

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★

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When You Go To Church

By NORMAN VINCENT PEALE

DO NOT EVER go and sit down in the church pew and not expect anything to happen.

Whatever it is you need, if you will go to church, relax the body and the mind and have the mystic, breathless expectation that something tremendous can happen; it can and often does happen. If you keep at it long enough, you shall be changed. The old things shall be taken away.

In becoming an artist in any field you have to start with simple procedure. Here are some of the "finger exercises" in going to church. You become expert, and spiritual power will presently flow into your life, as you practice these.

(1) Go! Go to church. Churchgoing is the first factor. To get value from it, you must go regularly. It is like the prescription that is labeled, "Take four times daily." If you take the medicine only once a day, you might as well not take it at all. It is constant, habitual contact with God that does the work. Let there be repeated doses of prayer and faith.

(2) Go in a relaxed condition, physically and mentally. One should never rush into church, his body quivering and filled with tension. Relaxation by proper sitting is vital to the efficient act of worship. Sit peacefully and quietly with the thought of relaxation throughout your body. This is one way of being yielded to the healing of God's spirit which will flow through you.

(3) Free your mind from all grudges. Come at this by a reverse process; sit in church and pray earnestly for the person you do not like. Ask God to help you mean

this. You are setting against the grudge a more powerful force—love.

(4) Relax in church by the art of contemplation. Perhaps there are flowers in the chancel. Contemplate those flowers. "Consider the lilies of the field, how they grow. . . ." Pure, fresh, peaceful, they reflect God. Fix your mind on God, letting it flow away from the things of the world.

(5) Expect great things of God. Then God will cause great things to happen. A charming and distinguished young woman told me of sitting rather indolently in a congregation, until the preacher shot out these words, "God has the power to take an ordinary person and make him extraordinary, if that person will yield himself completely to Jesus Christ." That changed her thinking. Instantly a change began to come over her. Her own ability, released, became *extra-ordinary*. There was present in that service a spiritual atmosphere in which a miracle happened.

(6) As you sit in church, accept the fact that what you are being taught will work. Bring in positive thoughts to replace those that are negative. If the preacher says there is a technique which, if applied, will solve any problem, then the worshiper who has the skill and the art of going to church will say, "Yes, I believe that." If the subconscious whispers, "Don't believe it," be ready to reply, "I do believe it. God, help thou my unbelief!" Then live it.

There is a great skill, a great art, in going into the house of God and coming out with power and strength, discipline and control, and a richer, deeper happiness.—*Gospel Messenger*, quoted in the Cumberland Presbyterian.

Baptist and Reflector

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EDITORIAL

The American Negro Is A National Resource

MAYBE IT'S TIME for white people to stop talking about the Negro exclusively as a problem, and start thinking in terms of his enormous achievement in the eighty-two years since the opening of the First Freedmen's Bureau.

The United Negro College Fund, speaking for thirty-three Negro institutions of higher learning, presents the extraordinary record: 3200 Negro doctors . . . 1400 dentists . . . 800 nurses . . . 1000 lawyers . . . 27,000 students of college grade . . . and many more thousands of trained teachers, journalists, social workers, clergymen, engineers, agricultural experts, writers, artists, musicians bankers merchants and businessmen

Nearly 14,000 Negroes in the United States make up about one-tenth of our population. By this measure the group needs many more professional people. But it is certainly in order at this time, looking backover a hard and dusty road, to take note of the immense progress made since the days when Fanny Kemble discovered it was a finable offense even to teach a slave to read.

Public authorities and private philanthropies, North and South, have helped, but by far the greatest share of the credit must go to the Negro himself.

The Negro is no recent immigrant. Here almost from the first, he is among our oldest inhabitants, our most ancient families. But what he has done and is doing for himself is like the success story of every other racial strain in the United States.

With this difference: If the rest of us from scratch, he had to start far behind the line. In the most grinding poverty and under the almost hopeless handicap of unreasoning prejudice, millions of field hands and house servants built with their bare hands a better world for the generations that followed them. It is a record of tenacious courage and self-denial parallel in modern times.

The bewildered freedom of 1865, looking for his forty acres and a mule, swindled by carpetbaggers, helpless and homeless on the highways of the ruined South, has transformed himself into a solid citizen. Legend pictured him as improvident, lazy, shiftless and happy-go-lucky, but legend neglects to account for the stores, hotels, banks and insurance companies he has founded and managed for himself. It fails to explain his 200 magazines and newspapers or the \$10,000,000,000 spent every year by Negro consumers. As Roland Hayes put it, he's a national resource.

—The Saturday Evening Post, Aug. 9, 1947

The Man Who Cannot Know Revealed Truth

THERE COMES A REQUEST that we discuss Paul's threefold classification of men. This classification is on the basis of the ability to enter into the revealed truths of God, as follows: The Natural Man, the Carnal Man and the Spiritual Man. Only "the natural man" is considered here, the others being reserved for future study.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

"The things of the Spirit of God" are the truths of divine revelation (verse 10). The record thereof is the Word of God. "The natural man" is the unregenerate man, the individual whose spirit is empty of God.

The unregenerate man "receiveth not the things of the Spirit of God." That is, he does not receive them in himself and by his own power. He may definitely reject revealed truths, sometimes actively opposing them. Or he may indifferently do nothing about them, let them go by and fail to receive them. In all cases, he does not, in himself and by his own power, grasp them in their real meaning "because they are spiritually discerned." He may grasp them intellectually but not spiritually.

Revealed truths "are foolishness unto" the unregenerate man. They had as well be actual foolishness so far as his grasping their real spiritual content is concerned. On the other hand, he may definitely construe them to be foolishness. For instance, many worldly-wise men look upon the doctrine of substitutionary atonement as foolishness, while true believers see it as "the power of God, and the wisdom of God" (I Cor. 1:18). He who casts aspersions upon revealed truths does not change their character in the least, but he does reveal his own spiritual blindness.

Paul says of the unregenerate man in relation to revealed truths, "neither can he know them." That is, this man cannot in himself grasp the spiritual content of such truths. For him to do this, he must be spiritually enlightened and enabled from above to do it (John 8:44; I Cor. 2:10-12).

Two among other important facts are emphasized by these considerations:

1. *The Error of Assuming, as Many Do, That if One is an Authority in Secular Branches of Knowledge, He is Necessarily an Authority in Spiritual matters.* The truth is that unless he is enlightened and enabled from above, the ripest scholar on earth is an ignoramus in the things of God except in a mere superficial sense. The humblest, most obscure believer with an open Bible before him knows more about spiritual matters than the university president who has not been born again.

2. *The Error of Assuming That a Sinner can Decide in Himself to be a Christian and be One.* Unless one is enabled from above, he cannot make a true decision. He can reach an intellectual decision, act upon a proposition and make a profession of religion, but he cannot make a heart-committal to Christ and be saved. When spiritually enlightened and enabled, one is not compelled to trust Christ, but he cannot trust Christ without this.

What is needed in evangelism in many instances is more praying and waiting for the moving of the Spirit in human hearts and not so much human "pressure" upon men to "make a decision." In some instances, this might considerably reduce the reported "large number of converts," but the quality would compensate for it.

A conviction desperately needed today is that genuine faith does not "stand in the wisdom of men, but in the power of God." (I Cor. 2:5)

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.

Give Way? No! . . .

The Baptist Messenger

The expression, "Give Way" is often used to describe dismissal of some regular church service in favor of a union meeting. It might be noted that when a pastor uses this expression to dismiss his Sunday evening service he speaks far more literally than he realizes. Notice what he gives way to when he "Gives way." Even a single dismissal of an evening service will:

- (1) Uproot Training Union efficiency.
 - (2) Cause many to miss preaching. No union service ever enlisted all the people who otherwise would go to all the churches.
 - (3) Thin out the crowds for succeeding Sunday evenings.
 - (4) Get some used to staying at home on Sunday evening.
 - (5) Destroy the witness of a "lighted Sunday night church window."
 - (6) Water down the simple New Testament message preached by Baptists.
 - (7) Disappoint some unbeliever seeking the way.
 - (8) Cast the eyes of young people away from the stabilizing influence of the home church.
 - (9) Give other groups opportunity to gloat over Baptist Compromise.
 - (10) Dampen ardor for between-the-Sundays church work.
- (We should make it a rule never to "give way."—R.B.J.)*

The Pastor's Car

DAVID D. ALLEN
in *Western Recorder*

Then there is the pastor's automobile. He must be prepared to dash out any hour of the day or night in response to a telephone call. He makes his calls at the hospitals and homes to help sick, sorrowing, suffering saints. The doctor makes his calls in a new streamlined Buick and gets so much a call, the pastor makes his call in an antiquated jalopy and often does not get even a "thank you" for his calls. Some churches alive to the situation have either purchased a new car for their pastor or substantially aided him in such a purpose. A church has never been heard of that did a thing and found it to be a poor investment. On the contrary, it generally paid splendid dividends. Driving hither and thither in pastoral work and often operating a free jitney service is a sizable source of expense to a pastor. Most all business concerns provide their mobile salesmen with expense accounts to cover car expense incurred while engaged in company business. A church geared to the age could underwrite the automobile expenses of their pastor and never go bankrupt by so doing.

(Finance Committees ought to remember this.—R.B.J.)

Pictures or the Preached Word?

FREDERICK C. GLASS
in *The Christian* (London)

It is well known that what the home churches do, or permit, soon has its repercussions on the foreign mission field, sometimes with devastating effect. I wish to call attention to two things which are of most doubtful character—pictures purporting to be of our Lord, and the use of religious films in the churches. It must be admitted that all pictures and figures of our Saviour are wholly imaginary, varying in a thousand ways. The only true portrait may be that which the Holy Spirit might imprint on our minds—if ever He does so—by an intimate knowledge of the New Testament. It is loudly claimed that these pictures in our homes and churches have "a strong spiritual value and

uplift." So also claims the Roman Catholic for his own pictures and crucifix. Any such spirituality, as claimed, from the nature of things, can only be of a very doubtful character. Each artist tries his best to present a Christ of his own conception, and sometimes produces a thing of real, but wholly imaginary beauty; whereas God's Word declares, "He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him. He was despised and rejected of men . . . and we hid as it were our faces from Him." His appeal was not carnal, but virtue emanated from Him, and a loving sympathy for sinners, as well as for little children.

As Jesus Christ was "the express image" of His Father, so His Word, and not His features, are the express image of the Son. "We walk by faith—not by sight"; and "faith cometh by hearing (not seeing), and hearing by the Word of God." Rome, denying the people access to the Bible, had to substitute pictures and images in its place. Many Protestant people and pastors already use crucifixes. It is only one step down to idolatry and Romanism. Churches are converted into religious cinemas, and the film takes the place of the Bible. If the glorious and powerful message of the Gospel cannot reach lost souls then nothing else can, and all else is a miserable cloak for a lost faith.

(Here's something to think about.—R.B.J.)

Science Speaks

The Sunday School Times

in the *Christian Century*:

"From the objective and impartial research in science to which each of us had dedicated his powers, we have arrived at the following conclusions:

"1. The future of mankind, and more specifically, of our own country as we well know, depends first and foremost upon the laying of true and unshakeable spiritual foundations for the life of contemporary man, whereby alone it is possible for true civilization to exist.

"2. Such a foundation cannot be laid if contemporary man fails to use that treasure of values which Christianity, the Christian faith and Christian ethics, hold out to him. Estrangement from these values constitutes an abandonment of every well-grounded hope that mankind will be able to build up a future better than the present.

"3. Furthermore such estrangement from Christian values is contrary to the conclusions of truly unprejudiced critical thought into the great problems which are fundamental to man; and more especially to the conclusions being reached by contemporary scientific research.

"4. The series of failures and disappointments which is typical of modern times has made it clear that the urgent demand for complete social and economic reconstruction, for the rule of law and justice, can achieve realization only when the life of individuals and the life of society is saturated with the faith whereon Christianity is built.

"5. Finally, the education of the individual, especially the upbringing of children and the culture of youth, in so far as it is not based on full respect toward Christian values, leads of necessity to failure, to the spiritual undernourishment of the rising generation, and to a crippled moral condition."

(It is high time that the scientists repent and turn to God.—R.B.J.)

Discovered — A Book

LONG AGO I decided to read the Bible through. I began with Genesis; somewhere near the middle of that book I laid it aside.

Sometimes I read the Bible then in a desultory sort of way. Then for a time I left it off altogether. Later I read the Bible for literature, for poetry and the Book of John several times.

Last January I signed the pledge to read the Bible and pray daily.

Each day when I came to the Bible reading the lines seemed to be meant for me. I read other chapters too. In the evenings we read the Family Altar readings together as a family.

By reading the regular devotional I have discovered a Book that I never knew before—a personal book that is *mine*. Sweet are its pages to me now—SARA BRADFORD SAUNDERS, Madison, Tenn.

Liquor Revenue and Morals

(Editorial in the *Daily Mail*, Anderson, S. C., Dec. 3, 1947)

THIS WEEK a routine news story reported that the city treasurer had received over \$6,000 as the city's share of the current wine, beer, and liquor tax.

The county also receives a portion of this revenue, but the largest share is reserved for the state, which earmarks the money for the operation of South Carolina public schools.

Last year the city received \$16,700 as its part of the wine, beer, and liquor tax.

But that is not all.

Each year police arrest about 3,000 persons on the charge of drunkenness, driving cars under the influence of liquor or for drunkenness and disorderly conduct.

Fines imposed in these cases aggregate some \$33,000 which brings the city's direct or indirect revenue from alcoholic beverages to approximately \$50,000 per year.

Since the city government annually takes in some \$400,000 from all sources, liquor accounts for about one-eighth of the total income.

If the revenue from liquor taxes were removed, the city might therefore, be forced to increase its property tax levy by three mills to make up the deficit.

Any decrease in police fines resulting from less drinking would also increase the burden upon other revenue sources.

And so in Anderson and in South Carolina a great many people, including a majority of our lawmakers, have come to regard licensed liquor sales as a necessary requirement in the financial operation of city, county and state governments.

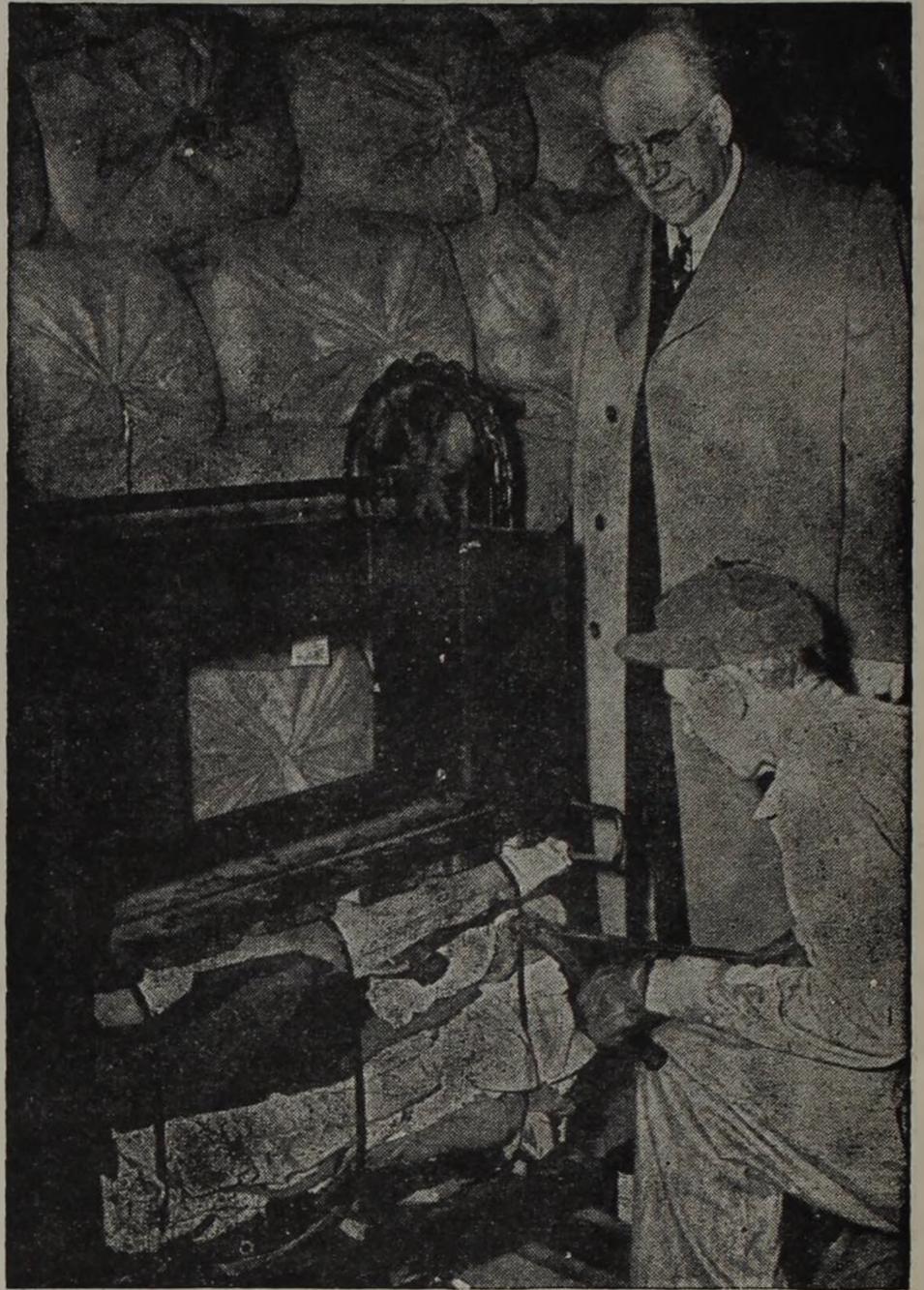
This state of mind on the part of law-makers and a great many private citizens has been actively promoted by those interested in the liquor business.

It was not a mere accident that the revenue from the beverage tax was originally "earmarked" for schools. Our public schools, of course, claim first place in public support.

If the tax had been pledged to the building of roads, for instance, it would have been easy for those opposing it to have said: "We will do without the roads," but who could say that we will do without schools?

Thus was an evil thing imposed upon the people of the state, and thus it has continued year after year.

World Alliance President Inspects Relief Shipment



RELIEF CENTER—All clothing, bedding, etc. coming into the Southern Baptist Relief Center at 740 Esplanade Avenue, New Orleans, is sorted and baled before shipment overseas. Dr. C. Oscar Johnson, St. Louis, president of the Baptist World Alliance, is shown above as he watches a workman compress the clothing into 100 pound bales. The completed bales, wrapped in waterproof paper and burlap, are seen in the background. On learning that more than 600,000 pounds had been contributed in the last 45 days, the World Alliance president expressed the hope that Baptists would continue to send clothing, bedding, shoes, kitchen utensils until the need no longer exists. All Baptist relief goods is being distributed in Europe and Asia under the supervision of the relief committee of the Baptist World Alliance, Dr. Paul Caudill, Memphis, chairman.

But, after all, are not we selling our birthright for a mess of porridge.

We may, in Anderson, be reducing the tax levy by a few mills by permitting the sale of liquor, but aren't we paying a terrible price for those paltry thousands when average of one person in seven in the city's population is jailed in a year for drunkenness, or for crimes growing out of drunkenness?

Isn't a three and one-half mill tax a terrific price to pay for the social decay and moral decadance that is gnawing away at the vitals of our society through the continuing and unlimited use of liquor, especially by the young men and young women of our community?

Solution To The Delinquent Problem

HIRAM F. DUFFER, JR., *Missionary Appointee for Mexico*

THE CITY of Fort Worth, Texas, with about 200,000 inhabitants, is cut east and west by the "Broadway of America" highway and the Texas and Pacific railroad. At one point, for a distance of about five blocks, there is only one unpaved street and an alley between them. Here nestling like squatters between and behind the factories and warehouses that line both highway and railroad, are the shacks of about fifty Mexican families that make up the Presidio neighborhood, deriving the name from the fact that its single east-west street is East Presidio. "Presidio" is a Spanish word meaning prison; how the street got that name is anybody's guess, since there is now no prison on or near it.

I

A few of the fifty families live in fairly decent houses, but the majority have to be content with a shack—too small and too old, with sagging windows and doors, leaky roofs, and porches trying to fall in. The men of the neighborhood work on the railroad, in garages, and at other comparable jobs; much of what they earn goes for beer and dice rather than for the food and clothing needed by their families. Meanwhile, the mothers do the best they can with numerous children, insufficient room, uninspiring surroundings, and undependable husbands. They are more than glad for the older children to get out into the street and play, as a general rule.

And play in the street they do. Where else could they? There is not a park, a club, or a recreational center near by. They could choose among going uptown for a show, across town to a park, down the highway to the river, or stay in their own neighborhood and play in the street or along the railroad behind the ice house.

Even the smaller boys spent more time away from home than in it; when tired of play, they might go to the city market to see what they could "snitch", or hide in an empty boxcar to shoot dice and smoke cigarette stubs. At night they could hang around the doors of pool halls and beer parlors which abound in the community, or go up and down the streets breaking into gardens and stoning the windows of people's houses.

II

Some students from Southwestern Seminary, together with interested members of the College Avenue Baptist Church, established a mission in the Presidio section, and began to have Sunday School—first in one home, later in another, and finally in a semi-permanent property which the church rented. It was a two-story residence, once pretty elegant, but now slightly dilapidated, converted into a mission building with auditorium and classrooms downstairs and living quarters for the missionary couple upstairs. The boys of the community really enjoyed that mission! They broke windows, let air out of automobile tires, threw firecrackers into the mailbox or even into the auditorium during services, and in general saw to it that the preacher had something to worry about besides his seminary assignments and the rising cost of living.

The war came on, and the boys who had been most active in "keeping things alive" in the community were either drafted or volunteered for service. Things might have quieted down a bit, but no; the junior boys had not been idly standing by while their older brothers had all the fun—they knew how to do a few things, too!

There were ten of these boys who came to the Mission—not that they cared much for the Sunday School class or the sermon,

but they liked the occasional trips to the park, the picnics on special occasions, and gifts at Christmas time. Besides, they could have lots of fun in the services, disturbing the preacher, throwing spitballs at the worshippers, and sneeringly criticizing everything that happened. Oh, yes, they came to services.

About 1942, Rev. and Mrs. I. B. Williams became the missionaries at the Presidio Mission, supported first by the Tarrant County Association and later by the Home Mission Board. They did a lot of wonderful things in their own quiet way, but probably the most far-reaching and important was the organization of a Royal Ambassador chapter by Mr. Williams.

Did those guys care to be Royal Ambassadors? No, definitely not, but Mr. Williams took them for rides in his car, gave them pointers on football, had weiner roasts in the backyard, and set up a game and reading room inside the Mission; who couldn't stand an hour's Royal Ambassador program once a week when getting all that in return? Sometimes discipline was quite a problem—but at other times they actually became interested in the life of some mission hero, and they began to work on the Ranking System to see who could get the Page's insignia before anyone else!

III

Ah, that miracle-working Ranking System! They learned the Bible verses and studied the lives of missionaries; they paid more and more attention to Mr. Williams' sermons, and several of them accepted Christ as Savior. The others still roamed the streets at night, cursed, gambled, and only God knows what; but they were being permeated with a knowledge of God and His ambassadors, ancient and modern.

I met four of those Royal Ambassadors in June of 1944, when they and two girls from the Mission accompanied Mr. and Mrs. Williams to the first state-wide Mexican Baptist encampment at Alto Frio. One was from a nominal Methodist home and had just decided for himself that he believed the Baptist way; one had been a Christian for a while and another for just three months; the fourth, from a Catholic home, was not a Christian. A moment that will live forever in my memory was when the three-month-old Christian matched steps with me in going from one building to another on the camp grounds, and said, "I want you to help me pray for ———; he's my best buddy, and he's not a Christian."

Well, that encampment made glorious history; on a memorable night under the tabernacle, there were 18 conversions and 41 young lives surrendered to special service. The Methodist boy surrendered to preach and the Catholic boy accepted Christ as his Saviour.

Time went on. To date, four of those 10 Royal Ambassadors have surrendered to preach, and only two of them are still unsaved. Of the four preacher boys, one is a junior in Howard Payne College; one is in the Valley Baptist Academy; one is in high school at Fort Worth; all three are active in mission work. The fourth is in the Navy and will continue his preparation after he is discharged.

The Presidio Mission is now the Goodwill Church, worshipping in a property bought for it by the Tarrant County Association.

Is Royal Ambassador work worth the time and effort involved? The foregoing true story makes me think it is at the top of the list among the most effective and worth-while missionary activities Baptists have. Would that every community had a Royal Ambassador chapter!

Executive Committee Plans 1948 Denominational Program

NASHVILLE, TENN.—(BP)—The Executive Committee of the Southern Baptist Convention will recommend to the Convention in Memphis next May that 50 per cent of 1949 Southwide undesignated denominational funds be given to the Foreign Mission Board for spread of the gospel around the world.

Increase in the foreign mission allocation from 46 per cent to the 50 per cent objective is made possible by the generous co-operation of the Home Mission Board and the Relief and Annuity Board in reduction of their allocations that additional money may be reduced by 1.5 per cent (to 16.5 per cent) and the Relief and Annuity Board 2.5 per cent (to 12.5 per cent) if the Convention adopts the budget recommendations.

Other highlights of the semi-annual meeting of the Executive Committee include the election of Rev. Merrill D. Moore, Nashville pastor, as Director of Promotion and Associate Secretary, and the projection of an inclusive promotion program for the churches in 1948.

A report of the Promotion Committee recognized tremendous gains in Southern Baptist life in 1947, especially in soul-winning with an estimated 280,000 baptisms and in stewardship as a result of the tithing crusade. A continuation of momentum in both these aspects was expressed as a hope for 1948.

Recommendations for the year 1948, all of which were adopted unanimously, include:

That emphasis upon tithing be continued and "Every Baptist a Tither" be the goal for this year and all the years to come.

That churches be urged to continue their wholehearted support of the Co-operative Program, increasing their gifts to missions in proportion to increased receipts from the tithing appeal.

That an effort be made for a spiritual revival among our people, directed through the Department of Evangelism of the Home Mission Board, and that an evangelistic emphasis in all the churches this spring be climaxed by a great evangelistic service in the Memphis ball park, Sunday afternoon, May 21, during the Southern Baptist Convention.

That our people be urged to give much time to prayer during 1948, co-operating in the proposal for New Year's Eve prayer services in all the churches and co-operating with the Baptist World Alliance president's suggestion that every Baptist "Pray at Eight each morning in '48."

That the Executive Committee office promote through information and enlistment the observance of all special days in the Calendar of Co-ordinated Denominational Activities.

That one Sunday in the year be designated as Enlistment Day in the churches, at which time every member will be asked to pledge loyalty to the church program, and to offer personal service for places of church leadership, to pledge the tithe, and to pledge to the 1949 church budget.

That special effort be made to secure large gifts for all or any of our causes through the Southern Baptist Foundation and the respective state foundations, special attention being given to wills and bequests.

That churches be encouraged to identify their church buildings by a sign, nameplate, bulletin board, or other appropriate marking.

That Southern Baptists co-operate heartily in the observance of Baptist World Alliance Sunday, February 1, 1948, including the taking of an offering, to be divided equally between continued relief for our stricken fellow-Baptists and the current operation budget of the Alliance.

The Allocations Committee looked to a minimum overall Southwide goal of \$10,000,000 for 1949, of which \$7,500,000 would be undesignated Cooperative Program receipts. The committee recommended the following distribution for the first \$4,000,000 received (subject to action of the 1948 Convention):

Foreign Mission Board	50 %
Home Mission Board	16.5
Southern Seminary	5
Southwestern Seminary	5
New Orleans Seminary	5
W.M.U. Training School	1
American Seminary	2
Relief and Annuity Board	12.5
Radio Commission	1.9
Baptist Brotherhood	1
Southern Baptist Hospital	0.1
	100 %

The recommendation provided that distributable receipts above \$4,000,000 be distributed according to capital needs as defined by a 1945 Survey Committee.

An item of \$20,000 for a National Baptist Hospital for Negroes, now projected at Hot Springs, Ark., was included in the proposed 1949 Convention Budget.

A survey was authorized wherein all Southern Baptist pastors will be asked to answer "a questionnaire relating to the expenditure of all Southwide funds, together with such other information as may be desirable in relation to the Southwide program of Southern Baptists, with a view to the utilization of the collective counsel of our brethren throughout the South in the furtherance of our worldwide task."

Official commendation of the current effort to complete a Booker T. Washington Birthplace Memorial in Virginia was given in a unanimous vote which suggested that Southern Baptists help "by purchasing as many of the memorial half-dollars, authorized by the 79th Congress, as they can as Christmas gifts and for other purposes, thus aiding our Negro brethren in carrying to successful conclusion this very timely tribute to a great and cherished American Christian leader."

Hearing a report from Dr. George W. Sadler, director of the current Southern Baptist relief effort, the Executive Committee expressed appreciation for the work being done by both the Foreign Mission Board and the Home Mission Board in furthering this work.

The meeting was attended by all but one member of the Executive Committee, executives of all Southwide agencies, a majority of state secretaries and state editors, and many other denominational leaders.

(Editor's Note: Not long since, we editorially expressed the conviction that something must be done to provide more funds for the Foreign Mission Board. We are glad that this has been done, subject, of course, to the approval of the Convention. A noble spirit has been shown and a noble thing has been done.)

Begging Bibles and Presents A Racket For Some Africans

WE ARE SORRY to have to report that writing Americans for Bibles, fountain pens, bicycles and typewriters has now become a racket and some young African did so well that he was able to open up his own book store. A California woman sent him money order to carry on Bible Classes and take evangelistic trips that he never once expected to carry out. He can write a letter that literally deceives the very elect. In fact, while he claimed to be a Baptist member of one church where we work, he never attended one time that I saw. Another young man assumed the roll of a young woman who wanted an education and needed money. To prove that he was a real African girl he sent his sister's picture. His letters from a zealous Baptist young woman came addressed to "Miss Jummo." When the money came for "Miss Jummo's education it was sent through one of our missionaries and the matter was then exposed. One of our young African printers got some names of young women to whom he heard he could write as PEN-PARTNERS. He seemed to think the word PEN-PARTNER meant that the PEN-PARTNER would send him a fountain pen. Though he has one pen that he does not use, he has received one from America and has the promise of another.

There are a number of African boys and girls who needed Bibles, but the needy ones can get them through the missionaries of their station or through the secretary of the Mission to whom all Christian literature should be sent.— W. H. CARSON, P. O. Box 5, Port Harcourt, Nigeria, West Africa.

Criteria of Success In The Ministry

OLIN T. BINKLEY

Professor of Christian Ethics and Sociology at Southern Seminary

THERE IS A GRAVE danger that worldly conceptions of success will invade the thinking of our time concerning the Christian ministry. John Oman declared that the churches are troubled, but it is about their finances, their statistics, and their projects, and not about what alone matters supremely, their message and the embodiment of it in their own fellowship.

The first test and measure of a successful ministry is the progress of the gospel. The basic test of our effectiveness is this: Are we helping to advance the gospel in the communities in which we live and preach? Is God's saving power at work among men, women, and children? Do men live by faith, hope, and love? Does Christ have the highest place in their minds and the deepest place in their hearts? Are we helping to make the gospel effective in the home, in the community, and across international boundaries?

Every pastor needs knowledge, skill, and the qualities of Christian character. It is necessary for him to have a personal knowledge of God, a growing understanding of the Bible, and a clear conception of the nature and destiny of man. He must possess moral integrity, spiritual vitality, and a passion for the salvation of men.

The distinctive feature of the Christian conception of success comes from the example and teaching of Jesus. He presented the revolutionary idea that all greatness should be measured in terms of service. He was considerate of the interests and needs of others (II Cor. 10:1). He went about doing good (Acts 10:38). He taught plainly that love is the law of life and that love expresses itself in service, especially in acts of kindness and practical helpfulness. At this particular hour in history, when hunger stalks so many of the peoples of the world, the summons to service is clear and imperative. Brotherly love is personal in essence, but it is practical in action.

The final test of genuine and lasting success in the ministry is obedience to the will of God. It is the obedience, not of a slave to his master, but of a child to our Father who is in heaven. The ultimate standard is God's judgment, and a pastor who obeys the Holy Spirit will never wholly fail.

Sixteen Million Christian Impressions Every Twenty-four Hours

LAWSON H. COOKE

ON NEW YEAR'S Eve night three hundred Memphis laymen went into action inaugurating what promises to be the greatest program of religious advertising in the history of this country.

New Year's morning the citizens of Memphis saw between three thousand and four thousand street corners stenciled "1948—Give GOD a Chance—This Year." They saw also seventeen standard size billboards carrying the same slogan. Pictures of posting the boards and stenciling the corners appeared with news stories in the Memphis papers. News releases were sent out over AP and UP wires as well as through RNS. Prominent mention was made in radio news broadcasts.

In addition to the billboards and stenciling, five hundred cards, 11 x 28 inches, will repeat the message in strategic shop and office locations throughout the city. Forty thousand copy cards 2½ x 6 inches will carry the message into the homes of Memphis.

A new display will appear each month during the year on the

A Modern Ann Hasseltine

MERRILL D. MOORE, Nashville, Tenn.

AT ITS RECENT meeting, the Foreign Mission Board appointed Miss Elizabeth Lee to missionary service at Nazareth, Palestine. In connection with this appointment is an interesting story.

Miss Lee has for sixteen years been a missionary of the United Church of Scotland (Presbyterian) in their great hospital at Tiberias on the shores of the Sea of Galilee. For ten years she has been Superintendent of Nurses in that hospital. Her home was originally in Connecticut, and she has been a member of the Methodist Church since she was a small girl.

In June, 1946, she visited the sister of Miss Kate Ellen Gruver, Mrs. R. L. Rogers, in Nashville, and the church of which Miss Gruver is a member. During her stay here, she united with the Immanuel Baptist Church by baptism. The pastor Merrill D. Moore, who baptized her, asked: "Why do you desire to take this step?"

Miss Lee replied: "When the girls in our Nurse's Training School asked me, 'Why are there so many denominations? Where denomination is right?' All I knew to say was, 'Go to your Bible and find out.' They did, and came back saying, 'We find from the Bible teaches, but to us it seems to be different from what the churches of which you are a member and these other churches teach. Why do your churches not do what the New Testament says?'"

"And so I was thrown back upon a study of my own New Testament. I came to realize that the Bible taught that one was to confess his personal faith in Jesus Christ as Saviour, and follow him in baptism by immersion after they have received him as Savior. I had not done that. Further study convinced me of the correctness of the Baptist position on many other matters.

"While I am here," Miss Lee said with deep feeling, "I want to confess my Lord as Savior, and follow him in New Testament baptism."

She was baptized, and returned to her work in Tiberias. Now the Southern Baptist Mission Board has named her to be one of our missionaries to serve with Miss Kate Ellen Gruver in the work of the George W. Truett Memorial Home, Nazareth, Palestine. She is a valuable addition to our missionary staff.

With Miss Lee's appointment Immanuel Church enjoys something of a distinction in having two foreign missionaries members of this church and not related by blood or marriage, serve at the same post and both of them in the city of our Lord's childhood.

billboards and copy cards, thus giving an enormous coverage of Christian advertising.

The campaign in Memphis will cost approximately eight thousand dollars for 1948, and this is provided for in the regular budget of Shelby County Association. When we multiply this by the 930 associations throughout the Southern Baptist Convention, we will have an annual investment of nearly three quarter million dollars in outdoor Christian advertising.

All of this advertising material is copyrighted, and is handled by Cummings Advertising Agency, Leader Federal Building, Memphis. Inquiries regarding costs and material should be made direct to this agency.

Mr. Ernest B. Cummings explains: "By spreading the Memphis program throughout the Southern Baptist Convention, we can reach one out of four persons every day. We figure this means 16,500,000 individual impressions for Christianity every twenty-four hours."

The Survey Bulletin

Department of Survey, Statistics, and Information. Porter Routh, Secretary and Editor. The Sunday School Board of the Southern Baptist Convention. 127 Ninth Avenue, North, Nashville, Tennessee.

FACTS OF INTEREST

Most significant development of the year has been the gradual division of the world into East and West. United Nations continues to function, but has lost prestige in its failure to iron out international differences.

United Nations did face knotty problem in Palestine and General Assembly voted to partition Palestine into Jewish and Arab states. However, decision remains to be executed in the face of mounting Arab opposition.

Inflation continued a world problem in every land, with the exception of Russia where Joe Stalin devalued the ruble with a stroke of his pen, and wiped out most savings. In China, one American dollar would buy 104,000 Chinese dollars. Biggest increase was in cost of food, with world shortages still existing.

The American birth rate continued to climb during the year with an estimated 3,750,000, but the marriage rate started leveling off during the year.

School bells rang for some 32,000,000 American children, college enrollments reached a new high to send the median educational level for the American adult into the second year of high school. It is now estimated that nearly 50,000,000 American adults, 20 years and over, have some high school education. Thirty-seven per cent are high school graduates, compared with 27 per cent in 1940, and 7 per cent in 1920.

Independence came to India during the year as Great Britain turned more and more of her assumed world responsibilities over to the United States.

IN THE WORLD OF RELIGION

The year has been marked by growing tension between Roman Catholics, Evangelicals, and secularists. Roman Catholics sought to brand all as secularists who opposed her expansions. Evangelicals refused to agree that only alternative to secularism was Roman Catholicism.

Tension between religious groups was sharpened in the United States by the 5-4 decision of the Supreme Court making it legal for New Jersey to transport pupils to parochial schools in buses, operated at tax-payers' expense.

All American religious groups have opened their pocketbooks and their hearts to the world's needy. Hunger and cold have known no creed as they have stalked over much of the world. Church groups have been sympathetic with the U. S. Government's plan for aid, but have been insistent that it not be used to promote sectarian interests.

Those interested in ecumenical movements have pointed to the launching of the United Church of South India, the Oslo Conference, and the nationwide tour of E. Stanley Jones during the past year as indications of closer Christian fellowship.

Conferences continued between the Evangelical and Reformed churches and the Congregational Christian churches, looking toward union.

All religious groups have reported increased interest in evangelism and stewardship. Many groups reported the first increase in Sunday schools shown in a decade.

The International Missionary Council met for the first time since the war in Whitby, Canada, to give new impetus to the world missionary effort, and the Protestant Film Commission issued its first full-length film, "Beyond Our Own," on world evangelism.

BAPTIST HIGHLIGHTS

Baptist event of the year was the Baptist World Alliance in Copenhagen, the movement of the world headquarters from London to Washington, and the election of A. T. Orhn, Oslo, Norway, as the new world secretary.

Northern Baptists launched a new evangelistic crusade, and Southern Baptists reported the largest number of baptisms in any one year in their history.

The tithers movement, adopted by the Southern Baptist Convention, and promoted through the Executive Committee and all of the state conventions, enlisted thousands of new tithers and was reflected in increased gifts during October, November, and December. The Co-operative Program receipts of the Southern Baptist Convention passed the \$5,000,000 mark.

Southern Baptist Sunday schools climbed close to the 4,000,000 mark and Training Unions showed their largest gains. *Home Life* was launched and reached 250,000 circulation.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

North American Conference On Christian Frontiers

University of Kansas—Lawrence, Kansas

December 27 - January 1

It was the State Secretary's privilege to attend this student conference during the Christmas holidays. There were approximately 1800 students in attendance from around 800 colleges and universities in the United States and Canada. The services were held in the University of Kansas buildings and most of the visiting students were housed in University dormitories and fraternity and sorority houses. There were two large cafeterias in the Memorial Student Union building where all the meals were served.

Some of the noted personalities on the program were: Dr. Walter Judd, former medical missionary to China and now a congressman from Minnesota in the United States Congress; Dr. John R. Mott, Nobel Peace Prize winner, who has given about sixty years of his life serving primarily the college students of the world; Dr. Winburn Thomas, former missionary to Japan, now secretary of the Student Volunteer Movement; Dr. Roswell P. Barnes; Dr. Fay Campbell; Dr. John Coleman; John Deschner; Dr. J. W. Marshall; and Dr. Ruth Seabury. There were many other fine people on the program besides these who are a little better known.

This conference was primarily a missionary conference. Practically every mission board, both home and foreign, in the United States and Canada was represented at this meeting. Then a great number of the students in attendance were mission volunteers, going throughout the world after they receive the training necessary to serve Christ and man. It was an interdenominational and interracial conference and there were Chinese, Japanese, Africans, Europeans, Latin Americans, North Americans, and Pacific Island people in attendance. It was a very inspirational meeting in many many ways.



Pastors' Testimonies About Student Night Program

"It was truly a great program with every student coming through with splendid presentations of various B. S. U. work, as out-lined in the prepared program sent us. A large congregation was present and they milled around at the altar following the services for a long time congratulating the young people and our guest speaker."—STERLING L. PRICE.

• • •

"This year's program was one of the best we have had in our church. All the speakers on the program were unusually good. A large congregation was present for the program."—FRANK W. WOOD.

• • •

"I believe this was the best Student Night program we have had in our church. The Young People's Department entertained the students at a reception in the church dining room immediately following the program."—LUTHER JOE THOMPSON.

• • •

"This was a most enjoyable program, attended by a large group of people."—P. B. BALDRIDGE.

• • •

Splendid programs were also held at the First Baptist Church, Martin; Prescott Memorial Baptist Church, Memphis; First Baptist Church, Tullahoma; First Baptist Church, Knoxville; Belmont Heights Baptist Church, Nashville; Edgefield Baptist Church, Nashville; Immanuel Baptist Church, Nashville; and First Baptist Church, Etowah. We are sure that many others were held throughout the state and we want to express our deep gratitude to the pastors for their spirit of co-operation in promoting this annual program.

The Sunday School Lesson

LESSON FOR SUNDAY, JANUARY 18

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

Topic: "OUR RELATIONSHIP TO GOD"

Scripture: Roms. 8:12-17, 31-39.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

MUCH IS SAID in the Bible concerning the relationship that exists between the believer and God. On one occasion Jesus referred to believers as "the branches": "I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth forth much fruit: for apart from me ye can do nothing" (John 15:5).

On another occasion Jesus referred to His followers as "the salt of the earth" and as "the light of the world" (Matt. 5:13f.) Whatever else may be said about the relationship, it must be thought of as an intimate one, a relationship that links one up vitally with the life-giving spirit of God.

A SPIRIT-LED LIFE

Paul makes it clear in the passage before us (Romans 8:12ff.), that the Christian is to live a Spirit-led life. "So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the spirit of God, these are the sons of God."

A sure way to die, according to Paul, is to live "after the flesh." The flesh is corruptible, mortal, and passeth away. In the words of James, "Ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away" (4:14).

Man feels the pull of material things constantly—so long as he is in the flesh. The Apostle Paul faced this conflict to the bitter end: "For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practise" (Romans 7:18f.). That is why he pleads, in his letter to the Ephesians (6:10ff.), for the Christian to "be strong in the Lord, and in the strength of His might," and reminds him that the real conflict is "not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

Only as we are led by the Spirit of God may we be known as "sons of God" (Romans 8:14). For as many as are led by the Spirit of God, *these are sons of God.*

It is one thing to talk about a Spirit-led life, but another thing to practice it! To live a Spirit-led life one must remain in constant fellowship with God's Spirit. It means that our every decision must be made at the foot of the cross. It means that we must seek constantly to move within the circle of His will; that the Christian is to deny self and to take up his cross, daily, and follow Him!

Nothing less than the Spirit-led life will serve to move an unbelieving world toward God. The skeptical and irreverent multitudes will have little to do with a faith that is not vital enough to manifest a living relationship with the Heavenly Father.

CHILDREN OF GOD

"The Spirit himself beareth witness with our spirit, that we are children of God" (Romans 8:16). John uses the same figure in the opening verse of third chapter of his first epistle: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are."

Paul goes on to say that if we are "children," then we are "heirs; heirs of God, and joint-heirs with Christ."

Our relationship with God is to be marked by constant fidelity to Him and to His will and purpose for our lives. In the words of Paul, we are to "put to death" our members which are upon the earth to the end that fornication, uncleanness, passion, evil desire, and covetness, may no longer be part and parcel of our lives. We are rather to put on, as God's elect holy and beloved, "a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye" (Col. 2:12-13).

As joint-heirs of Christ we are to conduct ourselves in a way that will be in keeping with our calling. We are to suffer, if need be, unto death for His name's sake. We are to bear our cross, whatever that cross may be, even unto the end. We cannot evade the spirit of self-denial which must ever be manifest in our relationship both with God the Father and with our fellowman who is our constant, day by day, responsibility.

MORE THAN CONQUERORS

Paul closes his appeal in the eighth chapter of Romans with the sweet assurance that nothing can separate us from the love of God that is in Christ Jesus. Neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor the sword—none of these are strong enough to break our relationship with the love of Christ.

In the words of Paul, "Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:37). There is no such thing as a "draw victory" for the Christian. After the battle is over and the smoke has cleared from the field of battle, the Christian is not merely the conqueror—he is more than the conqueror. Death, life, angels, principalities, "things present, nor things to come, nor powers," yea, neither height nor depth nor any other creature shall have the power to separate us from the love of God which is in Christ Jesus our Lord.



I HAVE A PUZZLE. There is a letter in my file, signed "Love, George." I wish I knew George's last name. His word picture shows that he is twelve years old and has been a Christian two years. He is a sixth grade student and says he makes good grades. George lives at Cottage Grove, Tennessee, and is in an Intermediate Sunday school class. Can you help me to solve my puzzle? I hope George will see this note

and will write to me again, giving his full name and any other information which would make his word picture more complete.

Here are some more word pictures you will be interested in.

CATHERINE ADAMS, 713 Atlantic Avenue, Knoxville, Tennessee, is also twelve years old. She is in the sixth grade at Lincoln Park School. Catherine has been a Christian about a year and a half. At Lincoln Park Baptist Church, she is president of her Sunday school class and of Junior G.A.'s. Catherine's hobby is reading. She also likes to write letters. Willie Jo McDaniel is her only pen pal. She would like to have more ten- to thirteen-year-olds to correspond with.

ALTON CURTIS, Box 180, Route 1, Brighton, Tennessee, did not give much description for his word picture, but we are so glad to hear from him. The main object of Alton's note was to express again this year his thanks for having his father home from service to enjoy the Thanksgiving and Christmas holidays with the family. Many other Young South friends must have felt as Alton did, though their fathers had been home for some time. All of us join in Alton's prayer that families "will stay that way all this year."

JOYCE ANN HIPPS, Route 2, Decatur, Tennessee, is eleven years old and in the fifth grade. She goes to the same school that two of our old friends attend—Elizabeth Ann Hale and Maxine Holland. Joyce Ann is a Christian and I think from a remark she made in her letter that she must have resolved to read her Bible more regularly this year. All of us need to keep a resolution like this, don't we? Joyce Ann wants pen pals.

VIOLET JONES, RFD 2, Monterey, Tennessee, is thirteen and in the eighth grade. She has been a Christian two years and goes to Shadey Grove Baptist Church. Her hobby is music and she would like to have pen pals with the same hobby. Or, if you have a different hobby in which you'd like to interest Violet, write and tell her about it.

VIRGINIA MOORE, Fountain Head, Tennessee, was seventeen on November 28. She is a Junior in high school. Virginia has been a Christian since she was thirteen. She is secretary and treasurer of Sunday school and Training Union, and assistant clerk of Chestnut Grove Baptist Church. "Ours is a small, country church," she says, "but we are very proud of it." I'm sure she has reason to be proud of her church and the work it does! Virginia wants pen pals.

CLARINE PORTER, Route 7, Humboldt, Tennessee, did not give any information for her word picture. Hers was a note simply saying that she likes the Young South column and would enjoy hearing from other Young South readers. I hope Clarine will write again soon, giving her age and interests.

GLYNDA SMITH, Route 4, Milan, Tennessee, is almost nine years old, and says she likes to go to Sunday school and Training Union. She would like to have pen pals her age.

JUANITA JOY SMOTHERS, RFD 3, Kenton, Tennessee, is eight and in the second grade at Mason Hall School. She goes to two churches—New Concord and New Bethlehem Baptist churches. Her father is pastor of both churches. On the back of Juanita Joy's word-picture card is the clipping of the cornucopia from our Thanksgiving Young South column. We are glad to note listed on the cornucopia three big things—home, parents, and Bible.

EDITH SNEED, Route 6 (C/o Mrs. Laura Taylor), Paris, Tennessee, was eleven years old on December 18. She is in the fifth grade and rides a school bus to Henry, Tennessee, each day. Her favorite subjects are arithmetic, spelling, and history. Edith has two brothers and one sister, who go with her to Maplewood Baptist Church. She would like to have pen pals ten to thirteen years of age, and promises to answer every piece of mail she receives!

There are five more new word pictures in our file, but I guess they will have to be held over to be shared with you another time. We'll place the marker behind Edith Sneed's card, and begin with the next new card the next time we have word pictures. There should be a lot more to be shared by then!

Love, Aunt Polly

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS OLETA MEEK
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 MARY ANDERSON, Assoc.



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention President

Three Weeks At Ridgecrest

This year the Sunday School Department is providing three weeks for Sunday school leaders at Ridgecrest as follows: June 24-30, July 1-7, and August 12-18. The first two weeks are identical in program and are designed for Sunday school teachers and officers. Department conferences will be conducted.

The week of August 12-18 is designed for Sunday school leadership. It is suggested that churches send pastor, educational director, and Sunday school superintendent. Also, every association should send the associational missionary, the associational Sunday school superintendent, and at least two or three other associational Sunday school officers. There should be a car from every association.

Ridgecrest is designed for Sunday school leadership. It is suggested that churches follow the schedule below in determining the number to go from each church:

Churches with Sunday school enrolment of 1 to 150, 3 leaders;

Churches with Sunday school enrolment of 151 to 300, 5 leaders;

Churches with Sunday school enrolment of 301 to 500, 10 leaders;

Churches with Sunday school enrolment of 501 to 1000, 15 leaders;

Churches with Sunday school enrolment of 1,001 and up, 20 leaders.

MAKE YOUR RESERVATION NOW.



Churches With Training First Quarter (Oct., Nov., Dec.)

SHELBY—	TENNESSEE VALLEY—
Ardmore 16	Smyrna 2
Bartlett 1	UNION—
Berclair 19	Sparta 40
Buntyn Street 24	WATAUGA—
Central Avenue 2	Elizabethton, First 18
Collierville 15	Poplar Grove 22
First, Memphis 3	Siam Valley 31
Kennedy Memorial 20	Stoney Creek 24
LaBelle 13	WEAKLEY—
Lamar Heights 4	Palmersville 1
Levi 18	West Union 16
Malcomb Avenue 1	WESTERN DISTRICT—
McLean 14	West Paris 10
Seventh Street 34	WILSON—
Sylvan Heights 27	Lebanon 2
Temple 9	
Union Avenue 49	
STONE—	
Cookeville 1	

CORRECTION

In the issue of January 11, we listed Lonsdale church as being at Chattanooga. It should have been Knoxville.

STATE TRAINING UNION CONVENTION



First Baptist Church Memphis

For your convenience we are listing the hotels as recommended by the AAA.

Ambassador Hotel	King Cotton Hotel
Chisca Hotel	Peabody Hotel
Claridge Hotel	William Len Hotel
Gayoso Hotel	

Make your hotel reservations direct to the hotel.

If you care to stay in a home at one dollar a night, please write Miss Bernice Chapman, 1111 Lamar Avenue, Memphis 4, Tennessee or Mr. Orelle Ledbetter at the same address.



Awards Continued From Last Week

SEVIER—	Whitehaven 2
Gatlinburg 1	Leawood 15
Sevierville 39	Park Avenue 1
	<hr/>
	40
	198
SHELBY—	SWEETWATER—
Bellevue 10	Madisonville 14
Berclair 2	
Big Creek 1	<hr/>
Boulevard 9	14
Buntyn Street 16	TENNESSEE VALLEY—
Calvary 6	Salem 27
Central Avenue 3	
Collierville 22	<hr/>
Egypt 1	27
Memphis, First 6	WATAUGA—
Galilee 3	Big Springs 1
Highland Heights 8	Cedar Grove 1
Kennedy Memorial 16	Doe River 1
LaBelle 5	Calvary, Elizabethton 1
Longview Heights 4	Eastside, Elizabethton 43
Malcomb Avenue 4	Grace, Elizabethton 1
McLean Boulevard 2	Hampton 1
Merton Avenue 5	Harmony 1
Millington 2	Little Doe 31
National Avenue 13	Poplar Grove 53
Prescott Avenue 2	Roan Mountain 1
Seventh Street 24	Union 1
Speedway Terrace 5	
Temple 5	<hr/>
Union Avenue 6	136
	<hr/>
	TOTAL 1,963

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. SAM HOLLOWAY
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Home Mission Season of Prayer March 1-5

The following books are recommended for study preceding the Home Mission Season of Prayer.

For Adults, "Spiritual Frontiers" by Courts Redford, price .50.

For Young People, "Amazing Grace" by Louie D. Newton, price .50.

For Intermediates, "The Ice Cutter" by Phyllis Sapp, price .50.

For Juniors, "These Were First" by Margaret Eubank and Una Roberts Lawrence, price .35.

For Primaries, "Strawberry Road" by Margaret Hutchison, price .50.

Order all books from your Baptist Book Store.



Letter From Crea Ridenour, Barranquilla, Colombia, South America

Here on the hot coast of Colombia the strong sea breezes are lifting sand into the air as the long "summer" begins. In the streets children shout the gladness of their vacation from school. Here and there tall poinsettias lift their reddening flowers over high patio walls. Soon we shall again commemorate the birth of our Lord Jesus.

I wish you could have been in our Vacation Bible School last week! The building? A thatched-roofed house with bright red shutters in Soledad (Solitude), a pueblo near the international airport that serves Barranquilla. Results there have been very slow, owing to the indifference of the people and much opposition from the priests. The first day when time came for school, two were there! We started making caps in accepted Bible School fashion, and other children drifted in to see what was going on. Counting the little fellow without clothes, there were twenty-five enrolled. The flag salutes and flannel-graph stories never failed to draw children—and grown-ups—in from the streets. We are hoping that the teaching and the special night services led by a Barranquilla pastor will bear fruit in a steady work.

It is much easier for me to picture Biblical scenes and situations here in Colombia. Yesterday I visited a little adobe house in a baked, sandy yard. There was not one sprig of green to provide shade against the tropical sun, except for a luxurious calabash plant growing up over a lattice. No wonder Jonah was so rebellious when the worm destroyed his vine! And now I understand how the paralytic was placed at the feet of Jesus. Many of the houses here have roofs of Spanish tile which are *hooked* over the rafters. It's really quite simple to lift off the tiles to make a hole of the desired size! Down the streets trudge the patient, flop-eared burros, laden with bundles of grass, barrels of bread, or sacks of charcoal, the owner perched cross legged on top. . . . And it was this humble beast which Christ chose to ride when he made himself known as the King of Kings.

Looking back over this year 1947, we are able to see many "great things that the Lord has done for us. We have experienced definite answers to prayer; problems have been solved and necessities provided for. A block away from our apartment passers-by stare open-mouthed as the new building of the Central Church nears completion; from its tower hymns and chimes will ring out a call to worship each Sunday morning. The young people who have dedicated themselves to Christian work are continuing their preparation; two of the senioritas went to Mexico in August for their first year's Training School study; two young ministerial students are to go soon to the River Sinu, an isolated region reached by bus and mule-back, on an evangelistic and colportage tour. We rejoice in the faithfulness of the believers, the development of the church members and leaders, the increasing self-support and sense of responsibility in the churches.

We are looking forward to the coming of three missionary couples to Colombia early in 1948—or as soon as the government grants them entrance permits. We ask your prayers that God may continue to bless His work here, and that more national workers may be called out to His service.

. . . I am wishing for you and all Tennessee friends a joy-filled Christmas season, and happiness and blessing in the New Year.

THURSDAY, JANUARY 15, 1948

"Tennessee Leads in 48"

Nashville Association

FIRST BAPTIST CHURCH

Goodlettsville, Tennessee

REV. B. FRANK COLLINS, *Pastor*

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." This scripture printed in bold letters on a beautiful white banner met the gaze of the one hundred or more who attended the prayer and praise service in the Goodlettsville Baptist Church on Wednesday night, December 31, beginning at 7:30 P.M. and closing at 12:20 A.M., January 1, 1948.

All of us enjoyed the song service led by Mrs. Claude Garrison with Mrs. Norris Gilliam at the organ. By request Mrs. Garrison favored us with two numbers which challenged us and caused us to resolve that we shall endeavor to be more faithful to our Master and to His great program. The hour was made more spiritual and our lives enriched through our favorite hymns so beautifully played by Mrs. Norris Gilliam.

The pastor had arranged for the picture, "The Romance of a Century", to be shown, presenting to us one hundred years of Southern Baptist growth, trials, and triumphs. We were glad to see this great picture.

Dr. Norris Gilliam, chairman of the budget committee, presented the proposed budget for 1948, an increase of approximately five thousand dollars over 1947, which was given unanimous approval.

A message by Mr. A. Roy Greene, president Tennessee Baptist Brotherhood, on "Does It Pay to Be a Christian?" caused us to pause and thank God for the blessings that we have enjoyed through the year just closing and to face the new year with renewed faith and courage. This was followed by a brief season of sentence prayers.

Mr. E. K. Wiley, secretary, Tennessee Baptist Brotherhood, outlined the aims and objectives of a Brotherhood, calling attention to the duties and opportunities of the officers and committee activities, and emphasizing the major objectives for 1948, stressing the importance of our goals for the year.

At 12:01 A.M. the nominating committee submitted to the church names necessary for the complete organization of a Brotherhood. The following were elected and installed to lead in the Brotherhood activities for 1948:

President	Frank Hall
Activities Vice-President	Reynolds Dorris
Program Vice-President	Johnny Garrett
Membership Vice-President	Claude Strother
Secretary-Treasurer	W. L. Randolph
Chorister	Glen Wright

These officers, with their pastor, will meet at an early date and decide on the number of committees needed for the promotion of their work and appoint the workers. We commend the pastor, Brother Collins, and his committee for arranging and presenting a spiritual and informative program and for starting the New Year right.

"Go thou and do likewise."

AMONG THE BRETHREN

C. Y. Dossey, associate superintendent of Evangelism for the Southern Baptist Convention, will be the director of the Simultaneous Evangelistic campaign for Ocoee Association, March 28-April 11. He is a graduate of Baylor University and Southwestern Seminary. Bro. Dossey has been State Evangelist for Texas, a pastor, and associate superintendent of Evangelism in Texas. He led 15 associational campaigns last year in which there were 3,153 additions to the churches. During the campaign he will be the evangelist for Woodland Park Church.

—B&R—

Jesse Clay has resigned the Harrison-Chilhowee Church to accept the pastorate of 2 mission fields, Fort Robinson and Cedar Grove, of the First Baptist Church, Kingsport and began his work January 1. Sunday morning, December 28, First Baptist Church, Kingsport ordained F. L. Hamilton and Raymond Herring to the Deaconship. The father of the latter, B. O. Herring, president of the Golden Gate Seminary, Berkeley, Calif., assisted Pastor L. B. Cobb in the service.

—B&R—

A budget of \$400,000 for 1948 has been adopted by the First Baptist Church of Dallas, one half of which will go to missions. The congregation with 8,500 members is the largest single church in the Southern Baptist Convention. W. A. Criswell is pastor. (BP)

—B&R—

"We learned a few days ago of a Southern Baptist layman who when he sold some property recently for \$250,000 cash, gave first of all a check for \$25,000 as his tithe for missionary causes."—Foreign Mission Board

Dr. James Warren Resigns As Head of Carson-Newman

DR. JAMES T. WARREN announced today his resignation as president of Carson-Newman College after 21 years as head of the Baptist institution.

His resignation, to be effective July 31, was submitted to the Board of Trustees, which appointed a committee to select Dr. Warren's successor.

In his letter to the board, Dr. Warren cited his 36 years' service as a school administrator and said it "has been a strenuous task and the work has taken its toll of my strength."

Dr. Warren said he would make his home in Knoxville after his resignation becomes effective. —Nashville Banner, Jan. 6, 1948.

Near the close of his sermon Sunday morning, December 28, Pastor Clyde R. Widick of the First Baptist Church, Morristown suffered a heart attack. He managed to close his message and give the invitation and one came on a profession of faith. After the benediction he asked for a doctor and when he reached his study he collapsed. He died Friday morning, January 2. He was buried at Springfield, Sunday afternoon, January 4. A fuller write up will be carried later. The Lord comfort all the sorrowing.

Daisy Church burned at the worship hour Sunday morning, December 14. The cause is unknown, but a stove in a Sunday school room is suspected of being the arsonist. There is a fire hydrant nearby and most of the auditorium was saved. They are meeting now in the Daisy School and the first Sunday after it burned had the record attendance of nearly 200. They are making plans to rebuild immediately. They had some insurance, about enough to get started with. That reminds me that some of our churches do not carry insurance at all, and they are the ones that could least afford to lose their building from a financial standpoint.—J. C. Williamson, promotional secretary, Ocoee Baptist Association.

—B&R—

The Pearisburg Baptist Church, Pearisburg, Va., within the last 2 months, without any special services or undue emotional pressure, has taken in 27 members, 13 of them by baptism upon a profession of faith. About 100 lbs. of used clothing was sent to European Relief. Special Offerings of over \$120 was raised to be sent to Miss Shumate in China and a budget of \$4,331.00 for 1948 has been adopted which is about \$1,400.00 more than 1947. Allen J. Harkness, graduate of Carson-Newman College of the 1943 class is pastor.

—B&R—

Evangelist Arthur Fox of Morristown assisted Pastor E. L. Edens and the Siam Baptist Church, Elizabethton in a revival in which 17 were received for baptism and 1 by statement.—(This news note became lost behind some other material and is therefore published late.—Editor)

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, JANUARY 4, 1948

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo, First	210			Clinton, First	279	51	3	Maryville, Broadway	835	178	2
Alcoa, Calvary	234	101		Columbia, First	380	96	2	Everett Hills	194	92	4
Athens, East	245	108		Dark's Mill Chapel	10			Medina	149	87	
First	403	125	9	Godwin Chapel	14			Antioch	155	57	
West End Mission	48			Cookeville, First	372	114		Memphis, Bellevue	2459	802	24
North	200	36		Fourth Street	79			Boulevard	577	188	
Calhoun	120	48		Steven Street	106	59		Central Avenue	557	175	
Coghill	80			Cleveland, Big Spring	270	183	2	LaBelle	701	177	2
Cotton Port	103	80		First	508	192	2	Lamar Heights	615	138	7
Eastanalle	48	33		Mission	132	72	3	Levi	191	74	5
Englewood	112	35		Ducktown, Mine City			4	Louisiana Street	146	108	1
Etowah, East	47			Elizabethton, Big Spring	112	97	4	McLean	320	93	
Etowah, First	333	80		Rio Vista Mission	44			Prescott Memorial	590	143	9
Etowah, North	164	54		Siam	150	60		Temple	1491	337	8
Good Springs	71	42		Fountain City, Central	785	183	4	Union Avenue	1210	258	2
Mt. Harmony No. 1	66	60		Hines Valley Chapel	64			Milan, Chapel Hill	23	23	
New Bethel	72	14		Fowlkes	104	53		First	306	81	3
New Hope	49	22		Gallatin, First	297	65		Milton	59	36	
New Zion	90			Harriman, Trenton Street	308	111	2	Prosperity	152	74	
Niota, East	144	70		Walnut Hill	259	111		Monterey, First	189	189	
Niota, First	120	37		Humboldt, First	501	107		Morristown, First	414	101	2
Old Salem	27			Huntingdon, First	169	69		Murfreesboro, First	420	77	
Riceville	81			Jackson, Bemis	285	68	5	Walnut Street Mission	56	28	
Rodgers Creek	26	10		Bible Grove	95	71		Powell's Chapel	97	59	
Sanford	52	44		Calvary	420	148	3	Taylor's Chapel	89		
Wild Wood	90	50		First	682	129	1	Westvue	304	109	
Zion Hill	51			Henderson	117		2	Tucker Town Mission	18		
Bolivar, First	186	126	1	North	312	133	5	Nashville, Calvary	143	65	1
Brighton	168	78		Royal Street	86	42	2	First	1164	382	
Bristol, Calvary	350	102	7	West Jackson	855	305		Grace	763	220	1
Virginia Avenue	306	100	9	Jellico, First	250	113		Grubbs Memorial	119	68	4
Chattanooga, Alton Park	167	81	3	Jonesboro, Oak Grove	152	49		Inglewood	640	215	2
Avondale	475	160		Knoxville, Fifth Avenue	759	218	1	Riverside	106	40	3
Bartlebaugh	84	47		Broadway, Fifth Avenue	929	260	11	Una	140	91	
Birchwood	65	37		Broadway Branch	68			Woodmont	281	80	
Concord	192	76		First	241			Oak Ridge, Glenwood	299	107	7
East Lake	435	131		Lincoln Park	469	188	1	Highland View	858	92	22
East Ridge	208	88	4	Lonsdale	322	108	5	Old Hickory, First	687	246	4
First	781	165	4	McCalla Avenue	641	260	5	Parsons, First	274	83	
Oak Grove	238	115		New Hopewell	174	76	2	Portland, First	197	64	
Red Bank	502	150	4	Sevier Heights	363	128	1	Raleigh, Ardmore	242	108	
Ridgeview	104	39	3	Smithwood	313	89		Rockwood, Whites Creek	51	23	
Signal Mountain	64	21		Lawrenceburg	217	116		Rutledge, Oakland	139	101	7
Silverdale	162	103		Lebanon, Cedar Grove	99	56	3	Trenton, White Hall	70	41	
Woodland Heights	167	80		Fairview	36	81		Union City, First	576	136	3
Church Hill, Oak Grove	135	39		Lexington, First	247	51	1	Watertown, First	183	48	
				Madisonville, Chestua	96	35					

Clear Creek Mountain Preacher's School

One visit to this school, five miles out from Pineville, Ky., will convince anyone that here is a heaven blest and Spirit directed enterprise, one that meets a particular need effectively.

Beginning in 1926 with 12 students and no buildings it now enrolls 115 students, a faculty of seven and property valued at over one-half million dollars. This includes "Kelly Hall," an auditorium for use at summer assemblies, and homes for married students. (Several new ones are being erected.)

It is the only institution, so far as I know, that so fully meets the religious needs of the class of students it ministers to. These men average over thirty years of age and but few have had High School work. Yet they are convinced of their call to Christian service. They come chiefly from the mountains of eastern Kentucky and Tennessee and western Virginia, some also from Michigan, Illinois, Ohio and two from Scotland.

No attempt is made to offer a short-cut theological training. The School can rightly be called a Bible School pure and simple and it has no other ambition or plans to be otherwise. The students are real missionaries in religiously one of the most needy areas in America. The seriousness of the students, their eager attention and plain practical spirituality was, to me, most refreshing and encouraging. It has been a long time since I have had a greater spiritual blessing than that received during my recent visit to Clear Creek. Dr. Kelly and his associates, J. F. Carter, T. D. Brown, R. P. Mahon, D. M. Aldridge, M. V. McKinster and Mrs. Kelly, are to be congratulated upon their fine service. They deserve both commendation and fullest support.

ERNEST O. SELLERS,
Emeritus Professor,
New Orleans Baptist Seminary.

Six Mile Baptist Church Ordains Deacons

On Sunday afternoon, November 31, 1947, the Six Mile Baptist Church, Maryville ordained the following men as deacons: John Poplin, Jake Woods, Charles Keller and Friendless Millsaps.

The candidates were examined by Rev. Parks Keller and Rev. Harry Branum gave the charge to the deacons and church. Ben Grindstaff led the ordination prayer. Following the laying on of hands by the presbytery Rev. Roy McCommon led the closing prayer.

—REV. DOT BRYAN, Moderator
MRS. ERNEST EASTRIDGE, Clerk

Three pink mimosa trees have recently been planted on the campus of Cumberland University as a gift from Rev. R. E. Reeves of Kingston in honor of three graduates of the University. These beautiful trees will commemorate the names of three living graduates as they give their contribution of beauty to the Cumberland University campus.

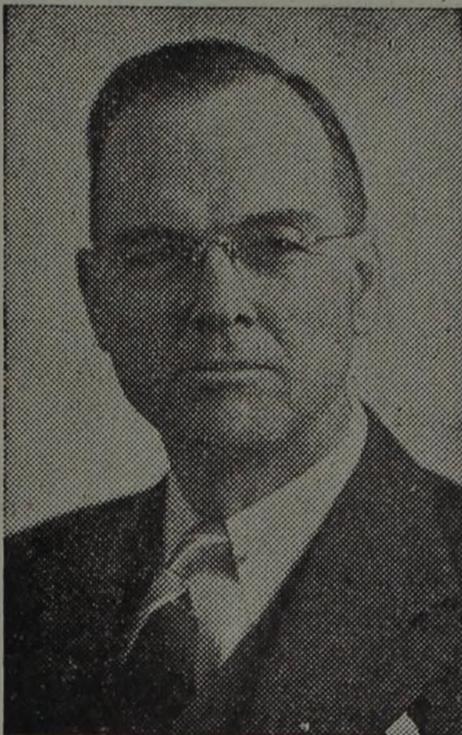
The individuals for whom these trees have been given are W. E. Michael of Sweetwater, Class of 1926; Mrs. Claudia Frances Reeves Michael of Sweetwater, Class of 1926; Mrs. Lorene Reeves Hampton, Louisville, Ky., of the Class of 1924.

"This is a fine evidence of the interest of the alumni of Cumberland University in the work and program of the present administration," said President Edwin S. Preston with reference to this gift.

—B&R—

George Edward Jennings, McMinnville, received his Th.D degree at convocation opening the second term at Southern Baptist Seminary, Louisville.

New Director of Promotion



Nashville, Tenn.—(BP)—The Rev. Merrill D. Moore has accepted directorship of promotion for the Southern Baptist Convention Executive Committee and will go to work on January 12 to push immediately a program of "Every Baptist a Tither."

In addition to his duties as successor to Dr. J. E. Dillard, who retired last June after 11 years' service, Dr. Moore will serve as associate to Dr. Duke K. McCall, executive secretary, in administrative and promotional details of the Executive Committee.

Dr. Moore comes to the Southwide post after six years as pastor of the Immanuel Baptist Church in Nashville. Previously he was pastor of the First Baptist Church of Selma, Ala., and the First Baptist Church of Newport, Tenn. He served two years as president of Tennessee College for Women immediately prior to the Nashville pastorate.

Relief Drive To Continue

By CHARLES R. GAGE

Director of Promotion, Relief Committee,
Foreign Mission Board

New Orleans—"The drive for used clothing, bedding and shoes will go on until the needs of friends overseas are completely met," Rev. Clovis A. Brantley, Director of the Southern Baptist Relief Center, said today in reporting that 351,609 pounds of clothing have been contributed by Southern Baptists between November 1 and December 6.

The address is 740 Esplanade Ave., New Orleans, La.

I would like to give you a report of an associational project that was conducted in our association, December 7-14. We had Dr. C. J. Lowe, returned Missionary from China with us and he conducted services in 11 of our churches and also in 3 of our largest high schools. In these churches there were 24 of our churches represented. The attendance and the interest in these Missionary Conferences were very encouraging. In the churches there was a total of 871 people who heard Dr. Lowe. The great needs and opportunities of China were presented to our people and certainly we will be more missionary-minded after having listened to the challenging messages by Dr. Lowe. Offerings were taken to pay Bro. Lowe's expenses. We not only paid his expenses but a nice love offering was given also. —C. S. Little, missionary, Big Emory Association.

Reception For Rev. and Mrs. Clyde Cobb

At the conclusion of mid-week prayer meeting New Year's eve, the entire congregation of the First Baptist Church, Monterey assembled in the basement and fellowshiped in a reception in honor of Bro. Clyde Cobb and his bride, the former Miss Myrtis Keller of Whiteville. Upon entering, the pastor and Mrs. Cobb were surprised with an old-fashioned pounding piled high on a large table. Also a five-piece breakfast set was presented them by the church. Mrs. Robert Dunn accompanied by Mrs. Sam Holloway rendered a special song. Delicious refreshments were served to the hundred or more present. Bro. Cobb came to us as pastor in November and under the leadership of these two fine people we face the future with hope, courage and joy.—J. D. STEVENS, Clerk.

Dr. Ohrn Accepts

AT A MEETING of the Administrative Committee of the Executive Committee of the Baptist World Alliance held in Washington, D. C., October 8, the Rev. A. T. Ohrn, D.D., of Oslo, Norway, was nominated for the office of General Secretary of the Baptist World Alliance. A poll was taken of the members of the Executive Committee, which according to the New Constitution has the right to elect a secretary. At a meeting of the Administrative Committee on December 2, it was announced that Dr. Ohrn had been elected. He was duly notified. On December 23, a cablegram was received from Dr. Ohrn accepting the position to which he had been elected.

Dr. Ohrn was born of Norwegian-American parents in Wisconsin, U. S. A. When ten years of age, he moved to Oslo, where he has since resided. He studied in the University of Oslo. He served several years as professor in the Norwegian Baptist Theological Seminary. During the war, upon the death of O. J. Oie, he became the president of the institution. He has also served as Secretary of the Norwegian Baptist Mission Committee, which has work in the Belgian Congo.

Dr. Ohrn will begin his work as secretary July 1, 1948. It is expected that later in the summer he will move to Washington, D. C.—WALTER O. LEWIS, General Secretary Baptist World Alliance.

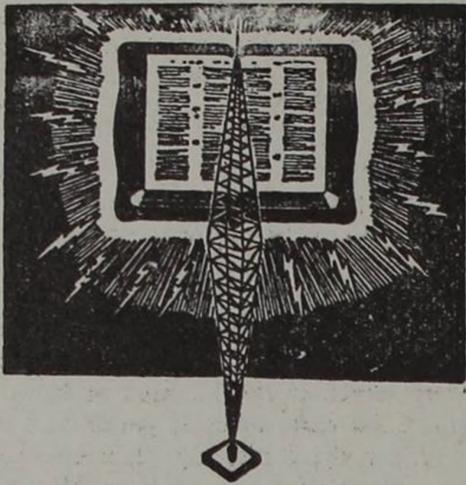
The Berryville Baptist Church, Hermitage, celebrated the sixth anniversary of its organization by establishing a new Sunday school attendance record of 127 on December 7, 1947.

Bro. Julius Armstrong was presented with a Bible for having invited the largest number of people. Supt. James E. Duke arranged a special program for the occasion. The church has shown a steady growth and Bro. Sam Ballenger has been elected as Training Union Director. We shall organize our Training Union after Christmas.—JOE J. MARTIN, JR., Pastor.

For Expert Piano Tuning

contact Luther Drummond, tel. 2-1036
or address 3909 Gallatin Road,
Nashville, Tennessee

Mr. Drummond is minister of music of Inglewood Baptist Church. For references, Mr. Drummond has done work for Union University, Jackson, Tennessee; Middle State Normal, Murfreesboro, Tennessee, and WSIX. Has been tuning for one of Nashville's leading Piano Companies.



Speaker: Dr. Kyle M. Yates, Houston, Texas
Subject: "Repentance—Man to God"

Heard at 7:30 A.M. over Radio Stations WCYB, Bristol; WNOX, Knoxville; WSM, Nashville; and over WREC, Memphis at 8:30 A.M.

New Church Organized

The West LaFollette Missionary Baptist Church of LaFollette, was organized October 19, 1947, having 49 charter members. Pastor O. J. Murphy and Deacons from the First Baptist Church of LaFollette with Pastor M. W. Bodlein and Deacons of the First Baptist Church of Jacksboro assisted. Joe Wells, superintendent of State Missions, delivered the sermon. Our pastor is Rev. Ancil Douglas.—Mrs. L. W. Russell, clerk.

—B&R—

"I want to express my appreciation and approval of the article "A Christless Christmas" by John A. Huff, Pastor First Baptist Church, Chattanooga, in last week's issue of BAPTIST AND REFLECTOR.

"And I would like to suggest that Baptists, everywhere, write a letter to Brother Huff commending him for his stand and comments. We need more articles of the kind on many subjects, and I think we might get more of them if we would encourage our preachers and teachers to write them."—D. F. MCCULLAR, Lawrenceburg, Tenn.

—B&R—

Rev. W. R. Slagle, pastor of the Mill Baptist Church in Harriman, resigned on December 28 effective that date. He has been pastor of the Mill church for more than 10 years and is the only pastor the church has had since its organization. The church was organized with 13 charter members and has now a membership of approximately 300. During Bro. Slagle's pastorate, they have built and paid for a house of worship, and in 1946 built a pastor's home. Bro. Slagle has been pastor in Big Emory Association since his ordination. His plans for the future are not definitely enough planned to announce.—O. C. Rainwater, moderator, Big Emory Association.

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Dr. S. A. Murphy, General Chairman of entertainment for the Southern Baptist Convention meeting in May, 1948, requests that all future correspondence for hotel reservations be sent direct to the committee chairman, Mr. Codie D. Bell, 2119 Hallwood Drive, Memphis, Tennessee.

Frank Scott, a layman of the First Baptist Church, and owner of a large cleaning establishment in Memphis, Tennessee, agreed to clean free of charge all clothing given by the membership of his church to the Baptist Relief Campaign. Scott has long been identified with the associational Brotherhood work of the Memphis area.

—B&R—

Sunday, January 4, marked 5 years of service of H. L. Carter as pastor of First Baptist Church, Scottsville, Ky. Membership of the church is 411. In 1947 total contributions were \$9,933.62 and a per capita of \$24.25.

—B&R—

Recently a news note concerning W. D. Hutton failed to give his address. It is Maynardville, Tennessee. Bro. Hutton and the editor were once in school together.

Miss Mary Rogers of Chattanooga has recently begun her work as Educational Director at the First Baptist Church of Fort Payne, Ala. She is a graduate of Tennessee College for Women and is listed in the 1945 edition of "Who's Who Among Students," a national honorary list of outstanding students. She goes to Alabama from the First Baptist Church of West Palm Beach, Fla., where she served as church visitor and youth leader.

—B&R—

Brotherhood secretary in Tennessee, E. K. Wiley, recently had the experience of organizing two Brotherhoods in one day. The new organizations were perfected in the Oak Grove and Liberty churches in Big Hatchie association. Both are half-time churches pastored by Truman Boyd.—*Brotherhood Bulletin*

"HOLY FIRES FOR UNHOLY DAYS" is the title of a book just off the press by Dr. Arthur Fox. There are 13 chapters and 221 pages, all filled with stirring messages from a man right on the firing line of soul winning. He relates the cream of his life experiences and gives some of his choice messages. The book will prove a blessing to any preacher or Christian worker. It sells for \$2.00 at all Baptist Book Stores.—E. L. EDENS.

Every Baptist a Tither

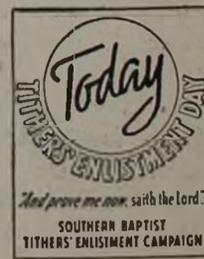
... a Scriptural, adequate, all-inclusive plan for continual undergirding of the Cooperative Program of Southern Baptists

"A Million Southern Baptist Tithers for Christ" have proven God in His promise of Malachi 3:10 by tithing the last three months of 1947. They have taken God at His word, and He has blessed the giver, the church, and the denomination.

In this recognition, the Executive Committee of the Southern Baptist Convention on December 17 voted unanimously and enthusiastically to adopt "for 1948 and all the years to come," the slogan "Every Baptist a Tither."

Surely now, these million three-month tithers are ready to enter 1948 and all the years to come as permanent tithers to the Lord's treasury. Surely now, nothing less than unanimous recognition of the Lordship of God befits Southern Baptists. Surely now, the six-million members of Southern Baptist churches from Maryland to California will join happily in putting truth behind the words: "Every Baptist a Tither."

Every
~~A MILLION~~ SOUTHERN BAPTIST
a TITHERS FOR CHRIST



Benefiting: All local, state, Southwide and worldwide causes. "And prove me now, saith the Lord."

Atomic Energy Commission Authorizes Construction of Churches By Church Organizations In Project Areas

THE UNITED STATES Atomic Energy Commission today announced that government owned land at principal AEC installations may be used for sites for the construction of churches or church schools by church organizations.

This policy pursuant to authority granted to the Commission by the Atomic Energy Act of 1946, is in accord with the desires of the Commission to encourage the development of facilities properly a part of community life. Present church facilities in war-built communities of the Atomic Energy Commission are generally inadequate, and several church groups have expressed a desire to construct their own buildings at church expense.

The desires of local residents for church or church school facilities and the designation of available land for buildings sites will be determined locally by the Managers of Oak Ridge, Hanford and Santa Fe Directed Operations. Among the factors to be considered by Managers in effecting arrangements with the churches are:

That all church denominations be afforded equal privileges in respect to the construction of churches or church schools.

That the government assumes no financial obligation either for the construction of churches or church schools or for their operation, maintenance or repair.

That arrangements be made on such conditions as to justify the building investment by the church groups.

The inadequacy of present church facilities is particularly acute at Hanford and Oak Ridge. There are at present twelve different religious organizations at Hanford, with only four church structures, one of these a Grange hall adapted for church use and one a small building inherited from the former hamlet of Richland. These four buildings are used by the Catholics, United Protestants, Lutherans and Episcopalians. Other denominations depend solely upon the use of school buildings for all church purposes, and all denominations extensively utilize the schools for Sunday School and other church activities: for example, on a normal Sunday there were listed 129 church groups to which school rooms were assigned.

With only two church buildings at Oak Ridge, the shortage of church facilities for a community of 40,000 there is even more intensified, with almost all church activities dependent upon the use of theaters and school buildings. Proposals have been received at Oak Ridge from at least eleven religious organizations for the construction of churches at church expense.—United States Atomic Energy Commission.

Southern Baptist Work In California

SOME ACCOMPLISHMENTS:

Growth Continues: The Southern Baptist General Convention of California was organized September 13, 1940, with a membership of 13 churches. By November 1, 1947, the number of these churches in our fellowship had increased to 170. Thirty-seven of these churches were added during the past year. The number of associational organizations has increased from one, seven years ago, to sixteen today. Total receipts for all missionary causes have increased from \$976.64 in 1941 to \$175,034.47 in 1947. Contributions to Southwide missionary causes reached a total of \$20,931.35 in 1947.

Missionaries Mark Progress: Our Convention employed nine general missionaries for the work during 1947. These missionaries traveled nearly 200,000 miles, wrote 1,629 letters, made 594 visits to churches, 259 visits to missions, 6,373 visits to homes; conducted 56 revival meetings, 16 schools of missions, 33 study courses; surveyed 262 communities and conducted religious census in 48 communities; started 56 missions, revived 9 churches, organized 28 new churches and conducted 62 Vacation Bible Schools; witnessed 721 baptisms, 758 additions by letter, 288 other professions of faith, 97 volunteers for special service and 864 rededications.

Churches Continue Progress: The reports of the churches to the associations for the work of 1947 recorded remarkable progress. These reports show that the membership of our churches increased from 11,427 in 1946 to 15,985 in 1947—a gain of 48%. The Sunday School enrolment increased from 13,515 in 1946 to 19,988 in 1947—a gain of 47.9%, while the Training Union enrolment increased from 5,014 in 1946 to 7,424 in 1947—a gain of 48%. The W.M.U. membership increased from 2,270 in 1946 to 3,563 in 1947—a gain of 57%. The churches reported 3,012 tithers, which is almost one tither for each five members. The tithing crusade has increased that number by many hundred since October 1st. The churches reported 2,572 baptisms during 1947, which is one baptism for each 4.5 members in our churches.

SOME NEEDS:

General Missionary Needs: There are more than seven million unchurched people in the territory of our Convention. There are two thousand cities, towns and villages without a Baptist church. There are enough unaffiliated Southern Baptists in any one of more than 500 towns and cities to start a new Southern Baptist church. They need to be found and enlisted. Our missionary opportunities and possibilities are limited only by our resources. If we could double the number of our workers we could more than double the results.

Help Needed to Build Churches: Not one of our churches has an adequate church building and all are lacking in equipment. Many of our churches are worshipping in rented lodge halls; club rooms, remodeled store buildings, converted dwellings, tents and churches rented from other denominations. Only about one third of our churches are using buildings which were constructed for church purposes.

Help Needed to Finance Work: Our churches are heroically endeavoring to meet the needs, in spite of their lack of buildings and equipment, and the meagerness of their resources. Their contributions to missionary causes in 1947 were double their contributions in 1946, and they have set a goal for 1948 a budget more than double their contributions of this year. We urge the Baptist Home Mission Board, the Baptist Sunday School Board and other friends to match this sacrificial and heroic spirit of our people by doubling their contributions to our cause. We need help in financing our general mission program, our general promotional program, our church building program, our Baptist Headquarters Building and to provide an automobile for use of the Executive Secretary.

Best Investment: It is my earnest and honest conviction that your mission money invested in any of these causes will yield greater dividends than any investment you can make elsewhere. The record of accomplishments listed above should convince you that this is the best place to invest your money for spiritual dividends and Christ glorifying results. We invite you to share with us the burdens and the victories of this glorious crusade.—A. F. CRITTENDEN, *Executive Secretary.*

IN MEMORIAM

(The first 200 words free. All words over that, 1 cent each. Please send money with material or instruct us to whom to send the bill, otherwise we will have to reduce material to the required limit.)

HINDS

REV. J. M. HINDS, faithful preacher and teacher, died at his home at Grandview, near Spring City, Tennessee, on Saturday, November 15th, 1947. Bro. Hinds was moderator of Tennessee Valley Association a number of times, and was present at the organization of the Association and preached the first annual sermon, 52 years ago.

He served for a time as Evangelistic Missionary for the Oklahoma Baptist Board, but spent most of his time preaching and teaching in Tennessee Valley Association, where he will be missed very much by his host of friends, and especially by the present officers of Tennessee Valley Association.

Bro. Hinds and his good wife celebrated their 60th wedding anniversary on October 6th, 1947.

We wish to express our deep heart-felt sympathy to Mrs. Hinds and the family, and it is our earnest prayer that the grace of God, and His peace, which passes all understanding, shall abide with them now and forever.

E. B. ARNOLD
H. M. CARDEN
GRADY RODDY
R. E. LEE
CLARENCE BLACKBURN
Executive Committee,
Tennessee Valley Association
of Baptists.

RESOLUTIONS OF RESPECT BRO. GRADY HENLEY

WHEREAS, our Heavenly Father in his infinite wisdom having seen fit to call from this life our beloved brother, Grady Henley, we, the members of Trenton Street Baptist Church, of Harriman, Tennessee, recognize the loss of one who was loved and respected by all who knew him, and

WHEREAS, he will be greatly missed by all the members of our Church, and will be missed in a very special way by the Young People's Department, the choir and his fellow deacons, therefore,

BE IT RESOLVED: That we extend our deepest sympathy to his family and loved ones, and that we commend them to the Heavenly Father for comfort and consolation in their hour of sorrow, and

BE IT FURTHER RESOLVED: That a copy of these resolutions be spread on the Church minutes and the deacon's minutes, a copy published in the Church bulletin, the Harriman Record and the BAPTIST AND REFLECTOR, and a copy presented to the family.

Respectfully submitted,

T. W. SCANDLYN
L. E. LADD
J. A. HIGGINS
Committee

BAPTIST AND REFLECTOR recently carried a note about Pastor H. R. Anderson of Auburntown, who suffered a fall at his home necessitating hospitalization. He was operated on December 23 and given a blood transfusion the next day. January 2 he underwent another operation. He has been in the Tilley's Hospital at Lebanon since November 25, with the exception of one night. The last word at this writing (January 6) was that he was better. May he soon be completely restored.

Book Reviews

AN APPROACH TO THE TEACHING OF JESUS. By Ernest Cadman Colwell. Abingdon-Cokesbury, Nashville, Tennessee. Price, \$1.25.

The message in this book are the Quillian Lectures, delivered at Emory University in 1946. There are six of them: The Radical Nature of Jesus' Teaching, The Originality of Jesus, Humility in Jesus' Teaching, The Source and Meaning of Jesus' Humility, The Coming Kingdom, and The Present Kingdom.

Jesus taught as did no other. The words of Jesus are "the sayings of a giant—freighted down with tremendous weight and loaded with explosive power." "Explosive as hand grenades, they are tossed into the crowds that listen." Those who would tone down his teaching to make it respectable weaken it.

The author, as he shares his thinking upon these themes, will provoke thinking on the part of those who read his conclusions concerning the teaching of Jesus, although not in agreement with all he says.—T. C. MEADOR.

* * *

CHEMICAL ILLUSTRATIONS. By Basil Miller. Published by Zondervan. 115 pp. Price, \$1.50.

This book contains twenty-two chemically illustrated messages that are apparently sound in their theology. Most of them have to do with the plan of salvation and as such lend themselves admirably to evangelism, especially with children and young people.

While some of the illustrations seem to require a considerable amount of equipment, the most of them seem to be very simple. The instructions and outline for each message is very carefully presented and in such a way as to easily be understood by most anyone. In addition to the clear outlines with each message, there is a page of general suggestions for those who would use this type of message.

As a result of many years of experience, this reviewer would say that such messages are most helpful when properly used.—HAROLD D. GREGORY.

* * *

PREACHER AND PRAYER. By E. M. Bounds. Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.00.

The author's thesis is that success is limited because prayer is so neglected. Reading the book one is condemned for failing to pray, and is challenged to correct the error of his way. Each of the twenty chapters is prefaced by a quotation from some spiritually great person. Here are a few of the many significant statements made to encourage to prayer: "The pulpit of the day is weak in praying. . . Preaching which kills is prayerless preaching. . . Light praying will make light preaching. . . God's acquaintance is not made by pop calls. . . Unction is the divine in preaching."

Needless to say preachers must be prayed for as well as they must give themselves to prayer. It will take all the praying the preacher can do and all the praying he can get done to make him equal to the tremendous obligations of his task.—T. C. MEADOR.

* * *

THE CHRISTIAN FAITH IN THE MODERN WORLD. By J. Gresham Machen. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$2.50.

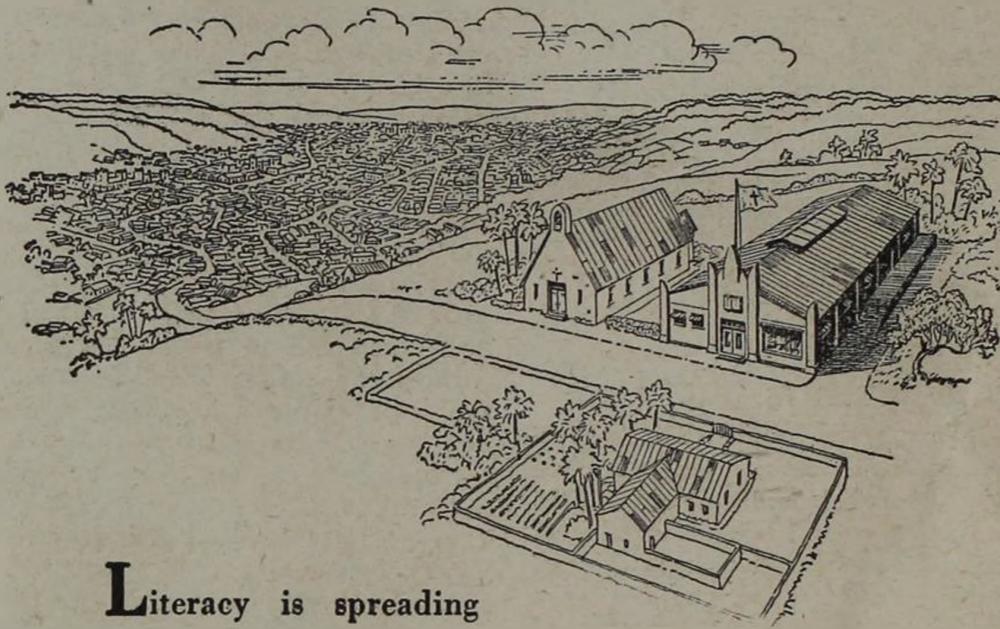
This book of lectures was copyrighted in 1936. For a discussion upon his subject one might say, "The book is old and out of date." However,

the statement of his purpose and the development of his theme are always up to date: "I am going to talk to you about God, and about an unseen world." In the presentation of his convictions concerning Christ, the Bible, and the Holy Spirit he accepts the Word of God as authoritative, accurate, a record of facts. "The Bible stands alone among the books of the world in the unity of the Scriptures, in the truthfulness

in detail, and its dissimilarity to other books, as well as in the sweetness and peace of a life grounded upon it." "The distress of the world is due clearly to an evil that is within the soul of man," and the remedy is found only in a living, breathing person, the Christ of the New Testament. The plea is made again and again that He may become not merely an example of faith but the object of faith.—T. C. MEADOR.

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