

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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Finding The Truth

OUR WORLD is sadly in need of the Truth today but it is very slow in finding it. Even the Church has failed miserably in teaching its constituents to find the truth for themselves. The truth is nigh us, even in our homes and in our hands, yet many are almost totally ignorant of the fundamental truths of life. These truths are found in the Word of God. How shall we encourage others to search for this truth . . .

No plan of Bible reading is effective or successful without prayer. Prayer comes before, during, and after the reading. How many of us would have more wisdom if we prayed more; if we read more; if we waited more in silent meditation on God! He so speaks to us out of the deep silences and out of the depths of His wisdom, when we seek Him with all the heart and mind.

REV. C. O. WILLIAMS, in

The Cumberland Presbyterian

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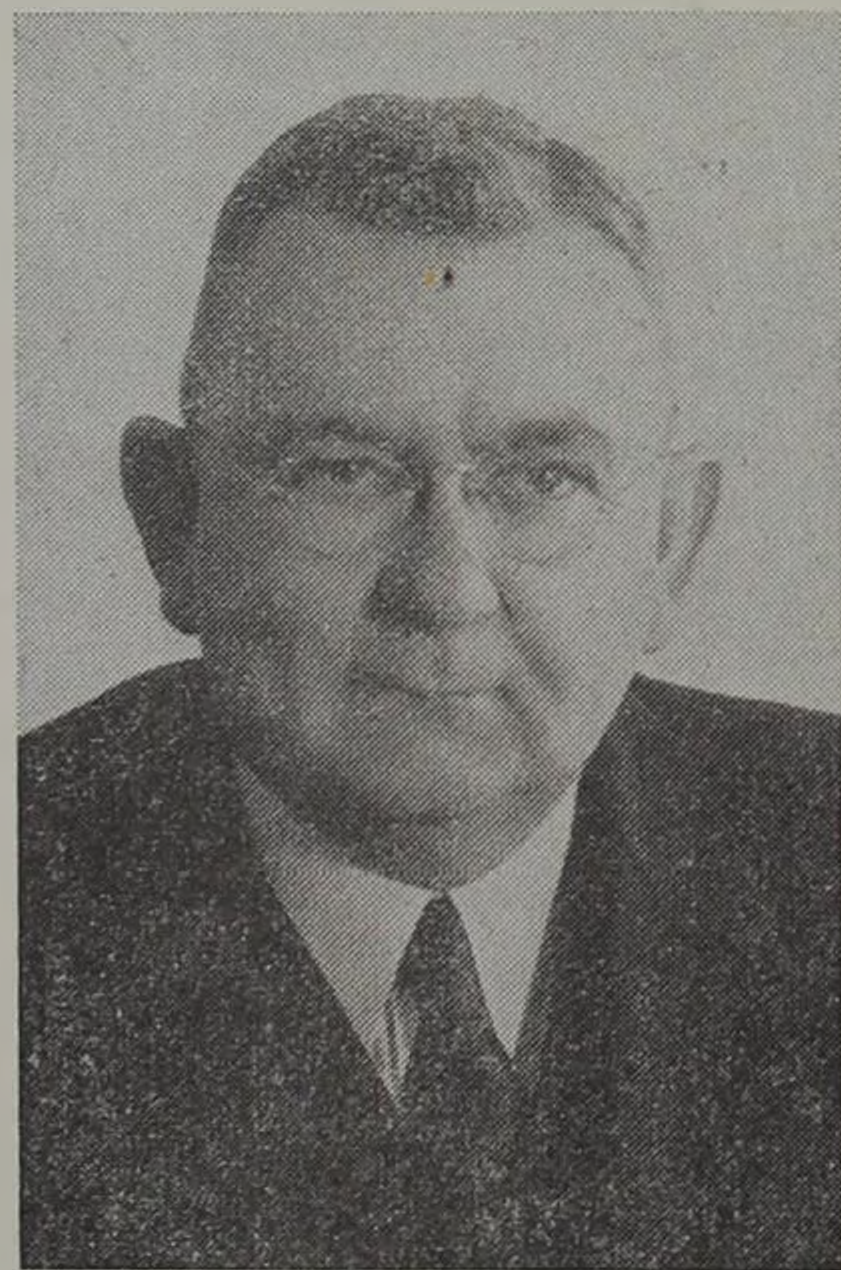
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EDITORIAL

A Faithful Workman Goes To Be With The Lord

DR. JAMES T. WARREN, 63, President of Carson-Newman College, Jefferson City, died Jan. 16, 1948, in a Knoxville hospital where he had undergone a major operation a few days before.



DR. JAMES T. WARREN

Funeral services were held at Jefferson City, conducted by his pastor, Dr. A. S. Hale, assisted by Dr. A. F. Mahan, with burial at Jefferson City.

He was born at Corinth, Miss., Dec. 5, 1884, the son of James Thomas and Annie Lee (Skillman) Warren. He was graduated from Hall-Moody Junior College, Martin, Tenn., in 1909 and received the B.S. degree from Peabody College, Nashville, in 1921 and the M.A. degree in 1926. In 1929, Georgetown College, Georgetown, Ky., conferred upon him the degree of LL.D.

As an educator, Dr. Warren served as vice-president of Hall-Moody 1911-15; Superintendent of schools at Rockwood, 1915-17; President of Hall-Moody 1917-26; vice-president of Tennessee College, Murfreesboro, 1926-27; and president of Carson-Newman College since 1927.

Denominationally, he served as president of the Tennessee Baptist Convention; vice-president of the Southern Baptist Convention and as a trustee of the Southern Baptist Theological Seminary Louisville, Ky.

The editor was in some of Dr. Warren's classes in school days and found him to be a fine and thorough teacher. A friendship developed which has lasted through the years. We feel a sense of personal loss in his going.

Dr. Warren was an able executive, a sound and logical thinker and a forceful speaker. He supplied numerous pulpits and, though not a minister, he could deliver a real sermon. He knew the Lord and was loyal to the Lord's truth and cause.

He is survived in his immediate family by his widow, Mattie Vincent Warren, a brother, George, an employee at the Tennessee Baptist Orphans Home, Franklin, and two sisters, Miss Gladys Warren, Knoxville, and Mrs. George C. Boston, of Muskogee, Okla., and three nieces upon whom may God's grace rest in abundant measure.

"God's finger touched him, and he slept."

"He That Is Spiritual"

THIS IS THE LAST of three discussions by request of Paul's classification of men on the basis of ability to grasp revealed truth. "But he that is spiritual judgeth all things, yet he himself is judged of no man" (I Cor. 2:15).

"Spiritual" here means governed by the Spirit of God, who leads in harmony with the Word. "Judgeth" has the idea of "discerneth" and it is so rendered in verse 14. The "all things" are revealed truths (verse 10), with related matters. The spiritual man discerns the tenor and content of scripture.

"He that is spiritual" accepts the Scriptures as divinely inspired in obedient acknowledgment. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37).

"He that is spiritual" grasps the content of scripture step by step. "Discerneth all things." The verb indicates progressive action. The natural man does not grasp revealed truth at all (verse 14) and the carnal man receives only the "milk." But, step by step, the spiritual man enters into both the "milk" and the "strong meat" of the Word.

"He that is spiritual" is fundamentally controlled by the Spirit. "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). The Revised Version has it: "The mind of the flesh . . . the mind of the Spirit etc." In his main course in life, the spiritual man is governed by "the mind of the Spirit" rather than by "the mind of the flesh." He "walks in the Spirit." (Gal. 5:16, 25)

Spirituality is the state of mind and heart and the quality of life one who "walks in the Spirit." It is not an emotion, though emotion attends it in the soul, which may or may not be expressed outwardly. In fact, sometimes the quiet Christian is spiritual and the shouting Christian is unspiritual! And this is not saying a word against shouting by the proper person in the proper place.

The tender, engaging manner of him who rejects or perverts clear Bible teaching is not spirituality.

He is not spiritual who is responsive to human interest stories and to the simpler truths of the Bible, but is unresponsive to "the deep things of God," provided he is spiritually old enough to do better. (Heb. 5:12-14)

The broadness which smiles upon both scriptural and unscriptural teachings and flits from one to the other is not spirituality. Paul says that such people are—"children." (Eph. 4:14)

The popular revolt against doctrinal preaching is not spirituality. "So and So never preaches doctrine, he is so spiritual!" If so, he may be natural or carnal, but he is certainly not spiritual.

Sometimes even one who wears the Baptist name may object to a scriptural sermon on Baptism. Now Baptism is one of "the first principles of the oracles of God" (Heb. 6:1; 5:12). It is "milk," and if one cannot stand that he is weak indeed! He is not spiritual. The best that can be said of him is that he is *babyish*.

The emotionalism associated with habitual disobedience to plain Bible teaching is not spirituality. One instance among many is the Christian who shouts in the services, but persistently disobeys the Bible teaching on giving and missions. That is the emotionalism of the *old-born babe*.

Whoever "walks in the Spirit" in harmony with the Word is spiritual when he weeps, or shouts, or laughs, or is calm and collected. The supreme test of spirituality is attitude toward and capacity for the blessed Word of God.

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.

The "Snake-Handlers"

Western Recorder

Of late, scoffers have raised their ridicule to crescendo and many Christians have been embarrassed by the behavior of those who in the name of Christ engage in snake-handling et cetera. We do not question the sincerity of these, though of course there may be some among them, even as there are with other groups, who have a breathless yen for publicity. Unquestionably, a deal of sincerity is required to take up bare-handed, a full-fanged rattle-snake or copperhead. Sincerity, however praiseworthy as an attribute, must go hand-in-hand with wisdom, else zeal drives toward fanaticism. The snake-handlers base their practice on Mark 16:17. They regard as supporting such practice, the experience of Paul on the island of Melita recorded in Acts 28:3, 5. Our zealous neighbors fail to distinguish between God's overwatching care which safeguards us in His service in dangerous places, and the spot-lighting of the spectacular while the vast Christian assignment is kept back-stage. Men are to be won to Christ not by demonstrating immunity to snake venom or strychnine dusted on their lips, but by showing the world that the indwelling Christ gives us victory over ourselves, over sin within and without, and that His Holy Spirit empowers us to witness effectively to His saving and sustaining grace. It would have been a far different story had Paul on the island of Melita, called the seamen and the natives about him, produced the serpent and demonstrated immunity. There is no doubt that God protected His servant that day under circumstances over which he had no control. There is doubt that He would have done it had Paul tempted God by taking inexpedient risks.

(So-called faith becomes presumption when it tempts God, demanding that He repeal the laws of nature in order to advertise their spiritual superiority. IT IS SIN!—R.B.J.)

* * *

It Might Pay

The Baptist Record

So many wisecracks have been made about those who "view with alarm" situations today, that one almost hesitates to speak warning. But people in the Baptist churches of the South need to "view with alarm" the definite trends of youth—Christian youth—away from the established churches. One needs but to read widely to see that Christian Youth Movements of various kinds are entering the conflict against wrong, apart from the church. They are not against the church, but channel efforts through other groups. A militant Christianity appeals to youth. They are seeking action. If they find it in the churches in their communities, they will throw themselves into the battle for right. If they find the churches with leadership content to sing piously, live complacently, keep the middle-o-the-road on moral issues, and willing to major on beautifying comfortable houses of worship for a membership satisfied to let the down-and-outs stay down, and the up-and-outs fly on their way to eternal destruction—then Christian youth with a desire to serve fully a living Christ will cast their lots with groups that have the seeking compassion of the Savior.

It might pay us to study local situations where we live, and see what is happening among the real Christian young people today. A critical attitude will not solve the situation. Perhaps humble heart searching would help. All of us want to do the will of God. Let us be wise and loving. God will lead if His people will allow Him to lead.

(Teach youth the place and meaning of the local church. This is the answer to the need.—R.B.J.)

The Peril of Literalism

The Baptist Courier

Many things in the Bible must be taken literally. The meaning is so plain it would be foolish to do otherwise. Other passages are highly figurative, but the figures of speech mean something; and since all language is too lame to carry all the meaning of God's revelation, these figures of speech mean more, not less, than the literal words indicate. Hence, to understand more clearly the Book of books, we must call to our aid the ministry of spirit, remembering Paul's word, "The letter killeth, but the spirit giveth life." Stickling for words alone makes prophecy fail to yield its full meaning. The Jews took literal words of Malachi, "Behold, I send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." So when came John, by our Lord's own declaration, was Elijah who was to come, and who came "in the spirit and power of Elijah," the Jews rejected him because he was not Elijah himself. And they rejected Jesus because the veritable Elijah was not his immediate fore-runner. The Old Testament literally interpreted by the Jews effectively frustrated the work of Jesus among his own people, and was one of the streams of influence that swept him to his cross.

Literalism held the woman of Samaria to a localized conception of God's dwelling-place and worship, until Jesus clarified her vision in the memorable words, "God is a spirit; and they that worship him must worship him in spirit and in truth. "Let not the refracted, broken light, however beautiful, that comes through the prisms of misplaced literalism confuse us as to the quality of God's essential being.

Jesus is surely coming again some time, but a literalistic interpretation of the time of his return has led some in the past to fix from obscure prophetic passages the exact time when he shall appear, and always with disappointing results. As the Jews judged his first coming by bald literalism, so some today would judge his second coming. When Jesus returns,

"We shall see him when he comes,
Not by any din of drums,
Nor the vantage of his airs;
Neither by his crown, nor his gown,
Nor by anything he wears."

(Sensible!—R.B.J.)

* * *

Separateness Doctrine

Baptist New Mexican

Distinction between the just and the unjust, the good and the bad, the redeemed and the unredeemed was often drawn by Christ. Those whom He called to carry on after Him have, likewise, both lived and taught the blessed life of the saved and the insecurity of the unsaved. Time has not erased this truth. There is a difference and Christ is the object of that difference. While in the world the Christian is not of the world. Separated unto the realm of the spirit he finds himself with freedom inexplicable and with a reach for pleasure, for unselfishness and service to others, entirely beyond the understanding of others. If there should be any doubt in the minds of some regarding this *separateness* of the Christian, they have only to study the history of the church and the manner in which it has resisted the storm of the ages, maintaining its strength, unabated, midst the devastating compromises and decay of other institutions about it.

(Much emphasis needs to be placed on this teaching of the Scriptures.—R.B.J.)

The Anchor of My Soul

J. LUTHER MCALILEY, Jackson, Tenn.

O Blessed Word of God, to thee,
Thou anchor of my soul,
My sincere praises e'er shall be
A never-ending scroll.

Thy shining pages clearly tell
I came, O God, from Thee,
They show that into sin I fell,
And depraved I came to be.

They guide me to eternal life,
Through Jesus' sacred blood;
They shield my hear from hate and strife,
And sin's o'erwhelming flood;

They tell me 'tis my Father's plan
To use me here below,
That I may tell to sinful man
The cure for death and woe;

That I may serve in Jesus' name
Where e'er He calleth me,
Though weak and helpless is my frame,
He All-in-all will be;

And when that summons comes to me,
To answer that great roll,
Thou, Blessed Word of God, will be
The anchor of my soul.

Newspaper Tribute To Missionaries

(Contributed)

DURING THE STRIKE of the pressmen in New York City, (about 1920) when the great newspapers combined for several days and brought out a small paper, every line in it was very precious. It bore the name "The Combined New York Newspapers". In the paper where space was so precious, they made room one day for an article entitled, "The Missionary." The article was double impressive. Among other fine things, he said:

"I make no bones of saying that the Christian Missionary is about the most useful person in the world. He is the one figure that gives me the most hope for the world's future. The motive that actuates him is the only one I find in the multitude of human motives that give promise of eventual peaceable organization of the world.

"Like everything else that is human, missionary enterprises have been complicated with a deal that is fanatical, absurd, impractical, raw, faulty and wrong. But that is merely to say they have been managed by men. . . .

"But making all allowance for all human frailty, and stripping the motive of the missionary down to its radical impulse, one finds it to be about the most useful bit of seed corn in the soil of humanity. For the missionary is actuated by the desire to help the human race. He alone is eager to serve men simply because they are men.

"There are plenty of heroes who are ready to fight and die for Americans, or Frenchmen, or Irish, or Bulgarians, many Jews who wish to help Jews, Catholics who want to be of use to Catholics, Methodists full of charity to Methodists, Whites who are for the Whites, and Blacks who are for the Blacks, and all that thing. But I know of but one group who are for human beings just because they are human beings. Those are the missionaries.

"The missionary idea has had about as hard sledding as falls to the lot of most great ideas. It was ridiculed most unmercifully at its birth.

"Every supercilious writer, from Dickens down to the man who wrote the latest, most cynical and septic play, 'Rain', which for a long season just recently has enjoyed the approval of the critics and the hee-haws of the mob, has held up to ridicule the missionary idea.

"All that these smart ones can see in it is an attempt of one set of fanatics to impose their opinions upon another set. . . .

"But the missionaries as a rule are working away at the same task in which Jesus seemed to be engaged. For they are healing the sick, teaching the ignorant, training the little children, and steadily spreading through the dark places of the earth those fundamental principles of decency, humanity, kindness, honesty and courage upon which civilization rests.

"Best of all, they are planting everywhere the only idea upon which any practical internationalism can ever be founded, the only thought upon which humanity as a whole can ever be organized."

Baptist World Alliance Sunday

By C. OSCAR JOHNSON,
President, Baptist World Alliance
Vice-President, Southern Baptist Convention

I AM MAKING this earnest, urgent appeal for the observance of Baptist World Alliance Sunday in every Church of our great Southern Convention on February 1. By vote of the Executive Committee, I am privileged also to urge that every church, wherever at all possible, make an earnest effort to secure an offering of large proportion, which may be divided 50 per cent for relief and 50 per cent for the current operation expenses of the Alliance.

Our Canadian brethren and Northern Baptist brethren are not able to appeal for an offering on that date, but will make it a little later. Therefore, it is all the more urgent that Southern Baptists help now to tide over the Alliance in this present situation by making our offering generous and soon.

The Alliance will be effective only as we support it. The first thing we think of in support is financially. That is not the only way it must be supported, but it is one way. We can be effective in the areas of the world if we are financed so that our representatives can carry on in these great needy areas, where we are doing the work of our Christ. We desperately need to see that our Secretary, Dr. W. O. Lewis, is again furnished with funds for travel and maintenance in Europe, and our Secretary Elect, Dr. A. T. Ohrn, could render service even now, provided we decided to ask him to do so, and were able to finance such visits as he is able to make in areas of Europe and continent.

I would like, as your friend and president, to call upon every one to make a sacrificial gift out of the generosity of your hearts, because of the great and wonderful blessings God has poured out upon us, in contrast with the terrible devastation that obtains among our brethren in so many parts of the world.

We cannot go ourselves, but through the Alliance we can render personal service. This can be done only as we pray for and pay for such service. My earnest appeal in the name of Christ, in behalf of all His dear children, who are dear to His heart, but who are in great need for so many things, is made for them and in behalf of our Saviour who gave His all for us.

My heart is continually burdened for the people of Europe, of Asia, and of the Orient. These lives I have seen as have many of you. The need has not lessened, nor has it been greatly diminished. In many places it is worse and we must not give up. But we must re-double our effort to get material aid and spiritual help to these, our brethren, and their friends all over the world.

May God bless you on this Baptist World Alliance Sunday as you consider these great needs and do their best to answer this call.

"According To Your Faith"

(Matt. 9:29)

By J. E. SKINNER, Murray, Ky.

WHEN THE WRITER was a boy his mother used to send him to the country store with a basket of eggs and a list of articles to be purchased with the price of them. Sometimes one or two of the articles to be purchased would be larger than the basket would hold, and the store-keeper would ask: "What did you fetch to get it in?" But, whether it was convenient or inconvenient, the boy always found a way to get the goods to his mother.

Those early experiences have often re-appeared from memory's little chamber when the writer was confronted with the problem of a trusting faith—reminding him of the stubborn fact that our faith is the measure of every special blessing requested of our Lord. Actually, it is what we "fetch to get it in." Like the boy of those early days, sometimes we have to call for help from others, because our measure of faith is too small to receive and carry home with us the requested blessing from our Lord. And wise is he who learns the happy secret of combining measure with measure in the spiritual realm, as well as in the natural, physical realm.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven" (Matt. 18:19). The promise here is to His church, even though the attendance be reduced to "two or three", but it shows also the multiplied power of joining heart with heart and faith with faith in united supplication at the throne of grace. And it should encourage every burdened heart to join with our brethren in our present effort at the throne of grace for a spiritual revival—remembering always the Master's own words: "According to your faith, be it unto you" (Matt. 9:29). It was true of the blind men, and it's true of us today. He alone can give what we need. But we must both "Ask" and "Receive."

We have too long overlooked with complacency the full meaning of the Master's promise, "*Ye shall receive power, when the Holy Spirit is come upon you*" (Acts 1:8), and have kept on "waiting," and "waiting"—refusing to "Receive." The "waiting" is both essential and commanded (Luke 24:49), for we dare not undertake the humanly-impossible without divine power. But we must "wait" with open hearts of faith—ready to "receive" and utilize the power" when He comes upon us with His reviving strength and grace which is so much needed today.

That promise is as lasting as the Great Commission—"unto the uttermost part of the earth," and 'even unto the end of the world.' "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). Peter's inspired declaration of the faithful continuance of that promise was made under the power of its fulfilment on the day of Pentecost, and it therefore gives divine assurance of Pentecostal power upon the churches for every generation. But as then, even so now, IT MUST BE RECEIVED, and it still remains true—"According to your faith, be it unto you."

We have started this time in the right direction. Our beloved leaders have seen the light of hope for a genuine spiritual revival, and are leading the way. They are calling our people back to God

The Entertainment For The Southern Baptist Convention

DR. SLATER A. MURPHY, *Chairman Entertainment Committee,*
Southern Baptist Convention, Memphis, Tenn.,
May 19-23, 1948.

THE ENTERTAINMENT committee for the Southern Baptist Convention, which meets in Memphis, Tenn., May 19-23, 1948, made its first official report on hotel reservations this week.

Dr. Slater A. Murphy, chairman, reported that "even now, four months in advance, more requests for hotel reservations have been received than can be supplied, and the hotels of Memphis have been most generous in their allotment of rooms.

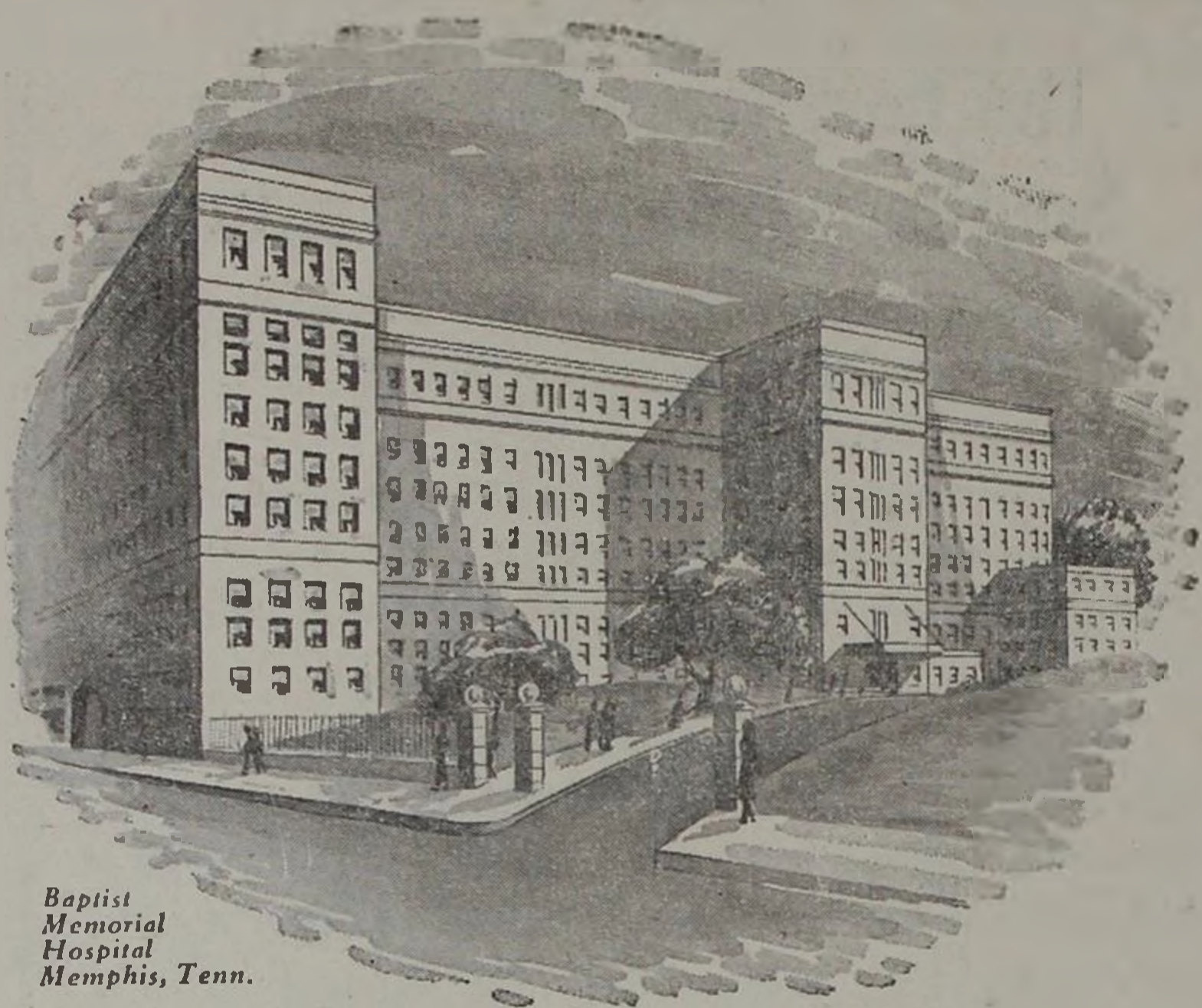
Continuing, Dr. Murphy said, "from Maryland to California, the number of reservations is growing daily. It is our belief that the location of Memphis, in the center of the convention area, and its easy access by rail, highway and air, will contribute to make the 1948 attendance even larger than the record attendance of 8,300 messengers in St. Louis in 1947."

Requests for all room assignments should be made promptly, addressing your request to Dr. Mark Harris, chairman of rooms reservation committee, 601 No. Bellevue, Memphis, Tenn. No further requests should be sent to Codie D. Bell, chairman of the hotel reservations committee, nor to the hotels, as more requests for hotel rooms are in hand than can be filled. From now on, all requests for rooms should be sent to Dr. Harris, indicating your mode of transportation.

If you expect to attend the 1948 Southern Baptist Convention, Dr. Murphy has this friendly bit of advice, "send your reservation in now for assignment to a room in a private home. Only in this way can we be sure of getting enough homes enrolled for this service to our guests. We know we can do it, if we can get the reservations in early." Room assignments will be made beginning April 1, 1948.

in repentance and prayer. That there is such need of "repentance from dead works to serve the living God" under the power of His Spirit no real Christian can deny. Apart from His holy presence and power, even "good works" become "dead works", and are therefore dangerous and ruinous when depended upon apart from the Spirit of God, who alone can make them fruitful for His own glory.

No, we were not done with repentance when we were saved from the penalty of sin. It is both in order and required every time we "forget Him and wander away," and even our prayers are hollow mockery apart from repentance. But we are not to forget that a faithless-repentance is no repentance at all in the sight of God. Forgiveness of sin must not only be requested but received—by faith in His forgiving love and mercy and grace. "For without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He a rewarder of them that diligently seek Him" (Heb. 11:6). "And this is the victory that overcometh the world, even our faith" (1 Jno. 5:4). Victory is always in sight to him who has faith to receive it at the hands of our conquering Saviour and Lord.



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WARS MAY DIFFER in certain respects, but they are all alike as respects the demoralization, death and destruction which follow in their wake. As a result of the destruction of life and property and the disruption of the economic structure, after every war there is always a shortage of food, clothing and other necessities of life. This calls for work, strenuous work of rehabilitation, but may be dispirited by the strain of war and some ask, discouragingly, "Is human nature hopelessly bad? Is it worth while to put forth all this effort, if another war is to come after a while and sweep it all away?" Such an hour calls for a great leader to rally the people and give them hope and incentive to work. Blessed, thrice-blessed was the South in having Robert E. Lee as its leader and exemplar for five years following the War Between the States.

After the wreckage of war the outlook for the South was dark, but Lee's faith pierced the dark clouds and the discouraged ones found inspiration in his wholesome advice, and especially in the example he set by his daily conduct. The part that faith played in the life of Lee, especially in his influence over the South after Appomattox, must not be overlooked. As a military leader he had seen human nature at its worst, but he never lost faith in God, in man, in the future of his country. "It is history that teaches us to hope," he said. To the downhearted who "wondered if there was any good in store for Virginia" after the war, Lee replied: "You can work for Virginia, to build her up again, to make her great again. You can teach your children to love and cherish her." By such words he inspired his fellow-countrymen to face the future bravely, endure hardships, and labor faithfully at their daily tasks.

General Lee practiced what he preached and has set an example worthy of emulation by everybody. All his life he was noted for his industrious habits and could not tolerate idleness. The loafing College Students soon learned that he must work or leave college. Lee's scholastic standing at West Point, where he stood second in a class of 46, is ample evidence that he was a diligent student. Had he been willing to accept the generous gifts proffered by his admiring friends, he might have lived in ease and comfort the rest of his days after the war. When offered the presidency of Washington College, he gladly accepted the opportunity to render some useful service to his country. Though in feeble health during the last year of his life, he insisted carrying on his work and died at the post of duty. Idlers and those who loaf or stall on their jobs find in Lee a severe rebuke to their conduct.

The collapse of moral standards is the first and greatest evil connected with war. Fraud and corruption, sensuality and lust, greed and cruelty, race and class prejudice are some of the fruits of war. By adhering to the strictest moral standards, trusting in God and teaching others to trust in Him during the darkest days of adversity, Lee made his greatest contribution to the rebuilding of his country. That he should be guilty of a dishonorable act was unthinkable to those who knew him. Charles Francis Adams, in his Lee's Centennial Address, referred to Lee as "essentially a man of character." Our country has been humiliated by the recent disclosures of graft and theft in high places. The temptation to acquire "easy money" was too great for these men of low moral standards. It is a familiar story how Lee spurned the offer of a large salary, without his having to render any service, if he would allow his name to be used in connection with the presidency of a great corporation.

Animosity between classes and races is another great evil resulting from war. Today it constitutes one of our greatest evils and one of our most difficult problems. General Lee's conduct toward his former foes stamps him as a Christian after the model of the Sermon on the Mount. "I have fought against the people of the

North," he said, "because I believed they were seeking to wrest from the South dearest rights, but I have never cherished bitter or vindictive feelings, and have never seen the day when I did not pray for them."

Prominent leaders in Church and State are preaching the doctrine of One World today. The nations must learn to live together in peace and harmony. After the war Lee preached the doctrine of One Country. He urged that all bitterness be laid aside, that all work hard to rebuild the country, and reminded them that we form one country now. This fine conciliatory spirit moved Gamaliel Bradford, the New England biographer, to speak of Lee as "a loyal, a confident, a hopeful American, and one of the very greatest." (Lee The American, by Gamaliel Bradford; Houston Mifflin Co., publishers, Boston, Mass.).

General Lee has had many "admirers", but not so many "followers." A few decades ago an old Confederate soldier could be seen at a county seat every Court Day, dressed in his old gray uniform, of which he was very proud. He invariably got so deep in his cups that he made a nuisance of himself. Staggering, he would boast that he was one of Lee's followers. Perhaps on the battlefield he had been one of the great commander's faithful followers, but on the battlefield of life, like many others, he lacked the moral courage to follow the noble example of his leader.

We will be spiritual followers of Lee, in a measure, when we deny ourselves, take up our cross daily and follow Christ our Lord; when we treat every man as a brother; when our self-control enables us to meet "triumph or disaster" with wise equanimity; when we are so considerate of others that our presence in our homes, in our places of business always gives delight. Self-denial! Who knows the meaning of that word today as did Lee? When food was scarce during the war and even the General's table had scant fare, Lee's friends would sometimes send in delicacies, but he would turn them over to the hospitals for the wounded and continue to eat the plain fare—perhaps cornbread and cabbage, with a little bacon.

Some may regard Lee's lofty Christian character as a gift from above, that somehow falls upon certain men here and there. Was it "natural and easy" for him to be a consistent follower of Christ everywhere and at all times? Could he dispense with the so-called "means of grace:" prayer, Bible reading, church attendance? Let Dr. J. William Jones, Lee's chaplain and intimate friend, answer: "General Lee was emphatically a man of prayer. He was accustomed to pray in his family and to have his seasons of secret prayer which he allowed nothing else—however pressing—to interrupt. He was also a consistent reader and a diligent student of the Bible, and had his regular seasons for this delightful exercise. Even amid his most active campaigns he found time to read every day some portion of God's Word." And we know that he attended Church services regularly.

It has been more than three quarters of a century since General Lee passed on, but his influence abides and will continue to abide, like the Biblical hero of faith, "he being dead yet speaketh." Professor Charles Forster Smith, in his "Sketches and Reminiscences" says: "I do not see how the people who produced and appreciated Lee can ever become degenerate while that memory lasts."

We should be grateful that we now have a full and accurate biography of our great Southerner. If you would know the real Lee, just what manner of man he was, read those matchless volumes: "R. E. Lee: A Biography" by Douglas Freeman, and when you come to the last chapter, "The pattern of a life," read those thirteen pages slowly, thoughtfully, appreciatively, and if your soul is not dead to every appeal of the true and the good, you will feel like bowing your head and thanking God for Robert E. Lee.

The Church and Social Problems

STEWART PATTERSON, Route 6, Chattanooga, Tenn.

IS CHRISTIANITY limited to individuals or does it apply also to groups of people? That question has troubled the church for centuries and is even more important today than in the past. Perhaps it should be put this way: Is the God you worship a limited God? Is the Christ you follow a Christ who ignores big tragedies and concentrates on trivialities? Or is your God the God of Almighty Power and of Infinite Love and compassion for humanity?

The Kingdom Jesus preached was not to start in after-life. It was to take effect immediately within the heart of every convert. It took effect in Paul's life on Damascus road and changed him in a flash from a bigo to a revolutionary. He became a revolutionary in the sense of believing in rapid and radical progress. The Christian religion to Paul was not a thing to grow so gradually that it would lose its vitality before achieving strength. He realized that God is Almighty; not limited. God could bring about great social changes. And He did. Within a few centuries, the new religion was the official religion of the Roman Empire. It soon corrected the most glaring social evils of that day. A new spirit governed the conduct of affairs. That the church then established became corrupted is one of the tragedies of history. That it achieved a phenomenal growth and finally produced a rebirth of Christian morality and a renaissance of progress is the gauge of its glory. Paul's dream for the church is even now in the process of realization. Who will deny that his faith in God's power to transform society was justified?

Today, there are those who contend that the church should not be interested in certain matters. They would confine the church to a minor role in human affairs. They exalt one or two aspects of Christianity and remain silent on all the others. The church, they say, should not concern itself with social reform or the elimination of war, poverty, oppression, or injustice. But, strangely enough, the same persons hold that it ought to be interested in prohibition, the elimination of gambling dives, Sabbath-breaking, and immoral entertainment. The fact that the church is concerned with these matters proves that the church has not completely abrogated its social responsibilities.

A few preachers have become corrupted, as were the early popes of Rome, with political ideologies. Some have gone to the political left; more have gone to the political right. Both groups have in effect, denied that Christianity is strong enough to reshape the world as God would have it. Communist preachers, most of whom are modernists, place their dependence on a "new order." Their purposes are unselfish, for they would wipe out poverty; but they would do so through war and by means of an atheistic, totalitarian political party. Other preachers, usually fundamentalists, have denied the power of Christ by joining the ranks of political "rightists" who would give the nation (they do not care about the rest of the world) to the control of big business combines and rotten political gangsters. Some of these right-wing preachers even go so far as to stir up racial antipathies.

The Christian way is not the way of the "neutrals" who think that social justice is outside the jurisdiction of Christianity. Nor is it the way of communism or super-capitalistic fascism. There is an abundance of scriptural guidance on the subject. Plain words and sentences defy misinterpretation of such passages as this:

The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand. (Isaiah 32:7-8).

Isaiah speaks also of big business monopolies:

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! (Isaiah 5:8).

James speaks up for the worker and condemns the unjust employer:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupt, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. (James 5:1-6).

Notice particularly the phrase "he doth not resist you." It clearly indicates that reform is to be peaceful not violent. Confusing to many people is the teaching of Paul that Christians were not to overthrow such evils as slavery, tyranny, and the humiliating status of women in his day. Was Paul then a defender of these vicious institutions and of customs that are, by our modern standards, unjust? No. He merely abhorred violence. He did not believe in eradicating evil instantaneously. He was willing to wait until the religion he so carefully nurtured was strong enough to eliminate the injustices that were then taken for granted. Other immoralities he attacked vigorously: licentiousness, gluttony, drunkenness, prejudice, pride, and servility. He attacked them everywhere he found them. They were the social evils that could be peacefully abolished.

Let us do the same of evils in our day. We would not attempt to correct them all. But we can go as far as is feasible.

One reason why many churchmen hesitate to crusade for the eradication of social evils is that they cherish the ideal of separation of church and state. They fear being involved in matters politicians squabble over. All of us should subscribe to that ideal. The church should stay out of politics. But the church is in duty bound to make its principles clear and strong. It has spoken against the liquor traffic; it should attend to some other matters, too. It should oppose monopolies, international cartels, racial prejudice, intolerance and bigotry. The Bible speaks out against them; our duty is to reiterate God's Word. The church should defend the rights of labor and minority groups, and should appoint committees to study all social problems and determine what measures would advance human welfare.

Like Jesus, the church should have a burning love for humanity. We can never make a Christian world until we prove by our concerted action that Christianity is more powerful in practice than any political ideology.

Value of A Smile

First, it cost nothing
But creates much.
It happens in a flash
And the memory of it sometimes lasts forever.
It is daylight to the discouraged,
Sunshine to the sad.
It can not be begged, borrowed or stolen,
No, never bought;
Yet it is never any good to any one
Until it is given away.
So if we meet one too tired to smile
Let's always try our best to leave one.

—MRS. G. N. COOPER,
Twin Oaks, Route 3,
Cleveland, Tennessee.

BAPTIST AND REFLECTOR

Department of Student Work

ROGERS M. SMITH, Secretary
MARJORIE HOWARD, Office Secretary

The Young South

SEND ALL LETTERS TO AUNT POLLY
149 Sixth Avenue, N. • Nashville 3 Tennessee

Chinese Moral Maxims

Laziness never filled a rice bowl.
In the beginning all things are difficult.
Give heed to all you are told, and say little; it is the good listener who learns well.
There is no merit worthy of boasting.
Knowledge is given that men may learn to live, not to win fortune.
If a man's affairs are to prosper it is simply a matter of purpose.
No hardship lasts forever.
Character is made by rising above one's misfortunes.
No man can rule the unruly until he first rules himself.
The shallow teapot does the most spouting, and boils dry most quickly.
He who rides a tiger cannot dismount when he pleases.
Medicines are bitter in the mouth but they cure sickness.
Every artist thinks himself a genius until he offers his work for sale.
The fool spends his time in seeking gain without labor.
The princely man is tolerant of other men's weaknesses.
Disease enters by way of the mouth, and most men's troubles come out of it.
The superior man finds pleasure in doing what is uncongenial.
One must first scale the mountain in order to view the plain.

—From "Young Fu of the Upper Yangtze," by Elizabeth Lewis.

Following the Crowd

Seneca once said, "There is nothing against which we ought to be more on our guard than, like a flock of sheep, following the crowd of those who have preceded us, going, as we do, not where we ought to go, but where men have walked before. We live not according to reason but according to mere fashion and tradition. We shall recover our sound health if only we shall separate ourselves from the herd, for the crowd of mankind stands opposed to right reason—the defender of its own evils and miseries."

"Human history is not so well conducted that the better way is pleasing to the masses. The very fact of the approbation of the multitude is a proof of the badness of the opinion of practice. Let us ask what is best, not what is more customary."

—Copied, Christian Education.

Clergy Qualifications

In answer to a Yale student, Dr. Grenville Kleiser said: A clergyman should have—

The innocence of a lamb.
The wisdom of an owl.
The cheerfulness of a cricket.
The friendliness of a squirrel.
The complacency of a camel.
The adaptability of a chameleon.
The diligence of a beaver.
The vision of an eagle.
The patience of an ox.
The endurance of an elephant.
The tenacity of a bull-dog.
The courage of a lion.

—Copied, Christian Education.

THIS WEEK is check-up time! When you turn the page of your 1948 calendar, will you remember to grade yourself on your resolutions? How much have you really tried to make the first month the beginning of a happy new year? When you tuck the list of resolutions between February and March pages of the calendar, I hope you will resolve to improve your grade for this month.

Some of you must have resolved to keep your word pictures up-to-date, because a number of letters have come in. I have enjoyed them and, of course, want to share with you the word pictures which I got from them. But the last time we looked through the file together, our space ran out before we saw all the cards, so we will begin with the first card back of our place-marker.

BETTY JO SNELL, 2008 Electric Avenue, Nashville, Tennessee, is fourteen years old and in the ninth grade at school. She is a new Christian and a new member of Shelby Avenue Baptist Church. Betty Jo would like to have pen pals.

MODEAN TERRY, Route 2, Bells, Tennessee, is seventeen, a member of Cross Roads Baptist Church. Her hobbies are reading and collecting photographs. She would like pen pals with the same hobbies. Modean has four brothers and two sisters. One of the sisters plans to be a foreign missionary. We are glad, and hope that Modean will write and tell us more about her happy family.

MARY ANN TUTTEROW, 1122 Alexander Street, Knoxville 17, Tennessee, is only eight years old. She is in the third grade at Mynders School. Mary Ann likes to play school and church, and enjoys music and art. Maybe some day she will play a piano or organ for her church, or paint lovely pictures. Young Mary Ann is a member of Broadway Baptist Church at Knoxville.

BOBBIE JEAN WALKER, Box 57, Fowlkes, Tennessee, is ten years old. She is a member of Fowlkes Baptist Church and says she attends Sunday school, Training Union, and church services regularly. Bobbie Jean would like to have pen pals.

MARGARET WERGER, Box 1115 Rutledge, Tennessee, is eleven and in the seventh grade. She has been a Christian three years. Her father is pastor of the Rutledge Baptist Church where she is a member. Margaret's hobbies are reading and piano playing. She wants pen pals.

Now let's begin at the front of the file and look at new word pictures and additions to ones which we have seen before.

BETTY SUE ALLEN, Route 2, Fulton, Kentucky, is a new friend from a neighbor state. She is eleven years old and in the sixth grade at South Fulton School. Betty Sue is a Christian and belongs to McConnell Baptist Church. She wants pen pals.

MILDRED ANN LEWIS, Mercer, Tennessee is a new twelve-year-old friend whose birthday is August 21. She has been a Christian about two and a half years. She is in the eighth grade. Hope there will be more letters from Mildred Ann, so that her word picture may be made more complete.

REBECCA JANE PACE, Route 1, McKenzie, Tennessee, is an eleven-year-old in the seventh grade at school. She is a member of Bethlehem Baptist Church. Rebecca Jane would like to have pen pals about her age.

BETTIE JOICE SMITH, Route 7, Humboldt, Tennessee, has written to Aunt Polly once before, and we are glad to have a new letter with information to bring her word picture up-to-date. Bettie Joice is eleven years old and goes with her family to Bible Grove Baptist Church. We wish she could have told us that she is now a Christian, but perhaps that glad news will come soon.

There is a sixteen-months-old sister in Bettie Joice's home, and Bettie Joice says she enjoys playing with the baby and helping her mother care for her.

If each eleven-and twelve-year-old described in today's column would write a letter to every other friend in his age group, each person would receive five letters! Wouldn't that be a good pen-pal start?

MARTHA NELL SMITH, Route 7, Humboldt, Tennessee, is a cousin of Bettie Joice. Some time ago Martha Nell wrote asking for pen pals and she has found one with the same hobbies that she has. Elvie Tilley (Lutts, Tennessee) and Martha Nell are exchanging quilt patterns and embroidery designs. Sounds nice!

Martha Nell is fifteen years old and I am sure would welcome other pen pals especially those interested in quilting and embroidery. Perhaps a hobby exchange club would grow out of the correspondence.

That brings us up-to-date on all the word pictures in our file. But there will be more—maybe one from you! Is your word picture complete? How long has it been since you wrote me a newsy letter? Isn't it about time for another one?

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

Register Now For Ridgecrest

MAKE YOUR RIDGECREST reservations direct to Mr. Robert Guy, Baptist Assembly, Ridgecrest, North Carolina. Give the names of the people for whom you are requesting space. Send one dollar (\$1.00) per person registered. Let Mr. Guy know which week you want.

The dates are as follows:

June 24-30—For Sunday school leaders—Department conferences.

July 1-7—Same as first week.

August 12-18—Sunday school leadership week. No department conferences.

Designed for Associational Missionaries, associational officers, pastors, superintendents, and educational directors.

Write immediately if you plan to attend either week.

Inside Enlargement Campaign At East Lake Baptist Church, Chattanooga

The week of January 12-16 Miss Gladys Longley and Miss Oleta Meek went to East Lake Baptist Church, Chattanooga teaching the books *A Church Using Its Sunday School* and *The Faith We Share*. There was good attendance and excellent response in both classes.

The emphasis of this campaign was on inside enlargement. All the unenrolled church members were visited and encouraged to attend Sunday school regularly.

As a result of the week's effort a Cradle Roll and Extension Department was organized. Workers for each of these departments were enlisted during the week.

The school was closed on Friday night by a fellowship hour for the faculty and both classes. This was under the direction of Mrs. Norris Shifflet. Interesting games were played after which delightful refreshments were served.

Rev. J. B. Hester is pastor of the church and Mr. Norris Shifflet is the Educational Director. The capable superintendent of this Sunday school is Mr. Paul Woods.

Look to East Lake for continued growth and enlistment.

Simultaneous Associational Meetings On March 9

Now is the time to begin making plans for the associational meetings which will be held March 9 throughout the South. These meetings are designed to bring together workers from all the churches in each association to hear the results of the teams that visited the churches in January and February. It should be made one of the biggest events in your association, showing forth the combined goals of the churches. It is really the outline of an effective 1948 Sunday school program.

Associational officers should be busy planning this program and enlisting program personnel. Let's make March 9 one of the dates to be remembered in the Sunday school history of our state.

Is Your Visitation Effective?

When one works with a Sunday school for even a short period of time he is convinced that the workers are happy to enlist new people every Sunday and welcome them. But we sometimes wonder if the unenlisted family down the street knows it is welcome and that we want them in our Sunday school. The purpose of any visitation program is convincing unenlisted members that they are really wanted in the Sunday school. Do the prospects of your class know and feel in their hearts that there are some people in your church anxious about their spiritual condition? Let us train our visitors to go out not only with visiting in mind but with a realization that our Sunday school has something which every man, woman, boy and girl needs.

MAKE VISITATION EFFECTIVE

Honor Roll

Standard schools from 1 through 14 have already been published. To our list of distinguished schools we add the following schools and offer our congratulations.

Nashville Association	Pastor	Superintendent
Judson Memorial	H. B. Cross	Will E. Gupton
McMinn Association	Pastor	Superintendent
Athens, First	Sterling Price	E. L. Willson

Reminding You of the TENNESSEE TRAINING UNION CONVENTION

to be held in the

FIRST BAPTIST CHURCH, MEMPHIS

FEBRUARY 19-20, 1948

Convention Theme:

"FOLLOW ME"

Opening Session 7:00 P. M., February 19

Registration Fee 50 Cents

For your convenience we are listing again the hotels as recommended by the Automobile Club.

Ambassador Hotel

Chisca Hotel

Claridge Hotel

Gayoso Hotel

King Cotton Hotel

Peabody Hotel

William Len 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.

"In Making Our Message Effective for Juniors" . . .

(Continued from last week.)

The Junior will not become the full-grown Christian in one day, or even in one year, nor can he become a well-developed Christian adult by forcing him into an adult mold. We must take him as he is, with his Junior characteristics and possibilities, and by consistent, constant, capable leadership, help him to follow Jesus until in manhood or womanhood he bears the image of his Master. It is a long, slow process—this business of helping a Junior to become a Christian adult. But it is worth all the effort and prayer and work we consecrate to the task. After all, is it not Christ's task for us? Has he not called us to it? Has he not made us to "Become fishers of men."

Some years ago I taught the manual to a group of Intermediates, and on examination I asked: "What is your biggest problem, and since studying the manual, what can you do to solve it?" Bob Lemons answered. "We have no problems in our union. If we did, we would stop them when they start. Because when you find your problems and start solving them, they cease to be problems and become opportunities for service."

Juniors are our great opportunity for service! Let us help them to answer Jesus as he calls "Follow Me, and I will make you to become!"

Message given to State Secretaries' Conference, December, 1947

Study Course Awards Issued In Tennessee During the Month of December

BEECH RIVER—		GIBSON—	
Parsons	1	Bradford	38
	1		38
BEULAH—		HARDEMAN—	
Obion	23	Hebron	42
	23		
BLEDSON—		HOLSTON—	
Gallatin	29	Bluff City, First	2
	29	Calvary, Bristol	1
CARROLL—		Virginia Avenue	1
Trezevant	18	Woodlawn	1
	18	Chinquapin Grove	1
CLINTON—		Greeneville	1
Highland View	11	Unaka Avenue	2
	11	Calvary, Kingsport	88
		Kingsport, First	2
		Midway	30
			129

(To be continued)

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. SAM HOLLOWAY
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTINGTON
Executive Secretary-Treasurer

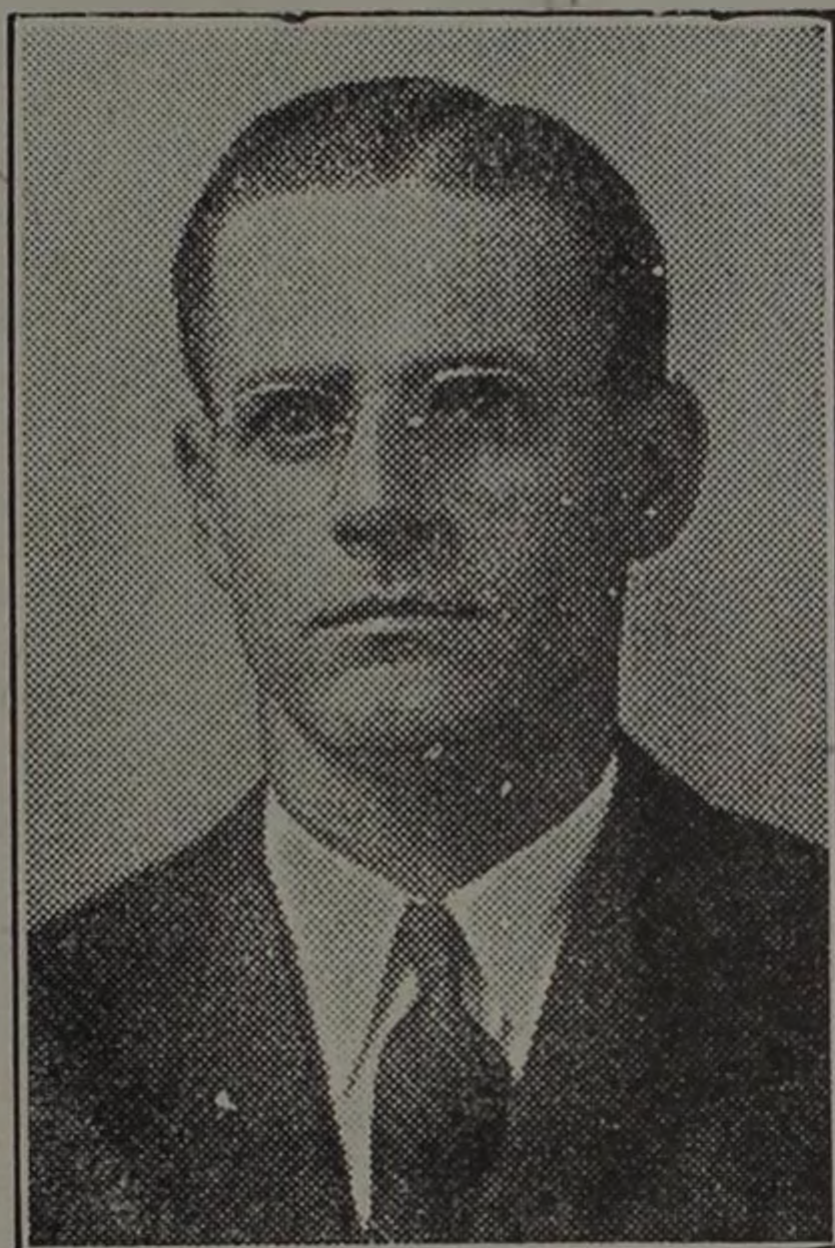
MRS. DOUGLAS GINN
Office Secretary

MISSIONARY EMPHASIS WEEK



CALVARY
JACKSON

FEBRUARY 9-13



IVA LOY BISHOP
*Southwide R. A. Leader
Leader of R.A.'s in Jackson*

In Calvary, Jackson, a great week is being planned by Mrs. A. B. Clark, state missionary. Beginning Monday morning February 9th method conferences for all grades of the W. M. U. will be held. Counselors will be taught how to carry on their work in the most efficient way by "experts."

Miss Margaret Hutchinson of Atlanta, Georgia, Home Mission Board will teach the Sunbeam leaders. She was formerly young people's leader of Arkansas. In the afternoon she will teach "Strawberry Road" to the children and she will give some Home Mission messages in the evening.

Miss Doris DeVault, Young People's leader of Alabama will teach G. A. Counselors in the morning and in the evening will teach "Ice Cutter" to the girls.

Mr. Iva Loy Bishop, R. A. Leader for the South will train R. A. Counselors in the morning and in the evening will teach the boys a book on South America as he has recently visited that country. He will show his pictures one evening.

Miss Margaret Bruce will have the Y. W. A. counselors in the morning and will teach "Amazing Grace" in the evening.

Miss Mary Northington will hold W. M. S. Conferences in the morning and in the evening will teach "Spiritual Frontiers."

Mr. Wiley is planning classes for the laymen in the evening.

This should be a great week for Madison Co. and for all who can reach Jackson. If you are to teach one of these Home Mission books to your people why not come to Calvary, Jackson and find some better ways of teaching? You will be welcomed to any or all of these services.

If you wish to know any details of these meetings contact Mrs. A. B. Clark, Jackson.

Letter From Mrs. C. L. Neal

San Antonio, Mexico

I received your Christmas greetings and thank you very much. Doctor and I both thank you for the "Readers Digest" that you are sending us. We enjoy it very much, I might say more than any other periodical we get.

Our little Mexican Church got up more than a hundred dollars for the Lottie Moon Offering this month. I was sick when the report was read but I handled more than a hundred dollars before I got sick.

We wish you a very happy Christmas and may the cheer last all through the year.

Mrs. Louise Medling Writes From Japan

Thanks so much for remembering us with the lovely Christmas greeting and thanks to you and the ladies for the check. You are far too generous! We are gradually getting settled into a routine of study and work. We like it here although it is pretty hard to see all the suffering and hardships and feel that we can do so little to help.

Pray for us, and thank you again!

THURSDAY, JANUARY 29, 1948

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

BROTHERHOOD EMPHASIS WEEK

MONDAY, FEBRUARY 9

through

FRIDAY, FEBRUARY 13

CALVARY BAPTIST CHURCH

Jackson, Tennessee

Rev. Walter Warmath, Pastor

All of the services will begin at 7:30 P. M. each night.

Beginning on Monday night, February 9:

The Brotherhood Objectives and Goals for 1948 will be presented by Mr. Lawson H. Cooke, Executive Secretary, Baptist Brotherhood of the South.

Tuesday, February 10:

Men and Their Church, by Dr. Norris Gilliam, Executive Secretary, Tennessee Baptist Foundation.

Wednesday, February 11:

Men Promoting the Co-operative Program, by Rev. L. G. Frey, Business Manager, Executive Board Building, Tennessee Baptist Convention.

Thursday, February 12:

The Brotherhood Enlisting Men in Stewardship and Missions, by Mr. Fred Powell, attorney at law, Nashville Trust Building, Nashville.

Friday, February 13:

The Brotherhood Winning Men for Christ, by Mr. A. Roy Greene, president, Tennessee Baptist Brotherhood.

We urge pastors and laymen from all the churches in Madison Association and other nearby groups to attend these meetings and hear these interesting and practical subjects presented by men who are devoting their time and energies in promoting Christ's Kingdom and the program of our Baptist churches and of our denomination.

AMONG THE BRETHREN

Great Service At Bolivar

As was true in many places in the state on Sunday, January 18, a heavy snow was on the ground and the temperature was 14 below at Bolivar and the attendance at Sunday school and church was greatly reduced. However, after Pastor D. P. McFarland gave the invitation to come to Christ a junior girl came down the aisle with "strong crying and tears" and received Christ as her Saviour. The Lord's presence was in the service and the souls of his people were uplifted. The church there will have BAPTIST AND REFLECTOR in their budget beginning March 1. Secretary Chas. W. Pope will assist Bro. McFarland in a revival April 18-25.

—B&R—

Some months ago BAPTIST AND REFLECTOR published an account of "Uncle Jim" Barrett, former bootlegger of moonshine liquor, who at the age of 42 was converted when walking through the woods, he heard a young man pray, who was Dr. George W. Truett. "Uncle Jim" died recently at the age of 102.

—B&R—

The school of nursing of the East Tennessee Baptist Hospital will open on March 15, 1948, and the hospital will open sometime in the summer. The basic sciences will be taught at the University of Tennessee and all students will receive university credits. The hospital and nurses' home are modern in every respect.—*Orange and Blue*, Carson-Newman College.

—B&R—

BAPTIST AND REFLECTOR has received the following: "Dr. and Mrs. Preston Luther Ramsey announce the marriage of their daughter, Sybil Theresa to Mr. Julian Max Kersten on Saturday, the third day of January nineteen hundred and forty-eight, Jamestown, Kentucky." Congratulations to the happy couple.

—B&R—

John G. Clark, A. B., Mercer University; B. D., Andover Newton Theological Seminary, has begun his ministry as associate pastor of the First Baptist Church of Knoxville, Henry J. Stokes, pastor.

Southern Baptist Convention Memphis, Tenn., May 19-23

Requests for all room assignments should be addressed to Dr. Mark Harris, Chairman, Rooms Reservation Committee, 601 No. Bellevue, Memphis 7, Tenn. Only rooms in private homes are now available. Room assignments will be made beginning April 1, 1948. Indicate your mode of travel.

The annual mid-winter meeting of Southern Baptist editors will be held at Biloxi, Miss., February 12-13. The program will feature discussions by three journalism professors from Baptist colleges who have made a three-month study of publications represented in the association. They are Prof. E. E. Folk of Wake Forest College, N. C.; Prof. Frank E. Burkhalter of Baylor University, Texas; and Prof. J. R. Scales of Oklahoma Baptist University.

—B&R—

Fred Bowman, who was ordained by the South Pittsburg church of Sequatchie Valley, is now pastor of First Church, Fort Payne, Ala. Under his direction the church provided rural pastors and lay members with an efficiency school January 11-17. Thirty-six churches were represented with a total enrollment of 88. Mr. Jesse Daniel and Dr. Clay I. Hudson of the Sunday School Board and Dr. John D. Freeman of the Home Mission Board were instructors.

Make your own hotel reservations at once for the State Evangelistic Conference March 1-3 at the First Baptist Church, Nashville. Communicate with the hotel direct for whatever hotel accommodations you wish. Some of the hotels in Nashville are:

Hermitage, Andrew Jackson, Noel, Sam Davis, James Robertson, Memorial Apts., Maxwell House, Tulane, Savoy.

Dr. W. F. Powell, host pastor, is chairman of the entertainment committee.

Kentucky Evangelistic Conference

The state wide evangelistic conference of Kentucky Baptists put on by Secretary W. C. Boone and the State Mission Board was held January 13 and 14 in the Walnut Street Baptist Church, Louisville, Ky., W. R. Pettigrew, host pastor. C. E. Matthews, superintendent of Evangelism of the Home Mission Board, Atlanta, Ga., laid out the general plan of work and conducted conferences. Special speakers were Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, Tenn.; R. C. Campbell, pastor of First Baptist Church, Little Rock, Ark.; Ellis A. Fuller, president of Southern Baptist Theological Seminary, Louisville, Ky.; and L. G. Frey, business manager of the Tennessee Executive Board, Nashville, Tenn. Mr. Frey spoke on "The Revival in a Rural Church" and also conducted conferences.

—B&R—

The Cumberland University ministerial association held its regular monthly meeting January 13, with President Norris G. Hite in charge. Secretary Reid R. Compton made the following report:

Sermons, 134; Sunday schools, 47; prayer meetings, 58; miles traveled, 8192; conversions, 7; baptisms, 12; additions by letter, 15; special services, 26; funerals, 3; marriages, 2, and radio broadcasts, 6.

V. R. Butler introduced the main speaker, E. C. Sisk, Stewardship Field Worker, who spoke on "Christian Stewardship." "Only 16 of the 43 ministerial students of Cumberland University do not have church work in some form. It is hoped by the end of this school year every one of the students who want church work will have work."—LES COLEMAN, Reporter.

—B&R—

Miss Willie Merle O'Neill, formerly with the State Sunday School Department, was married to Mr. Pat Lawrence of Thompson Station, Tennessee, December 31 at the Belmont Heights Baptist Church, Nashville. Pastor James L. Sullivan officiated. They will make their home in Nashville.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, JAN. 18, 1948

Church	Sunday School	Training Union	Additions
Alamo, First	122		
Alcoa, Calvary	258	101	
Athens, East	178	98	
Calhoun	72	24	
Clear Water	42	37	
Coghill	63		
Cotton Port	119	64	
Eastanalle	39	16	
Englewood	91	35	
Etowah, East	46		
Etowah, First	270	62	
Etowah, North	122	58	
Good Springs	50		
Idlewild	76	61	
Mt. Harmony No. 1	47	40	
McMahan Calvary	47	36	
Niota, First	93	32	
Niota, East	129	69	
New Hope	37	12	
New Zion	38		
Old Salem	9		
Riceville	59		
Rodgers Creek	10		
Wildwood	40		
Zion Hill	28		
Bluff City	196	95	
Bolivar, First	67	59	
Bristol, Calvary	321	110	1
Calvary Mission	25		
Chattanooga, Avondale	400	135	2
Birchwood	42	20	
Eastdale	279	96	1
East Lake	393	149	5
Philadelphia	135	82	

Church	Sunday School	Training Union	Additions
Red Bank	475	173	4
Signal Mountain	57	34	
Cleveland, First	374	159	4
Rutledge Memorial	91	78	3
Clinton, First	217	67	
Columbia, First	198	45	
Cookeville, First	279	89	3
Algood Mission	11		
Fourth Street	53		
Stevens Street	66	52	
Elizabethton, Big Spring	96	122	
Rio Vista Mission	48		
Fountain City, Central	643	207	3
Hines Valley Chapel	45		
Fowlkes	79	58	6
Harriman, Trenton Street	242	88	3
Walnut Hill	193	105	
Jackson, Bemis	118	55	
Calvary	281	100	
First	433	99	1
North	131	94	3
West	461	200	
Jellico, First	151	100	
Kingsport, Lynn Garden	242	100	2
Knoxville, Broadway	731	259	4
Broadway Branch	63	22	
Fifth Avenue	600	204	4
First	682	221	
Lincoln Park	391	182	3
Lonsdale	247	102	1
McCalla Avenue	519	175	2
New Hopewell	127	56	
Sevier Heights	337	136	5
Lebanon	272	79	

Church	Sunday School	Training Union	Additions
Lexington, First	115		4
Mt. Pleasant	80	43	
Maryville, Everett Hills	262	79	5
Medina	77	68	
Memphis, Bellevue	1,249	648	14
Boulevard	207	108	2
Central Avenue	221	104	
Highland Heights	456	259	4
LaBelle	305	81	2
Louisiana Street	72	58	1
Temple	814	229	
Union Avenue	528	148	5
Madisonville, Chestnut	59	30	
Monterey, First	153	52	1
Morristown, First	383	105	1
Murfreesboro, First	231	53	
Walnut Street Mission	26	30	
Powell's Chapel	24	30	
Westvue	178	78	
Tucker Town Mission	15		
Nashville, Belmont Heights	487	223	2
Edgefield	275	133	
Grace	403	159	
Inglewood	307	101	2
Lockeland	273	117	1
Woodmont	113	46	2
Oak Ridge, First	403	84	10
Glenwood	236	70	
Highland View	324	116	9
Old Hickory, First	449	197	1
Parson, First	112	43	
Rutledge, Oakland	101	78	1
Soddy, Union Fork	59	38	1
Union City, First	482	129	

Resolutions Concerning C. R. Widick

God, in His infinite wisdom, has reached into our midst, and withdrawn Rev. Clyde R. Widick from all that is mortal. We, the managing committee of the Executive Board of the Nolichucky Association of Baptists, express the grievous sense of loss which we feel. Rev. Clyde Widick was a great builder in the kingdom of God. He worked hard for the advancement of the kingdom in his church, in his city, in his county, throughout this association and to the uttermost parts of the world. He was a great preacher of "THE WORD." He was enthusiastic and whole-hearted in everything he undertook. This association has suffered a great loss in his going. We can say, "Indeed, a prince has fallen in our association and in the work of the Lord." His desire was to see this association go forward in a great way for the cause of Christ. He was interested in the development of all the churches and never ceased to plan and work to that end. We pray that the Pastors, Churches and each church member of this association will recognize their responsibility, to Christ and His cause, as Brother Widick did, and with the same spirit of devotion and loyalty, plan more, work harder, to advance the cause of Christ knowing that we too will be called from our labors, that it might be said of us, as it surely was said to Brother Widick, "Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many. Enter thou into the joys of thy Lord." We extend our sympathy to Mrs. Widick and the two daughters in the loss of a Christian husband and father, offering to God our sincere prayers for their comfort and His blessings upon them. Feeling that our association is almost irreparable at the home going of this great man of God, we pray that each remembrance of him and his sweet Christian spirit, his wisdom and work will encourage us to work on, pray on, endure hardships as a good soldier of the cross, until our call comes to meet him over there.

Managing Committee of the Executive Board
of the Nolichucky Association of Baptists.

REV. LEONARD EVANS, Chairman
REV. CECIL L. DAVIS, Clerk
MRS. LEONARD EVANS, W.M.U. Supt.
MRS. LINTON DEAN, B.T.U. Supt.
MR. COY PURKEY, Brotherhood Director
MR. LUTHER DEBUSK, S. S. Director

Dedication and Loyalty Day

"Dedication and Loyalty Day" was held at Riverside Baptist Church, Nashville, Sunday, January 11, commemorating the payment of all indebtedness on our present property of house, temporary auditorium, and building lots. Approximately \$10,500.00 has been paid since the church started in August of 1943. Also 240 members have united with the church since it started.

The pastor preached at the morning service which was primarily a service of rededication of ourselves to the Lord. After lunch a service was held dedicating our property. A part of the program was a note burning ceremony. The note was lighted by Mr. W. E. Coleman and while it was burning, Mr. W. K. Pinkerton led in the dedicatory prayer. Also in the service reports were given by the finance and building survey committees. The pastor spoke on the theme "Let Us Arise and Build." Dr. C. W. Pope spoke at the evening service on the theme, "Be Thou Faithful Unto Death." Special music for the services was rendered by the choir and Mrs. Samuel Beck and Miss Betty Campbell. There were two additions at the morning service.—MERLE F. PEDIGO, Pastor.

'Thank You' From Two Grateful Children



New Orleans—Among the most interesting of the scores of "thank you" letters being received daily at the Southern Baptist Relief Center from the grateful recipients of relief goods sent overseas, is this one from a young Austrian Boy.

To the friends of the American-Protestant Church!

With many many thanks I received from my Pastor at school some very useful things for me and my younger brother. I am so grateful to you, as I got a pullover and a pair of shoes and my brother a pullover and a shorts as well, just now at this hard wintertime the things are so very helpful to us.

For us Austrian children it is a great pleasure to know that there are so many good people in America who want to help us over the terrible time. God bless you all for this kindness.

Now I am going to tell you just a few things about us. I am eight years old going to the second class of the Elementar School. I am sure you are surprised about my writing in English, you see this is a little trick. I wrote in German and my auntie translated for me. Did she well? I hope she did!

My brother is five years I am going to send you a fotograf of us both, I hope you like it. We are two, what we call "Styrian Boys." I suppose you have not much heard about our country. Anyway we live in the second biggest town of Austria, it's a very nice place.

One thing I forgot to tell you, how I got your address. You see in one of the shoes in the last corner there was hidden the little note of yours so I had the opportunity to thank you personally.

Well I once again thank you for your help and send my best regards to you all. I remain yours

As your thankful

H. P. SCHWEIGERT.

The Executive Board of the Giles County Baptist Association elected Hoyt Vassar of Huntsville, Alabama, to succeed Edward Lee as missionary. Bro. Vassar has moved on the field and began work as of January 1. His wife, a new bride, has been elected to be the Training Union Director of the Association. During the past year another church was added to our association and two half-time churches went to full time and two quarter-time churches went half time.

L. G. GATLIN, moderator
T. E. HANEY, clerk

Holston Valley Executive Board Met

(Contributed)

At the First Baptist Church, Rogersville, January 5, at two o'clock. After the regular business session, the Southern Baptist Sunday School Program for 1948 was presented and discussed fully. The great task that is ahead of us demands that we should "Expect great things from God, therefore attempt great things for God."

This program was adopted and approved by the Holston Valley Association. The following are a list of the Officers and Leaders for this New Sunday School Program for the coming year.

Superintendent Dr. O. M. Swaney
Superintendent of Evangelism .. Rev. O. H. Pangle
Superintendent of Training .. Miss Carrie Flanagan
Superintendent of Enlargement .. Mr. J. D. Cross
Vacation Bible School Leader .. Mrs. Rita B. Smith
Secretary Mrs. J. D. Johnson

Group Superintendents of Churches:

1. Rev. A. W. Parker—New Hope, North Fork, Beech Creek, McPheters Bend, Christian's Bend, Longs Bend.

2. Dr. R. P. Moss—Mt. Pleasant, Church Hill, Oak Grove, Piney Grove, Plum Grove, Valley View.

3. Mr. R. S. Sorah—Surgoinville, Lone Oak, Hows Chapel, Shady Grove, Looney's Chapel.

4. Mr. W. O. Price—Big Creek, Cave Springs, Hickory Cove, Maple Hill, Fishers Creek.

5. Mr. Horace Davis—Beech Grove, Compromise, Independence, Big Springs.

6. Mr. Bruce Turner—Providence, Tunnel's Hill, Persia, McClouds, Speedwell.

7. Miss Margaret Bentley—Fairview, Morsette Chapel, Prices Grove.

8. Mr. Clyde Long—Rogersville, Gills Chapel, Choptack, Morresburg, Henards Chapel, Bethel.

Department Leaders:

Cradle Roll Mrs. Maude Keller
Nursery Mrs. Ben Brewer
Beginner Mrs. John Chestnut
Primary Miss Scottie Price
Junior Mr. Oscar Seal
Intermediates Mrs. J. D. Hamilton
Young People's Mr. Tom Davis
Adults Mr. J. C. Dotson
Extension Mr. George Testerman

New Zion Church Ordains Minister

On the fourth Sunday in December 1947, Eris Birtrum Journey, was ordained to the full work of the Gospel ministry. He is a member of the New Zion Baptist Church, Giles County Association, and was called to pastor the Shores Baptist Church, Giles County Association. The following brethren met and constituted the presbytery to examine Bro. Journey: Pastor Loyd Hickman, who was ordained just four months ago in this church and was called to be the first full-time pastor of the church, served as moderator; Reeves Steelman, who pastored the church prior to Bro. Hickman, questioned the candidate; J. M. Collins and Robert Hughley, deacons of the church; J. E. Stevenson and K. M. Franklin of the First Baptist Church, Pulaski, and L. G. Gatlin, pastor of the Pulaski church. After questioning Bro. Journey the presbytery recommended to the church that he be ordained. Deacon K. M. Franklin of the First Church, Pulaski, delivered the charge to the church and candidate. L. G. Gatlin delivered the ordination sermon. Mack Pinkleton, pastor of the Bradshaw, New Hope and Union Valley Churches led the ordaining prayer followed by the laying on of hands by the presbytery.

Ministerial Conference

The ministerial conference of Harrison-Chilhowee Academy was in business session Monday night, January 5, 1948, for the purpose of electing officers for the following semester and all other work which was brought before the conference was handled with great interest and a wonderful blessing was shared among our members. The following officers were elected for the semester:

President.....William Carlton
Vice President.....Bill Dyer
Secretary.....Glen Melton
Song Leader.....Joe Todd
Pianist.....Bobby Beard
B.S.U. Representative.....Bill White
Tract Chairman.....L. H. Canada
Publicity Chairman.....W. F. Wagoner
Critic.....W. F. Hall
Twenty-five members were present.

W. F. WAGONER, *publicity chairman.*

Ordination of Deacons

December 14, 1947 at 2:30 o'clock the Sulphur Springs Baptist Church met for the purpose of ordaining three deacons, Hal Squibb, Bert Ingle and Tom Willis.

Ministers of the ordaining council were Joe Strother, Temple Baptist Church, Johnson City; Freeman Wright, Virginia Avenue Baptist Church, Bristol; and Harvey Gray (associational missionary), Johnson City; and Coy Riddle, pastor.

Deacons composing the council were: Stacy Payne, Clyde Galloway, D. A. Jones, Seth Campbell and Gilbert Ingle.

Officers were as follows: Coy Riddle, moderator; Mrs. Bert Ingle, clerk. Freeman Wright examined the candidates and Joe Strother delivered the message. Harvey Gray prayed the ordination prayer and gave the charge to the deacons and church followed by the laying on of hands by the presbytery. Bro. Riddle prayed the closing prayer.—MRS. BERT INGLE, clerk.

Ordination of Deacons

The Steven Street Baptist Church of Cookeville, met Sunday evening, January 11, 1948 for the purpose of ordaining two deacons, Delton Johnson and Archie Cronk.

The Ministers of the ordaining council were John Brown, James Purcell, J. H. Roberson and Henry Roberson, and deacon, J. F. Gentry. Officers were elected as follows: John Brown, moderator; Mrs. J. F. Gentry, clerk; Henry Roberson to examine the candidates; A. L. Helton to bring the message; James Purcell to give the charge to the candidates; J. H. Roberson to give the charge to the church. Following this part of the program, Bro. Brown gave a brief but impressive admonition to all the body, after which Henry Roberson led the ordination prayer, followed by the laying on of hands by the presbytery.

Services were closed by singing "Amazing Grace" while the church gave the new Deacons and their wives the right hand of fellowship, pledging their co-operation and prayers.

JOHN BROWN, Moderator
MRS. J. F. GENTRY, clerk.

CLOTHING, BEDDING AND SHOES ARE NEEDED NOW. IF YOU CARE—SHARE. SEND YOUR BOX PREPAID TO SOUTHERN BAPTIST RELIEF CENTER, 740 ESPLANADE AVE., NEW ORLEANS, LA.

Pastor Returns To Pulpit

The Fowlkes Baptist Church was made to rejoice in the return of their pastor, W. E. Chadwick, to the pulpit Sunday, January 18, after a major operation recently at the Baptist Memorial Hospital at Memphis.

He delivered a very soul-stirring message, "The Open Door." Four accepted Christ as their personal Saviour, one of another faith came forward and united with our church and two others joined by letter. Sunday night the message was "The Simplicity of Baptist Doctrine."

Our goal is onward for Christ in bringing lost souls to know Him. We started the year with a glorious prayer service and we are looking forward to a great revival in February and our prayer to God is for a glorious revival throughout the land.—ONEIDA BALDREE, Clerk.

Southern Baptist chaplains in Europe are eager to distribute food and clothing to the needy in their area. Chaplain Malcolm M. Hagood writes the following:

"During the month of November, I received 9 boxes of assorted clothes which were delivered personally to a German Baptist church in Wiesbaden.

"There is a Protestant Orphanage near Wiesbaden, housing 80 needy children. Ages run from 2 to 15. I will be happy to receive and deliver clothing, foods, such as sugar, fats, chocolate bars (powdered, mild, etc.).

"The children and old people are the greatest sufferers over here."

Chaplain Hagood's address is 317 Station Hospital, APO 633 c/o Postmaster, New York, New York.—*Home Mission News Service.*

Attention!

All Sunday School Teachers!

★ Sunday School Lesson Annuals

Broadman Comments

by W. R. White

Designed for your use as a Bible student, this 400-page book is a treasure-trove of information and inspiration. \$1.50.

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A comprehensive, well-organized pocket commentary. 50 cents.

Peloubet's Select Notes

by Wilbur M. Smith

Noted for its Bible loyalty and deep devotional spirit. \$2.50.

The Snowden-Douglass Sunday School Lessons

by Earl Leroy Douglass

Steadily growing in usefulness and popularity. \$2.00.

Tarbell's Teachers' Guide

by Martha Tarbell

A complete help in Sunday school teaching. \$2.50.

BAPTIST BOOK STORE

127 Ninth Avenue, North

Nashville 3, Tennessee

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.)

WHEREAS the Woman's Missionary Society of Union Avenue Baptist Church deeply feels the loss of our beloved friend, highly esteemed fellow member, and faithful co-worker, Mrs. H. M. Rhodes, the former Mary Baxter, and

Whereas a distinct loss has been suffered by the church, the community, and by the entire Southern Baptist denomination and its missionary interests throughout the world, including especially the Margaret Fund Students,

Be it resolved (1): That our profound sympathy and love be expressed to the bereaved family consisting of Miss Mary Katherine Rhodes, Mr. and Mrs. Raymond H. Larson, and Mr. and Mrs. William S. Carpenter.

Be it resolved (2): That these resolutions of affectionate esteem be recorded in the minutes of the Woman's Missionary Society; that a copy be sent to the family; and that a copy be sent to the BAPTIST AND REFLECTOR.

MRS. CHARLES PATTON

MRS. MARSHALL ARMOR

MRS. R. H. HAENER

Baptist World Alliance Sunday

LOUIE D. NEWTON

Baptist World Alliance Sunday, February 1, will afford the usual opportunity of acquainting our people with the history of the Alliance, and its chief purpose—"to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and co-operation among its members."

Also, and this is most important, to urge our people on this Baptist World Alliance Sunday to make an over and above offering for the twofold purpose of (a) relief for our suffering Baptist brethren throughout the world, (b) for the current budget of the Alliance, making possible an expanded ministry on the part of the Alliance in keeping with the program adopted at Copenhagen.

The Southern Baptist Convention is appropriating \$10,000 annually to the work of the Alliance, but this is not sufficient on our part to sustain the essential work of the Alliance. It is my hope that Southern Baptists will give at least \$25,000 on Baptist World Alliance Sunday as an over and above offering for this vital and cherished cause. This special offering has been approved by the Executive Committee of the Southern Baptist Convention. It is expected that other American Baptist bodies will receive proportionate offerings on Baptist World Alliance Sunday, February 1.

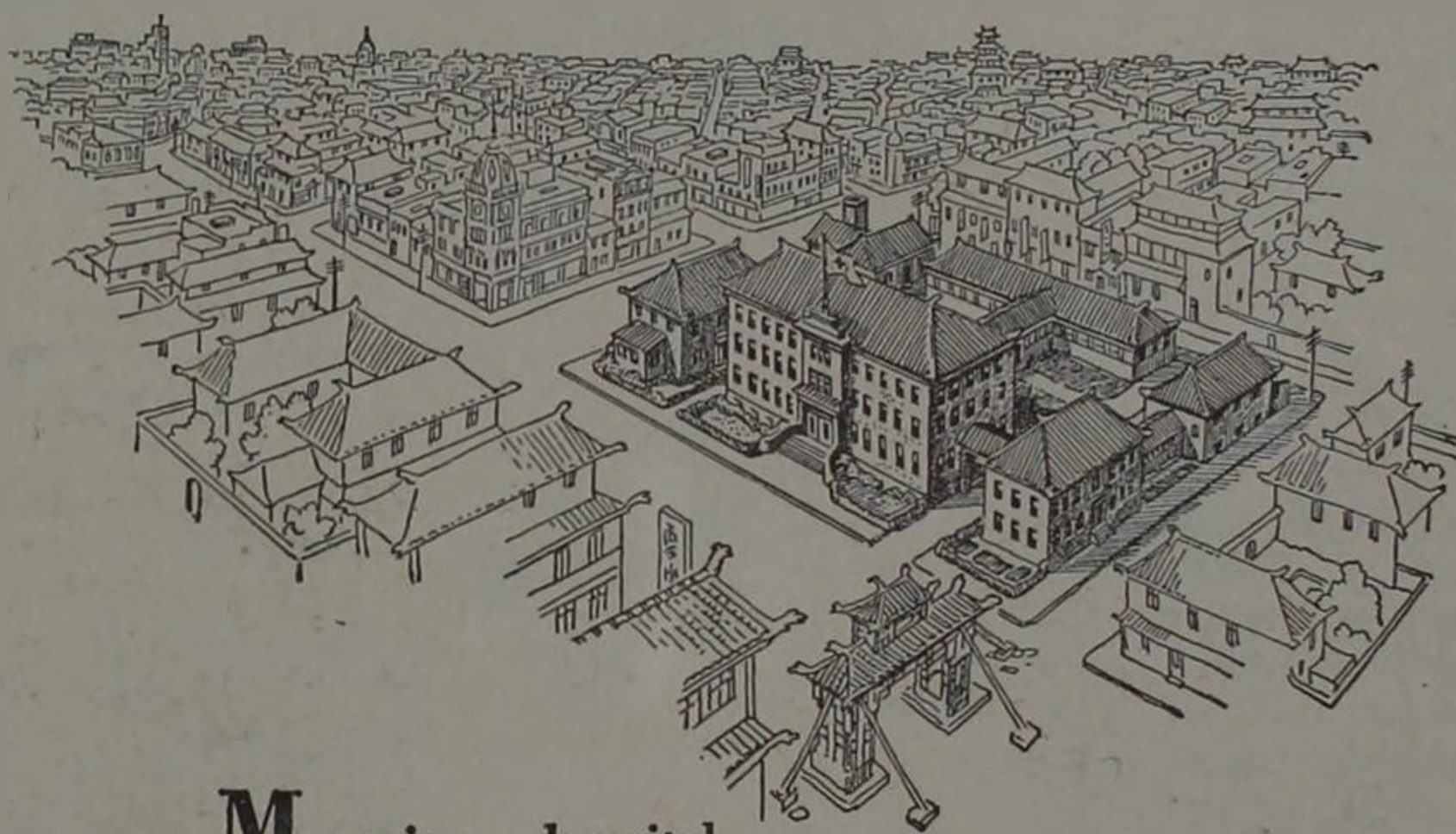
My name is BAPTIST AND REFLECTOR. I bring you good tidings and I love to come into your home and bring you the good news though sometimes I may have to lay silent in the post office for hours, or out in some open mail box and get wet in the rain, or be rolled up in some-

body's hands until I am almost broken into pieces. I never complain because I have a message for you, a message of comfort and first-hand information both home and abroad. I belong to the Baptist Church and take great pride in serving it to the best of my ability. I go into thousands of homes each week and many churches. I will make 51 visits to your home or church each year for only \$2 or less depending upon how

you subscribe for me. I work with the missionary, aid the pastor, and help the Sunday school teacher prepare his lessons. I do personal work in the home, Sunday school and church. I will be your guest when you are at home alone, so why not write to your Editor and have him send me to your home or church? Don't forget my name is BAPTIST AND REFLECTOR.—C. F. MCCLURE, Knoxville, Tenn.

Southern Baptists Can Make This Dream Come True!

A Hospital Training Center for the Orient Somewhere in China



Managing a hospital is a highly-specialized job. Managing a Christian hospital is much more so. Medical schools produce surgeons, obstetricians, anesthetists, and other doctors and nurses; few of them train men and women to be hospital business managers, superintendents, nursing supervisors, X-ray and laboratory technicians, chaplains and social service workers. Yet if they are to understand their part in a ministry of healing, these must be trained to man a Christian medical institution.

Baptists in the Orient have to depend upon other denominations for their medical training; for hospital training they have no place to go. All the

Orient's mission hospitals would benefit by a school of hospital administration set up to train personnel for Southern Baptists' four hospitals in China.

This kind of school would be a full-fledged hospital, probably with 300 beds and a ward reserved for missionaries who require special treatment and rest. It would be partially supported by payment for services rendered to foreign and Chinese patients of means. One of three new medical projects recommended for Baptist missions in China, it is a unique open door.

Continue to give

through the **CO-OPERATIVE PROGRAM**

No. 7 of a Series: "You and the Future of Missions"

CREDIT TO HOTALEN

By JAMES C. FURMAM, Executive Secretary

United Dry Forces of Tennessee, Inc., 167 Eighth Avenue, North, Nashville

WHILE THE STORY is a bit late in the telling, it seems to us that due credit should be given through these columns to Dr. W. Earl Hotalen, formerly Executive Secretary of the Alabama Temperance, and for the past eighteen months Field Director of the National Temperance Movement, Inc., with Chicago headquarters. Credit for two marvelously effective speaking engagements under the auspices of United Dry Forces of Tennessee, Inc.

Dr. Hotalen is considering one of the world's leading authorities on the problems of beverage alcohol; also, one of the most effective speakers of this day. He is dramatic; dynamic; forceful; enthusiastic; convincing. He wins people!

The first tour, in the fall of 1946, when United Dry Forces of Tennessee was an infant as a full time organization, carried Dr. Hotalen over a period of seven weeks to every section of the state. While he spoke of his own organization, he placed greatest emphasis, unselfishly, upon the work of our own state-wide organization. He did much to "introduce us" to Christian people throughout our state. The value to United Dry Forces of Tennessee was immeasurable.

In 1947, commencing September 28 and ending November 2, Dr. Hotalen spoke fifty times, covering a period of five weeks. Most of his messages were in churches. He spoke over the radio three times. Representing United Dry Forces of Tennessee, Inc., he helped Washington County organize its county dry organization. Recently that county voted dry by an overwhelming 4½ to 1. The vote was 14 to 1 outside Johnson City; 2½ to 1 in Johnson City; 4 to 1, county-wide. In speaking throughout the state Dr. Hotalen helped put over the UDF "church budget plan." He placed emphasis upon it each time he spoke.

Outside of our own full-time efforts, an outstanding achievement in our behalf, has been the tireless, unselfish work of W. Earl Hotalen who, while not slighting his own national organization, with which United Dry Forces of Tennessee, Inc. is affiliated, has done much to establish the state temperance organization as a going concern here in Tennessee. For this we owe Dr. Hotalen an undying debt of gratitude.

On his tour in late 1947 Dr. Hotalen spoke in the following Baptist churches: First, Cleveland; Mine City, Ducktown; First, Sweetwater; First, Sevierville; Morris Hill, Chattanooga; First, Englewood; First, Dayton; First, Dunlap; First, Clarksville; First, Alexandria; First, Old Hickory; First, Rockwood; South Carthage; First, Lebanon; First, Strawberry Plains; First, Jefferson City; Central, Johnson City; First, Newport; First, Maryville; First, Rogersville; First, Elizabethton; First, Bristol (Virginia); Calvary, Bristol; First, Jonesboro; Calvary, Kingsport; First, Jacksboro;

First, Wartburg; La Belle, Memphis; Highland Heights, Memphis.

Dr. Hotalen spoke in the following churches of other denominations—Methodist: Broad Street, Cleveland; Asbury, Chattanooga; Church of God: North Cleveland; Church of the Nazarene: Grace, Nashville; Presbyterian: First, Erwin.

Colored Baptist Churches: Pleasant Grove, Cleveland; Friendship, Johnson City; Lee Street, Bristol; Metropolitan, Memphis.

It can readily be seen that the above is a predominantly Baptist list. Recently our speakers have been increasingly getting into churches of other denominations. This is as it should be. We have elected for 1948 among our officers, Board of Directors, and our Executive Committee, quite a number of leaders among the other evangelical denominations. This list will be published at an early date.

BOOK REVIEW

THE CONFESSIONS OF ST. AUGUSTINE, condensed and edited by David Otis Fuller. Zondervan Publishing House, Grand Rapids, Mich. Copyright 1947 by the publishers. 137 pages. \$1.50.

Augustine (354-430) was the greatest of the men known as "the fathers" in the Latin Church, the Old Catholic Church, which finally issued in the Roman Catholic Church proper. His was a brilliant mind. He was highly educated. But for many years he was ensnared by various worldly philosophies, kept company with evil companions and was a desperate sinner. However, his pious mother never gave him up and prayed with strong crying and tears for his conversion. Finally, in a garden and after a great tempest of soul, he was converted and thereafter until his death at 75, he gave himself to the service of God as he saw it.

Augustine's *Confessions* lay bare his very life and soul and are steeped with references to his sinfulness, to the goodness and faithfulness of his mother, to the mercies of God and with praise to God. He says that he wrote the *Confessions* to glorify God and encourage sinners to seek God. From reading the story of his life and his *Confessions*, one can understand the statement of *The Encyclopedia Britannica*: "No single name has ever exercised such power over the Christian Church, and no one mind has ever made so deep an impression upon Christian thought." Of course, this reference is to uninspired men. This reviewer derived great blessing from reading the *Confessions*. Catholic (Old Catholic) though Augustine was, he had evidently experienced saving grace and knew the Lord.

The experience of grace which Augustine had and numerous statements which he made were contradictory to the Catholic conception of salvation and to other statements which he made. What a pity that he was identified with an ecclesiastical system with so many unscriptural elements in it! Unfortunately, this has been true of many regenerate people in Christian history.

However, for both the probing and the lifting of the soul and in spite of erroneous statements here and there, *The Confessions of St. Augustine* can be recommended to the serious student and the thoughtful and discerning reader. The book is not for the casual reader. But the careful Christian reader will find many places where his soul will be like Augustine's mother, Monica, when he was converted and told her about it: "She leapeth for joy, and triumpheth, and blesseth Thee . . ."—O. W. TAYLOR.

Southern Baptists and Foreign Missions

M. THERON RANKIN, Executive Secretary

E. C. ROUTH, Editor, *The Commission*

JAPAN BAPTIST CONVENTION MAKES IMMEDIATE CALL FOR SIXTY MISSIONARIES

IN THE SUMMER of 1947, the Japanese Baptist churches with which the Foreign Mission Board has been associated withdrew from the Church of Christ in Japan and reorganized themselves into the Japan Baptist Convention. This convention has adopted a program of reorganization and is calling for a minimum of sixty missionaries from Southern Baptists to be sent out as rapidly as appointments can be made and living quarters in Japan can be provided. Eleven missionaries have already arrived in Japan and eleven others are studying the language in the United States. Additional appointments will be made in 1948.

A major difficulty in sending missionaries to Japan is the lack of housing facilities. The Occupational authorities will not give a permit for entry unless we can state in the application that living quarters are available. Before the war, our Board had residences in Japan for only some fifteen missionaries. Several of these were destroyed and others are being used by Japanese Baptist workers. Where additional residences can be purchased, Japanese families must be evicted before the quarters can be occupied.

The Board is studying the possibility of shipping prefabricated houses and pre-cut building materials from the United States. Shortage of houses in this country, however, makes it exceedingly difficult to secure export licenses for building materials.

In past years, Southern Baptists maintained a staff of about twenty missionaries among the 70,000,000 people in Japan. The immediate objective of the Foreign Mission Board is to increase the staff to a minimum of sixty and then to build it on up as rapidly as Southern Baptists will make possible the resources in personnel and funds.

* * *

Dr. Dewey Moore writes that reports reaching the American public regarding the activities of the Communists in Italy are considerably inflated and the whole matter exaggerated. He expressed the opinion that "there will be trouble in Italy if outside influence continues to seek to help force on the people of Italy another clerical state."

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Miss Eunice Fenderson writes from Jerusalem: Opportunities for witnessing have been many both among Jews and Arabs. When the trouble began I was afraid that the attendance in my Sunday school class in the Arab quarter of Musrara (near Calvary) would be greatly diminished, but I am thankful to say that the opposite has been true."

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The Foreign Mission Board appreciates the step taken by the Executive Committee in its recent meeting in adopting a recommendation to the Southern Baptist Convention providing for the ratio of funds allocated to the Foreign Mission Board from South-wide receipts for current operations be increased from 46 per cent to 50 per cent. We hope that the increased giving of Southern Baptists will warrant an increase from \$4,000,000 for current purposes to \$5,000,000 and beyond. In this time of urgent world need and opportunity, Southern Baptists need to give priority to foreign missions.

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