

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 113

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No Middle Ground . . . Only A Chasm

"THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS"

1. The Bible **IS** the Word of God. The Book judges man
2. Jesus Christ is **THE** Son of God in a sense in which **no** other is
3. The birth of Jesus Christ was **SUPERNATURAL**
4. The death of Jesus was **EX-PIATORY**
5. Man is the product of special **CREATION**
6. Man is a **SINNER**, fallen from original righteousness, and apart from God's redeeming grace is hopelessly lost
7. Man is justified by **FAITH** in the atoning blood of Christ; result—supernatural regeneration **FROM ABOVE**.

MODERNIST THEOLOGY

1. The Bible **CONTAINS** the Word of God. Man judges the book
2. Jesus Christ is **A** son of God in the sense in which **all** men are
3. The birth of Jesus Christ was **NATURAL**
4. The death of Jesus was **EX-EMPLARY**
5. Man is the product of **EVO-LUTION**
6. Man is the unfortunate **VICTIM** of environment, but through self-culture can make good
7. Man is justified by **WORKS** in following Christ's example; result—natural development from **WITHIN**.

WHICH IS YOUR FAITH?

Baptist Handbook, Published by

THE EXECUTIVE BOARD

ARKANSAS BAPTIST STATE CONVENTION

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Baptist and Reflector

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Rich Printing Co. Nashville, Tenn.

EDITORIAL

You, My Son

You, my son,
Have shown me God;
Your kiss upon my cheek
Has made me feel the gentle touch
Of Him who leads us on.
The memory of your smile, when young,
Reveals His face,
As mellowing years come on apace,
And when you went before
You left the gates of heaven ajar
That I might glimpse,
Approaching from afar,
The glories of His grace.
Hold, Son, my hand,
Guide me along the path
That, coming,
I may stumble not
Nor roam,
Nor fail to show the way
Which leads us home.

Written by Mrs. Grace Coolidge following the death of the
President's youngest son, the poem expresses a humility rare in our
day, especially among the well circumstanced.

For those whose family circle has been invaded by death, we
reprint the poem, with the prayer that it shall mean as much to
them as it does to us.

Blessed are they that mourn: for they shall be comforted.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are the meek: for they shall inherit the earth.

—The Christian Index

How fortunate you and I are in the possession of the Bible,
God's revelation of himself. The Bible is fundamentally a book
about God. It tells us all that we need to know about God—his
pre-existence, his creative power, his definite interest in his crea-
tion, his mightiness, his wisdom, his justice, his wrath, his love, his
compassion, his patience, his mercy, his grace—these, and all other
traits of the character of God are clearly even pictorially set forth in
God's Book.—John L. Hill, *The Baptist Training Union Magazine*

Get the Matter Straight

FIRST AND LAST, BAPTIST AND REFLECTOR has been consid-
ered criticised because it publishes now and then certain anti-Cath-
olic material. For doing this it has been variously described as "lib-
eral," "intolerant," "uncharitable" and "unchristian." We want to
make plain the spirit and attitude of the paper in publishing such
material.

I

First of all, we have no attack whatever to make upon Catholics
individually. We view them as doctrinally and ecclesiastically de-
ceived, but we have the profound conviction that many of them are
regenerated and are fine Christian people and have done an im-
mense amount of good. These converted Catholics are our brethren
and sisters in Christ and we love them in the Lord. Again and again
before this, we have said that we have no attack to make upon
Catholics individually, and we hope that none of our readers will
forget it.

But, second, we do attack the Catholic system, official, hierarchal
Catholicism. Catholicism, not Catholics, is the object of our attack,
and this attack is made for the following reasons:

1. We believe that the Catholic system is unscriptural and sub-
versive of the gospel of Christ.
2. We believe that to the extent the system prevails the gospel of
Christ is hidden under heresy and the salvation of sinners is endan-
gered, gravely endangered.
3. We believe that should the system generally prevail, the lib-
erty of other religious groups would be abridged or destroyed. There
is convincing evidence from official Catholic sources to support
this view.

Thus we publish now and then material opposing Catholicism,
while at the same time we warmly love Catholics individually. Be-
lieving as we do and being thoroughly honest in it, we cannot be
justly condemned for publishing material in opposition to the hier-
archal system.

We confess, however, that sometimes we have been surprised
and even hurt over the following matter: Some man or woman
wearing the Baptist name strongly criticises a Baptist paper or
Baptist minister for opposing official Catholicism and does not lift
a finger in defense of the Baptist system of teaching and practice
when it is opposed and attacked by Catholic officials or others. Why
rise to the defense of heresy and lift no finger in defense of the
truth?

II

Along with many others, both Baptists and non-Baptists, BAPTIST
AND REFLECTOR is currently opposing the use of tax mon-
ey by the state to pay the bus fares of children to and from parochial
or Catholic schools. This issue has frequently been raised in our
country, and it has recently been made acute by the five-to-four de-
cision of the United States Supreme Court upholding a statute of
the New Jersey Legislature providing for this use of tax-raised
funds in that state. In our judgment, the opinion of the four dis-
senting justices completely demolishes the reasoning of the ma-
jority opinion. We shall probably recur to this matter from time
to time.

But the question arises: Why oppose the use of tax funds to
pay the fares of children attending parochial schools? Many rea-
sons could be given; but we here confine ourselves to two.

1. This is not done because the children are from Catholic homes
nor because the schools are Catholic. We would be just as strongly
opposed to using tax funds to pay the fares of children from
families attending Baptist schools. In fact, we would be more
opposed to this than to the other because Baptists are at an
extreme from Catholics in upholding the principle of the
separation of Church and State and the use of tax money for
religious purposes. It would be a more serious violation of
the principle of the separation of Church and State to use tax
money to support Catholic schools than to use tax money to
support Baptist schools.

2. We oppose this practice because it means that the state by taxing its citizens and using funds thereof in the way indicated makes the citizens support a religious system in which many of them do not believe. The Catholic parochial school system and the Catholic Church are inseparable. When these schools are supported the Catholic system and religion are supported, make no mistake about that. For a state to do this violates the constitutional prohibition against Congress making laws "respecting an establishment of religion" and is the entering wedge for breaking down the separation of Church and State, with all its attendant evils.

We oppose taxing Catholics to support the schools, and through them the religion, of Baptists, Methodists, Lutherans and others, and we oppose the same thing when it works the other way. We oppose taxing *anybody* to pay the transportation costs of *anybody* to and from *any religious* school. Tax money should be expended on only those school matters which come properly within the jurisdiction of the State as such.

III

But get this matter straight. We do not oppose this thing just because *Catholics* are involved in it. The same principle is involved when *anybody* is involved in it. Keep the camel's nose out of the tent. Or if he has his nose in the tent, as in the New Jersey case, then get his nose out as quickly as possible.

We understand that upon an appeal the New Jersey case is to be re-opened before the Supreme Court, with the possibility that the verdict may be reversed. So mote it be! Neither Catholics nor any other religious groups should have the fares of their children attending denominational schools paid at the taxpayers' expense.

"Laboured With Me In the Gospel"

(In memory of Mrs. R. L. Harris)

IN PHILIPPIANS, Paul makes an appeal to someone whom he calls "true yokefellow." He says: "And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel..." (4:3).

When the editor heard of the death of Mrs. R. L. Harris, which was announced in a note in last week's paper, his mind went to this passage of scripture. For fourteen years she was president of Tennessee Woman's Missionary Union. The first time we ever saw her to know her, she was presiding over an annual State Convention of the Union. In this and in other ways, she labored faithfully in the gospel.

Since then our paths have crossed many times. But whether at home, on the train, or at a convention, or a committee meeting, or at church, we have always found her to be the very soul of gracious, smiling courtesy and cordiality.

And now, she is resting after life's labors and her spirit has gone to be with the Savior whom she loved and served. In the resurrection, we shall meet again.

To all the loved ones, who weep because of the absence of her body, BAPTIST AND REFLECTOR conveys its deep sympathy. "Weeping may endure for a night, but joy cometh in the morning."

First Baptist Church, Elizabethton

SUNDAY, March 16, while Pastor W. C. Taggart was away in a revival in Texas, the editor supplied the pulpit of the First Baptist Church of Elizabethton.

We arrived in time for the closing exercises of the Sunday School in charge of Superintendent R. E. Cardwell, who also presided at the morning preaching hour, with Mrs. Graydon Rion at the organ. At the evening hour Mr. R. R. Atkinson presided. The attention given us at both services warmed our heart.

Our stay for the day was in the home of Mr. and Mrs. Atkinson and their children. Grateful were we for this enjoyable visit and for the gracious hospitality shown us. Mr. Atkinson also furnished us transportation for the day and also bestowed other courtesies upon us.

We heard Pastor and Mrs. Taggart spoken of in high terms. Our readers know of him as a former chaplain and as the author of the gripping book, "My Fighting Congregation." The work at Elizabethton is moving forward in a fine way. One thing the church has recently completed is to have its building repainted inside and out, which adds greatly to its attractiveness. Through a good many years now, beginning when V. Floyd Starke was pastor, we believe, the loyalty of the church to BAPTIST AND REFLECTOR has proved an inspiration.

To the friends at Elizabethton we express our abiding thanks.

781 Assistant Pastors

YES, ASSISTANT pastors, that is exactly what they are. As of today, 781 copies of our State Baptist paper, "The Baptist Message," will be mailed into that many homes in the First Baptist Church of New Orleans. The "Message" is in our budget and these subscriptions are paid for by the church. These assistant pastors will come for a brief but timely visit each week. They will bring a vital message concerning our great, world-encompassing, denominational program. They will bring you tidings from lands afar concerning what your missionary dollars are doing in winning people to Christ and in witnessing for Him around the world. They will come with a message of instruction concerning our distinctive doctrines. They will give you a challenge as to how a Christian is to live and act on the many fronts of victorious living. Their message will be devotional in character at times. They will inform you concerning the program of organized church life. You will get from them news of what others are doing. Welcome this assistant pastor, introduce him to every member of the family. Do not hesitate to let the non-Baptist members of your household become acquainted with him. Remember, an informed people is a serviceable people.—J. D. GREY, Pastor First Baptist Church, New Orleans, La., in the church bulletin.

(While this relates to the Louisiana Paper, the same truth holds for Tennessee. Moral: Put BAPTIST AND REFLECTOR in the budget.—Editor.)

Worldwide Bible Reading, 1947

ONE WORLD, One Book," is the theme that has been selected for the 1947 Worldwide Bible Reading Program, which covers the period from Thanksgiving to Christmas. The program is sponsored annually by the American Bible Society and according to its director, Dr. James V. Claypool, is the fourth consecutive year in which this plan of daily Bible readings will be promoted.

Universal Bible Sunday, the high spot of the observance in the churches, will be generally celebrated on Sunday, December 14. Dr. Ellis A. Fuller, President of the Southern Baptist Theological Seminary of Louisville, Kentucky, is author of the brochure, for use in the church services which, together with an attractive poster illustrating the theme and a copy of the bookmark listing the Scriptures passages for daily reading, will be mailed to more than 100,000 pastors.

The Worldwide Bible Reading Program of 1946 met with an excellent response, twenty-four countries participating.

Continued interest in Bible Reading is evidenced by the fact that the American Bible Society has distributed 950,000 copies of the 1947 Daily Readings as against 400,000 in 1946. This list of Daily Readings covers the period from January 1 to Thanksgiving.

Loans To Greece and Other Nations Not Sufficient

By JOHN R. CHILES, Lockhart, Florida

IS IT NOT a kind of anomalous thing for the United States treasury to be drawn upon, to save the tottering throne in Greece, in the name of democracy? Might it not too prove to be just another step, in the series of steps, already taken by our law makers in the past thirty years toward trying to help the world by force of arms?

Back in the beginning of this national program, one great leader said in effect: "We will go ahead pouring out blood and treasure without any thoughts of annexing even one foot of territory."

Such generosity sounds well, but remember that the blood poured out was dear to many as life itself, and the treasure was in the form of a debt for future generations to pay. It is well for givers not to be too liberal with that which does not belong to them.

A war was fought that encircled the globe to "make the world safe for democracy." When it was over we did not have near as much democracy ourselves as when it started. Those whom we benevolently fought and conquered, either did not care for or were not prepared for the boon that was purchased for them at such great cost. In many of those lands, there arose a line of autocrats, under different names, but both more dictatorial and more incorrigible than those that had been put down.

Then a second world war, more bloody than the first and ten times as costly, had to be fought or at least was fought, to "preserve the American way of life." That is something hard to define but just now seems to be manifesting itself in an increase in gambling, drunkenness, lewdness and adultery at an alarming rate, evils which in the past have brought to ruin, even great and rich, powerful and highly educated peoples.

To try to save the world is a noble ideal for presidents, senators, congressmen and for all of us to have and to hold, but it can be done only by a supernatural Saviour, whose name, it seems, is rarely ever mentioned in connection with it.

The value of good purposes can be badly discounted, if not entirely eliminated, but the use of wrong methods in trying to carry them out. Jesus Christ came into the world to save it, not by conscripted military might, but by volunteer missionaries.

Christian neighbors usually get along well together. Why should not Christianized nations do the same? *"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds"* (2 Cor. 10:4).

He Got a Kick Out of It

J. E. DILLARD

THIS IS ABOUT the way my deacon expressed it: "I get a kick out of tithing, in fact, I get four kicks out of it." I think he meant "thrills," but let him tell it in his own way. Said he:

"I get a kick out of it when I get my salary check and put aside a tenth for the Lord's work. I feel that I am in partnership with him and that he is interested in my business as I am in his.

"Then I get a second kick when I put this tithe into my church envelope and take it to the church. I feel that I have fellowship with my brethren and am helping my church do good.

"And I get a third kick out of it when I put my envelope on the collection plate praying that God will bless it to the advancement of his kingdom. My offering becomes a part of my worship.

"Then I get another kick out of it when I read my state paper or hear the good reports of our boards and agencies. I feel that I have at least a little part in these accomplishments. Yes sir, tithing gives me a kick. I only wish I had started sooner and could do more."

And here is about what his pastor said: "You have yet another and still greater kick coming. When you walk down the streets of the New Jerusalem and clasp hands with souls you have helped and when you hear the Master say 'well done' that will be the greatest kick of all."

Brethren, Please Don't!

ONCE or twice per century I just must write to drop some suggestions to our beloved preachers. I'm in sympathy with them and love everyone of them whom I know.

However, that does not permit my observing some things whose absence would render their messages more effective. It is not in a spirit of unkind criticism that I write but instead with the earnest desire to see the Lord's work carried on with the highest dignity and the greatest effectiveness.

A few days ago a man, after hearing a preacher tell of his experiences in another state, said, "He told things that are not so. I've been there and know the place." He did not like the things that were said apparently with some exaggeration to emphasize the point.

That is my first point. Brethren, do not adopt the worldly method of emphasizing. The pulpit is one place where only the truth should be told. Lying in the pulpit is dangerous. Many people do not like it. Do not say "a stack of pancakes two feet high or I could throw a rock to three stills from where I stood in the pulpit," unless those things are absolutely true.

For heaven's sake, and your own, try to quell any facial quirks—sucking the teeth, smacking the lips, winking and other contortions. Of course, if one has a physical deficiency or "tic" which he cannot control he must make the best of the condition. But it is my own experience that a "tic" can be developed very easily but gotten rid of with difficulty.

Ask your wife to tell you if you are developing such and do not get offended if she tells you that you are. Rehearse before a mirror and see if you are looking the congregation in the eye and proclaiming the truth in a serious, earnest manner that will not leave the wrong impression on the boys and girls, in particular. May the Lord's blessings and grace be with every true preacher of the truth.—A BAPTIST AND REFLECTOR Reader, R. T. Brown, Forest Heights Drive, Knoxville, Tenn.

What of This Open Road?

WHAT of this road across the years?

It's mingled with love and trial and tears.
The way is marred with worship of gold—
The rise to power and fame to hold
(While love goes laboring all the way,
To win each soul, for the endless day);
Only the kindly shield of night
Can soothe the weight of the earthly flight.

What of this road—this trail of life?

It never was made for sin or strife,
But we march on, with hearts so brave,
With never a thought of the silent grave,
Where lorn winds sing their requiems there;
Or passing friends may breathe a prayer;
Or for the one whose love is crowned,
An angel would kneel beside the mound.

So what of this road, apart from strife?

It leads to the realm of eternal life:
It's only the choosing that leads above,
Or spurns the way of ardent love.
Each step of this road is a star-lit trail,
Where faith and hope shall never fail,
For He, who carved this very road,
Shall be at the end to lift the load.

JOSEPH CINEGARER, Shaw, Mississippi

BAPTIST AND REFLECTOR

Christ's Commands . . . Baptist Imperatives

By HAROLD D. GREGORY, Nashville, Tenn.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."
—Rev. 2:5.

ONLY A HALF CENTURY removed from the dark noon day of Calvary it was dark indeed for the Christian church when John the beloved apostle was exiled to Patmos and other of its leaders imprisoned or slain. The Light shined in the darkness and the darkness could not completely arrest it. He also heard a voice with a message to the churches saying, "Write the things which thou hast seen, the things that are, and the things that shall be hereafter."

The Revelation was written for the encouragement of the churches to assure them of the ultimate triumph of the Gospel and the kingdom of our Lord and his Christ. The Gospel was to light the world through the churches and as Christ walked among the seven golden candlesticks, He made it plain that if they allowed their lights to become dim or distorted by secondary emphases He would remove them as lightholders.

As Jesus walked among the seven golden candlesticks in the long ago, He pointed out many laudable things motivated by lofty purposes. He found many commendable things in the Church at Ephesus, but these things were nullified because they had "left their first love" and as a result their "first works" had become secondary. To this Church so firmly established by Paul and which was contending so earnestly for the faith, and to Baptists today He says:

I. REMEMBER!

Remember your sins. Remember where you were. "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged," Isa. 51:1. You were found in the waste-howling wilderness of sin with your face and your heart set against God. Remember your helpless, sinful, unbelieving state when you were sought and found of the Lord. He lifted your feet out of the miry clay and set them upon a rock and established your goings. Remember your first love. Remember Jesus Christ. To remember implies a previous knowledge. Do you know Jesus?

Remember his sacrifice for your sins. "He who knew no sin was made sin for us that we might become the righteousness of God in him." Can you recall without emotion the strange, inexpressable warmth that flooded your soul when you first embraced Christ as your own personal Saviour? If you can't really remember Jesus, you either have never known Him or allowed your love for Him to cool to a point where you are much more familiar with the things of the world. Can you, do you remember Jesus? He should be your "Magnificent Obsession". Is he? Remember your "first love." Remember Jesus Christ.

A little more than a century ago Baptists in this country were regarded by the sophisticated element as an illiterate group of people somewhat unbalanced emotionally. They looked down their noses at our untrained, ignorant, backwoods preachers, but they marveled at their power. They looked at us in that day much as we are inclined to view our Pentecostal neighbors today. But by the process of spiritual regeneration and education Baptists have been brought up to the great middle class group and in many cases they are wealthy and well-to-do.

Only a little reflection is required to recall that the Holiness groups were meeting on slum streets, back allies and in poor communities worshipping in stores or ramshackled houses ten or fifteen years ago. Today these same groups are coming to the front with commodious church houses on the main streets. They will leave the poor, illiterate group for someone else. God will see that they are reached. If Baptists are wise, if we remember, we will plan now to reach that group. Remember the message Jesus sent to the anxious Baptists of His day, "The poor have the gospel preached

to them," Matt. 11:5. Remember that "pride goeth before destruction, and a haughty spirit before a fall."

II. REPENT!

The message of the first Baptist was "repent." The first message of Christ the founder and head of his church was "Except ye repent, ye shall all likewise perish." His message to the church at Ephesus was "Repent." Although the Ephesian Church had much to commend it, they were told to "repent of leaving their first love for secondary things," or their lightholder would be removed.

Let us note the many fine and commendable things that the Lord enumerated concerning this church. Their "works" were known unto Him, as was their persistent labor for "His name" sake and the patience with which they had borne their manifold afflictions in persecution. They were very orthodox in that they had been able to detect the fake apostles and their false teachings. They had evidently been defending their orthodoxy so ardently that they had left their first love. Jesus never condemned the orthodoxy of the Jewish religionists of His day as such. But he scorned the hollow emptiness of that same orthodoxy that was so busy perpetuating itself for itself alone that it forgot the weightier matters of justice and mercy. That sort of orthodoxy is unworthy of defense and is but hollow and dead. We can only maintain a vital and veril orthodoxy with vibrant love for and the compassion of our Saviour. "Lovest thou me?"

If the Baptists of Ephesus were guilty of leaving their first love for the many commendable secondary things, there is an all too obvious need for the repentance of present day Baptists. We sorely need to repent of the dissipation of our energies in secondary matters and return to our "first love" and "do the first works." To sincerely repent of secondary matters means that our organization and orthodoxy will become subservient to our "first love," and the first fruits of that "first love" will become the "first works." Vast holdings, beautiful buildings, sizeable gifts and the like do not constitute "first works" without "our first love." Our "first love" is a divine attachment for the word and person of Christ and should take second place to nothing. Our "first works" will naturally arise out of our first love producing a Christlike compassion for souls. "Except ye repent ye shall all likewise perish. Repent and do thy first works."

III. RETURN!

In a voice of pathos, but also in a voice of sternness Christ is saying, "Return unto me and I will return unto you, ye backsliding children."

He is saying to Baptists today, "Return to your former warmhearted love for Me and my Word. Return ye preachers to the message of the one Book and rely upon the power of the Spirit for utterance, reproof of sin, of righteousness and of judgment. Return from your dryeyed amazement, to tears of genuine joy over repenting sinners. Return ye people from compromise with the world to sincere goodness and peace. Return unto me and I will return unto you."

IV. REMOVE!

The Ephesian Church evidently did not heed the Lord's admonition for they were soon relegated to the limbo of forgotten things. Their work was discontinued because their works without faith was dead. They no doubt polished the candlestick well, but neglected the light, thinking more of the lightholder than the light. May Baptists of today beware of majoring on minors, lest we forfeit the right to continue as lightholders. When the Ephesian Church failed, God raised up others who adhered to their first love. Where Baptists have already failed God has allowed others to carry the light into dark corners. REMEMBER, REPENT, RETURN, or else, I come quickly and will REMOVE THY CANDLESTICK OUT OF HIS PLACE.

Southern Baptist Convention Program

May 7-11, 1947—St. Louis, Mo.

LOUIE D. NEWTON, President, presiding
IRA C. PROSSER, Director of Music for Convention

Theme: "Human Designs—God's Destiny"

WEDNESDAY MORNING, MAY 7

- 10:00—Song and Praise
- 10:10—Devotional and Prayer..... Fred F. Brown
- 10:20—Secretaries Report on Registration
- 10:25—Order of Business..... John W. Raley, Chairman
- 10:30—Welcome..... C. O. Johnson, St. Louis
- 10:35—Response..... R. Lofton Hudson, Shawnee, Oklahoma
- 10:40—Address of President..... Louie D. Newton
- 11:10—Recognition of Fraternal Messengers
- 11:40—Music
- 11:45—Conventional Sermon.. W. A. Criswell: Claude Bowen, Alt.

WEDNESDAY AFTERNOON, MAY 7

- 2:00—Song, Scripture and Prayer..... Roger D. Hebard
- 2:10—Appointment of Committee on Committees and Committee on Resolutions
- 2:15—Miscellaneous Business
- 2:30—Executive Committee Report.. Duke K. McCall, Executive Secretary
- 3:45—Committee on Evangelism..... A. C. Baker, Chairman
- 4:00—The Future of Mass Evangelism..... Charles F. Taylor

WEDNESDAY NIGHT, MAY 7

- 7:15—Music and Special Features..... E. E. Deusner
- 7:45—Home Mission Board..... J. B. Lawrence, Executive Sec'y.
- 9:00—Adjournment

THURSDAY MORNING, MAY 8

- 9:15—Song, Scripture and Prayer..... C. B. Blevins
- 9:25—Journal Approval
- 9:30—Baptist Foundation Report
- 10:00—Southern Baptist Hospital.. Louis J. Bristow, Superintendent
- 10:30—American Baptist Seminary..... T. L. Holcomb, Chairman
- 10:45—Inter-Seminary Conference..... Wash Watts, Chairman
- 11:10—Song
- 11:15—New Orleans Seminary..... Roland Q. Leavell, President
- 11:30—Southern Seminary..... Ellis A. Fuller, President
- 11:45—Southwestern Seminary..... E. D. Head, President
- 12:00—Address on Seminary Education..... Ellis A. Fuller

THURSDAY AFTERNOON, MAY 8

- 2:00—Song, Scripture, and Prayer..... Walter D. Thompson
- 2:10—Committee on Preservation of Baptist History..... W. O. Carver, Chm.
- 2:25—Public Relations..... Walter P. Binns, Chairman
- 2:40—Report on Correlation..... Gaines S. Dobbins, Chairman
- 3:00—Committee on Baptist History..... Henry W. Tiffany, Chm.
- 3:10—Baptist Papers..... O. W. Taylor, Chairman
- 3:20—Baptist Papers Circulation Campaign... Louie D. Newton
- 3:30—W. M. U..... Mrs. George R. Martin, President
- 4:00—Election of Officers

THURSDAY NIGHT, MAY 8

- 7:15—Song Service and Special Features..... H. Guy Moore
- 7:45—Foreign Mission Board Program.. M. T. Rankin, Executive Secretary
- 9:30—Adjournment

FRIDAY MORNING, MAY 9

- 9:15—Song and Praise..... A. T. Usher
- 9:20—Journal Approval
- 9:30—Committee on Calendar..... W. Morris Ford, Chairman
- 9:45—Time-Place-and-Precacher Committee
- 10:00—Radio Committee..... S. F. Lowe, Secretary
- 10:30—Baptist Brotherhood... Lawson H. Cooke, Executive Sec'y.

- 11:00—Negro Ministerial Education..... S. A. Freeman, Chairman
- 11:15—Social Service Commission..... J. B. Weatherspoon, Chm.
- 11:35—Special Committee on Negro Work... J. B. Weatherspoon, Chairman
- 11:55—Music
- 12:00—Address..... George D. Kelsey

FRIDAY AFTERNOON, MAY 9

- 2:00—Song and Praise..... H. S. Inabnit
- 2:10—Luther Rice Memorial..... R. C. Campbell, Chairman
- 2:20—Report of Committee on Boards... J. W. Storer, Chairman
- 2:35—Report of Resolutions Committee
- 2:45—Miscellaneous Business
- 3:00—Committee on Committees Report
- 3:15—American Bible Society..... Thomas J. Holloway
- 3:30—The Book We Teach..... Robert S. Kerr

FRIDAY NIGHT, MAY 9

- 7:15—Music and Special Features..... Walter L. Moore
- 7:45—Sunday School Board..... T. L. Holcomb, Executive Sec'y.
- 8:45—Music
- 8:50—Address..... R. G. Lee

SATURDAY MORNING, MAY 10

- 9:30—Song and Praise..... W. F. Couch
- 9:45—Correction or Approval of Journal
- 9:50—Miscellaneous Business
- 10:00—Education Commission..... C. D. Johnson, Chairman
- 10:15—Commission to Co-operate with Returning Chaplains L. L. Carpenter, Chairman
- 10:30—Memorial Service..... Chairman, Order of Business
- 10:50—Relief and Annuity Board... Walter R. Alexander, Sec'y.
- 11:40—Baptist World Alliance Hour

SATURDAY NIGHT, MAY 10

- 7:30—Special Music and Features..... R. H. Tharp
- 8:00—The Church and Christian Democracy... W. R. Pettigrew
- 8:30—Baptists and World Peace... Honorable Harold E. Stassen

SUNDAY MORNING, MAY 11

Services in St. Louis Churches under direction of Local Committee

SUNDAY AFTERNOON, MAY 11

- 2:45—Song, Scripture and Prayer..... Robert S. Scales
- 3:00—America's Strength..... Joe W. Burton
- 3:07—"Gloria in Excelsis"
- "Battle Hymn of the Republic"
- Oklahoma Baptist University Bison Glee Club directed by Dean Warren M. Angell
- Address..... President Harry S. Truman
- "A Mighty Fortress is Our God"
- Oklahoma Baptist University Bison Glee Club directed by Dean Warren M. Angell
- 3:30—Mother's Day Tribute..... Bison Glee Club
- 4:00—Adjournment

SUNDAY EVENING, MAY 11

Young People's Night, Southern Baptist Convention

Auspices Training Union Department

Baptist Sunday School Board, J. E. Lambdin, Secretary

THEME: *The Bible Our Textbook in the School of Life*

- 6:45—"Sing Aloud God Our Strength"..... Ira Prosser
- 7:00—Youth Speaks..... "The Bible Is Our Guide," Directed by R. Maines Rawls and Versil S. Crenshaw
- 1. "Our Rules for the Game of Life"..... An Intermediate
- 2. "Our Guide for Clean Living"..... A Young Person
- 3. Youth Choir
- 7:30—"Spiritual Underpinnings for Youth".. Judge Camille Kelly, Memphis
- 8:15—Crusading for Bible Reading.. James L. Sullivan, Nashville
- 8:30—Special Music
- 8:40—"Youth Anchoring to the Living Book".... Dr. J. D. Grey, New Orleans
- 9:15—Adjourn

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.

Gideons' Gift of Bibles is Argued

Christian Century

A controversy has arisen in Denver over an offer by the Gideons to present 30,000 copies of the New Testament and Psalms to children in the public schools. At a public hearing, three highly respected rabbis argued that for the schools to accept the gift on behalf of the pupils would endanger the principle of separation of church and state. They maintained further that the Bible should be taught only under direction, and that the home and the church are the proper agencies to do that. The secretary of the Denver Council of Churches also protested the gift. His objection was to the pledge of commitment printed in the volume for the pupils to sign. Samuel D. Menin, an attorney who is an avowed disbeliever, argued at the hearing that readers of the Bible are no better than non-readers, and that there is as much delinquency among children who read the Bible as among those who do not. In his column in the *Rocky Mountain News*, Lee Casey suggested that Mr. Menin was a poor advocate and did the cause more harm than good. Mr. Casey indicated that the Gideons would be well advised to continue to distribute Bibles only in hotels and homes. The *Denver Post* said that the plan of distribution is a bad way of doing a good thing. The school board is now taking a second thought on the matter.

(America is in a bad way, in our opinion, when a situation like this can develop.—R.B.J.)

Convictions

Donald W. Jennings in
Presbyterian Outlook

Once upon a time, in a faraway country, quite a while ago, there lived a young man. Now this man was quite above the ordinary in intelligence, and he had many ideas which were opposed to those of the government. The government didn't worry about his having those ideas, but when he started telling other people about them and convincing them that these ideas were right, the government thought that it was about time they did something to stop him. So the ruler of the country talked with this young man. At the end of the talk, the ruler gave the young man two choices: one was to repudiate his beliefs. In this way, he could go on working and teaching. The other choice was a cruel and ignominious death. This young man knew that he had only one choice. He could not compromise with his beliefs. And so, he died. This young man's name . . . Jesus of Nazareth, called the Christ.

(Desperately needed: a revival of old-fashioned Christian convictions.—R. B. J.)

Catholic Guild of Liquor Industry

Ernest Gordon in
Sunday School Times

Latest news from the Catholic Guild of the Liquor Industry.—In eighteen months it has grown from a handful to six hundred members. Its spiritual director is Monsignor Dineen, chaplain of the Irish 69th N. Y. Regiment. Members at death are given "a Month's Mind Mass," and are enrolled in a permanent Purgatorial Society. Mgr. Dineen's statement closes with: "Be grateful to God and join the Catholic Guild. We live by deeds and not by years. May the *Bon Dieu* keep you (saloonkeepers!) always in the hollow of his hand."

(And some Protestants call the Roman Catholic Church Christian.—R. B. J.)

The Movies

J. Maurice Trimmer in
Watchman-Examiner

Dr. Fred Eastman has disclosed some rather startling facts that were revealed in a survey conducted by experts: that the average school child in America sees a movie about once a week; that thousands of children go to the movies as often as five times a week; that the exposure each time is about two hours; that many of the movies which children see present false and distorted views of life, stimulate the baser impulses, glorify immorality and crime, abound with drinking scenes, and generally undermine wholesome standards of character and conduct. Actual interviews with large numbers of children indicated that they acquired their general philosophy of life and their principal concepts of morality, not from the home, not from the school, not from the church, but from the movies. To be sure, there are wholesome, elevating, and inspiring motion pictures. But there are others whose influence is very definitely unwholesome and degrading. When scenes of crime, indecency, and immorality are constantly being flashed before the imaginations of children, it is imperative that all of us should be concerned. A wise parent will be highly selective about the kind of pictures his child is permitted to see. There is a drastic need for a Protestant legion of decency to crusade for wholesome films.

(Here are the facts again. But many parents and preachers seem not to be disturbed. When will we wake up?—R.B.J.)

The Dance

J. L. Watson in
Word and Way

Because a thing is legal, it does not make it morally right. Our morals are so low we seem to have lost our modesty. How we need to keep before our people these words: "Whatsoever a man soweth, that shall he also reap." We owe a debt to society for the privilege of living therein. Society is either good or bad. It is what people make it. The modern dance has a tendency to lower our morals. Bishop W. F. Mallalieu said: "Dancing in the public schools in Boston is responsible for conditions of immorality that are almost as bad as the white slave traffic. There ought to be a state law against dancing in any public school." Mrs. E. M. Whittemore, the founder of the "Door of Hope" in New York City, says: "My experience has been in my slum work in this city and the testimonies of social workers in every city is that seven out of every ten of the fallen girls came to their moral ruin either directly or indirectly through the dance."

(In spite of the overwhelming evidence many mothers continue to send their children to the dancing schools. Lord God of purity, open these mothers' eyes!—R.B.J.)

"Hell"

Prairie Overcomer

The wiles of the devil are many. He tricks and tempts; he deceives and seduces. But today the "angel of light" is so sure of himself that he is growing bolder than ever. "Hell Incorporated" is to be built on a \$40,000.00 lot in Las Vegas, Nevada. It will offer every known vice and amusement, and will run twenty-four hours a day. Signs leading to Las Vegas will read: "You're on the Road to Hell," "This is the way to Hell," "Hell is Fun," etc. Evil men and seducers wax worse and worse, deceiving and being deceived.

(Christians are the earth's only salt. We need to be at our job of saving men by faithfully witnessing for Christ.—R.B.J.)

Baptists Face Hopeful Future In Argentina

(Fourth in a series by Dr. R. Paul Caudill on his South American mission tour)

THERE ARE MANY signs of encouragement for Baptists in Argentina as one surveys the past, the present, and the future. At least that is the opinion of one veteran missionary, Dr. Robert F. Elder, who for more than 46 years has labored there as an ambassador of Christ. Originally Dr. Elder, a New Zealander, served under the Evangelical Union Board (international and inter-denominational) before becoming associated with Southern Baptists.

This also represents the impression we received from Dr. F. M. Sowell, our oldest Southern Baptist missionary in point of service in Argentina. Dr. Sowell went to Argentina in 1903 and began our work there, and his daughter, Mrs. Ann Sowell Margaret, is now the head of our Girls' Training School in Rosario.

PERSECUTION A BLESSING

True to the pattern of the first century persecution in Argentina has proved to be a blessing rather than a curse to Baptists. The political incriminations on the part of leaders of the opposing faith have served to awaken keen and active resentment on the part of the Nationals.

A growing dissatisfaction is to be observed on the part of many who have been erstwhile loyal adherents to the Roman Catholic Church. The citizens of Argentina are coming to realize that the witness and work of Evangelical Christians is a benediction both to their personal and national welfare.

A LAND OF PROMISE

Argentina is by natural endowment a land of promise. As one writer puts it, "growth and prosperity are two of the first impressions that most observers have gained in Argentina."

One cannot enter Buenos Aires, the "City of Good Airs," with its more than 3,400,000 inhabitants (including suburbs), its skyscrapers and palaces, its four subways, its broad avenues and narrow streets, its crowded workers' districts and its giant packing plants which dwarf those of our own Chicago, without realizing that Argentina may have a tremendous part to play in the world of tomorrow.

If one is not sufficiently impressed by Buenos Aires, let him cast his eye out over the hinterlands of the city that spread, fan-wise, for hundreds of miles in grassy plain, literally unbroken by boulder, tree or hill, a soil from which comes Argentina's great agricultural wealth—cattle, pastoral products, alfalfa, wheat, corn and flax.

ARGENTINA'S REAL WEALTH

Argentina's real wealth, however, lies not in her cattle and wheat, not in her corn and flax, not in the fathomless soil of her rich and spreading pampas. Her chief asset is her sons and daughters.

I met them on every hand, bright-faced youth ready to march with heroic loyalty under the banner of Jesus Christ, provided there is someone to lead them and inspire them. In every church I entered they were there—youth, everywhere. They were in the political gatherings too, carrying banners and shouting themselves hoarse—I saw them time and again.

At my last service in Buenos Aires, on Saturday night, seventy of them came forward and stood about the pulpit with bowed heads weeping as they pledged to lay their all on the altar for Christ. Space forbids me here to describe the service (I hope to do so elsewhere) but it was one of the most moving scenes I have ever witnessed.

RIVER PLATE ASSOCIATION

The River Plate Association, composed of the churches of Uruguay, Paraguay, and Argentina, has some 118 churches with about 7,500 members. Serving among these churches are some 43 Southern Baptist missionaries. This is significant in view of the fact that our work in Argentina did not begin until 1903, and that in Uruguay and Paraguay still later.

In the association is a Seminary, a publishing house (both of which are located in Buenos Aires), and a Training School for girls (in Rosario).

The Seminary has a faculty of nine who give either part or whole time to teaching. Five of these are nationals and four are missionaries. Missionary W. L. Cooper is the president, having been elected by the Education Board of the Association which is composed of 24 members elected annually by the Association (19 of these are Nationals). Baptisms in the Association for 1945 totaled some 493.

INDIGENOUS CHURCHES

Baptist work in Argentina apparently rests on the principle that major responsibility should be placed, wherever possible, upon the shoulders of the National brethren. This is reflected in the Education Board of the River Plate Association, and in the fact that the previous president of the Seminary was a National. In this way, if it should ever become necessary for Baptist missionaries to retire, the work would still go on. Bible-taught, Christ-centered indigenous churches cannot be destroyed!

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

State Student Retreat



DR. CHESTER SWOR

We would like to introduce to the readers of our column Dr. Chester Swor from Jackson, Mississippi who will appear on our Retreat program April 18-20. Dr. Swor is a native of Mississippi and a graduate of Mississippi College and has taken graduate work at the University of North Carolina, Oxford University in England and Columbia University in New York. Dr. Swor served for a number of years as professor of English and dean of men at Mississippi College. For the last several years he has given his full time to evangelistic work throughout the territory of the Southern Baptist Convention.

Dr. Swor is one of the finest Christians that it has ever been our privilege to know and is a real favorite of our Southern Baptist young people. He is very popular on the Student Week program at Ridgecrest, State Student Conventions, college chapel programs and youth emphasis weeks. He is an uncompromising Christian and challenges our young people to make their lives count wholeheartedly for Christ. He is to be in an eight day meeting at the Belmont Heights Baptist Church in Nashville April 20-27. We are delighted to have him on our Retreat program and know that he will make a great contribution to its success.

* * *

Southwide Quadrennial Canceled

The Southwide Quadrennial Student meeting scheduled for Memphis, Tennessee this fall has been cancelled. The hotels of Memphis could give us accommodations for only 2,000 students and the homes committee could assure us of only around 1,000 assignments in homes and we were expecting between 5,000 and 6,000 students to be in attendance at this meeting. Because of this fact, we felt that it would be wise to go ahead with the State Conventions this fall and plan for a Southwide meeting sometime in the future. This meeting has grown to such proportion that it is quite difficult to find a city that has adequate hotel facilities and an auditorium large enough to accommodate it. Because of the war and limited accommodations, this meeting has not been held since the fall of 1938 but our Southwide leaders are hoping that we will be able to have such a meeting in the next year or two.

The Sunday School Lesson

LESSON FOR SUNDAY, APRIL 6

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

Topic: THE RISEN LORD AND HIS DISCIPLES
Scriptures: John 20:19-21, 24-29; 21:15-17

"Ye have a guard: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them" (Matt. 27:65, 66).

The chief priests and the Pharisees did everything humanly possible to see that Jesus might not rise from the dead "after three days" even as he had prophesied. They left no stone unturned to make the sepulchre "sure until the third day."

FEAR

Numerous writers have attempted to picture the reaction of the people in Jerusalem, and particularly Christ's disciples, to his death on the cross. No one, however, has succeeded better than John who tells us (20:19) of how "on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you."

The disciples were aware that the tomb had been sealed and that the Roman guard had been stationed, among other precautionary measures, to put an end to the resurrection story. There was tension everywhere and especially on the part of the disciples. Who were they to say that they themselves would not be next to die at the hands of the priests and the Pharisees.

PEACE

But "fear" was not to grip their hearts for long. There awaited them the blessings of a "peace" more glorious than they had ever known before, even in the days before the crucifixion.

As they were gathered, therefore, in the room behind the carefully closed doors "Jesus came and stood in their midst, and saith unto them, 'Peace be unto you'" (John 20:19f).

John tells us of how Jesus then "showed unto them his hands and his side" and how the disciples "were glad" when they saw the Lord.

It is interesting to note that it was necessary to offer proof of his actual presence to the disciples as a whole just as he did to doubting Thomas a little later, as she showed, even unto them, his hands and his side.

THE COMMISSION

The peace that Jesus brought to his disciples, however, was for a holy purpose. In that peace they were to go out as witnesses of his resurrection and proclaim his plan of salvation to the whole world.

The Commission recorded in John 20:21 is the first of the three commissions given by the risen Christ. Said he, "As the Father hath sent me, even so send I you."

The Commission is stated in a slightly different form in Matthew 28:16-20, and again in Acts 1:3-11. Dr. A. T. Robertson places The Commission as stated in Luke 24:44-51 as also being delivered on the Mt. of Olives.

Jesus wanted his disciples to understand that they too had a mission in the world as his followers. They were to bear witness of their own salvation and of the saving power of Christ for all mankind.

MY LORD AND MY GOD

John tells us that after eight days Jesus again appeared to the disciples, Thomas being with them. It will be recalled that Thomas was absent when Jesus first appeared to the group. When he was told, therefore, by the disciples of how they had seen Jesus, he bluntly replied, "Except I shall see in his hand the print of the nails, and put my finger into the nails and put my hand into his side, I will not believe" (John 20:24-25).

At any rate, upon seeing Jesus and beholding the print of the nails in his hands, Thomas replied, "My Lord and My God."

Thomas is saying that henceforth Jesus, the Resurrected One, is to be the Lord and Master of his life having supreme control over his being—for that is what the word "Lord" literally means. Moreover, he will henceforth regard Jesus not merely as "Rabbi" but as very "God." The fact of the resurrection had removed every doubt.

The resurrection of Jesus, therefore, stands as a living proof of the deity of Christ. Upon the fact of the resurrection rests the validity of every word that Jesus taught and of every deed he performed in the name of the Father.

LOVEST THOU ME

In the closing verses of our lesson (John 21:15-17) Jesus uses Peter for an object lesson that is to benefit not only him, but all the disciples through all the years to come.

Jesus knew full well what the disciples would be called upon to face in the years that lay ahead. He knew something of the trials that would be theirs and how death would come for many of them. He, therefore, seeks to put their love in the scales of appraisal that they themselves may weigh the character of relation to Him.

First, Jesus places Peter's love in the scale of comparison. He would know if Peter has a type of love that is exalted, high and uplifting, and if it is of greater degree, in reality, than that of the other disciples.

Second, Jesus places Peter's love in the scale of quality. This time he is interested in but one thing, namely the quality of Peter's love. Does he have for him that high and exalted regard that disciples should have?

Finally, Jesus places Peter's love in the scale of reality. He says to him in substance, "Peter, do you really have a man to man friendship for me? Would you stick by me now, come what may?"

It is our love that Christ wants more than all else. We may be poor, we may be unable to do much in a material way for his Kingdom, but we can love him much. And he wants our love, whether we be rich or poor, as he wants nothing else that we can offer.

THURSDAY, APRIL 3, 1947

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

A Special Request

In the February 13 issue of BAPTIST AND REFLECTOR there was a word picture of Betty Ann Greene, Field Road Extension, Elizabethton, Tennessee. In March Aunt Polly received another letter from Betty Ann, asking for special help. It seems that soon after Betty's word picture was printed, she received a letter from a fourteen-year-old girl in Gallatin, Tennessee. But Betty Ann has lost the letter and cannot remember her new friend's name! She wanted us to put this explanation in the Young South column and ask for another letter from Gallatin, so that she will know where to mail her reply!

New Word Pictures

Looking at the new cards in the file, we find these word pictures:

JOSIE BOND, Route 6, Lebanon, Tennessee, was eleven years old March 15. She is a Christian and goes to Fatherland Baptist Church. In school, spelling is Josie's favorite subject. She wants pen pals about her age.

DOROTHY EARLES, Doyle, Tennessee, is sixteen years old. Her birthday is May 23. Dorothy is a Christian and would like to have pen pals.

MARTHA RACHEL FOUTCH, Route 1, Medina, Tennessee. (c/o A. L. Foutch), is a member of Friendship Baptist Church, and is very proud of their "nice new church." Martha Rachel began her letter by saying: "I heard we had a new Aunt Polly. I am writing to see if we do." No, there is not a "new" Aunt Polly—it has been a year and a half since there was. The change was explained in this column then. Martha Rachel says she has a picture of the other Aunt Polly, and would like to have one of me. Perhaps this is as good a time as any to answer many other requests for pictures by saying simply that Aunt Polly is a mystery lady. Perhaps Young South friends might make their own pictures of her. They might draw their pictures or make them with words. It would be interesting to know what some of these mind pictures are like.

VIRGINIA ANN JONES, Route 6, Lebanon, Tennessee, wrote a letter and enclosed it with Josie Bond's letter. Virginia Ann is eleven years old. Her birthday is February 5. She is in the fifth grade at school and wants pen pals. Her mother and father are members of Shop Springs Baptist Church, but Virginia is not yet a Christian. We hope she will be one soon.

Ten-year-old GENE LYELL, Route 5, Trenton, Tennessee, has an unusual hobby for one so young. It is picking a guitar. Gene is in the fifth grade at White Hall School and especially likes spelling. We hope Gene will be a Christian soon and that with the coming of better weather he will be able to attend Sunday school more regularly. He lives a long way from the church.

MARILYN MILLER, General Delivery, Lebanon, Tennessee, is ten years old and has been a Christian about a year and a half. She is a member of the First Baptist Church at Lebanon. In school she is in the fifth grade and enjoys her geography, spelling, and health classes. Her favorite sport is riding a bicycle.

MARY THURBUSH, 2268 Nelson Street, Humboldt, Tennessee, was fifteen on Valentine's Day. She is an eighth grade student. Mary is a member of First Baptist Church at Humboldt. She wrote to Aunt Polly soon after the BAPTIST AND REFLECTOR carried an article entitled "In Those Days." It was based on the tragic Winecoff Hotel fire. After reading the article, Mary wrote a poem on the same subject and gave it the same title. We appreciate her letting us see the poem and regret that it is not possible to publish it. However, we hope Mary will keep on writing poetry and will share some more with us sometime.

JAMES ROBERT WILSON, Box 85, Englewood, Tennessee, will be nine years old August 3. He wants pen pals. James Robert has a very exciting hobby—"riding my pony and playing cowboy."

A Verse for April

The Bible verse I chose to write on the April page of my calendar is one that will help me remember and practice my January, February, and March verses. The verse is found in Solomon's book of wise sayings, the first verse of Proverbs 15:

*A soft answer turneth away wrath:
But grievous words stir up anger.*

I looked in a dictionary for definitions of the hard words. "Wrath," I found, is another word for "anger," and, of course, I know what it means to be angry. "Grievous words" are unkind or angry words. These simple definitions helped me to understand the verse and made it easier to learn. During April, I am going to try especially hard to remember these words and to practice the first part of the verse. I hope you, too, will choose this verse to learn during April. If you do, please write and tell me about it, so that I can add that information to your word picture in my file.

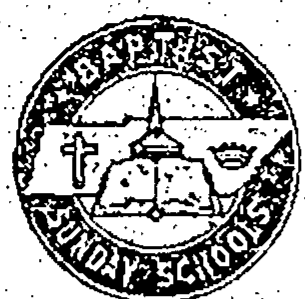
Sincerely, *Aunt Polly*

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS ANNIE ROGERS
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

Southwide Intermediate Day — April 27

IN EVERY CHURCH

On April 27 Intermediate Day will be observed in churches throughout the Southland. Never has there been such a challenge to reach and win unenlisted Intermediates. One and a half million boys and girls between the ages of 13 and 16 are not enlisted in Sunday school. Take a look at your opportunities now and use this day to claim Intermediates for Christ.

SUGGESTED FEATURES

"LISTENING IN" BREAKFAST—Most radios can get the Baptist Hour. If not, they can tune in on some good devotional program. Follow this by an appropriate program perhaps of class meetings or visitation.

SUNDAY SCHOOL—Every member of every class present.

MORNING PREACHING SERVICE—All Intermediates attending and seated in a body. An evangelistic message and appeal.

AFTERNOON—Associational Intermediate Rally. Bands, choruses, and special features by Intermediates of different churches. A spirited "sing-spiration" followed by a brief inspirational message.

TRAINING UNION—Special program in the Training Union. Every Intermediate in some group.

EVENING PREACHING SERVICE—Sermon, "God's Call to Youth." An appeal for Intermediates to commit themselves to Christ and to prepare for service in his kingdom.

Try These Methods of Training

BY MISS ANNIE ROGERS

GROUP DISCUSSION

A few workers of the Beginner Department of Siam Valley Baptist Church, Watauga Association, had not studied their department book. They wanted to study it, and to have a Standard Department. There were too few for a class of the usual type. But they did study the book, qualifying as the first Standard Beginner Department of Tennessee for this year. This is their superintendent's account of it:

"There were three workers in the class and they met for a period of two and one half to three hours for three nights—one night in each of the girls' homes. Each night they studied three chapters, discussing them as they went along, answering questions at the end of the chapter. The last night, one girl acted as teacher in the final report.

"When I asked my workers how they got along with their study, they were very enthusiastic. They said, 'We really enjoyed it more than any study course we have taken. We'll study all the books you want us to, like that.' Then, one of the girls added, 'We had a delicious pie every night.'

"I feel that it has proved to be a very satisfactory method of studying a Department book since the workers spend more time discussing the things that apply to their individual department, while in a large class with a teacher this is impossible."

Don't you want to use this method? We feel that this group has helped us to know a successful way of training.

WEEKLY STUDY

In 1945, Mrs. Robert Wester, Primary superintendent of South Knoxville, and the workers of her department, began the study of a book they felt they needed in order to be better workers. They chose to meet at the church each Wednesday from 10:00 to 2:00, having lunch together there. The reason for selecting Wednesday was that the church would be heated on that day during the winter. They met enough weeks to have a study which was satisfactory to them. Some day, only one chapter of the book was studied; some days two.

When the first book was completed, the workers found they had enjoyed it so much that they wanted to go immediately into the study of another, and they did. From that beginning, these workers have continued each year, studying four books—two before Christmas and two after it.

Mrs. Wester, in telling of their satisfaction with such a method of study, said that before they have completed one book, the workers are saying, "What will we study next?" They study together by reading the book together and discussing it in these group meetings.

They like it. You might like it, too. Why not try it?

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director
MISS ROXIE JACOBS, Int.-Tr. Ldr.



MISS EVELYN WILLARD
Office Secretary
O. LEDBETTER
Conv. on President

1,000 Daily Bible Readers Enlisted by the Belmont Heights Baptist Church, Nashville

Listed below you will find the plans used, as presented by
EMMETT GOLDEN

Slogan: "EVERY MEMBER OF BELMONT BAPTIST CHURCH READING GOD'S WORD DAILY"

THE PLAN AND PURPOSE

During 1947, Southern Baptists are undertaking a crusade to enlist 2,000,000 daily Bible readers from among its membership. Tennessee Baptists have accepted 100,000 of this goal. The aim of the crusade is "To Deepen Our Appreciation for God's Word and Strengthen Our Loyalty to Its Teachings." The Southern Baptist plan for daily Bible reading recommended by the Sunday school and the Training Union forces is a co-ordinated plan. The daily readings of the International Uniform Sunday School Lessons found in the Sunday school quarterlies, Open Windows and Home Life magazine are for the family altar and the Training Union daily readings found in the Training Union quarterlies are recommended for individual reading and private devotions. Since the plan for the crusade is to enlist 2,000,000 individuals in reading the Bible; the Training Union daily readings are recommended to each member of our church for individual reading and private devotions. Every Christian needs to follow such a course in addition to taking part in family worship.

THE PROCEDURE

IN THE SUNDAY SCHOOL, SUNDAY MORNING, FEBRUARY 2

On Sunday morning, February 2, in each department of the Sunday school, the department superintendent will present to his department the crusade urging each member to stay for the morning worship at which time the pastor will bring a special message launching the crusade. Each department superintendent will have on hand a supply of the folders containing the Bible readings for January, February, and March and the commitment cards. Anyone in the department who will be unable to stay for the morning worship service will be given an opportunity to sign one of the cards and will be given one of the folders.

IN THE MORNING WORSHIP SERVICE, FEBRUARY 2

The ushers will give to each person entering the church, one of the folders and cards. At the close of the pastor's message, each person present will be urged to sign one of the cards.

SUPPER MEETING, MONDAY EVENING, FEBRUARY 3, 6 P. M.

All the Sunday school department officers, teachers, and class officers and every member of the Training Union will meet at the church for a supper meeting on Monday, February 3, at 6 p. m. At this time assignments of names of the church members will be distributed to those present. Each person present at the supper meeting will be given the names of several key people to visit and sign up. These key people in turn will be given a few families living nearby them whom they will be expected to visit and enlist in the crusade. These key people will be responsible for turning in the signed cards to the Church Office by Sunday, February 9, at which time a final report of the crusade will be compiled. Each person signing a commitment card will be given one of the folders containing the Bible readings for January, February, and March. Every member who takes the assignments at the supper meeting will be expected to check with each key person to make sure his report is complete.

THE RESULTS

The very thought of "Every Member of Belmont Heights Baptist Church Reading the Bible Every Day" stirs our imagination. Every member reading God's Word every day and praying would transform our church. The fire of evangelism would glow brightly in each heart. There would be an surge of the missionary spirit. Many of our fine young people would render their lives to full-time Christian service. Many indifferent, lukewarm members would find joy in the Master's service. The leadership problem of our church would be lessened if our people would read the Bible and pray daily. Bible reading members make better worshipers, better givers, better witnesses, and better church members. If every member would read God's Word and pray every day there would be a great revival of interest in Sunday school work. The Training Union would find it easier to enlist people in training in church membership if every member would read the Bible every day.

Word comes to us that this crusade is to be promoted continually throughout the year, and that several hundred more will be enlisted before the year is out. Because of the fine work done by the Training Union church in promoting the Bible Reading Crusade, the pastor has been speaking concerning it at the Southern Baptist Convention.

For further information concerning this crusade, write Charles L. Norton, 149 Sixth Avenue, North, Nashville.

Directors, don't forget to make your plans for the Training Union.

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

B. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Mrs. R. L. Harris Called Home



MRS. R. L. HARRIS

When the message came on Thursday, March 20th that our dearly beloved friend, Mrs. R. L. Harris was called home it was a great shock. For the past three years Mrs. Harris has not been well and she had been in Florida since the first of the year. She had written how happy she was and she hoped to be home soon.

A card came from her on the day of her death written on Sunday of this week telling of her prayers for our convention. How we will miss her!

Mrs. Harris was elected president of the Tennessee Woman's Missionary Union in 1925 when the convention met in Johnson City and she served 14 years. She had served as vice-president of East Tennessee W.M.U. and as superintendent of Knox County Association. She also served as president of the W.M.S. of First Baptist Church, Knoxville, for ten years.

After the death of her husband she spent much time travelling. She went around the world and visited many of our mission fields. Twice she visited our mission points in South America. She was most generous in giving information to groups in schools and churches concerning the fields. How she loved Smoky Mountain Academy and it was largely her gifts and influence that saved the school to the denomination.

Mrs. Harris was universally loved in her own church, association and throughout East Tennessee and had many admiring friends throughout the state and southland who will be grieved because of her home-going.

Associational Brotherhood Meeting . . .

Duck River Association Magness Memorial Baptist Church

REV. E. L. SMOTHERS, *Pastor*

It was a joy to meet with this good pastor and a group of his men, also the men from two other churches. On account of cold weather, snow and rain we did not have a large crowd. However, those present expressed interest in the Brotherhood movement.

Plans were made and approved for the nominating committee to submit names for the associational Brotherhood officers to the next meeting of the association's executive committee.

The pastor, Brother E. L. Smothers, presided. The special music by Brother Charles Bryan was a splendid contribution to our meeting. The writer spoke briefly on "How to Organize and Operate a Brotherhood," outlining its purpose, mentioning some of the things a live Brotherhood will be doing and emphasizing our objectives for 1947.

Our state president, Mr. A. Roy Greene, was introduced and his message on "God Working Through Men" was a challenge to everyone present. Brother Greene returned to Nashville and he with Dr. Norris Gilliam occupied the pulpits at Sparta and Doyle Baptist Churches on Sunday morning, exchanging pulpits for the evening services. The interest in the Brotherhood movement is gaining momentum in Union and Duck River Associations.

* * *

Two New Brotherhoods—Nashville Association

Donelson Baptist Church

REV. FRED TARPLEY, *Pastor*

This group was organized on February 27, 1947. However, the report of the organization did not reach our office until March 12, 1947. The following were elected and installed to lead in the Brotherhood activities in this progressive, growing church:

President.....	R. L. Hardy
Membership Vice-president.....	Odell Kiger
Program Vice-president.....	R. J. Edwards
Activity Vice-president.....	Lloyd Butts
Secretary-Treasurer.....	B. F. Overton

They will meet on the third Monday night each month and will use the Brotherhood Journal.

Woodbine Baptist Church

REV. C. A. CRADDOCK, *Pastor*

This new Brotherhood was organized on Monday night, March 3, 1947, and reported to us by our energetic and active associational Brotherhood president, Mr. Dick A. Hunt. Those elected to lead in enlisting men in magnifying the church and its program are men who have an eye to see and a will to do Christian service. They are:

President.....	H. E. Wells
Membership Vice-president.....	W. F. Rader
Program Vice-president.....	L. M. Deal
Secretary-treasurer.....	C. O. Bryant

The activity vice-president will be elected at their next meeting. Such committees as can best serve the interest of the church will be selected and asked to serve.

AMONG THE BRETHREN

Just two or three days ago the editor heard of the death of M. W. Robinson, layman of Bolivar. Mr. Robinson was in other years vice-president of Hall-Moody Institute at Martin where he also taught. The editor was in some of his classes and looked upon him as being a fine teacher. He was also active in educational circles in other respects. We regret that we did not know of his death until recently. Blessings be upon his memory and God's grace be upon all the sorrowing.

—B&R—

Calvary Baptist Church, Bristol, James M. Gregg, pastor, recently held one of the greatest revivals in its history, with Ernest M. Cox, pastor of First Baptist Church, Lyman, S. C., doing the preaching and H. C. Herring, minister of music at the Calvary church led the singing. There were 57 professions of faith, with 48 uniting with the church by baptism and 7 by letter. This was the second revival for Bro. Cox in the Calvary church within a year.

—B&R—

Lawrence County Association enjoyed a successful "School for Baptists" March 3-7, the school being conducted at the Lawrence Baptist Church. Afternoon classes were taught particularly for preachers by Dr. E. P. Alldredge and Rev. Harold Gregory. The night classes for all were taught by Rev. and Mrs. L. G. Gatlin and Rev. and Mrs. Roy Babb. Miss Christine Little represented the Baptist Book Store.

—B&R—

The Home Mission Board announces right on the heels of the cloth edition of *America Must Be Christian* by H. C. Goerner, at \$1.25, a paper edition ready for delivery at 75c.

The Sunday School Board has performed a great service in addition to its many other great services in publishing a pamphlet dealing with the New Jersey parochial school case and giving the majority opinion and the dissenting opinion of the Supreme Court of the United States respecting the matter. Our people ought to be informed on this great and grave issue and this pamphlet, which is supplied free, will help them to be informed. The majority decision of the Supreme Court ought to be reversed.

—B&R—

Youth Week officers in Immanuel Baptist Church, Nashville, Merrill D. Moore, minister are: Pastor, Terry Davis; Sunday School Superintendent, A. B. Neil, Jr.; Training Union Director, Bettie Gene Sauer; W. M. U. President, Mary Elizabeth Williams; Chorister, Eddie Booth; Pianist, Kittie Williams; Chairman of Deacons, Harvey Reese, Jr.

—B&R—

The First Baptist Church of Athens recently organized a Baptist Brotherhood. The officers are: President, Charles M. Calhoun; Activities Vice-President, Robert McDonald; Program Vice-President, L. I. Hines; Membership Vice-President, Frank Spiggle; Secretary-Treasurer, Felix Harrod. Sterling Lorenz Price is pastor.

—B&R—

Dr. Frank Tripp, pastor of the First Baptist Church, Montgomery, Ala., has resigned the pastorate to accept the position of executive director of the hospital commission of the Southern Baptist Convention and administrator of the Southern Baptist Hospital at New Orleans, to begin work May 1.

Pastor Wm. R. Rigell and the Central Baptist Church, Johnson City, have been assisted in a revival by Henry J. Stokes, pastor of the First Baptist Church of Knoxville. Dr. Rigell commending the messages of the visiting preacher says among other things, "Following his message and visit with us our people will be more eager to read the Scripture daily and be more loyal to the life and work of our Lord Jesus Christ."

—B&R—

Recently Glenwood Baptist Church in Knox Association, Paul Buckels, pastor, formed a Brotherhood and named a committee of three to promote it. The officers are: President, Bob Wolfenbarger; Activities Vice-President, Arnold Harrod. Social Vice-President, Leon Ridings; Secretary, Clyde Hawkins; Treasurer, Harold Wolfenbarger.

—B&R—

Rev. W. J. Derrick, retired Baptist minister, 82, died of heart attack while attending services at the Walnut Street Baptist Church, Jonesboro, Ark., Sunday, March 2. His wife is the daughter of Squire Haste of Trenton, Tennessee. The Lord comfort all the sorrowing.

—B&R—

Wednesday evening, March 5, fire caused \$12,000 damage to the building of the St. James Baptist Church, St. Louis, Mo. James T. Shirley, formerly pastor in Tennessee, is pastor of the church.

—B&R—

Pastor A. F. Grahl and the Second Baptist Church of Newport observed BIBLE EMPHASIS WEEK in the Training Union study course with a good number present each night and with 30 awards to be given out.

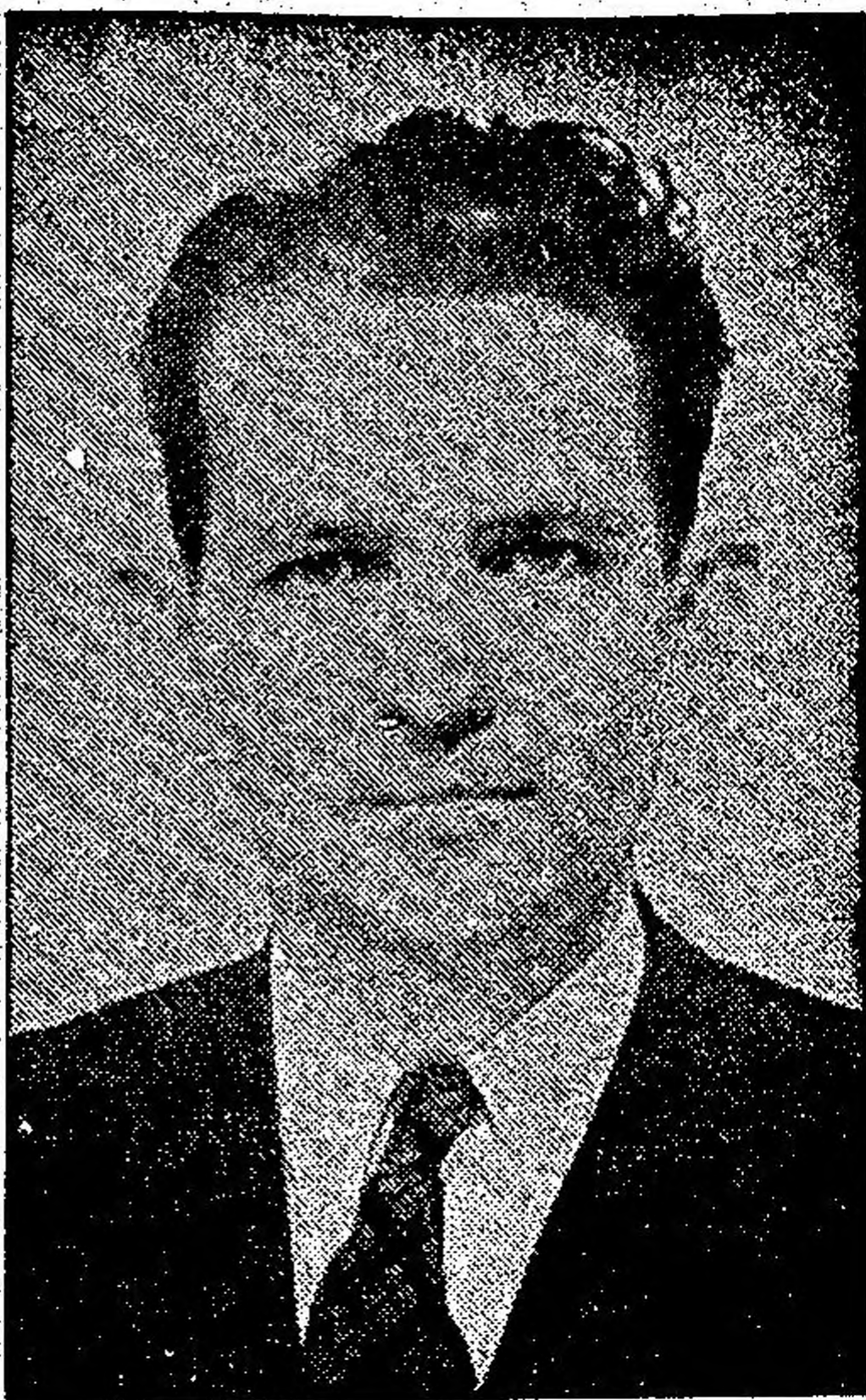
DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, MARCH 23rd.

Church	Sunday School	Training Union	Additions
Alcoa, Calvary	248	89	
Athens, East	229	93	1
First	530	102	1
West End Mission	35		
North	122	37	
Calhoun	120		
Charleston	42		
Clearwater	79	58	
Coghill	88		
Cotton Port	82	37	
Englewood	117	32	
Etowah, East	63		
Etowah, First	328	57	
Etowah, North	161	27	
Good Hope	36		
Good Springs	72	39	
McMahan Calvary	60	51	
Niota	136	40	
Niota, East	109	88	
Riceville	132		
Wildwood	80	41	
Zion Hill	43		
Bradford	110		
Brighton	143	53	1
Bristol, Calvary	377	137	4
Virginia Avenue	216	80	3
Brownsville	323	43	
Chattanooga, Avondale	586	202	
Brainerd	396	155	4
Chamberlain Avenue	275	95	20
Clifton Hill	330	89	10
Cross Road	67	59	1
Daytona Heights	75	31	1
Eastdale	304	93	
East Lake	476	117	10
East Ridge	200	96	2
Cedar Hill	240	68	
Highland Park	2110	624	25
Hughes Avenue	157	60	3
Morris Hill	212	126	3
Red Bank	517	153	
Signal Mountain	59		
South St. Elmo	159	51	
Spring Creek	153	59	

Church	Sunday School	Training Union	Additions
St. Elmo	328	123	4
Woodland Park	904	310	4
Cleveland, Big Springs	259	166	1
Cedar Springs	117	64	7
First	561	177	3
First Mission	71		12
Columbia, First	291	51	
Dark's Mill Branch	10		
Godwin Mission	8		
Cookeville, First	346	80	3
Fourth Street Mission	47		
Stevens Street Mission	60	42	
Crockett Mills, Barkers Chapel	43	10	
Crossville, Oak Hill	57		
Chestnut Hill Mission	45		
Provine Mission	18		
Elizabethton, Big Spring	94	104	
Siam	182	86	
Fountain City, Central	690	166	6
Gallatin, First	297	55	3
Harriman, Trenton Street	394	85	2
Walnut Hill	227	92	
Huntingdon, First	107		
Jackson, Bemis	238	28	
Jellico, First	246	103	2
Kingsport, Calvary	267	73	6
Long Island	91	57	
Lynn Garden	265	118	9
Knoxville, Fifth	894	241	
First	874	192	
Lincoln Park	505	180	3
Lonsdale	389	71	6
North Knoxville	237	104	6
Sevier Heights	312	82	
South Knoxville	463	95	
Lebanon	468	101	
Barton's Creek	89	21	
Cedar Grove	73	46	
Lexington, First	200	33	
Mt. Pleasant	137	62	
Marvville, First	538	100	
Medina	102		
Memphis, Bellevue	2335	685	24
Boulevard	535	139	6

Church	Sunday School	Training Union	Additions
Central Avenue	452	103	3
Highland Heights	772	222	3
LaBelle	630	135	3
Louisiana Street	154	73	
Mallory Heights	297	99	
Prescott Memorial	494	111	
Speedway Terrace	724	149	1
Temple	1291	244	10
Union Avenue	1059	165	6
Millington	148	42	
Milton	72	43	
Morristown, First	520	101	6
Murfreesboro, First	327	80	
Walnut Street Mission	28		
Powell's Chapel	110	64	
Taylor's Chapel	91	20	
Westvue	157	48	
Nashville, Antioch	51	24	
Belmont	738	171	
Edgefield	375	115	
Grace	649	163	
Harsh Chapel	93	43	2
Inglewood	430	111	
Lockeland	420	128	2
Park Avenue	368	76	1
Seventh	129	37	
Third	173		
Woodmont	233	69	6
New Market, Dumplin	90	37	
Newport, First	270	63	
Oak Ridge, First	420	86	5
Highland View	179	23	
Robertsville	336	53	1
Old Hickory, First	600	267	18
Temple	134	68	
Orinda, Pleasant Hill	82	32	
Parsons, First	210	45	
Portland	201	75	
Rockwood, First	326	156	2
Whites Creek	42	34	
Rogersville	327	72	
Rutledge, Buffalo	80	36	
Trenton, White Hall	69	22	

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



JAMES E. SOUTHERLAND has recently been elected Registrar of the New Orleans Baptist Theological Seminary. He came from the pastorate of Centreville, Miss., to his present job.

Resolutions of the First Baptist Church, Dyer, Tennessee

WHEREAS, our beloved pastor, Bro. Freeman W. Gillespie, has served the First Baptist Church of Dyer, Tennessee, from October 25, 1942, and has now offered his resignation to follow the leadership of the Holy Spirit to accept a call to the pastorate of the Sylvan Heights Baptist Church, Memphis, Tennessee, and

WHEREAS, his work has been blessed of the Lord, and merits the approval of his fellow workers and the membership of our church,

Therefore, be it resolved,

That under his leadership and guidance our church has made great progress. Approximately one hundred fifty members have been added to our church. Our financial budget has been increased from three thousand dollars to sixty-nine hundred dollars, and has been oversubscribed each year. A Training Union has been organized and has grown steadily, along with many other great improvements.

That, though we sustain a great loss in his going from us and express our deep regret at his departure from us, we humbly submit to the leadership of the Holy Spirit in calling him away.

That we thank God for the years of devoted and fruitful service so ably rendered in this field of work, for his consecrated life, for his wise counsel, for his faithful leadership and for his untiring efforts with our young people.

That we commend him to Sylvan Heights Baptist Church, Memphis, Tennessee, as a good pastor, a sound gospel preacher and a faithful laborer. We also commend Mrs. Gillespie as a devoted pastor's helper. Both Bro. and Mrs. Gillespie are most consecrated, capable and zealous workers in the winning of the lost to Christ.

That we extend them our abiding love and we pray God's richest blessings upon them in their new field of work.

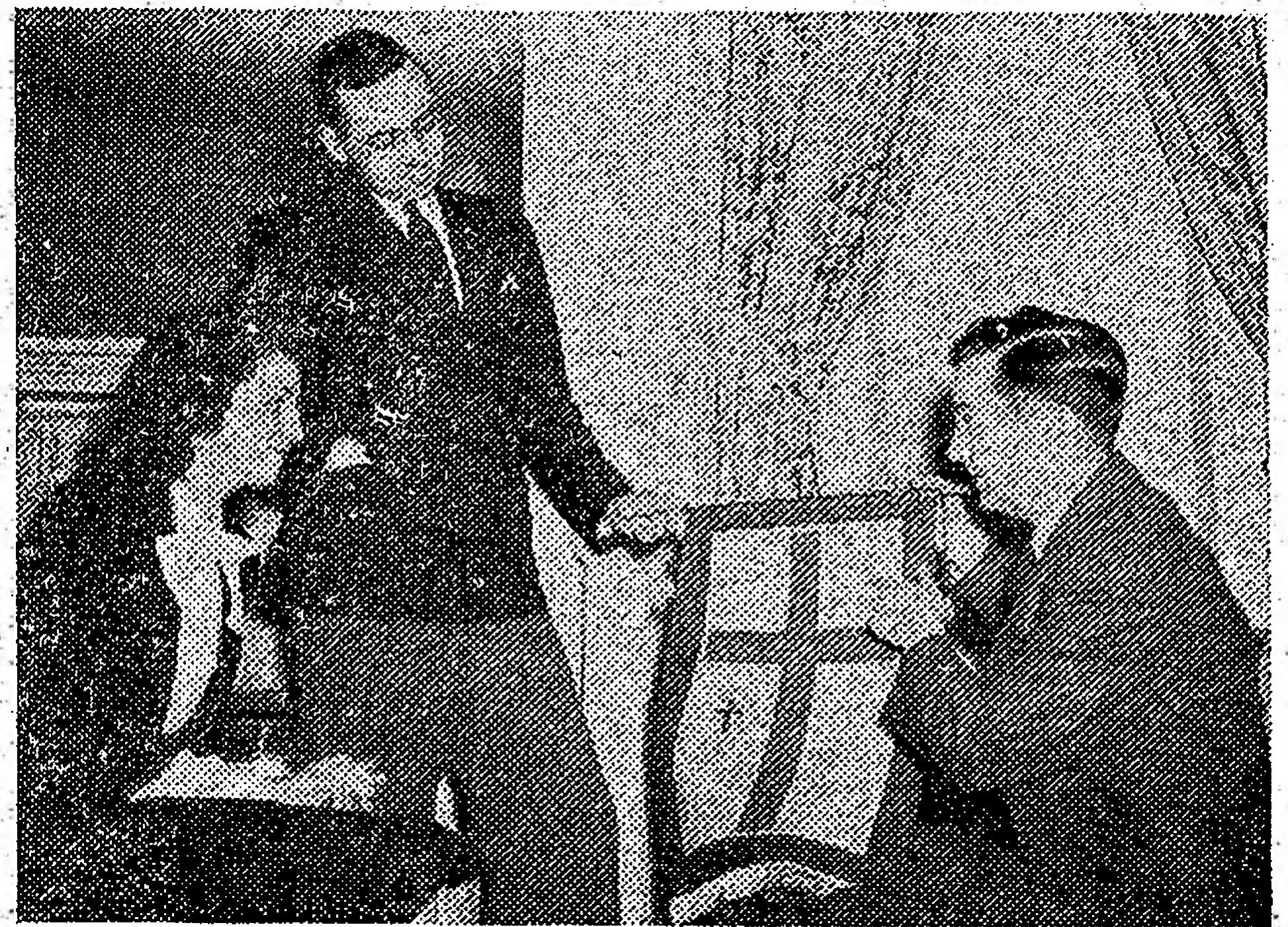
That a copy of these resolutions be spread upon our minutes, a copy be sent to Sylvan Heights Baptist Church, Memphis, Tennessee, a copy be sent to Bro. Gillespie, a copy be sent to the Tri-City Reporter for publication and a copy be sent to the Baptist and Reflector for publication.

MRS. BLANCHE MARTIN
RAYMON SHANKLE
MRS. HOLLAN HOLT
Committee.

BY MARJORIE E. MOORE

The missionary service flag of Weathampton Baptist Church, Richmond, Virginia, organized in 1912, bears a gold cross for James Henry Hagood, 1916-1946, who was interim pastor before he left for Palestine, and a red cross for Julia Saccar Hagood, who is carrying on her husband's work at Nazareth. The two student volunteers being shown the flag by their pastor, the Rev. T. Sloane Guy, are Ann Bruner of Weathampton College and Ernest Harris of Richmond College, one a volunteer for the Orient, the other for any field where asthma is not a major handicap. The service flag is a perpetual call to prayer in the church for all home and foreign missionaries of the Southern Baptist Convention.

Missionary Service Flag



I am glad to learn that the Rev. J. F. Brewer, Jr., of Morrilton, Ark., has felt led to accept the call to the First Baptist Church at Columbia, succeeding Dr. W. Edwin Richardson who came to be chairman of the Division of Religion and Philosophy at Cumberland University. I have known Bro. Brewer and his family for several years and count them choice folks. Bro. Brewer is a strong and interesting preacher and a wise and progressive leader in church affairs. I know from personal fellowship the love in which Bro. Brewer and his family is held by the members of the First Baptist Church of Morrilton from which he comes. I join all who may wish to welcome this new pastor in our Tennessee fellowship.—EDWIN S. PRESTON, *President Cumberland University.*

—B&R—

Pastor Guard Green and the First Baptist Church of South Pittsburgh have recently held "Youth Evangelistic Crusade," sponsored by the Young Peoples' Training Union. It extended over a period of six weeks focusing on the Sunday evening services. Every Sunday evening the Young People filled the choir and furnished one or two special numbers and different ones from the group gave brief testimonies on "The Reality and Sufficiency of Christ to Me." The pastor discussed a series of questions often asked by young people dealing with present day issue of particular interest to Young People. The church was greatly blessed. Also the South Pittsburgh Church has held a very fine Training Union study course, with an enrollment of nearly 100 and 76 awards. Pastor Joe Harting of Carthage led the Adults.

—B&R—

Sunday afternoon, March 16, Mill Creek Baptist Church, Nashville, G. Daniel Miller, pastor, ordained W. E. Dumont, J. B. Dixon and J. B. Frith to the diaconship. The Presbytery was composed of G. Daniel Miller, J. Harold Stephens, Robert O. Fitts and deacons M. D. Wheeler, Charles Scales, Theo Kimbro, and J. Webb Vaughn. The pastor served as moderator and J. Webb Vaughn as clerk. The pastor led in the examination. J. Harold Stephens preached the sermon and gave the charge to the church. Eldridge Miller brought a message in song and Robert O. Fitts led the ordaining prayer.

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

VISITING IN THE BAPTIST AND REFLECTOR RECENTLY WERE: Rev. and Mrs. J. E. Ledbetter, Crossville; Coleman Craig, Dallas, Texas; Lucius W. Hart and Fredina, Athens, Alabama; Ira C. Cole, Marshall, Texas; D. W. Pickelsimer, Smithville; Mr. and Mrs. George G. Miles and L. G. Satterwhite, Erin; Claude McAdam, Lynville; Frank B. Kellogg, Lebanon; Hampton C. Hopkins, Bessemer, Alabama; T. A. Fesmie and James A. Farrar, Jackson; J. Bruce Ousley, Cross Plains; Charles M. Roselle, Auburn, Alabama; C. D. Tabor, Shelbyville; Mrs. R. F. McKinney, Etowah; L. G. Gatlin, Pulaski; Morris G. Hite, Lebanon.

The meeting house that inspired the famous song, "The Little Brown Church in the Vale," still stands in Nashua, Iowa, and is a very popular place for weddings.

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News and Views from Here and There

Hopewell Baptist Church

JUST A LITTLE about our work here in Robertson County. Mrs. Lumpkin, Jackie, our son, and I have just finished six months at Hopewell Baptist Church, six miles from Springfield. This is a large country field made up of substantial tobacco farmers. The work has gone along nicely since we have been here. The church is 121 years old and has served well the community and surrounding territory through its fruitful ministry. Four preachers have gone out from here to bless men elsewhere. They are Rev. Elmer Mason, Savannah, Tennessee; Rev. Ray Dean, Central City, Kentucky; Rev. Clyde Widick, Morristown, Tennessee; and Rev. Hugh Widick, Englewood, Tennessee.

This church through her history has always supported our work throughout the state, southland, and to the uttermost parts. Last fall the offering to Relief and Rehabilitation was \$572.78. To mission causes last associational year over 41% was designated for cooperative program and benevolences. Recently we learned through the columns of the Baptist and Reflector that one of the churches in Chattanooga gave more during December to mission causes than to salaries. Well, here's a country church that gave more during December, 1946, to mission causes than to all other running expenses, including salaries, literature, lights, etc. To the Cooperative Program—\$123.20; Lottie Moon Offering—\$125.75; to Orphan Home—\$50.00; a total of \$298.95. The running expenses for the month was \$274.61. This year we are operating on a budget of \$5,074.35, 30% of which is designated for the Cooperative Program. We feel that we shall be able to maintain at least our 41% to outside causes when we consider that the Sunday School offerings to various causes and the special offerings through the W. M. U. organizations generally amount to far more than the difference.

Last year the Sunday School and the W. M. S. were standard. Plans are already on foot for a Sunday School enlargement campaign in April, transportation is being planned for those who have not ways to come to the services of the church.

This year for the first time we are having a Youth Week. When we were at Harpeth Heights, near Nashville, we found this to be the most profitable week our church could conduct. Our week of activities will include a message on Sunday morning by Tommie Sawyers, a student from our church in Cumberland University, a special musical Easter Program at night by the young people's choir, prayer meeting conducted by one of the young people, a night of Youth Forum on youth problems, and culminating with a young people's banquet on Saturday night.

Since coming to Robertson County Mrs. Lumpkin and I have found many opportunities to serve others for our Lord. Mrs. Lumpkin is the G. A. Leader for the Association in W. M. U. work. I have been elected the clerk and treasurer of the association. Or, should I say burdened with the clerk-treasurer's job. It did prove quite a job during the recent Missionary Revival. We entertained 17 missionaries in about that many churches.

We are happy here working among good, substantial country folk who love the Lord lots, and give bountifully to support the Lord's program to the ends of the earth.—J. OSCAR LUMPKIN, Pastor.

Message To the Supreme Court

To—

Chief Justice Fred M. Vinson, Mr. Justice Hugo L. Black, Mr. Justice Frank Murphy, Mr. Justice Stanley F. Reed, Mr. Justice Wm. O. Douglas, Mr. Justice Robert R. Jackson, Mr. Justice Wiley Rutledge, Mr. Justice Felix Frankfurter, and Mr. Justice Harold H. Burton—of THE SUPREME COURT OF THE UNITED STATES OF AMERICA:

Agreeable to our Constitutional privilege, "to petition the government for redress of grievances," we, the members and congregation of First Baptist Church of Coolidge, Arizona, do respectfully urge a re-hearing and reversal of the New Jersey Catholic school bus case, upon which your 5-4 decision was rendered on February 10th, 1947.

Dearest to us than life is the religious liberty guaranteed to us by the Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Foremost in our thinking as a chief aim in the world war just victoriously concluded was: "FREEDOM OF RELIGION." It is unthinkable that our own United States should take the lead in "turning back the hands of the clock to the dark days of ecclesiastical dominance and tyranny."

We heartily agree with the dissenting opinion of the four Justices, named last above, read by Mr. Justice Jackson: "Catholic education is the rock on which the whole structure rests, and to render tax aid to its church school is indistinguishable to me from rendering the same aid to the church itself. The State cannot maintain a church and it can no more tax its citizens to furnish carriage to those who attend a church."

Done by unanimous vote of the Church, together with all the members of the congregation, March 16th, 1947.

J. N. CAMPBELL, Pastor

C. C. LIVINGSTON, Church Clerk

Missionaries Visit President

BY R. EDWARD DOWDY

One of the highlights of "World Mission Week" conducted by the Baptists of Washington, D. C., was a visit to the White House where the Missionaries called on a fellow Baptist, President Harry S. Truman who cordially welcomed each one. He indicated his keen interest in the mission enterprise and recognized that the peace for which all men hope will not be possible without a Christian foundation. President Truman is a member of the Baptist Church at Independence, Missouri. While in Washington, he attends the First Baptist Church, of which Dr. Edward H. Pruden is the pastor.

Golden Gate Seminary News

The Third Annual Seminary Bible Conference has just ended. Dr. S. F. Dowis of the Mission Board spoke twice daily. Adj. would be inadequate to describe either his words or the response thereto by our people. Dr. I. E. Reynolds of Southwestern Seminary, Ft. Worth, gave masterful guidance to the music program.

Those in attendance are convinced of three things:

1. To follow Reynolds means better music in the churches.
2. To follow Dowis means better preaching in the pulpit.
3. "Christ in you is the hope of glory."

* * *

Dr. and Mrs. James P. Bridges of Charleston, Mo., have recently deposited five thousand (\$5,000) dollars with the Baptist Foundation of Dallas, Texas, to be handled as an annuity, and then to become endowment for this Seminary. Our debt? Thanks to them and gratitude to God.

* * *

The Trustees of the Seminary has negotiated for a large three-story brick building in Berkley, on Grove Street at Addison. The agreed consideration is \$75,000. The purchase also includes an additional 85 feet on Grove at \$25,000, on which is located two residences. This property is an ideal school location, about five blocks from the campus of U. C.

* * *

Among the Bible Conference visitors we have Chaplain John H. Brown, formerly of Texas, and Chaplain Ralph H. Zumwalt, formerly of Missouri.

* * *

The Trustees of the Seminary had their annual meeting on Wednesday afternoon of the Bible Conference week. The Executive Committee of the Trustees also met preceding the session. Dean O. Dean Johnson of Downey presided at the meetings.

* * *

Rev. R. F. Royal, Instructor in Religious Education, entered a hospital Monday. He expects to be out two or three weeks. Rev. Jack Comb will supply his classes for him. Friends will pray for Brother Royal that he have full and speedy restoration to normal and vigorous health. B. O. HERRING, 1051 54th Street, Oakland, California.

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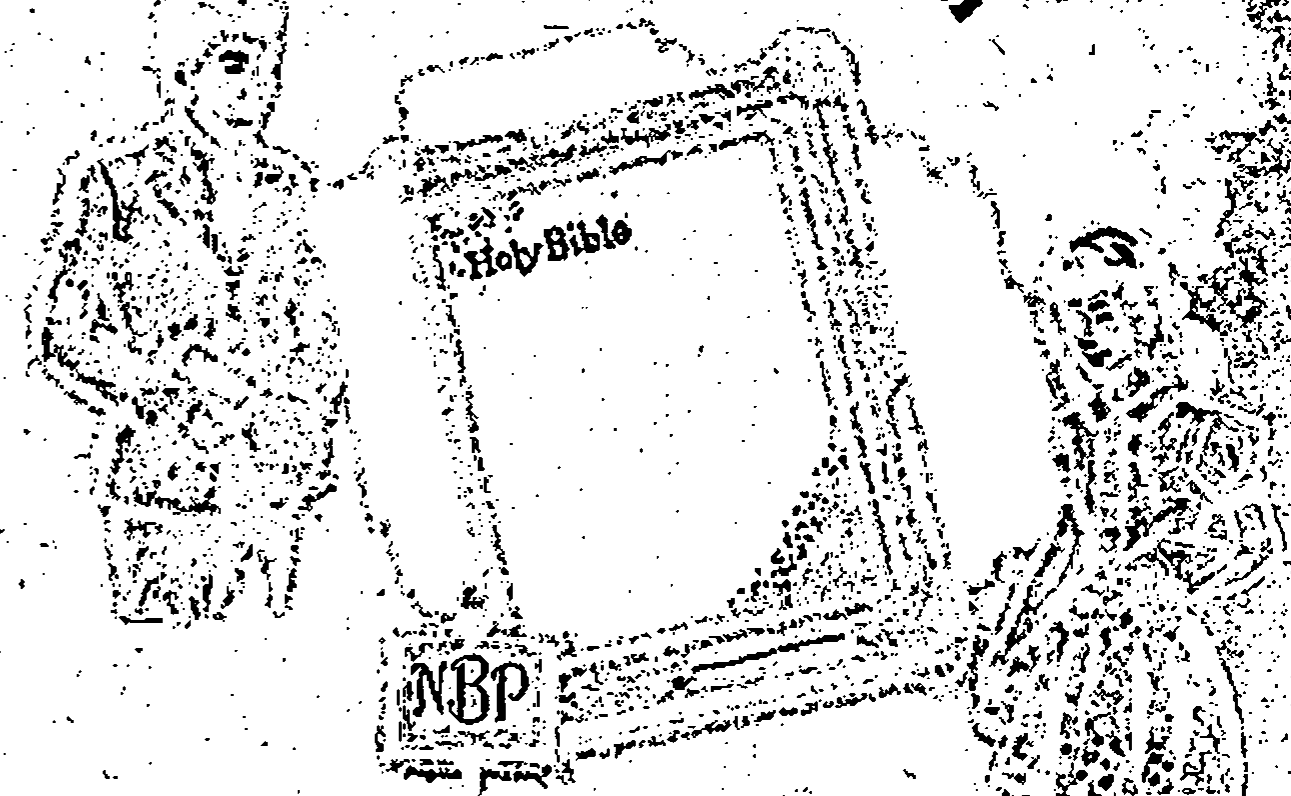
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—Book Reviews—

THE PRACTICAL USE OF THE GREEK NEW TESTAMENT. By Kenneth S. Wuest. Published by Moody Press, Chicago, Ill. Price \$2.00.

For the earnest student of the Greek New Testament we have never seen a more helpful book, especially for the student not so well advanced in the fundamentals of the language. It has one hundred and fifty-four pages brimming full of the most valuable information as well as inspiration.

In the first four chapters the author gives some concrete examples in the practical use of Greek Grammar by which the student may enrich his understanding and teaching of the New Testament. Chapters five and six illustrate the value and method of studying Greek words of the New Testament, while chapter seven gives the student a wonderful insight into the manner of making a fuller and expanded translation for his own edification.

Other chapters furnish the student with practical method of mastering the Greek text for expository preaching, tell him about the kit of tools that he will need for the task, and instruct him in the manner of presenting the added light thus gained to his audience.

The last chapter in the book clinches the nail by showing the student the practical place of the Holy Spirit in the whole process of Biblical enlightenment.

We heartily recommend this book to any pastor or student who desires to use the Greek New Testament for a better understanding of the Blessed Word.—J. L. ROBERTSON.

FORTY YEARS IN THE LAND OF TOMORROW. By Arthur B. Deter. Published by Broadman Press, Nashville, Tenn. Price \$1.75.

"Forty years in the Land of Tomorrow" is mostly a series of incidents and experiences that took place during the long and successful ministry of A. B. Deter as a missionary in South America. Even though the author confines himself to his own personal experiences he has had such a wide contact with Southern Baptist work in Brazil that the reading will gain a comprehensive view of our work there from 1901-1940.

Through the many, many thrilling experiences so graphically told by the author the reader will gain a knowledge of the land, people, customs, and their reaction to the Baptist message that is worthwhile. The whole story is thrilling and instructive.

A sin ridden people, deluded by Roman Catholic superstition, yet ready to receive the truth when it is faithfully presented. And when they have received it they grow into stalwart Christian characters.

We heartily recommend it to any one who is inclined to know the truth about a pure gospel and the success of the truly Missionary Spirit.—J. L. ROBERTSON.

NO LAND IS FREE. By W. T. Person. Westminster Press, Witherspoon Building, Philadelphia, Pa. Price \$2.50.

This is an entertaining novel. The plot is simple and by no means difficult to follow—in the reviewer's opinion a virtue fiction writers might do well to strive for in these busy days. The story is of an average American family, leaving the comforts of a nice home in an average small town where they had lived on the salary of an average workingman, to "take up" a tract of land in the swamps of Southern Arkansas. The adventures of pioneering, wresting a home and farm from an undeveloped wilderness, brushes

with unprincipled politicians and outlaws who resented what was considered intrusion by "outsiders," finding of faithful friends and neighbors, and being disillusioned concerning pretended friends, all combine to intrigue the reader's interest, and hold it, until the story is finished. Too, the ever-present love-story, without which no novel is complete, is artistically interwoven. Conversation, except where character-delineation demands, is kept on a high plane. The writer pictures life as it should be and, indeed, can be in a home that is Christian. There are no mushy love-scenes, no ultra-violent "blood-and-thunder" incidents, but a good story, excellently conceived and clearly told.—R. K. BENNETT.

PRECIOUS POEMS, a compilation by Clifford Lewis. Zondervan Publishing House, Grand Rapids, Michigan. Price \$2.00.

This is a splendid collection of short poems arranged under different subjects in alphabetic order. This list of subjects is given in the front of the book, and any poem on the subject listed may be found at a moment's notice. Incidentally, the compiler himself has a few of his own brain-children, or should we say, heart-children (?), scattered here and there through the book.

No, we have not read all these poems. However, the ones read are worth more than the price of the book. You can't read a book of poems "straight through." You have to take time to ponder them, and let them sing to your heart. "Precious Poems" will do that for those who read them. The compiler of this volume has done a splendid piece of work. The reviewer expects to enjoy many moments, from time to time, with his copy of "Precious Poems," a splendid successor to "Victory Poems," a former compilation by the same author. We believe this book will have a greater measure of success, even, than its companion and forerunner.—R. K. BENNETT.

A MINISTER'S OBSTACLES. By Ralph G. Turnbull. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York. Price \$1.50.

This book of 159 pages, contains fifteen chapters dealing with the problems that are common to all of God's ministering servants. The preacher who reads this book will be made to see more vividly what he has so often heard: "The man himself is his greatest problem." We hear much in the present day about problems, obstacles, considered objectively from the preacher's point of view, but this book points out definitely, and clearly the preacher's obstacles subjectively. And after all has been heard we are forced to confess that this is, most probably, our greatest barrier to success.

As we read these pages we are made to feel that the author must be one of God's men who out of a wide and deep experience, with a keen eye of observation, and a deep sympathy for a God-called ministry has come to flash a danger signal that is worthy of our consideration.

Such sins as Professionalism, Sloth, Covetousness, Jealousy, Pride, Evasion, Substitutes, etc., that may lurk in any preacher's pathway, and little noticed, are changed in the reader's thinking from the significance of the mole hill to that of the mountain. But the honest seeker is not left in the dark valley of despair before these naturally insurmountable difficulties, but is shown the way to climb the rugged cliffs by the help of Him Who called him, and plant his feet successfully upon the summit where the air is pure, the sun is bright, the position holy, and the result victorious.

Some of the things emphasized in the book are

In Memoriam

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

SULLIVAN

Mr. James Elizah Sullivan (known to many who loved him as "Prof. Sullivan" or "Uncle Lige") died November 8, 1946, at the age of 81 years.

He was converted and united with the Mt. Olivet Baptist Church, Leeville, Tennessee, at an early age.

For about fifty years he quietly walked down the church aisle almost every Sunday with hat clutched closely to his side to stand before his Sunday school class and teach the lessons of the Master. He often quoted the words of David speaking of him as "The Psalmist of Old."

On July 13, 1890 he was married to Miss Ada Lamus. To this union were born a daughter, Miss Mannie Lou Sullivan, and three sons, Roy, Nathan and Richard, all of whom with four grandchildren and one great-grandchild survive to mourn their loss. To his loved ones I say the words of the Psalmist, "Weeping may endure for a night, but joy cometh in the morning."—MRS. W. H. STEPHENS, Martha, Tennessee.

a "Regenerated and God-called ministry," "An unfailing gospel of grace—"The power of God unto salvation—for a hell-deserving world," "The Bible as the infallible Word of God," and the "Present day need of a consecrated ministry whose lives are fully dedicated to the service of God regardless of the cost."

The preacher who reads these pages will be deeply impressed with the thought that he is not called to pursue fame, position, or power, but to be the "Bond slave of Jesus Christ."

The impression of the book as a whole is that every preacher needs the information, and inspiration that it gives.—J. L. ROBERTSON.

ABC'S OF SALVATION. By John J. VanGorder. Moody Press, Chicago, Ill. Price \$1.50.

In the foreword to this volume, Dr. William L. Pettingill says concerning the author and this work: "He has produced some interesting and profitable studies which must be helpful to the household of faith." Dr. Pettingill's words are true, for the book is interesting and helpful. Bible students will find its teachings fundamental, and lovers of Truth will be grateful for the author's loyalty to Bible instruction on the plan of salvation.

The make-up of the book appears to be a bit mechanical, though this need not be of any particular disadvantage. For instance, the title is based upon the fact that this volume is made up of twenty-six chapters, the headings of which begin with the letters of the alphabet in order, as Ass's Colt, Birds Sent Out by Noah, Christian Possessions, Divine Clothing, etc. This arrangement leads to use of chapter headings which at times appear not of the wisest choice. There will be question, also, on the part of some readers as to the author's use of certain so-called types, as when the heaven is made to represent "that nature with which man is born." (Page 19.)

Your reviewer, however, commends the book as well worth the price and time required for frequent reading and reference. In these days when God's Word is so often treated lightly or ignored, it is wholesome and encouraging to find an able author who greatly exalts that Word and clings so loyally to its pronouncements. And for the preacher in particular, its pages will gleam with numerous valuable sermon suggestions.—J. G. HUGHES.

"A Penny a Week!"

BY PHILLIP J. MCLEAN
Central Baptist Church, Newman, Georgia

A PENNY a week from every church member!" This was the method proposed by William Carey in 1792 for the support of foreign missions. "A penny a week" put Carey's proposal that English Baptists open a new era of foreign mission enterprise on such a basis that every member could participate. Surely, you say, it was a practical suggestion. It would seem that every Christian could contribute a penny a week. That seems a very small amount for a Christian to give to carry the Good News in Christ Jesus over the world. Maybe you will ask, "Is 'a penny a week' really practical? Would it mean very much?"

I.

We talk in terms of millions of dollars for our Southern Baptist work. The suggestion of "a penny a week" seems too small to grow into millions. But, millions grow from the small gifts of six million Southern Baptists. Carey suggested "a penny a week" 155 years ago but it was only last year that for the first time our Foreign Mission Board reported contributions averaging a little over that amount. Last year Southern Baptists gave about 60 cents per member for foreign missions, 60 cents in 52 weeks.

But, wait a moment! William Carey's "penny a week" was the English penny. The English penny has twice the value of our U. S. penny. This means we were still about \$3,000,000 a short of Carey's proposal. If Southern Baptists followed Carey's plan we would have over \$6,000,000 a year to preach, teach, heal and minister in Christ's

name in other lands. Two cents a week from each member! Is that too much to expect?

We have gone a little beyond 1 cent a week per member. However, look where the gifts came from for this small amount. The Lottie Moon Offering and designated gifts provided 49% of the receipts of our Foreign Mission Board. This means that 5 million Southern Baptists averaged about 1/2 cent a week for foreign missions. Look how far we really are from reaching the suggestion of our great Baptist missionary pioneer!

About 30% of the total gifts of Southern Baptists to support our foreign mission work came through the Lottie Moon offering of the Woman's Missionary Union. W. M. U. members must have averaged more than 4 cents a week. If all Southern Baptists were as interested as our W. M. U. members our Foreign Mission Board would have had \$12,000,000 for its work. That is almost four times as much as they had last year.

II.

I'm still not satisfied! When William Carey made his suggestion in 1792 the purchasing power of a penny was many times what it is today. We might say that 10 cents today would be less than a penny in 1792. Is that too much for Southern Baptists? Some denominations are doing better than that now. It requires 10,000 Southern Baptists to make possible the work of one foreign missionary today. If we followed Carey's proposal in modern terms we would have one missionary

for every 1,000 members. During the recent war we had 1 out of every 10 persons in our armed services. Is 1 out of every 1,000 Southern Baptists too many for these momentous times? Is that too many for the great opportunities of the present? Is the suggestion of Carey too much for us to make our goal for 1947?

Veterans Administration

Office of Public Relations
Branch Office No. 5
Atlanta 3, Georgia

WORLD WAR II veterans have been given an additional grace period in which to reinstate their National Service Life Insurance policies without a physical examination, the Veterans Administration reports.

That means, the VA points out, that any veteran can now reinstate the low cost government term insurance he carried while in uniform by filling out a simple reinstatement form and paying two monthly premiums. Contact representatives at any VA office will supply the form and help fill it out. Or, veterans may get a copy of the form by writing directly to the Insurance Service, Veterans Administration, Branch Office 5, Atlanta 3, Georgia.

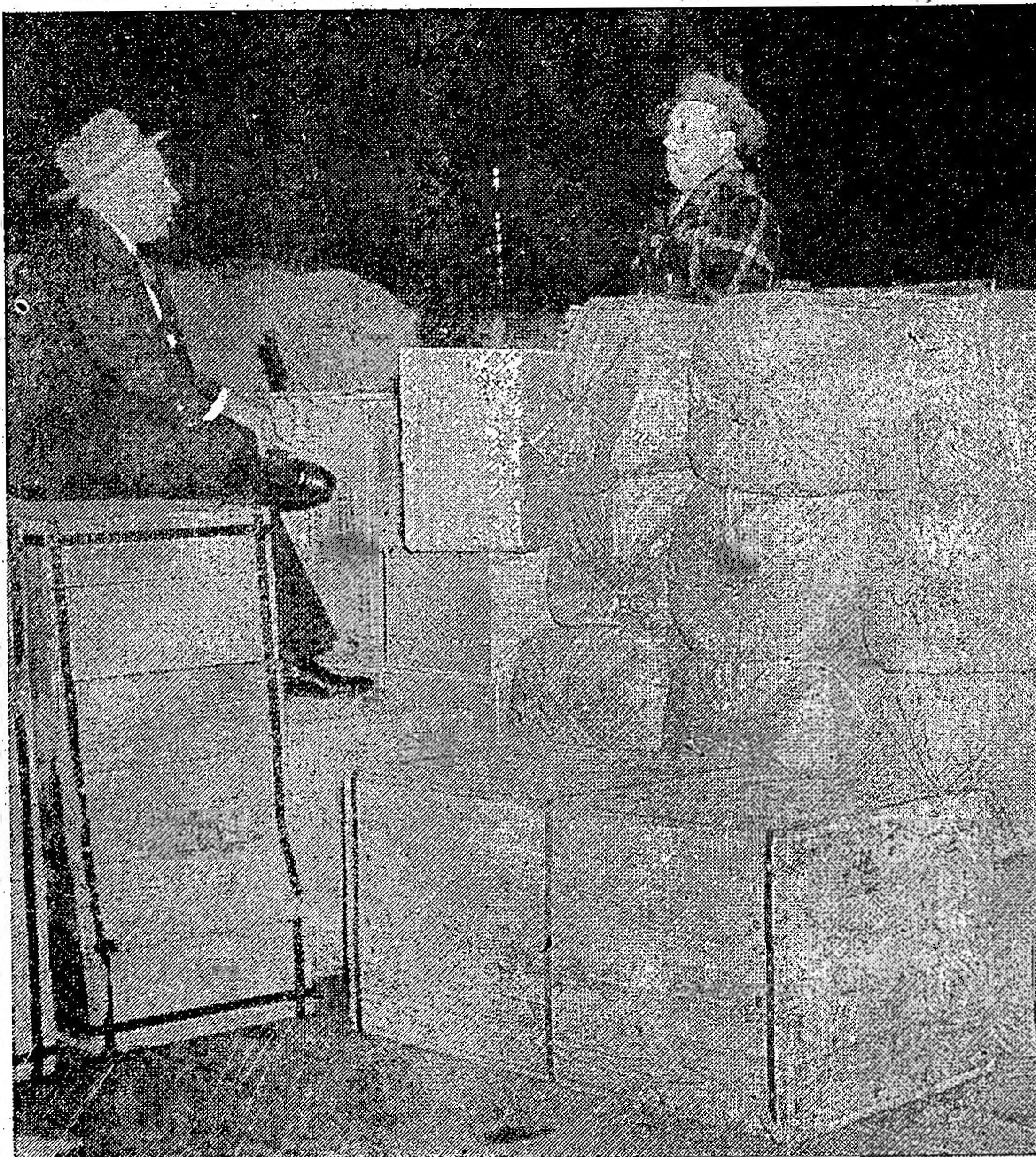
The new liberal regulations for reinstating NSLI will remain in effect until August 1. VA officials have pointed out that now may be the last opportunity many veterans will have to reinstate their valuable low-cost war-time policies. After August 1, veterans seeking to reinstate NSLI will have to pass a rigid physical examination.

For the next several months, VA will carry on an intensive nationwide information program to advise veterans of the advantages of retaining their low-cost government policies.

Insurance experts throughout the country, the VA points out, are unanimously agreed that National Service Life Insurance policies offer the greatest amount of protection under the most liberal terms at the lowest cost.

Veterans can make no more wise investment in the future than reinstating their lapsed NSLI policies now. For the moment, reinstated policies may be carried as low-cost term insurance; at a later date, term policies may be converted to one of the six types of more valuable permanent policies offered through the Veterans Administration.

Clothing and Shoes Sent To Budapest, Hungary



Rev. Clovis A. Brantley and Charles R. Gage, general director and promotion director, respectively of Church World Service Center, the interdenominational relief and reconstruction agency, 740 Esplanade Ave., New Orleans, make a final inspection of part of 12,000 pounds of clothing and shoes that were shipped this week end to Dr. Imre Somogyi, president of the Hungarian Baptist Alliance, Budapest, Hungary. This is the first shipment to be sent overseas from New Orleans by the center which is under the auspices of the Relief Committee of the Baptist Foreign Mission Board. Write the Center for information as to how you can help in this great work.

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