

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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God Made Mothers

THERE IS A PROVERB which says, "God could not be everywhere; so he made mothers." It is not good theology, but it conveys a noble interpretation of the function of motherhood.

The divine care for human lives has no better symbol than the unremitting attention which a true mother gives to her children. There is profound pathos in the lives of the little ones whose parents delegate their most sacred duties to hirelings. Nurses and governesses can never be satisfactory substitutes for mothers.

A woman who is a mother only in the sense that she has given birth to children is a libel on the holiest office conferred upon her sex. The shrinking from motherhood which characterizes so many women in our time is not only a mark of selfishness; it is also an evidence of an inferior judgment about the way to be happy. Felicity belongs only to those women who frankly accept the natural terms of wifedom and by bearing and nourishing children enter into fellowship with God's plan of setting the solitary in families.

THE MOTHER'S LEADING HAND

Oh, mother, when I think of thee,
'Tis but a step to Calvary,
Thy gentle hand upon my brow
Is leading me to Jesus now.

This is the eloquence of sainted Motherhood.

—*The Minister's Week-Day Manual.*

Baptist and Reflector

O. W. Taylor
Editor

C. W. Pope
Executive Secretary

E. N. Delzell
Circulation Manager

BAPTIST AND REFLECTOR COMMITTEE

Frank Wood, Chairman; Edwin E. Deusner, James A. Ivey, W. R. Hamilton

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

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EDITORIAL

Science Rediscovered Christianity

WE READ in *Aktine* (the organ of the Christian Union of Scientific men in Greece) that a declaration has been signed by 181 scientists, artists and men of letters. Hardly any of the signatories are active Christians and few of them are members of the Christian Union of Scientific Men. If one considers the prewar atmosphere of the Balkan universities, the following statement is an important step forward. This is a summary of the statement:

"We, the undersigned, regard it as our duty to declare publicly our convictions concerning the course which should be taken by the Greek people in their attitude to the great, basic problems of life, if they are to overcome their present difficulties and to achieve the physical and spiritual regeneration of Greece.

"1. The future of humanity in general, and of Greece in particular, depends primarily on laying spiritual foundations which are true and firm. Only thus can a genuine civilization exist.

"2. It is impossible to lay such foundations, unless contemporary mankind makes use of the values preserved in the Christian faith.

"3. The abandonment of Christian values would also conflict with the results of genuine scientific research into the basic problems of human life, when this research is conducted in a genuine and unbiased scientific spirit. In the exact physical and biological science as in other sciences, it is now established that there is no scientific foundation for the attempt to refute Christianity through science.

"4. The series of failures and disappointments characterizing the last few years have revealed the need for the complete reconstruction of political and social life on a basis of justice and morality; this need can be fulfilled only when the lives of individuals, and the life of the community, are inspired by Christian faith, and the moral driving-power derived from that faith.

"5. Finally, unless education is founded on Christian values, it is bound to lead to failure, spiritual malnutrition and a crippled moral condition.

"These conclusions of ours coincide with the general tendency in modern science and modern thought, as shown in the utterances of first-rank scientists and religious thinkers all over the world. Whatever may have been trusted in the past, science and art today know how to appreciate the Christian faith and its unconquerable creative power."—*The Cumberland Presbyterian*.

Proposed Merger Movement Reported

IT HAS BEEN REPORTED that an effort will be made at the coming meeting of the Southern Baptist Convention to get the convention to reverse its stand on the matter of organic relations with the Federal Council of Churches. Now, it is generally known that there are a few (and, happily, very few) brethren who have not worked with us long enough to know either the spirit or the stamina of Southern Baptists, who seemingly feel that their main mission among Southern Baptists is to make us more ecumenically-minded. We have heard of the "ground work" two or three of these brethren have done in certain sections in the interest of the Federal Council of Churches.

We sincerely hope that the report proves to be false. Not that we have the least vestige of fear as to the result of any and all efforts to stampede the Southern Baptist Convention to the extent of falsely assuming the role of a super-ecclesiastical organization. The only thing some of our brethren need to get straight is the fact that no convention however large, can by vote or otherwise determine the allegiance of a Baptist church to any other organization. Nor can a convention determine the relationship of a Baptist church to any other body, except the convention itself.

Baptist conventions have the right, the authority, and we believe duty demands that such deliberative bodies should counsel the churches as to the danger of being affiliated with inter or non-denominational organizations. That is exactly what the Southern Baptist Convention did do in annual meetings in 1919 and again in 1939.

Another thing needs to be said with all possible emphasis. Every Baptist association or convention, state or southwide, has the same right, authority, and duty to determine its own constituent membership as has a Baptist church; therefore, the Southern Baptist Convention would have the right to say that "messengers from churches organically affiliated with interdenominational groups shall not be eligible for representation in the Southern Baptist Convention."

We are saying that Baptists have a right to be Baptists. If that right is challenged or transgressed by forces within or without, to the point of compromising our convictions and principles, then duty demands that we shall adopt such measures as will protect our inalienable, God-given rights and perpetuate scriptural principles to future generation.

We repeat, we devoutly hope that divisive issues shall not be thrust upon our convention at a time when all of our time, thought and energy should be given to promoting harmony and expanding and projecting Kingdom work to the ends of a troubled world. But if we are forced to take time out to speak again on an issue we have met again and again, we will know what to say and what to do.

—*Baptist Standard*.

"The Fool Hath Said"

ONE DAY the French infidel Voltaire said to a friend, "It took twelve ignorant fishermen to establish Christianity; I will show the world how one Frenchman can destroy it." Setting to his task, he openly ridiculed Sir Isaac Newton. One day Newton made a prophecy based on Daniel 12:4, and Nahum 2:4, when he said: "Man will some day be able to travel at the tremendous speed of 40 miles per hour."

Voltaire replied with, "See what a fool that Christianity made of an otherwise brilliant man, such as Sir Isaac Newton. Does he know that if man traveled 40 miles an hour, he would suffer and his heart would stop?"

To top the irony of Voltaire's futile efforts, 25 years after he died, his home was purchased by the Geneva Bible Society and became a Bible storage building while Voltaire's printing press was used to print an entire edition of the Bible.—*Bulletin*, First Baptist Church, Atlanta, Texas, DEAN ELKINS, Pastor.

Unanswered Prayers

By W. E. DENHAM

MOST CHRISTIANS, perhaps all, have had the disappointing experience of praying earnestly for some greatly desired object and then of being disappointed by not receiving it. We have claimed the promise, but the answer has not come. Sometimes we have claimed the answer, all the time knowing within ourselves that it has not come.

Some men facing the delimita caused by this situation, have sought to explain it by asserting that the prayer has been answered. God has answered it by saying No!, they say, just as truly as He would have, had He granted the petition.

Some, on the other hand, have concluded that their unanswered prayers are proof that all the claims of Christians and all the promise of the Bible, are myths, and that in reality there is nothing to prayer at all.

The first explanation is an effort to harmonize a theory with a contradictory fact. The theory is that God always answers prayer. It is the basis for a line in a well-known Gospel song, "Nothing you ask will be denied." It seeks to maintain the integrity of God's Word while explaining away a contradiction to that Word. It would be permissible if the Bible simply promised that God would answer our prayers.

But the promises are more explicit than that, and assure us that God will grant us the exact thing for which we pray. So Jesus promised, "Whatsoever ye shall ask in my name, that will I do." By no twisting of words can we maintain that if God refuses to grant us something He has promised us, He is yet faithful and His promises can be trusted.

The second explanation reaches a conclusion too hastily and superficially.

A closer reading of God's Word will show that we need not and should not take either of these positions. In point of fact God has never promised that He will answer every prayer. Let it be asserted, positively and unequivocally, that not a single one of God's promises will go unfulfilled and that we are stepping out of our province altogether when we seek to justify His failing to make good on any of those promises. Any such effort is in the last analysis an expression of unbelief and an insult to God.

The truth is that we shall find the reason for unanswered prayers in this notable fact: *God has never given a promise to answer every prayer, but only to answer such prayers as met the conditions which He Himself has laid down.* If prayer is unanswered it is incumbent on us to find the explanation in our own failure to meet the conditions, and not in walking warily around the dilemma and trying to explain it away, nor in reaching the hasty conclusion that there is nothing to prayer.

First of all we must remember that the promise of answered prayer is a privilege accorded to God's children only. Others may call on Him and out of His love and mercy He may answer, but the right and privilege of prayer belong only to Christians. This is not unjust. In the Gospel God has shown the way whereby all men and women may become His children and so may enter into the privileges of that relationship. It would indeed be unjust if He did not grant to those who have chosen Him and His service, in the face of unbelief and cynicism, privileges which are denied to those who reject Him. Prayer, the right to bring our problems and needs to Him, is one of these privileges and none but the Christian may possess it. The prayer which our Lord gave us as a model begins with the words "Our Father." Only those who thro' faith in Jesus Christ have become His children can properly use that term, and obviously the right to pray as Jesus taught us is restricted to them.

When therefore non-Christians fail to have their cries answered they have no reason for surprise. God has never promised

them any answer. True, He sometimes does answer them but only because of His tender mercies and not because of any right on their part. Answers to prayer are not in themselves proof that we are Christians.

Disappointment in prayer is therefore a clarion call first of all, to the suppliant himself, to earnest self-examination as to whether, as Christians of another day used to phrase it, he stands on "praying ground." If he does not, because he has never repented of sin nor found in Jesus Christ the secret of forgiveness and of eternal life and Divine Sonship, he need search no further for an answer. The very fact that his prayer is unanswered should lead him to that repentance and faith.

The reason is different when we come to deal with the unanswered prayers of Christians. The Model Prayer breathes throughout its brief petitions a deep and earnest desire for God's will to be done everywhere. His interests are to take precedence over ours. Sometimes in our prayers as Christians we forget this. We pray for things that can in no way advance either our own Christian growth in grace or the wider interests of God's eternal Kingdom. Sometimes indeed they are directly opposite to those interests. Our prayers are motivated and directed by the natural desires which Paul says "lust against the spirit."

Can we be surprised then, or is it a failure of God's promise, if we do not secure answers to prayers which in their very nature violate the essential quality of the prayer on which our Lord taught us to model our praying?

All God's prayer promises are conditioned. Space forbids that we consider each of the conditions at length. But look briefly at some of them. Take this one, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Searching indeed are these words of our Savior. "If ye abide in me." The words suggest closeness of fellowship, of understanding, of direction, of purpose. "And my words abide in you." Surely if they do they will direct our praying so that our petitions will harmonize with the will and plan of our Lord. There is no blanket, general, promise here, but a conditioned promise to a petitioner who voices a prayer, out of his own heart and desire, that accords with the will of God.

Or this one, suggested by the last sentence, "If we ask anything according to His will, He heareth us." Again we are brought face to face with the fact that the chief element in prayer is our desire for the furtherance of God's Kingdom. Nor is this hard, because His will and Kingdom are the secret of the best for us and for all men.

Again, consider the Saviour's condition when He said "And whatsoever ye shall ask in my name, that will I do." "In His name" surely does not mean that we can tack His name on to any prayer and have it answered, but rather that we are asking, as His representatives, for things we truly believe He would ask for, were he here instead of us.

Notice, once more, the Savior's promise; "Whatsoever ye ask in faith, believing, ye shall receive." Faith is not a forced expectation of an unjustified answer, but the unforced conviction that God has heard and will answer our prayer. Surely a conviction can only rule in our hearts when we have met the conditions our Lord has laid down.

Passages could be multiplied, but space forbids. Suffice it to say in closing that God's promises of answered prayer belong most fully and completely to those who are living in closest fellowship with Himself, and that if our prayers are unanswered we must seek the cause not in God but in ourselves, and, finding it, stir ourselves to a closer walk with God and a more faithful following of His will.
—Florida Baptist Witness.

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MEMPHIS, TENNESSEE

Salvation By Grace Through Faith

LUTHER JOE THOMPSON, Pastor
First Baptist Church, Springfield, Tenn.

PAUL WROTE to the church at Ephesus: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8-9) The apostle to the Gentiles was very much aware of the danger of people confusing the means and methods of salvation. And in these words he strikes the central, basic, fundamental truth of the Christian religion; namely, **THAT WE ARE SAVED BY GRACE THROUGH FAITH.**

I

Notice the word **SAVED**. We use often the terms, Saved, Salvation, and Saviour. Once these terms were strange and new; now they are old, and for too many, seem threadbare. We have used them so often that they have become over-familiar and to some uninteresting. It is needless to say that we do not begin to comprehend their full significance.

If you take the word **SAVED** in its lowest and original sense, it simply means **DELIVERANCE**. Perhaps one of the best ways to approach the profound meaning of the word Salvation is to approach it just here. Have you ever been near starvation? If you have, you can understand the meaning of food. Have you ever come near drowning? If so, you have a real understanding of what it means to be rescued. Have you ever been desperately thirsty, so thirsty that you thought you would die? If so, you know the meaning of water. Or perhaps you have been very ill and then one good day you felt the joy of recuperation. Then you know the meaning of healing. But Salvation is more than Deliverance in a physical sense. It means the Deliverance from self and sin and death. But on the other hand, it means Deliverance to redeemed personality, sonship of God, and eternal life. Have you noticed that Jesus never used the word **SAVED** except as applied to human life? We speak of saving property—Christ never did.

We who are redeemed by Christ have been saved from the guilt of sin, we are being saved from the power of sin, and we shall be saved from the very presence of sin.

II

Then there is a second word in this text which we translate, **GRACE**. Paul referred to his holy calling and his mighty task in these words: "to testify the gospel of the grace of God." He did not say the gospel of the power of God, or the gospel of the wisdom of God, but he spoke with emphasis of the gospel of the grace of God.

Dr. G. Campbell Morgan says, "There is no word in the New Testament that more baffles the expositor than this word **GRACE**. Gather up the occasions in which it is found in the New Testament and read them in their context; then sit down in the presence of them, and wonder and worship."

Griffith Thomas has defined **GRACE** as "God's mercy pitying, God's wisdom planning, God's power preparing, God's love providing." "Grace is more than pity with a tearful eye; more than mercy with an outstretched arm; it is an arm bared for a mighty task", another has said.

A preacher's little seven year old daughter came home from a Sunbeam Band one Sunday afternoon weeping. Her father sought to console her, thinking perhaps she had had a difficulty with one of the other children. But when questioned she replied: "Daddy, they told me a sad story at church." And then the child related to her father the story of Jesus' death on the Cross. "Well, darling, do not cry, for Jesus did that for you," said her father. "But the child quickly responded, "Daddy, that is what makes me cry, because he had to die for me." How often like a child, when we try to tell others what we mean by the Grace of God in our behalf, we find it utterly impossible and feel like weeping because of His wonderful love toward us.

III

But there is another word in this text which we must not omit, and that word is **FAITH**. Now Grace is the source of salvation: God's part, whereas **FAITH** is the means of salvation: man's part. There are some striking phrases in this text. Notice, for example, the phrase "that not of yourselves". Salvation is not a boon which God bestows because of any good which he sees in man. The psalmist in the long ago said (Psalms 53:2-3): "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Everyone of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one." Indeed salvation is not of self, but of God.

Again and again Paul warned men that they are not saved by works. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Gal. 2:16) "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit." (Titus 3:5). In the face of these clear Scripture teachings one wonders why so many have sought salvation by works.

So far as I know, all heathen religions have taught the false principle, that man can merit salvation by some work, and the tragedy is that some of the so-called Christian groups have added to the Biblical requirements for salvation until they have taught that men can be saved by words. How we need to emphasize **THROUGH FAITH**. By **FAITH** we mean more than intellectual ascent. **FAITH** includes both acceptance and surrender. **FAITH** is receiving a person and not a creed. Paul said, "I know whom I have believed" and not *what* I have believed. Of course, he did not know what he had believed, but he is emphasizing the fact that ours is a saving faith in a personality, even Jesus Christ our Lord. And a faith like this is always accompanied by repentance.

IV

There is another phrase that we need to also keep in mind—"It is the gift of God." There is only one way to get possession of a gift, simply receive it. There is only one way to come into Christ's Kingdom, the accepting of what Christ has done for you through faith. A father took his small son to see Holman Hunt's great picture **THE LIGHT OF THE WORLD**. He had explained the meaning of the picture to the boy before they had reached the art museum. The lad stood beside his father and looked intently for a few minutes at the great picture and then looked up and whispered, "Daddy, did he get in?"

A short time ago the world was saddened at the tragic death of Grace Moore, the great singer who came from a little mountain town in East Tennessee. She had climbed the long road that leads to fame from the time years ago when she began to sing in a church choir in the First Baptist Church in Jellico. In recent years she had helped many an aspiring artist in the struggle upward. On one occasion one whom she had helped and had become famous, came complaining about a small part she had received in a current opera. Miss Moore made this significant statement to the young lady: "To the great there is no small part, but the small never have a great part." Some months ago in a very successful concert in Los Angeles, the audience after many encores cried out for her favorite song. And the great soprano surprised them in singing: "I Love To Tell The Story."

This is the story that is forever adequate, the story of which Paul was speaking when he said, "For by grace are ye saved through faith; and that not of yourselves: it is a gift of God: not of works, lest any man should boast." (Eph. 2:8-9).



Help Us to Complete this Picture!

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MUSIC BLDG. 6. MISSIONARY COURT 7. MEN'S DORMITORY, SCHOOL OF MUSIC

The aerial view above gives some idea of the attractive layout of our campus, situated on rolling acres of bluegrass in one of the most beautiful sections of Louisville, adjacent to famed Cherokee Park.

But while the grounds are beautiful, Southern Seminary still lacks many facilities. At least *seven* important buildings or groups of buildings

are needed to "complete the picture." ALL of these are urgently needed now.

The tentative locations for these new buildings are indicated by whited-out spaces above. Won't you help us to lay the financial foundations of these structures in this Year of Our Lord 1948? What better, more permanent, more richly rewarding investment could you make?



Southern Baptist Theological Seminary

LOUISVILLE, KY. . . . DR. HARRY V. FORTER, PRESIDENT

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.

King Nicotine And His Women Thralls

Rev. William James
Robinson, D.D., in
Moody Monthly

The great increase in women cigarette smokers is a just cause for profound alarm, and for a serious protest by all lovers of noble womanhood. Perhaps there is no other issue of momentous importance to our people of which they are so ignorant as they are of the evils of the cigarette habit. Some women say they have as much right to smoke as men have. But have they? No one has a right to form any habit that injures him physically, mentally, morally or spiritually, or that may lead others into error. Surely no one will deny the truthfulness of this statement. Cigarette smoking, according to our leading physicians, surgeons, and educators, injures all its addicts in all these particulars. This being true, no one has a right to smoke. The same medical authorities say that smoking cigarettes injures women more than it does men, and they prove this conclusively. We must then admit that neither men nor women have a right to smoke. So far as I know, no distinguished physician, surgeon or educator advises anyone to form the habit of using tobacco in any form. Every reason for men not smoking applies equally to women; and there are other reasons why women should not smoke—reasons inherent in their sex and their reproductive functions as women.

(Self is on the throne. Even many professing Christians seldom check their habits by the revealed will of Christ.—R. B. J.)

Back to the Middle Ages

Converted Catholic Magazine

The trend of Catholic thought and activity in modern America is evidenced by the setting up last February of a "Medieval Institute" at Notre Dame University "to study the principles and ideals of Western civilization in the Middle Ages, and to apply them for the benefit of art, science, religion, politics, and other phases of modern living."

This was proclaimed by Father Phelan, director of Notre Dame's Medieval Institute, who stated that the Middle Ages "were productive of the highest type of Christian culture." This shameless campaign to turn the clock of progress back includes the scrapping of Protestantism and its principles of religious freedom, of American democracy, to preserve which millions have given their lives in two World Wars, as well as of the benefits of modern science and invention, our system of finance and commerce and industrialism. For Father Phelan, in his initial address to the faculty and students of this Medieval Institute at Notre Dame, according to the *New York Times*' report of it, bluntly declared: "Our problems concern the integration of modern industrialism, modern democracy, modern finance and commerce, modern science and invention into the traditional culture which our remote ancestors built up and our immediate forefathers bequeathed to us."

A twentieth-century Torquemada also, presumably, would head a revived Inquisition to see to it that the "heresies" of Protestantism and democracy would never again raise their heads to disturb this revived church-controlled medieval order of things.

(I suppose some will say that this is nothing to be disturbed about. Anyway, I am disturbed!—R.B.J.)

Most Divorces Can be Prevented

Christian Advocate

To halt the destruction of homes we call for a marshalling of all possible forces. Upon all who undertake the responsibilities of marriage we would impress these considerations:

1. Success in marriage and homemaking is the most important kind of success that two people can achieve. Their own happiness, the well-being of their children and the good of society depend upon this.

2. Marriage and parenthood are sacred and potentially beautiful relationships. They call for absolute loyalty and the best that people can put into them.

3. Spiritual resources, as well as material ones, are needed in homes. People who ignore this have already set their course toward disaster.

4. Many people who are tempted to give up do not need to fail. By using their best efforts, supplemented by counsel and guidance, and reinforced by the help of God they can win success where failure threatened.

5. Ability to succeed in marriage is acquired gradually by learning and by growth in character before and after the marriage ceremony. Patience and skill in lessening points of tension and increasing areas of co-operation will turn many a marriage from failure to success.

We urge churches and communities to provide skilled educational and counselling helps, including premarital counseling, which will enable people better to understand marriage and to build their family life on indestructible foundations. We urge also a fuller use of counseling resources now available as represented by ministers, physicians, social workers and other trained persons.

(The above was adopted by the Commission on Marriage and the Home and by the Executive Committee of the Federal Council of Churches of Christ in America.—R.B.J.)

Unionism

Baptist New Mexican

Until God reveals to us a better plan than to work through a missionary Baptist Church, we plan to stick along with the Southern Baptists, and be even pleased to be called "The Problem Child of the Federal Council of Churches." Ours is not a fanaticism of wild haired isolationism. Ours is not maniacal beliefs that we are right and all the rest of the world is wrong.

Unionism is going to be presented to you in many subtle forms. Sometimes it is going to be called "betterment of the community," "love of your neighbor," "agreeing with the returning veterans who were served by preachers, padres, etc., during the war." Slogans will popularize the idea that the youth of America have no faith, no interest in drawing denominational lines. Irreligious beliefs always come dressed up in subtle garments. Watch for them; ferret them out; separate the metal from the dross. Stick to the Old Bible and the Whole Bible. Jesus commanded us to go out and preach to the uttermost parts of the earth. He did not tell us to sacrifice our beliefs. He told us to keep to the straight and narrow and to shake the dust from our feet. Let us beware of false, entangling alliances. UNIONISM IS A FORM OF DEFEATISM.

(Hurrah, for the Baptist New Mexican!—R.B.J.)

What College Students Do In the Summer Time

By FRANK H. LEAVELL, Secretary
Southern Baptist Student Work

RESULTS from the work of Baptist students last summer are truly staggering. Eleven thousand two hundred and eighty of them volunteered and did some phase of work for their denomination. While reports of juvenile delinquency are alarming, the behavior of the better class of our young people is glorious. From the various State Student Secretaries, from the Home Mission Boards, and from the Vacation Bible School headquarters some statistics, though incomplete, have been assembled. This data all but tests the faith of the most credulous person.

Last summer a grand total of between 11,000 and 12,000 Baptist college students spent at least a part of their vacation serving their denomination. A mighty army goes forth to war! A great part of this service was rendered gratis. Some were paid expenses. Others were paid above expenses, but meagerly. The motive on the part of the students was missionary service. If students had worked only fifteen days each—some worked all summer—and if they had been paid only \$1.00 per day it would have cost the denomination exactly \$169,200.

A very popular phase of this summer work is the Youth Revival. This movement really had its genesis in Mississippi back in 1931, when two Baptist student secretaries organized and led a group of alert students in voluntary summer revivals. Now it is a mighty movement covering the South and going far beyond. Reports, signed on the dotted line, from sixteen states, four not reporting, show that 204 youth revivals were held. In these meetings 306 students did the preaching, led the music, taught classes in soul winning, did visiting and personal work, and directed recreational programs. There were 7,441 individual decisions recorded. Of that number 1,566 were professions of faith, and there were 1,173 baptisms.

A report from Dr. Courts Redford, of the Home Mission Board, affords definite inspiration. That board employed for a part, if not all, of the summer 203 alert students. They worked in 19 states. They taught 5,701 classes in which were enlisted 70,683 pupils. This teaching resulted in 359 life dedications and in 1,849 professions of faith. Baptisms were not reported.

In many states students worked under the direction of the several departments of the State Mission Boards. This work consisted largely of teaching study courses, followed by needed organization of various units of activity. Totals of this work afford real inspiration. There were enlisted in these classes 14,000 pupils. If these are added to those reported above by the Home Mission Board it makes a total of 85,086 people who received instruction at the hands of these college students last summer. These workers organized 52 new Sunday schools, 255 new Training Unions, and 36 new Y. W. A. organizations.

The contribution by the Baptist students to the Vacation Bible School movement is a colossal one. Mr. Sibley Burnette, of that department, with superlative appreciation, gives statistics of work done by students in that field. There were 10,140 college students who worked in 8,478 Vacation Bible Schools, an average of 1.2 students per school. Those figures tell their own story. But more significantly, for our present study, they speak for the students themselves!

Two other phases of the 1946 program of the Baptist Student Union are interesting and revealing. First, the "Modern Missionary Mission" of an evangelistic team of Texas students who went to Honolulu last December. Organized by W. F. Howard, State Student Secretary for Texas, and accompanied by Dr. Woodson Armes of Waco, and William Hall Preston of the Department of Student Work at Nashville, four student evangelists went out on this significant, history-making mission. The students were Jackie Robinson, Howard Butts, and Bo Baker of Baylor University, and Reiji Hoshizaki, a graduate of Baylor and now a student at the Southern Baptist Theological Seminary. These students did the preaching. The meeting lasted a week. There were 100 professions of faith, 144 re-dedications, and 12 commitments to full-time Christian service. Thus the Youth Revival movement of Southern Baptist students gloriously became international. May it yet girdle the globe!

The other item of inspiration in the 1946 program of the Baptist Student Union is the Student Retreat at Ridgecrest in June. There was an attendance of 2,950, including the students who were on the staff. It was there that 539 dedicated their lives for full-time Christian vocations. It was there that these students invested \$7,330 through the Baptist Book Store. It was there that they gave \$1,528 to world relief. It was there that, on a single Sunday, those students dropped in at the morning and evening services a total of \$1,785. It was there that they pledged \$2,000 to equip a Baptist Student Union Center at the University of Shanghai. Later they gave, through the Foreign Mission Board, not \$2,000 but \$2,423. Are Baptist students interested in the Kingdom of God and its extension?

Our youth are the guardians of our national destiny. Our youth are the trustees of our posterity. Despite the cries of the pessimistic, who have lost faith in the youth of today, it seems that some majestic *guardians* and some glorious *trustees* are being developed in whose hands our *national destiny* and our *posterity* will not suffer loss. This is a far cry from a few years ago when our denominational leaders were disturbed, depressed, if not distracted, over the lethargy, the antagonism, and even the apostasy of our college students from whom must come so vital an element of our leadership.

Southern Baptists may well take courage and thank God for their college students, now numbering 200,000 who are served by the Baptist Student Union as promoted jointly by the State Mission Boards and the Department of Student Work of the Sunday School Board.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Letter From Miss Helen McCullough

P. O. Box 1581, Shanghai, China,
April, 1947

DEAR FRIEND O'MINE:

I reached Shanghai March 13, after a very pleasant trip. I am to live at the Baptist Compound, and had expected to be already "at home," but things do not move so rapidly in China, and I am still waiting on my freight. This morning the man who is charged with getting it through the customs says that he is sure that we will have it this week. Virginia Mathis with whom I am to live will be here this week, and we will have the fun of setting up our house together. During the time that I have been here I have been staying at 464 Rue Lafayette with Mary Alexander, Pearl Johnson, Rose Marlowe, Fay Taylor, and Mary Lucile Saunders, and we have been having a delightful time together. Many of their beautiful Chinese things were saved, and their house is the prettiest I have seen out here. They really are very fortunate to have them, for no one can afford to buy pretty things now.

I am to teach at the Boys' School at the Baptist Compound. In the past this school was known as the high school department of the University of Shanghai, but now, it is under the direction of the Kiangsu Baptist Convention. At present, only the senior division has moved out to the Compound, and in that division we have 310 boys (in the two sections there are 652 enrolled). I am looking forward to working with these boys. On March 23 a reception was held in my honor at the school, officially welcoming me. The faculty and representatives of the students were there and several speeches of welcome were made. I shall begin my teaching schedule April 15, and am scheduled to teach 18 hours of English a week. In addition to that, I want to help them with their music, so I shall probably be a very busy person, but then, everyone is out here.

Many of you have asked me to give you some general impressions. I have been here just a little over two weeks, and I am sure that my impressions may not give a true picture, but there are a few things that seem to stand out as indicative of conditions here:

1. The Crowds: Everywhere you go, you see an evidence of China's "teeming millions." There are supposed to be something like six million people here in this city of about 300 square miles. The traffic problem is something terrible—with rickshas, pedicabs (a ricksha pulled by a man on a bicycle rather than a runner), taxis, busses, trams, private cars, and the ever present pedestrians, who always claim the right of way. Anyone who drives in Shanghai traffic deserves many medals, I assure you.

2. The high cost of living: You have already heard that everything was expensive out here, but you cannot imagine the fantastic absurdity of prices asked. A loaf of bread costs \$2,000, a coca cola \$1,200, a package of chewing gum \$2,000, a fire side bench \$750,000, a Chinese rug \$3,500,000, lunch downtown \$18,000, etc. For the winter months, it has cost practically double a missionary's salary to live in Shanghai, but the Foreign Mission Board has taken care of the added expense, and our missionaries have not suffered. All U. S. money is now exchanged at the official rate of \$11,640 Chinese currency for \$1 U. S.

3. The heart-hunger of the people: Yes, the churches are crowded, and more people are becoming interested. This is particularly true of the young people. Mary Alexander has a new class started just a few weeks ago, and yesterday, she had 34 present. These young people came from five Government universities and one high school. Other missionaries report similar classes.

You have asked about sending packages. Packages may be sent, but *do not* send nylons (they are contraband), cosmetics, etc. Candy is contraband through the mails, but sometimes is allowed in. Canned food, dried fruit, etc., can be sent and stationery (air-mail particularly), paper napkins, paper towels, are always appreciated.

Thank you very much for your letters. Write as often as you can for I always enjoy hearing from you.

With all good wishes to all of you,

HELEN L. MCCULLOUGH

Many of you remember Miss Helen McCullough who was with us at our State Student Retreat held at Ovoca in June, 1945. Miss McCullough has been back in China for a short time and I thought maybe you would enjoy having this message from her. Share this information with your Sunday school class, Training Union or Y. W. A. and see if they would like to see Miss McCullough some of these articles they are needing so badly.—R.

The Sunday School Lesson

LESSON FOR SUNDAY, MAY 11

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

Topic: "STRUGGLE AGAINST BAALISM"
Scripture Lesson: I Kings 18:20-21, 30-39

The story of Ahab's reign over Israel (a period covering twenty-two years) constitutes one of the darkest chapters in her long history. The sacred writer summarizes the era in biting phraseology: "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him" (1 Kings 16:30).

It is only logical that there would follow, sooner or later, divine retribution for Israel's folly.

THE REAL TROUBLE

The real trouble with Israel lay in her spiritual infidelities. She had gone away after the gods of her heathen neighbors. She had forsaken the ways of Judah for the paths of Baalim.

One of the first things Ahab did, upon assuming the kingship, was to take Jezebel the daughter of Ethbaal, king of the Zidonians, as wife. Upon coming under the spell of her exotic influence, he "went and served Baal, and worshiped him."

It was at this point, therefore, that the seeds were sown for Ahab's subsequent folly. One cannot walk upon live coals and his feet not be burned. Neither can one hobnob with evil forces without experiencing in the end evil consequences.

It is too bad that national leaders are so slow to understand the relationship between public morals and national welfare. Here we are today, in modern America, not far from the very conditions that prevailed in ancient Israel. We have gone off after "other gods." At the victorious conclusion of a second World War, instead of turning to Jehovah in grateful acknowledgment of all our blessings, we see our people consuming more strong drink than at any other time in their national history, and in the midst of the most desperate crime wave we have ever known. Selfishness, ease, and sensual pleasures have become our gods, and we continue to sow our "winds" while we reap our "whirlwinds."

THE HALTING HORDES

It was a lamentable picture to look upon the gathering of the prophets of Baal at Mount Carmel along with "all Israel." The prophet Elijah, realizing that the time had come for a "showdown" between the prophets of Baal and those of Jehovah, had given command to Ahab for the assembly (all in all, there were four hundred and fifty of the prophets of Baal and four hundred of the "prophets of the groves which ate at Jezebel's table").

Elijah minced no words when he stood before the vast assembly on the heights of lofty Carmel. He went straight to the heart of things and said, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him."

But the people gave no answer to his fervent plea. The calloused hearts were insensible to spiritual reasoning. It would take far more than the stirring entreaty of a prophet's voice to call them away from their love of Baal.

The spiritual leader constantly meets this same indifferent attitude toward divine truths whether he be of the days of Elijah or of our own era. Men are slow to break with their past and grievously slow to harken unto the voice of Jehovah's spokesman. It is only the minority that listens, and listening yields to the guidance of the divine Spirit. The hordes move haltingly on!

A LONELY ROLE?

"Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men" (1 Kings 18:22). One to four hundred and fifty—a fearfully one-sided ratio, indeed. Only a heroic soul would dare seize the initiative in the face of such staggering odds!

But Elijah's role was not so lonely as it may have appeared to his multiplied adversaries. He was, in the words of the hymn writer, "Never Alone." In fact, no man is alone who goes out in the name of Jehovah God. Jesus promised to be with His own "even unto the end of the world" when they go out in His name and for a witness unto Him.

THE FIRE OF THE LORD

The efforts of the prophets of Baal had resulted in a complete fiasco. They cried out from morning until noon, saying, "O Baal hear us," but we read that there was "no voice, nor any that answered." So great was the consternation of the heathen prophets, and so desirous of gaining the ear of Baal, that they cut themselves with knives and lancets "till the blood gushed out upon them." But still there was none to answer, "nor any that regarded."

But there was manifestly no doubt on Elijah's part as he made ready for the miraculous demonstration of the power of his God. Coolly and deliberately the stage was set (for the full picture read 1 Kings 18:30-39), and quietly and calmly he called on Jehovah: "Hear me, O Lord," he said, "that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the first of the Lord fell . . ."

Not only was the offering consumed, but also the wood and the stones and the dust upon which the sacrifice rested, yea, even the water which was in the trench round about the sacrifice.

Then it was that there followed the glorious victory for which Elijah had prayed. "And when all the people saw it, they fell on their faces; and said, The Lord, he is the God; the Lord, he is the God."

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

THERE ARE SEVERAL new word pictures in my card file. Let's spend our time together today, looking at them.

The first new card belongs to MARION GAIL HADDOX, Route 8, Maryville, Tennessee. Marion Gail is eleven years old and in the sixth grade. She goes to Mt. Lebanon Baptist Church. Marion Gail wants pen pals.

JOYCE HOWELL, 737 Hartsville Pike, Lebanon, Tennessee, is only five years old. Her birthday is October 13. Joyce will, of course, start to school this fall, and she is very excited about that. She has a three-year-old brother, Jimmy, and a baby sister, Patricia Ann. Joyce has missed only one Sunday in Sunday school in almost two years. That is a good record for such a little girl. We hope she will keep it up.

RUTH MCCULLOUGH, 512 Henderson Street, Harriman, Tennessee, wasn't a Christian the last time she wrote Aunt Polly. She was converted during revival services at her church last year and was baptized on October 27. In telling of her conversion she says: "I am very happy. I am now trusting Jesus as my Saviour." Ruth is eighteen years old and wants pen pals about her age.

GLORIA McDONALD, Doyle, Tennessee, will be ten years old on August 14. She is in the fifth grade. Gloria has two pen pals—Virginia Lou King and Norma Hoberts—but she wants more. She says she likes to receive and write letters.

SARA MCLEAN, Cades, Tennessee, is seventeen and has been a Christian four years. She is a member of Oakwood Baptist Church. Sara is a senior at Milan High School. Her hobbies are reading and writing. She wants pen pals.

PEGGY OSBORNE, Route 4, Jackson, Tennessee, will be eleven years old soon. She has been a Christian nearly three years. She goes with her family to West Jackson Baptist Church. Her hobbies are skating and sewing. Peggy wants pen pals.

HERBERT RILEY, Bluff City, Tennessee, is also eleven years old. He is a Christian and goes to Chinquapin Grove Baptist Church. Herbert is enjoying work on the farm this year. In school, geography is his favorite subject. He would like to have some pen pals.

VIRGINIA SHELBY, Route 2, Friendship, Tennessee, is a member of Zion Hill Baptist Church, but plans to move her membership to Friendship since she is attending church there regularly. Virginia is fifteen years old. Her birthday is December 27. Her hobbies are collecting photographs of people, and her favorite sports are basketball and roller skating. She is a Freshman in Friendship High School. Virginia wants pen pals and promises to answer every letter.

LILLIE ANN SUTTON, Collierville, Tennessee, will be sixteen on September 11. The last time we heard from Lillie Ann she wasn't a Christian, but she says in this letter, "I am now happy to say that I have accepted the Lord Jesus as my Saviour." Isn't that good news? Lillie Ann is president of her Sunday school class and secretary of Intermediate G.A.'s. She is a sophomore at Collierville High School and her favorite subject is Algebra. Her hobbies are collecting stamps and pennants from different states. She wants more pen pals.

MARY TAYLOR, Auburntown, Tennessee, will be nineteen on May 22. She is a member of Auburn Baptist Church. Her hobbies are reading good books and listening to good music. Mary wants pen pals. She plans to enter college this fall. Perhaps she will write and tell us more about her plans when they are complete.

NONNIE VANDERPOOL, Route 2, Liberty, Tennessee, is seventeen, a twin sister of Flonnie, whose word picture is already in the file. Nonnie already has six pen pals, but wants more. She says each of them seems as if she knew them personally.

CORA JANET VAUGHN, Fowlkes, Tennessee, is eleven years old. Her birthday is May 12. Cora Janet is in the fifth grade at Fowlkes Grammar School. She wants pen pals about her age.

BESSIE MAE WIER, Route 1, Dayton, Tennessee, sent a beautifully type-written letter. Bessie Mae is twenty years old. She has been a Christian since she was twelve. She is a Junior teacher in the First Baptist Church of Dayton and an officer in the Tennessee Valley Association. Recently she was elected superintendent of a mission Sunday school which she helped to organize in a school house near her home. She lives on a farm about four miles from Dayton.

JACKIE LEE WILLIAMS, Jamestown, Tennessee, is twelve years old and in the seventh grade. She is a member of the Jamestown Baptist Church, and especially enjoys G.A.'s. She loves outdoor sports. Jackie Lee wants pen pals.

Next week there will be more new cards, I am sure. It's fun making so many new friends. If your word picture is not in the file, I hope you will send it to me right away.

Love, Aunt Polly

Sunday School Department

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



MISS ANNIE ROGERS
 Elementary Worker
 MISS GLADYS LONGLEY
 Associational Worker

Baptist Training Union

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



MISS EVELYN WILLARD
 Office Secretary
 ORELLE LEDBETTER
 Convention President

What a Vacation Bible School Does

THE VACATION BIBLE SCHOOL MEETS A REAL NEED
 IT WINS BOYS AND GIRLS TO CHRIST
 IT TEACHES MISSIONS EFFECTIVELY
 IT REACHES NON-SUNDAY SCHOOL PUPILS
 IT WINS COMMUNITY APPRECIATION
 IT OFFERS A BALANCED PROGRAM OF ACTIVITIES

TESTIMONIES:

Rev. Oliver Shanks, pastor of Fourth Baptist Church, St. Louis, Missouri, states that his Vacation Bible Schools had:

- Enlarged the influence of the church
- Provided new ways for presenting the gospel
- Been effective in evangelizing the pupils
- Exerted a positive influence in Christian character building
- Done much to improve the social life of the pupils
- Discovered and developed church workers
- Helped the pastor to think in terms of child life

Trained the workers to have a conscience about the school, and made them willing to work hard because of what they could do for boys and girls in the schools."

Dr. J. W. Bruner, pastor of the First Baptist Church, Chickasha, Oklahoma, states:

"Out of my large experience and close observation, I can say the following about the Vacation Bible School:

It has greatly strengthened the church's power and influence in the community.

- It has quickened the church life.
- It has presented a great evangelistic opportunity.
- It has magnified the study of the Bible.
- It has emphasized the values and needs of child life.
- It has made Christian service attractive to many of our members."

SOME PRACTICAL SUGGESTIONS

- USE THE EXPERIENCE OF OTHERS
- HAVE A TRAINING CLASS IN THE VACATION BIBLE SCHOOL GUIDE
- USE THE DEPARTMENT MANUALS
- USE THE TEXTBOOKS, AND GO BY THEM
- USE THE TEXTBOOKS ACCORDING TO THE SCHEDULE
- GET ENOUGH TEXTBOOKS
- DO YOUR BEST
- SEEK MAXIMUM DIVIDENDS
- KEEP RECORDS AND SEND IN A REPORT
- TRY TO GET OTHER SCHOOLS
- CO-OPERATE WITH THE DENOMINATION

First Vacation Bible School Report

We have received in today's mail the first Vacation Bible School report to come to our office. This school was held in William-Carey Association at Hickory Grove Baptist Church. It was conducted by Missionary S. F. Beard. The school enrolled 19 pupils and operated for three hours per day for five days. Rev. A. H. Stevenson is pastor of this church.

CONGRATULATIONS! to the fine people of this association for beginning what we hope will be a record year of 1600 schools.

The Honor Roll

The Sunday school at the Big Spring Baptist Church, Elizabethton, Tennessee, has sent in its application for Standard recognition. The school enrolls 174 pupils. Rev. Major Arrowood is pastor; Mr. Joe Emmert, superintendent; and Miss Margaret Emmeé, secretary. We congratulate the people of this school on this attainment.

Also, we have received an application for Standard recognition from the Sunday school of Central Baptist Church, Martin, Tennessee. The school enrolls 264 pupils. Rev. C. D. Booser is pastor; Mr. A. B. Adams, superintendent; and Miss Virginia Parrish, secretary. We congratulate the people of this school on this attainment.

Why We Should Read Our Bible Regularly

"The question has been asked many times: Why should we read our Bible regularly. This is my answer. There are many books in the world, old and new, but among these books there is one book that stands supreme. It is the Holy Bible. If you read the Bible you will learn of Christ and thus, find salvation. The Bible is a book of knowledge, love and religion. You should read it in case any unexpected event happens so you would know exactly what to do.—SARAH MCCRORY.

The most important reason why we should read our Bible daily is that it will help us to live a Christ like life from day to day. It is awfully hard to live for Christ sometimes, but if we will remember the wonderful promise that He makes to us in His Word we can live for Him. We should read the Bible every day in order to become better informed about our Christ. This will help us when we are trying to win some lost soul to Him, in that we will be able to explain the plan of salvation and answer the questions which he might ask.—HAROLD BAY.

These two essays, chosen the best out of twenty-one submitted during the "Bible Emphasis" Training School in March. The Intermediate book, "Growing In Bible Knowledge," was taught by Mr. J. R. Carter, and to write a short essay was the main examination question." *The Herald*, Highland Heights Baptist Church, Memphis, SLATER A. MURPHY, pastor.

* * *

Churches Studying One or More of the Bible Books During January, February

BIG EMORY—

First, Crossville
 South Harriman

BLED SOE—

Portland

CAMPBELL—

First, LaFollette

CHILHOWEE

Mt. Zion

CLINTON—

Beech Grove
 Bethel
 Main Street

GIBSON—

First, Trenton
 First, Milan

GRAINGER—

Rutledge

HOLSTON—

Ninth Street
 Calvary
 First, Greeneville
 First, Kingsport
 Philadelphia

KNOX—

Broadway
 Central, Bearden
 Deaderick Avenue
 Euclid Avenue
 First, Knoxville
 Mountain View
 Smithwood
 Washington Pike
 McCalla Avenue
 Park
 City View
 Central, Fountain City

LAWRENCE—

Ethridge
 Park Grove

McMINN—

First, Etowah
 New Friendship

NASHVILLE—

Baker's Grove
 First, Nashville
 Belmont Heights
 Centennial
 Grace
 Judson
 Madison
 New Hope
 North Edgefield
 Woodbine

NEW DUCK RIVER—

First, Shelbyville

NEW RIVER—

Oneida

NOLACHUCKY—

Bethel

OCOE—

Avondale
 Chamberlain Avenue
 East Chattanooga
 Greenwood
 Lupton City
 Woodland Heights
 King's Point
 McCarty
 Oakwood
 Big Springs
 Silverdale

SEQUATCHIE VALLEY

First, Dunlap

SEVIER—

Pigeon Forge

SHELBY—

Bellevue
 Highland Heights

UNION—

First, Sparta
 Doyle
 Greenwood

WILLIAM CAREY—

First, Fayetteville

WILSON—

First, Lebanon

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

Miss Lorene Tilford Writes From China

University of Shanghai,
February 2, 1947

DEAR FRIENDS:

One year ago today I flew from Chungking to Shanghai. Life in Shanghai has been very different from life in the interior or even life in Shanghai before Pearl Harbor.

Shanghai is large; we very seldom see friends outside of our own work; her character has changed since the war: the foreign elements who were not interned have gained in influence; the military has left behind many who think they can get rich quick; the Chinese have had to struggle for a living during the difficult years of occupation and since V-J Day, when things have been even harder, so that much of the former courtesy and thoughtfulness of the other person is lacking in their daily life; students speak a vocabulary of the money broker and speculator; everyone is selfishly struggling either to live or to get rich.

China has never needed Christ more than today. Her youths are frustrated, confused and disillusioned. They expected peace to come with the cessation of the Sino-Japanese hostilities. The fears and perils of Civil War are overshadowed in importance by the fears and perils of economic insecurity. Students confess that they cannot sleep at night because of financial worries. They see no way to realize either their personal ambitions or National democracy and a stabilized economy. This psychology is insidious. It seeps in and undermines religious faith and destroys moral standards. A strong, vigorous faith is required to remain cheerful and triumphantly optimistic in this environment, to be acutely aware that life is more than eating, wearing and living. These young men and women must see Christian idealism as a strong, creative force that changes individuals and society. They must be given a creative hope based on reality and see that Christianity is the only reality that will save individuals and nations.

Recruits are returning to the field. A year ago we had about twenty missionaries on the field. Today our Board has about a hundred. Our schools and hospitals are being rehabilitated. Our churches are being revived. The University of Shanghai is an example of what can be done when Christian men and women, both Chinese and foreign, give their money and talents and become co-laborers with God. President Henry H. Lin and his attractive wife left Shanghai on Monday, the tenth, for the States. President Lin will speak to the Northern and Southern Baptist Conventions and to many other groups in the North and South before he goes to the Baptist World Alliance in Europe. I hope that you will get to meet and know this "prince of a man."

We are just closing our winter vacation. Registration for the new term begins tomorrow. We are expecting a drop in enrollment because of the high tuition. Presidents of nine Chinese universities have agreed to charge \$500,000.00 for the semester. Sunday afternoon we shall have our faculty retreat and make plans for meeting both the mental and spiritual needs of our students. Last year seventy-four young people became members of the University Baptist Church by baptism.

Thank you for your Christmas greetings and for your love and prayers that have followed our work in this difficult time. Continue to remember us. I am sorry that I cannot write each of you personally, but my correspondence is too great and my time is limited, but believe me when I say each card and letter is deeply appreciated. With sincere gratitude and love, I am, Your friend.—LORENE TILFORD.

FOUR NEW BROTHERHOODS IN ONE WEEK

Holston Association

REV. EUGENE B. ROBERTS, *Missionary*

BEGINNING on Sunday night, April 6, 1947, it was our privilege to worship with Brother C. R. Morelock and his fine group in Sullivan Church. After speaking to the membership on "Reaching Men for God" and explaining how to organize a Brotherhood, a number of the men came to the front after we had dismissed the service and expressed a desire to organize a Brotherhood. By unanimous vote it was decided to organize and enter into the election of officers.

We list below the names of those elected to lead:

President..... T. W. Vaughn
Membership Vice-President..... John Ledbetter
Program Vice-President..... Walter Reed
Activity Vice-President..... Chester Hall
Secretary-Treasurer..... Cecil Dykes

Since our engagement for Monday night had been postponed, Brother Roberts and I agreed to meet with the pastor and these new Brotherhood leaders at the church Monday night, April 7, at 7:30 p. m. to select committee chairmen and workers for the various committees. It was decided that this church Brotherhood would begin its activities with three committees and add any others that might be needed later on.

EVANGELISTIC COMMITTEE

George Mitchell, Chairman
J. L. Shipley
Herman Dykes

WORSHIP COMMITTEE

Glen Taylor, Chairman
Luke Kilday
Claude Richardson
William Light

BENEVOLENCE COMMITTEE

J. L. Shipley, Chairman
Wiley Sizemore
Walter Reed

Sullivan church has a splendid new building and the membership is enthused over the work being done at present to provide more space for Sunday school and Training Union.

Litz Manor Church

REV. ROSCOE BLACK, *Supply Pastor*

According to previous announcement we met with a group of interested men who had been making some plans relative to organizing their men for more definite church objectives. After a brief presentation of the Brotherhood movement, calling attention to its aims and objectives, outlining a definite program of activities; calling attention to the officers necessary to carry on the work, those present gave unanimous approval to the objectives and voted to enter into the organization with the following to lead:

President..... M. E. Sanders
Membership Vice-President..... H. L. Allen
Program Vice-President..... Burl McCosh
Activity Vice-President..... W. C. Han, Jr.
Secretary-Treasurer..... R. F. Pierce

The missionary, Brother Roberts, will meet with these newly elected officers at the church on Monday night, April 14, 1947, to help them decide on how many committees they will need and select chairmen and workers for each committee.

The other two organizations will be reported next week.

AMONG THE BRETHREN

A special Baptist Hour program originating from the Southern Baptist Convention in session at St. Louis, Mo., and featuring Mothers Day, will be broadcast next Sunday, May 11, according to the Radio Commission, S. B. C., S. F. Lowe, Director, Atlanta, Ga. Dr. Louie D. Newton, President of the Convention will bring the second of his two messages, using as his subject, "Our Mothers."

—B&R—

Sunday, April 27, John Jeter Hurt of Jackson supplied the pulpit of the First Baptist Church of Kingsport. It was under the ministry of Dr. Hurt while pastor of the First Church, Jackson, that Pastor L. B. Cobb of the Kingsport Church surrendered to the ministry.

—B&R—

Sunday, April 27, Ethridge Baptist Church, Ethridge, ordained Douglas Johnson to the gospel ministry. Henry Yeager led in the questioning of the candidate. L. T. Flatt presented the Bible, Dewey Mote prayed the prayer and James Canaday preached the sermon.

—B&R—

The First Baptist Church, Hohenwald, has recently held a Sunday school study course in which there were twenty awards. The group studied B. H. Carroll's book, "The Ten Commandments" and the teaching was done by O. R. Holley, Sunday school superintendent.

Notwithstanding an epidemic of influenza and measles in Decaturville, Pastor R. K. Bennett and the Decaturville Baptist Church recently held a gracious revival in which the preaching was done by Evangelist E. Floyd Olive. The church was greatly uplifted and there were 5 professions of faith, with 2 requesting baptism with the prospect of further additions.

—B&R—

Pastor A. R. Pedigo and the Immanuel Baptist Church, Knoxville, have been assisted in a revival by Sterling L. Price, pastor of the First Baptist Church, Athens. There were 27 additions to the church, 24 upon profession of faith.

—B&R—

The First Baptist Church, Dunlap, has just observed youth week. The young people were in charge of two Wednesday evening prayer services. It was an inspiration to the entire church to see how wonderfully the young people served in the various places of responsibility. Frank Waters is pastor.

—B&R—

April 13 the Island Home Baptist Church of Knoxville celebrated the birthday of its pastor, Charles E. Wauford, with a surprise basket dinner. The birthday cake had 20 candles on it representing the 20 years of his work as pastor. In addition a love offering of \$235.05 was given him.

Homer G. Lindsay, pastor of First Church, Jacksonville, Fla., recently assisted John L. Waldrop, pastor of West End Baptist Church, Atlanta, Ga., in a week of revival services in which there were 84 additions. Both he and Brother Waldrop are graduates of Carson-Newman College and both are being sent by their churches to the Baptist World Alliance in Copenhagen. In Brother Lindsay's absence his honored father-in-law, L. S. Ewton of Nashville will supply his pulpit for seven Sundays.

—B&R—

Bennie Pearson, pastor of the Mallory Heights Baptist Church, Memphis, did the preaching in a recent revival with J. C. Booth and the Elliston Avenue Baptist Church of Memphis in which there were 50 additions; 29 for baptism. Steve Sturdivant, choir director of the Mallory Heights Baptist Church directed the music.

—B&R—

Pastor J. W. Bass and the Lamar Heights Baptist Church have just closed an eight-day revival. Dr. Ira C. Cole, who has gone into the Evangelistic work did the preaching. There were 29 additions.

—B&R—

J. W. Marshall, secretary of the department of missionary personnel for the Foreign Mission Board, has accepted the presidency of Wayland College, Plainview, Texas.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, APRIL 27TH.

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alcoa, Calvary	233	82	—	Elizabethton, Big Spring	141	103	—	Central Avenue	556	232	3
Alexandria	175	133	—	Siam	191	127	—	Galilee	336	214	4
Andersonville	122	52	3	Fountain City, Central	746	172	1	Highland Heights	888	328	7
Athens, First	459	109	5	Hines Valley	34	—	—	LaBelle	706	239	42
West End Mission	26	—	—	Gallatin, First	355	72	—	Levi	129	59	3
Coghill	86	—	—	Grand Junction, First	188	44	—	Louisiana Street	180	105	—
Etowah, East	61	—	—	Harriman, Trenton Street	402	103	2	McLean	390	106	2
Etowah, First	345	58	—	Walnut Hill	279	112	12	Mallory Heights	324	151	2
Etowah, North	173	24	—	Henderson	127	—	—	Prescott Memorial	561	127	1
Good Hope	48	16	—	Hohenwald	85	67	2	Seventh Street	547	122	1
Good Springs	103	51	—	Humboldt, First	521	96	—	Shirley Park	123	20	1
Wildwood	118	—	—	Bethel "H"	70	73	2	Speedway Terrace	1059	291	54
Benton	140	31	—	Huntingdon, First	146	—	3	Temple	1570	516	2
Bradford	113	—	—	Jackson, Bemis	273	71	—	Union Avenue	1265	312	15
Brighton	156	85	3	Bible Grove	86	65	—	Milan, Chapel Hill	71	42	—
Bristol, Calvary	474	132	—	Calvary	455	171	6	First	341	181	—
Virginia Avenue	310	200	22	First	853	—	2	Millington	144	108	2
Brownsville	322	46	—	Friendship	52	62	2	Milton	71	45	—
Woodland	121	72	6	Madison	96	—	—	Morristown, First	583	100	8
Brunswick	101	58	—	North Jackson	268	130	—	First	332	84	—
Chattanooga, Avondale	520	202	1	Parkview	229	60	21	Walnut Street Mission	35	—	—
Brainerd	443	173	—	Royal Street	77	—	—	Powell's Chapel	115	73	—
Calvary	399	—	—	West Jackson	1083	366	2	Taylor's Chapel	97	—	—
Cedar Hill	219	—	—	Jefferson City, First	525	207	—	Westvue	246	73	—
Concord	153	58	2	Jellico, First	281	119	3	Nashville, Belmont	931	258	15
Daytona Heights	73	41	1	Johnson City, Unaka Avenue	271	108	1	First	1289	475	5
Dunlap, First	—	56	—	Jonesboro, Oak Grove	156	73	—	Grace	838	153	—
East Lake	480	152	2	Keeling	69	—	—	Grubbs Memorial	132	44	—
Highland Park	2132	605	22	Kingsport, First	702	104	—	Harsh Chapel	127	60	—
Lookout Mountain	—	—	4	Long Island	128	68	—	Immanuel	432	101	—
Morris Hill	212	138	2	Lynn Garden	322	107	—	Lockeland	512	152	—
Oak Grove	230	112	—	Knoxville, Arlington	323	104	—	Mill Creek	85	50	4
Red Bank	499	166	2	Broadway	1236	362	6	Park Avenue	458	100	8
Ridgeview	88	43	2	Fifth Avenue	955	226	3	Seventh	191	84	—
Signal Mountain	50	15	—	First	955	260	—	Third	193	—	—
Silverdale	156	103	1	Glenwood	245	104	3	Woodmont	255	90	—
Spring Creek	134	82	—	Lincoln Park	570	191	9	New Market, Dumplin	88	60	—
St. Elmo	323	120	4	Lonsdale	451	103	1	Oak Ridge, First	454	88	7
Union Fork	65	—	—	McCalla Avenue	720	203	1	Glenwood	263	39	1
Church Hill, McPheeter's Bend	150	65	—	North Knoxville	353	128	6	Robertsville	360	60	1
Cleveland, Big Springs	321	208	1	Oakwood	373	196	3	Old Hickory, First	641	377	—
Cedar Springs	117	82	—	Sevier Heights	366	126	8	Temple	164	71	—
First	597	224	2	Smithwood	396	133	4	Oliver Springs, First	125	19	—
New Friendship	85	94	—	South Knoxville	486	84	3	Orlinda, Pleasant Hill	128	56	—
North Cleveland	200	109	—	West View	207	54	4	Philadelphia	124	39	—
South Cleveland	117	65	—	Lawrenceburg	266	122	3	Portland	241	86	—
Columbia, First	388	76	1	Lebanon	531	105	—	Riceville, Short Creek	78	27	—
Dark's Mill Branch	16	—	—	Barton's Creek	81	27	—	Ramer	—	40	—
Godwin's Mission	14	—	—	Cedar Grove	115	53	—	Rockwood, First	343	126	—
Cookeville, First	457	145	2	Lexington, First	230	88	—	Whites Creek	65	34	—
Fourth Street	94	—	—	Liberty, Salem	106	51	—	Rutledge, Buffalo	119	51	—
Steven's Street	102	63	—	Maryville, First	674	101	—	Selmer, First	165	71	—
Covington, First	307	88	—	Mt. Pleasant	105	75	—	Shelbyville, Shelbyville Mills	121	42	—
Crockett Mills, Barker's Chapel	59	28	—	Mascot	159	100	17	Shop Springs	118	52	—
Crossville, First	222	95	—	Roseberry	264	86	3	Shouns, Pleasant Grove	184	174	—
Mission	40	—	—	Medina	170	80	—	Trenton, White Hall	76	37	—
Chestnut Hill Mission	40	—	—	Antioch	133	54	—	Tullahoma, First	268	98	—
Oak Hill	85	—	—	Memphis, Bellevue	2659	929	20	Union City, First	666	276	—
Peavine Mission	20	—	—	Boulevard	621	199	31	Watertown, Round Lick	129	62	—

Victory Sunday School Class



PICTURED ABOVE are members of the Victory Sunday School Class of North Cleveland Baptist Church, Cleveland. This class was winner in a contest held recently in the church. Below are published the names as they were supplied by the list sent from the church to BAPTIST AND REFLECTOR.

Front row: Teacher of class, Mrs. Hoyt Elrod, Miss Cecil Leaford, George Clayton, Letch Jones, Flossie Wilson.

Second row: Mrs. C. W. Bryant, Walter Robin-

son, Jewel Brown, Kathleen Bagwell, T. J. Crawford.

Third row: Mrs. Jones Fox, Mrs. Faultner, Albert Cline, Easter Maynes.

Fourth row: Mrs. Irene Rutledge, Mrs. Katharine Elder, son Larry Wayne, Henry Mays, Ruby Lee Fox.

Fifth row: Pastor of the church, Rev. C. E. McDonald, Asst. Supt. Walter Robinson, Sunday School Supt. Ernest E. Visage, Mary Kathleen Visage, daughter, Mrs. Ernest E. Visage and Martha Jane Visage, Mrs. George D. Webb.

Mr. H. C. Webb, chairman, Mr. John Matthews and the pastor, Bunyan Smith, are a committee appointed by the Third Baptist Church, Nashville, to repaint and redecorate the church building.

—B&R—

The bulletin of the First Baptist Church of Dallas, Texas, recently carried a writeup concerning an Intermediate boys' class in the Calvary Baptist Church of Jackson, Miss., of which the teacher is Mr. O. M. Jones. Mr. Jones was described as "one of the best Intermediate teachers in all the land." Mrs. O. M. Jones is the manager of the Baptist Book Store in Jackson, Miss., which

has recently moved to a new location in Jackson. The Editor has known these friends since school days and rejoices over their fruitfulness in the Lord's work.

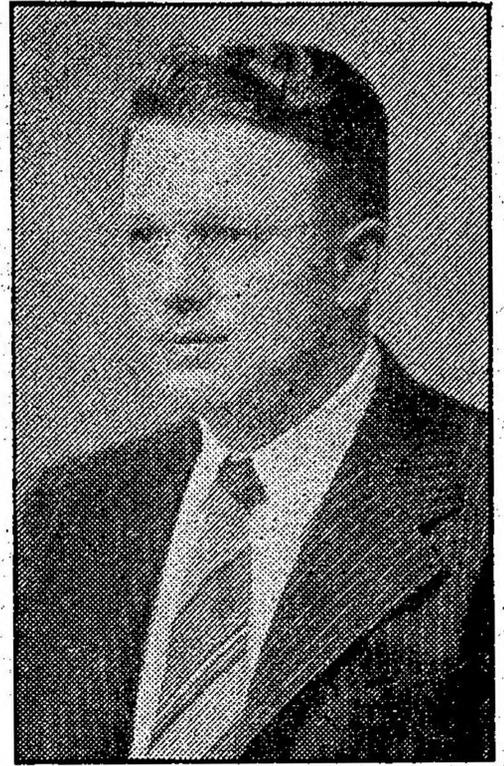
—B&R—

A gain of 31 students, increasing the number from 87 to 118 during 1946, is reported in the 33rd annual report of the commission of the American Baptist Theological Seminary on White's Creek Pike, Nashville. Dr. R. W. Riley is president of the institution.

—B&R—

"Our work continues to grow. First Baptist Church was organized January 20, 1944. We re-organized George Jones Memorial (now Calvary) church soon after that. The Mt. Zion (colored) Church was organized later and is doing excellent work on their own except for some help we got for them from our State Board. Robertsville and Glenwood Baptist Churches were organized from our body last June, and it appears as though we may need to organize at Highland View in the near future. You have done a magnificent church-building job, and that speaks well for a church."

—Bulletin, First Baptist Church, Oak Ridge, WALTER STUART RULE, pastor.



REV. J. E. WILLIAMS

Rev. J. E. Williams, pastor of Brunswick Baptist Church, Brunswick, travelled 66,852 miles in the past three years to serve without interrupting his congregation each Sunday. A student at Southwestern Baptist Theological Seminary at Fort Worth he makes the 1238-mile round trip between that city and Brunswick each week to fill his pulpit. BAPTIST AND REFLECTOR regrets that space does not permit a fuller write up concerning this.

—B&R—

Pastor O. C. Rainwater and the Trenton Street Baptist Church, Harriman, have been assisted in a fine revival by Elwyn N. Wilkinson, pastor of the Immanuel Baptist Church, Lexington, Ky. Charles C. Maples, pastor of Sylvan Hills Baptist Church, Atlanta, Ga., had charge of the music. There were 19 additions to the church, 10 for baptism.

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News and Views from Tennessee and Beyond

Transcription Service For Local Churches

BY S. F. LOWE

RECENTLY the Radio Commission voted to inaugurate a transcription service to the churches throughout the Convention. Two hundred ninety-seven programs of message and music on 4,000 records are now available. This number can be increased in a matter of days if there is demand for more. Other programs will be ready within a few weeks. As this transcription service grows every effort will be made to offer programs and messages needed and desired by the pastors and other leaders.

These transcribed programs can be used in many ways by the churches and their organizations. Churches with part time preaching can bring a transcribed inspirational message at the close of Sunday school on Sundays when there is no regular preaching service. Pastors can use transcribed Bible studies, or other type programs as part of mid-week services, while Sunday school and Training Union leadership can feature special transcribed programs in assembly meetings and during intermission periods of study courses.

A record player that can play both phonograph and radio records will be required. The Radio Commission can supply the very best machine of this type at moderate price.

To help defray the cost of this service these transcriptions will be made available on a small rental basis.

For further information, write The Radio Commission, S. B. C., 427 1/2 Moreland Avenue, N. E., Atlanta, Georgia.

On Pastoral Contacts

For 30 years I have been a sort of individual clearing house for making contacts between churches and prospective pastors. I have received a great blessing in trying to render service in this field. Much of my correspondence now is with churches seeking pastors. Of course, most of my long time friends are now more than 50 years of age. I am sorry that churches are so hesitant in calling men who are 50 or more years of age. Some of our best men who are doing outstanding jobs are even in their early sixties. However, if I am to render service in this capacity I must get better acquainted with our young men. Because of illness I have missed three of the last five sessions of the Southern Baptist Convention. I will be in St. Louis, the Lord willing, for the convention this year, and I hope that our younger men will make themselves known to me, not because they are seeking a place, but in order that I may be of greater service in helping the churches find a suitable pastor. I not only do much of this by correspondence, but I have a great opportunity to serve in this capacity in connection with my work as interim pastor among our churches.—JOHN W. INZER, Sylacauga, Ala.

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Former Tennessee Secretary Holds Revival

YATES CHURCH, Durham, N. C., cooperated in a City-wide evangelistic meeting April 13-23, all but two of the Baptist churches holding services. John D. Freeman, rural field worker of the Home Mission Board, did the preaching for the Yates church which is being led in a forward-looking program by Truett Cox, a native of Tennessee and former pastor in Bluff City and Bristol. He went to the Durham church from Danville, Va., where he served Second Church.

The meeting resulted in unifying and strengthening the spirit of the congregation and in seventeen additions, twelve for baptism, all adults except two. Five people rededicated themselves. Brother Cox is moving on and his people are enthusiastic as they face the needs of a new day.

A Fine Preachers' School In McMinn Association

THOUGH IT IS LATE, I trust it is not too late for me to express our appreciation through our paper to those who helped make our Preachers' School a success.

Because of the illness of Rev. E. L. Williams of Chattanooga and a state workers' meeting that kept Joe Wells from arriving on time, the program for the annual Preachers' School of the McMinn County Association, which was conducted the week of March 3 at Athens First Church, had to be altered considerably. However, because of the fine spirit of cooperation and willingness to "Pinch Hit" on the part of Dr. John Huff and Rev. J. N. Bull of Chattanooga, Dr. Ramsey Pollard, Knoxville; Rev. J. T. Cline, Niota, and Rev. Ben McKenzie, Big Springs, we are happy to announce, though very late, that our school was one of the best we have ever had at Athens. The average attendance was thirty-one. The W. M. U. of Athens First Church served noon day meals which were Tops and added

Carson-Newman Preachers School

THE SCHOOL for Preachers and Preachers' Wives will be held at Carson-Newman this year, beginning June 16th and continuing through June 27th.

Of course, Dr. Mahan will be one of our teachers. We could not have the Preachers School without him as long as he is able to work. He will teach the "Articles of Faith." In my opinion it will be a great treat for our preachers to study the Articles of Faith under the direction of a man of such ripe and rich experience.

Brother David N. Livingstone has agreed to help us again. While we feel that we are imposing somewhat on Brother Livingstone, we know there is no man among us who can teach more Bible nor do it in a finer way than can this efficient pastor and Bible student. Brother Livingstone will teach "The Parables of Jesus."

The third teacher has not been definitely secured, but we are asking for one of our good men from Southwestern Seminary. We hope Dr. W. T. Conner will be able to come.

I expect to be on the campus and make a "few feeble remarks" from day to day.

We are expecting also that the wives of our preachers will be with us; and while the faculty has not been announced we can depend on Miss Northington to secure some capable women for this work.

Sarah Swann Home will be available and we are expecting a great crowd and a good school.

Begin now to make your plans to join us. Don't forget to bring pillows, sheets, blanket and towels! This is important!—JAMES T. WARREN, President.

much to the spirit of the school. Yes, the spirit of the school was great and we owe everyone who contributed to the success of our school, in any way, a debt of gratitude.—CHAS. S. RUNYON, Assistant Moderator and Secretary of Conference.

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"Read The Bible"

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THIS YEAR one million people will receive in the mail a sheet of Bible Seals from the American Bible Society, in its promotion of the ninth annual Bible Seal campaign. An intensified program has been inaugurated this year necessitated by the need for funds to meet the many calls for scriptures that press the Society from all parts of the world.

"Read the Bible," is the slogan adopted for the 1947 Seals. On the brown background four different designs are shown, the reading of the Bible on the farm, in the home, in the factory and in the office. The sheets of one hundred Seals are supplied at one dollar each. And what are some of the needs?

From the Belgian Congo in Africa come words of thanks for the printing of the Gospel of St. Luke in Commercial Kikongo. "Our appreciation is inexpressible indeed," wrote a missionary to the Bible Society. "It has been practically impossible to get Scriptures in any language whatever during the past year. We will ever be grateful to you for this assistance in getting the gospel out and in evangelizing and winning these peoples to Christ."

"In my parish there are more than 5,000 members," writes a pastor from Germany, "who have been expelled from their native place, Pommern, by the Polish authorities and are robbed in their departure of their last goods and chattels. They are being sheltered in iron barracks; they have neither a chair nor table; many people have arrived without shoes and stockings who used to be farmers in good circumstances before they were driven out. But many of them come to me with the lament, that their greatest grief is the loss of their Bibles and prayer book by the Poles or the Russians. I am thankful that through your present gift I can give at least to some of these friends the Book of Books."

"Success of our endeavor in reconstruction de-

pends largely upon the possibility of bringing the Gospel back into the homes of our population," writes the secretary of the Bremen Evangelical Church, located in the British Zone. "Therefore every Bible has an inestimable value."

"Possibilities Unlimited," is the way a chaplain described the opportunities for the Bible Society in Japan. To meet this challenge, the Bible Society is in the process of publishing 1,500,000 Japanese New Testaments and 100,000 whole Bibles, thousands of which have already reached Japan. It is expected that during the war, the original request for 2,500,000 Testaments will be met and exceeded.

These are but a few of the important tasks on which the Bible Society is working. Every letter that carries a little brown Bible Seal, put there by someone who believes, not only in the "Reading of the Bible," but in sharing it also, brings the goal of the Bible Society that much nearer completion.

Florida Baptist Institute

BY THE GRACE of God Baptists have a school for the training of rural preachers who have not had advantages of high school or seminary education. The Florida Baptist Institute at Lakeland offers special courses in the Bible, English, speech, homiletics, church administration, gospel music, and other practical phases of Baptist leadership. A diploma is given upon completion of the work. Seventy-two have enrolled this year, and the leaders expect 150 to 200 next year. This Institute takes adult students wherever they are educationally and gives them understandable instruction. Regardless of previous school advantages these students make rapid advancement. Those who wish to go on to college may enter as freshmen. Older students will go directly to the seminary from the Institute. A majority, however, will receive all of their training here. This school, therefore, tries to prepare for successful pastoral service wherever these men may be called.

Classes are also open to lady students preparing for Christian service. The student body is like a big family living in the conscious presence of the Lord with most attractive surroundings in the heart of the Florida citrus industry. Expenses are the lowest to be found anywhere. Correspondence is invited. Write Leon M. Gambrell, President, Post Office Box 552, Lakeland, Florida.

Book Reviews

ILLUSTRATIONS FOR PREACHERS AND SPEAKERS, by Keith L. Brooks. Zondervan Publishing House, Grand Rapids, Michigan. Copyright 1946. 128 pages. Price \$1.25.

These illustrations are especially helpful for private devotions because they are based upon passages of the Scriptures. They are valuable to speakers and Christian workers since there is a topical index that will enable one to find quickly an illustration to fit a given subject. I recommend this book to those who are seeking usable illustrations. The author is a Baptist.—MRS. L. G. FREY.

OUR EVANGELICAL FAITH. By Harold John Ockenga. Zondervan Publishing House, Grand Rapids, Mich.

This little book of 75 pages gives six messages—a series preached in the Park Street Congregational Church of which the author is the pastor—interpreting his own theological views as to the National Association of Evangelicals' "Statement of Faith."

The author was a leader in organizing evangelical forces, and has been recognized as the movement's intellectual and doctrinal interpreter.

Dr. Ockenga has set forth the heart-center of evangelical belief.

He discusses in three of his messages: "The Agent of God," "The Purpose of God," "The Unity of the Church."—U. W. MALCOLM.

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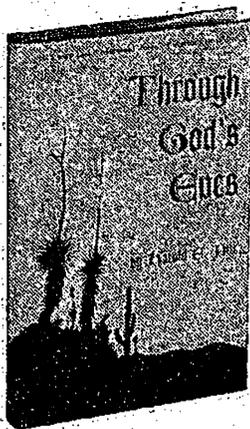
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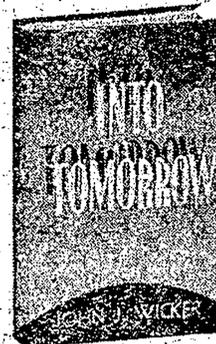
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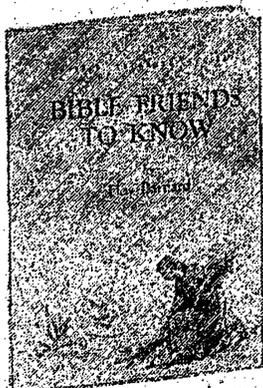
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