

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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## Ministerial Education In Tennessee Baptist Schools

Chas W. Pope, Executive Secretary

THE NEED of a well-trained ministry has been recognized ever since Jesus chose twelve disciples and gave more than three years to teaching and training them in the principles of the Kingdom of Heaven. Because of their Teacher, they became the best educated preachers in the history of Christianity. He was the entire faculty, the University from which they all graduated with honors—except one—Judas failed.

Today, the need for a well-trained ministry is just as urgent. However, we are now dependent upon our churches and a system of schools for the training of our preachers. The church school is an important factor in the life of the denomination. Our churches are dependent upon these schools for trained leadership; and, the schools are dependent upon the churches for their support. Tennessee Baptists have five educational institutions: Carson-Newman College, Union University, and Cumberland University are four-year co-educational institutions; Harrison-Chilhowee is an academy; and, the Baptist Orphanage has its school. In these schools there are now enrolled more than two hundred and fifty ministerial students. The State Mission Board has undertaken to pay the tuition and matriculation fees of these ministerial students. The entire cost is more than \$20,000.00 per year.

The source of income for this large sum of money is 1% from the Co-operative Program, and the SPECIAL OFFERING IN JUNE. The one per cent from the Co-operative Program pays less than half the cost. It is important that we make a worthy offering in June. The offering is to be taken in the Sunday schools, and is a part of the Co-operative Program System. The entire offering will go for ministerial education in Tennessee. **HELP THESE STUDENTS WHO ARE TO BE OUR PASTORS TOMORROW.**

# Baptist and Reflector

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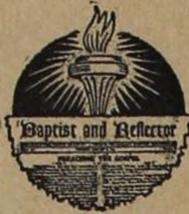
## BAPTIST AND REFLECTOR COMMITTEE

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

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## EDITORIAL

### Try It For Three Months

ONE OF THE MANY important votes of the recent Convention at St. Louis was to ask Southern Baptists to tithing for at least the last three months of 1947.

Executive Secretary Duke K. McCall and others put emphasis upon the suggestion and the messenger vote in its favor was unanimous.

Note that it is a request only, for the Southern Baptist Convention cannot command or order in such matters. We hope that Southern Baptists will grant the request.

The ideal is constant tithing. The hope is that the "prove-me" plan will lead toward and to this ideal.

BAPTIST AND REFLECTOR has put frequent emphasis upon tithing. Look for this emphasis again. Let all Southern Baptists try tithing for at least October, November and December, 1947, and see the result.

### In Passin', Stassen

THE HON. HAROLD E. STASSEN has served ably as governor of Minnesota. He is widely traveled and is frequently mentioned as a possible presidential candidate in 1948.

At the recent Convention he spoke on "Baptists and World Peace." Notwithstanding his pleasing personality and voice, his speech did not "click." At the outset, he largely insulated the people against him by stating his disagreement with the action of the Convention the day before in protesting the position of Myron C. Taylor at the Vatican and the use of tax money to pay the bus fares of parochial school children, as in the New Jersey Bus Case. What business of his was it to do this? None whatever. His discourtesy probably gained him some Catholic votes, but it did not minister to Southern Baptist good will.

In contrast, Governor Kerr of Oklahoma, also spoke subsequently on the program of the Convention. But he was courteous and his viewpoint, thought and delivery were sound and his speech went over in a big way. There is often a vast difference between two parties who wear the name "Baptist."

To have a discussion on a matter of specific Southern Baptist concern, why choose a man like Stassen, who from the Southern Baptist viewpoint, seems not to know what it's all about? Southern Baptists had better not try to bathe in the glory of the secular prominence which is joined to Biblical uncertainty. There are too many known dependable speakers for that.

## Was John's Baptism Christian?

INQUIRY along this line has come to us several times. We answer according to our judgment.

One's studied opinion of John's baptism is revelatory of his scheme of Bible interpretation. In particular it may reveal his concept of the plan of salvation and of the function of baptism. The question before us, then, has great importance.

We hold that the baptism administered by John the Baptist was Christian, equal in validity for Christian ends to that in the Commission.

### Christian In Position

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Luke 16-16). The Christian dispensation was launched through John. It did not become full-fledged under him, but it did begin with him. The atonement, resurrection and ascension of Christ and the day of Pentecost were the operation and expansion of the Christian dispensation, but not the inauguration thereof. Surely the baptism administered by the instrumental initiator of the Christian dispensation was itself Christian.

### Christian In Picture

John's baptism was "with water"—Greek, *en hudati*, in water (Matt. 3:11). So he baptized "in the river of Jordan" and elsewhere "because there was much water there" (Mark 1:15; John 3:23). It was immersion, as the word itself signifies. This was commanded in the Commission, for immersion was the practice of the churches and preachers under the Commission (Acts 8:37, 38; Rom. 6:3-5). It was a picture of the burial and resurrection of Christ and of the believer's redemptive identification therewith. John's baptism was Christian in this respect.

### Christian In Purpose

As the Forerunner of Christ, John the Baptist was "to make ready a people prepared for the Lord" (Luke 1:17). One thing involved in this was imparting "the knowledge of salvation unto his people by the remission of their sins" (Luke 1:76). This knowledge was not simply intellectual, but also experiential, a knowledge which came by receiving the remission of sins.

John required repentance and faith before baptism (Matt. 3:8; Luke 3:8; Acts 19:4). He declared that the believer "hath everlasting life" (John 3:36). There is no everlasting life without remission of sins. Here, then, were repentance, faith, remission and salvation before baptism.

The Baptist said: "I indeed baptize you with (*en—in*) water unto (*eis*) repentance" (Matt. 3:11). Obviously he did not baptize "in order to" repentance, but "because of," "with reference to." Legalists to the contrary, *eis* in connection with baptism does not have to be construed "in order to."

Mark says that John the Baptist "preached the baptism of repentance for (*eis*) the remission of sins" (Mark 1:4). "Baptism of repentance" meant baptism marked by prior repentance. The proper subjects of John's baptism were saved people. It follows that "repentance for the remission of sins" is the idea in Mark 1:5 and not "baptism . . . for the remission of sins." *John's baptism declared, but did not procure the remission of sins.*

The baptism commanded in the Commission had the same purpose—to declare repentance and remission, not procure them (Acts 8:37, 38; 10:47; 18:8). Luke 24:47 and Acts 10:43 make the remission of sins to flow from repentance and faith, not from baptism. Moreover, New Testament baptism is a "figure," a symbol, a "likeness" (I Peter 3:21; Rom. 6:5) and, therefore, it cannot be conditional to salvation, but only declarative thereof. Acts 2:38 does not conflict with these scriptures and this order, and whoever interprets the passage as teaching baptismal remission misinterprets it.

*John's baptism was Christian in position, picture and purpose.*

Christ and the apostles were baptized by John the Baptist. If his baptism was not Christian, then neither of these ever had Christian baptism. Moreover, Jesus commanded men in the Commission to administer a baptism which they themselves had never received, although this situation could have been easily avoided. This strongly indicates that John's baptism was Christian.

The apostles were in the foundation of the New Testament church (Matt. 16:18; I Cor. 12:28). Their baptism by John the Baptist was carried over into that church (Acts 1:22; 10:37). If his baptism was not Christian, then the New Testament church has never had Christian baptism. For men cannot pass down what they do not have.

The projection of John's baptism into what even the objectors to our view admit was the Christian dispensation indicates that it was Christian.

So far as the record goes, in the case of the proper subjects the baptism of John the Baptist was never invalidated in Christian circles in the New Testament days. But what about "certain disciples" in Acts 19:1-5, who were re-immersed

1. They were ignorant of the Holy Spirit. They had only a meager knowledge of John's teaching, for he rang out distinctly on the Holy Spirit. Hence, they were very superficial "disciples." They lacked the spiritual status to be the proper subjects of baptism. If they had had the heart-status of the apostles and Apollos, neither of whom was ever re-immersed, their re-immersion would have been unnecessary. It takes more than immersion to constitute valid baptism. But their lack of Christian quality did not prove a similar lack in John's baptism.

2. They had been baptized "unto John's baptism," that is, with reference to it. Twenty years had passed since John. In some way, these men came into a smattering knowledge of his teaching. Robertson, in *Word Pictures*, calls them "mere floating followers of John." Examination disclosed that they were ignorant even of John's teaching that men should then and there repent and believe in Christ and in so doing should receive remission of sins. Consequently, they were dimly looking forward in some sense to a coming Savior instead of resting upon an accomplished redemption.

3. Paul instructed them better. "When they had heard this" meant when they had been instructed after the tenor of the words in v. 4. When they heard this, with its redemptive effects and reactions in them, "they were baptized in the name of the Lord Jesus." Having become the proper subjects of baptism, their immersion became their *real baptism*. But the previous lack of Christian quality in them did not evince the same lack in John's baptism.

After Christ and full light came and after the Holy Spirit had officially come and illumined the cross, resurrection and ascension, people were not, of course, to look forward to Christ for salvation, but look back to Him and rest upon His finished work and then look forward to Him for glorification in heaven. But the proper subjects of John's baptism had repented and had received the remission of sins, trusting in Jesus, who was to come and whom they identified when He had come. All such who were thus baptized had their baptism accepted in Christian circles without question. The difference between the baptism of John the Baptist and that in the Commission was in the measure of the spiritual gaze and comprehension of the subjects, not in the essential nature of the baptisms themselves.

John's baptism was Christian in position, picture, purpose and projection. It was also Christian in personnel, having repentant believers as its subjects and "a man sent from God" with the authority of heaven as its administrator. *Christian baptism began with John the Baptist at and in the river of Jordan.*

JAMES M. MALLOCH, D.D.

TO ASSUME that a free democratic social and economic order can be maintained with an atheistic philosophy is a dangerous delusion. Karl Marx was more discerning. He maintained "Communism begins when atheism begins." Marxian Communism is not just an economic theory. It is a complete philosophy designed to dominate the whole of life. It is a materialistic way of salvation. In short, it is a religion, albeit a pseudo-religion.

There are two kinds of atheist, the theoretical and the practical. The theoretical atheist denies that ultimate reality is personal or super-personal. He denies the existence of God. A materialist, he holds that reality as a whole, excluding man, is sub-personal.

The practical atheist does not deny the existence of God. He simply acts as if there were no God. He never prays unless he is in a jam. He rarely goes to church, seldom contributes to religious enterprises. He is an atheist not by intention, but by default. He too is a materialist, not by philosophy but without benefit or bother of a philosophy.

Atheism is dangerously prevalent today. In America atheists by default far outnumber theists by theory; numerically they constitute a greater menace to democracy. As Defoe said:

"Wherever God erects a House of Prayer  
The Devil always builds a chapel there;  
And 'twill be found, upon examination,  
The latter has the largest congregation."

If we really want to prevent the atheist disease of Communism from undermining the spiritual freedom which is the source of all democratic and economic freedoms, more Americans had better get out of the chapel and into the House of Prayer.

Instead of waiting around to be sold on religion, business men should be out selling it with all their vaunted powers of salesmanship. Instead of attending church when it doesn't interfere with business, they should make it their first business to attend church.

For the church can help the business man save our economic order. It can and must do so by keeping him vividly aware that that order must be made and kept socially effective. That means among other things that it must solve the problem of unemployment and must never become an occasion of world-wide war. The economic problems of the world can never be solved permanently by war. The only happy society is the society at work and at peace. The international economy of the future must be a cooperative economy. We shall have one world or no world.

Furthermore, we of the church must make laymen realize that a socially effective economic order implies the kind of cooperation between management, labor and government which will solve the problems of each, insure the economic welfare of the public as a whole, and maintain human freedom. This must include the making of strikes obsolescent as a means of settling labor disputes. Business men should never forget that strikes are not essentially socialistic. They would not be and have not been tolerated in totalitarian society. They are eruptions of capitalism in a free society. Free society should be able to do better.

The church has a very practical social philosophy. It believes in a free economy so effective from the standpoint of social justice and prosperity and productivity that it will make Communism wholly undesirable and unthinkable.

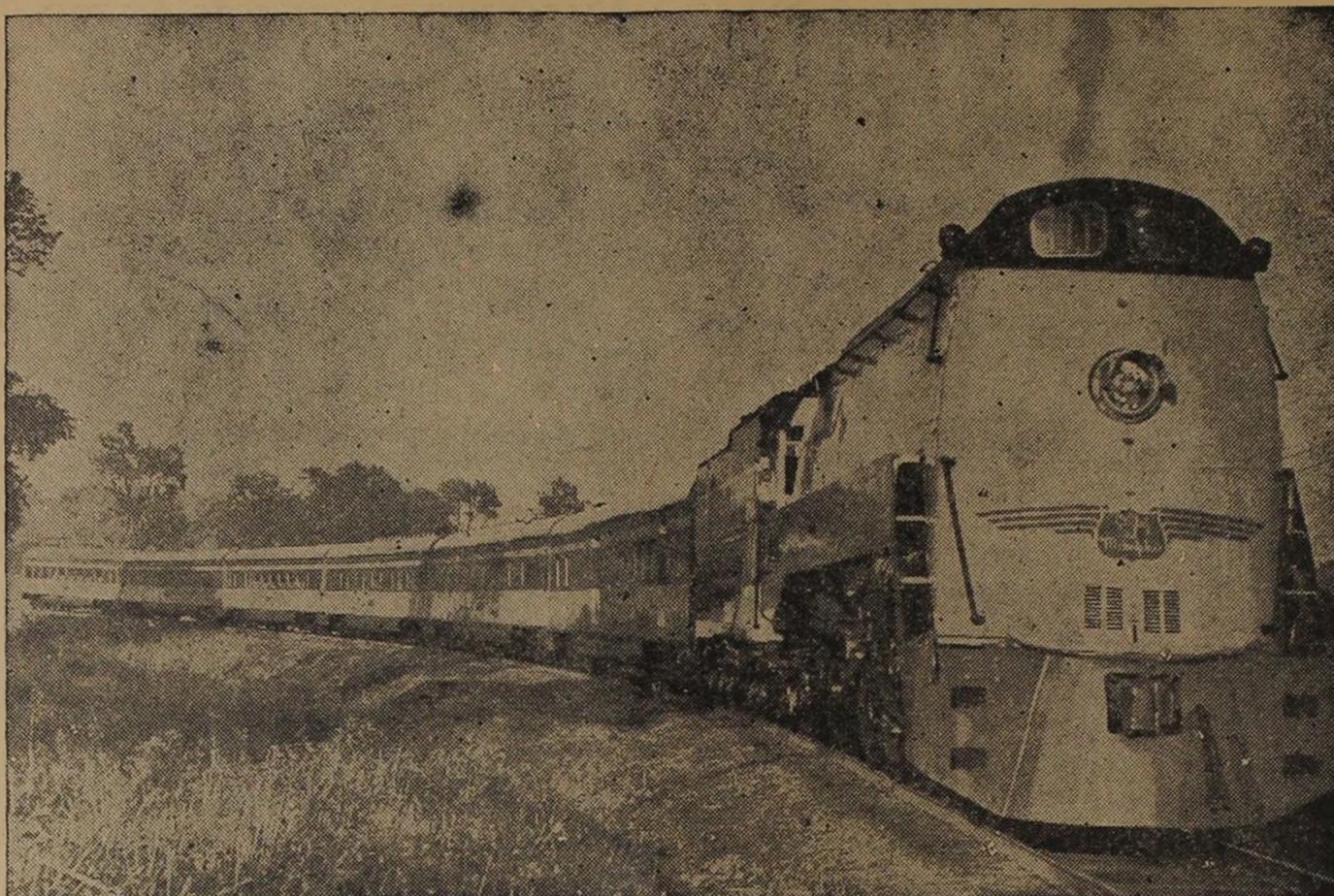
The cure for Communism is a workable capitalism in a spiritually motivated human order.—*Spiritual Mobilization.*

# Facts About the "City of Memphis"—New Streamliner

The Nashville, Chattanooga & St. Louis Railway

## Origin of Name

The CITY OF MEMPHIS was named in honor of Memphis, Tennessee, second largest city on The Nashville, Chattanooga & St. Louis Railway, and western terminal of its line.



## Make-up and Cost

This Streamliner is the first modern train built in the South. Completely built at the NC&StL Railway's Shops in Nashville, at a cost of over a third of a million dollars.

## Regular Schedule

The CITY OF MEMPHIS began regular operation from Memphis and Nashville May 17th on the following schedule:

No. 105-5 <i>Eastbound</i>			No. 6-106 <i>Westbound</i>		
8:05 AM	Lv.	Memphis	Ar.	7:40 PM	
8:16 AM	Lv.	Lenox	Ar.	7:24 PM	
9:03 AM	Lv.	Somerville	Ar.	6:37 PM	
9:53 AM	Lv.	Jackson	Ar.	5:48 PM	
10:25 AM	Lv.	Lexington	Ar.	5:17 PM	
11:05 AM	Ar.	Bruceton	Lv.	4:40 PM	
11:10 AM	Lv.	Bruceton	Ar.	4:35 PM	
12:12 PM	Lv.	Dickson	Ar.	3:33 PM	
1:05 PM	Ar.	Nashville	Lv.	2:40 PM	

Five hours between Memphis and Nashville is the fastest schedule on which a train has ever operated between these cities, and good connections have been arranged with other trains arriving and departing Memphis and Nashville. For example: the CITY OF MEMPHIS makes a good connection with the new streamliner, THE GEORGIAN, which makes possible the time saving trips:

Memphis to Chattanooga	in 10 hours 2 minutes
Memphis to Atlanta	in 13 hours 2 minutes
Atlanta to Memphis	in 11 hours 10 minutes
Chattanooga to Memphis	in 8 hours 10 minutes

## Regular Coach Fares

Exclusive of the dining, tavern, lounge and observation sections the CITY OF MEMPHIS seats 194 passengers. Fares are the lowest coach rates—there are no extra charges, and seat reservations are not necessary.

## Personnel

In addition to the regular train, engine and dining car crews, the CITY OF MEMPHIS will have colored male attendant and a colored maid, both in uniform.

## General Description of Train

Including the streamlined locomotive, the CITY OF MEMPHIS will be 577 feet 3 inches long, the six cars having a uniform length of 81 feet 10 inches, 10 feet wide and 13 feet 4 inches high. The

cars are designed so as to create a unit streamline train when coupled together; and this effect is aided by the exterior color treatment of continuous blue and gray stripes starting on the engine and continuing to the rear coach.

The interior of all cars is bright, cheerful and attractive, being varied to avoid monotony.

All cars are equipped with a new type of draftless air-conditioning and public address system, electric water fountains, cigarette and acid-proof bakerlite window sills, roomy aluminum luggage racks, marbled tile floor covering and all passage ways are wainscoted with stainless steel.

## DeLuxe Coach-Lounge-Dinette For Colored Passengers

The coach section of the colored car seats 34, the lounge and dinette sections provide 18 additional seats. This car has incorporated in its design all modern features, and has beautiful decorations in harmonizing pastel colors and hand colored photo murals. The coach section has green upholstery, beige walls, cream ceiling. The lounge and dinette sections have green walls; chairs and sofas are sunrose, acorn, green, gray; curtains are light and dark green striped.

## Dining Car

Shades of gay, red and wine blending with mural and mirrors provide a sparkle and air of gaiety in the dining tavern car, which has a complete kitchen, equipped to serve fine meals to 24 passengers at each seating—harmonizing drapes, full vision windows add charm.

## Coach-Lounge-Observation

The front has 48 seats for passengers with the end section designed as a lounge observation, and arranged with chairs for 20 where reading of current magazines, smoking, lounging or whiling the time away viewing the passing scenery can make the passenger's trip only too short. This section is furnished with chairs and sofas in green, sunrose, acorn and gray upholstery; venetian blinds; walls and ceiling are in shades of green with trim of cocoa brown and the floor is covered by a deep carpet of plum color blending with the other interior decorations. A magazine rack, smoking stands and writing desk add to the pleasure and comfort of passengers.

# Digest, Committee on Church Organizations

By GAINES S. DOBBINS, Chairman, Louisville, Kentucky

ARE OUR CHURCHES over-organized? Do the church organizations function with maximum efficiency? Are changes needed in the organizational setup of our churches? Do the several organizations duplicate and overlap one another? Is the local church as a whole sufficiently magnified and supported in the present arrangement? What could be done to bring about closer co-operation on the part of the several denominational agencies looking toward more effective correlation and coordination?

These and similar questions were suggested to the Committee. The Committee decided that light on these questions could best be had from the pastors, together with careful study of the facts as reflected in the literature of the several organizations. A simple but comprehensive questionnaire was devised and mailed to the total list of Southern Baptist pastors. In accordance with principles of scientific survey, selection of questionnaires was made so as to guarantee reliability of percentages. The results are embodied in the Committee's "Report of Progress" to the Convention. The Committee's findings, arrived at thus objectively, include the following significant disclosures:

1. While pastors generally do not demand radical reorganization, they feel strongly that there should be a rethinking of the relationship of the organizations to one another and to the church as a whole. They agree fairly generally that there are wasteful duplications and overlappings which should be given attention.

2. The feeling is expressed broadly that the present plan, according to which the four major organizations of a typical Southern Baptist church are in large measure independent of one another, makes too heavy demands upon the same people both for leadership and for attendance and support. The expressed desire, in the main, is not for elimination of any of these major organizations, but for their closer correlation. Some of the junior organizations, it is thought, might well be combined.

3. Desire for consideration of certain changes is indicated. There appears to be a growing demand for elective courses for young people and adults to supplement the present uniform Sunday school lessons. A considerable majority of those replying would seem to prefer a revision of the present basis of age group grading, possibly making place for a Senior class or department between Intermediates and Young People. Many would like to have more attention given aspects of visual education. A large majority want a restudy of the several "standards" with a view to making them more functional and adjustable.

4. With a vote almost approaching unanimity, the wish was expressed for a series of "guides" prepared in collaboration by the several agencies, so that pastor and leaders could plan their work and order materials with a view to their relationships to one another and to the church as a whole. Desire was strongly indicated for a "curriculum guide," a "study course guide," an "objectives guide," a "leadership guide," an "activities guide."

5. Equally unanimous was the request that the several boards and agencies get together in an annual meeting to discuss correlation of aims and objectives, to analyze total printed materials offered, to determine functions of the several organizations with a view to lessening of overlapping, to co-ordinate denominational calendar with local church calendar, and to prepare jointly the suggested 'guides.'

6. Increasing favor was indicated for the "church council" made up of representatives of a church and all its organizations meeting regularly to co-ordinate activities.

The Committee feels that this first study reveals the need for further investigation of the problems involved. Pastors were urged to accompany the questionnaire with detailed explanations and suggestions. A mass of material has thus been accumulated which might be followed up profitably, more explicit information being secured on a number of points, thus breaking down certain generalizations into particulars. Much of our amazing growth in the past has been due to our willingness to experiment with new ways and means and to make changes whenever they seem to promise better results. The process of analysis, testing and measuring, and intelligent self-criticism should never be abandoned or penalized. The Committee therefore suggests that the study be continued and that the several responsible agencies meet for conference as to how needs revealed may best be met.

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## "Missionaries for the Summer"

By WILLIAM HALL PRESTON

ON JUNE 9 a dozen or more college students will board a clipper plane in San Francisco bound for the Hawaiian Islands to do volunteer Vacation Bible school work during the summer of '47. Ten hours later these "missionaries for the summer" will arrive in Honolulu to be met by the missionaries led by Rev. Victor Koon and Rev. Lindell O. Harris, president of the Baptist Bible School. Here they will be entertained in the homes of the missionaries. Visits will be made to the scenic places in and around Honolulu during the first two or three days of their stay and on Sunday, June 15, their summer service will begin.

From June 16-23, this group along with 150 other Baptist young people and leaders from the "Rainbow Islands" will study together at their "little Ridgecrest" near Honolulu. June 24 to August 1 will find them scattered among the several island mission stations ministering to the spiritual needs of the children through Vacation Bible schools and youth revivals. Ninety-four per cent of the island people are not Christian and the opportunity for soul winning is great.

Upon completion of the summer work, August 1, the group will fly to San Francisco, where they will be entertained by Southern Baptist friends as they visit in the churches and missions of California. It is hoped that several may tarry long enough to hold youth revivals in this state of nine million people. They should reach their own homes by the 10th or 15th of August.

The expenses of these students are being provided by voluntary contributions from the Baptist students and their friends in each state. They should bring back a rich missionary blessing to the campuses of the Southland.

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## Books for Hawaii

The plea has come from the newly organized Baptist mission work in Hawaii for books. The Baptist Bible School, 2323 University Ave., Hawaii, T.H., Rev. Lindell O. Harris, especially those dealing with religious subjects. There is a strategic opportunity in a virgin mission field. Miss Josephine Harris, student secretary, 2421 Halelea Place, is requesting books for a youth library for the B.S.U. of the University of Hawaii. Song books sent will be used in outlying mission points.

Books may be mailed at the regular U.S. rate of 4c per pound for the initial pound plus 3c for each additional pound. Kindly wrap securely and send immediately.

# On Amending the Constitution of the United States

WHEREAS, Due to increasing tendencies on the part of state governments and the federal government to circumvent the article of the Constitution written by our founding fathers establishing a wall of separation between church and state, it now seems necessary to give further expression to the meaning of the constitutional barriers against the appropriation of money for and to be used by sectarian institutions, and,

WHEREAS, an amendment to the Constitution for this purpose would not be directed for or against any particular faith or creed, but apply to all faiths and creeds alike as was the original intent of the First Amendment and is in keeping with our traditional precepts of the absolute separation of church and state, and would be for making more definite and distinct the intended meaning of the First Amendment to the Constitution of the United States, and,

WHEREAS, there has been introduced into the House of Representatives of the Congress by Joseph R. Bryson, M.C., South Carolina, the following Joint Resolution, H. J. Res. 187, to wit:

Proposing an amendment to the Constitution of the United States providing that neither Congress nor any of the several States shall aid any educational institution wholly or in part under sectarian control, and for other purposes.

*Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is proposed as an amendment to the Constitution of the United States which shall be valid to all intents and purposes as part of the Constitution when ratified by the Legislatures of three-fourths of the several States:*

## "ARTICLE —

"SECTION 1. Neither the Congress nor any of the several States shall grant or appropriate money, property, or credit to aid or support any educational institution wholly or in part under sectarian control.

"SECTION 2. Neither the Congress nor any of the several States shall furnish free transportation or free text-books or other educational supplies to, or pay any of the educational expenses of any person attending an educational institution wholly or in part under sectarian control.

"SECTION 3. This Article shall in no way curtail educational benefits heretofore or hereafter granted to veterans or to veterans' dependents.

"SECTION 4. Notwithstanding Sections 1 and 2 of this Article, the Congress may, in the interests of national security, grant or appropriate money, property, or credit to aid or support scientific research projects at educational institutions, whether or not such institutions are wholly or in part under sectarian control.

"SECTION 5. This Article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the Legislatures of three-fourths of the several States within seven years from the date of its submission."

*Therefore Be It Resolved,* That we the Southern Baptist Convention do hereby endorse this proposed Constitutional Amendment to prohibit sectarian appropriations to non-public educational institutions and do assert our willingness to go further and prohibit the use of public monies for private, non-tax supported institutions of any kind, and urge its immediate passage.

NOTE: Word comes from Boston, from the League to Protest Sectarian Appropriations that Congressman Bryson has extended his bill, to include *all* sectarian institutions and *all* political units, county and city, as well as Federal and State Governments.

## Quoted

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Lord Macaulay.

Much reading is like much eating, wholly useless without digestion.—R. South.

# The Convention

By LOUIE D. NEWTON

THREE IMPRESSIONS linger with me as I reflect upon the Convention in St. Louis—Unity of Conviction, Unity of Purpose, Unity of Methods.

Southern Baptists believe in "the faith which was once delivered to the saints" (Jude 3). In every utterance, in every written report, in every personal testimony, I heard but one emphasis—unquestioning belief in the doctrines of the Book. This Unity of Conviction, so wholesomely reflected at St. Louis, would, I fancy, make glad the hearts of Dr. E. C. Dargan, who gave us *What Baptists Believe*, Dr. George McDaniel, who gave us *Baptists and Their Business*, and all the other cherished leaders of Southern Baptist life, dead and living. We have a reason for the faith that is in us.

Southern Baptists are united in the inclusive and encompassing purpose "to make disciples of all nations, teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). We are united in the purpose to preach and teach and heal, in His name, in Jerusalem, Judea, Samaria, and unto the uttermost. This Unity of Purpose was reflected at St. Louis in every word in every report and speech on missions, benevolence, and education. We have but one intention—to do his blessed will.

Southern Baptists are united in Methods by which we may express our Convictions and Purpose. The Co-operative Program grows steadily into the life of Southern Baptists as a simple, sane, and Scriptural Method of carrying on the work of the Kingdom of God. Our people believe in it and they will support it prayerfully and faithfully and unitedly. Tithing has been lifted up as a Method of re-enforcing our work in the local churches and in the state and Southwide ministries of our denominational Evangelism, always the chief concern of Baptists, is our Method of reaching the individual, and winning the lost everywhere to the Saviour. Yes, Southern Baptists are united in Conviction, Purpose, and Method, "workers together with Him."

## Tithing Plea Is Televised

By C. E. BRYANT

TELEVISION—communication's most modern marvel—was used to broadcast the first public appeal for Southern Baptists to support the denomination's campaign for a million tithers this fall.

Standing before the television cameras and microphone of Station KSD-TV at St. Louis, Dr. Louie D. Newton of Atlanta, just elected to his second term as Convention president, urged all Christians co-operating with the Convention to join in the three months' special tithing emphasis the last quarter of 1947.

"This modern method of pressing an ancient standard of stewardship acceptable unto God is evidence of the march of Christian endeavor to match an age of invention and progress," commented Dr. Duke K. McCall, executive secretary of the Convention's Executive Committee which will press the campaign.

Dr. McCall said that the special tithing appeal is expected to secure a hundred million dollars for the churches, institutions, and mission agencies co-operating with the Convention. This will be four times the approximately twenty-five million dollars usually given each quarter by Southern Baptists.

Station KSD-TV is one of the newest television stations in America. There are 600 privately owned television sets in the city of St. Louis, and television sets also were available in the lobby of the Convention hall where messengers saw and heard television for the first time.

# 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.

## Church-Communities

### Next Step in the Churches

Most modern communities, whether rural or urban, are most of the time given over so completely to the demands of the body that the needs of the soul are only tolerated as formal or customary interferences with practical living. And the average church has sold out to the material interests of the community in which its supreme obligation is to witness to Jesus as residentially Alive in at least those citizens who are church members. It seldom insists on Worship or Discipline or Service, except on Sunday. It sidesteps all the year on the Incarnation, except at Christmas. It forgets all about the Resurrection of Jesus, except Easter Sunday morning. And then what exercises it puts on for each Sunday and for Christmas and Easter are so commercialized in the community that their meaning is lost in the formalities and frills and fineries of the occasion. Where is now the church in all the world in which every Sunday is both a Christmas and an Easter with its Lord Alive in its membership through the whole week and the whole year? Let's be realistic and specific. We need some concrete examples of what a church should be in its community. We have had community churches; but all Christendom still waits for some real Church-communities in which all the residents are under the direct Discipline of Jesus Alive and Present among them *consciously* in their Sunday Worship, and *effectively* in their weekday work.

(Brother Johnson is right.—R. B. J.)

\* \* \*

## United States A Christian Nation

### United Evangelical Action

Yes, the Supreme Court once declared that the United States is a Christian nation. Of course, that opinion did not make it so. Justice David Josiah Brewster was the author of the statement in the Court's decision in the Holy Trinity Church case, Feb. 29, 1892. The Justice later wrote a book to explain what he meant by the assertion. To put it briefly he had in mind that the historical and legal background of the land is predominantly Christian; that Christianity and no other religion, is manifest in all the colonial compacts and charters and in the common law of the states.

(Like many individuals, the nation professes more than it practices.—R. B. J.)

\* \* \*

## Open Communion

### Baptist Standard

Dr. L. L. Gwaltney, the gifted editor of the Alabama Baptist, in discussing "The Troubles of Our Northern Brethren," once said: "Open communion leads logically to open membership, and open membership leads logically to the abnegation of the identity of every Baptist church that goes in for that sort of thing." That statement is weighted down with wisdom. A person who cannot see it will likely need some ecclesiastical autocrat to manage him. Baptists, from the days of John the Baptist, have won by staying hard by the plain teaching of the Bible. No real Baptist would lead a church to arrogate to itself authority to change or disregard the teaching of Christ, the Head of the Church, concerning a matter so vital. But that is exactly what "open membership" means. Moreover, it means the death knell to every Baptist church that goes in for it.

(If you don't believe it, look at the churches that practices it.—R. B. J.)

## It is Their Right

### Christian Advocate

One of the laymen in a small church faced with unusual financial difficulties made an important statement of principle which should have a hearing in every official board within the church. The little congregation had been asked to raise a quota for a missionary project of some kind. Objections had been raised by someone who said: "We are a small church with the heaviest financial load in the Conference; we are already being given missionary money and it seems ridiculous to ask us to give to other fields when we cannot pay our own bills." To this complaint which, on first hearing, had the sound of reasonableness, the aforementioned layman replied: "We are a small church; that is true. And we will always be a small church until we think in larger terms. We are also a poor church. And we will always be poor until we become convinced of our stewardship. We are receiving missionary money. And we will always have to ask for missionary money until we get a vision of the need of the world. That is the one thing that can redeem us. Therefore, don't rob us of the chance at salvation. We need to give to the great world program of our church in order that we shall think in world terms and cease thinking in terms of our own difficulties." If the Christian message means anything whatever it means a plan of redemption for all the world. A preacher or a congregation that sees no farther than the geographical boundaries of its own parish is only fractionally Christian. There is power in the mission appeal to redeem any church from the sin of being small.

(Good, sound, common sense—and good religion, too.—R.B.J.)

\* \* \*

## Hungary's President Speaks

### S. W. Herman in Christian Century

President Zolton Tildy, of Hungary, is perhaps the first Protestant clergyman to become the head of a European nation. In a recent message to the churches of the world he said: "Never have the churches had before them a greater opportunity and a larger task than in these anxious times. Millions of avid men and women await the message that will show them the way and illuminate the path into the future. But the churches can only fulfill their task if they unreservedly confess the gospel and proclaim it, if they take upon themselves the lot of the common people in service, self-sacrifice and missionary work."

(We need heads of government who practice as well as preach.—R. B. J.)

\* \* \*

## It Can Happen Here!

### Glenwood Blackmore in United Evangelical Action

One might expect it in a Roman Catholic country but hardly in America. It seems that the Federal Council of Churches of Christ in America and many of its metropolitan local councils are developing a "Master Plan" for the location and relocation of Protestant churches. The work is being carried on in collaboration with the Home Missions Council of North America. If the plan succeeds it will not be long until an independent church or a denomination not affiliated with one of these organizations cannot buy a lot and build a new edifice without their permission. Already the lid is being clamped down successfully in many communities.

(Isn't this what we can expect from Unionism?—R.B.J.)

# "How Is the Tithing Effort Coming On?"

By J. E. DILLARD

**V**ERY WELL. Three weeks before the meeting of the Convention in St. Louis I sent a return postal card to every pastor on our mailing list. I asked them: (1) How many tithers they already had, (2) how many more they hoped to get, (3) and how many church members they had.

Replies in hand from churches aggregating 1,063,131 members report 159,903 tithers already secured. That is about one-fifth of our people report about 160,000 tithers. If the other four-fifths not yet heard from have done as well, then we have about 800,000 tithers, and surely we can get the other 200,000 by the end of the year. This would enable us to reach our minimum goal of A Million Southern Baptist Tithers for Christ in 1947.

*It could be lots better.* The most peculiar thing about people is that they are so much like folks; and you know how they are. The ones who are doing well are apt to report before the ones who are not doing so well. And a lot will not report at all because they have nothing to report. So I would hesitate to say we have 800,000 tithers or even half of them who are actually contributing a tenth of their increase, or net income, for the Lord's work through their churches.

*But I am dead sure* we can get and will get the full one million Southern Baptist tithers for Christ this year if those of us who really want them will do our best, stay on the job, and work and pray night and day.

The success of this effort will help every church and every cause, state and Southwide, and will be a spiritual blessing to all who help.

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## Resolution On Census of Religious Bodies

**WHEREAS:** The 1936 Census of Religious Bodies, due to a therat in the questionnaire sent out by the Census Bureau, did not properly represent evangelical groups, and

**WHEREAS:** The incorrect census has caused embarrassment to Southern Baptists, and has furnished misinformation to many interested in religious data, and

**WHEREAS:** The Census Bureau is taking a 1946 Census of Religious Bodies with a questionnaire that does not violate Baptist conscience;

*Therefore, be it resolved:*

1. That we recommend to the churches that they co-operate with the Census Bureau in taking this census, and that an effort be made to reach every church.

2. That we request the Census Bureau, after every effort has been made to reach each church, to accept the reports not received, as published in the 1947 *Handbook*, and

3. That a copy of these resolutions be forwarded to the Census Bureau of the Department of Commerce.

## Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

### Youth Revival Team

Four Carson Newman students have organized a Youth Revival team for the summer months. These young men are Mr. Calvin Parker, Mr. Dan Carroll, Mr. Wyatt Parker and Mr. Harold Tester. Mr. Calvin Parker does the preaching; Mr. Carroll leads the singing and gives chalk talks; Mr. Wyatt Parker plays the piano; and Mr. Tester has charge of the personal work. These young men have a few dates open in July and August. If you are interested in having them in your church, if you will contact the State Student Secretary he will help make the arrangements for their coming.

These young men are all fine consecrated Christians. They hold several places of responsibility and leadership in Christian activities on their campus. In fact, Calvin Parker is the B. S. U. president for next year. These young men will be a blessing to any church that might have them for an engagement and will major on the young people.

\* \* \*

### B. S. U. Banquets . . .

#### Baptist Hospital

Baptist Hospital had their annual B. S. U. banquet Thursday night, May 15, in the University Center. The theme of the banquet was "Moonlight and Roses" and the room was decorated very appropriately. Miss Frances Barbour, associate Southwide student secretary, served as the Toast Mistress. Several musical selections were rendered by Mr. Norris Gilliam, Jr., Rev. Oliver Pittman, Mrs. William E. Young, Miss Kathleen Lunati and Mr. Pete Lunati. Mr. Rogers M. Smith, state student secretary, had charge of the installation of the new B. S. U. officers and Rev. Nelson Reagan, associate pastor of the Bellevue Baptist Church, Memphis, brought the closing message.

#### Cumberland University

Cumberland University held their first B. S. U. banquet on Friday night, May 16, in the dining room of the University. The theme of the banquet was the "Skyline" and the dining room was decorated very beautifully. Several musical numbers and special features were given by some of the students. Dr. J. O. Williams, of the Baptist Sunday School Board in Nashville, brought the main message on the theme "The Summit." Following the banquet the Ridgecrest pictures of the 1944 Student Week were shown in the auditorium.

#### Tennessee Tech

The annual B. S. U. banquet at Tech was held Saturday night, May 17, in the Bowman Cafe right off the campus. The theme of this banquet was "The Star." The banquet hall had stars hanging from the ceiling and little wagons filled with flowers on the tables hitched to the stars. There were several special features given by the students which were very warmly received.

After these special numbers, Miss Betty Lou Carney, B. S. U. president, introduced Mr. Robert S. Denny, associate secretary, Southwide Student Department, who brought the main address on the theme "Hitch Your Wagon to a Star."

\* \* \*

#### Cumberland University B. S. U. Officers Installed In Church Ceremony

In a ceremony at the First Baptist Church Sunday night, the new executive council of the Baptist Student Union was installed. The theme of the installation service was "A Shining Light."

The program, with Miss Joyce Lyle presiding, consisted of a prelude by the church orchestra, the invocation by Hoyt Price, scripture reading by Robert Gay and an offertory solo by Bettye Henry. Following the offertory, the new officers received their charge for their respective offices. A quartet composed of Bettye Henry, Helen Ruth Dean, Paul Robertson and Hubert Smothers furnished special music. The message of the occasion was delivered by Darwin Milligan, a Cumberland ministerial student. Vivian Tomlinson led the music.

Immediately following the installation, a reception was given for the new officers. These officers, listed in a recent issue of the paper, had their first meeting Tuesday night, May 8, at the church. At that time supper was served and plans were made for next year's work.

# The Sunday School Lesson

LESSON FOR SUNDAY, JUNE 1

By R. PAUL CAUDILL, Pastor  
First Baptist Church, Memphis, Tenn.  
Topic: JUDAH'S UNSTEADY COURSE  
Scripture: II Kings 19:5-7; 32:37; 20:12-17

**T**HERE MUST have been some tense moments throughout the tribe of Judah as the people learned of the fate of Israel. The Assyrian captivity had been brought too close home to them for comfort. Moreover the influx of foreigners who were brought into Samaria must have caused the tribe of Judah great concern. Naturally, with a mixed population there would follow a grave problem with reference to worship.

## A GOOD KING

Judah had, however, the comforting assurance that in Hezekiah there reigned over them a good king.

Twenty and five years old when he began to reign, he reigned over Judah in Jerusalem a total of twenty-nine years. The words that characterize his reign are strikingly different from those that characterized the reign of Israel's kings Zechariah, Shallum, Menahem, and Pekahiah: "And he did that which was right in the eyes of Jehovah, according to all that David his father had done" (2 Kings 18:3).

Hezekiah proceeded immediately to remove "the high places" and to break down the pillars and cut down the Asherah. He broke in pieces also the brazen serpent that Moses had made, for the children of Israel were burning incense unto it.

Hezekiah, the sacred writer says, "trusted in Jehovah, the God of Israel; so that after him was none like him among all the kings of Judah, nor among them that were before him."

Hezekiah "clave to Jehovah" and sought to keep his commandments even as Jehovah had given commandment unto Moses and departed not from following him.

Because of his faithfulness to Jehovah, Jehovah was with him and "withersoever he went forth he prospered." The Philistines were unable to withstand him for he smote them unto Gaza "and the borders thereof, from the tower of the watchmen to the fortified city" (2 Kings 18:8f.)

## ALARM AND COMFORT

It was in the fourteenth year of King Hezekiah's reign that Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. This was a grave crisis for Judah. Hezekiah sent to the king of Assyria saying "I have offended; return from me: that which thou puttest on me will I bear." And as a result the king of Assyria required of Hezekiah three hundred talents of silver and thirty talents of gold.

Hezekiah literally emptied the house of Jehovah of the silver that he found therein together with that of the treasures of the king's house. Moreover, he cut off the gold from the doors of the temple, and from the pillars which he had overlaid, and gave it to the king of Assyria.

When the defiant message of Rabshaken reached the king's ears, Hezekiah "rent his clothes, and covered himself with sackcloth, and went into the house of Jehovah."

Following this he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet saying "This day is a day of trouble, and of rebuke, and of contumely."

The words of Isaiah constituted just the message which Hezekiah needed for he said, "Thus shall ye say to your master, Thus saith Jehovah, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him, and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword in his own land" (2 Kings 19:6-7).

## HEZEKIAH'S PRAYER

Sennacherib, hoping to frighten Hezekiah into fearful submission, sent messengers again to Hezekiah. Hezekiah received the letter from the hand of the messengers and read it, but his reaction was not that which Sennacherib might have anticipated.

Immediately he went up into the house of Jehovah and spread the letter before the Lord and poured out his soul in prayer saying, "O, Jehovah, the God of Israel, that sittest above the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see; and hear the words of Sennacherib, wherewith he hath sent him to defy the living God" (2 Kings 19:14ff.)

Hezekiah was a mighty man of prayer. He had confidence in the strength of Jehovah and in his ability and willingness to meet any crisis that might confront his people.

## "AND IT CAME TO PASS"

Following Hezekiah's prayer, the prophet Isaiah sent to him saying "Thus saith Jehovah, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, I have heard thee" (2 Kings 19:20).

Isaiah assured Hezekiah that deliverance would be his, that Sennacherib would be discomfited and all his hosts: "He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return and he shall not come until this city, saith Jehovah" (2 Kings 19:32f.) The destruction of the hosts of Sennacherib and Sennacherib's own death, as portrayed in 2 Kings 19:35-37, set forth the fulfillment of Isaiah's prophecy. The angel of death smote the camp of the Assyrians and the hundred and eighty-five thousand of them were found dead when the other men of the camp arose early in the morning.

THURSDAY, MAY 29, 1947

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

**M**ANY OF YOU have been taking final tests in school—tests to see whether you have learned enough to be promoted to a higher grade.

It is well to test ourselves often to be sure that we really know the things we have studied. This last week in May is a good time to check up on yourself in connection with the Bible verses you have been writing on your calendar and learning this year. The five verses begin this way.

— Jesus increased in wisdom and stature

— Thou shalt love the Lord thy God

— Thou shalt love thy neighbor

— A soft answer turneth away wrath

— O give thanks unto the Lord

Choose from these endings the one that completes each verse. Put on the line before each beginning the letter which appears here before the ending.

A. with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

B. but grievous words stir up anger.

C. and in favour with God and man.

D. as thyself.

E. for he is good.

You may check your answers by the upside-down letters at the end of today's column.

No matter how high our grades are in school, the real test comes when we have opportunity to use the things we have learned. It's not very hard to memorize a health rule, for instance, but we prove that we really know that rule when we obey it. We might make a hundred on a spelling test at school, but we prove that we are good spellers by being careful to spell words correctly every time we write them.

The same is true of our Bible verses. Just having the words in our heads and on our calendar pages doesn't show that we have passed the hardest test. We pass that when we show that we understand the verses and are trying to do as they say.

Test yourself on these verses this week. First, be sure that you can repeat all of them from memory. Then decide how well you are passing the test of understanding and proving the verses every day. Will you try to improve your grade this week?

## FROM THE FILE

Your word pictures become more and more interesting. Not a single week has gone by without the addition of new cards to the file. Here are those which have not been shared with you.

DICK GARRETT, 3199 Douglass Street, Memphis 11, Tennessee, is eight years old and for a year has been a member of Temple Baptist Church. He is in the Primary II Department and has not missed a Sunday at Sunday school this year. Dick goes to Messick School. He is in the second grade. His hobbies are flowers and pets—he has a flower garden and a turtle! Dick would like to have some pen pals.

FLOYD HILL, 1806 Tenth Avenue, North, Nashville, Tennessee, is eighteen years old. He is an old friend of the Youth South. Here is part of his letter: "My hobbies are collecting stamps, postal cards, and correspondence. I am a member of 'Round the World Hobby Club' and have pen pals all over the globe. I would like to hear from boys and girls who collect postal cards. I'd like to swap scenery cards with all who are interested."

SUE OAKLEY, Route 1, Halls, Tennessee, will be fourteen on July 23. She is a Christian and belongs to Southside Baptist Church. Her father is a preacher. Sue goes to Unionville School and is in the seventh grade. Her favorite subjects are spelling and reading. Her hobby is riding a bicycle. She wants pen pals.

You know, if your word picture is in the file, it shows what grade you were in when the picture was started. If you have been promoted to a higher grade, be sure to write and tell me about it, so that it can be added to your card. And of course if you were an honor student or received special recognition at school this year, we'd like to know about that. If you haven't already written about these things, please do so at once—on a postcard, if you don't have time to write a letter.

Sincerely, Aunt Polly

Answers to verse tests: C, A, D, D, B, B, E.

# Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE  
Superintendent

MISS HELEN HELTON  
Office Secretary



MISS ANNIE ROGERS  
Elementary Worker  
MISS GLADYS LONGLEY  
Associational Worker

# Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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



MISS EVELYN WILLARD  
Office Secretary  
ORELLE LEDBETTER  
Convention President

## What Are You Trying To Do?

BY MISS ANNIE ROGERS

What you accomplish is to a major extent dependent upon what you plan and want to accomplish—your purposes in your efforts. What are you trying to do?

As a Sunday school worker, did you assume your responsibility because no one else wanted it or because you desired to serve God and follow his leadership in that specific field?

From the standpoint of administration, do you want to have the most efficient organization possible, whether in class, department, or entire Sunday school? Or, are you satisfied with the least possible effort in organization, just so you "get by?" Do you use your organization to the best possible advantage in accomplishing the end of reaching the most people with the best Bible instruction, or do you make it an end in itself?

As a teacher, do you try to "hold" your class on Sunday morning, or do you try to teach them? As you study for a particular lesson, do you saturate yourself with God's Word, or do you learn just enough to keep up with the pupils? Do you teach pupils, by knowing and trying to meet their needs, or teach a lesson without regard to your class?

Do you learn and use the best teaching methods for your particular age group, or do you expect small children, young people and adults to learn and enjoy their class, by quietly listening to you speak?

Do you constantly study with an open mind in order that you may better guide your pupils in the development of new knowledge, attitudes and conduct? Are you willing to do something you have never done before, when it has been proven by others to be the best method, or are you determined to do exactly what you have always done as a teacher?

Is your purpose to be used of God in guiding the learning of those under your direction, or do you have little or no purpose? Your purpose will determine your attitude toward and action about visitation, teacher training, method of teaching, cooperation with other classes and departments, and other organizations of the church, and the church as a whole.

What are you trying to do? Set your goal aright and work toward it.

\* \* \*

## Two New Books

Mr. J. N. Barnette of the Sunday School Department of the Baptist Sunday School Board announces the publication of two new books in the *Sunday School Training Course*.

### *The Cradle Roll Department of the Sunday School*

BY MRS. ELIZABETH W. VON HAGEN

Since the division of the Cradle Roll and Nursery Departments it has been desirable to have a book published for each department. The Nursery book came off the press some months ago and now the Cradle Roll book is ready. The author of this book has had much training and experience in Cradle Roll work and presents this field of challenging opportunities to every one who wishes to better serve in his church. The aim of the Cradle Roll department, "A Christian Home for Every Baby" has in it a need and appeal that will surely touch the heart of every pastor, educational director, and Sunday school superintendent. This book should be taught by the pastor to all Cradle Roll workers and potential workers. It should be used in association-wide training efforts. Superintendents need to study it to fully understand the work.

Order a copy from the Baptist Book Store today.

### *The Faith We Share*

BY MISS ROBBIE TRENT, *Elementary Editor of the Sunday School Board*

For some years there has been the feeling among Sunday school leaders that a book was needed which would show teachers of boys and girls how to teach doctrines to children. Miss Trent has prepared such a book which is now available and listed in Section IV of the *Sunday School Training Course*. Mr. Barnette says, "This book I believe should have a wide study. It can be used in central training schools, assemblies, local church training schools, and should be studied individually."

Order a copy from the Baptist Book Store today.

## Eight Training Union Regional Conventions

Region—Date	Place
Southwestern—June 16	First Church, Covington
Northwestern—June 17	First Church, Paris
South Central—June 19	First Church, Mt. Pleasant
Central—June 20	First Church, Clarksville
North Central—June 23	First Church, Watertown
Southeastern—June 24	First Church, Cleveland
Northeastern—June 26	First Church, Rogersville
Eastern—June 27	Trenton Street, Harriman

- INSPIRATION
- CONFERENCES
- SWORD DRILL
- BETTER SPEAKERS' TOURNAMENT
- HYMN FESTIVAL

*Plan to bring a large number from your church.*

## Intermediate Emphasis Week

By KATE GENTRY

"The Intermediates of the Steven Street Baptist Church, Cookeville, were 100 per cent present, April 27, 1947. We made it an Intermediate Week by helping our pastor in all the services during the week. An Intermediate girl conducted our mid-week paper meeting; and Sunday morning, May 4, we had the privilege of having a part in "The Missionary Hour" over WHUB, with our pastor, Rev. John Brown, leading. We closed our Intermediate Week at the eleven o'clock service Sunday, May 4. God wonderfully blessed us."

\* \* \*

## Grainger Association Promotes Bible Emphasis Week

We want to compliment the Grainger Association on the fine Bible Emphasis Week promoted during March and April. These schools, according to Mr. Lawson, the Associational missionary, were the best ever held in the Association. There were 701 awards issued. This great work was done under the leadership of Mr. Don Fraizer, the associational Training Union director, and Rev. Lowell Lawson, the associational missionary. We trust that this will become an annual affair for this association.

## 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

### YWA Camp At Ridgecrest

"IN THE LAND OF THE SKY"—NORTH CAROLINA  
June 19-26, 1947

#### I. RATES

The Tennessee delegation has been assigned twenty-five spaces in the Springdale Annex at \$2.50 per day per person and fifty-five spaces in Rhododendron Hall at \$3.00 per day per person. I have written asking for some cheaper places in the Bird Huts, but we have no assurance that we can get them.

#### II. RESERVATIONS

Reservations must be sent to Margaret Bruce, 149 Sixth Ave., N., Nashville, and the registration fee of \$2.00 must be included with each name. Reservations must be completed and sent to the Ridgecrest Management ten days prior to the Y. W. A. Camp. Please make your reservations immediately.

#### III. TRAVEL PLANS

Plans are being made for a group to travel by bus together from Nashville. All those desiring to go with us must help us make a decision. If we leave Nashville Wednesday morning, June 18, at 7:45, we can go by Gatlinburg, spend the night there and go on to Ridgecrest Thursday morning, arriving there by noon that day. We can get room reservations in Gatlinburg for \$1.75 each, your supper and breakfast will cost according to your appetite, or we can leave Nashville on a 10 o'clock bus Wednesday night and arrive at Ridgecrest around noon Thursday. When making your reservation state whether you wish to go on the special bus from Nashville or if you plan to go some other way. Give preference about spending the night in Gatlinburg.

#### IV. THINGS TO TAKE

Linens and bed cover are furnished by the hotel management, so it is not necessary to take them. Be sure to take good, comfortable hiking clothes, swim suit, sweater or coat (it can be mighty cold and wet in the mountains), a party dress if you want to really dress up for our anniversary party. Many girls will not wear long dresses, so don't feel that you must take one. Take your notebook, pen and Bible.

## W. M. U. Convention

(Continued from last week)

### TUESDAY

On Tuesday morning our Mrs. C. D. Creasman led the opening prayer. The missionaries speaking were Miss Pearl Todd of China, Mrs. Roswell Owen, Palestine, Mrs. Elton Johnson, Brazil, and Miss Eva Sanders of Africa. Each brought a stirring message from her field.

Dr. Ryland Knight of Virginia brought a great message on "The Missionary Incentive." "Not seeing Him, yet we love Him. The dynamic of missions is the love of Jesus. All our difficulties today are spiritual. You have tried everything else—try God."

Mrs. Sam Holloway, our new president, was chairman of the memorial committee. She spoke briefly of Mrs. Harris and Mrs. Rhodes, as they were from Tennessee and were Southern Union officers. We were proud of our president, for she did her part well. This was also true of Mrs. Gale Gardner, who served as chairman of the hospitality committee. All will remember her as president of Knoxville, First W. M. S., our hostess at the state convention. Her report was splendid and she presented it in an impressive manner.

Miss Hannah Plowden told of her work in Hawaii. We have eight Baptist churches with 1,200 members. There are 45 studying for full-time Christian work.

Mrs. Paul Bell of Panama told of 23 churches in the Canal Zone; last year there were 569 baptisms.

Mrs. Frank Burney, chairman for our commemoration of our 60th Anniversary, reported that our hymn would be "Jesus Shall Reign". Our goal, 600,000 members in W. M. S., that we enlist 60 per cent of church members in W. M. U. That we would read the Bible through in 1948.

On Tuesday evening Rev. Vernon Richardson of Baltimore spoke on "It Costs to Be a Christian." "It costs to be anything worth while in life. We must give up some things to have other things. Count the cost, but count on Christ." On the platform were all the women foreign missionaries who were attending the convention.

The closing messages were given by the new appointees of the Foreign Mission Board. There were 56 appointed at a recent meeting, the largest number in history.

Dr. M. T. Rankin prayed earnestly for these recruits as they start on their journey to a foreign field.

This closed a great convention meeting in St. Louis.

THURSDAY, MAY 29, 1947

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

B. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary

### Two New Brotherhoods—Shelby County Association National Avenue Baptist Church

REV. WM. E. LYLES, Pastor

The pastor reports that this new Brotherhood has adopted some definite objectives and through their leadership and co-operation, with every other church agency, the whole program of their church is moving forward. They have reported a larger enrollment and an increased attendance in Sunday school and Training Union and larger crowds in the worship services, both morning and evening.

We are happy to list the names of those elected and installed to lead in this new Brotherhood:

President ..... Roy Cochran  
Membership Vice-president..... Paul Marrow  
Program Vice-president..... W. I. O'Daniel  
Activity Vice-president..... Erwin Cox  
Secretary-treasurer..... W. C. Chandler

### Merton Avenue Baptist Church

REV. R. C. CANNON, Pastor

A letter from Brother Aubry L. Byrn, president of the Shelby County Association Brotherhood, tells us about the very fine evening he and Judge John W. McCall had with Rev. R. C. Cannon and the Merton Avenue Church. With fifty-six men in attendance, after enjoying a good dinner, Judge McCall brought a brief but challenging message, urging the men to greater organized activity in promoting and supporting the church and denominational program.

The association's president, Mr. Byrn, then presented the aims and objectives of a Brotherhood, outlining the organization and program of activities emphasizing our major objectives—soul winning, worship services, the proper observance of the Lord's Day, finances, local and co-operative program, doctrines.

By unanimous vote the church entered into the organization of a Brotherhood. The following were elected to lead in promoting the activities of the Brotherhood:

President..... J. B. Ferguson  
Membership Vice-president..... Williford Enzenberger  
Program Vice-president..... Curtis Olive  
Activity Vice-president..... Carlton Haharrey  
Fellowship Vice-president..... F. F. Leake  
Secretary-treasurer..... J. W. Eaton  
Chorister..... Grady Kinney  
Pianist..... Truitt Coble

### Big Emory Association

#### Oak Hill Church

REV. RALPH DEBORD, Pastor

On Saturday night, April 19, we had the privilege of meeting with Brother Ralph DeBord and a small group of the men in the schoolhouse that is being used by the membership of Oak Hill Church to hold their services in until their new building is completed, and it appears that it won't be much longer. We rejoice with them in this excellent accomplishment and feel that when they shall have moved into the new building, they will go out and bring in those around them that should be in Sunday School, Training Union and worship services.

Those elected to serve are:

President ..... Lester Eldridge  
Membership Vice-president..... Eugene Ford  
Program Vice-president..... Nash Turner, Jr.  
Activity Vice-president..... Clay Carney  
Secretary-treasurer..... Alva Henry

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# AMONG THE BRETHREN

BAPTIST AND REFLECTOR requests its friends when they reproduce material from it that they give credit to the paper. Even if the material which is used from BAPTIST AND REFLECTOR is taken from another publication in the first place, the REFLECTOR is still due credit for the present use of the material. Also when answering advertisements in the paper please be sure to state that they saw it in the REFLECTOR. In these ways you will help the paper to forge ahead and fulfill its ministry in a better way. Thank you.

—B&R—

C. M. Pickler and Boulevard Baptist Church, Memphis, have been assisted in a revival by Norris Gilliam, Sr., doing the preaching and with L. G. Kee, local choir director, led the singing. There were 70 additions to the church, 32 upon profession of faith for baptism.

—B&R—

Many Sunday School and Training Union attendances are being received too late for publication. We regret this, but we have to meet certain deadlines with our printers in order to get the paper in the mail for the subscribers to get it on time and attendance received later than early Wednesday morning can not be published. Please mail your report early and be sure to sign same.

—B&R—

H. H. Hargrove and Coggin Avenue Baptist Church, Brownwood, Texas, have been assisted in a revival by C. B. Jackson of the evangelistic staff of the Baptist General Convention of Texas, with Steve Heather leading the singing. There were 67 additions, 42 of them upon profession of faith for baptism.

Upon the request of the Milton Baptist Church (near Murfreesboro) Eldridge Miller was recently ordained to the gospel ministry by the Inglewood Baptist Church, Nashville, of which he was a member. Among those serving on the ordaining council were the pastor, J. Harold Stephens; the candidate's father, G. Daniel Miller; Clay I. Hudson, A. F. Turbeville, Chas. R. Shirar, Joe Canzoneri, the deacons from the Inglewood Baptist Church and visiting deacons. The examining committee was composed of J. Harold Stephens, G. Daniel Miller, A. F. Turbeville and Clay I. Hudson. Brother Hudson delivered the ordaining sermon, the pastor delivered the charge and presented the Bible and the candidate's father led the ordaining prayer. Brother Miller is pastor of Whitsetts Chapel Baptist Church and a student at Cumberland University.

—B&R—

With Marvin D. Miller as editor and publisher and Mrs. Marvin D. Miller as associate editor, a copy of a sprightly publication, *The Gospel Messenger*, has been received. It is published at Rutherford, Tenn.

—B&R—

Congratulations to Mr. and Mrs. H. W. Pope over the birth of a son, Charles Maurice, born May 5. The father is the son of Executive Secretary, Charles W. Pope and Mrs. Pope.

—B&R—

Pastor James E. Tilley and the East Sweetwater Baptist Church have just closed a revival in which Bro. Clay Lambdin of Rutledge did the preaching. There were many professions of faith and rededications with 10 additions to the church.

Thomas Cook and Son announce that 200 berths are available on troop ships for passengers to the Baptist World Congress at Copenhagen. The ship will sail from New York about July 18 and the return reservations will be by troop ship. You may return by air or leave New York by air and return by troop ship. Write to Thomas Cook and Son, Inc., 587 Fifth Avenue, New York, or to Dr. J. W. Marshall, Foreign Mission Board, Richmond 20, Virginia, for information.

—B&R—

Bro. J. Harold Stephens, pastor of Ingelwood Baptist Church, Nashville, was with the First Church, Dickson, in a recent revival. The church was strengthened by the constructive preaching of Brother Stephens. There were 11 additions. Robert B. Ritchie is pastor.

—B&R—

Dr. John F. Vines did the preaching and John E. Carter led the singing in a recent revival in the First Baptist Church, Madison, in which there were 32 additions by profession of faith and baptism and four by letter. Oscar T. Nelson is pastor of the church.

—B&R—

Southwestern Seminary, Fort Worth, graduated 187 students at its May 2 exercises. This was the largest class in the history of the seminary.

—B&R—

The Tabernacle Baptist Church of Chattanooga recently experienced a great revival with Evangelist Roy Austin and George Williams as director of the music. Word comes that this was the best revival they have had in many years. C. H. Petty is pastor.

## DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, MAY 18TH.

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	216	40	—	Gallatin, First	326	52	—	Highland Heights	703	282	4
Alcoa, Calvary	216	81	—	Grand Junction	103	63	—	LaBelle	544	177	5
Alexandria	176	94	—	Harriman, Trenton Street	427	72	—	Levi	128	61	6
Athens, First	452	79	5	Walnut Hill	246	97	—	Louisiana Street	149	85	8
Benton	136	—	—	Hohenwald	58	35	—	McLean	336	111	—
Brighton	129	63	—	Huntingdon, First	135	—	—	Mallory Heights	268	152	2
Bristol, Calvary	440	124	1	Jackson, Bemis	212	51	—	Prescott Memorial	—	145	1
Virginia Avenue	271	113	8	Bible Grove	73	69	1	Seventh Street	453	121	8
Brownsville	296	43	—	Calvary	413	145	—	Speedway Terrace	731	211	1
Carthage	165	35	—	First	702	114	3	Temple	1288	333	2
Chapel Hill, Smyrna	59	55	—	North Jackson	226	121	—	Union Avenue	986	274	5
Chattanooga, Avondale	544	153	—	West Jackson	828	301	—	Millington	150	96	—
Baptist Tabernacle	357	72	17	Jellico, First	241	68	—	Morristown, First	505	53	—
Cedar Hill	213	63	—	Jonesboro, Oak Grove	142	52	—	Murfreesboro, First	418	91	—
Clifton Hill	360	63	7	Keeling	54	—	2	Walnut Street Mission	44	—	—
Concord	189	56	1	Kingsport, Calvary	253	68	5	Powell's Chapel	116	55	—
East Lake	473	147	5	First	584	100	8	Taylor's Chapel	114	35	—
Northside	450	—	4	Long Island	106	47	—	Westvue	235	—	6
Red Bank	532	133	2	Knoxville, Broadway	992	279	8	Nashville, Antioch	61	42	—
Signal Mountain	49	35	—	Broadway Branch	56	—	—	Belmont Heights	875	255	4
St. Elmo	324	124	—	Fifth Avenue	827	229	—	First	1109	504	1
Woodland Park	825	287	5	First	753	186	—	Harsh Chapel	119	56	—
Church Hill, McPheeter's Bend	135	64	—	Glenwood	208	74	2	Inglewood	503	157	—
Cleveland, Big Springs	275	193	—	Lincoln Park	495	198	8	Lockeland	454	148	—
Cedar Springs	105	71	—	Lonsdale	356	54	—	Mill Creek	69	36	—
First	560	157	—	McCalla Avenue	587	175	1	Park Avenue	441	110	—
First Mission	80	—	2	Smithwood	313	101	—	Seventh	130	38	—
South Cleveland	92	60	—	South Knoxville	394	84	2	Third	182	—	—
Columbia, First	315	85	—	West View	197	38	—	Woodmont	223	108	—
Dark's Mill Branch	18	—	—	Lawrenceburg	218	117	1	New Market, Dumplin	63	37	—
Godwin Mission	12	—	—	Lebanon	516	84	—	Newport, First	261	60	1
Cookeville, First	411	118	—	Barton's Creek	70	28	—	Oak Ridge, Robertsville	388	52	8
Fourth Street	70	—	—	Cedar Grove	107	24	—	Old Hickory, First	645	226	1
Steven's Street	99	70	—	Lexington, First	215	55	—	Oliver Springs, First	123	21	—
Crockett Mills, Barker's Chapel	52	39	—	Liberty, Salem	106	48	—	Parsons, First	228	94	—
Crossville, First	218	90	—	Madison, First	306	115	2	Philadelphia	121	48	—
Chestnut Hill	57	—	—	Maryville, First	501	90	—	Rockwood, First	345	134	—
Meridian	25	—	—	Mascot, Roseberry	227	71	1	Mission	29	—	—
Oak Hill	161	—	—	Medina	102	58	—	Rutledge, Buffalo	76	26	—
Peavine	21	—	—	Antioch	98	21	—	Shelbyville, Shelbyville Mills	104	45	—
Elizabethton, Siam	225	179	—	Memphis, Bellevue	2133	707	8	Shop Springs	84	48	—
Fountain City, Central	730	147	—	Boulevard	490	162	4	Shouns, Pleasant Grove	180	160	—
Hines Valley Mission	40	—	—	Central Avenue	455	141	2	Union City, First	578	123	8
								Watertown, Round Lick	90	38	—

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

## Carson-Newman Graduates At Southwestern Seminary



Front Row, left to right: Phillip T. Card, Mrs. Johnny Parish, Johnny Parish, Mrs. Lauren Sprunger, Mary Margaret Boggs, Bryant Cummings. Second Row: William B. Greene, Conally Evans, J. Earl Stallings, William H. Jenkins, Doyle H. Baird, Edward Glover, Clayton Veatch, Dr. T. B. Maston, Mrs. T. B. Maston. Third Row: Ralph Campbell, Mrs. Ralph Campbell, Dewey R. Roache, Dale Larew, Leslie R. Baumgartner. Back Row: Lauren Sprunger, Mrs. Clayton Veatch, Mrs. William H. Jenkins, Mrs. Bryant M. Cummings, Gladys Honeycutt, Mrs. Dewey R. Roache, Betty Brewer, Nellie Tallent, Mrs. Leslie R. Baumgartner.

Others not in the picture are: Vernon Dutton, Mrs. Vernon Dutton, Charles Ausmus, O. O. Bishop, Zack Deal, Mrs. Zack Deal, Kenneth Startup, Glenn Hill, W. J. Johnson, W. L. Miller.

VISITING IN THE BAPTIST AND REFLECTOR OFFICE RECENTLY WERE: Norris G. Hite, Lebanon; A. R. Pedigo, Knoxville; Mr. and Mrs. Henry Guy Jackson and Thomas Drake, Jackson; Ava Livingston, Sugar Tree; Austin Clark Baker, Holladay; Edward Lee, Pulaski; J. B. Alexander, Kirkwood, Mo.; R. L. Franklin, Alexandria; Mack Pinkelton, Pulaski; E. L. Smothers, McMinnville; James Gary; Wm. McMurry, Huntington, W. Va.; H. A. Hamby, Clarksville; R. D. Eidson and Howard Davis, White House; Z. H. Boner, Donelson; W. J. Fesmire, White House; J. O. Dailey, Woodbury; H. A. Shelton, Farina, Ill.; Preston L. Ramsey, Somerset, Ky.; Nancy Hogue, Mr. and Mrs. John E. Mills and Mr. and Mrs. Hugh King, Chattanooga; Chas. D. Martin and Dott Bryan, Maryville; Doris Warden and Mrs. Tillman Warden, Fayetteville; Gene Mullinax, Gurley, Ala.; Grace Clanton, Mary Frances Claxton and Milton Clanton, Shelbyville; Arthur J. Fineout, Elizabethton; Mr. and Mrs. A. M. Senter, Auburntown; R. H. Ward, Estill Springs, and J. B. Mosley, Murfreesboro; L. B. Cobb, Kingsport; Oscar Lumpkin, Springfield; Carl Giers, Birmingham, Ala.; H. H. Stenbridge, Jr., Paducah, Ky.; H. L. Carter, Scottsville, Ky.; A. D. Nichols, Eagleville; Clyde Burk, Mt. Pleasant; C. W. Peeler, Centerville; R. Lofton Hudson, Shawnee, Okla.; Mrs. Alex Pepper, Frances Campbell, Wilma Holman, Oleen Moore, Sue Soloman, Kathleen Morrow, Beatrice Joines, Willard Bryant; George Joines, Bobby Pepper, Betty Jean Holman, Jimmy Pepper, Betty Joines, Mayzell Phipps, Estelle Phipps, Mrs. Floyd Joines, Huntland; Jean Speck, Beans Creek; Clyde Cobb, Whiteville; W. S. Satterfield, Mooresburg; D. W. Pickelsimer, Smithville; C. R. Shirar, Alexandria, La.; Frank B. Kellogg, Lebanon; W. J. Malone, Fayetteville.

## Baptist Hour Speaker



REV. BRUCE H. PRICE, Texarkana, Ark., will be the Baptist Hour speaker Sunday morning, June 1. His subject will be "Christ in the Home."

**WANTED!** Four teachers: Commercial, Music, Library, and Matron. If you are interested, please write Roy Anderson, President, HARRISON CHILHOWEE BAPTIST ACADEMY, Seymour, Tennessee.

## Bethel Woman's College

Hopkinsville, Kentucky

### COMMENCEMENT SPEAKERS

Alumnae Luncheon (May 31, 12:30 P. M. at the College), Dr. John L. Hill, Book Editor, Baptist Sunday School Board.

Baccalaureate Sermon (June 1, 10:45 A. M., First Baptist Church), Dr. Duke K. McCall, Executive Secretary, Executive Committee Southern Baptist Convention.

Vesper Service (June 1, 5:30 P. M. at the College), The Rev. John Christian, Trenton, Kentucky.

Graduating Service (June 2, 10:00 A. M., College Chapel), Dr. W. C. Boone, Executive Secretary General Association of Baptists in Kentucky.

Forty-seven young ladies are due to receive their diplomas. Around two hundred and fifty guests are expected for the Alumnae Luncheon on Saturday.—POWHATAN W. JAMES, President.

## Vacation Home For Preachers

Mrs. A. R. Swann, of Dandridge, has bought and equipped a beautiful home on the banks of Douglas Lake, to be used, free, by missionaries, pastors and other religious workers who want a comfortable, quiet place to spend their vacation.

The home is now ready to be occupied and applications will be taken in the order received. Everything will be furnished free, except food. The preacher and his family will simply move in and occupy for any period of time, from one week to one month, and even longer in case of missionaries who may need more time.

This home is about fifteen miles from Jefferson City and is an ideal place for any one who wants a quiet place to rest. Application should be made to Dr. James T. Warren, President, Carson-Newman College, Jefferson City, Tennessee.

Mrs. Swann is very anxious for this home to be used by those who need it. I feel that we should have applications immediately.—JAMES T. WARREN.

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# Intermediate Department First Baptist Church, Erwin



We were striving for a 100% department, which we thought probably had not been attained in the South.

We did not quite make it. One 14-year-old boy had been operated on for appendicitis and couldn't attend. His teacher went to his home before Sunday school time that morning, taught him the lesson, got his offering, etc., and our pastor told us we could count him in everything except preaching attendance. That reduced our grade to 99.3%, which may be the record. C. D. MOSS.

## Ministerial Students At Harrison Chilhowee Baptist Academy



Pastor J. Harold Stephens and the Inglewood Baptist Church of Nashville were recently assisted in a revival by Charles R. Shirar, pastor of Calvary Baptist Church, Alexandria, La. Joe Canzoneri of Lebanon Junction, Ky., led the singing. The meeting was characterized by great gospel preaching and singing. There were 39 additions to the church and many reconsecrations and some definite commitments to full-time Christian service.

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# The Stassen Discourtesy

By L. E. BARTON

1607 S. Hull St., Montgomery, Alabama

MR. HAROLD E. STASSEN of Minnesota was invited to address the Southern Baptist Convention at its recent session in St. Louis. The Convention rose to greet him and showed him every courtesy. In the second paragraph of his speech he went wholly out of his way to say: "I do not agree with the two resolutions which the press reports that you have passed on the question of diplomatic representation at the Vatican and the Supreme Court decision on school busses."

Mr. Stassen is an active candidate for nomination by the Republican party for President. His subject, "Baptists and World Peace," did not call for or even hint at the necessity or propriety for such a statement. Mr. Stassen knew that the Convention represents an overwhelmingly Democratic section of the country, and that any statement he might make could not affect his political fortunes. He knew also that a great Convention of more than eight thousand messengers assembled from Maryland to California, with several thousand visitors in addition, was a great sounding board for any political statement he wished to make. So he abused the courtesy of the great Convention with a slap in the face by dissenting from the unanimous vote of the eight thousand messengers who had condemned the violation of religious freedom by the Washington Administration and by the Supreme Court.

Mr. Stassen plainly used our Convention as a sounding board from which to throw out a sweet sop to the Roman Hierarchy and to the Catholic votes of the Northern States. There are several logical and clamant deductions from this incident.

The first is that Mr. Stassen was utterly lacking in appreciation of the courtesy shown him by the Convention because he went out of his way to dissent from the Convention's most cherished and blood bought principles.

Second, he proved that he does not know what religious freedom and separation of church and state are, for he dissented from the Convention's action on the Vatican Ambassador matter and the Court's bus decision; and then made himself ridiculous and absurd by saying in the next breath that he believes in separation of church and state. So he is either lacking in intelligence or thoroughly disingenuous in his utterance.

Third, this utterance of Mr. Stassen serves due notice that if he should be elected President the Vatican ambassador violation of our federal constitution will continue. It indicates that, like the President who first sent Mr. Taylor to the Vatican, who swore to uphold and defend the Constitution and then defied the Constitution (see Article II, Sec. 2, paragraph 2) by going over the heads of the Senate in the appointment of Myron C. Taylor to the Vatican, Mr. Stassen, if elected, would do the same unlawful act to appease and cajole the Roman Catholic vote.

Fourth, it shows that Mr. Stassen was willing to let his Baptist brethren down by a misuse of our courtesy, and to break with the most historic and important Baptist principle of the ages—all for a mess of political pottage.

Fifth, it points a lesson for our Convention: about calling in every political big shot who happens to wear the Baptist name and giving him the opportunity to use the Convention for his political purpose and thereby exploit the Convention for political ends. I don't know how often I have seen this foolish custom of calling in the political celebrities to embarrass and disgust us.

Sixth, it is interesting to remember that Mr. Stassen's own state, several months ago, repudiated Mr. Stassen's views about such matters as paying bus fare of parochial school children out of public funds.

## 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.

### In Memory of My Friend, Mrs. R. L. Harris

Oh, why was the beautiful soul thus given  
But a few brief years in its house of clay—  
Why from that home so swiftly riven  
And borne from our sorrowing sight away?

Oh, why did she walk by our gladdened side  
In glory of goodness and beauty of soul —  
Till our heartstrings are breaking since she has  
died  
And oceans of grief irrepressibly roll?

Oh, loved and lamented apostle of thought,  
Oh dearest exemplar of labors well done,  
Thine actions of kindness terrestrial wrought  
The loftie crown in Heaven have won.

Why was the smile that her lips ever wore,  
Like flashing of sunlight when day is far spent?  
Though friends gladly greeted her crossing the  
door,  
Hearts throbbed the more sadly whenever she  
went.

Now hushed the kind voice of silvery notes  
That brightened fond hearts with magical power,  
Its tones with music angelic now floats  
Where music of Heaven is melody's hour.

She hath gone from sorrows of earth, and no more  
Will she dwell on this land of unrest,  
But she looks, often looks, on its desolate shore  
And leans on our Saviour's fond breast.

Let hearts learn the lesson o'erwhelmingly taught,  
Let us keep closer union in God's holy will  
And drink from the waters so bounteously bought  
With Jesus' sweet mercy our thirsting to fill.

Oh, may we grow wiser, better and purer  
Because our good friend hath stepped on before  
To home of the blest with step firmer and surer  
And there let us meet her at Christ's open door.  
BELLE BEARDEN BARRY,  
Knoxville, Tennessee.

### Leaves On Mission Tour



Dr. Andrew Potter, (standing) executive-secretary, Baptist General Convention of Oklahoma, sailed the last week of April with Mrs. Potter for Baptist mission fields in the Phillipine Islands, China, India, Egypt and Italy. The convention in Oklahoma sponsored his trip and friends of the family, Mrs. Potter's. Here Dr. Potter is shown telling Assistant Secretary Thomas P. Haskins good-bye just as he left the office the last time. Dr. and Mrs. Potter will return to this country after a visit to the Baptist World Alliance in Copenhagen.

## Songs of the Soul

By JIMMY T. WILLIAMS  
Jackson, Tennessee

THE DAWN breaks the darkness and gently brings a new day upon our land. In the spiritual realm, the day is already here, when hymns and gospel songs should be sung from the depths of the soul, and not from the lips only. Beautiful tones do not stir the souls of those in the congregation very much when, on the faces of the choir, there isn't a radiant glow which is the result of a deeply consecrated life.

Many of our hymns and gospel songs were given to us out of a deep experience with God. "What a Friend" was written by Joseph Scriven, who suffered the death of the one to whom he had pledged his love, the day before the wedding.

"It Is Well With My Soul" was written by H. G. Spafford, who lost his four children by the sinking of a steamer at sea.

"Amazing Grace" was written by John Newton, a godless slave trader and sea captain, who had an unusual conversion, when the voice of God spoke to his poor, wretched soul during a raging storm one night on the sea.

If we can sing, let us seek to be filled so fully with God's blessed spirit that we can truly sing out of the deep of our souls.

Sin pierced our Saviour's heart deeper than the spear ever did. It was an experience of deep, agonizing pain that our Blessed Lord endured. Therefore, every singer should sing for God's glory, that some heart may be bound closer to God, that some sinner may be drawn by the Holy Spirit into a glorious redemption from sin.

Let us rejoice the hearts of our pastors by living so pure, so clean, so undefiled, that our very tones will tell the purity of our souls. But most of all will this fact rejoice the heart of a Saviour who hears every song we sing.

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## — Book Reviews —

**JESUS ONLY.** By Vance Havner. Fleming H. Revell Company, New York. Price, \$1.25.

This little book of 94 pages is a collection of fourteen devotional sermons.

The layman as well as the minister will gain help and new enthusiasm from this book which demonstrates the author's faith and experience of God's love.

Some of the subjects which he uses are: 'Jesus Only,' 'What Christ Means To Me,' 'Missing Notes in the Modern Church,' 'We Still Have Jesus.'

I quote a few lines: "There is only one safe and sure center of Christian experience, doctrine, and testimony and that is Jesus Christ." "Scientists cannot give the reason for the universe: Christ is the reason." "Sin will keep us from the Book and the Book will keep us from sin." "A revival is the church falling in love with Jesus Christ all over again."—U. W. MALCOLM.

**A FREE WORLD.** By Edwin H. Rian. Published by William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1947 Copyright, Pp. 121. Price \$1.50.

As suggested in the title, this is a discussion of the principles of freedom, a very timely subject. As the noise grows louder in the claims of conflicting ideologies, it is refreshing to read such an interesting discussion of these bed-rock principles. The source of all freedom is God and the Ten Commandments state the principles according to the author. The chapter headings are: Cry for Freedom; Freedom of Life; Family; Property; A Good Name; and the Source of Freedom. The Freedom of Family in our opinion is unusually good.—L. G. FREY.

**EVERYWHERE PREACHING.** By Josephine R. Medlin. Home Mission Board of the Southern Baptist Convention, Atlanta, Georgia.

This book is written for Juniors, and is one of the graded series on world Evangelism. There are ten stories and each story gives a particular way in which the gospel of Jesus was carried by a home missionary. I mention the title of a few: "The Gospel Goes by Foot," "The Gospel Travels by Boat," "The Gospel Travels by Car," "A Trailer Takes the Gospel," "The Gospel Travels by Air." All ten stories are true stories and present real people traveling every kind of way presenting the Gospel of Jesus Christ.

Junior boys and girls will be fascinated and inspired by it. You will want to teach it as a study course book.—U. W. MALCOLM.

**COME UNTO ME.** By Hyman J. Appleman. Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.50.

In this book Appleman gives us ten evangelistic messages. In every message you observe the evangelistic passion of the gifted preacher.

Hyman Appleman is well known by Southern Baptists and preaches salvation by grace.

In this book he presents the grace of God, "how eagerly and winningly" he speaks of it. To the believer he comes with gracious comfort of this truth. To the sinner he speaks words of warning: "Accept God's gift of grace today."

Notice the title of some of his messages: "The Fountain of Life," "The Poor Man's Market," "God's Pay Day," "The Claims of Jesus Christ," "Saved by a Look."—U. W. MALCOLM.

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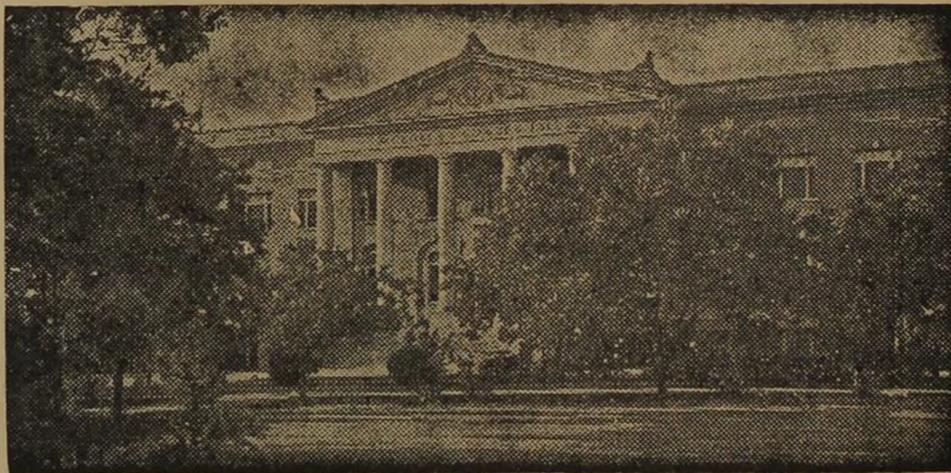
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Its purpose is to develop every type of church musician needed by our churches.

A faculty of highly trained musicians offers courses of instruction comparable to the best music schools in the U. S.

**Departments**—Theory, Organ, Piano, Voice, Choir and Conducting.

**Degrees Offered**—Diplomas in Sacred Music, Bachelor of Sacred Music and Master of Sacred Music.



Cowden Music Hall

Beautiful, spacious George E. Cowden Hall, built in 1925 at a cost of \$325,000.00, is dedicated to sacred music. It is equipped with a four-manual pipe organ, two Hammond organs, scores of pianos, sound-proof class rooms, studios and practice rooms.

**Note Well:** This faculty salutes the music faculties of New Orleans and Southern Seminaries as we labor together in the same great cause. We are contributors and comrades—not competitors.

DR. E. D. HEAD, President

## Southwestern Baptist Theological Seminary

Seminary Hill, Fort Worth, Texas