

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 113

THURSDAY, April 27, 1947

NUMBER 13

What A Wonderful Saviour!

WHAT A WONDERFUL Saviour is Jesus,
Who suffered and died for me;
For He shed His life's blood for sinners,
And died on the cruel tree.

They led Him up Calvary's mountain;
On His head placed a crown of thorns;
He was nailed on the cross to suffer
And die with His flesh all torn.

He bore on the cross that great burden
Of sin no one else could bear,
And the pain, Oh, the pain He suffered;
Our sins helped nail Him there.

Oh, this wonderful, wonderful Jesus
Who died on the cross for me,
Who by His great mercy and love
Saved a guilty, lost sinner like me!

LOWELL C. ALEXANDER, *Minister of Music and Education*
Orcutt Avenue Baptist Church
Newport News, Va.

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

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

We do not assume the cost of cuts.



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

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

Advertising Representative—E. N. Delzell.

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

Rich Printing Co. Nashville, Tenn.

EDITORIAL

Man's Enough Not Enough

MARKHAM missed the mark. The reference is to Edwin Markham, the poet, when he wrote the following words:

We men of earth have here the stuff
Of paradise—we have enough!
We need no other stones to build
The stairs into the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.
Here on the paths of every-day—
Here on the common human way—
Is all the busy gods would take
To build a Heaven, to mold and make
New Edens. Ours the stuff sublime
To build eternity in time!

The idea is that man's enough is enough, that men can, with earthly resources and by self-sufficiency, solve the problems of war and peace and racial, social and economic issues and bring in a stable, righteous and happy order. The facts are quite contrary to this.

God "giveth to all life, and breath, and all things" (Acts 17:25). Suppose God should cease to bestow. "Rain . . . and fruitful seasons . . . food" are the gift of God (Acts 14:17). Suppose God should stop giving. The "power to get wealth" is from God (Deut. 8: 17, 18). Abused it may be, but the gift itself is from God. Man's enough is not enough "to mold and make New Edens" and "build eternity in time." When Mr. Markham died and went into the unseen world, no doubt he found this to be true.

When because of their sins God withholds His beneficent providence from men, there is "on earth distress of nations with perplexity" (Luke 21:25)—a fact abundantly demonstrated even in recent years. "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psalm 127:1). Without God men cannot build a permanent and secure structure of any kind.

The sooner men and nations realize their utter dependence upon God-in-Christ and kneel at the cross and become rightly adjusted to Him and humbly seek and do His will as revealed in the scriptures, the earlier shall they live under the benediction of stable peace and prosperity.

"Thou hast made us for Thyself, and our souls are restless until they find rest in Thee."

Is Noble Influence A Test of Truth?

MANY HOLD that one's "noble influence by means of his visible conduct" indicates that his religious beliefs are sound. "He cannot be wrong whose life is right" is a popular philosophy. If a man exerts a fine influence, his doctrine is thereby validated. This proposition needs to be studied.

When a man's beliefs are right, they have not become so because of his good influence, but the latter springs from the former. The truth exists before the influence begins. And this says nothing about him who exerts a good influence and yet does not hold God's truth in his heart.

I

We have known instances when, for the time being, certain non-Christians excelled some Christians in nobility of influence. The phrase "for the time being" is used because Christians, born-again people, will not permanently remain in a backslidden state. The instances referred to neither showed the presence of the truth in the hearts of the non-Christians nor the absence of truth in the hearts of the Christians. The good influence of the non-Christians was in spite of the absence of the truth from their hearts and the temporarily inferior influence of the Christians in mind was in spite of the truth in their hearts. Therefore, a test of truth greater than noble influence is needed.

Notwithstanding their "many wonderful works," the men in Matt. 7:22, 23, will be doomed. Why is this if nobly influential "visible conduct" necessarily shows that a man is "right"? There must be a fatal defect in these men and their motive which the splendid effect of their lives neither removes or excuses. Whether the proposition, "He cannot be wrong whose life is right," is sound or not depends upon what is meant by the word "right."

The great question is, When is man "right" as God sees it? Not until God's truth is in his heart and he is fundamentally shaped by it. Noble life-impress in the Christian sense finds its source here only. Noble influence from any other source has only an earthly quality and this points to nothing except earthly things. God's truth, then, is the prior and higher standard by which the quality of influence itself is tested.

The good influence of the Christian who holds a mixture of truth and error springs from the truth which he holds, not the error. The good influence which the unregenerate may exert comes from a natural source, being only earthly moral and humanitarian virtue, and points to no Christian truth in their hearts. Something greater than "the noble influence of visible conduct" must be the test of truth.

II

If eminent life-impress untested by revealed truth makes what men believe right for them and others, then they can be redeemed without saving truth in Christ and the cross was needless. But if there is a test of truth higher and deeper than eminent life-impress, then all men and their influence are tested by it.

Under what was viewed as "noble influence" some men have been led to accept heresy and others have been led to accept the truth. Can unlifting life-impress elevate falsehood to the level of truth and equally validate both? A more authoritative test is needed!

Eminent influence makes no wrong belief right for anybody and it neither increases nor decreases the truth of any spiritual fact. God's truth remains unchanged in the face of both noble and ignoble influence. Christian noble influence does witness to God's truth, but does not validate it. The truth validates the influence.

Doctrine, belief, experience, conduct and influence are all tested by one authoritative standard. That standard is—"Thy word is truth."

First Baptist Church of Lexington

SOME TWENTY-FIVE or twenty-six years ago, the editor did the preaching in a revival in Audubon Baptist Church, Henderson, Ky. Along with the others, a little boy in knee pants attended with his father and mother, faithful members of the church. He was Edwin A. Deusner, who is now pastor of the First Baptist Church of Lexington, Tenn., and who is also in wide demand as an evangelistic singer.

Sunday, March 9, Bro. Deusner was leading the singing in a revival with Pastor H. J. Huey and the First Church, Milan, in which the preaching was being done by Richard N. Owens of the First Church, Clarksville. The editor supplied at Lexington, which is one of the many churches in the state with BAPTIST AND REFLECTOR in the budget.

We arrived in time to hear the last part of the teaching of the Men's Bible Class by Joe C. Davis and the closing exercises of the Sunday School in charge of Superintendent C. C. Sullivan, in which by way of music or report Mrs. Edwin A. Deusner, Mrs. O. D. Holmes and Mrs. H. B. Bagwell also took part.

E. R. Burruss presided at the preaching service, with Mrs. Deusner at the piano and with Mr. E. C. Barry effectively singing a special number. At the evening hour Miss Flossie Ball was at the piano. We were grateful for the fine attention given us at both services.

Preceding the evening service at the general assembly of the Training Union, Miss Martha Jo Ball led the singing, with her sister, Miss Flossie at the instrument. These are the daughters of the late Fleetwood Ball, who for some thirty-two years was pastor at Lexington. Miss Bobbie Jean Bagwell, who has an especially pleasing voice, sang a special number. Mrs. J. W. Stewart made a deeply interesting talk on "The Marred Vessel," assisted by certain young ladies as a choir. The talk was illustrated with a clay image fashioned by Mrs. Alfred Wallace, "assisted" by little Rose Marie Deusner, daughter of the pastor. Mr. Roy Castleberry is the Director of the Training Union.

Our stay in Lexington was with Mr. and Mrs. J. W. Stewart, whose gracious hospitality and thoughtful courtesy shall long be remembered. Our thanks are due to all these friends in the church.

Calvary Baptist Church, Nashville

PASTOR Raymond Morgan and the Calvary Baptist Church, Nashville, are engaging in a series of study-course Bible studies Wednesday evenings at the prayer meeting hour. A speaker is engaged to deliver an address at the conclusion of each study.

Wednesday evening, March 12, it was the editor's privilege and pleasure to be the speaker. Marvin Spry, student at Peabody and member of the First Baptist Church choir, led the singing, with Mrs. W. L. Pullen at the piano. The attention given our message warmed our heart.

Following the address and in a short business session, the church, upon the recommendation of the deacons, voted unanimously to employ Mr. Spry to train and direct the choir at certain periods each week.

Calvary has Baptist and Reflector in the budget, and in other respects as well the church seems to be looking up and moving on.

THURSDAY, MARCH 27, 1947

Bryant Elected Publicity Director

By DUKE K. MCCALL

C. E. BRYANT, editor of the *Arkansas Baptist*, has been elected the new director of Publicity for the Southern Baptist Convention Executive Committee. He succeeds the late Walter M. Gilmore who died December 19, 1946.

It is expected that Mr. Bryant will take up his new responsibilities May 1. This will allow him to act as press representative for the Southern Baptist Convention at its St. Louis session.

In addition to making available to the press information about the Southern Baptist program, Mr. Bryant will edit the Baptist Bulletin Service and *The Baptist Program*. Through the Bulletin Service alone he will interpret Baptist affairs to 300,000 individuals each week.

Mr. Bryant went to the *Arkansas Baptist* from Southern Baptist Theological Seminary where he was both a student and director of publicity. He attended Ouachita College (Ark.) and is a graduate of Baylor University. He earned his school expenses by publicity work and free lance writing.

He has been a reporter for the Associated Press, the United Press, and has served as Southern Baptist correspondent for Religious News Service. He is also director of the Arkansas Baptist Convention radio program. He is the immediate past president of the Southern Baptist Press Association.

Mr. and Mrs. Bryant are natives of Booneville, Arkansas. They have two children. He was ordained in 1935 by his home church.

(We congratulate our friend and bid him Godspeed in his new field of labor.—Editor.)



C. E. BRYANT

Dr. McCall Passes Away

(Contributed)

DR. M. N. MCCALL, veteran missionary statesman, passed away at his son's home in Jacksonville, Florida, on March 8, 1947, after several months' illness.

Moses Nathanael McCall was born in Sylvania, Georgia, December 16, 1874. He attended Mercer and Denison Universities and the Southern Baptist Theological Seminary. In 1912 Mississippi College conferred upon him the doctor of divinity degree.

Dr. McCall was ordained by Lyerly Baptist Church, Georgia, January 1, 1900, and was serving as pastor in Dalton, Georgia, when he heard Dr. B. D. Gray make an appeal for a principal for Cuban-American College, Havana. Dr. McCall was a volunteer for the foreign field but the frail health of his wife prevented their going to Brazil. He offered himself to the Home Mission Board for Cuba and was appointed November, 1904, arriving in Cuba on February 15, 1905. Two years later, on the resignation of Dr. C. D. Daniel, Dr. McCall became superintendent of the work in Cuba.

He was pastor of the Baptist Temple during that time. In downtown Havana at Zulveta and Dragones Streets, the church grew under his leadership from one hundred members to over a thousand.

On Dr. McCall's fortieth anniversary in Cuba, the government decorated him with the Order of Carlos Manuel de Cespedes in recognition of his distinctive service as an educator. It is the highest honor which the Cuban government ever bestows on a civilian.

Prohibition An Evil Dream?

An Open Letter

To THE U. S. BREWERS FOUNDATION, INC.,
Suite 2001, 31 E. 4th St.,
New York 16, New York

Gentlemen:

Your 12 page newspaper size publication, entitled, "Prohibition an Evil Dream," filled with stories from the wet press of America indicting Prohibition as the cause of the crime wave that swept America following World War I, received.

I notice in one of the stories about Al Capone, the No. 1 criminal of that era, which you say "reflect the cold; dispassionate judgment of America's greatest editors . . . men who knew and reported the evil thing," that the crime wave brought on by prohibition "diverted the minds of the American people from world interest and events that properly should have had more attention. The result was the arising of Hitler and the start of the Japanese incursions caught them by surprise."

And so at last the real cause of World War II has been discovered by the Brewers Foundation, and by America's "cold, dispassionate editors." According to this marvelous discovery, the collaborationists with Hitler and Tojo included the simple minded prohibitionists of America. What valuable information for the historians of the future!

Unexplained by any of the stories in your wet propaganda sheet is the crime wave of today, which dwarfs the crime wave that followed World War I. Is there no connection between the crime wave of today and the legal sale of alcoholic beverages? The answer to this question will be found, not in the "great newspapers" which you quote, but in the police and court records of America.

In the stories from which you quote the death of hundreds of gangsters in the prohibition era is mentioned again and again. Every good citizen deplors that lawlessness, but in their stories your "cold, dispassionate editors" have not one word of sympathy for the thousands of innocent citizens who lose their lives in hotel fires, automobile accidents, and the crime wave of today which are so largely the result of the free flow of legalized liquor. Could it be that you want the voters to see the connection between the gangsters and prohibition, but that you do not want them to know that the increased drinking in this day of legalized liquor is one of the chief contributing causes of the highest crime rate in our history?

Your "cold, dispassionate editors"—"America's greatest"—very freely connect Mr. Volstead's name with the lawlessness of the Al Capone era, but all of them seem to see no connection between the names of the manufacturer of alcoholic beverages, and the crime rate of today.

And so you say, "Here, . . . is prohibition . . . Here is the evil . . . this is the corruption that must never happen again to our country, our families, and our children." But you would continue to manufacture, advertise, and sell that which destroys homes, orphan children, corrupts government and fills drunkards graves. Yours is a strange sort of concern for the welfare of our country, our families, and your children. Could it be that your greed for gold distorts your notion of what is evil, and blinds you to the part you are playing in the perpetuation of crime?

Yours truly,

O. E. TURNER

Paris, Tennessee
March 7, 1947

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Great American Pioneer In Music

Excerpt from *The Christian Index*, January 16, 1947,

By GAINER BRYAN, JR.

LOWELL MASON, the man who composed numerous hymns we love, such as "Nearer My God To Thee" and "When I Survey the Wondrous Cross" is the subject of a book recently written by Dr. Arthur L. Rich, director of music at Mercer University. Published by the University of North Carolina Press, the 264-page book, priced at \$3.00 is entitled LOWELL MASON: THE FATHER OF SINGING AMONG THE CHILDREN.

"From Greenland's Icy Mountains" is another of the beloved hymns of Lowell Mason, composed while he was a resident of Savannah, Ga. The book by Dr. Arthur L. Rich is a detailed account of the man, his struggles for self-education, his failures and successes as a practicing musician, teacher, and publisher, and his interrelationships with such figures as Pestalozzi, Barnard, and Horace Mann. Particular emphasis is given Mason's influence on music education after his death. A full biography gives not only an extensive list of books and articles about Mason, but also a complete catalog of his own writings and songs in their numerous editions.

"A scholarly life of the Boston teacher who, in 1837, introduced the idea of music in public schools, and then pioneered in training teachers and disseminating music teaching principles and procedures. The author who is a director of music at Mercer University, pays an educational trial-breaker a well deserved tribute." *St. Louis Post-Dispatch*, October 9, 1946.

"This combined bibliography and biography offers a comprehensive summation of nearly a century of pioneer work and progress in methods of music education for the children attending elementary and grade schools. Arthur Lowndes Rich has given a scholarly, factual account of the background, practical preparation and achievement of Lowell Mason for the cause of youthful choirs and public school music. The contrasting local color and conflicts of a long period from Savannah, Georgia, to Boston, Massachusetts, have been recorded, with a wealth of incisive detail and valuable side-leads into extensive research. The bibliography contains a complete catalog of Dr. Mason's writings and publications." *Musical Courier*, October 1, 1946.

"This long-needed book presents, in nine concise chapters a thoroughly documented, scrupulously accurate, soberly written study of our great American pioneer in school music. Its quiet precision is refreshing. . . . And its rich material is so thoroughly digested, so systematically set forth and so clearly summarized that to read it is as pleasant as it is instructive."—Daniel Gregory Mason in "The Music Digest," November 1946.

Sweet Revenge Can Turn Sour

A YOUNG MAN in the village had been badly insulted, and he hurried to his parson to tell him about it, adding the declaration that he was going immediately to the offender and see to it that justice was done.

"Better go home, son," said the pastor, kindly.

"Go home?" retorted the aggrieved youth. "But I've been insulted!"

"That's why you should go home. An insult is like mud."

"I know it is. And I'm going to clean it up."

"Son, there is one thing you might as well learn now as later." The parson's hand touched the youth's broad shoulder. "The whole world has got to learn it. And that is that mud will brush off a lot more easily when it is dry."—Philip J. Cleveland, *Pulpit Digest*.—*The Baptist Messenger*.

BAPTIST AND REBEL

Double Price of Religious Freedom

The Issue of Church Schools and State Funds

By MAX LERNER

AMIDST THE TURMOIL of other matters, Americans have made the mistake of almost ignoring a recent Supreme Court decision which deals with issues so central to our freedom that it towers above many of the fleeting events that are getting the headlines. It is the case of *Everson v. Bd. of Education*, and decided on Feb. 10. By a five to four vote the Court upholds a New Jersey state law (and also similar laws in New York, Massachusetts, Louisiana, Michigan, Indiana, and Illinois) by which public tax funds can be used to pay for school buses to parochial schools as well as the public school.

There is no more essential doctrine in the American tradition than the separation of church and state. We have always recognized that this has a double meaning: the state must leave the churches free, but the churches must also be kept away from meddling with the state, and especially from using state funds. That doctrine has now been broken, under sufferance from a bare majority of the highest court in the land.

I want to say, in fairness to Justice Black's majority decision, that several times and in the strongest terms it reasserts the doctrine of the separation of state and church. But in its reasoning and its conclusion it legalizes an act whose essence is to give church education the support of the state. As Justice Jackson in his dissent wryly comments: "The undertone of the opinion . . . seem utterly discordant with its conclusion. The case which irresistibly comes to mind as the most fitting precedent is that of Julia who, according to Byron's reports, whispering 'I will ne'er consent'—consented."

At once the deepest and most brilliant treatment of the whole issue is in Justice Rutledge's long 35-page dissenting opinion. In the decade since Justice Brandeis' resignation from the Court I do not recall an opinion which more satisfyingly combined historical thoroughness, legal acumen and logic, and moral passion. "This is not," writes Justice Rutledge, "just a little case over bus fares." I agree. I think it is a case which—if its direction is followed any further in later cases—will embroil the nation in deadly religious controversies.

Americans suffer from having too easily forgotten how strenuous and costly was the early struggle to lash down the principle of the separation of church and state. The same year that saw the Declaration of Independence—1776—saw also the Virginia Declaration of Rights, in which James Madison and George Mason joined to assert that religious freedom is not merely something to be tolerated, but an inherent right of the person. Ten years later, in 1786, Madison led a fight in the Virginia Assembly against a bill to tax Virginians for the support of religious education, wrote his famous Remonstrance against it which deserves to be one of the greatest classics of the American credo, beat the bill, and then succeeding getting through the Assembly Jefferson's measure banning state support of any church. In 1789 Madison led the fight to add a Bill of Rights to the new U. S. Constitution, and the very first Amendment in that Bill of Rights read as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Where does "the little case over bus fares" fit into this framework?

There is a new tide rising in American thought which has forgotten the tradition of Madison and Jefferson, and which is ready to surrender to an uncritical and mystical demand to bring the state back into education. That movement has two facets. First, it is demanding the introduction of religious teaching into the public schools under the "released time" program. Second, it is looking around for state subsidies for church schools.

Back in 1925 there was an epochal Supreme Court decision, *Pierce v. Society of Sisters*, establishing the right of the Catholics or any other religious sect to maintain their own schools (if they wish and at their own expense) outside the public school system. That was a weighty decision to make in a democracy founded on the community's stake in public education for all, but it was all to the good in the interest of religious freedom. The question now is whether freedom to run sectarian schools also involves the right to use general tax funds for that purpose.

Does the school bus issue involve the First Amendment, forbidding any "law respecting the establishment of a religion?" It does. The purpose of all sectarian education, Justice Rutledge points out, is the propagation of a certain brand of religious belief. The means used are not only teachers and books and classrooms and school equipment, but also transportation. The transport item is, at least in the rural areas, as essential as the teaching item. For the public to pay that out of taxes is as much a support of sectarian education as for the public to pay for teachers.

But, argues Justice Black, the support of school buses by the township or state is like the support of any other measure for the public safety or the public welfare. And the state must be neutral in conferring these benefits on children of various religious groups.

This is the heart of the majority decision, and before Justice Rutledge gets through with it he leaves it a shambles. For, as he points out, the whole purpose of the First Amendment was to exclude religion and religious education from the public functions supported by the state. If it is a "public function" to provide religious schools with bus transport then why not also (he argues) provide them with school lunches, payment for teachers, and everything else?

Justice Black at this point assures us that he does not mean to go any further than but transport, and that this "approaches the verge of the state's power." But I think he will find that the driving forces which have been behind the school bus movement—and which have been strong enough and confusing enough to bemuse such excellent minds as his own and Chief Justice Vinson's and Justice Douglas' and Justice Murphy's and Justice Reed's—will not be content with this victory. They will try to push on.

It will be a disaster if America yields any further to the drive for state support of religious establishments. That way lies chaos and bigotry and tyranny. For, as Madison pointed out long ago in his Remonstrance, the whole point about separating church and state is to take the question of religious education out of politics. Once it is admitted, you get a competition between various sects for state funds and state support and, finally, for state power. Religious controversies are fatal to democracy. The only way to avoid them is to stick to the rigid separation of church and state, and especially of church schools and state funds.

This alone can assure our country of religious liberty. For there is a double price, as Justice Rutledge points out, that we must pay for religious liberty. One is the immense effort to keep the state from interfering in the way a man worships his God. The other is the equally immense effort to keep churches from using state strength to propagate one particular version of religious truth. Let us never forget that in order to assure religious freedom in the first sense, you must assure it in the second also. That the road away from one also leads away from the other has been amply shown not only by the religious despotisms in the Europe of Jefferson's day, but also by the even more terrible despotisms of Europe today.—MAX LERNER. (Used by permission.)

(Copyright, 1947 by The Newspaper PM, Inc.)

A Tribute To Dr. J. H. Rushbrooke

By WALTER O. LEWIS, General Secretary Baptist World Alliance

SUNDAY, February 2, 1947, was Baptist World Alliance Sunday. On Saturday morning, February 1, Dr. J. H. Rushbrooke, President of the Baptist World Alliance passed away. As soon as his death became known, letters and telegrams came from all over the world. The Archbishop of Canterbury and the General of the Salvation Army and Baptists from everywhere hastened to express their sympathy for the family and the Alliance.

I

James Henry Rushbrooke was born in London July 29, 1870. He was educated in University College in Nottingham and at Midland College which was a theological school of the General Baptists. He was a Master of Arts from the University of London. He was among the first of British Baptist ministers to go abroad for graduate study. He spent two years in Germany studying in the Universities of Halle and Berlin. He often referred to the lectures he heard Harnack deliver. While in Germany he met Dorothea Gertrud, daughter of Professor Anton Weber, whom he afterwards married. He held honorary degrees from McMaster University and Acadia University in Canada, and from Bates College in Maine, U.S.A.

He was minister of Baptist churches in Derby and Highgate, London from 1902 until 1910. During the next ten years, he was minister of a community church in Hampstead Garden, London.

At an enlarged meeting of the Executive Committee of the Baptist World Alliance held in London in 1920, Dr. Rushbrooke was chosen to be Commissioner for Europe. He held this position until 1928. This work was made possible by the generous support of the Continental Committee of the Baptist Union of Great Britain and Ireland; by the Canadian Baptist Foreign Mission Board; by the American Baptist Foreign Mission Society and the Foreign Mission Board of the Southern Baptist Convention, both in the United States; and by the Baptist Union of Sweden. As Commissioner he had the twofold task of administering relief and serving as a kind of Baptist diplomat in aiding Baptists who were being persecuted on the Continent.

With the aid of an advisory committee in London and through local committees which he set up, he distributed relief supplies worth 250,000 pounds (\$1,000,000). Dr. Rushbrooke went into Russia more than once to look after the distribution of relief supplies. With food furnished by Baptists three dining rooms were maintained in connection with three Russian universities. An area was taken over just north of the Crimea where Baptists furnished food for the whole population for two years.

He was also able to render aid to Baptists in certain lands where they did not enjoy the freedom to carry on their work. The outstanding example of this was the case of Rumania. Baptists had made rapid progress in that country. There was petty local persecution from the close of the first world war. Finally all the Baptist churches were closed by a government decree. A few other groups were affected, but the decree was aimed at the Baptists. Dr. Rushbrooke made many trips to Rumania and gathered data which he used so effectively afterwards. He protested to the King and Cabinet. Articles were published in the papers in the outside world. Petitions were sent in on behalf of the Baptists. Largely as the result of his work, shortly before the outbreak of the last war, Rumanian Baptists were given almost unlimited freedom to carry on their work.

For many years, the work of the Baptist World Alliance was carried on by the voluntary labor of an eastern secretary in Great Britain and a western secretary in the United States. Then it was thought that the main work of the secretaries was to plan for the world congresses. Dr. Rushbrooke served as eastern secretary of the Al-

liance from 1925 until 1928. At the fourth world congress held in Toronto in 1928, he was chosen General Secretary to give all his time to the work of the Alliance. He was mainly responsible for the programs of the meetings held in Toronto in 1928, in Berlin in 1934, and in Atlanta in 1939.

II

During 1926-27 he was president of the Baptist Union of Great Britain and Ireland. He was president of the National Free Church Council in England in 1934-35. He was also chairman of the Baptist Missionary Society of London for the year 1937-38.

As secretary of the Alliance, Dr. Rushbrooke travelled extensively in Europe, North America, South America, the West Indies, the Near East, Eastern Asia, Australia, New Zealand and South Africa. He was elected president of the Alliance at Atlanta in 1939.

He wrote *The Baptist Movement in the Continent of Europe* published in 1915 and revised in 1928. He also wrote *Some Chapters in European Baptist History* in 1929.

His interests were not limited to Baptists. He was active in the World Alliance for Promoting International Friendship through the Churches. He was editor of *The Peacemaker*, 1908-14 and of *Goodwill*, 1915-1920.

Twice during the last war he visited the United States and Canada. He was in the States the last time in the summer of 1946. Soon after the close of hostilities, he visited the Scandinavian countries. And in 1946, with Mr. H. L. Taylor, he visited the British and American zones in Germany.

Up until he was stricken, he was working on the program of the next World Congress to be held in Copenhagen July 29-August 3 this year.

He suffered a stroke in the home of his daughter in Bristol January 25. He never regained consciousness. He passed away quietly February 1. A funeral service was held in the church of which he was a member in Bristol—a church which was blitzed during the war leaving only the Sunday school room standing. After the service, the body was cremated. His ashes were buried beside those of his wife who died during the war.

Dr. Rushbrooke was a good business man. His early training fitted him for this. He could keep books. Many of the notes for his speeches and articles were written in shorthand.

He was a scholar. Anyone seeing his library and the notes in his books would know this. He was a linguist. He knew German almost perfectly, and had a working knowledge of some other languages. Shortly before the end, he spoke to a large number of German prisoners of war in German holding them spellbound for nearly an hour.

He had a lively interest in men and things until the end. He was a good chess player. Shortly before his seizure, he beat one of the best players in Bristol. He got up early to hear over the radio the results of the cricket match in Australia. He read the accounts of the proceedings in Parliament and often discussed the great issue with members of the House of Commons.

He was full of courage and hope when many were in despair. In a message for Baptist World Alliance Sunday this year he wrote: "All of us realize at this critical season the vast power of human evil with which we are in conflict. The anti-Christian forces are represented by vast organizations that have captured multitudes of the rising generation. Nevertheless, we may lift up our hearts. We may draw upon the resources of the infinite God. Greater, immeasurably greater, is he that is with us than all that are against us."

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.

How Many Catholics Become Protestants?

Converted Catholic Magazine

Little or no publicity is given to the number of Roman Catholics who become members of Protestant denominations. Much fanfare, on the other hand, is given to the claims of the large number of Protestants who become Roman Catholics. The American public, as a result, is made to believe that all conversions are to the Roman Catholic church, and that Protestantism in America is fading out of the religious picture and losing most of its members to the church of Rome. The weekly magazine Newsweek recently quoted a partial account of a very inadequate survey, made by the Christian Herald to find out how many Catholics have been joining Protestant churches. Catholic periodicals seized upon some of the figures given and gleefully made it appear that only 515 Catholics have joined Protestant churches in the past 10 years. One of these was the Catholic Register which was promptly called to account, however, by Lutheran Pastor H. W. Goekel, assistant executive secretary of the Board for Home Missions of the Evangelical Lutheran Synod of Missouri, who wrote the Register as follows:

"By quoting the wholly inadequate figure published by the 'Christian Herald,' you have led your readers to believe that only 515 Catholics have joined the Protestant Church during the past 10 years. As a matter of statistical record, 1,280 Roman Catholics joined the Missouri Synod of the Lutheran Church alone in the single year of 1945 . . . Inasmuch as the membership requirements of the Missouri Synod are much higher than those of the average Protestant body, it would seem reasonable to assume that the number of Catholics in America who turn Protestant runs into the tens of thousands."

The Register published, in its issue of last September 29, Dr. Goekel's just complaint, and was forced to admit that its published figure of only 515 Catholics who had become Protestants was the result of answers received from only 17 Protestant ministers who had been asked to supply data from their church records.

It Is The Heart That Counts

W. T. Ellis & E. L. Douglas in *Memphis Commercial Appeal*

Religion is spiritual or it is nothing. A new nature, a new life purpose, a new allegiance—these alone provide membership in the Kingdom which is the only hope of a tottering world. If one possesses even an embryonic brain, he knows that spiritual things are first; most of the material concerns of life are merely so much baggage. What he experiences in his own soul is the real concern of man. The church has never been so well equipped or so rich as it is today. But it lacks spiritual power. It talks a lot about the need for better social conditions, world peace, education, racial tolerance, universal co-operation. But what it does not proclaim with sufficient insistence is that what needs imperatively to be changed is the selfish heart of man. This will be changed not by some new philosophy but by submission of hearts to Jesus Christ, whom God sent into the world as His divine Agent for the transformation of men's souls.

(My dear friend, the venerable and beloved A. U. Boone of Memphis, clipped and sent this to me. It is worth passing on.—R.B.J.)

Giving

Commission

We have a motive in giving with which the old-time Jew was not acquainted, at least not to the same degree. Now and then, as Isaiah and other prophets testified concerning the sufferings of Christ, they had glimpses of God's redemptive purpose, but they could not feel the constraints of atoning love such as believers may experience today. Devout Jews who lived before Calvary gave tithes and offerings under the terms of the law. We who are the beneficiaries of God's grace manifested through the Cross should certainly give not less than the Jew gave—and give for love's sake. Love always goes farther than law. The happiest homes are those homes in which love rather than law is the controlling motive. The most liberal gifts in the kingdom of God are brought by God's children who, as faithful stewards, render obedient service for love's sake as they bring their tithes and offerings. These tithes and offerings of material goods are important; they are the thanksgiving expression of personality delivered from the bondage of death and dedicated to the cause of life and liberty. But scriptural giving involves much more. Read again the story of the Macedonian saints who gave out of their deep poverty, gave beyond their ability, gave joyfully, even gave more than they were expected to give, because they first had given themselves to God and to God's missionaries through the will of God. We shall never know the fullest joy in giving money until, first, we have surrendered our lives to the will of God.

(This needs emphasis.—R.B.J.)

The Pastor's Salary

Watchman-Examiner

Many underpaid pastors will be grateful for the present agitation regarding their salary needs. The Congregationalists have passed a resolution similar to one approved by the Northern Convention at Columbus last December, regarding the necessity of a rise in salaries. The 1946 Southern Baptist Convention Annual reveals that the average salary for full-time pastors increased 25 per cent in 1945 over 1944. No 1946 figures are available. The average Southern Baptist pastor's salary for full-time work in 1945 was \$2,124, as compared with 1944's average of \$1,693. This does not, of course, take in the large number of pastors who are half-time and part-time in their work. Let it be understood, however, that resolutions in congregational bodies do not raise the salary of a single pastor in any local church. Salaries are set by vote of the church, and any external pressure may stir up a resistance rather than stimulate a movement for a just salary. The churches can receive the exhortation to consider the abnormal costs which pastors now face and see to it that their shepherd is a least as well fed as the sheep. A local church which pays its pastor too small a salary in comparison to its capacity will bring to itself leanness of soul. It is the duty of the local church to take care of its pastor and his family properly.

(Just to keep the record straight!—R.B.J.)

Southern Baptists and Foreign Missions

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

All men have sinned and come short of the glory of God. Jesus Christ, God manifest in the flesh who died for us, the just for the unjust, that he might bring us to God, and was raised for our justification, is the only Savior from sin. If we do not believe that he is the only hope for sinners, why have a world mission program?

The latest word from Spain indicates that the missionary outlook in that country is more encouraging than it has ever been. The membership of the Madrid Church has doubled in the last five years. Notwithstanding fines and imprisonments, the church at Catalonia has increased its membership since 1939. In Barcelona an attractive chapel has been made available to the Baptist church through the generosity of a wealthy friend.

Dr. Bela Udvarnoki, president of the Baptist theological seminary in Budapest, Hungary, writes that in spite of the hardships occasioned by the war the churches have continued their meetings. "The quick and generous help of Southern Baptists proved to be a life-saver. Without this help our organized work would stop and many Baptist ministers and people would suffer from lack of food, clothing, and other necessities." When ministers could not reach their field the congregation met and worshiped. Unsaved people are seeking the Savior.

Dr. Enrico Paschetto writes from Italy that in spite of the opposition of the Roman hierarchy the possibilities are great. In about three years, the Lucento Baptist Church in Turin has entered over twenty places in ten of which they have established regular meetings. "Doors are opening to us every month, almost every week. This is the day of salvation for Italy!"

The Foreign Mission Board has already received \$1,348,836 from the last Lottie Moon Offering. God be praised for this great host of Southern Baptist women who have responded in such a glorious fashion to unprecedented world needs and opportunities!

President and Mrs. Henry H. Lin of the University of Shanghai arrived March 6 on the *S. S. General Meigs* at San Francisco for a four-months visit with American Baptists. They will attend the Baptist World Congress. Their itinerary in this country includes Southwestern Seminary, Baylor University, Louisiana College, New Orleans Seminary, Southern Seminary, Wake Forest, Virginia and Kentucky W. M. U. Conventions, Mississippi College, Southern Baptist Convention, Ridgecrest (Baptist Student Week), Northern Baptist Convention, and Green Lake Assembly.

The full semi-annual meeting of the Foreign Mission Board Tuesday and Wednesday, April 8, 9, will be devoted chiefly to the appointment of new missionaries. A total of approximately sixty candidates are now being carefully examined in Louisville, New Orleans, and Dallas, and if medical reports are favorable they will be considered for appointment at that meeting.

By special arrangements with shipping authorities in New Orleans, the Church World Service Center at 740 Esplanade shipped 160 bales of clothing and boxes of shoes direct to Imre Somogyi, Baptist pastor in Budapest, February 22. The Cooperative for American Remittances to Europe, Inc., 50 Broad Street, New York 4, which has offered \$10 food packages for delivery to persons in Europe, now offers a \$10 blanket package in addition. The content is two all-virgin wool blankets, Army surplus, and such needed items as scissors, needles, thread, darning cotton, safety pins, thimble, comb, shoe soles and heels. Names and addresses of Baptists in Europe who will welcome such a package are available from the Baptist World Alliance, 715 Eighth Street, N. W., Washington 1, D. C.

Among recent arrivals of missionaries from their respective fields of service: Fannie George Hurtt and Annie Rines (both on sick leave), also Elizabeth Truly and Dr. and Mrs. W. J. Williams, all from Nigeria; Ethel Harmon, Ada Jackson, and Mr. and Mrs. E. M. Howell are en route home from Nigeria. Lenora Scarlett is en route home from China where she served during the war.

Ruth Womack left early this month for Oghomoshu, Nigeria; Cornelia Leavell, Virginia Mathis, and Lila Watson for Shainghai; Dr. and Mrs. W. Dewey Moore for Italy; and Mr. and Mrs. T. B. Hawkins for Buenos Aires, Argentina.

Our sympathies are with Jaxie Short of China in the Home-going of her father at Shawnee, Oklahoma, February 19. Professor Short, who had rendered distinctive service as professor of mathematics, had been connected with Oklahoma Baptist University from its beginning.

From Texas comes word that during the first quarter this year Texas Baptists gave \$1,067,811.95 on the \$4,000,000 cooperative program goal for the entire year.

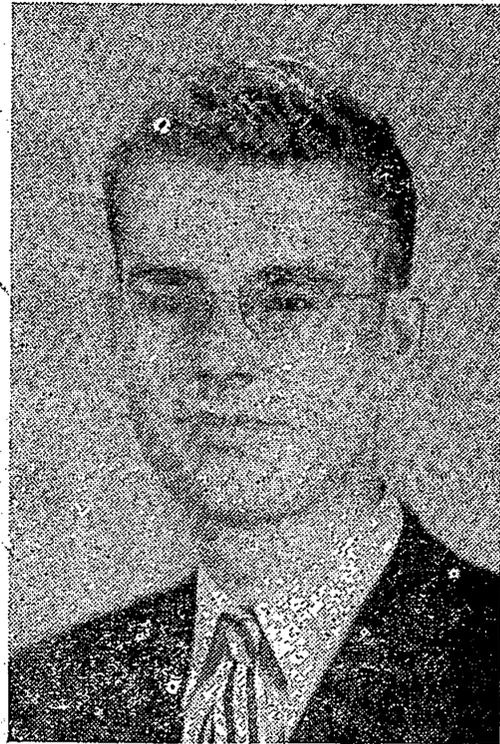
Mr. and Mrs. H. R. Littleton of Nigeria have entered the Gold Coast, a new mission field in West Africa. Their address is Baptist Mission, Kumasi, Gold Coast, West Africa.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

New Student Secretary For Memphis



MR. NORRIS GILLIAM, JR.

Mr. Norris Gilliam, Jr., began his work as the city-wide Baptist Student Secretary for Memphis March 1. Norris is the son of Dr. Norris Gilliam, Sr., Executive Secretary of the Tennessee Baptist Foundation, and Mrs. Gilliam. He has one brother, Bobby Mac, who is a student at the University of Tennessee and is on the B. S. U. council on that campus.

Norris is a graduate of Vanderbilt University with a B.S. Degree in Chemical Engineering. He has been in the University of Oklahoma this year working on his M.S. Degree in this field. However, he has been feeling for sometime that maybe the Lord wanted him in full-time Christian service and feels now definitely that this is the place for him. In view of this fact, he gave up his studies and took the position in Memphis.

While a student at Vanderbilt, Norris served as the B. S. U. president on that campus. He served admirably in this capacity and the B. S. U. enjoyed real success under his leadership. He was recognized as one of the outstanding Christian leaders on the campus during his student days and was a real witness for Christ. He served as Youth Week pastor at the First Baptist Church in Nashville one year during his college days and brought the messages to the entire congregation on the Sunday of this special week. He has a very pleasing personality and some real convictions about his work and we feel that he will make a real contribution to the lives of the students with whom he will be working.

As the city-wide secretary for Memphis, Norris will have a great responsibility. He will work with the students in the University of Tennessee Medical School; Memphis State College; Southwestern University; a goodly number of schools of nursing and some business colleges. We have a wonderful opportunity on these campuses and we feel that Norris will lead the work in a splendid manner and will accomplish much for the cause of Christ. We are grateful for him and the privilege of working with him.

The Sunday School Lesson

LESSON FOR SUNDAY, MARCH 30

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

Topic: JESUS LAYS DOWN HIS LIFE
Scriptures: John 18:1-5; 19:1-5, 16-18, 28-30

Westcott, in his summary of John 18 through 22, speaks of "the Victory through Death." Perhaps no better interpretation could be offered of the events which surrounded Calvary.

THE BETRAYAL

John tells us that when Jesus had spoken these words, "he went forth with his disciples over the brook Kidron, where there was a garden, into the which he entered himself and his disciples" (John 18:1.)

How much time passed between Jesus' entry into the garden and the arrival of Judas the Scriptures do not tell us, but manifestly enough for him to come (Matt. 26:40ff.) repeatedly and find the disciples sleeping.

John tells us that Judas was familiar with the gathering place "for Jesus oftentimes resorted thither with his disciples." It is a sorry picture that John recalls in verses 3 through 5 in which we see the band of soldiers, and officers from the chief priests and the Pharisees, as they come with their lanterns and torches and weapons as though they were on the point of taking an arch criminal. Under the full light of the Paschal moon, therefore, they come to lay their sinful hands upon the only sinless man who ever lived.

THE BITTER CUP

Jesus was poignantly aware of his approaching sacrifice. It was by no means for him unheard of. Mark (14:35f.), Matt. (26:38f.), and Luke (22:41f.) all record the picture of his suffering. Mark says he "fell on the ground and prayed that, if it were possible, the hour might pass away from him." Mark says "he went forward a little, and fell on his face and prayed saying, O, My Father, if it be thy will, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." Luke tells us that he knelt down and prayed, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

In John 3:14 he compares the act of Moses in lifting up the brazen serpent in the wilderness that those who believed might look and live, with his own death on the cross. He understood fully that, as the Lamb of God, he must offer himself as a living sacrifice for the sins of the whole world.

PILATE'S VERDICT

The action of Pilate indicates, beyond a doubt, that he felt the charges against Jesus to be utterly groundless. Still, with a strange inconsistency, he sought to conciliate the unrighteousness accusers of Jesus by treating him as partly guilty. It was apparently of little concern to him that a prisoner whom he had pronounced innocent should suffer scourging if only by such a means he might gain his end. It was a shameful and revolting scene that Pilate and others looked upon as "they kept on giving him slaps with their hands" (Robertson.) Never was there so great a travesty on justice and dignity.

THE CROSS

John tells us that Pilate then delivered Jesus unto them to be crucified and that after they took him "he went out, bearing the cross for himself."

Evidently the strain of the night before, and the anguish of Jesus' heart, was too much for him, however, for "they compelled one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with him, that he might bear his cross."

One cannot help but wonder what must have been the thoughts of Pilate as he looked out upon the scene that followed. Matthew tells us how Pilate, upon seeing that he prevailed "nothing" in his attempt to release Jesus, "took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye." But the blood was on him as well as on those who actually crucified him.

THE SCRIPTURE FULFILLED

In verse 28 John tells us that Jesus, knowing that all things were now accomplished that the Scripture might be fulfilled saith, "I thirst." This expression reveals the keen sense of bodily exhaustion which Jesus experienced on the cross as Lamb of God—the fulfillment of the prophecy of Psalm 69:21.

For the fuller picture let the reader turn and ponder for himself the following passages: Mark 15:24ff.; Mark 27:35ff.; Luke 23:33ff.; Luke 19:18ff.

With the quotation of Psalm 31:5 upon his lips, Jesus, the Lamb of God, laid down his life for the redemption of the world.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

The first new card behind the marker, which shows where we left off last week, is that of SHIRLEY POWELL, Route 6, Trenton, Tennessee. Shirley Ann is nine years old and is in the fourth grade at Poplar Grove School. She wants pen pals.

LOIS SMITH, Route 2, Madisonville, Tenn., is eleven and in the sixth grade. Reading is her favorite subject. Lois is a Christian and goes to Chestnut Baptist Church. She, too, wants pen pals.

FLONNIE VANDERPOOL, Route 2, Liberty, Tenn., is an old friend. She has three or four Young South pen pals, but wants more. Flonnie was seventeen years old yesterday, March 26! She has become a Christian since we last heard from her. Aren't you glad?

EULA WELCH, Box 46, Monterey, Tenn., is eleven years old and wants pen pals about her age. Eula is in the sixth grade at school. Her hobby is saving souvenirs.

Now let's begin at the front of the file and see how many new cards have been added there.

MARY DELLA BAGGETT has recently moved from Sylvia, Tennessee to Edgar Springs, Missouri, where she is making many new friends. However, she does not want to lose contact with Tennessee boys and girls. Mary Della will be sixteen years old on June 21. She wants some pen pals about her age. She is a Christian and has started going to Edgar Springs Baptist Church in her new home town. When she wrote to Aunt Polly she had not yet transferred her membership from the Sylvia Church, but she has probably done so by this time. Mary Della is a sophomore at Newburg, Missouri High School, and her favorite subject is Home Economics. Her hobbies are reading, making scrapbooks, and collecting autographs and pictures.

Thirteen-year-old MARY ETNA BROWN, Rt. 2, Mt. Pleasant, Tenn. (C/o Mr. John Frost), goes to a brand new church! It is a church which has recently been organized and perhaps Mary Etta expresses the feelings of many of her friends when she says, "Since they have started church over here I feel so much better, going to church every Sunday instead of sitting at home." Mary Etta is thirteen and in the seventh grade at school. Her hobbies are basketball and baseball. She has several pen pals, but wants more.

ANNIE K. HARRISON, Route 1, Ripley, Tenn., will be sixteen on August 20. She is a Christian and goes to Walnut Grove Baptist Church. Annie wants pen pals about her age.

NANCY ANN HOLLOWAY, 407 N. Hickory St., Cookeville, Tenn., began her letter this way: "I have written to you once before. I was not a Christian and only nine years old. I am twelve now and will be thirteen May 29. I was converted Thursday night, November 23, 1944 and I was baptized the next Sunday night." That is good news and we are certainly glad to have it in our word picture of Nancy Ann. She is a member of First Baptist Church and goes to Sunday school, Training Union, and girls' Auxiliary. Nancy Ann wants pen pals.

BETTY JO HOOD, 327 Emory St., Harriman, Tenn., is another old friend. She will be sixteen on May 21. She is a Christian and a member of Trenton Street Baptist Church. Betty Jo is President of her Sunday school class, Mission Study Chairman of G.A.'s, and a Group Captain in Training Union. She has several Young South pen pals, including Freddie Kiestler, Charlotte Shorter, Betty Jo Verble, and Hurstle Lawson. She has met Charlotte and Hurstle and hopes some day to meet the others. She would like to have more pen pals.

FREDDIE LEE KIESTLER, Route 2, Mercer, Tenn., is fifteen years old, but is not yet a Christian. Surely it will not be long until she can write us that she is trusting Jesus as her Saviour. She attends Sunday school every Sunday. Her hobbies are writing letters, collecting snapshots, and making scrapbooks of movie star pictures. In her letter she says: "I now have thirteen pen pals and all of them seem like close friends to me. I would like to have some more pen pals. . . Anyone who will write me will certainly get an answer."

NELDA FAYE LANNOM, Route 5, Lebanon, Tennessee, is nine years old and in the fourth grade at school. Her birthday is September 10. She goes to Gladeville Baptist Church.

SHIRLEY ANN LOVE, Rutledge, Tenn., was twelve years old February 2. She has been a Christian since she was nine. She is in the seventh grade at school. Shirley Ann is secretary of both her Sunday school class and her group at Training Union. She wants pen pals.

J. HOWARD MILLER, 521 Blount Avenue, Knoxville, Tennessee, is seventeen and an active member of Immanuel Baptist Church in Knoxville. He especially enjoys singing in the choir and leading the singing at Training Union. Howard's hobbies are playing football with his high school team and playing baseball. He wants some pen pals. In parenthesis at the end of his letter was this reference: Ephesians 2:8-10. Perhaps you would like to find it in your Bible. How do you think this verse helped Howard? How could it help you?

JERRY KATHRYN NELSON, Route 6, Jonesboro, Tennessee, will be nine years old next Wednesday—April 2. She is in the third grade at school and especially likes arithmetic. She also likes to sew. Jerry Kathryn goes to Sulphur Springs Baptist Church. She wants pen pals.

ANN ELIZABETH NOLEN, Route 6, Chattanooga 4, Tenn., is fifteen. She is a Christian and a member of Park Gap Baptist Church. She wants pen pals.

No more new cards—no more space! It's nice to come out even like that, isn't it? Of course, there will be many more cards before next week.

Love,

Aunt Polly

Sunday School Department

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



MISS ANNIE ROGERS
 Elementary Worker
 MISS GLADYS LONGLEY
 Associational Worker

Baptist Training Union

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



MISS EVELYN WILLARD
 Office Secretary
 ORELLE LEDBETTER
 Convention President

Is It Worth While?

Reported by MISS ANNIE ROGERS

On a recent Wednesday night, a visitor in town, attending the prayer service at First Baptist Church, Morristown, heard the pastor bring the third message in a series on "Visitation." Further inquiries brought out these facts. For four successive Wednesday nights, the prayer service was devoted to this matter of visitation. The booklet "Vitalizing Visitation" was used for each of these studies. On the second Wednesday night of the series, a playlet was presented by several workers on the right and wrong ways to visit. The idea was taken from an old copy of "The Sunday School Builder" but those participating wrote their own playlet. Some of the best visitors of the church were selected.

Pastor and Mrs. Clyde Widick believe in visitation; they practice, as well as teach it. During one month, Mrs. Widick made 130 visits in the interest of the church work. Mr. Widick does not keep a record of visits, but made 14 on one recent date.

The visitation is not haphazard, but well planned. The W. M. U. and Training Union, as well as the Sunday School, have visitation chairmen, and a special visitation day. All the workers of the Sunday school are given this program for their visitation:

- First week—visit all absentees
- Second week—visit all members who joined the preceding month
- Third week—visit all prospects
- Fourth week—visit lost and unaffiliated Baptists

The first Tuesday of each month is planned for Sunday school visitation day. On that day, those who can visit from 2 to 4:30 p. m.; those who cannot visit in the afternoon will visit from 7:00 to 9:00.

Does it pay? Members of First Church, Morristown, as well as the pastor, believe that it does. They have reason to think so. Many effects will not be seen. But, two visible results are immediately evident. In 14½ months, there have been 244 additions to this church, 113 by baptism and 131 by letter. During a similar period of time, the average attendance of the Sunday school has increased 200.

Yes, it requires time, strength, planning, and intense effort. But, the members of this church are daily proving that it pays.

* * *

Fifty-five Associations Report January 21 Meetings

Fifty-five associations have reported an associational planning meeting on January 21. According to the reports there were 962 churches represented in the fifty-five meetings with a total attendance of 6,068. Many of the reports carried the comment, "It was the best meeting ever held in our association." The following ten associations reported the largest attendance:

Nashville 901	Shelby 238
Madison 410	Chilhowee 182
Holston 325	McMinn 178
Nolachucky 300	Watauga 171
Knox 260	Robertson 170

* * *

Are You Receiving "Home Life"?

A Christian family magazine is an effective teaching aid. The Sunday school and the home are mutually dependent. We suggest that your church plan to place a copy of *Home Life* in every home. With this magazine in hand, you have something worthwhile to leave at every home you visit.

A Desired Goal:

A copy of *Home Life*
 Delivered every month
 To every family
 In my community
 Not ministered to
 By another church.

* * *

Standard Elementary Departments

(Continued)

PRIMARY:

Central Baptist, Johnson City, Mrs. Gladstone White, superintendent.
 First Baptist, Memphis, Mrs. W. B. Bemis, superintendent.
 South Knoxville Baptist, Knoxville, Mrs. Robert Wester, superintendent.
 Avondale Baptist Church, Chattanooga, Mrs. L. T. Holland, superintendent.
 Union Avenue, Memphis, Miss Elizabeth G. Cullen, superintendent.

Awards Issued, February, 1947

BEULAH—		NASHVILLE—	
South Fulton	24	Belmont Heights	42
	24	Donelson	26
BIG EMORY—		First, Nashville	3
South Harriman	2	Grace	13
	2	Grandview	3
CAMPBELL—		Inglewood	1
LaFollette	1	Ivy Chapel	5
Mt. Paron	61	Lockeland	59
	62	Madison	45
CHILHOWEE—		North End	94
Pleasant Grove	1	Old Hickory	19
	1	Park Avenue	19
CLINTON—		Radnor	28
Bethel	10	Seventh	5
Black Oak	42	Union Hill	41
	52	Woodbine	2
DYER—			405
Fowlkes	1	OCOEE—	
	1	Calvary	3
GIBSON—		Chamberlain Avenue	14
Milan	2	Big Springs	34
New Bethlehem	18	Cleveland, First	4
	20	Highland Park	4
GILES—		Hixson	1
Wheelerton	2	Lupton City	24
	2	Mountain Creek	5
HOLSTON—		Northside	12
Bristol, Calvary	62	Red Bank	70
Erwin, Ninth	106	Silverdale	45
Greeneville, First	1	White Oak, H	19
Johnson City, Central	6	Woodland Heights	3
Johnson City, Southside	6	Woodland Park	5
Kingsport, Calvary	2		243
Kingsport, First	78	POLK—	
Johnson City, Fall St.	10	Mine City	47
	271		47
HOLSTON VALLEY—		SEVIER—	
Rogersville	20	Pigeon Forge	1
	20	Friendship	6
JEFFERSON—			7
Dumplin	1	SHELBY—	
	1	Bellevue	4
KNOX—		Big Creek	11
City View	8	Boulevard	125
Deadfick Avenue	1	Brunswick	8
Knoxville, First	2	Memphis, First	45
Island Home	21	Gallilee	14
John Sevier	2	Highland Heights	2
Lincoln Park	4	Seventh	10
Mascott	15	Temple	1
McCalla	1	Trinity	48
Park City	43	Shirley Park	10
Riverview	64		278
Smithwood	1	STONE—	
	162	Cookeville	21
LAWRENCE—			21
Liberty Grove	30	UNION—	
	30	Doyle	45
McMINN—		Greenwood	1
New Friendship	6	Sparta	4
East Niota	60		50
	66	WATAUGA—	
		Big Springs	37
		Doe River	15
			52
		Total	1817

Training Union Emphasis Night, April 27, 1947

April 27 has been set aside in Tennessee as Training Union Emphasis Night; and our goal is 50,000 Baptists in Training Union on this night. The names of all churches having at least 75% of their Training Union enrollment present, in the unions, will be used in the BAPTIST AND REFORMATION. IF 75% OF YOUR ENROLLMENT IS REACHED, DEFINITIVE PLANS MUST BE MADE NOW.

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

Mrs. Rhodes Called Home

On March the twelfth Tennessee W. M. U. lost another friend who had served as a state officer, Mrs. H. M. Rhodes of Memphis. In '36 and '37 Mrs. Rhodes served as Margaret Fund chairman for the state. So efficient was she that she was made the chairman for the South. She was an active member of the Union Avenue Church in Memphis.

To her daughters we extend our sincere sympathy.

* * *

Woman's Missionary Union Annual Meeting

"I keep six honest serving men,
(They taught me all I know):
Their names are What and Why and When
And How and Where and Who."

WHAT?

The annual meeting of Woman's Missionary Union, auxiliary to the Southern Baptist Convention! A time of rejoicing over past victories and a time of facing the stern realities of our present day! A time of great celebration—the fortieth birthday of Y. W. A., and the fortieth birthday of our W. M. U. Training School! Come one, come all and enter into the festivities of these significant occasions!

WHY?

Why come to this meeting? Because a warm welcome awaits you! Because a great program is being planned for you! Because of the fine fellowship of kindred hearts! Because of close contact with our beloved missionaries! Because of the information and inspiration you will take back to your own missionary organization! Because you just can't afford to miss it!

WHEN?

May 4-6th, 1947. The first session opens on Sunday afternoon at 3 P. M. At this time we expect to feature our Y. W. A. and Training School. We are hoping to have two hundred Training School Alumnae this opening session. Our closing meeting will be Tuesday night. Come for the opening session and stay through to the end.

HOW?

Begin now to make your plans to attend! Talk to your members and get others to come with you! Drive your car and fill it with women! See that some of your Y. W. A.'s come! Come by bus, by train, by plane!

WHERE?

St. Louis, Mo., of course! Out where the west begins! Come and catch something of their great spirit! The Statler is W. M. U. headquarters hotel! The lovely Opera House will be our place of meeting! Plenty of room for everybody!

WHO?

OFFICERS, DELEGATES, VISITORS and TRAINING SCHOOL ALUMNAE! All are welcome! Many distinguished speakers will appear on our program—Judge Camille Kelley, Mrs. J. M. Dawson, Mrs. Henry Lin, Dr. Louie Newton and Dr. J. B. McLaurin.

"O ZION, HASTE!"

* * *

Annie Armstrong Offering

BY MRS. EVA HOLLIS

Have you made your offering for the great needs of the Home Mission field? If not, you have the rest of the month to get it in. You say you are not a member of the Woman's Missionary Union—well, that does not lessen your obligation to the teeming thousands of all nationalities within our borders. You are a Missionary Baptist. You have the simple message of the Gospel committed to you, and you have the clear and unmistakable command of our Lord to "Go," you can only go as far as your own community perhaps, in person, but you CAN send your prayers and your money. You have had opportunity to study the crying needs of every corner of the white harvest fields, and perhaps your heart has ached to do something about it. All God requires is YOUR BEST, but He does require that. Give, for love of the Christ who died for you. Give, for the love of lost and suffering humanity. Give because it PAYS to give. Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosoms. Luke 6:38. Give freely, joyfully, and sacrificially, and be a happy, spirit-filled powerful example of true Christianity. GIVE NOW.

THURSDAY, MARCH 27, 1947

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Brotherhood Meeting

Union Association—First Baptist Church

Spencer, Tennessee

REV. F. B. CLAYTON, *Pastor*

On Thursday night, February 27, 1947, with snow and ice over all the mountain except the highway, which was in fairly good traveling condition, we had twenty-two men present representing five churches. We consider this good in as much as this was the first attempt to hold an associational Brotherhood meeting. Mr. Sam G. Garner, Sparta, Tennessee, who was elected associational Brotherhood president at the regular associational meeting last fall, presided. The song service was led by Brother J. B. Caldwell, the associational missionary, "Onward Christian Soldiers" and "What a Friend We Have in Jesus." Brother Mills, deacon in the Spencer Baptist Church, read the scripture and led in prayer.

Rev. James E. Boyd, moderator of the association, stated the purpose of the meeting and presented the writer who had been assigned the subject, "How to Organize and Operate a Brotherhood." We endeavored to give a brief history of the Brotherhood movement, mentioned some of the work that has been done. We also suggested that if we are to reach our maximum in service we must be thoroughly organized and build on a firm foundation. Each and every officer must understand that his job is important and that success in the work of promoting the whole program depends to a large degree on just how efficient each leader performs his duty in enlisting the membership to co-operate in magnifying his church.

Our state Brotherhood president, Mr. A. Roy Greene, was presented and in keeping with the suggested program, spoke to us on "The Challenge of Missions to Baptist Men." Brother Greene is a forceful speaker and his message thrilled and challenged us.

We were happy to have five pastors present and we were encouraged to have more deacons than we had ministers.

By motion the following committee was named to nominate the officers to complete the associational organization:

Rev. James E. Boyd	Sparta
Rev. Buford M. Bull	Doyle
Rev. J. B. Caldwell	Doyle

This committee will present names at the next meeting of the executive committee for a program vice-president, an attendance vice-president, a secretary-treasurer and three pastor advisors.

We sang "Bless Be the Tie that binds" and were dismissed with prayer by Brotherhood Buford M. Bull, First Baptist Church, Doyle.

WELCOME

Baptist Associational Brotherhood Luncheon

EVERY MONDAY NOON

SHACKLETT'S CAFETERIA

DICK HUNT, *President*

Nashville Associational Brotherhood

AMONG THE BRETHREN

In last week's issue BAPTIST AND REFLECTOR carried a picture of a group of Intermediate boys in the First Baptist Church of Erwin, all of whom had made 100% record for five Sundays in Sunday school. A card received after it was too late to make a change in the paper stated that it should be seven consecutive Sundays instead of five. The original copy had indicated five Sundays.

—B&R—

At the January meeting of the Home Mission Board, an announcement was made that Rev. Shau Yan Lee, Chinese missionary who has served a number of years as pastor of the Chinese Baptist Church in Norfolk, Va., has resigned his work with this church. His resignation was accepted by the Home Mission Board and his service terminated as of January 1.

—B&R—

Pastor A. T. Willis and the Hillcrest Avenue Baptist Church, Dyersburg, were blessed with a great revival February 23-March 9, with 25 additions, 12 of them for baptism. Ralph Kerley, pastor of North Jackson Baptist Church, Jackson, did the preaching and Wade Carver, pastor of First Baptist Church of Parsons directing the music.

—B&R—

We regret to call attention to this so often. But last week we again received one of many such pieces of mail, on which was the notation: "POST-AGE DUE 3c". Please, friends, when you send anything to BAPTIST AND REFLECTOR be sure to put on enough postage so the paper will not have to make up for the lack.

Mrs. R. L. Harris, of Knoxville, died Tuesday night, March 18 in Bradenton, Fla. She was buried at Knoxville, Friday, March 21. For fourteen years she was president of the Tennessee W. M. U. For years she had been in poor health. She was a great and good woman and will be sorely missed. A fuller write-up will be carried later. God's grace be upon all the sorrowing.

The *Baptist Bulletin*, an official organ of Providence Association, carries a picture of the association missionary, Robert C. Walker and at the bottom lays down a program indicated by the Apostle Paul: "PREACH THE WORD—EXHORT WITH DOCTRINE—DO THE WORK OF AN EVANGELIST." This program can not be excelled.

—B&R—

February 16, Ramona, daughter of Rev. and Mrs. W. A. Farmer of Whiteville was married to Mr. Vernon Kirkland in the Whiteville church, with the bride's father officiating. After a wedding trip to Hot Springs, Ark., they are at home at Whiteville.

—B&R—

Paul Watson, Sr., has resigned as pastor of Northside Baptist Church, Jefferson City, in order to accept the call of the Calvary Baptist Church of Alcoa. He will begin his work on Easter Sunday and move on the field at a later date.

Pastor Harvey Gray of the Concord Baptist Church, Chattanooga writes: "May I ask the prayers of the BAPTIST AND REFLECTOR readers on behalf of our revival meeting which begins March 23 and ends April 6? Rev. C. M. Pickler, pastor of Boulevard Baptist Church, Memphis, is to be our evangelist and our own local choir director, Herman Wilson, will be in charge of the music."

—B&R—

With Richard N. Owen of Clarksville doing the preaching and Edwin Deusner of Lexington leading the singing Henry J. Huey and the First Baptist Church of Milan were assisted in a revival March 2-9 in which there were 22 additions to the church.

—B&R—

We have not heard the results of a revival in the Unaka Avenue Baptist Church, Johnson City, which began March 10 in which the pastor, D. B. Bowers was assisted by E. L. Edens, pastor of Siam Baptist Church.

—B&R—

Calvary Baptist Church of Kingsport, Hugh Horner, pastor, has approved plans for the construction of a new building and the building committee has approached a local architect concerning it.

—B&R—

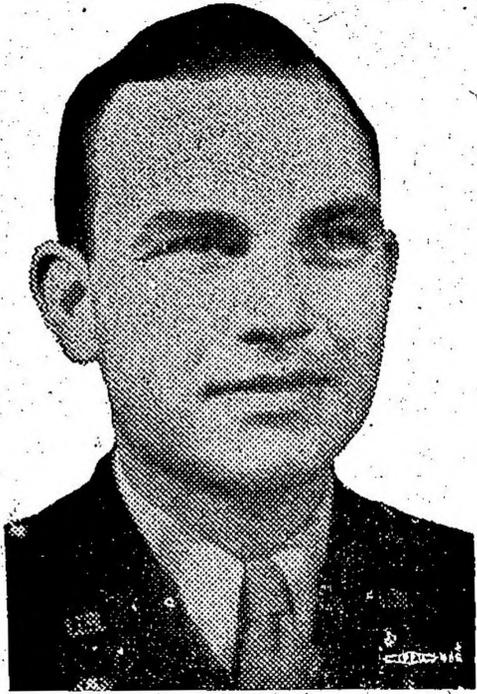
At this writing (March 18) Hampton C. Hopkins, formerly pastor in Tennessee and now pastor of South Highland Baptist Church, Bessemer, Ala., is in a revival meeting with pastor V. Floyd Starke and the First Baptist Church, Old Hickory, Tenn.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, MARCH 16th.

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alcoa, Calvary	224	93	—	Cookeville, First	370	76	—	Highland Heights	789	309	3
Andersonville	120	38	—	Fourth Street	67	—	—	LaBelle	644	161	—
Athens, East	228	85	3	Stevens Street	99	55	—	Louisiana Street	157	81	—
First	522	101	1	Cornersville, First	114	—	1	McLean	320	98	4
West End Mission	32	—	—	Covington, First	265	73	2	Mallory Heights	306	159	1
North	224	42	—	Crockett Mills, Barker's Chapel	51	46	—	Prescott Memorial	460	123	2
Calhoun	122	—	—	Crossville, First	197	72	3	Seventh Street	464	99	1
Charleston	38	—	—	Elizabethton, Big Springs	94	102	—	Shirley Park Chapel	91	26	4
Clear Water	70	43	—	Siam	164	89	—	Speedway Terrace	705	192	4
Cotton Port	83	37	—	Fountain City, Central	751	166	1	Temple	1477	339	6
Coghill	62	—	—	Hines Valley Mission	31	—	—	Union Avenue	1050	249	5
Englewood	108	41	—	Gallatin, First	296	57	2	Milan, First	322	112	—
Etowah, East	56	—	—	Harriman, Trenton Street	419	80	—	Millington	95	64	—
Etowah, First	334	68	—	Walnut Hill	173	85	—	Milton	49	—	—
Etowah, North	108	25	—	Henderson	121	—	—	Morristown, First	510	96	2
Good Springs	73	—	—	Humboldt, First	415	80	3	Mountain City, Pleasant Grove	151	126	—
McMahan Calvary	40	34	—	Jackson, Bemis	213	75	4	Murfreesboro, First	423	77	—
Mt. Harmony No. 1	90	48	—	Bible Grove	85	61	4	Walnut Street	35	—	—
Niota, East	125	93	—	Calvary	447	150	1	Powell's Chapel	108	71	—
Niota, First	120	50	—	First	652	116	—	Taylor's Chapel	100	32	—
Riceville	83	—	—	Madison	66	87	—	Westvue	157	52	—
Wildwood	80	54	—	North Jackson	210	109	3	Nashville, Antioch	58	35	—
Zion Hill	32	—	—	Parkview	139	48	—	Belmont Heights	765	199	4
Bluff City, First	162	57	—	Royal Street	72	38	4	Grace	684	189	2
Brighton	133	72	—	Jellico, First	228	100	1	Grubbs Memorial	86	39	2
Bristol, Calvary	369	259	34	Johnson City, Unaka Avenue	—	—	4	Harsh Chapel	113	46	—
Brownsville	283	54	—	Kingsport, Calvary	291	83	1	Ingewood	548	134	3
Chapel Hill, Smyrna	89	60	—	Long Island	82	48	—	Lockeland	432	136	1
Chattanooga, Avondale	214	857	—	Lynn Garden	320	106	4	Mill Creek	41	29	4
Chattanooga Tabernacle	283	69	1	Knoxville, Broadway	1077	261	3	Park Avenue	368	72	—
Brainerd	423	150	—	Broadway Branch	60	—	—	Seventh	145	41	—
Calvary	406	—	1	Fifth Avenue	903	230	3	Third	174	—	—
Cedar Hill	257	75	—	First	916	202	—	Woodmont	218	74	1
Daisy	216	93	6	Lincoln Park	491	172	3	Oak Ridge, First	610	106	3
Daytona Height	74	31	2	McCalla Avenue	642	155	1	Glenwood	266	71	4
Eastdale	281	96	—	North Knoxville	228	110	2	Robertsville	321	44	—
East Lake	461	119	7	Oakwood	321	171	1	Old Hickory, First	670	299	8
Highland Park	2141	766	20	Sevier Heights	316	70	—	Orlinda, Pleasant Hill	79	33	—
Morris Hill	187	184	4	South Knoxville	400	123	—	Parsons, First	232	93	4
Northside	506	160	3	West View	147	36	1	Philadelphia	149	42	—
Red Bank	542	171	—	Lawrenceburg	221	97	—	Portland	201	54	—
Ridgeview	88	23	3	Lebanon	443	98	—	Rockwood, First	287	153	2
Signal Mountain	50	23	—	Barton's Creek	72	30	—	Whites Creek	54	39	—
South St. Elmo	163	48	—	Cedar Grove	100	47	—	Rutledge, Buffalo	71	45	—
Spring Creek	145	70	—	Lexington, First	221	67	—	Shelbyville, Shelbyville Mills	107	37	—
St. Elmo	310	113	—	Mt. Pleasant	117	58	—	Shop Springs	82	50	—
Cleveland, Big Spring	288	164	—	Maryville, First	613	108	—	Trenton, White Hall	79	—	—
First	552	176	8	Medina, Antioch	102	40	—	Tullahoma, First	293	69	—
Columbia, First	336	59	—	Memphis, Bellevue	2257	800	12	Union City, First	525	149	—
Dark's Mill Branch	7	—	—	Boulevard	503	171	9	Watertown, Round Lick	100	51	—
Godwin Mission	14	—	—	Central Avenue	515	146	1				

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

Knox County Men's Mass Meeting



DR. PAUL GEREN

Men from all Baptist Churches in Knox County are uniting with the Brotherhood in a general mass meeting at 2:30 Sunday afternoon, March 30 at Fifth Avenue Baptist Church, Knoxville.

Dr. Paul Geren of Berea College, Kentucky, will be the Speaker. He is a native of Arkansas and son of a prominent Baptist Minister in that state. Dr. Geren is a graduate of Baylor University, Louisiana State University, and obtained his Ph.D. in economics at Harvard. He then went to University of Rangoon, Burma, and later taught in the University of Penjah. He joined the army in India and was in the Burma Retreat with General Stillwell, serving as a medical aide to Dr. Seagrave, the famous Burma surgeon. Dr. Geren is now with the department of Economics at Berea College and teaches a large class of young people at the First Baptist Church.

This men's meeting on March 30 is one of a series of county-wide meetings that are being conducted preparatory to the simultaneous Revival beginning the following week in Seventy-five Baptist Churches.

"Please find enclosed my check for \$2.00 to renew my subscription to your fine paper. I have greatly enjoyed reading BAPTIST AND REFLECTOR. And I want to extend my thanks to the Editor for the fine editorials.

"I came to the Three Point Church the first of September, 1946. Since coming here the work has seemingly taken on new life. The Sunday School record has been broken twice in attendance. A strong Training Union was begun also in September. Fourteen have been baptized into the church and six received by letter.

"I moved here from Cumberland Gap, Tenn."
—W. CLAYTON LONGVIEW, Three Point, Ky.

"This is to certify that after a satisfactory relation of his Christian experience, call to the ministry, reviews of Bible doctrine, Bro. Claude Willis was publicly ordained to the work of the ministry by the following at the Northside Baptist Church on the 16th day of March: Rev. Paul Watson asked the questions; Rev. T. W. Nelson prayed the prayer; Dr. A. E. Cate gave the charge; Rev. Dillard Brown presented the Bible; Rev. A. S. Hale brought the message, also other ministers were present.—REV. PAUL C. WATSON.

CHURCH PEWS FOR SALE: Eleven nice pews twelve feet long and in excellent condition. Price for the lot, \$110.00.
—Pleasant Hill Baptist Church, G. R. Reynolds, Pastor, P.O. Box 189, Lenoir City, Tennessee.

Training Union Banquet

FIRST BAPTIST CHURCH
Jackson, Tenn.

(Contributed)

THE FIRST BAPTIST Training Union recently held its annual banquet using as the theme St. Patrick's decorations, which was carried out on the tables, with the use of Green top hats, Shelalies, canes and other colorful decorations, as well as the wall decorations that added atmosphere to the occasion. The special program was planned to allow members of some of the departments to participate, this being as follows: The Bow of Green—Bonnie Baker; The Best Pat—Peggy Williams; a skit, "The Arrival of March," Jane Markham, Irvin Smith, Martha Jean Meadows, Molly Waldrop, Fred Kendall, and Billy Treadwell; a special reading, "Mrs. O'Toole at the Telephone" was given by Mrs. L. L. Phillips. The program being interspersed by group singing led by Louis Reitzeimer, and pianist accompanist Miss Nanny Mae Hunt completed the program. Mr. Earl Seaton acted as master of ceremonies, entertained the group with his witty sayings, and appropriate jokes. The Annual Banquet was in charge of the following group headed by Mrs. M. G. Freeman

Middle Tennessee Preachers' School Date Announced

The Middle Tennessee Preacher's School for preachers and their wives is to be held at Cumberland University the two weeks of June 16th to 27th. Let all those who should attend plan now to do so. The complete program of subjects and teachers will be announced at an early date.—HAROLD GREGORY.

as chairman with Mrs. W. C. Treadwell as co-chairman in charge of the menu committee. The entertainment was planned by Mrs. Fred Kendall and her program committee. The serving committee was headed by Mrs. H. J. Goolsby. The ticket committee chairman was Mr. Louis Reitzeimer. The 100 Training Union members and their guests acclaimed this the outstanding banquet held by this department.

—B&R—

Jesse Newton has resigned Hendersonville (Nashville Association) Baptist Church and accepted Mt. Tirzah Baptist Church, Dyer Association. He began his work Sunday, March 16.

Home Mission Departments

BY JOHN CAYLOR

The Home Mission Board has 21 departments of work. A good way to become acquainted with the various departments and their work is through the secretaries.

Dr. Solomon F. Dowis is secretary of the department of co-operative missions. He was superintendent of city missions in Atlanta before becoming a department secretary of the Home Mission Board four years ago. A graduate of Mercer, A.B., D.D., and of Southern Seminary, Th.M., Dr. Dowis has had considerable experience in the pastorate in Georgia. As a denominational leader he has blazed new trails in mission work. At present, the departments of city missions, rural evangelism, and the work in the western states are combined to constitute the department of co-operative missions.

Rev. Alfred Carpenter is superintendent of the department of direct and independent missions. A graduate of Oklahoma Baptist University, A.B., and Southwestern Seminary, Th.B., M.R.E., Secretary Carpenter served as pastor in Oklahoma, the Canal Zone, and later as field secretary of the Home Mission Board. In his department are the missionaries to the language groups, Indians, Spanish, French, Italian, Chinese, and independent work, such as Good Will Centers, rescue missions, and the like. The work in Cuba and in Panama, Costa Rica, and the Canal Zone, is also in his department.

Dr. Jacob Gartenhaus is secretary of the department of Jewish work. Graduate of Rabbinical College, Moody Bible Institute, and Southern Seminary, Dr. Gartenhaus also holds honorary degrees from Union University, Litt. D., and Georgetown College, D.D. For twenty-six years he has been ambassador to the Jews.

Rev. Lewis W. Martin, graduate of Georgetown College, A.B., and Southern Seminary, Th.M., is superintendent of the department of schools of missions. He came to the Home Mission Board from Kentucky where he served in pastorates and mountain missions. Schools of missions are directed in co-operation with the Foreign Mission Board and state mission boards.

Rev. R. G. Van Royen, who was educated in Kansas City Theological Seminary, is head of the department of visual education. He came to the Home Mission Board two years ago from a position as city missionary in Corpus Christi, Texas. He has served in pastorates in Kansas, Missouri, and Texas.

Dr. C. E. Matthews, who studied in Southwestern Seminary and holds an honorary doctor of divinity degree, is superintendent of evangelism for the Home Mission Board, having come from Texas where he headed the department of evangelism after twenty-four years as pastor of Travis Avenue Baptist Church in Fort Worth.

Dr. John Caylor, O.B.U., A.B., University of Alabama, A.M., Louisiana College, D.D., is secretary of the department of education. He edits *Southern Baptist Home Missions*, the mission study books, and publicity pages in the state papers.

Dr. J. B. Lawrence, A.B., A.M., D.D., LL.D., assisted by Rev. Courts Redford, O.B.U., A.B., University of Missouri, A.M., Southwestern Seminary, M.R.E., besides general administrative duties relating to all departments, gives specific attention to the Negro work and the radio.

OUR LATEST BOOK

America Must Be Christian by H. C. Goerner is now off the press and in the book stores. Those who have read the book are enthusiastic in their praise of the work Dr. Goerner has done in presenting the task of Southern Baptists. There is a chapter on "America and the World Crisis." Another discussion is "How Christian Is Our Country?" Then there is a discussion of the unfinished task of Home Missions and the fact that foreign missions wait on home missions. The final chapter in which the author sets forth the task of Southern Baptists is considered by denominational leaders the finest statement that has been written on the subject.

Dr. M. N. McCall—Nobleman of God

By JOE W. BURTON

THE HOMEGOING on March 8 of Dr. M. N. McCall, superintendent of missions in Cuba for over forty years, takes from our present fellowship one of God's truest workmen.



DR. M. N. MCCALL

Dr. McCall was first of all a Christian gentleman. All who knew him appreciated him for his genuine Christian character. We loved him for his true worth. Indeed his accomplishments, amazing as they were, were really secondary to the quiet, consecrated Christian soul of this true man of God.

When Dr. McCall reached Havana forty-two years ago, there were seven very weak congregations, some four of them organized into churches, with a total membership numbering around four hundred. Today the number of churches is above

sixty and the additional preaching places total about 140, with the membership reaching above five thousand. In brief, the influence of Dr. McCall's work has resulted in the establishment of the Baptist cause in the Island during his generation.

Two years ago I went to Havana on the occasion of Dr. McCall's fortieth anniversary. I saw fifteen hundred Cubans, some of them prominent in affairs of state but most of them simple earnest Christians, pay tribute to this noble man. The government itself gave recognition to the Baptist missionary by officially and publicly making him a member of the Order of Carlos de Cespedes for his work in Christian education.

His wife, equally gentle and patient in mission labors, survives her departed comrade. Sons in the States, bound no closer by blood ties than were thousands of Cuban Christians through spiritual affinity, also mourn his going.

Southern Baptists, though grieved by his death, will still rejoice in the lasting results of his magnificent ministry.

According to an announcement of Mrs. Martha Hammond, church secretary, at Springfield Baptist Church, Luther Joe Thompson, pastor, is installing a Carillon Tower Music System in memory of the young men from the church who saw service with the armed forces during the last war.

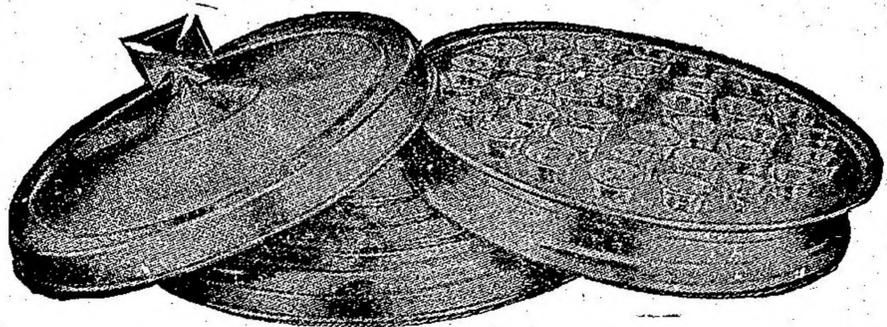
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In Memoriam

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.

FURMAN

ON MARCH 3 funeral services for Mrs. Kathleen Hare Furman, wife of Rev. James C. Furman of Nashville and Louisville, Kentucky, were held at the Mackey mortuary, Greenville, S. C., conducted by the Dr. Leon M. Latimer, pastor of the First Baptist Church, Greenville, with interment on the family plot in Springwood Cemetery, Greenville.

Mrs. Furman's death occurred at 9:12 o'clock Sunday morning, March 2, at the Kentucky Baptist Hospital, in Louisville, and followed a long illness. A brief service was held Sunday, March 2, in Louisville, at the Herbert C. Cralle Funeral Home, with Dr. J. B. Weatherspoon, Southern Seminary professor, conducting the service.

Mrs. Furman was as a child a resident of Clemson College, S. C., where her late father, Professor Frank C. Hare, was a member of the faculty, as was Mr. Furman's father, Prof. Charles M. Furman. Rev. and Mrs. James C. Furman knew one another from childhood days.

Mrs. Furman was born in Ottawa, Canada, though her parents became naturalized American citizens when she was a very small child. However, she returned to Whitby, Ontario, to attend Ontario Ladies College, founded by her grandfather, Dr. John Hart, prominent Methodist minister, who was first president of the Institution. Mrs. Furman was well known for her beautiful Christian character, and her friends and relatives say that she was completely victorious in Christ as she neared the end of her relatively short earthly journey, with full knowledge that she would not recover from a serious illness.

Mrs. Furman was a member of the Second Ponce de Leon Baptist Church, Atlanta, where she and Mr. Furman resided until her husband entered Southern Baptist Theological Seminary in 1944. He expects to receive his degree next May second. For the past eight months, James C. Furman has been Executive Secretary of the United Dry Forces of Tennessee, with headquarters in Nashville. He commutes between Nashville and Louisville.

Mrs. Furman is survived by her husband and an eight year old daughter, Miss Sally Furman; also by her mother, Mrs. Frank C. Hare of Elmira, N. Y. and two brothers: John Hare of Florence, S. C., and Edward W. Hare of Syracuse University, Syracuse, N. Y.

McGOWAN

THE PROVIDENCES of God are beyond human understandings. We are grateful that we can acknowledge Him as Lord and King, and that we are submissive to his will.

William McGowan was suddenly called from the walks of this life on January 1st, 1947 to an upper and better life, where he dwells in a more happy experience than he had while he was among us.

Brother McGowan was an honored and faithful deacon of the First Baptist Church of Covington, Tennessee at the time of his death, and was willing and ready at all times to do well, all duties assigned him. He was a loyal member of his church, his Sunday School, and at the prayer meeting services of the Church.

He was a true and dutiful husband, and father and provided well for his household. He gave to all of them, who were of sufficient age, a college education.

He is missed by his family, church and a host of friends and acquaintances.

We thank God for that Christian hope and faith

Now It Can Be Done— By Radio!

BY ELLIS A. FULLER

(President, Southern Baptist Seminary)

FOR EVERY Southern Baptist minister who has the opportunity of attending seminary there are two others who never have this privilege. We have longed for something to happen to make it possible for all of our ministers to have seminary training. Now it can be done.

We cannot bring everybody to the Seminary, but, thanks to the marvel of radio, we can take the Seminary to everybody. Not only our ministers, but our lay workers, Sunday school teachers, and others may now sit at the feet of our Seminary professors.

The time has come when our Seminary professors can overflow their classrooms. Indeed,

which whispers to our hearts, "He is not dead but sleepeth."

Therefore be it resolved, that we follow his example of faithful enthusiastic service in the Kingdom of God.

That we commend to his friends and loved ones the God of all comfort; that a copy of these resolutions be given to his family; that a copy of same be given the BAPTIST AND REFLECTOR to be copied in said paper, and that a copy be copied upon the minutes of our church.

Respectfully submitted,

W. V. BRINGLE

through the aid of the Radio Committee of the Southern Baptist Convention, they can make the entire nation their classroom.

Because of this challenge, we are expanding our speech room in the new wing of Norton hall into a radio studio. We propose to equip it with all the modern devices which are necessary in making recordings and for originating live broadcasts on the campus. This can be done with little additional cost, as we shall need practically all the equipment in teaching speech. We will record lectures, sermons, the Bible message in drama, and musical programs of various types—male choruses, quartets, mixed choruses, and the great a capella choir of the School of Church Music.

Just imagine how thrilling it will be for a pastor to bring one of our professors on a recording to his community for eight or ten days to give a special series of lectures. By multiplying the number of recordings, that same professor could be on hundreds of stations at the same time throughout the South.

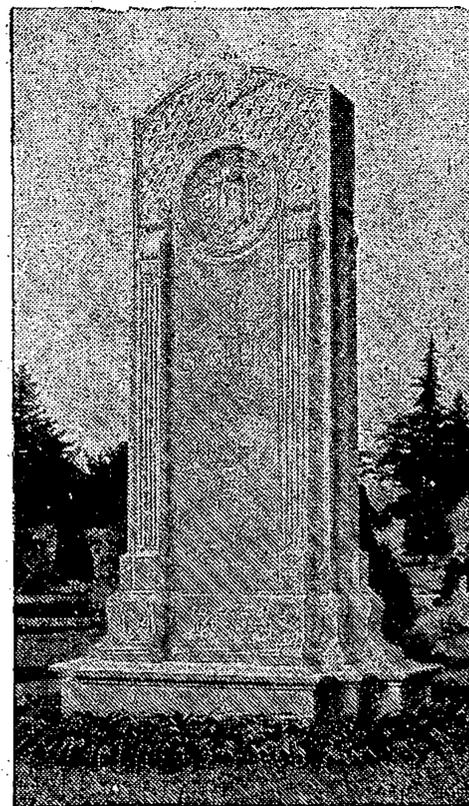
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For more complete particulars of this great project in Christian service, read the article by Dr. Fuller printed elsewhere in this issue.

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