

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★

JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 113

THURSDAY, MARCH 13, 1947

NUMBER 20

Tributes from Great Men to the Bible

BENJAMIN FRANKLIN said: "Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures, for this is your certain interest. I think Christ's system of morals and religion, as He left them with us, the best the world ever saw or is likely to see."

THOMAS JEFFERSON said: "I have said and always will say that the studious perusal of the sacred volume will make better citizens, better fathers and better husbands."

DANIEL WEBSTER said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but, if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. The Bible is the book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule of conduct. I believe Jesus Christ to be the Son of God. The miracles which He wrought establish in my mind His personal authority and render it proper for me to believe what He asserts."

WILLIAM J. BRYAN said: "Wherever the moral standard is being lifted up—wherever life is becoming larger in the vision that directs it and richer in its fruitage—the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells . . . To the doubts and 'I do not know's' of the agnostic, the Christian, Bible in hand, answers: 'I believe'."

THEODORE ROOSEVELT said: "Sad, patient, kindly Lincoln, who after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the 19th century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible—he mastered it so that he became almost 'a man of one Book'."

THEODORE ROOSEVELT also said: "We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory 'doers of the Word and not hearers only'."

WOODROW WILSON said: "The man whose faith is rooted in the Bible knows that reform cannot be stayed, that the finger of God that moves upon the face of the nations is against every man that plots the nation's downfall or the people's deceit; that these men are simply groping and staggering in their ignorance to a fearful day of judgment; and that whether one generation witnesses it or not, the glad day of revelation and of freedom will come in which men will sing by the host of the coming of the Lord in His glory, and all those will be forgotten—those little, scheming, contemptible creatures that forgot the image of God and tried to frame men according to the image of the evil one."

And, who does not recall the fact that when Franklin D. Roosevelt died and the presidency of the U.S.A. fell "like a load of hay" on Harry S. Truman, the only adequate prayer which he felt could express his desire was one recorded in the Bible—"Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this Thy people, that is so great?" (2 Chronicles 1:10).

"The Bible is the Voice of God
Who sitteth high on Heaven's throne;
Proceeding from His blessed abode,
With solemn mandate all its own.

"O Book! divine, supreme, sublime,
Entire, eternal, holy, true;
Sufficient for men and time,
We pledge our faith in thee anew."

—TOM M. OLSEN, in *Now*

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

We do not assume the cost of cuts.



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

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

Advertising Representative—E. N. Delzell.

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

Rich Printing Co. Nashville, Tenn.

EDITORIAL

An Explanation

ORDINARILY the write-up of the Southern Baptist Convention, which met last week in St. Louis, would have appeared in this week's paper. As the situation is now, it must wait until next week.

The subscription list of the paper and the number of copies printed each week have increased so far beyond what they used to be that the deadlines with the printers for material to appear in the paper are earlier than formerly. Hence, it was not possible to send all the write-up of the Convention from St. Louis in time to appear this week.

Of course, if the paper had its own printing plant like some others, it could print certain things earlier. But it is printed under contract with a printing firm and is only one of many jobs handled by the company and, therefore, it has to meet its particular schedule like the other things handled by the firm.

Cora Tibbs Mission

EVERY ONCE in a while one begins to realize that all is not selfishness in the world today.

On the corner of North Second Street and Hancock, in Northeast Nashville, is located a one-woman missionary enterprise. One woman, in the sense that Mrs. Cora Tibbs has instituted and supervises a full-time community-center project in a two-room mission station building. This property was purchased by interested laymen and turned over to Mrs. Tibbs, who had formerly been located on North First Street.

Devoting all her time, seven days a week to the work, she recently had a stroke that kept her absent from her beloved labours for some weeks. During the interim, and at Mrs. Tibbs' request, Mrs. Don Carter of Ivy Chapel, along with Dorothy Shelton who served as musician for her, and many, many others who came to their aid, kept the mission open and going.

Mrs. Tibbs is sufficiently recovered to return to the work in a limited way, and we pray that she may be sustained by the Lord in the work that is her life.—PHIL A. SHELTON, Pastor, Ivy Chapel Baptist Church, Nashville.

Heart to God and Hand to Man

HEART TO GOD and Hand to Man" is the reading of a mammoth sign high on the Salvation Army building facing the thousands of travelers passing daily through the great railway station, St. Louis, Missouri. Inside the station is another sign, attracting even more people as it is lighted by day and by night. It advertises a brand of whiskey. What a contrast! Thus we see that advertising is able to serve two masters.

Matching the contrast, in service for humanity, is the striking difference in the manner in which this advertising is carried out. In the first instance, the Salvation Army is using its own building for its own display. In the second instance, the distillers are buying space in a public service institution, thus foisting their wares upon the disinterested as well as the interested and the railroads are a party to this unfair action. This sort of thing should receive the protests of ministerial alliances everywhere, particularly in the vicinity of St. Louis.

In this jumbled age there are many contradictions. Evil continues to war against righteousness, perhaps as never before. Here, for instance, is a consolidated railway station, for the price of mammon, promoting the very commodity denied its engineers. In the one instance they recognize the danger of drinking intoxicants and prohibit it from those riding the cabs of their locomotives, and on the other hand, use their public service position to promote greater sales of the life-destroying stuff.

"Heart to God and Hand to Man" is a flash of inspiration. Indeed this heart reach and hand reach is what brings a little of heaven to this old earth of ours. "Christ translated to others" is the major need of this hour. Good neighborliness is a translation of the ideal of Christianity. So also is consideration for the rights of others. With particular thought of the United Nations, the spirit of "give" rather than "take" is the only spirit that will win alike for America and England, for France and Russia, for China and Italy, and for all the rest. Maybe a Utopia was never intended for this old earth, but whatever approach we make in that direction will not be realized by indulgence in worldliness under whiskey crazed minds but in living the "God in the heart" way and then by extending the Christly hand to all others.—Editor LEWIS A. MYERS, in *Word and Way*.

Ecumenicity

ECUMENICITY! Whew! What a word! And the way some of the synthetic popes of Protestantism are chewing on it is a sight in the world. They foam at the mouth deploring the waste caused by clinging to convictions, and the intolerance of those who are afraid to disobey Christ, and the provincialism of people who actually think that the Bible should be taken seriously. They remind us of children chewing bubble gum: their ecumenicity pops all over the place, gets on the furniture, messes up the whole face of things.

But just you swallow that ECUMENICITY once! It's got enough gas in it to blow up the most timid until he becomes another savior of humanity. He belches out denunciations; he castigates the conscientious; he rips and roars as if he had a private line connected with the Head of the universe. Don't ever swallow ECUMENICITY! It's worse than cancer—slowly but surely it eats away the cells of spirituality and Scriptural power.

Now, we Baptists are one hundred per cent for true unity. But we want the genuine article. This synthetic variety that can tolerate anything from Modernism to Mormonism is utterly taboo. And the

trouble with it is just this: It takes Christ from His throne of authority over the consciences of men and puts Unionism in His place. It substitutes bigness for power. It mistakes appearance for reality. It tucks the cat in bed and locks the children out!

As a matter of cold fact, we Baptists have the only kind of unity that will work. Our local churches are absolutely independent and self-sufficient under the Lordship of the Head of the church. BUT, we work with those of like faith and order. And it just so happens (or does it?) that Southern Baptists are almost the only large group of free churches in the world today that can work together harmoniously. And here is the reason: the one Christ is the Head of each of the churches. The unity that binds each individual church to Him binds all of these churches together. And since Christ insists, in His Word, that the membership of each church be made up of born-again believers who follow Him in the kind of baptism that John administered, we have a controversy the minute we get close to those fellows who say that the first public act of Christian obedience is a matter of little significance. And whether we like it or not, we have already gotten to the place where union is impossible, for we have been asked to substitute broad-minded expediency for the revealed will of our Lord.

But may we be allowed to let the ecumenical brethren in on a little secret: Every Baptist church will join your obsession the day you honestly and actually take the New Testament as your one authority for faith and practice! Then our union will be of and with Christ—and, pardon us for saying so, we believe that we are already in on that.—RUSSELL BRADLEY JONES—*Southwide Baptist Digest*.

Threat to Liberty

FEBRUARY 10, 1947, will go down in the annals of the Supreme Court as one of the darkest days for religious liberty on record. By a five to four decision, the Court ruled constitutional the New Jersey law permitting payment from tax funds for the transportation of pupils to Roman Catholic schools (UEA, February 15).

On the surface the case seems trivial but only the unconcerned or ignorant could fail to discern the seriousness of the underlying principles involved. The decision may well precipitate serious religious strife and eventually destroy all our cherished freedoms. It is said that observers in the court room noted a deathly pallor on the face of Mr. Justice Black as the opinion of the dissenting Justices was read.

For many years the Roman Catholic hierarchy has been waging an unrelenting political battle in almost every state in the Union about this "inconsequential matter." (The more inconsequential the better for the purposes of the Church.) State after state by legislative action or popular vote has upheld the American principle of "the separation of church and state" by refusing to appropriate public tax monies for transportation of pupils to Roman Catholic schools and thus tacitly for the support of sectarian education.

Finally (1941) in New Jersey the hierarchy succeeded in putting a "bus law" on the statute books to further their ends. It remained for one Arch R. Everson of Ewing Township that state to make legal protest against the use of his tax money for this purpose. The case finally landed in the U. S. Supreme Court.

After many delays and much behind-the-scene argument the Court split on the issue—five to four. Justices Vinson, Douglas, Murphy, Reed and Black upheld the New Jersey law. Justices Rutledge, Jackson, Frankfurter and Burton dissented and called for a reversal of the decision.

The majority held that the issue of the separation of church and state was not involved; that they would never consent to such a union. They stated that such state aid for transportation of pupils to Roman Catholic schools was not "support" of religious education in the strict meaning of the law and, furthermore, that such aid was for a public purpose and the promotion of the general welfare. Mr. Justice Jackson in his presentation of the minority opinion slyly remarked that the decision reminded him of Julia, who according to Byron's reports, "whispering 'I will ne'er consent'—consented."

The minority held that the New Jersey law was unconstitutional. Their opinion, written by Mr. Justice Rutledge, reveals a remarkable understanding of the fundamental law preserving American liberties and of the significance of the Court's decision. It pointed out that Article I of the Bill of Rights of the U. S. Constitution specifically forbids the making of any "law respecting an establishment of religion." It calls attention to the fact that this article was drafted by Madison who with Mason had also drafted the "Bill for Establishing Religious Freedom" enacted by the General Assembly of Virginia. The latter document together with the famous Virginia "Remonstrance Against Religious Assessments" clearly interprets what Madison meant in regard to support of "an establishment of religion." The minority opinion delineated the long fight in the Virginia Assembly which Jefferson and Madison finally won severing the last and the least vestiges of church-state relations.

The dissenters showed that transportation of pupils to schools was, in the New Jersey case, essential to Roman Catholic parochial education, that Roman Catholic parochial education was an integral part of the Roman Catholic Church and was essential to its maintenance and perpetuity. They concluded therefore that tax aid for such transportation constituted state support of the Roman Catholic religion.

The minority neatly exploded the idea that such aid was for a public purpose. Mr. Justice Jackson, admitting that the Court has always permitted wide latitude to the states in deciding for themselves what shall be public purposes, succinctly pointed out that they "may socialize utilities and economic enterprises and make taxpayer's business out of what conventionally had been private business. (They) may make public business of individual welfare, health, education, entertainment or security. But (they) cannot make public business of religious worship or instruction or of attendance at religious institutions of any character."

Mr. Justice Rutledge's trenchant document ended with the insistence that this seeming "inconsequential matter" was in reality a grave matter of principle—"to keep separate the separate spheres (of church and state) as the First Amendment drew them; to prevent the first experiment upon our liberties; and to keep the question from becoming entangled in corrosive precedents."

Anyone who knows the long history of the Roman Catholic system must be aware that when the hierarchy "gets its nose in the tent" it finally takes absolute control. If the Court's decision on the New Jersey "bus law" stands, Catholicism will soon want the state to provide its school busses, its textbooks, its libraries, its school buildings, its teachers salaries—and even that will not be the end. Pernicious church lobbies will move for an ultimate union of church and state; then will come civil war and the loss of our cherished religious and civil liberties. The time to halt this inevitable chain of evils is NOW while there is still time to preserve intact the American way of life.—JAMES DE FOREST MURCH, Editor *NEA*, March 1, 1947.

Our All-Sufficient Saviour

(Hebrews 9:24-10:22)

By W. A. CRISWELL, Dallas, Texas

(Condensation of Annual Convention Sermon, Southern Baptist Convention, St. Louis, Missouri, May 7, 1947)

THERE WAS A LITTLE COMMUNITY of converted, believing Hebrews. Because of their Christian faith they were persecuted and suffered trial and heartache. They were sorely tempted to forsake their Saviour.

In a land afar the eloquent orator of the New Testament, and apparently their former pastor, hears of their suffering and temptation. With pen in hand and with heart aflame he writes to them of their all-sufficient Lord, and this wonderful letter we call "The Epistle to the Hebrews." From our text we have opportunity to rejoice in a Saviour whose sacrifice for sin provides an all-sufficient atonement, whose intercession in heaven is able to save us to the uttermost, and whose promised return bears with it all the rich gifts of glory.

I.

First, we speak of his all-sufficient atonement. Our Lord came into the world that he might forever put away sin by the sacrifice of himself.

"When he cometh into the world, he saith, a body hast thou prepared me. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. By which will we are sanctified through the offering of the body of Jesus Christ once for all."

"Lo, I come" is the voice of the Son of God before the creation of the world. His condescension goes back into the ages. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). With a heart of love he came into the world. His whole life on earth embracing his obedience and death, his substitution for sinners, was his own voluntary resolve and act. His coming was the incarnation of God himself. He is not a deified man but God incarnate. In the manger of Bethlehem the child born unto us is the Wonderful, the Mighty God, the Everlasting Father. Conceived of the Holy Spirit, born of the Virgin Mary, he is called from his very infancy "That Holy Thing." This is the body which the Father prepared, built of the Holy Spirit to be the tabernacle of divine glory. "The Word was made flesh and dwelt among us."

He came "to put away by the sacrifice of himself." He came into this wilderness of earth as our substitute and sin bearer to give his life a ransom for many. Our blessed Lord knew from the commencement of his earthly ministry the sufferings that awaited him. He saw the cross from the beginning. The mountains of our guilt were heaped upon him; he was made a curse for us. It pleased the Lord to bruise him; by his stripes we are healed.

He came "for the suffering of death that he by the grace of God should taste death for every man." "Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same that through death he might destroy him that had the power of death" (Heb. 2:9, 14). He did not merely die, as in a moment of enthusiasm, as many a warrior has lost his life, courageously. But, laying down his life, he came into contact with the whole sting of death, its length, breadth, intensity, the power of Satan, the condemnation of the law. He set his face to the redemptive task laid upon him, outside the city gates to tread the winepress of the fierceness and wrath of Almighty God against sin, to open the fountain filled with blood for the cleansing of men.

Thus the day of atonement came and the Lamb of God was sacrificed as the holy prophets had said since the world began. "In the volume of the book it is written of me." The day of the crucifixion was fixed by God from all eternity. It was the significance

of the Passover, the meaning of the paschal lamb, the pouring out of the blood, the symbol of the day of atonement. He did not ask the Father for twelve legions of angels "for how then shall the Scripture be fulfilled that thus it must be?" (Matt. 26:54). "And all things that are written by the prophets concerning the Son of man were accomplished" (Luke 18:31).

This atonement is final and all-sufficient. Our sins are put away by this sacrifice of himself. The cross opened the flood-gates of love and pardon. Our redemption, forgiveness, deliverance, is procured by the death of the Lamb. There is no more remembrance of sins. The redemption Christ has offered is eternal.

Dear dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more.

II.

After his atoning death and glorious resurrection, our Lord ascended into heaven that he might be our all-sufficient Mediator and faithful High Priest.

Our risen, ascended, glorified Lord is in heaven. "For Christ is entered into heaven itself, now to appear in the presence of God for us (Heb. 9:24). "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12). "And Jesus came and spoke unto them, saying, All authority is given unto me in heaven and in earth" (Matt. 28:18). "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9). Through suffering, temptation, infirmity and conflict the Son of man hath ascended high above all principalities, power, thrones, dominions, high above all heavens and every name that is named to appear in the very presence and glory of God for us. Oh, how great is Jesus! How great the glory of the Son! How able an Advocate, how marvelous a Mediator we have in Jesus!

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly into the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

We have the same compassionate Saviour in heaven that we had upon earth. His glorious resurrection, his kingly exaltation has made no change in his heart. He ascended into the holiest, into the region of perfection and glory, but not to forget us who are still in the wilderness of this world. As he loved his own unto the end, he loves us now and throughout the ages. In that sanctuary of blessedness and glory Jesus, who was tempted in all things as we are, is touched with the feeling of our infirmities. He remembers his earthly experience. "In all things it behooved him to be made like unto his brethren that he might be a merciful and faithful High Priest. For in that he himself hath suffered being tempted he is able to succor them that are tempted" (Heb. 2:17, 18). He knows our frailty, the painfulness of the conflict, the weakness of the flesh.

Sensitive to our infirmities, his sympathy and feeling have led to this: "Grace to help in time of need." Amongst the multitude as he walks he detects the individual touch of faith. "And a woman came behind and touched the border of his garment; for she said within herself, If I do but touch his garment, I shall be healed. And Jesus said, Who touched me? Peter replied, Master, the

multitudes throng thee and press thee, and sayest thou, who touched me? But Jesus said, yea, but someone did touch me; for I perceive that healing power is gone out of me."

The healing of His seamless dress
Is by our beds of pain,
We touch Him in life's throng and press
And we are whole again.

Down through the ages he has been doing in his risen life the same wonders of grace and power that he did when he walked in Judea and Galilee centuries ago. Since then, how many millions of crushed hearts have heard him say just what he said of old, "Come unto me, all ye who are weary and heavy-laden, and I will give you rest." How many a penitent has heard him say as distinction as he said to the dying thief, "Today shalt thou be with me in Paradise." To how many a bereaved soul has he repeated the consolation, "I am the resurrection and the life; he that believeth in me shall never die." At how many an Emmaus has he made himself known in the breaking of bread. How often has he said to trembling and dispirited disciples just what he said in the upper room, "Let not your heart be troubled; neither let it be afraid." Through the years his voice has been heard speaking peace and comfort and hope, and his presence has been bestowing it.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The throne of majesty and righteousness is unto us a throne of grace. "Come boldly." Come as you are, say what you feel, ask what you need. Pour out your heart before him. Confess your sins, your fears, your wandering thoughts. How fully, openly, may we speak to God in the name of him who went through all our sorrows and trials and heartaches. For this purpose he was tempted, that he might be able to succor them that are tempted. He is filled with tender compassion. This belongs to the perfection of his priesthood. He knows from his experience on earth how poor, weak, sinful his disciples are. He is prepared to receive the wounded, sin stained believer, to dry the tears of Simon Peter, to say to Paul, oppressed by the thorn in the flesh, "My grace is sufficient for thee."

Jesus is Lord and there are none in heaven or on earth to share in any way or to any extent his mediatorial throne. We have no need of any saint, or any deified virgin, or any priestly intercession through which we reach the heart of God, "for there is one God, and one mediator between God and man, the man Christ Jesus." Come directly! Come boldly! Come in the name of Jesus alone. Look unto him, or, look unto him, and be ye saved, all ye ends of the earth. We have the real and substantial temple, the great High Priest, the true altar, the one sacrifice, the true access into the very presence of the Most High. "Wherefore, holy brethren, partakers of the heavenly calling, consider, oh consider, the Apostle and High Priest of our profession, Christ Jesus."

III.

And last, our text does say that our Saviour is coming again that he might bring to us the substance and consummation of our final salvation.

"And unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

From everlasting unto everlasting the King and Lord of Heaven has been coming, has come, is coming again, founding and to found a kingdom that shall endure forever. History shall find its ultimate meaning in his manifestation and the full establishment of his glorious dominion. The future belongs to him, the ultimate victory is his immutable and eternal decree. He is the ruler of the age to come; he is the Lord of the new humanity; he is the hope and the Saviour of the world.

He is surely coming. "For yet a little while, and he that shall come will come, and will tarry" (Heb. 10:37). "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be

also" (John 14:3). "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus shall so come in like manner as ye have seen him go" (Acts 1:11). "The Lord Jesus shall be revealed from heaven with his mighty angels, when he shall come to be glorified in his saints" (2 Thess. 1:7, 10). "Behold, the Lord cometh with ten thousands of his saints" (Jude 14). "Behold, he cometh with clouds and every eye shall see him" (Rev. 1:7).

When he cometh, our beloved dead who sleep in Jesus, shall be raised incorruptible and we shall all be changed. A Saviour who would leave in the dust of the ground those who trust in him is not the Lord of the New Testament. Ultimately there shall be the complete redemption of the purchased possession and not a bone shall be left in the regions of death, not a relic for the devil to gloat over. When the last one enrolled in God's Book has been saved, when the last prodigal son has come home, then "the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." "For this we say unto you by the work of the Lord, that we who are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first" (2 Thess. 4:15, 16). "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept." "Christ the firstfruits; afterward we that are Christ's at his coming." "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:19, 20, 23, 25, 26, 54, 57).

When he cometh there shall be a renewal, a rebirth, a remaking of all creation. "Behold, I make all things new" (Rev. 21:5). All outward creation shall manifest the presence and peace of God. There shall be a new heaven and a new earth. For all "the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

We shall have a new home in a new and heavenly city, the New Jerusalem. "And I John saw the holy city, new Jerusalem, coming down out of a heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Psalms 21:2-4). Our inheritance is beyond the blight of winds and frost. The leaf never fades; time does not waste its imperishable bloom. No graves are dug on its ever green hills. No sin enters its domain. Sorrow and weeping may be for the night, but joy cometh with the morning.

We shall have a new and unending life of peace and blessedness. Oppression shall cease from among men and the voice of cruelty shall no longer be heard. Our great Lord and King shall rule in every heart and life. The will of God shall be done in earth as it is in heaven. The nations shall walk in the name of the Lord forever. "They shall beat their swords into ploughshares, and their spears into pruninghooks. Nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6, 9). "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. Amen. Even so come, Lord Jesus" (Rev. 11:15; 22:20).

F. B. Meyer As I Knew Him

By ERNEST O. SELLERS, New Orleans, La.

AMONG THE WELL KNOWN preachers and teachers who came to this country at the beginning of this century from Great Britain, none made a more lasting impression upon me than Frederick Brotherton Meyer, whose birth occurred one hundred years ago, April 8.

At no time, among the many occasions that I heard him speak did he fail to give me a spiritual uplift, one not due to any physical emotion, but one rationally based upon Scriptural interpretation and presentation. These impressions were deepened as I came to know him personally. Among my treasures is his signature and greetings, "Make Jesus King," which he wrote in one of my Bibles as I visited him in his room in Chicago.

My last contact with him was on the street near the British Museum in London. I was walking with two well known American clergymen and saw him approaching us. Neither of my companions had ever met him. He greeted me cordially and, after introductions, asked why we were in England. We told him and he replied, "But why did you send ——— over here," referring to an American clergyman who had just been called to a London pulpit, with whose theology he did not agree. We told him that we did not "send" the brother, but that London had "called." We then asked him why England had called Dr. J. H. Jowett? To this he said, "O, he is one of us and should be home in these days (World War No. I)."

Dr. Meyer was not eloquent. He did not resort to shouting for emphasis, used simple language and his every illustration was pat. He loved children and young people, was one of the first to rally to the support of that "uneducated" American evangelist, D. L. Moody. Their fellowship and companionship continued until death. His practical service was shown by his labors on behalf of the Bernardo Homes for boys and in the society he founded for homeless children and unmarried mothers.

"F. B. M." was one of the most energetic men I have ever known. The world was truly his parish. Europe, America, Canada, Australia and New Zealand, South Africa, China and Japan all saw him and listened to his messages. His first visit to this country (Northfield) was in 1891 and his last in 1926.

Every time I heard him speak, I was impressed by his earnestness and humility. He one time confessed, "I am only an ordinary man. I am no orator (true), no scholar (he was taught by the Holy Spirit), and am no profound thinker. If I have done anything for Christ and my generation, it is because I have given myself entirely to Christ Jesus and then tried to do whatever he wanted me to do." Preaching, teaching and writing he did just that.

Most heartily and fully do I agree with the statement of Charles H. Spurgeon, who said, "Meyer preaches as a man who has seen the face of God."

Tithing Is the Answer

By EDGAR M. ARENDALL, Pastor
First Baptist Church, Atmore, Ala.

WE HAVE TRIED bazaars, we have sold soap and magazines, have taken every member canvasses—and none of these schemes will work. Now why don't we try God's Plan for financing a church? It has never failed.

The answer to church finances is tithing. The Bible says it is, and experience has proved it. As someone has said, "A tithing church is a thriving church."

Our missionary efforts, our work on the home fields, our local charity, even our preaching, has had to depend too long on soap

wrappers, "Watch It Grow" thermometers, and pledge cards. It is time for the Gospel to stand on its own feet. Lev. 27:30 and Mal. 3:10 tell us the basis for giving. The Tithes is holy unto the Lord.

Prayerful giving makes for prayerful living. If a man can pass the money test, he can almost always pass the other tests, for tithing promotes deeper spirituality.

Will it work in a church? It will, and has in this church and ours. Two years ago this church consented to go completely on a basis of tithes and offerings. Since that day not a person has been asked for a penny, there have been no pledges taken, there have been no soap sales or bazaars—just the Bible Plan of church finance.

As a result of using God's Plan, our receipts have more than doubled, gifts to the Cooperative Program are twice what they were, and more has been set aside for our local building program than ever before. All this was done in two years—just as soon as we went wholly on a basis of tithes and offerings. I mention this only to emphasize that Tithing Pays! What has happened in this church of 1,000 members has happened in hundreds of other larger and smaller churches when they tried God's Plan exclusively. I rejoice in the fact that we are but one of a great host of churches which have had their gifts double and triple when they went on the "Tithing Plan."

It will work in ANY church, regardless of size. It has worked here, and in many other churches with equal success. Let us go back to the Bible with our church finances, and bring up a generation of tithers now, and our financial problems will be forever solved. Tithing is the Answer!

A Possible Tragedy

THE CENSUS of religious bodies made by our government in 1936 was tragically inaccurate and inadequate. The fault lies largely with the method in taking a religious census and the poor response which our churches gave. As you know the government sends a questionnaire to each church to fill out and return. So many of our churches are careless in answering any kind of correspondence, particularly if it requires much time. Baptists are very careless about reporting to the government on anything. We are good on making disciples but we are not so interested in reporting them to statistical bodies.

For instance there was a large discrepancy between our own statistics and those provided by national statistical groups as over against those reported by the government. Ordinarily the government is more accurate than the other groups, but the reverse is true with reference to religious census. The figures provided by our churches are accepted by the government but so many churches do not report at all. For instance only about half of the churches in Texas reported to the government in 1936.

This is a distinct and tragic loss to our Baptist prestige and influence and is a severe blow to the impact of the non-catholic group upon the whole life of our nation. In fact certain rights, recognition, and allocation would be limited thereby. It hurts in more ways than we sometimes think.

Every state should have a leader designated to alert the churches to respond. Each district and each association should have some one whose business it is to see that every church reports. A thorough check should be made and reports should be sent into the denominational papers until all churches are 100%. Brethren, this is no small matter. If you think so, write Dr. J. M. Dawson of Washington and Mr. Porter Routh of our Sunday School Board. Write to the Census Bureau in Washington if you have not received a questionnaire. We want to co-operate in this matter.

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.

"Political Preachers"

E. D. Head in
Baptist Standard

The Gospel is not something detached from life. It is the way of true and overcoming life. The church is not a sequestered institution in the midst of a world teeming with problems and helpless to solve them. It is, or ought to be a crusading army of soldiers marching to attack with the one adequate solution for the world's need. I guess Amos was a "political preacher" when he left Tekoa and attacked the political, social, and economic corruption of the Northern Kingdom. Perhaps we ought to dub John a "political preacher" when he called the hand of Herod and condemned his corrupt life. Or, should we say that Jesus was a "political preacher" when he referred to a certain kind as "that fox?" It is an amazing confession of ignorance of the courage of true preachers when it is insinuated that they can be silenced and forced to stultify their consciences by being ridiculed as "political preachers."

(The churches and preachers had better begin to take some notice of politics or we are ruined.—R. B. J.)

* * *

Worship Supremely Stressed

Walt N. Johnson in
Next Step in the Churches

Satan's supreme trick in our churches is to get people to imitate worship in an insincere formalism or routine; or if he can not make us insincere, to divert our worship to a false god. The supreme issue of our day, as of all time, is pivoted in the difference between Worship as an Experience and Worship as a "form of service." . . . Note that in the great confession (Mat. 16:16f), when Peter said, "Thou art the Christ, the Son of the Living God," he was not stating theology: he was worshipping, truly worshipping Jesus. And yet so alert was Satan to head off this Worship, he was in a few minutes speaking through Peter so completely that Jesus addressed Peter as Satan and told him to get out. We cannot know the Authority of Jesus, except in the Reality of the Worship Experience.

(Unless I am very much mistaken, Dr. Johnson is saying something important.—R. B. J.)

* * *

Worry

Moody Monthly

Worry is not only a sin against God, it is a sin against ourselves. Thousands have shortened their lives by it, and millions have made their lives bitter by dropping this gall into their souls every day. Honest work very seldom hurts us; it is worry that kills. I have a perfect right to ask God for strength equal to the day, but I have no right to ask Him for one extra ounce of strength for tomorrow's burden. When tomorrow comes grace will come with it, and sufficient for the tasks, the trials, or the troubles. God never has built a Christian strong enough to stand the strain of present duties and all the tons of tomorrow's duties and sufferings piled upon the top of them.

(If you are guilty, you ought to repent.—R. B. J.)

Cocktails

The Liberator

I gathered about me a gang of kids, and I submitted ten words to them—all familiar home words—and asked them which one they heard most often. Among the words were potatoes, coffee, tea, bread—and cocktails. All in unison shouted "Cocktails!" I wasn't surprised. Why would one be? With more than three-quarters of a million liquor-selling places now in the land, and according to a reliable source, more than 20,000,000 homes serving cocktails, it has become the much-spoken word of the American home . . . I asked seven preachers whom I came upon by chance, how many of them had used their pulpits to smash the liquor trap during the past twelve months. Not a one. I tried the past two years on them. The same replies. Somehow I got the impression from them that there wasn't anything worth fighting for any more. "The man who hasn't found something worth dying for hasn't found anything worth living for."

(God save America—preachers and all!—R. B. J.)

* * *

Churches Should Pay Taxes

Louie D. Newton in
Christian Index

Editor Morrison of the *Christian Century* devotes his leading editorial of April 9 to the proposition that "Churches Should Pay Taxes." This is not a new proposal, to be sure, but comes at a very opportune moment, since Protestants and evangelicals are objecting so strenuously to the Supreme Court decision which requires the public to provide transportation for Roman Catholic children to parochial schools. He would not advocate that hospitals, orphanages and other church-owned and operated institutions, rendering non-profit service to human welfare, be taxed; but he does hold that church buildings, pastors' homes, unimproved real estate and parochial schools, used or to be used for religious purposes, should be taxed. And he contends that Protestants should now take the lead in insisting that such legislation be enacted if we hope to save the First Amendment.

(He may be right, at that.—R. B. J.)

* * *

He Heard Himself

Evangelize

An English preacher speaking over the British Broadcasting Co. recently had part of his sermon recorded by the studio. So shocked was he when the record was played and he heard "himself as others hear him" that he wrote a confession to the *London Times*. "All sorts of queer solecisms and odd pronunciations fell upon my astonished ears, and the experience was both interesting and humiliating. I shall do my best to correct the more obvious faults . . . So many of us have acquired pulpit drones and other tricks of speech that the man in the pew finds distracting and offensive." The English preacher went on to make the recommendation that every diocese should possess a recording apparatus, and that every preacher should be compelled to listen to one of his sermons once a year. A British magazine makes the assertion, "Laymen will assuredly endorse this suggestion!"

(It would be worth all it would cost.—R. B. J.)

The Survey Bulletin

BY PORTER ROUTH

FACTS OF INTEREST

Sales of liquor in the seventeen monopoly states have climbed from 11,000,000 gallons in 1934 to more than 56,000,000 gallons in 1946.

Savings by individuals dropped from \$33,000,000,000 in 1945 to about \$19,000,000,000 in 1946.

Air travel to Europe, more than 2,000 seats a week, is now booked fully through July, according to the seven companies making flights.

The United Nations Relief and Rehabilitation Administration has estimated that 10,000,000 Chinese die annually of diseases that could be prevented or controlled. It is estimated that 30,000,000 in China suffer from malaria.

Mrs. Frederick G. Murray, Cedar Rapids, Iowa, has been selected as the "American Mother of 1947" by the Golden Rule Foundation.

There are now an estimated 72,000 professional social workers in the United States.

Death rate among children, 1 to 14 years, has declined 60 per cent since 1930, according to the Metropolitan Life Insurance Company.

And the Coffee Association comes up with the report that sales now reach 2,250,000,000 pounds a year, enough to make 90,000,000,000 cups.

IN THE WORLD OF RELIGION

The Provisional Council of the World Council of Churches, meeting in Buck Hill Falls, Pa., has set August 22-September 5, 1948, as the date for the first meeting of the World Council of Churches in Amsterdam, Holland. The World Council claims to represent 175,000,000 Protestants in 103 church groups and 35 countries.

Representatives of various religious groups are presenting their views before the Senate Public Welfare subcommittee on the Taft bill permitting federal aid to schools. Catholic leaders are seeking to get the federal funds for parochial schools. Catholic leaders are pointing to the example of the federal school lunch program which provides lunches for all schools.

The National Stewardship Institute has launched a six-year program to enlist U. S. citizens in a "stewardship covenant." The Institute reported that the per cent of income given had decreased from 5.3 in 1932 to 1.6 in 1946.

The British Council of Churches has called on the United Nations to frame a declaration of human rights, including freedom of religion.

E. Stanley Jones, back from India, reports in 17 of the native states; a man must apply to the magistrate for permission to change his faith. However, he believed that religious freedom would be provided in the new constitution prepared by the Constitution Assembly.

BAPTIST HIGHLIGHTS

Baptist pastors, planning to attend the Baptist World Alliance in Copenhagen, may use their Southern or Western clergy permits to buy round-trip tickets to New York. The Central Passenger Association has ruled that those buying tickets July 5-15 will not need an Eastern clergy permit.

Total receipts for the first three months of 1947 for missions through the Co-operative Program amount to \$2,269,713.38, as compared with \$2,065,441.35 for the first three months of 1946.

The Mercer school of law has been named after a distinguished alumnus, Senator Walter F. George. Chief Justice Fred M. Vinson of the U. S. Supreme Court made the dedicatory address.

Since January 1, the Sunday school attendance of the First Church, San Antonio, has averaged 2,071.

The First Baptist Church of Martinsville, Virginia, will celebrate the 40th anniversary of Pastor J. P. McCabe on June 1.

Miss Sallie Lavinia Yewell of Jacksonville, Florida, has left the Florida Convention more than \$100,000 in her will.

A group of Kansas Baptists has presented a petition to become a constituent body of the Southern Baptist Convention.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

State B. S. U. President Going To Hawaii

Webster Carroll, state B. S. U. president, from Carson Newman College, was selected by his fellow students attending the recent State Spring Retreat at Montgomery Bell State Park to represent them in Hawaii this summer. The Foreign Mission Board has invited each state to send one student to Hawaii to do Vacation Bible School work during the summer. Many of the states have already accepted this invitation and have chosen their student and all others will possibly do so in the very near future. This project is an outgrowth of the Youth Revival that was held in Honolulu last December under the leadership of a group of students and student workers from Texas. The missionaries in Hawaii saw the wonderful opportunity of using a group of students in Vacation Bible School work and urged the Foreign Mission Board to cooperate in this endeavor and they have gladly done so.

The Foreign Mission Board is to take care of all the expense of these students while they are in Hawaii but they are not able to take care of their expenses to and from Hawaii. Each individual state will be responsible for providing these funds and we are asking our students and friends of our students to participate in this program. We do not want any church offerings taken for this cause but if there are Sunday school, Training Union or Y. W. A. groups who want to have a part in this, we will welcome their assistance. Then too, there might be individuals who want to have a part in this very fine project and if so, you might send your contribution to Mr. Roger M. Smith, 149 Sixth Avenue, North, Nashville 3, Tennessee.

We are confident that Webster will make us a very fine representative and will do a monumental piece of work. He is a native of Bluefield, West Virginia and has had all his college training in Carson Newman College. He is in his junior year at the present time and has participated in many of the activities on the campus. He was captain of the basketball team last year and president of the local B. S. U. this year. He has served as pastor of the Rocky Point Baptist Church and has been very successful in his ministry there. He is a volunteer for mission service and we feel that this summer's work in Hawaii will be of great benefit to him. Webster is beloved by all the students in our state and we know that they will not only help to make it possible for him to go and render this service in Hawaii but they will undergird him with their prayers during the time he is there.

* * *

Ridgecrest

Reservations for Ridgecrest are coming into the State Office almost every day so if you are planning to go, you had better send in your reservation immediately. As you know, the delegation to Ridgecrest is going to be limited this year and Tennessee has only 215 accommodations for Student Week. We have in the office at the present time about 155 reservations so if you are planning to go, we urge you to send in yours immediately.

Some of the people you will have an opportunity of hearing at Ridgecrest are: Dr. Louie D. Newton, Dr. C. Roy Angell, Dr. John L. Hill, Dr. Duke K. McCall, Dr. M. T. Rankin, Dr. Courts Redford, Dr. Ellis A. Fuller, Dr. T. F. Adams, Dr. Harold W. Tribble, Dr. W. L. Howse, Dr. J. W. Marshall, Dr. Henry Lin (China), Dr. Charlie Chi (China), Mr. Charles A. Wells, Dr. T. L. Holcomb, Dr. Daniel A. Poling, Dr. Raymond J. Seegar, Mrs. J. O. Williams, Dr. A. E. Tibbs, Mrs. Jessie Burrall Eubank, Mr. Genter L. Stephens and Dr. Frank H. Leavell.

The Sunday School Lesson

FOR SUNDAY, MAY 18

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

Topic: THE STRUGGLE FOR SOCIAL JUSTICE
Scripture: Amos 5:6-15, 21-24

THE STRUGGLE for social justice is as old as the human race. So it was in the days of ancient Israel. One needs only to turn to the words of the prophet Isaiah to understand how acute the problem was: "Woe to them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone . . . that justify the wicked for a bribe, and take away the righteousness of the righteous from him" (5:8ff.)

The prophet Hosea boldly declared that Israel's goodness was as "a morning cloud, and as the dew that goeth early away" (6:4), a land in which whoredom and wine and new wine had "taken away the understanding" (4:11), a place in which "there is no truth, nor goodness, nor knowledge of God in the land. There is naught but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out and blood toucheth blood" (4:1f.)

When Amos pleads, therefore, for Israel to seek Jehovah, he is but following in the train of mighty men of God who had gone before him, and is dealing with a problem that is universal in its scope of influence.

THE SECRET OF LIFE

Amos saw, as did Isaiah, Jeremiah, and the lesser prophets, that for Israel there could be no hope apart from Jehovah. "Seek Jehovah," he cried out, "and ye shall live" (5:6).

Manifestly there were those who felt that life in its richest and fullest sense was to be found in material things. They had their "winter-house" and their "summer-house" and their "houses of ivory" (3:15), but they had obtained them, evidently, through social injustices: "Hear this word, ye kine of Bashan, that are in the mountain of Samaria, that oppress the poor, that crush the needy, that say unto their lords, Bring, and let us drink" (4:1).

Yea, verily, justice had been perverted and righteousness overthrown: "Ye who turn justice to wormwood, and cast down righteousness to the earth" (5:7). "For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate" (5:12.)

A nation whose people had so given themselves over to the perversion of justice and righteousness must, sooner or later, experience the terrible wrath of Jehovah.

That is why Amos entreats Israel with passionate fervor to seek Jehovah. They must either turn to Him for life, or be destroyed by the consuming retributive hand of their own sins.

A POSITIVE STAND

Amos reminds Israel that positive steps must be taken, if she is to seek Jehovah. It is not to be a passive, negative affair. "Seek good, and not evil," he said (5:14). Only in this way can real life and the transforming presence of Jehovah be experienced.

Moreover, Israel was enjoined by Amos to "Hate the evil, and love the good," and to "establish justice in the gate" (5:15.)

It is at this point that we find the head and front of our offending in so-called "Christian America." We refuse to hate the evil and to love the good.

Take the matter of strong drink. If church members would only take a stand in accord with the teaching of the scriptures and the leadership of the divine Spirit, the problem would soon be solved. But church members, by and large, fail to do this. They might offend their friends! They might be ostracized! They might be called "narrow" or "intolerant!"

The religion of Jesus Christ calls for a transformation of every area of the believer's life. "I beseech you . . . be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:1ff.)

I HATE . . . I DESPISE

"I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them . . . Take thou away from me the noise of thy songs" (Amos 5:21ff.)

God does not want mere lip service on the part of His children. He has no regard for the shallow, superficial manifestations of a creed that is unrelated to life. A religion that is not lived is not a living religion. A creed that does not reveal itself in conduct is not Christian.

God does not need, and He does not want, the lipservice of those who professing to follow Him deliberately walk as the Gentiles walk (Eph. 4:17). He hates, He even despises hypocrisy and sham. He desires the sincere and the contrite heart.

THURSDAY, MAY 15, 1947

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

THERE WAS an out-of-town guest in our office last week. While he was there he mentioned the fact that he wanted to remember to take home a little bit of dirt. That sounded strange to me, so I asked him what he intended doing with the dirt.

"I will take it home to my young son," he said. "He is collecting soil from as many different states as possible."

During the conversation I learned that Tony, the nine-year-old son, is putting each of his soil samples in a cellophane envelope, attaching to the envelope a label which tells where and when he got it. He hopes to get at least one sample from each state. Of course, it adds to the interest when the dirt is gotten from a historic spot, such as capitol grounds or a nationally-known park, or even from the yard of a friend in a distant city. I know Tony's collection will become more valuable if his father, who is leaving soon for a trip to England, can arrange to bring back a bit of foreign soil.

Perhaps, when Tony gets a little older, he will want to increase his collection by planting in each state's soil a flower or other plant which is typical of that state. For instance, he might plant an iris or some other Tennessee flower in the dirt which his father took from here.

Maybe you'd like to start a collection something like Tony's. It doesn't have to be dirt or flowers, though I like that idea very much. Perhaps you are interested in rocks, or some other nature object. Your collection could, of course, include whatever was most appealing to you.

Or, if you feel that it will be too difficult for you to get something from each state, you might confine yourself to our own Tennessee. Through Young South pen pals and readers, you should get almost any collector's items you wish from every county in the state.

If you decide on a *nature collection*, and want Young South friends to help you add to it, write a letter telling Aunt Polly all about it. The information can be added to your word picture in my card file, and perhaps I can help you let others know about your collection. On the other hand, you might be able to add to someone else's collection, if they would write and tell us about it.

Spring is an especially good time to begin a nature collection. I hope you will start yours now. The more we work and play in God's out-of-doors, the more we feel like saying and meaning the words of our May Bible verse:

*O give thanks unto the Lord;
For he is good.*

Some of you have already written me about your hobbies or collections. Your word pictures show all that you have told about yourself and your interests. There are three new pictures to share with you today.

Mary Lea, Route 6, Lebanon, Tennessee, did not tell much about herself—just that she is in the eighth grade at school, is a member of the Presbyterian church, and would like to have some Young South pen pals. We hope Mary will write again soon and tell us her age, birthday, hobbies, and so on.

Martha Lee Vernon, 409 N. Main, Milan, Tennessee was thirteen years old February 9. She is in the seventh grade. She is collecting religious papers, plaques, and other things which have to do with religion. Her favorite sports are basketball and swimming. She wants pen pals. Martha Lee is a member of the First Baptist Church at Milan. She thinks she would like to be a missionary when she grows up, and of this she wrote, "I'm very serious about it and so are my friends and family."

Jo Ann Warmath, Route 4, Box 129, Humboldt, Tennessee, is thirteen years old. She was graduated from Grammar School on May 1, with an average grade of 97! Jo Ann wants pen pals, possibly those sharing her hobbies—bicycle riding and reading. Jo Ann is a member of Gibson Methodist Church. Here is an interesting item from her letter: "I entered the Gibson County Spelling Bee in Trenton this year, but I didn't do so well. Last year I won third place in the bee." Perhaps next year Jo Ann can spell down the entire group.

I wish Jo Ann had told us which word "stumped" her in the Bee. Usually in a thing of this type, the word missed is a simple one which the speller has known and used for a long time.

I know one word which you and I use quite often, but which we see misspelled many times. The word is "Baptist." Surely we should spell it correctly. But you might be surprised at the number of people who write "B-a-b-t-i-s-t." Try it out on the family and some of the boys and girls in school. See how many are stumped by it—even folks who go to Baptist Sunday schools and churches!

Send me a report on your experiment with this word. On a card or in a letter tell me how many people you tried it on and how many spelled it right. Even if you don't try the experiment, please write me a letter or card. I like to hear from you!

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

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

Association-Wide Training and Enlargement Campaign Planned In McMinn Association

Under the sponsorship of the McMinn County Sunday School Organization a Training and Enlargement Campaign is being planned during the week of May 18. Superintendent E. R. Lingerfelt and Missionary J. R. Land are trying to enlist every church in the association. The following churches so far have agreed to participate:

| Church | Pastor | Superintendent |
|--------------------|------------------|-----------------|
| Athens, First | Sterling Price | E. L. Willson |
| Bellfount | T. H. Logan | Frank Houston |
| Calhoun | E. N. Pack | Loyd Liner |
| Calvary Missionary | Ben McKenzie | W. S. Bates |
| Clearwater | Jim Baker | Miles Hughes |
| Cotton Port | Cecil Farmer | Robert Buchanan |
| Eastonalee | W. H. Liner | C. W. Townsend |
| Etowah, First | R. W. Selman | Spence Dixon |
| Good Hope | Ben McKenzie | W. D. Powell |
| Idlewild | Parker Harrison | M. L. Boyd |
| Liberty, South | E. N. Pack | Hubert Dodson |
| McMahan Calvary | O. F. Baker | Earl Ensminger |
| Mt. Harmony No. 1 | Charles Runyon | C. D. Webb |
| New Hope | C. E. Tatum | H. R. Johnson |
| Niota, First | Cecil L. Atchley | H. C. Foster |
| Oak Grove | Erwin Carver | Luther Henry |
| Riceville | W. H. Liner | R. F. Parkison |
| Rogers Creek | C. F. Moss | Richard Land |
| Union Grove No. 2 | John Kelly | J. H. Wilson |
| Union McMinn | T. R. Jolly | J. W. Henegar |
| Walnut Grove | W. S. McClure | T. H. Davis |

* * *

"Memoirs of John R. Sampey"

The Author:

The late John R. Sampey devoted his life to teaching and preaching. For more than fifty years he was connected with the Southern Baptist Theological Seminary, Louisville, Kentucky. For many years he served as a member of the International Sunday School Lesson Committee. Among his other books are: *The Heart of the Old Testament* and *Ten Vital Messages*.

The Book:

Since the life of John R. Sampey was so closely entwined with the Southern Baptist Theological Seminary in Louisville, Kentucky, his memoirs give a personal account of the growth and life of that great institution.

The first chapter tells of the boyhood days of Sampey in Alabama. His early schooling and student days at Howard College are touched on briefly. The rest of the book deals with his life at the seminary—first as student and later as a faculty member and president.

ASK FOR THIS BOOK AT YOUR BOOK STORE PRICE \$2.50

* * *

The Honor Roll

The Sunday School at Grace Baptist Church, Nashville, has sent in its application for Standard recognition. The school enrolls 1156 pupils. Dr. W. L. Stigler is pastor and Mr. H. N. Wilkerson is superintendent. We congratulate the people of this school on this attainment.

Also, we have received an application for Standard recognition from the Sunday school of Donelson Baptist Church, Donelson. The school enrolls 437 pupils. Rev. Fred Tarpley is pastor and Mr. George Greer is superintendent. Congratulations to this school.

208 Churches Observing Training Union Emphasis Day April 27

Listed below you will find all churches participating in Emphasis Day with 75% or more of their enrollment present in the unions.

| | Attendance | Attendance |
|------------------------|------------|------------|
| BEECH RIVER— | | |
| Rock Hill | 57 | |
| BEULAH— | | |
| First, Martin | 112 | |
| Macedonia | 63 | |
| Union City, First | 276 | |
| BIG EMORY— | | |
| First, Crossville | 95 | |
| First, Kingston | 68 | |
| First, Rockwood | 126 | |
| South Harriman | 79 | |
| Walnut Hill | 112 | |
| BIG HATCHIE— | | |
| Brighton | 77 | |
| Brownsville | 46 | |
| Garland | 36 | |
| Woodland | 72 | |
| BLED SOE— | | |
| First, Gallatin | 72 | |
| Portland | 86 | |
| CAMPBELL— | | |
| Jacksboro | 74 | |
| Mt. Paran | 65 | |
| Sugar Hollow | 70 | |
| CHILHOWEE— | | |
| Calvary | 82 | |
| Broadway | 107 | |
| Centenary | 97 | |
| Forest Hill | 65 | |
| Kagley's Chapel | 44 | |
| Piney Grove | 51 | |
| Rockford | 65 | |
| CLINTON— | | |
| Andersonville | 52 | |
| Clear Branch | 58 | |
| Island Ford | 41 | |
| CONCORD— | | |
| Eagleville | 10 | |
| First, Murfreesboro | 84 | |
| Milton | 45 | |
| Mt. View | 37 | |
| Powell's Chapel | 73 | |
| CUMBERLAND GAP— | | |
| Pump Springs | 33 | |
| DUCK RIVER— | | |
| Cowan | 33 | |
| Cross Roads | 18 | |
| First, Tullahoma | 98 | |
| North Fork | 45 | |
| DYER— | | |
| Fairview | 48 | |
| Hillcrest | 35 | |
| EAST TENNESSEE— | | |
| First Baptist | 64 | |
| Pleasant Grove | 32 | |
| GIBSON— | | |
| Antioch | 54 | |
| First, Humboldt | 96 | |
| First, Milan | 131 | |
| New Bethlehem | 42 | |
| Salem | 32 | |
| Trenton | 30 | |
| GILES— | | |
| Wheelerton | 29 | |
| GRAINGER— | | |
| Buffalo | 46 | |
| Red House | 18 | |
| Richland | 65 | |
| HARDEMAN— | | |
| New Union | 76 | |
| HOLSTON— | | |
| Calvary, Kingsport | 92 | |
| Cherry Grove | 33 | |
| Double Springs | 32 | |
| Harmony Church | 42 | |
| Lynn Garden | 96 | |
| Ninth St. | 158 | |
| Snow Chapel | 32 | |
| Sullivan | 46 | |
| Temple | 70 | |
| Unaka Avenue | 109 | |
| Virginia Avenue | 200 | |
| HOLSTON VALLEY— | | |
| McPheeter's Bend | 62 | |
| Mooresburg | 19 | |
| JEFFERSON— | | |
| Dandridge | 10 | |
| Dumplin | 60 | |
| Flat Gap | 37 | |
| Rocky Valley | 24 | |
| White Pine | 62 | |
| KNOX— | | |
| Arlington | 104 | |
| Broadway | 362 | |
| Corryton | 72 | |
| First, Fountain City | 80 | |
| First, Knoxville | 260 | |
| Fort Sanders | 35 | |
| Gayland Heights | 52 | |
| Grace | 103 | |
| Glenwood | 89 | |
| Highland | 79 | |
| Immanuel | 101 | |
| Lincoln Park | 191 | |
| McCalla Avenue | 203 | |
| Mt. Harmony | 54 | |
| Mt. Olive | 114 | |
| North Knoxville | 115 | |
| Oakwood | 196 | |
| Park City | 73 | |
| Riverview | 84 | |
| Riverdale | 47 | |
| Sharon | 51 | |
| West View | 54 | |
| Meridian | 61 | |
| LAWRENCE— | | |
| Liberty Hill | 22 | |
| McMINN— | | |
| Calvary | 30 | |
| Clear Water | 51 | |
| Cottonport | 76 | |
| First, Athens | 109 | |
| East Niota | 104 | |
| Good Hope | 24 | |
| McMahan Calvary | 40 | |
| New Friendship | 94 | |
| Niota | 37 | |
| North Athens | 39 | |
| McNAIRY— | | |
| Adamsville | 20 | |
| Bethel | 36 | |
| Clear Creek | 33 | |
| Falcon | 28 | |
| Good Hope | 52 | |
| Gravel Hill | 38 | |
| Selmer | 71 | |
| MADISON— | | |
| Bemis | 71 | |
| Clover Creek | 62 | |
| Oakfield | 44 | |
| Westover | 102 | |

(Continued Next Week)

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.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

The Southern Baptist Convention

"Meet me in St. Louis" has been our song for the past year when we thought of our great S. B. C. meeting. On Friday afternoon we left on the Georgian, the splendid new streamliner for St. Louis. Mrs. R. J. Edwards, our Community Missions chairman, Mrs. C. D. Creasman, our retiring president and your secretary had a happy time on this fast train. The Georgia W. M. U. officers were on the train so there was much chatting along the way. We thought we were arriving at 9:22 but when we reached the city it was 10:22, for daylight saving time made us lose this hour.

We are all in the W. M. U. Headquarters Hotel, the Statler. It is most convenient to be together because of numerous committee meetings. Saturday morning at nine the state secretaries met for a three hour conference. Miss Eva Inlow of New Mexico, a graduate of Tennessee College is our chairman. We had a happy, busy morning discussing how to do "it" back home. After a beautiful luncheon, prepared for us by a St. Louis committee, we went into the Executive Committee meeting at two and stayed until five.

Mrs. Martin, our president, is at her best in presiding over such a meeting, composed of Southern Union officers, state presidents, secretaries and young people's secretaries. Here the real business of the convention is done. For example, it was found there was much opposition to having a vice-president which had been proposed in a new constitution, so the change was postponed for a year.

It was our privilege to introduce our lovely new president, Mrs. Sam Holloway to this group. She makes friends so quickly that very soon she felt at home. Because she has a law degree and is an experienced business woman she was placed on the board of managers for the Southern Union. It was decided to erect a headquarters building in Birmingham, so women with business ability are needed in key places. We were glad our president was recognized as one with real ability.

In this board meeting we were given the statistics for the year. Our total gifts were \$7,817,774.87. We have 195,348 tithers. In Tennessee there are 16,934 tithers. We have passed \$1,300,000 in our Lottie Moon offering. There were 4,779 A-1 organizations. We have 43,081 organizations with 767,521 members.

Each officer gave a report showing a splendid advance.

SUNDAY

Sunday morning our Tennessee group went to the Third Baptist Church to hear our Tennessee friend, C. Oscar Johnson, preach a great sermon on "A Study in Harmony." It was a joy to see 1600 in Sunday school and the church auditorium overflowing at the eleven o'clock hour.

Sunday afternoon at three o'clock the W. M. U. Convention was opened in the beautiful Concert Hall of the Opera House with Mrs. George Martin presiding.

The program was in commemoration of the 40th anniversary of the organization of Young Woman's Auxiliary and of the Training School. Miss Mather presented the hundreds of Y. W. A's. of St. Louis who were seated on the platform. They gave the Ideals of the Y. W. A.

The responsive reading of the Scripture was given by the state Young People's Secretaries. A number of young women told in a graphic way what the Y. W. A. had meant to them. To quote "My mother was missionary-hearted and as the work was important to her, it was to me. I became interested in doing missionary work, but I saw enough to make me care." Another said "I heard the call to definite service in Y. W. A. camp. I became interested in the Chinese as lost people, not just those who do everything backward."

A letter was read by Miss Margaret Bruce from Annie Rines, our Tennessee girl from Africa who told of how her real interest in missions started when she was on a program in Y. W. A. Each one asked that the girls in every church be given a chance to study in a Y. W. A.

In processional a hundred Training School girls dressed in white marched through the center of the auditorium to the platform and sang the Training School hymn, "Take the Light." On many of the girls was a red badge saying "missionary." What a joy it was to see friends from all over the world!

Miss Littlejohn, the principal, called our attention to the missionary service flag. On it were the figures 103 showing graduates in leadership positions in our land, 90 were Home missionaries and 253 in foreign lands. Miss Ruth Provence, W. M. U. Secretary of North Carolina, spoke on what the school had meant to the first group, Miss Irene Jeffers, the second, and for the foreign land a map was used showing the number in each foreign land.

This story will be continued next week as we must mail this account on Sunday afternoon.

(Continued from last week)

FOUR NEW BROTHERHOODS IN ONE WEEK

(Continued from Last Week)

Holston Association—Oak Grove Baptist Church

REV. W. J. WILLIS, Pastor

Brother Eugene B. Roberts and I arrived ahead of the fine group of folk that attended the meeting in this progressive growing church, which operates a bus to bring people to all the services. The bus arrived on this Wednesday night, bringing between twenty-five and thirty people.

After a brief discussion relative to the organization of a Brotherhood and its activities, the church completed their organization by electing three vice-presidents and a secretary-treasurer to assist their president who had been elected in a previous meeting.

Those chosen to lead are:

President..... Dallas Snyder
Membership Vice-president..... Keith Sams
Program Vice-president..... Simson Bradley
Activity Vice-president..... Hubert Richardson
Secretary-treasurer..... Roy Boyce

These Brotherhood leaders with the pastor will meet soon to decide on the number of committees they will need and select men to serve.

Unaka Avenue Baptist Church—Johnson City, Tennessee

REV. D. B. BOWERS, Pastor

This was our second visit with Brother Bowers and this good church having been there about six years ago attending an associational meeting.

After explaining to the men the purpose of a Brotherhood, calling attention to our major objectives, discussing the officers needed and outlining their duties, suggesting some of the committees needed in order to promote the work, the men and their pastor gave unanimous approval to the organization of a Brotherhood which resulted in electing the following men to lead:

President..... Sam Rutledge
Membership Vice-president..... E. E. Bolding
Program Vice-president..... Orville Taylor
Activity Vice-president..... Grady Mast
Secretary-treasurer..... Joe King

It was suggested that Brother J. F. Boston be named chairman of the evangelistic committee and the group agreed to meet at an early date to select other committee leaders and workers.

One of the very interesting features of this meeting was that although no committee had been appointed and asked to submit names for the various offices to be filled, as nominations were called for, two or three men would nominate the same fellow, which is evidence that the men had given prayerful thought to the matter of organization and securing the right leadership.

* * *

Facing the Sun

Don't hunt for trouble,
But look for success;
You'll find what you look for—
Don't look for distress.
If your eyes see the shadow,
Remember, I pray,
That the sun is still shining.
You're just in the way.

Don't grumble, don't bluster,
Don't dream and don't shirk;
Don't think of your worries,
Just think of your work.
The worries will vanish,
The work will be done—
No man sees his shadow
If he faces the sun.

—Copied *The Optimist Magazine*

AMONG THE BRETHREN

Rev. B. H. Duncan has been elected editor of the Arkansas Baptist, succeeding C. E. Bryant who is now publicity secretary of the Southern Baptist Convention. Brother Duncan has been pastor of the First Baptist Church of Hot Springs for a number of years. In other days he and the editor were neighbor pastors in Kentucky. We bid him God-speed in his new work.

—B&R—

J. A. Baker, chairman of the deacons of the Cowan Baptist Church has received a letter from Woodrow W. Hill, pastor of First Baptist Church, Liberty, N. C., in which he praises the work of the Cowan pastor, Gordon Greenwell in a revival meeting. There were 27 additions to the church, with several rededications and a rekindling of spiritual lives.

—B&R—

Speedway Terrace Baptist Church is rejoicing over the splendid eight-day revival in which Aubrey C. Halsell, pastor of the First Baptist Church of West Memphis, Ark., did the preaching. There were 92 additions to the church, 58 of them being upon profession of faith with a view to baptism. Mark Harris is pastor of the church.

—B&R—

Pastor R. B. Jones and the Central Baptist Church of Chattanooga have been assisted in a revival by Richard N. Owen, president of the Tennessee Baptist Convention preaching, with the music under the direction of J. Roy Bethune, assistant of McLean Boulevard Baptist Church, Memphis.

The sympathy of the brotherhood goes out to the loved ones of Mrs. Robert J. Overall, wife of Robert J. Overall, who recently passed away at her home on Belmont Boulevard in Nashville following an illness of two days. Funeral services were conducted at the residence with James L. Sullivan, E. B. Crain and J. Harold Stephens officiating. Besides her husband she is survived by a daughter, Mrs. William Z. Collins, Miami; a son, Robert J. Overall, Jr., of Los Angeles, and a sister, Miss Mattie C. Leatherwood, Nashville. Mrs. Overall was active in Baptist church work and was a leader in the organization of both the Eastland and Inglewood Baptist Churches and for the past 18 years had been a member of the Belmont Heights Baptist Church. The Lord comfort all the bereaved.

—B&R—

Pastor N. M. Stigler and the First Baptist Church of Blackwell, Okla., have had the service of Robert E. Naylor, pastor of First Baptist Church, Enid, Okla., and Wayne Halley, local choir director directing the music in a revival in which there were 32 additions, with 2 other professions of faith and 4 young people dedicated themselves to special service.

—B&R—

L. S. Sedberry, pastor of Lockeland Baptist Church, Nashville, did the preaching in a revival with Pastor Roy McGill and the First Baptist Church of Tullahoma in which there were 24 additions.

W. R. White, pastor of the First Baptist Church, Austin, Texas, will deliver the Oklahoma Baptist University Commencement address at Shawnee, Okla., Monday, June 2. At the commencement service honorary doctors degrees will be conferred on George C. Boston, pastor of the Central Baptist Church, Muskogee, and W. R. Wallace, Oklahoma City lawyer.

—B&R—

John W. Shepard, head of the department of New Testament Interpretation and Greek in the New Orleans Baptist Theological Seminary, will retire voluntarily from teaching in the institution where he has served since 1930. Prior to that time he was a missionary in South America.

—B&R—

Bowmar Avenue Baptist Church of Vicksburg, Miss., has voted unanimously to enter into a building program which will probably call for the expenditure of \$100,000.00. Homer W. Roberson is pastor.

—B&R—

Pastor D. M. Renick and the LaBelle Baptist Church, Memphis have been assisted in a revival by James A. Ivey, pastor of the First Baptist Church, Americus, Ga., in which there were 18 additions by letter, 4 by statement and 50 upon profession of faith.

—B&R—

May 4, Dr. Clifton J. Allen, Editorial Secretary of the Baptist Sunday School Board, delivered the baccalaureate sermon to the graduating class of the Lewis County High School at Hohenwald.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, MAY 4TH.

| Church | Sunday School | Training Union | Additions | Church | Sunday School | Training Union | Additions | Church | Sunday School | Training Union | Additions |
|--------------------------------|---------------|----------------|-----------|--------------------------|---------------|----------------|-----------|--------------------------------|---------------|----------------|-----------|
| Alcoa, Calvary | 249 | 74 | — | Mission | 183 | — | — | Memphis, Bellevue | 2782 | 1347 | 26 |
| Alexandria | 180 | 183 | — | Chestnut Mission | 62 | — | — | Boulevard | 744 | 231 | 39 |
| Andersonville | 114 | 50 | 1 | Meridian Mission | 44 | — | — | Central Avenue | 572 | 118 | 1 |
| Athens, East | 230 | 72 | 1 | Oak Hill | 98 | — | — | Galilee | 327 | 119 | 2 |
| First | 498 | 101 | 2 | Peavine Mission | 27 | — | — | Highland Heights | 937 | 295 | 5 |
| West End Mission | 59 | — | — | Elizabethton, Big Spring | 139 | 95 | — | LaBelle | 736 | 200 | 11 |
| Coghill | 87 | — | — | Siam | 171 | 100 | — | Louisiana Street | 187 | 88 | 2 |
| Englewood | 149 | 63 | — | Fountain City, Central | 746 | 164 | 1 | McLean | 359 | 110 | — |
| Etowah, East | 67 | — | — | Hines Valley Mission | 35 | — | — | Mallory Heights | 336 | 158 | 2 |
| Etowah, First | 362 | 70 | — | Gallatin, First | 839 | 63 | 2 | Prescott Memorial | 570 | 123 | 5 |
| Etowah, North | 143 | 23 | — | Grand Junction, First | 114 | 68 | — | Seventh Street | 566 | 97 | — |
| Good Hope | 45 | 25 | — | Harriman, Trenton Street | 388 | 81 | 3 | Shirley Park Chapel | 97 | 27 | — |
| Good Springs | 84 | 57 | — | Walnut Hill | 261 | 76 | 9 | Union Avenue | 1717 | 234 | 3 |
| New Bethel | 39 | — | — | Hohenwald | 71 | 52 | — | Milan, First | 338 | 126 | — |
| Wildwood | 100 | 53 | — | Humboldt, First | 503 | 74 | 1 | Millington | 167 | 98 | 3 |
| Benton | 152 | 35 | — | Huntingdon, First | 152 | — | — | Milton | 61 | 41 | — |
| Bradford | 116 | 28 | — | Jackson, Bible Grove | 83 | 65 | — | Morristown, First | 550 | 114 | — |
| Brighton | 166 | 75 | — | Calvary | 458 | 185 | — | Murfreesboro, First | 443 | 92 | — |
| Bristol, Calvary | 482 | 157 | 2 | Madison | 74 | 38 | — | Walnut Street Mission | 39 | — | — |
| Virginia Avenue | 319 | 170 | 14 | Jellico, First | 243 | 100 | 7 | Powell's Chapel | 110 | 58 | — |
| Brownsville | 303 | 55 | — | Jonesboro, Oak Grove | 155 | 63 | — | Taylor's Chapel | 102 | — | — |
| Brunswick | 51 | 101 | — | Keeling | 89 | — | — | Westvue | 263 | 104 | 23 |
| Cleveland, Big Spring | 300 | 192 | 1 | Kingsport, First | 716 | 121 | — | Nashville, Antioch | 67 | 36 | — |
| Cedar Springs | 156 | 71 | — | Long Island | 101 | 64 | — | Belmont Heights | 901 | 230 | 4 |
| First | 604 | 180 | 1 | Lynn Garden | 299 | 86 | 1 | First | 1207 | 813 | 9 |
| First Mission | 85 | — | 1 | Knoxville, Bell Avenue | 560 | 145 | 5 | Grace | 823 | 160 | 2 |
| New Friendship | 104 | 90 | — | Broadway | 1163 | 818 | 16 | Lockeland | 510 | 164 | 1 |
| South Cleveland | 122 | 78 | — | Broadway Branch | 85 | — | — | Mill Creek | 78 | 42 | 3 |
| Chattanooga, Avondale | 568 | 192 | 3 | Fifth Avenue | 969 | 249 | 1 | Woodmont | 246 | 95 | — |
| Baptist Tabernacle | 347 | 58 | — | First | 947 | 216 | — | New Market, Dumplin | 89 | 50 | — |
| Brainerd | 379 | 173 | — | Glenwood | 242 | 87 | 6 | Newport, First | 331 | 56 | 2 |
| Eastdale | 337 | 90 | 23 | Lincoln Park | 597 | 199 | — | Second | 176 | 50 | — |
| Highland Park | 2149 | 671 | 15 | Lonsdale | 452 | 90 | — | Oak Ridge, First | 442 | 79 | 3 |
| Hughes Avenue | 170 | 67 | 1 | McCalla Avenue | 637 | 171 | 1 | Glenwood | 291 | 39 | — |
| Morris Hill | 212 | 141 | — | North Knoxville | 314 | 111 | 5 | Robertsville | 393 | 59 | — |
| Red Bank | 476 | 146 | 1 | Oakwood | 346 | 185 | 2 | Old Hickory, First | 647 | 230 | 2 |
| Signal Mountain | 48 | 29 | — | Sevier Heights | 379 | 111 | 1 | Oliver Springs, First | 120 | 16 | 1 |
| Silverdale | 157 | 113 | 1 | Smithwood | 359 | 98 | 1 | Philadelphia | 133 | 43 | — |
| Woodland Park | 898 | 301 | 6 | Westview | 227 | 37 | 9 | Rockwood, First | 334 | 146 | — |
| Church Hill, McPheeter's Bend | 150 | 75 | 1 | Lawrenceburg | 229 | 111 | — | Mission | 30 | — | — |
| Columbia, First | 421 | 93 | — | Lebanon | 556 | — | — | Whites Creek | 64 | 44 | — |
| Dark's Mill | 16 | — | — | Barton's Creek | 64 | 46 | — | Rutledge, Buffalo | 110 | 44 | — |
| Godwin Mission | 13 | — | — | Cedar Grove | 109 | 56 | — | Selmer, First | 148 | 73 | — |
| Concord, Crichton Memorial | 152 | 54 | — | Lexington, First | 244 | 64 | 1 | Shelbyville, Shelbyville Mills | 119 | 44 | — |
| Cookeville, First | 452 | 109 | — | Liberty, Salem | 104 | 56 | — | Shop Springs | 100 | 58 | — |
| Fourth Street | 64 | — | — | Mt. Pleasant | 149 | 70 | — | Shouns, Pleasant Grove | 170 | 134 | — |
| Steven's Street | 106 | 62 | — | Maryville, First | 655 | 98 | — | Trenton, First | 508 | 180 | — |
| Covington, First | 290 | 95 | — | Mascot | 168 | 104 | 25 | White Hall | 76 | 7 | — |
| Crockett Mills, Baker's Chapel | 78 | — | — | Roseberry | 244 | 89 | — | Union City, First | 625 | 132 | 4 |
| Crossville, First | 285 | 133 | — | Medina | 187 | 48 | — | Watertown, Round Lick | 84 | 6 | — |

**President of Cumberland University
Inaugurated**

(Contributed)



DR. EDWIN S. PRESTON

THAT EDUCATION in the wake of victory imposes upon American colleges a responsibility that can hardly be met without augmented resources, both material and spiritual, was emphasized in ceremonies when Cumberland University formally inaugurated Dr. Edwin Smith Preston as its twelfth president.

Dr. Preston himself, in accepting the duties of the office, suggested amended federal tax laws which would permit more liberal contributions from incomes to educational uses and Dr. Walter P. Binns, president of William Jewell College at Liberty, Mo., when he presented the new president to Raymond Rogers, chairman of the Board of Trustees, for formal investiture, called for a deeper faith and a firmer following of the principle of good will as exemplified in the work of Cordell Hull.

BE A NURSE

Few occupations today offer the opportunity for service to humanity that the Graduate Nurse enjoys.

A nurse may enjoy life-long economic independence, for her services always will be in demand.

Mather School of Nursing at Southern Baptist Hospital offers unusual opportunities. It is affiliated with Tulane University in the education of its students; and the Hospital pays the tuition fees.

We can admit 100 young women in the September class. Early applicants may be assured of acceptance.

Address:

THE DIRECTRESS

Southern Baptist Hospital

New Orleans 15, Louisiana

Dr. Clifford Lewis will assist the pastor, Phil A. Shelton, in a two week's tent revival meeting, sponsored by Ivy Chapel May 11-25. The tent will be located on the corner of Jones Avenue and Trinity Lane, one block east of the Meridian bus line.

Dr. Lewis comes as a familiar friend to many people in the Nashville area, in which his home is located, though he is seldom permitted to stay home for very long at a time.

He is constantly busy in youth conferences, youth revivals, and one day Dedication services. Many young people have responded to the invitation to give themselves to full time service for Christ through his ministry. Numbered among these is Billy Graham, International Youth For Christ leader, who is now in England with other young people in a Youth for Christ revival that is reaching great proportions. Billy Graham is a Baptist, as is Brother Lewis.

Pray for us.—PHIL A. SHELTON.

—B&R—

The following students who are graduates of Carson-Newman College will graduate from Southwestern Seminary, Fort Worth, in May:

Bachelor of Divinity, Zack J. Deal, Jr.

Master of Religious Education, Mrs. Leslie R. Baumgartner, Mary Margaret Boggs, Phillip T. Card, Bryant M. Cummings.

Master of Theology, Leslie R. Baumgartner, Edward W. Glover, Dewey R. Roache, J. Earl Stallings, Clayton Veatch, William J. Johnson.

There were 36 Carson-Newman graduates and

(82 Tennesseans) enrolled at Southwestern the past year. The group met to organize under the chairmanship of Bryant M. Cummings. Officers elected for '47-'48 were: President, Lauren Sprunger; Secretary, Miss Betty Brewer.

—B&R—

Pastor Bertis Fair and the North Newton Baptist Church, Newton, N. C., have been assisted in a gracious revival by J. Lewis Price of Hickory, N. C., and Mr. Rector Robbins directed the music.

—B&R—

Pastor Carl A. Howell and Murray Hill Baptist Church, Jacksonville, Fla., have been assisted in a great revival by R. Lofton Hudson of Shawnee, Okla. There were 48 additions.

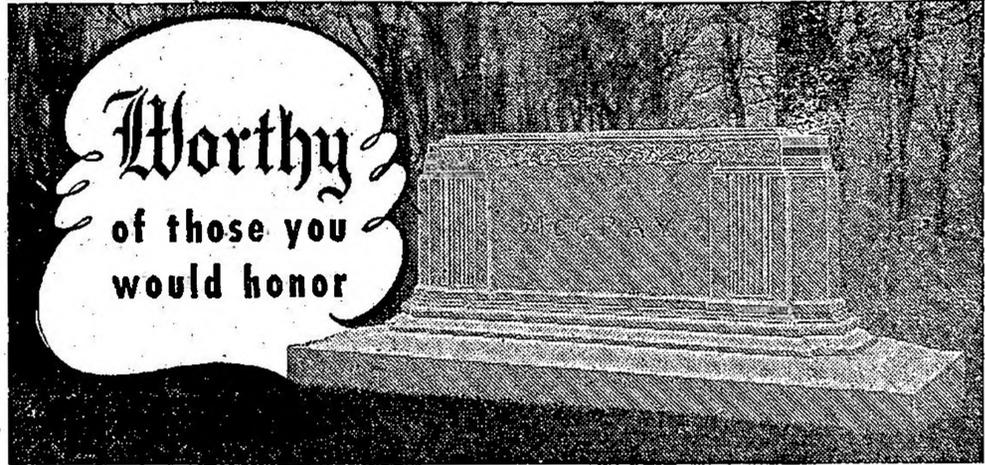
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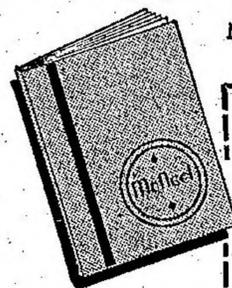
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Name _____

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Young Ladies' Fidelis Class, First Baptist Church, Watertown, Tennessee



Front row, left to right: Mrs. Cecil Rice, Group Leader; Mrs. J. W. Armstrong, Group Leader; Mrs. Glen Jacobs, Group Leader; Mrs. Harold Hudson, Group Leader and First Vice President; Miss Naomi Lasater, Assistant Secretary; Miss Earlene Lasater, Second Vice-President; Miss Imogene Bradley, Secretary; Mrs. Jerre Womack, Group Leader; Miss Mildred Hale, President; Mrs. T. W. Bruce, Assistant Teacher and Group Leader; Miss Nancy Vann, Teacher.

On Easter Sunday, at which time the picture was made, this "wide-awake" Fidelis Class observed the first of its Special Guest Days this year. As a result, a large group of guests were welcomed at the opening service of the morning. There will be some new members out of this guest company. The picture, of course, was limited to class members only.

During the five years that I have served this class as teacher, it has indeed been a pleasure to work with this fine group of young ladies. The Lord has blessed us in many ways and to Him we give all the praise for the good work this group carries on.

The class is growing, the members are alert and solicitous in seeing others in Sunday school every Sunday morning. The officers are faithful and the group leaders keep in close touch with each of their group. The members are ever mindful of those in the church and community who are bereaved, shut-in, and of those who are less fortunate than they.

Incidentally, this class has 42 members. One of the 42 is an invalid and comes in a wheel chair during the summer months. She is not able to come during the winter and was not well enough to be with us on Easter Sunday. She is an inspiration to the entire class.

The BAPTIST AND REFLECTOR is included in our Church budget and we look forward to each issue.—NANCY VANN.

Degrees and diplomas were awarded to 218 men at the commencement exercises of the Southern Baptist Theological Seminary on May 2. This was the largest class to be graduated from the institution. In addition, a class of six women and two men were graduated from the School of Church Music of the Seminary, the first class to be graduated since the school was established, three years ago.

—B&R—

Georgia has employed a full-time brotherhood secretary who will take up his duties later on. He is Mr. Bernard King of Dalton, Ga.

Minister Ordain

ON SUNDAY afternoon, April 20, 1947, Bro. Fowlkes Baptist Church, Fowlkes, Tennessee, ordained Bro. Riley Jones to the work of the Gospel Ministry.

Bro. Vernon Sisco, pastor of the First Baptist Church, Halls, Tennessee, was elected by the ordaining council to act as moderator for the service.

After Brother Jones told of his conversion and call to preach, he was questioned by Bro. W. E. Chadwick, pastor of the Fowlkes Baptist Church, regarding his beliefs concerning the Bible and the faith.

The ordination sermon was delivered by Bro. J. T. Barker, former pastor of the Fowlkes Baptist Church. Bro. Hubert Jones, brother of the candidate, led the ordination prayer. The laying on of hands was administered following the prayer.

Bro. A. T. Willis, pastor of the Hillcrest Avenue Baptist Church, Dyersburg, Tennessee, presented Bro. Jones with the Bible.

The service was closed with prayer led by Bro. Riley Jones.—CHRISTINE CROCKER, Church Clerk.

The Baptist Hour

SUNDAY MORNING, MAY 18, 1947

Use Your Baptist Hour to Win the Lost

Speaker: DR. A. D. FOREMAN, JR., Amarillo, Texas.

Subject: "Man's Chief End."

Stations heard in Tennessee are WCYB, Bristol; WNOX, Knoxville at 8:30 EST; WSM, Nashville at 7:30 CST; and over WREC, Memphis at 8:30 CST.

May 25—Dr. Foreman will speak on "The God of All Comfort."

1600

AGED AND NEEDY BAPTIST PREACHERS AND THEIR WIVES,
OR PREACHERS' WIDOWS ARE DEPENDING

FOR LIFE'S NECESSITIES

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The Relief Department depends upon the *response* of the churches.

The response of *your church* may depend upon *you*.

The Southern Baptist Convention has authorized a special offering in each church for this worthy cause, preferably in April.

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Send such offering to your state office designated for Ministerial Relief.

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of the

SOUTHERN BAPTIST CONVENTION

Walter R. Alexander, Executive Secretary

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In Memoriam

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

J. W. BUNN AND WIFE

On January 12, 1947 the grim monster death visited our ranks and claimed one of our members also a deacon of the church to wit Bro. J. W. Bunn. He was married in early life to Miss Martha Joyner. To this union was one daughter given who survives.

He united with the Bethlehem Baptist Church in Henry County, Tennessee, August 1899, and was ordained as a deacon in 1903. He lived a life devoted to his family and church until old age and an invalid companion caused his activities to cease but still he loved to attend church when opportunity was afforded. He was past 88 years old.

On January 14, just forty-six hours after Uncle Wash (as he was commonly called) passed away his companion went to be with him in the great beyond. She united with this church 1906. She was 83 years old.

Aunt Mattie was an invalid for a number of years but she was always cheerful. We can only say to the sorrowing ones weep not as those who have no hope for they left the assurance of that hope both sure and steadfast that entereth into that within the vale. So like John the Revelator says: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Let us bow in humble submission for we know it was God's will for He never makes a mistake. They leave one daughter, son-in-law, a grandson, a host of nephews, nieces and many friends to mourn their passing.

Burial was in Bethlehem cemetery, with services by Eld. H. D. Lankford of Dover, Tennessee.

Begging that a copy of this be inserted in

church record, one sent to our state paper for publication and one given the family.

Your committee,
J. L. JOYNER
C. L. RADFORD
B. B. ELLIS

LIGON

Hon. L. A. Ligon, oldest member of the Carthage Baptist Church, and senior deacon, departed this life April 21, 1947, at the age of 86 years.

He had been a faithful servant and a leader in this church for 65 years.

Funeral services were conducted at the church Wednesday afternoon, April 23, by the pastor, Rev. Joe Harting, in the presence of a host of relatives and friends.

Mr. Ligon taught the Men's Bible Class in his church for many years, conducting his last class on April 13.

The church gives thanks for the life of this good man, and for his contribution to the lives of those who knew him.—ERA ALLEN, *Church Clerk.*

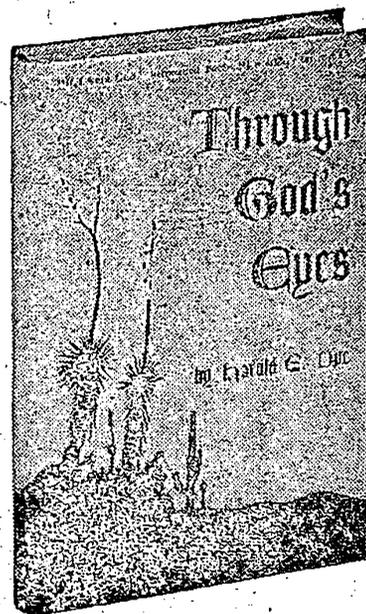
Book Review

VERITIES OF THE GOSPEL. By Zeno Wall. Broadman Press, 1946. 173 pp. \$1.50.

This is the second volume of published sermons by one who has for more than twenty years been pastor of First Baptist Church, Shelby, N. C. No wonder his people want him to stay, if these are fair samples of the messages he has given them. In another review, Dr. Hill writes "Fortunately for his hearers and readers, Dr. Wall doesn't know anything to preach except the Gospel." In the introduction to the book, Dr. R. C. Campbell rightly says "Reading these messages will make one want to preach, if such is a preacher." While the style is simple, they reveal the author's belief that men without Christ are lost, but that the Gospel is powerful to save; and that those who have experienced salvation should unite with the church and live in such way that people can see a change in their living. There are many books of sermons—this is a volume of gospel sermons, seventeen of them. While tastes will differ, this reviewer particularly liked these: "At Calvary," "Four Inspiring Certainties" and "Will Our Peace Be Lasting."—H. L. CARTER.

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