DECEMBER a questionnaire was mailed to all pastors in the Southern Baptist Convention from the Committee on Church Organizations. The request was made that the questionnaire be returned by January first, if possible, since the Committee would meet soon thereafter. Many of the questionnaires have been received, but the Christmas rush may have prevented a number of pastors from giving the matter attention. Returns from these first questionnaires have been organized and will serve the purpose of the Committee in its January meeting.

Brother Pastor, if you have not filled out and returned the form, please do so right away; The more returns we have, the more valuable will be the results and the more valid our interpretation of the opinions and wishes of Southern Baptist pastors and the churches they represent. Let this be a reminder to every pastor who has not yet done so to mail the questionnaire, with all the items carefully checked, immediately to the Chairman of the Committee.—G. S. DOBBINS, Chairman, Committee on Church Organizations, 2825 Lexington Road, Louisville, Kentucky.

THE FIRST BAPTIST CHURCH of Canton, N. C. has adopted a budget of \$48,321.20 for the year of 1947. On December 15th the Rev. Richard A. Kelly completed his second year as pastor of this great church. During those two years 174 have been added to the church membership.

During the year of 1946 contributions to all causes totalled over \$41,000, which is by far the greatest year this church has ever had financially in its whole history.—Contributed.

Your Mexican Visitor

DEAR FRIENDS OF OURS:

Just this time last year it was our privilege to be with you in person. We left on our furlough the last of August and returned to Mexico the first of March. The six months passed by like a dream. What a joy it was to have fellowship again with old friends and to meet many new ones. You were so gracious and thoughtful as we visited in your homes and in your church. Thank you for all you did to make our furlough such a happy one.

This is our first time to send out the VISITOR since we returned to Mexico. I am sure you will forgive us because we have not written.

James and Edith Crane came as new missionaries to Mexico to take over the work while we were gone. They did an excellent job. We found the field work, the print shop, and the student home all in good condition due to the untiring efforts of these consecrated workers. They left to study in the university in Mexico City. Next summer they will take over the South field.

We had no time to lose after returning to Mexico as our local church was hostess to the National Baptist Convention. We had almost twice as many messengers and visitors as ever in the history. In spite of the bloody persecution on the part of the Catholic Church more baptisms were reported than ever before, and over twice as much was given to all causes as was given five years ago.

In most places the violent persecution has calmed down some, but since we have returned several evangelical Christians have lost their lives. Our Baptist paper this month carries an account of two incidents. A number of believers were baptized in the church at Chilac, Puebla, from the mission in Atzingo. The priest was infuriated and called an assembly to decide the fate of the "Protestants"; it was agreed to exterminate them. The local civil officials were in agreement with the priest. (This does not represent the attitude of the national government.) One man on his way to Sunday school was beaten to death with machetes (long knives) and sticks. This happened in June, but even now six families who fled from Atzingo are still refugees in the church of Tehuacan, Puebla.

Although many evangelical Christians had been killed or beaten in different sections of the country, the government tried to ignore the fact for fear of angering the Catholic Church. However, after several believers had paid the supreme sacrifice, the government sent two secret agents to investigate the persecutions in the state of Mexico near Toluca. The infuriated mob attacked the agents and killed one of them, badly mutilating the body. The other agent was tied up to await the same fate, but he broke loose and escaped though wounded. That incident caused a tide of indignation in all the nation, even among liberal Catholics.

When the National Evangelical Congress met in Toluca in September, the priest of the Catholic church across the street instigated a mob to attack the convention. He had brought in a large number of Indians from near-by villages telling them that the "Protestants" had burned the image of the Virgin of Guadalupe. When the mob attacked, the evangelical Christians barred the doors from within, and the local police force and fire department tried to disperse the mob that was stoning and firing upon the Presbyterian church building where the convention was being held. The firemen with water hose, the police with tear bombs, and finally the federal troops managed to disperse the people, but not without

One Million Believers Praying For a Heaven-Sent Revival

IN THEIR RESPECTIVE December meetings, the Home Mission Board, the Radio Commission, and the Sunday School Board heartily approved the plan to seek to make April, May and June, 1947, a period of special evangelistic emphasis throughout the Southern Baptist Convention, spearheading the movement with the Baptist Hour. Every pastor is asked to plan now for these three months to be a time of all-out, fervent evangelizing through his church and in every organization of the church.

Dr. C. E. Matthews, new Secretary of Evangelism for the Home Mission Board, and Director S. F. Lowe of the Radio Commission are to lead the movement cooperatively. The messages of the Baptist Hour are to be evangelistic, the general theme for April, May and June being, "Christ The Answer." The speakers will be Dr. James W. Middleton, Pastor First Baptist Church, Atlanta, Georgia.

Hon. Robert S. Kerr, Oklahoma City, Oklahoma.

Dr. C. E. Matthews, Superintendent of Evangelism, Dallas, Texas.

Dr. A. D. Foreman, Jr., Pastor First Baptist Church, Amarillo, Texas.

Dr. Bruce H. Price, Pastor Beech Street Baptist Church, Texarkana, Ark.

Dr. H. Guy Moore, Pastor Wornall Road Baptist Church, Kansas City, Mo.

Dr. W. S. Allen, President Stetson University, DeLand, Florida.

Dr. Louie D. Newton, Pastor Druid Hills Baptist Church, Atlanta, Georgia.

Mrs. G. R. Martin, President W.M.U. Auxiliary, S.B.C. (special Y.W.A. program, and evangelistic). Subjects and dates for the individual speakers will be announced later. It is contemplated that the Sunday school, Training Union, Woman's Missionary Union, and Brotherhood leadership in the Southern Baptist Convention will give undivided support to the preparation period in January, February and March, as well as heartiest cooperation during the three months of Evangelistic Emphasis. The leadership of every state convention including every department is likewise asked to give this special evangelistic effort every cooperation.

It was pointed out in these meetings that thorough preparation for evangelizing should be made in every association and local church during January, February and March, including the listing of the name and address of every unsaved person (to be gained through religious census or survey), a call to prayer for a spiritual awakening, and the assigning of the names of the unsaved to teams of two in every church for personal witnessing with a report back to the pastor or a special evangelistic committee at the mid-week prayer services during April, May and June. Every service of the church, including all organizations of the church, during January, February and March is to be used to prepare the membership for this glorious task.

first capturing the priest and forcing him to calm the mob that he had incited.

The civil and military authorities in Toluca did their duty in every respect. The new president of Mexico, Miguel Aleman, is the son of a circuit-riding Methodist preacher, and his mother is a member of the Methodist church in Mexico City. We hope he will help in putting a stop to the Catholic persecution and give true religious liberty to everyone.—ORVILLE, ALMA, RODERICH AND ANITA REID.

In Memoriam

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

A TRIBUTE



MRS. LOUISA CARROLL

In recounting our losses for the year that has just passed into history, we, in Riverside Womans Missionary Union feel that perhaps the greatest loss we suffered during the entire year was the homegoing of our beloved missionary, Mrs. Louisa Carroll. This whole section of our State loved her and believed in her; it being almost pathetic how many came to depend and lean on her for her advice and wisdom.

Her name was not hearsay, even to the little child; she was the friend of the fortunate and unfortunate, serving and giving her best in this vast and destitute region.

In the beautiful memorial service at the quarterly meeting last April, as we paid tribute to her, we were made to realize anew how great was her love for her Lord's work and how well she had performed her task. Silently and reverently a representative from each Society in the Association she loved so dearly, placed white lilacs in a vase while Mrs. J. B. Reagan and Mrs. Leonard Dalton softly sang a hymn.

Mrs. P. F. Ligon read a beautiful poem on Service; with closing remarks by Bro. Fred T. Evans, testifying to her beautiful character and unselfish devotion to her Master's work.

She served with her hands and feet, walking many miles in cold and heat; she served with her heart and head, teaching classes, organizing Societies, holding Bible Schools; always with love in her heart and a hearty smile on her face, as she tried to follow in Jesus' footsteps, going about doing good.

Yes, Mrs. Carroll has gone on to be with her Lord whom she loved so much, but her works of love and service live on in the hearts and lives of those she touched.

Truly she could say:

"The Service of Christ is the business of my life.
The will of Christ is the law of my life.
The presence of Christ is the joy of my life.
The glory of Christ is the crown of my life."

Respectfully,

MRS. FRED T. EVANS

(Supt. W.M.U. of Riverside Assn.)

DEMARCUS

REV. GEORGE W. DEMARCUS was born May 1, 1878. Died November 20, 1946. Age 68 years, 6 months, 19 days. He was united in marriage to Miss Minnie Epperson February 24, 1901.

He leaves his wife, Mrs. G. W. Demarcus; one sister, Mrs. J. E. Foster, Heiskell, Tennessee, Route No. 1; and a large number of neices and nephews, and other relatives to mourn his passing.

Bro. Demarcus numbered his friends by his acquaintances. To know him was to love him.

Bro. Demarcus was ordained to the Gospel Ministry December 12, 1912, and was a faithful minister of Jesus Christ for 34 years.

He was pastor of thirteen different churches dur-

ing this time: Mt. Harmony; Cedar Grove; Pleasant Hill; Byrans Fork; Fairview; Union; Black Oak; Bell Camp Ground; Mt. Pleasant; Bishopville; Powell Station; Salem and New Home.

He has conducted about four hundred funerals, including funerals of twelve brother ministers.

He has united in marriage over one hundred couples, and baptized hundreds into the fellowship of the churches of which he was pastor, and other hundreds were converted to the Lord Jesus Christ under his ministry.

He was Moderator of the Midland Association for six consecutive years, and officiated in the organizing of Cedar Grove, Union, New Home, and Mt. Pleasant churches.

Many have been the labors and ministries of this man of God, which will live on to bless his Memory.

RESOLUTIONS

Whereas, God in His Infinite Wisdom has seen fit to call from among us our dearly beloved brother, Rev. George W. Demarcus, and

Whereas, Bro. Demarcus' labors among us for the last thirty-four years has been so richly blessed, and

Whereas, his beautiful Christian life has been a benediction to all who knew him, and

Whereas, his wise council and leadership has meant so much to the work of our association, and

Whereas, his work has been satisfactory and his efforts untiring:

Therefore be it resolved;

First, that we, the Pastors and Ministers of the Midland Baptist Association express to his widow, Mrs. Minnie Epperson Demarcus, our deepest sympathy, and pledge to her our prayers in these her hours of deepest sorrow.

Second: that we join the churches of which he has been pastor our heartiest co-operation as they carry on in a way befitting the memory of this good man.

Third; that a copy of these resolutions be printed in the BAPTIST AND REFLECTOR, and a copy be given to Mrs. Demarcus, and a copy be spread on the minutes of this conference.

By order of the conference, this the 30th day of November, 1946.

REV. E. S. WILSON, Moderator

REV. W. W. HILL, Clerk

THE CO-OPERATIVE PROGRAM OF TENNESSEE BAPTIST CHURCHES

NEW TESTAMENT CHURCHES

Statewide Causes

Missions:

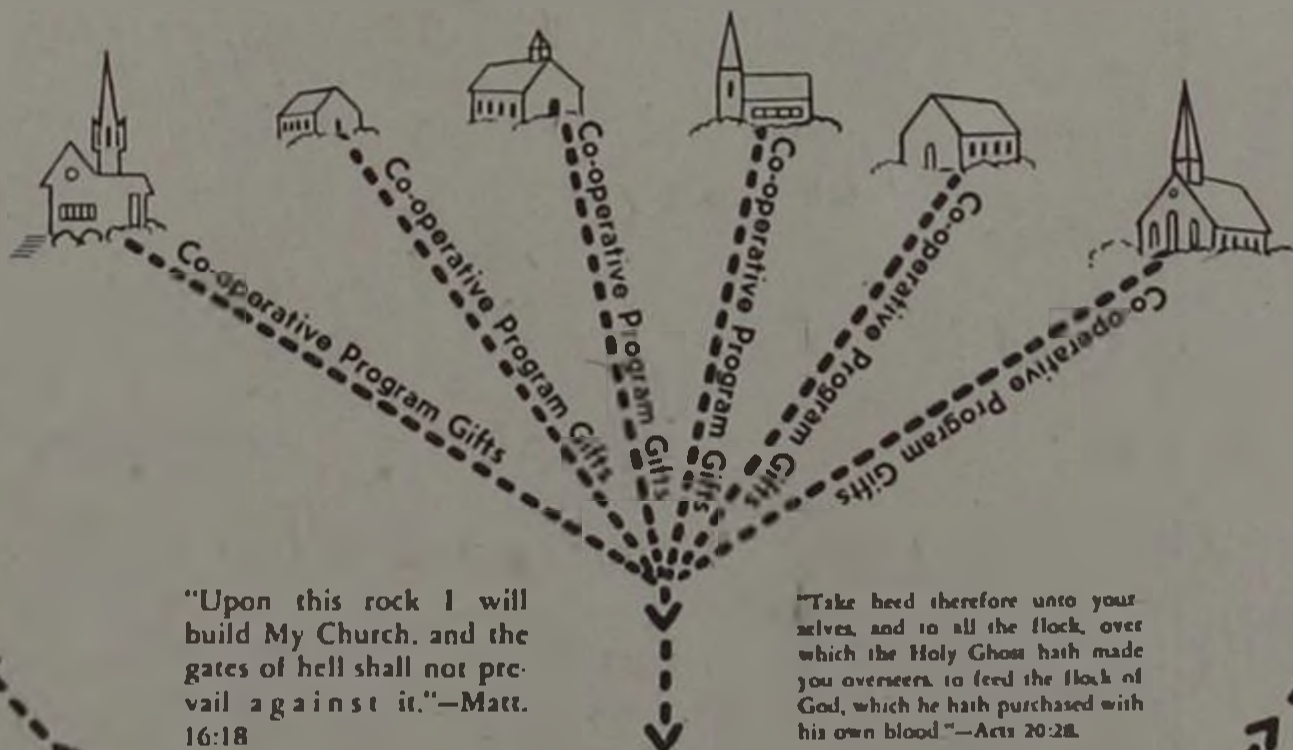
Baptist and Reflector
Sunday School Department
Training Union Department
Student Union Department
Mission Pastors
Associational Missions
Preachers' Schools, General,
Rural, Field
Negro, Special and Prison
Missions
Camp Work
City Missions

24c

Institutions:

Carson-Newman College 5c
Cumberland University 5c
Union University 5c
Harrison-Chilhowee
Academy 2c
Orphans Home 8c
Ministerial Education 1c

26c



Southwide Causes

Missions:

Foreign Missions 23c
Home Missions 9c

32c

Institutions:

Relief and Annuity Board 7 1/2c
Southern Baptist Seminary 2 1/2c
Southwestern Baptist Seminary 2 1/2c
New Orleans Baptist Seminary 2 1/2c
American Baptist Seminary 1c
W. M. U. Training School 1/2c
Southern Baptist Hospital 1/20c
Radio Committee 19/20c
Brotherhood 1/2c

18c

EACH DOLLAR DIVIDED BY THE CONVENTION UPON THE BASIS OF NEEDS

"Go Ye into All the World and Preach the Gospel to Every Creature"—Mk. 16:15

Continued in January 1, 1947
BAPTIST STATE MISSION BOARD
140 South Ave. N.
Nashville 1, Tenn.

(This diagram presents our co-operative work from the viewpoint of its financial support. Back of the contributions are the doctrinal soundness and spirituality of the churches as basis for everything else.)

—Book Reviews—

THE SCARLET SIN, by John R. Rice. Sword of the Lord Publishers, Wheaton, Illinois. \$2.00.

This book gets its title from the first of the twelve chapters, a sermon on adultery. These messages are printed as they were delivered in different cities throughout America, in great revival efforts, and reproduced word for word as taken down by stenographers or on dictation machines. All of them were first published in the weekly "The Sword of the Lord."

Although they may not be polished as those written in the seclusion of his study, they throb with the earnestness of the man, and his passion for the lost is evident throughout. He makes large use of the Word of God, developing messages on sin, the worth of a soul, salvation, the fulness of the Spirit, and other vital subjects. —T. C. MEADOR.

SUNDAY SCHOOL PROGRAM FOR INTERMEDIATES, by Mary Alice Biby, published by the Broadman Press, Nashville, Tennessee. \$1.50.

Sunday School Programs for Intermediates is a book of sixty-one complete worship programs prepared especially for Intermediate (Sunday School) department opening services, which was compiled by Miss Mary Alice Biby, associate superintendent of Intermediate Sunday School Work in The Sunday School Board of the Southern Baptist Convention.

These programs were first published in the Intermediate Counselor. They were written by various successful Intermediate workers and people interested in Intermediates from all sections of the Southern Baptist Convention territory. They are arranged under the following headings: Doctrinal, Evangelistic, Church Membership, Christian Living, My Life for Jesus, Missions, Special Days and Miscellaneous. They are so arranged that the superintendent may select any desired subject for any Sunday.

The programs are complete with suggestions for music, scripture readings, comments, etc.

Any Intermediate superintendent who prayerfully uses the worship programs presented in this book should have greater success in his work. —S. R. WOODSON.

WHITE MAN—YELLOW MAN, by Arva C. Floyd. Abingdon-Cokesbury, publisher, Nashville. \$1.75.

The fact that Dr. Floyd has been a student of the history and culture of the Far East, and spent four years as a missionary to Japan, qualifies him for the authorship of this book. It is an absorbing survey, tracing the relationships between the White Man—Yellow Man through the centuries. Race and empire are issues that still face us in this generation. Japan, as an illustration, who copied in almost everything else,

might be expected to, as she did, copy also in the questionable art of empire building. Furthermore, throughout the world, so far as race is concerned, three-fourths of the babies born during the days of expansion in the Far East were nonwhites. Today the call of freedom is sounding out, and millions aroused will never be willing again to be subservient to absentee aliens. His account grips; he has the "deft touch of the commentator and the sure foundation of the historian."—T. C. MEADOR.

A PLACE OF SPRINGS, by Barbara C. Ryberg. Moody Press, Chicago, Ill. Price \$1.00.

This beautifully bound little volume of poems was written by a busy housewife and the mother of a young daughter. She attended Moody Bible

Institute in Chicago. Before she was ten years of age a collection of her verses appeared in print.

"A Place of Springs," drawn from the author's personal background adequately expresses the experiences and feelings common to all Christians.

These poems are inspirational, devotional, and challenging. You will enjoy reading them.—U. W. MALCOLM.

William E. Young, Pastor's Association at Temple Baptist Church, Memphis, writes:

"I speak for myself, and also for our entire church family, in expressing sincere gratitude for your editorship of the BAPTIST AND REFLECTOR and the contributions being made by and through this paper to our church life.

"Also, I deeply appreciate the good work of Mr. Delzell. He has certainly been considerate and helpful to us.

"May the Lord bless you and your in this new year."

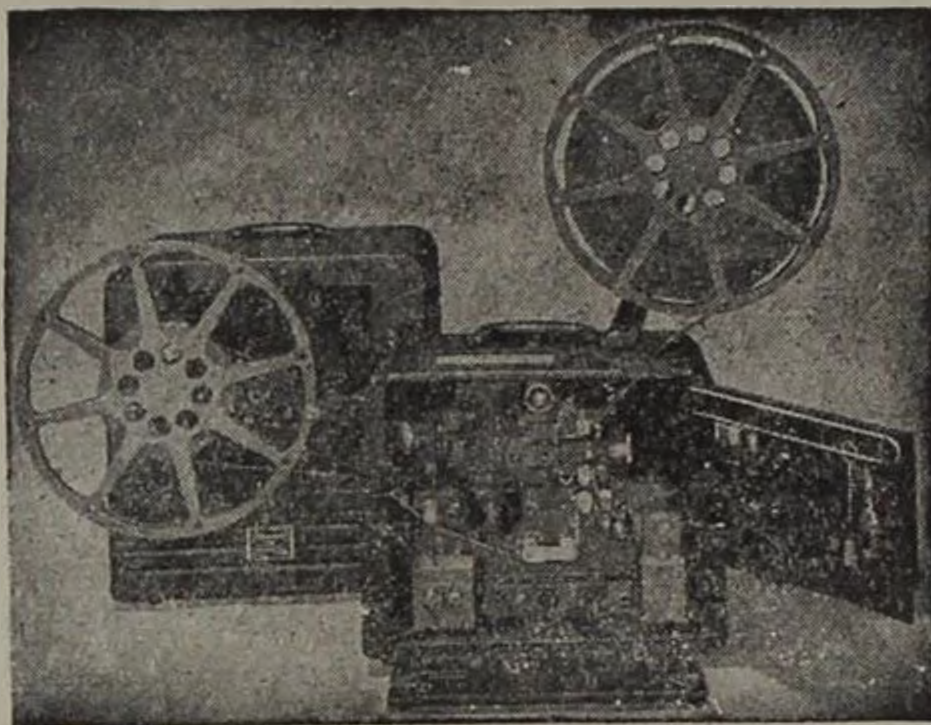
Temple Baptist Church has had BAPTIST AND REFLECTOR in the budget for some time, and we greatly appreciate these words from our friend.

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for

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requirements, Bell & Howell's famous Filmosound 179 is back from the wars now, ready to go to church. You will find it a versatile partner in building worship services and missionary programs, in studying Baptist history and current events, and in planning wholesome entertainment.

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