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"SPEAKING THE TRUTH IN LOVE"



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TENNESSEE BAPTIST TRAINING UNION REGIONAL CONVENTIONS

June 16-27--1:30 P. M.

<i>Region</i>	<i>Date</i>	<i>Place</i>
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

● REGIONAL ELIMINATIONS

Intermediate Sword Drill

Better Speakers' Tournament

Hymn Festival

● CONFERENCES

● INSPIRATIONAL MESSAGES

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EDITORIAL

Baptists Learning To Co-operate

By CHAS. W. POPE

THE STRENGTH of Baptists in all generations has been their love of liberty and their individualism. This love of freedom has made them the world's most persistent champions of a democratic form of government, complete separation of church and state, and religious liberty for all peoples everywhere.

The weakness of Baptists has been their inability to co-operate with each other at times when the weight of their combined numbers, wealth, and influence would have given tremendous impetus to some great Kingdom program. Support for our mission and educational program has been slow in developing because of this.

However, Baptists of this generation are learning how to co-operate and the results are seen in their great programs stressing missions, Christian education, hospitalization, benevolence, and evangelism. Baptist harmony and unity, today, on their great major principles, objectives, and programs is such as would have made the hearts of our forefathers rejoice.

Aside from the Scriptures, which is the foundation of our Baptist faith, the greatest contributing factor toward Baptist unity and harmony is the Co-operative Program. This program was designed as a co-operative financial system for gathering and disbursing the gifts of the churches to denominational causes, and it has wrought miracles in the increased support of our denominational work by the churches. However, its greatest value has been a by-product. Around this financial system there has grown up a system of co-operative ethics between denominational agencies and institutions, and between churches and the denomination. It has also served to clarify the relationship between State Conventions and the Southern Baptist Convention. Above all, it has shown the rank and file of our Baptist people what tremendous power they have and what great good can be accomplished when they work together. The Baptists of the South are committed to the Co-operative Program. They believe in it, and they are rejoicing in its revelation of their strength. The Baptist weakness has been converted into Baptist strength.

The man who succeeds is the man who reads. Lincoln walked twenty miles to get a book.—Jesse Lee Bennett.

Born of Water and Spirit

REQUESTS COME for a discussion of John 3:5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

BAPTIST AND REFLECTOR discussed this nearly three years ago, but it is glad to do so again for those who are interested.

It is variously held that "born of water" means:

1. Baptism as a condition of salvation.
2. Baptism as a symbol only, but a means of entering the Kingdom in its formal or visible sense.
3. Natural birth in a sac of water.
4. The moral cleansing aspect of regeneration, the other aspect, the giving of a new nature, being expressed by "born of the Spirit." This is the view of BAPTIST AND REFLECTOR.

Two births were in the range of Christ's thought in His conversation with Nicodemus—"of the flesh" and "of the Spirit." He emphasized the spiritual birth in contrast to the natural and made it imperative for entering the Kingdom. Hence, the statements and terms used by Him were all expressive of this imperative birth, including "born of water."

"Born of water" and "born of the Spirit" were made *equally conditional* to entering the Kingdom. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Therefore, whatever spiritual meaning and value belongs to "born of the Spirit" belongs also to "born of water." "Born again" (v. 3), "born of water and of the Spirit" (v. 5) and "born of the Spirit" (v. 8) are all expressive of those spiritual experiences and estates whereby and wherein one is saved.

It follows that when one is "born again" he is "born of water and of the Spirit." When he is "born of the Spirit," the other two phrases are simultaneously fulfilled in him. "Born of water and of the Spirit" is expansive and explanatory of "born again."

"The heart, in the spirit" of an individual (Rom. 2:28, 29), in other words, the "inward man," is alone the subject of the new birth. The same "man" (the inward) is "born again," born of water and of the Spirit, "born of the Spirit."

Interpret "born again," "born of water and of the Spirit" and "born of the Spirit" in spiritual terms and make all of them explicative of the one regenerative process, with the "inward man" as the subject, and make all the things expressed by them conditional to entering the Kingdom in a saving sense. In our judgment, this is the scriptural and consistent idea.

"Born of Water" Not Baptism

TO MAKE "born of water" mean baptism requires a logic which cannot be admitted.

It puts three births in the range of Christ's thought—"of the flesh," "of water" and "of the Spirit." But there are only two.

If, as some hold, baptism and regeneration are synonymous, then the immersion of the body in water is the same as the soul's being surrounded by the presence and power of the Holy Spirit. This will never do. But if "born of water and of the Spirit" is construed spiritually as expressing simultaneous aspects of one regenerative process, no such fallacy is indicated.

Like begets like. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The subject and the product of the natural birth are natural. The subject and the product of the Spirit-birth are spiritual. But if "born of water" is a birth in addition and conditional to the spiritual birth, then that which is "born of water" is—*what?* It can be neither "flesh" nor "spirit," for these are cared for by the other births. If the subject-product is defined as a human being in the process of becoming a child of God, we ask whether one in the process of becoming a child of God can be said to be "born?" But if "born of water" is understood to mean a

complete process simultaneous with "born of the Spirit" and is interpreted spiritually, a logical and consistent concept is reached, and the law of begetting and birth is honored.

In John 6:54, Jesus speaks about eating His flesh and drinking His blood. When some interpreted Him in earthly terms, He went on to explain that "the words that I speak unto you, they are spirit, and they are life" (John 6:62), that is, spiritual in meaning, application and result.

If one is "born" of baptismal water conditional to the spiritual birth, then the water is a mother and the Holy Spirit is the father and, contrary to scripture, gospel seed is sown in the water instead of in the heart alone. This will never do.

Since the same "man" (the inward) is born of water "water and of the Spirit," the baptism of the body in physical water is ruled out.

Since faith comes before baptism and the believer is "born of God" (John 1:11-13; 1 John 5:1), then John 3:5 does not contradict these scriptures by teaching that baptism is *conditional* to the new birth.

Since salvation is "by grace" and "not according to any works of righteousness which we have done" (Eph. 2:8; Titus 3:5) and since baptism is a work of righteousness (Matt. 3:15), then John 3:5 does not contradict these scriptures by making baptism *conditional* to salvation.

Since baptism is a "figure," a symbol, a "likeness" (1 Peter 3:21; Rom. 6:5), then it is only declarative and not procurative of salvation and John 3:5 does not contradict this by making baptism procurative. If not, then there is no other scripture which does when rightly interpreted.

Some honored brethren have made "born of water" to mean baptism as a *symbol* only and as a means of entering the Kingdom in its formal or visible sense. But the Kingdom entrance which Jesus has in mind is that for which the new birth is necessary and "born of water" is made equally conditional thereunto with "born of the Spirit." Hence, the Kingdom entrance is the deep, spiritual, saving one, not the formal one.

"Born of water" is an inner, spiritual process, not an outer, physical one.

Country Church Work In Tennessee

Based upon facts taken from the 1946 Minutes of the Tennessee Baptist Convention.

LOCATION AND PREACHING TIME OF OUR CHURCHES					
Location	1/4 time	1/2 time	3/4 time	full-time	Total
Open country	715	515	6	271	1,507
Village	108	154	2	148	412
Town	8	16	0	86	110
City	3	9	1	290	330
Totals	834	694	9	795	2,332

Country churches. Baptists are still a rural people as evidenced by the fact that 1,507 of our 2,332 churches in Tennessee are in the open country. There are nearly two times as many country churches as in all the villages, towns, and cities of our State.

RATIO OF BAPTISMS TO CHURCH MEMBERSHIP AND AVERAGE EXPENDITURE				
Location	Number Church Members	Number Baptisms	Ratio to Membership	Ave. Expenditure per Baptism
Open Country	205,938	8,581	1 to 24	\$152.87
Village	66,981	3,042	1 to 22	\$351.51
Town	28,727	1,309	1 to 22	\$815.18
City	201,131	8,587	1 to 23.4	\$709.90
Totals	502,777	51,519	1 to 23.4	\$462.62

Evangelism. Country churches have always majored in evangelism, and therefore, compare favorably with churches in the city. Last year, 1,045 of the rural churches reported a total of 8,581 baptisms, or one to every 24 church members. Our city churches reported 8,587 baptisms, or one to every 23.4 members. With better trained leadership, better organization, better accommodations, and better transportation our city churches have not excelled the country church very much in evangelism.

The money spent in the country churches average \$153.87 per baptism; while in our city churches, it was \$708.90. Country church efficiency in evangelism compares favorably again.

But when we realize that 462 of the 580 churches that did not report a single baptism last year were country churches, we bow our heads in shame, and resolve to do better this year.

THE AVERAGE GIFTS PER CHURCH THROUGH THE CO-OPERATIVE PROGRAM					
Location	1/4 time	1/2 time	3/4 time	full-time	Ave. C. P. Gifts
Open County	\$27.31	\$72.33	\$57.37	\$179.00	\$81.32
Village	36.47	104.11	101.90	272.78	157.39
Town	136.14	215.61	00	722.96	613.03
City	00	23.80	00	3,012.43	2,968.32
Totals	\$31.06	\$84.80	\$66.27	\$1,386.67	\$644.85

Co-operative Gifts. Baptist churches, by the very nature of their distinctive doctrines, are interested in discipling the nations, regardless of where the churches are located. By facing our record, we have reason for unhappiness here.

Quarter-time country churches gave an average of \$2.25 a month through the Co-operative Program, while full-time country churches gave \$15.00 a month. We have reason to believe this is not in keeping with either our ability or zeal for the Lord. But, worse than that, 680 of our country churches failed to give anything through the Co-operative Plan. However, it is only fair to say 161 of that number are in associations which do not believe in the Co-operative methods. Incidentally, 123 churches in villages, towns, and cities were just as forgetful of their missionary profession as the 680 country churches.

The average gifts of \$3,012.43, through the Co-operative Program by city churches are very encouraging, until you realize that 36 of the 673 city churches gave 61% of the total amount given by city churches.

PREACHING TIME AND ANNUAL AVERAGE PASTOR PAY SHOWN BY THE CHURCHES				
	1/4 time	1/2 time	3/4 time	Full-time
Open country	\$201.74	\$355.94	\$586.33	\$ 960.10
Village	232.39	481.14	600.00	1,323.96
Town	783.78	735.91	00	1,948.03
City	528.32	493.59	00	2,557.23
Totals	\$436.56	\$516.65	\$593.16	\$1,697.32

Pastor Pay. Tennessee has approximately 1,400 active pastors, including those who hold secular jobs and preach too. The pastor support shown by the records allows the preacher and his family anywhere from \$711.88 (two average half-time churches) to \$960.10 (one full-time church) a year.

Low pay, necessitating secular positions for the pastors in the country churches, accounts for most of our problems. Some pastors like their "so-called freedom" from the church fields, and not a few of the churches are well pleased with the "low-pay" of their absentee pastor. So the problem is a mutual, or double-barrelled one.

Solution: Call a pastor who will give his full time to the field, and then pay him a living wage and watch the situation improve.—
By L. G. FREY.

Crusading for Bible Reading

By JAMES L. SULLIVAN, Pastor Belmont Heights Baptist Church, Nashville, Tennessee.

IT DOES NOT take much observation or study to know that while the Bible is our greatest book, that it is also one of our most neglected ones; and that there are many, many people who know far more about the book of the month than they know about the Book of the Ages.

The masses of men are woefully ignorant about the Bible, its characters, its content, and its challenge. While it is time's greatest Book with eternity's greatest message, many people pass it by unnoticed and unknown.

There are many illustrations to convince us of the ignorance that the masses have of the Bible. One is a test made in a university, which test was given to one hundred and thirty-nine university students. Of this group only twelve passed the quiz given on Bible questions and the average grade was 40.

More shocking is the result of the contest in a certain literary club in which a prize was given for the best short story. One prankster in the organization took the Book of Esther from the Bible, changed its name, altered its characters, and rearranged its setting. The rest of the story was given word for word. Not only did this prankster win first place in the literary organization, but was cited for his unique and marvelous literary style, and not a person in the organization knew that he had used a Bible book.

Of what gain was it for our forefathers to have died to make the Bible an open book if we approach its pages with careless hands and closed eyes? Our problem is to lead our people to delve into the pages of the Bible daily, to rejoice in its message, and to be blessed by its teachings.

Thank God for the vision which he gave our Training Union leaders in conceiving and directing the crusade for Bible reading among Southern Baptists. The goal to enlist 2,000,000 daily readers among Southern Baptists is a noble objective. It goes without saying that there is neither conflict nor overlapping in the Bible readings of the Sunday School and those of the Training Union. The Sunday School readings, along with their comments, are arranged for family and group readings of the Bible. The Training Union readings and comments are for individual study and private devotions. Each has its unique place and both are necessary if vigorous and robust Christians are to result.

Observe three things:

I. THE PURPOSE IS PLAIN

The first purpose is to deepen our appreciation of God's Word. We cannot read it rightly or study it daily without a deepening respect for it as God's Book. It is the one Book which speaks a message to the soul and finds us right where we live. The famous comic character, Hambone, said, "Preachers are queer. They never preach just right. They either preach over your head or they trample all over your toes." The fact is that preachers preach the Bible, and if it can be understood it deals directly with the hearts of men and tramples on the toes of sinners.

This present time of storm is no time to doubt the compass and toss aside the chart. Now more than ever we need the deepening place of the Bible in our daily living.

The second purpose is to strengthen our loyalty to the teachings of the Book. It speaks a positive message. Not only does it say, "thou shalt not" but "thou shalt." It gives us a test to perform, a job to do.

Its message is optimistic and while it tells us that sin abounds and it tells us in no compromising terms, it also declares that grace abounds in greater abundance. Its message is not one of compromise but one of challenge and one of universal invitation.

The Bible does not minimize the fact of sin nor the weakness of humanity, but it complements the skill of the Great Physician,

who can deal with the souls of men and the sins that are so prevalent there.

The noble Bereans were declared to have been more noble than the Christians of Thessalonica in that they searched the scriptures daily. So it is that Christians of today will be noble if they examine the pages of God's Book, that their lives might be blessed by his leading.

II. THE PLAN IS PRACTICAL

In a word, the plan is for the pastor and church leaders to unite their minds and energies in rallying all the forces of the church in promoting in concentrated fashion the Bible Reading Crusade.

Since the entire church will benefit, the entire church should unite efforts in enlisting mass commitments to individual Bible study.

Advance preparation must be made well ahead of time. In Belmont Heights we set the date February 2, and all hours in the church calendar pointed to that date. As the date approached, announcements were made before all of our church groups, appealing to them to read the Bible daily. As Sunday School began on that particular date, every opening assembly program dealt with Bible reading. In the Sunday School classes the teachers made appeals for their pupils to study God's Word daily. As worshipers entered into the church service, commitment cards were given, along with the schedule of daily Bible readings for the first quarter of the year. A special sermon was preached on the subject, "The Place of the Bible in Today's World." At the close of the pastor's message, opportunity was given for the members of the church to unitedly sign their commitment cards, and more than 500 responded.

The follow-up was on the evening after. Much like the every-member canvass, a supper was arranged and church members were invited to come, that they might go into the homes of the people after the supper to enlist other members to read God's Word. The following Sunday closed the concerted effort. A total of 706 daily Bible readers were received during that week's time.

The readings have brought conspicuous results in the life of the church and in every part of the church program. Preaching is made easier, the spiritual life of the people is deepened, the total results are most gratifying.

III. THE PLEA IS PASSIONATE

I might say personal. Brother Church Leader, if you have not blessed your church with such a crusade, now is the time. Brother Pastor, let your imagination be stirred, visualize what daily Bible reading can do for your church.

We solicit people for most everything; for money, services, and what not. Where could solicitation be done in greater grace or with better results than here? Everybody cannot give money, but they can give time to read God's Word. Such time will not only bless the individual, but will lift the spiritual level of the membership of the church.

With the daily searching of God's Word, the fires of evangelism grow brighter in each heart. The missionary spirit surges higher and higher. Some of the finest of our youths surrender to Christian service. Luke-warm Christians will find their hearts strangely warmed in passionate concern and burning with yearning for the lost.

Bible reading Christians understand God's Word better, appreciate its truths more, hate sin with a more passionate hate, give more sacrificially, and witness more effectively.

The Bible is the rule book for human conduct, the blue book for daily standards, the source book of spiritual strength, the guide book in human and divine relationships. Indifference to this book is the curse of our times, opposition to the Bible is the curse of the ages.

(Continued on Page 5)

By ELLIS A. FULLER, President Southern Baptist Theological Seminary

THAT FIGURE IS INDELIBLY written in my mind. I tell you why. In a meditative mood I sat one day in my study with a pencil in my hand and a scratch pad before me. Casually I wrote 365 on the pad. I looked at it—365, the number of days in a year. I understood why Christmas and birthdays come so often. The days between them are so few.

Then I wrote 70 under the 365 and multiplied the two figures. The product, 25,500, dazed me. "Just 25,500 days upon the earth for a man if he lives his three-score years and ten," my soul whispered. My imagination stretched a wire across my study and put 25,550 buttons upon it. Each button represented a day. But this is not all: I pushed to the left one button for each day that I had lived, and lo, the buttons to the right were fewer than the ones to the left. My soul rebelled saying, "This cannot be true for I am just a young man now, not yet fifty."

How many days remain for you, if God through grace does not give you more than three-score and ten years?

Many are concerned about the imminent doom which now threatens man and his institutions. Well should they be. Scientists have shown how Peter's dark prophecy can be fulfilled. Radio-active clouds, atom bombs, robot planes, jet propulsion, radar, disease germs are here to charge the waters, the land, and the air with death. Both the stratosphere and the atmosphere are now highways for manless machines of destruction and death. Truly the end of civilization may be near.

But whether the dark forebodings of our day shall come to pass, we do not know; but this we do know: the end of life is close at hand for every person past middle age.

For our own souls' sake, for the sake of our lost world, and for the sake of Him who died to save men and, who, in grace and love made it possible for redeemed men to become fellow workers who belong to God, we should "redeem the time," the little time that is left.

Men who believe that they could not give to God a tithe of their income to propagate the gospel of salvation have been forced to give as much as nine tithes in taxes to their federal government, to say nothing of the other manifold taxes they pay.

It makes no difference who wages war, or whether it is defensive or offensive war, from the standpoint of the human race, the results are the same—depression, destruction, death, and doom. Why are we pound-foolish in paying for wars—past, present, and prospective—and penny-wise in preaching God's gospel which is God's only power unto salvation?

Last year Southern Baptists gave for all causes about \$105,000,000. Out of each dollar only 3½ cents went to the support of foreign missions. That sounds like we were prodigal in spending money upon ourselves. That is the way the devil wants it to sound. That is what he wants us to believe. That is the red herring which he would use to divert our minds from the facts.

It is not prodigality in spending money in the homeland, but penurious giving that is making our foreign program pitiable. Not a church, not a board, not an agency among us is spending enough money upon itself. I know this is true because not one of them is doing its job as it should be done.

If the law demanded "tithes and offerings," what does grace demand? Every child of grace ought to face that question now, for he will have to answer it later. There is no legalism in grace, but there is something about grace which makes bond servants of men. Grace purchases men from themselves. When they are bought with the price grace pays, they count not their lives as dear unto themselves, much less their money. The law has neither merit nor right to make such demands, but grace has both the merit and

the right to challenge men to present their bodies unto God as reasonable service. What the law could not do, grace did. Therefore, the New Testament lovingly demands more than the Old Testament legalistically required. Then away with this protective and deceptive quibbling about what the New Testament teaches about tithing. If it had not mentioned tithing, we, would have been redeemed by the blood of the Lamb slain before the foundation of the world, should know our Saviour expects the tithe and more. We should see that our assignment to make disciples of all nations demands our tithe and more.

Our tithe would amount to at least \$500,000,000 a year, just about five times as much as we gave last year. Our tithe for the last three months of this year would amount to at least \$125,000,000, just about \$100,000,000 more than we will give at our present rate of giving.

Every local church, every state institution, every Southwide board and agency will share in this additional \$100,000,000, for it will be distributed *precisely* according to the percentages now fixed within the churches, within the state conventions, and within the Southern Convention. Thus we will raise the service level of Baptists throughout the world.

Every Baptist can tithe for these three months!

Every Baptist ought to try tithing for these three months to see what it will mean to his own spiritual enrichment and happiness and to demonstrate what it will do for our program of world conquest in Christ's name.

For the sake of our own souls, for the sake of our doomed world, for the sake of our Saviour, let us pray that Southern Baptists to a man will prove God by tithing in love and honesty for the months of October, November, and December.

Crusading for Bible Reading

(Continued from Page 4)

Years ago pseudo-intellectuals of Paris poured millions of dollars into atheistic literature with the one purpose of casting doubt in the hearts of men concerning the Bible. Their derision and criticism were seen and heard on every hand. They felt that the Bible impeded the progress of their city, and they set out to outlaw the whole book. Paris succeeded in making the Book an outlawed book, and its message one that was neglected and despised. Paris rejected a book but she did more. She lost her present and jeopardized her future. Not only did the terrible French Revolution follow, but before that time there was unspeakable social upheaval. There was a time in which one-half of the children of the city were born out of wedlock, and in at least one year 10,000 bodies of new-born babies were fished from the sewers of that city. Truly, Paris lost more than the Bible. She lost her soul.

The Library of Congress has in it 7,000,000 volumes; many of them are rare; some of them are priceless; a number of them are aged; but only one of them is indispensable. This one Book, the Bible, is the greatest Book on the bookshelf of humanity. It is not to be hidden away on the shelves of a library, but it is to be hidden in the hearts of men that their own lives might be made like unto the life of the Master, and that their own plans might fit into the plan of God.

It is the task of the church and its leaders to lead the Christians of today's world to master the pages of this Book in daily study, that they might be unashamed workmen, handling with skill and love the Word of truth.

Education In the Wake of Victory

Inaugural Address of EDWIN S. PRESTON, President Cumberland University

I RECEIVE this scroll as a symbol of the official responsibility thus placed upon me by the Board of Trustees. I accept the task outlined in the charge with a challenging sense of obligation.

This occasion brings Cumberland University once again into sharp focus. The picture we view has in the foreground the Cumberland of the present—as we of recent vintage have known it. In the background of the picture are the towering peaks of personality and achievement rising against the sky far back to the horizon of Cumberland's beginnings in 1842.

Christian men with Christian purpose, generous heart, and steadfast faith laid firm hold of the staff as they set out on the long journey which has brought us to this good hour. Through many an exhilarating mile and full many a mile of trial and weariness our predecessors have come.

We give grateful tribute to the friends of Cumberland through this more than a century, to the leaders in the institution, and to our Presbyterian friends from whose hands we received the institution a little more than a year ago. We acknowledge the committal of culture and Christian purpose in education for young women which is ours from Tennessee College.

No human mind could foresee the future in those early years of the founding of Cumberland. Only the inscrutable mind of an all-wise God could know the blessing the institution was destined to bring to earnest young men and women and through them to our nation and to the world. In the founding of Cumberland in 1842 the future lay in the hands of God.

We, too, stand just inside the gateway of a second century of service in the life of Cumberland University. Only faintly may we see the outlines of the glorious achievements in service which God has in store.

The wake of war brings to American education not only its present obvious problems but brings also an opportunity to re-examine its philosophy, its aims, its methods, its results. These are days when every social institution is being examined most carefully. Colleges are re-appraising their reason for existence and their resources for the years ahead.

The day of victory came and with it the far sighted program comprising the educational plan for our veterans. Sound economically and educationally this plan has brought thousands of students to our institutions. American colleges and universities are jammed to the limit with more than a million veteran students in institutions of higher learning.

The college enrollment has increased two and a half times each twenty years since 1900. At this rate it will reach 3,700,000 by 1960, according to Dr. George Stoddard in "The Nation's Business."

Veterans are setting new standards in academic performance. A recent study made at the University of Wisconsin indicates veterans have made better grades than non-veterans; that the married ones have made better marks than the single veterans; and that the veterans with children have made the best grades of all.

It is generally agreed that the present bulge in college enrollment will last from three to five years. Liberal arts colleges whose increased enrollment comes mainly from students seeking pre-professional training believe their peak attendance will pass in two or three years.

This unprecedented influx of students has caused its problems—problems of housing, of teachers, of classroom space and equipment, of financial support. Since an average of not more than 40% of the cost of a college education is borne by the student, the more students a college has the more it costs the college and its supporters—a strange paradox in college administration.

There comes also in the Wake of Victory the pressures to change the college curricula and even the purposes of institutions. Many students do not know the purpose of a college. What they are

after all too frequently is a college degree in as short a time as possible. They want it because they believe society is demanding it. They are forgetting, as one writer puts it, that "society came to put a high value on a college degree because the graduate of the past was trained both socially and intellectually—partly by the campus and partly by the classroom." To the extent that the veteran carries on his extra-curricular activities away from the campus he will rob the college of the opportunity of leaving its mark upon his personality.

In the wake of victory there are pressures for peacetime conscription to endanger the normal progress of our educational program of the future.

In the many quarters federal aid for colleges is being advocated. Cumberland University like many another college is a private college rather than a public institution supported in whole or in part by tax funds. Without prejudice we leave to state supported institutions the contribution they are so ably making. We who are free from state control would not exchange our status for all the financial aid the government could extend to us if by accepting such aid we would jeopardize our freedom.

In 1915 there were twice as many students in private and denominational colleges in the South as there were in publicly supported colleges and universities. By the late twenties, however, public higher education had grown so rapidly that the converse was true and there were twice as many students in tax supported colleges and universities as there were in private and denominational colleges. The same statistics show that this condition was true also in the amount of money invested in physical plants and in operating costs. We must not be blind to the significance of these trends. For our nation's good, the private college must furnish its continuing contribution to our country's education. They are the only fully free schools we have.

As an alternative to direct federal aid, I propose that the present 15 per cent income tax exemption for gifts to non-profit educational and charitable institutions be raised to 20 per cent. Thus the public spirited men and women of means could more strongly support the private non-profit institutions of education and charity. The state support to tax supported institutions would continue and the healthy growth of the two forms of education in America, the public and the private, would go forward in comparable parity.

These post-war years have attacked our time honored American and democratic tradition of the separation of church and state. It is even now being seriously threatened. This principle requires the public schools to stay out of any divisive discussion or presentation of religion. The practical result has been that state supported education has largely left out religion with the result that they have substituted, perhaps without intention, secularism for religion.

What need then should Cumberland University meet in these years in the wake of victory? With the University's heritage and ideals what should be her objective?

I am glad that Cumberland has both the College of Arts and Sciences and the School of Law—these two which train for social leadership and may do so with Christian purpose. These two schools, the one basic and the other professional, deal with social institutions.

In the College of Arts and Sciences, Dean H. C. Witherington has clearly set forth these aims. They stress Christian personality, ability to think honestly and constructively, an interest in the great literature, development of appreciation or sense of values, a social intelligence and the attainment of competence in some kind of useful work—to name a few of the aims.

In the School of Law the rich heritage of nearly a hundred years of law instruction is giving an auspicious start to a reorgan-

(Continued on Page 8)

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.

Intolerance

The Prairie Overcomer

The Anglican Archbishop of York recently warned parishioners against marriages with Roman Catholics and signing documents stating that children would be brought up Catholics. TIME for Nov. 4 carried the following from a bigoted Roman Catholic: "I saw the disgraceful remarks of the Archbishop of York. Must protestant sects make it so difficult for us to win them to the one true Church of Christ on earth? There can be no freedom for error, and we are right and they are wrong. Why must they expect that they have any right to religious freedom? The answer to this problem of mixed marriages will come when we secure enough public control to make marriage by the Catholic Church the only one permitted by law." While Catholics are in the minority they cry out against persecution. But they serve notice that others will have no freedom at all once Catholicism ascends to the seat of power. This is not the conclusion of intolerant Protestants—for the Protestants preach and practice toleration—but Rome's own oft-repeated utterance—and she means it.

(There you are, parents! You had better warn your kids to put some sense and religion in their courtship and marriage.—R. B. J.)

* * *

Divine Arithmetic

Arkansas Baptist

History is the source of many tales seemingly ridiculous to the citizen of a 20th century world. Many now living can recall when the telephone was—because of its mystery—termed an instrument of the devil and unfit for use of God-fearing men. And the same is oft repeated in the introductions of inventions which mean so much to our modern world.

We have just found a bit of mission history that is equally as puzzling. It concerns the formation in 1912 of the American Board of Commissioners for Foreign Missions, which applied for a charter that it might send Luther Rice and Adoniram Judson as missionaries. A member of the Massachusetts legislature bitterly opposed the move because "there is so little of Christianity in the New England states that we cannot afford to export any of it."

There may have been, and probably was, a great lack of Christianity in the area, but the legislator forgot that Christianity multiplies by division. It is not a commodity of which one is robbed when he shares it, but instead it multiplies many times whenever it is given away. If you want your own faith strengthened, share your Christ with a friend.

(Some of my members must be kin to that Massachusetts legislator.—R. B. J.)

* * *

Hell and Heaven

*John R. Jester in
Western Recorder*

We are hearing very little about the future estates of the soul. What has become of hell? Many today are playing upon a harp of one string, viz, "God is love," and are in danger of preaching universalism. Such overlooks God's being of perfection, for He is also just. We are not to forget that purity joins purity, and love joins love; while sin joins sin, and hate joins hate.

As the supreme revealer of God and eternal issues Jesus had much to say concerning hell. He must have spoken the word with bated breath, but He spoke it often and decisively. His cross is the

greatest proof of its existence. If there were nothing to save us from, why the great price of redemption? When there is a fading out of the conception of the awfulness of sin there will be a loss of conviction about retribution. This teaching finds an ally in the awakened conscience. To soft pedal, where Jesus spoke with authority, will never arouse within the soul of the unsaved the deep sense of need for redemption from sin and its penalty.

(This godless generation ought to know where it is going. If we Christians don't tell them plainly, their blood will be upon our hands.—R. B. J.)

* * *

Christless Culture

The Biblical Recorder

Religious News Service reports that religion was conspicuous by its absence at the meeting of the first national conference of the United Nations Educational, Scientific and Cultural Organization which was held in Philadelphia the last week in March. Fifteen hundred delegates were in attendance. "Nearly everybody was here but God," said an attache of our State Department. It is disturbing to think that the leaders of nations are trying to build a righteous and just civilization and yet leave God and spiritual things out.

We do well to ponder the words of Dr. George Emerson Barnes, president of the Philadelphia Council of Churches, who said, "It would seem that they are intent upon forming the new world of tomorrow and leave out entirely the motivating force of religion. Religion surely comes under the great cultural forces of the world, yet an assembly dedicated to the advancement of cultural influences, along with its other objectives, ignores religion entirely."

"All secular matters, but nothing spiritual. No concern about one of the most vital forces necessary on which to build lasting world peace. There just was no use in going around. And plenty more churchmen felt the same way about it."

(Who was it that said that in the last days men would be ever learning but never coming to a knowledge of the truth? Looks like he was right.—R. B. J.)

* * *

Ability the Answer

The Baptist Messenger

Reinforcing the idea that a church often penalizes itself by insisting upon a young man for a pastor the Watchman Examiner has this to say, "No particular merit can be attached to the number of a man's years. If he is young, gifted, hard working, church people are inclined to think they have found a wonder. In time, often the "wonder" settles down to routine accomplishment. Only a few outstanding boy preachers, such as Spurgeon and Truett, have greater glory in their latter years. Most, to soon reach the level of life lived by the average. In that area, how old should the pastor be?"

The paper then goes on to point out that more depends on the man than on his age, that the main thing is not, putting it our way, whether he is gray and stooped or young and spry, but can he deliver in his task.

Often the reason that a church must have a young man is that it is almost inhuman in its demands. Only a young man could stand up to what is expected.

(We believed this even before we had grandchildren!—R. B. J.)

Education In the Wake of Victory

(Continued from Page 6)

ized, strengthened and lengthened three year course. Two years of pre-law college work is now required: Honoring the long years of law school pioneering which Cumberland has had, the new plan will meet the high standards now demanded in this enacting profession. The development of a deep sense of moral and social responsibility and high professional ethics is being made a primary aim in addition to the thorough vital study of the best representative law cases.

Only the best in all realms will be adequate as Cumberland University gets set in its School of Law and in its College of Arts and Sciences for the century which lies ahead.

"The lack in modern education is the lack of a genuine faith," declares Dr. George A. Buttrick in a recent address. Emerson is reported to have said to the hysterical lady who on the famous dark day in New England was sure the world was coming to an end: "Never mind, my dear, we can get along without it." Unless our education has the light of faith within it, it may very well be that we must get along without the world in which we live. The total effort of Cumberland University is bent toward the end of encouraging the development of satisfying religious faith as the student participates in an education of quality.

We gladly claim our Christian heritage; we acknowledge with appreciation our debt of gratitude to our Presbyterian friends; we pledge ourselves to continue the inspiring purposes of Tennessee College in the education of young women; we are proud to be claimed by Tennessee Baptists and to have their enthusiastic, prayerful, purposeful support.

I agree with the lilt of inspiration and challenge in the tribute John Masefield paid a university in his address at Sheffield:

"There are few earthly things more beautiful than a University. It is a place where those who hate ignorance may strive to know, where those who pursue truth may strive to make others see; where seekers and learners alike banded together in the search for knowledge, will honor thought in all its finer ways, will welcome thinkers in distress or in exile, will uphold ever the dignity of thought and learning and will exact standards in these things. They give to the young in their impressionable years the bond of a lofty purpose shared, of a great corporate life whose links will not be loosed until they die. They give young people that close companionship for which youth longs, and that chance of the endless discussion of the themes which are endless, without which youth would seem a waste of time."

The Survey Bulletin

BY PORTER ROUTH

FACTS OF INTEREST

Homemakers in cities under 100,000 population spend 28 hours per week with children under 1; 16 hours with those 1-2 years; 12, 3-5 years; 6, 6-9 years, and 2, 10-14 years, according to a study published in the May issue of the *Annals* of the American Academy of Political and Social Science.

8,000 U. S. students will visit Europe this summer since the State Department has made arrangements for two Army transports to relieve the transportation difficulty.

Occupations in which women make up less than 5 per cent of the total are dentists, clergymen, physicians, engineers, pharmacists, chemists, veterinarians, architects, lawyers, draftsmen, airplane pilots, insurance agents, meteorologists, and certified public accountants.

IN THE WORLD OF RELIGION

The annual survey of churches made by the *Christian Herald* shows 73,673,182 in the leading fifty-four churches, as compared with 71,700,142 last year.

Universal Bible Sunday, sponsored by the American Bible Society, will fall on December 14 this year. The theme for the Bible reading-period is "One World-One Book."

U. S. A. Presbyterians elected a layman, Wilbur LaRoe, Jr., as moderator in their annual meeting, voiced approval of the union with Southern Presbyterians, and outlined a \$17,444,231 budget for 1948 calling for \$6,290,595 for foreign missions, \$2,239,049 for Christian education, \$350,650 for theological education, and \$80,000 for the American Bible Society.

American Unitarians have suspended Stephen H. Fritchman as editor of their *Christian Register*, charging Communist leanings and activities.

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. SAM HOLLOWAY
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

W. M. U. CAMPS FOR YOUNG PEOPLE

MIDDLE TENNESSEE

BETHANY HILLS, KINGSTON SPRINGS

July 18-20.....	Young Woman's Auxiliary
July 21-24.....	Junior Girls' Auxiliary
July 24-28.....	Intermediate Girls' Auxiliary
July 28-Aug. 1.....	Royal Ambassadors

MISSIONARIES FOR THE GIRLS' CAMPS

Miss Ruth Walden, Africa

Mrs. Berkman DeVille, French in Louisiana

MISSIONARIES FOR THE BOYS' CAMPS

Rev. John Allen Moore, Jugo Slavia

Rev. T. H. York, Italians in Florida

NORTH WEST DIVISION

U. T. JUNIOR COLLEGE, MARTIN

July 25-27.....	Young Woman's Auxiliary
July 28-31.....	Junior Girls' Auxiliary
July 31-Aug. 4.....	Intermediate Girls' Auxiliary
August 4-8.....	Royal Ambassadors

MISSIONARIES FOR GIRLS' CAMPS

Miss Annie Rines, Africa

Miss Martha Thomas Ellis, Spanish in New Mexico

MISSIONARIES FOR BOYS' CAMPS

Dr. C. J. Lowe, China

Rev. Frank DeMaggio, Italians in Illinois

EASTERN DIVISION

HOLSTON ASSEMBLY GROUNDS, GATLINBURG

August 4-8.....	Royal Ambassadors
August 8-12.....	Intermediate Girls' Auxiliary
August 12-15.....	Junior Girls' Auxiliary
August 15-17.....	Young Woman's Auxiliary (for all East Tenn.)

MISSIONARIES FOR GIRLS' CAMPS

Miss Marjorie Spence, Chili

Miss Pauline Cammack, Indians in New Mexico

MISSIONARIES FOR BOYS' CAMPS

Dr. Kermit J. Schmidt, Brazil

Rev. T. H. York, Italians in Florida

BAPTIST AND REFLECTOR

The Sunday School Lesson

LESSON FOR SUNDAY, JUNE 15

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

Topic: JUDAH'S LAST DAYS

Scripture: Jer. 36:2-3, 28-31; II Kings 24:1-4

It is too bad that Judah had to be afflicted with a king like Jehoiakim. A single verse of Scripture describes his tragic reign: "And he did that which was evil in the sight of Jehovah, according to all that his fathers had done" (2 Kings 23:37).

JUDAH'S LAST CHANCE

Notwithstanding the evil days that were upon Judah because of the godless reign of men like Jehoiakim, God continued to manifest a forgiving concern for his people.

Even so, in the fourth year of the reign of Jehoiakim the king, God spoke to Jeremiah his prophet and instructed him to write down in a roll of a book his message "against Israel, against Judah, and against all the nations, from the day I spoke unto thee, from the days of Josiah, even unto this day" (Jer. 36:2).

Apparently, God wanted to give Judah one last chance to repent and turn from her evil ways. "It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin" (Jer. 36:3).

Jeremiah, accordingly, called Baruch, the son of Neriah, and had him write down the message that had come to him from Jehovah. When the message was completed he commanded Baruch to go and read in the ears of the people in the house of Jehovah upon the fast day the message that he had written. "It may be," he said, "they will present their supplication before Jehovah, and will return every one from his evil way; for great is the anger and the wrath that Jehovah hath pronounced against his people" (Jer. 36:7).

Baruch did according to the command of Jeremiah, reading in the book the words of Jehovah's house.

When Micaiah heard the reading of the book he went down to the king's house, into the scribe's chamber, and declared unto them "all the words that he had heard, when Baruch read the book in the ears of the people."

The princes manifested a desire to hear the words themselves so Baruch read it "in their ears." Apparently, considerable fear spring up in their hearts upon hearing the message and they went in unto the king and told him of the words which they had read.

AN INSOLENT KING

Upon hearing about the roll and the message inscribed thereon, the king sent Jehudi "to fetch the roll" and requested him to read it in his presence as well as in the presence of the princes who stood beside the king.

The king, at the time of the reading, was sitting "in the winter house in the ninth month" by the fire that was burning in the brazier before him. Jehudi did not get to read very far before he was interrupted by the king who took the roll, cut it with his penknife, and cast it into the fire that was in the brazier until the roll was consumed by fire. And we read that they "were not afraid, nor rent their garments, neither the king, nor any of the servants that heard all these words" (Jer. 36:24).

Three of those present, however, Elnathan, Delaiah and Gemariah pleaded with the king not to burn the roll, but he would not hear them. Moreover, the king not satisfied with the burning of the roll, gave command that Baruch the scribe and Jeremiah the prophet be taken, "but Jehovah hid them."

DIVINE JUDGMENT

After the king had burned the roll, God spoke to Jeremiah saying, "Take thee again another roll, and write in it all the former words that were in the first roll which Jehoiakim had burned . . . "Therefore, thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they harkened not" (Jer. 36:38ff.).

The wages of sin is death. It was death in the days of Cain and of Samson and of Jehoiakim and of Judas. If we do not somehow succeed in getting this truth across to people of every race and clime, woe be unto us in the ages to come.

Men have talked not too much about the love of God, but not enough about divine judgment. Loving as He is, God must continue to pass judgment upon the perfidy of sinful man.

RETRIBUTION

The closing verses of our lesson present a graphic illustration of retribution.

Jehoiakim had resisted with shameful impudence every effort of Jehovah to lead him and his wayward people back into paths of repentance. He had even gone so far as to defy Deity by the blasphemous act of cutting up with his penknife the roll containing the message of Jehovah and burning it in the brazier before him.

Consequently, we read that it was "in his days" that Nebuchadnezzar king of Babylon came up, and that for three years he "became his servant." Following this, there came against him, at the hand of the Lord, "bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of Jehovah, which he spake by his servants the prophets" (2 Kings 24:1ff.).

THURSDAY, JUNE 12, 1947

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

I am sure you had no trouble memorizing your June verse. Write it on these lines.

(If you missed last week's BAPTIST AND REFLECTOR, or if you have not learned the verse yet, find it in Ecclesiastes 9:10. Learn it, then fill in the lines from memory. That will be one way of proving to yourself that you know it.)

Last week we thought together about the first word in the verse—"whatsoever." And we decided that that includes all that we do, play as well as work. Today let's look at and think about another word. With your pencil or crayon draw a circle around the fourth word in the verse—"findeth." In the Bible we often find "e-t-h" on the end of words when we would use an "s." For instance, as we speak today, we would say "finds" rather than "findeth."

We have to look for a thing to find it. Have you been looking for things to do? Are you looking for something new and satisfying to do during your vacation? Find a hobby to work on. Find some good books to read. (If your church has a library, you will be sure to find good books there. Or perhaps there is a public library or a traveling library where you can borrow good books.) Look for work to do, so that Mother and Father may have a little play time too. Find other boys and girls who are also looking for ways to spend their vacation. Perhaps they would be interested in forming a dramatic club, singing group, or Scout troop. Find a shut-in who needs cheer-up messages and visits. These are only a few suggestions. Open your eyes wide and look all around you. If you do, it will not be long until instead of looking for ways to fill your time, you will be looking for time to do all the things you want to do.

*Whatsoever thy hand findeth to do,
Do it with thy might.*

I am glad you are writing to me regularly—though it's about time I had another letter from some of you. Think now. How long has it been since you wrote your last letter to me? I like to hear from you often. That helps me to keep up with what you are doing from week to week. So if it has been a long time since you wrote, get a letter off to me this week, won't you?

There are some more new cards in the file. On these cards are word pictures of new friends whom I am sure you will want to know.

JOYCE HAUN, Route 2, Niota, Tennessee, was twelve years old yesterday, June 11. When Joyce wrote to Aunt Polly last she was not a Christian. Now she is a Christian and belongs to Union Grove Baptist Church. When school opens in the fall, she will be in the eighth grade. Her favorite sport is basketball and her hobby is collecting picture post cards. Joyce wants pen pals. It would be nice if a number of Young South friends would write her on the back of picture post cards. That would add to her collection and also give her an opportunity to choose pen pals from the ones who send cards. I hope when Joyce writes again she will give a report on the number of cards received.

ETHEL LINDA HELTON, Box 235, Waynesboro, Tennessee, is twelve and in the seventh grade. She especially likes G.A.'s and must be a loyal member, because she has been chosen to serve as President of her G.A. group, as well as of Training Union and her Sunday school class. Ethel Linda has been a member of the Baptist Church at Waynesboro since she was eight years old. She loves outdoor sports and wants pen pals about her age.

INA LOU MADDEX, Route 1, Baxter, Tennessee, is nine years old and in the fifth grade at school. She wants pen pals—"other G.A. girls in the fifth grade." She goes to Cedar Hill Baptist Church, where there is a very wide-awake G.A. group. Ina Lou says that during school months there were more than twenty members of G.A.'s present at the meetings. Ina Lou is very proud of the arm band which she received at a recent G.A. meeting. Here is an interesting sentence from her letter: "I am not a Christian yet, but I love to go to the G.A. meetings and take part in our family altar." Surely it will not be long before we have the good news that Ina Lou is trusting Jesus as her Saviour.

BARBARA MEAD, 310 North Chamberlain, Rockwood, Tennessee, will be twelve on June 17. She will be in the eighth grade at school next year. Her seven-year-old brother will be in the second grade. Barbara is a member of First Baptist Church of Rockwood. She would like to have some pen pals.

Guess we'll have to put a marker back of Barbara's card, 'cause that's about all the space we have today. There are four more new cards and should be more by next week. We'll look at them together then.

Love, *Aunt Polly*

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS ANNIE ROGERS
Elementary Worker
MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention President

STATEWIDE BETTER BIBLE TEACHING CLINIC

September 7-12, 1947

First Baptist Church, Nashville, Tennessee

This clinic will offer to officers, teachers, and Sunday school leaders the opportunity to study and observe the most practicable methods of lesson planning and presentation. Based upon the general principles of teaching and the individual needs of each age-group, guidance is offered in applying these principles by working with actual current lesson materials.

There will be sessions during the mornings primarily for the accepted clinicians, but any local workers who can attend are cordially invited.

The evening sessions are so designed that they will offer an opportunity for all workers in the local association to participate in a study of any particular age group.

CO-OPERATIVE EFFORT

This clinic is launched in cooperation with the Sunday School Department of the Sunday School Board and the Tennessee Sunday School Department. These two departments will jointly furnish the noon and evening meals. We are asking the Baptist people of Nashville to open their homes to as many as one hundred visiting workers from various parts of the state.

If you are interested in attending this clinic, write immediately to the Sunday School Department for an application blank. Only one hundred people can be accepted.

* * *

V. B. S. Reports Coming In

Daily we are receiving reports of Vacation Bible Schools. Some churches are having a school for the first time; others are having the school as a matter of giving to boys and girls an opportunity for additional Bible Study.

Our pastors are using the school for getting better acquainted with their boys and girls. It is one of his best opportunities. Pastor L. H. Hatcher, Bearden, Tennessee, said in a recent church bulletin, "This is my opportunity to know personally the children in the church."

Indications now seem to point to the greatest year in our history for Vacation Bible Schools. Reports from the associations show that a great many clinics have been held and much interest has been shown in them. In studying the reports from teams visiting the churches in February it is clearly seen that hundreds and hundreds of schools will be held this year.

BE SURE TO HAVE YOUR VACATION BIBLE SCHOOL

* * *

McMinn Campaign a Success

Twenty churches in this association had enlargement campaigns or training schools. About five hundred people enrolled in the classes. All of the awards are not in at this writing so we cannot give the total, but it seems that a large number of the people took the work for credit. In many places throughout the association the pastor or other volunteer workers did the teaching. The following people served as visiting teachers:

I. E. Souder, Cumberland Gap	Richard Lucas, Nashville
John McGregor, Knoxville	Miss Annie Rogers, Nashville
E. R. Webster, Loudon	Miss Gladys Longley, Nashville
M. K. Cobble, Mascot	Mrs. W. G. Rutledge, Nashville
M. L. Howard, Cleveland	W. G. Rutledge, Nashville

* * *

Through God's Eyes

AUTHOR: Harold E. Dye, pastor of the Central Baptist Church, Clovis, New Mexico.

BOOK: Out of his leisurely wanderings during a night on the Western desert, this gifted author has woven his answer to the questions that eternally rack men's minds—why does God permit death, pain, poverty and evil?

Effective illustrations from both sacred and secular history strengthen these attractive essays. The seven intriguing chapter headings are: FLOWER OF THE NIGHT, IF I WERE GOD, THE MYSTERY OF DEATH, THE RIDDLE OF PAIN, THE ENIGMA OF POVERTY, THE PROBLEM OF EVIL, and CANDLE OF THE LORD.

Here is a book which will strengthen your faith, inspire and uplift your soul.

PRICE: \$1.50

ASK FOR THIS AT YOUR BOOK STORE

Speakers For First Four Regional Training Union Conventions

SOUTHWESTERN REGIONAL CONVENTION, First Church, Covington, June 16



REV. D. M. RENICK
"THE BOOK OF BOOKS"



REV. JAMES L. SULLIVAN
"THE BOOK FOR ALL MEN"

NORTHWESTERN REGIONAL CONVENTION, First Church, Paris, June 17



DR. S. R. WOODSON
"THE BOOK OF BOOKS"



DR. HENRY J. HUEY
"THE BOOK FOR ALL MEN"

SOUTH CENTRAL REGIONAL CONVENTION, First Church, Mt. Pleasant, June 19



REV. HOMER CATE

"THE BOOK OF BOOKS"

"THE BOOK FOR ALL MEN"

REV. JAMES L. SULLIVAN

CENTRAL REGIONAL CONVENTION, First Church, Clarksville, June 20

"THE BOOK OF BOOKS"

"THE BOOK FOR ALL MEN"

REV. JAMES L. SULLIVAN



REV. LUTHER JOE THOMPSON

ALL CONVENTIONS BEGIN AT 1:30 P. M.

BAPTIST AND REFLECTOR

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Cumberland Gap Association, Missionary Baptist Church, Monroe, Mich.

REV. E. E. PATTERSON, Pastor



A letter from Brother Hubert Conner, secretary-treasurer of this new Brotherhood, tells us that they have an enrollment of thirty men with an average attendance of twenty. Brother Conner further states that their building is filled every Sunday for the morning and evening service and that they are planning now to enlarge their building. We are happy to get this report and encouraged that the Brotherhood is meeting with success in enlisting more men in the promotion of their program.

The pastor and Brotherhood officers seated front row, left to right: Pastor, Rev. E. E. Patterson; President, Clayton DeBusk; Membership Vice-President, Roy Estep; Secretary-Treasurer, Hubert Conner; Program Vice-President, Howard Surber; Activity Vice-President, L. E. Turner.

They plan to appoint such committees considered necessary for the promotion and support of their church and denominational program.

AMONG THE BRETHREN

Rev. and Mrs. Frey worshipped at Tracy City Sunday morning and heard Rev. Ray Shelton, a young minister from that field, preach for Brother McCoig who was not feeling so well. A new pastorium has been built there, and the McCoigs are occupying it, but it has not been finished inside.

—B&R—

During the school year just closed, a total of 33 men and women from the Southern Seminary and the WMU Training School were appointed by the Foreign Mission Board as missionaries. Of these, 22 were from the current graduating classes, two were from the faculty personnel, and nine were alumni from previous years.

—B&R—

Bro. A. F. Grahl, pastor of Second Baptist Church, Newport, has accepted the call to Oak Street Baptist Church, Maryville. This is his second pastorate at this church having served five years previous to this call. He began his new pastorate June 1.

—B&R—

Pastor O. D. Fleming and the First Baptist Church of Sweetwater recently held a revival in which G. Allen West, Jr., Nashville, did the preaching. There were 46 additions, 38 of them by profession of faith.

—B&R—

Evangelist Lloyd L. King of Orlando, Fla., was with the Galilee Baptist Church, Memphis, in a recent revival. Raymond Gibson, local choir director, led the singing. There were 26 additions, 16 upon profession of faith. Bob G. Rochelle is pastor.

Pastor Lyn Claybrook and the First Baptist Church of Lewisburg have just closed a revival in which there were 14 additions to the church, 9 of them for baptism. Bro. Preston Ramsey, pastor of the First Baptist Church of Somerset, Ky., did the preaching. James Lambert, local choir director, led the singing and Miss Rheta Lambert served as organist.

—B&R—

Mrs. Burton, North Edgefield Baptist Church, Nashville, is helping in the Vacation Bible School at Tracy City during her vacation and three weeks additional this summer. This is a courageous thing for a Christian to do for a vacation. Pastor McCoig and his wife are making progress on this mission field.

—B&R—

The Westvue Baptist Church of Murfreesboro just closed a twenty-three day revival in which there were 89 conversions and additions to the church by baptism. The pastor, Woodrow Medlock, did the preaching and the Sullivan Family of Nashville had charge of the song service.

—B&R—

Pastor E. L. Edens and the Siam Baptist Church have just closed a great revival in which there were 51 additions, 44 of them upon profession of faith. The preaching was done by Arthur Fox of Morristown.

—B&R—

Roderick Latta, 206 Fairmont, Jackson, Tennessee, who led the singing in some revivals before entering the army, is available again for the summer. He is preparing for work in the field of religious education.

Pastor J. Ervin Ledbetter and the First Baptist Church of Crossville recently held a Christian Family Revival in which there were 8 additions to the church and a great awakening of the church under the challenging messages of the visiting preacher, David N. Livingston, pastor of the Lincoln Park Baptist Church of Knoxville.

—B&R—

Pastor Harold Kirkpatrick and the Shelbyville Mills Baptist Church have just closed their spring revival meeting in which there were 41 professions of faith and 31 additions to the church. Harold Johnson, a student at the Southern Baptist Seminary, Louisville, did the preaching.

—B&R—

Recently the First Baptist Church of Landrum, S. C., was engaged in revival services. The pastor, James Neil, did the preaching and the music was under the direction of Stanley Armstrong of Gatlinburg. There were 50 additions to the church, 23 of them by baptism. Bro. Neil is a former Tennessean.

—B&R—

The First Baptist Church of Dunlap has just enjoyed a week with "The Bible Commandos." About 150 to 175 boys and girls attended the Commando Rally and several accepted Christ as their Saviour.

—B&R—

Miss Martha Claybrook, daughter of Rev. and Mrs. Lyn Claybrook of Lewisburg recently graduated from Carson-Newman College with the B.S. degree and will enter the School of Nursing at Baptist Memorial Hospital, Memphis, in June.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, JUNE 1ST.

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alcoa, Calvary	223	61	--	Crocket Mills, Barker's Chapel	72	53	--	McLean	358	102	3
Alexandria	189	129	--	Crossville, First	228	99	2	Mallory Heights	360	146	26
Athens, First	405	88	4	Missions	70	--	--	Union Avenue	1058	257	1
West End Mission	35	--	--	Chestnut Hill	40	--	--	Milan, First	318	99	--
North	162	42	--	Oak Hill	98	--	--	Millington	134	80	--
Calhoun	109	--	--	Elizabethton, Big Spring	134	103	--	Milton	57	38	--
Etowah, First	309	41	--	Fountain City, Central	729	157	6	Morristown, First	519	123	3
Etowah, North	123	14	--	Hines Valley Mission	37	--	--	Montvue	150	45	--
Good Springs	82	--	--	Gallatin, First	244	39	2	Murfreesboro, First	360	96	5
McMahan Calvary	64	58	--	Harriman, Trenton Street	341	50	--	Walnut Street Mission	52	--	--
Benton	137	29	--	Walnut Hill	252	81	--	Powell's Chapel	131	70	--
Bluff City, First	271	174	--	Hohenwald	65	64	--	Taylor's Chapel	83	--	--
Bradford	111	25	--	Huntingdon, First	147	63	21	Westvue	218	51	--
Brighton	169	68	--	Jackson, Bemis	312	108	--	Nashville, Antioch	68	38	--
Bristol, Calvary	388	87	2	Bible Grove	102	79	--	Belmont Heights	834	242	5
Virginia Avenue	316	95	1	Calvary	366	136	1	Grace	713	154	--
Carthage	157	34	--	Jellico, First	264	94	--	Harsh Chapel	125	73	--
Chapel Hill, Smyrna	79	63	--	Jonesboro, Oak Grove	165	58	--	Inglewood	499	132	--
Chattanooga, Avondale	552	203	2	Kingsport, Long Island	86	41	--	Lockeland	464	119	2
Calvary	420	84	--	Lynn Garden	260	80	--	Mill Creek	57	30	2
Cedar Springs	121	77	4	Knoxville, Broadway	1103	218	--	Park Avenue	406	96	--
Clifton Hill	320	68	2	Broadway Branch	73	--	--	Seventh	136	22	--
Dunlap	97	46	--	Fifth Avenue	927	219	6	Third	175	--	--
Fairview	77	51	2	First	877	173	--	Una	104	49	3
Highland Park	2176	694	11	McCalla Avenue	656	165	4	Woodmont	251	99	--
Hughes Avenue	172	69	--	Smithwood	368	101	--	New Market, Dumplin	98	36	--
Morris Hill	256	160	2	Lawrenceburg, First	226	109	3	Newport, First	286	49	--
Philadelphia	157	--	5	Lebanon	454	96	--	Oak Ridge, First	408	--	3
Red Bank	487	168	3	Barton's Creek	83	27	--	Glenwood	251	--	--
Signal Mountain	54	41	--	Cedar Grove	117	68	--	Robertsville	351	48	1
Church Hill, McPheeters Bend	116	61	--	Madison, First	296	98	1	Old Hickory, First	565	171	5
Oak Grove	166	68	--	Manchester, First	71	--	--	Oliver Springs, First	108	30	--
Cleveland, Big Spring	269	182	--	Maryville, First	563	90	--	Parsons, First	214	98	1
Cedar Spring	121	77	4	Mascot, Roseberry	236	78	4	Rockwood, First	302	113	--
First	540	155	1	Medina	112	55	--	Whites Creek	48	28	--
Mission	70	--	7	Memphis, Bellevue	2416	892	17	Rutledge, Buffalo	95	39	--
Columbia, First	352	65	3	Boulevard	556	121	--	Selmer, First	151	77	--
Dark's Mill	28	--	--	Galilee	253	103	4	Shelbyville, Shelbyville Mills	151	62	14
Godwin Mission	17	--	--	Highland Heights	801	275	8	Springfield, Pleasant Hill	86	24	--
Cookeville, First	384	77	4	LaBelle	689	160	--	Trenton, White Hall	77	--	--
Steven's Street	100	--	--	Levi	139	53	1	Wartburg	130	--	3
Cornersville, First	101	51	6	Louisiana Street	179	64	3	Watertown, Round Lick	93	58	--

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.

Educational Director At Fifth Avenue Church, Knoxville



JACK PERKINS

Jack Perkins assumed duties as Educational Director in the Fifth Avenue Baptist Church, Knoxville, June 1. Mr. Perkins is a native of Mississippi, a graduate of Mississippi Southern College at Hattiesburg and of the Southwestern Baptist Seminary, Fort Worth. He has held positions as Business Manager of Clark Junior College in Mississippi and Director of Music and Education in First Baptist Church, Hattiesburg, Miss., First Baptist Church, Columbus, Miss., Gordon Street Baptist Church, Atlanta, and First Baptist Church, Bargesville, Okla.

Mrs. Perkins has served as Church Secretary and worked in the State Training Union office in Georgia. The two children are Charlotte, a student in the Medical School of Tulane University, New Orleans, and Ray who will graduate from High School next year.

The Fifth Avenue Church will celebrate the 30th Anniversary of its organization June 17th. During these years only two men have served as pastors. The late Dr. J. L. Dance was pastor until his death. Frank W. Wood, the present pastor, is now in his fourteenth year. The church membership is 1950. Last year the total financial receipts were more than \$67,000. Disbursements were \$30,219.44 for local operating expenses, \$30,211.82 for Mission Causes (several thousand dollars to East Tennessee Baptist Hospital not included in this figure) and \$17,020.00 placed in a Building Fund.

The church operates a local Mission with a full time pastor, Rev. R. E. Hollingsworth, pays the salary of a Missionary in Brazil, and Miss Annie Rines, Missionary to Africa, is a member of Fifth Avenue Church. THE BAPTIST AND REFLECTOR is in the Church Budget and goes into the homes of all resident families in the church membership each week. Mrs. Charles Hudlow is Church Secretary.

Deacons Ordained

On Sunday afternoon, May 17, 1947, the Lutts Baptist Church, Lutts, Tennessee, ordained four deacons. They are: Mr. John Morgan, Mr. Jeff Webb, Mr. Urgan Warren and Mr. Earl Butler.

The Rev. Boyd Lecroy, Associational Missionary, Indian Creek Association, was elected Moderator of service by the council and Rev. Ralph Bray as clerk.

The council was made up of the following: Ordained ministers, Rev. Boyd Lecroy, Rev. Fred W. Walker, Rev. George T. Willingham and Rev. Ralph Bray. Ordained deacons, Mr. Jack Baker, Mr. J. H. Bundrant and Mr. Emory Middleton.—RALPH BRAY.

Minister Ordained

On Sunday afternoon, May 25, 1947, the Royal Street Baptist Church, Jackson, ordained Bro. George H. Turner, Jr., to the work of the Gospel Ministry.

Dr. W. Fred Kendall, pastor First Baptist Church, Jackson, was moderator for the service. Brother Turner was questioned regarding his beliefs by Dr. William Keel, professor of Bible of Union University.

Rev. J. W. Mayfield, pastor Temple Baptist Church, Chattanooga, brought the ordination sermon. The ordination prayer was led by Brother Turner's father, G. H. Turner, Sr.

A charge was made to the church and Brother Turner by Rev. Ralph Kerley, pastor of North Jackson Baptist Church, Jackson, after which the presentation of the Bible was made by Rev. James Williams, Jackson. The service was closed by prayer led by Brother Turner.

Rev. Turner is a graduate of Union University. He and Mrs. Turner will take up their new work in West Corinth Baptist Church, Corinth, Miss.—J. FRANK LAX.

Committee On Christian Education

The Committee on Committees of the Executive Board of the Tennessee Baptist Convention, at the request of the Executive Board, has appointed the following Committee on Christian Education to study, together with the heads of our educational institutions, the matter of setting up an Education Commission, and that Commission would look toward coordinating the work of our educational institutions in Tennessee. This committee will make plans for and set up the Commission. The committee: Rev. Charles S. Bond, Fountain City, Tennessee, Chairman; Rev. E. L. Smothers, McMinnville, Tennessee, and Rev. O. E. Turner, Paris, Tennessee.

Submitted by:

RICHARD N. OWEN,

Chairman of Committee on Committees

E. E. DEUSNER

C. ELTON WRIGHT

Sunday morning sermons of Dr. Robert G. Lee, well-known Memphis minister and pastor of Bellevue Baptist Church, will be broadcast as a public service feature of Station WDIA, beginning June 15 at 11 o'clock.

Station WDIA, Memphis' newest broadcasting station, is located at 730 on the dial.

First Baptist Church of Crossville Installs Pipe Organ

Recently the First Baptist Church of Crossville, contracted with the Louisville Organ Company for the installation of Pipe Organ in their church. The organ was installed and has been used about four weeks. The church is pleased with this famous "Celeste" Pipe Organ and the fine quality of music.

The Organ has a Three Manual Console, 61 notes, Pedal Board 32 notes. Complete with "Swell Organ," "Great Organ," "Choir Organ" and "Pedal Organ." Also with "Degan Harp" of 49 notes and "Cathedral Chimes" 18 Notes.

The Organ was dedicated Sunday, May 18. The church is proud of this fine Pipe Organ and the wonderful music that is a blessing in the worship services.—J. E. LEDBETTER.

Resolution

We, the Polk County Baptist Pastors assembled in Pastor's and Church Conference held with the Pleasant Grove Baptist Church May 12, 1947. Having been informed of the recent death of our beloved brother, Rev. Charles Hembree; be it resolved:

That we the pastors and churches assembled do hereby express our deepest heart-felt sympathy to the family and relatives of the said Rev. Charles Hembree.

We do deeply appreciate his long and faithful service as a minister of the Gospel. He has passed on to his great reward. We shall miss him, but in the language of the revelator, Revelation 14:13 "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Signed:

F. M. BROCKETT, Chairman

LESTER LEA, Secretary

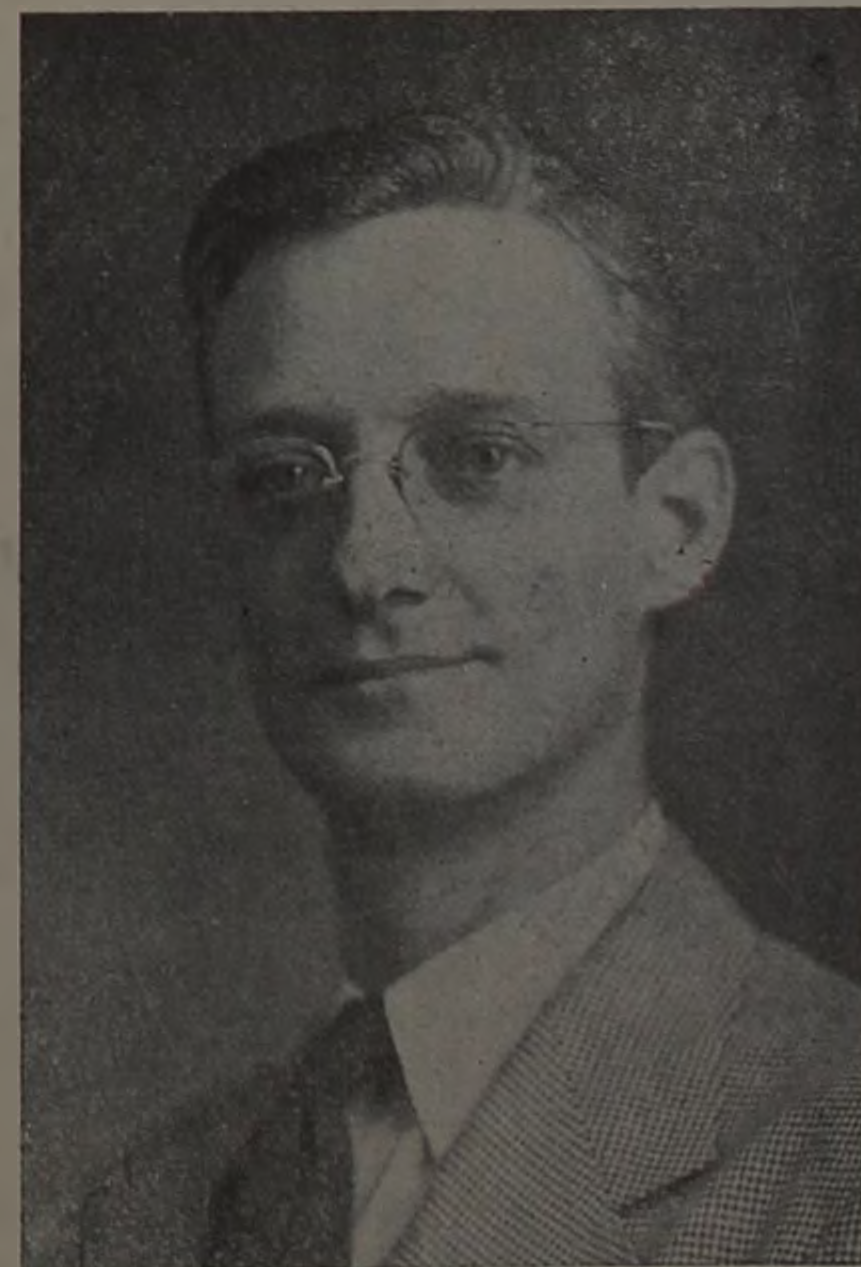
As a graduation gift, the Sunday School Board presented each of the 218 men of the spring graduating class of Southern Seminary a copy of Dr. John R. Sampey's *Memoirs*, just off the press.

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

DO YOU UNDERSTAND THE PURPOSE OF VISUAL AIDS?

Mr. W. C. Stephens, Visual Education Service, Baptist Sunday School Board, will offer special visual aids help at the REGIONAL TRAINING UNION CONVENTIONS.

VISIT THE BOOK EXHIBIT



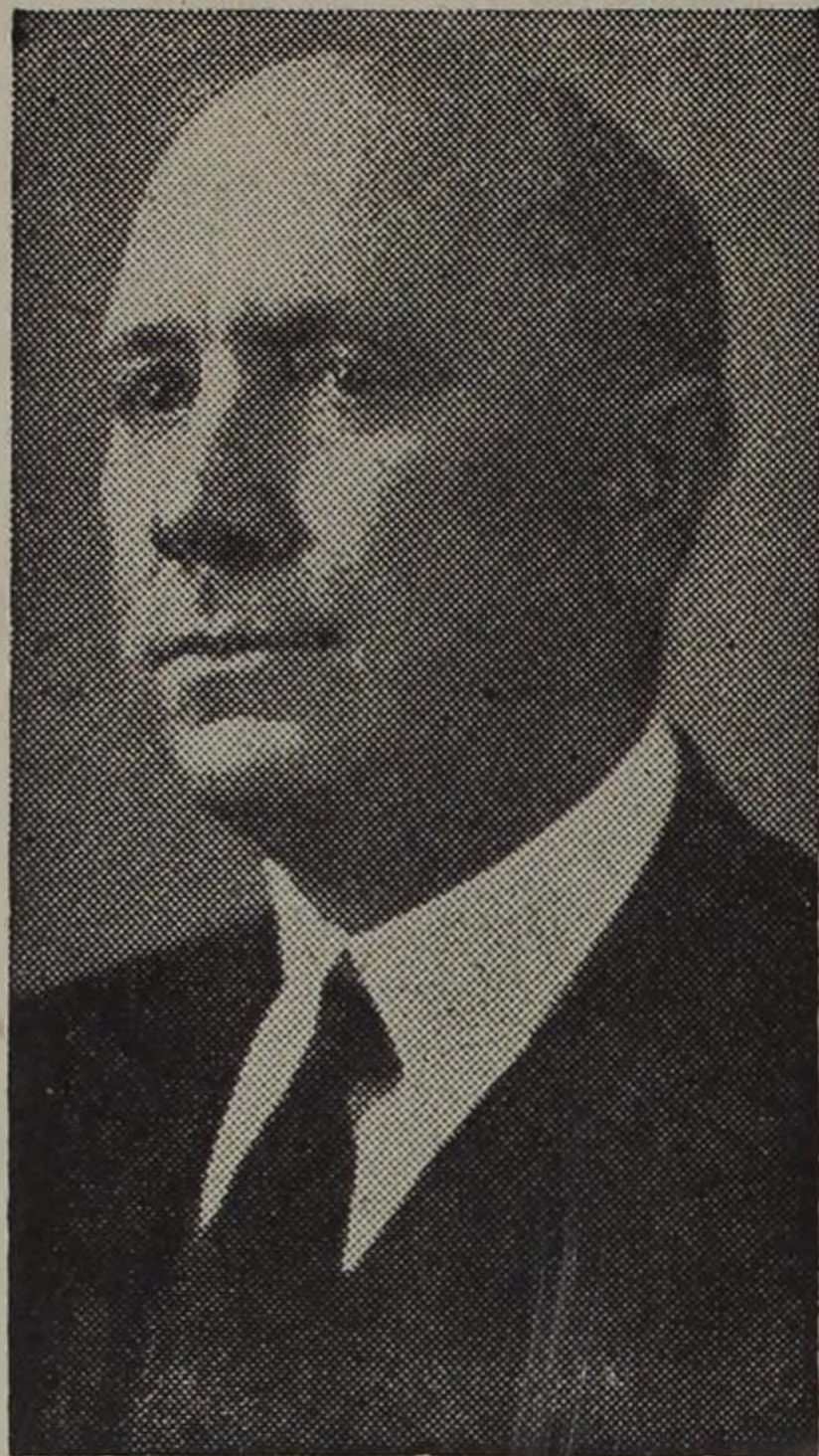
W. C. Stephens

News and Views from Here and There

Hear the Baptist Hour

SUNDAY MORNING, JUNE 15, 1947

Use Your Baptist Hour to Win the Lost



Speaker: DR. W. S. ALLEN, DeLand, Florida.

Subject: "Christ and Education."

Stations heard in Tennessee: WCYB, Bristol and WNOX, Knoxville, at 8:30 EST.

WREC, Memphis, 8:30 CST and WSM, Nashville at 7:30 CST.

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Highland View Baptist Church Organized At Oak Ridge, Tenn.

On Sunday afternoon, May 18th, a congregation of two hundred people assembled in the Gymnasium of Highland View School, in Oak Ridge for the purpose of organizing a Missionary Baptist Church. A little over three years ago the First Baptist Church of Oak Ridge was organized with 42 members and this is the third church to be organized as a growth of the Missionary endeavors of that group.

The Highland View Baptist Church was the outgrowth of a Mission Sunday school and worship service started in December, 1944, in the Gamble Valley Recreation Hall of Oak Ridge, by E. C. Sisk and sponsored by the First Baptist Church of Oak Ridge, Tennessee, under the leadership of the pastor, W. Stuart Rule. J. R. Black of Knoxville was elected as associate pastor.

In the fall of 1946 at the close of the war, a great many people moved away from the Gamble Valley Trailer area and it was felt that it would be best for the church work to move to the new location at Highland View School.

The meeting was called to order and after singing "I Love Thy Kingdom, Lord," led by R. N. Jernigan, R. O. Arbuckle, pastor of Glenwood Baptist Church, read and commented on Ephesians 3.

Eight pastors and thirteen deacons were present from other Missionary Baptist church and were elected as the Council for the proposed organization.

Brief messages were brought by E. C. Sisk, A. C. Keller and J. Tom Harvey.

The council elected T. G. Davis as moderator and Associational Missionary K. B. Combs clerk of the council.

A message, "The Need for a Church in This Section," was presented by W. Stuart Rule.

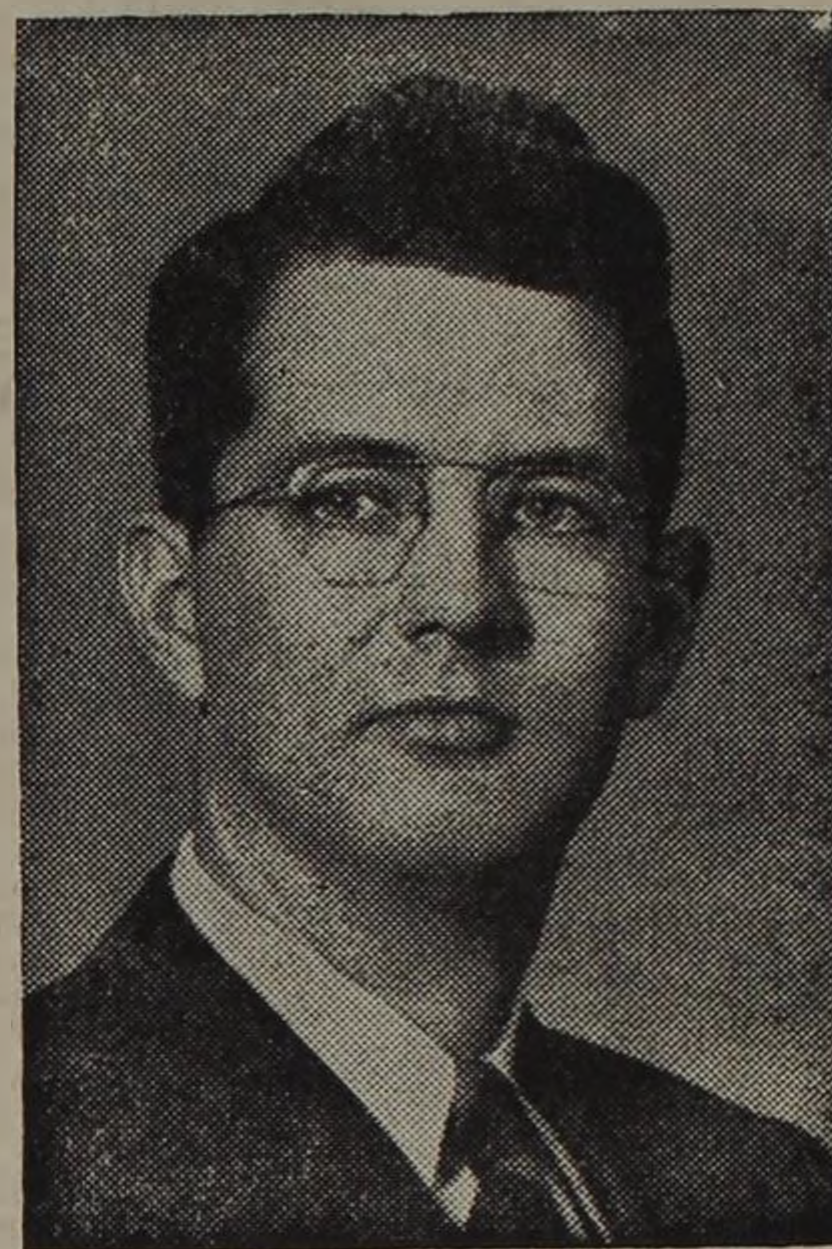
Names of those with letters in hand were read by R. N. Jernigan and the Articles of Faith and Church Covenant was given by J. R. Black.

Motion made by W. Stuart Rule and seconded by E. C. Sisk to recognize and assist in organizing this group of sixty-six as an independent church and the vote was carried unanimously by the council.

Following this a sermon, "A New Testament Church," was brought by Dr. C. W. Pope, Executive Secretary of the Tennessee Baptist Convention.

Then the members presented themselves and were extended the right hand of fellowship by the council. The new church elected R. N. Jernigan as Moderator, Pro-Tem. One then was received for church membership by profession of faith after baptism.

After the Hymn, "Have Thine Own Way," was sung, Dr. Pope led in the closing prayer.—J. R. BLACK.



BRO. J. EARL STALLINGS began his duties as pastor of the Ridgedale Baptist Church, Chattanooga, June 8. He comes from the First Baptist Church of Handley, Texas, where he has served as pastor for the past four years. He is a graduate of Carson Newman College and Southwestern Baptist Seminary. Mrs. Stallings is the former Ruth McMahan of Knoxville. They have one child, James, age 27 months. Bro. Stallings succeeds James A. Ivey, who resigned last February to accept the pastorate of the First Baptist Church of Americus, Ga.

Mallory Heights Baptist Church of Memphis has closed a two weeks' revival with Ira Cole, evangelist, doing the preaching. There were 26 additions to the church, 23 of them were upon profession of faith. The music was directed by the local choir director, Steve Sturdivant. Bennie Pearson is the pastor.

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— Book Reviews —

BEAUTY FOR ASHES, by John R. Chiles. A book of comfort, contains 36 sermons in memory of persons typical of any community, a babe, a playboy, little girl, young woman, young man, husband, wife, aged people, a physician, lawyer, farmer, preacher, pastor, wife, clerks of court, soldier, sailor etc.

SOME COMMENTS FROM READERS AND REVIEWERS

John L. Hill, Nashville, Tenn., in Book Talk: "This is the only volume of its kind that we know . . . The volume opens with a discussion of the funeral service which must be helpful to every minister . . . It has value to all who have lost loved ones and who know what the Scriptures have to say in the hour of death."

Pastor Wm. Harrison Williams, Pritchard Memorial Church, Charlotte, N. C.: "In them there is no cheap or maudlin sentimentality, but a practical application of the great Christian revelation of immortality . . . Dr. Truett once told me that the funeral services of his church presented one of his great evangelistic opportunities."

Editor O. W. Taylor, BAPTIST AND REFLECTOR, Nashville, Tenn.: "This reviewer agrees with President Emeritus Sampey in the Introduction that the book 'will fill an unoccupied niche in the library of pastors' and that 'Burdened souls everywhere will find comfort as they peruse its pages'."

Judge Winfield B. Hale, Court of Civil Appeals, Knoxville, Tenn.: "I think the churches would render a great service, and thereby advance their own cause if a copy of this book were handed to those who mourn."

Henry D. Blanc, layman, Knoxville, Tenn.: "I enjoyed every sermon in it."

Miss Daisy Poates, 1907 Kuhl Avenue, Orlando, Florida: "went to the beach, took the book to read; returning home I have studied it chapter by chapter."

LIVING YOUR LIFE TODAY by Samuel M. Shoemaker, published by Fleming H. Revell Company, New York, N. Y. 1947 Copyright. Pp. 128. Price \$1.50.

The book is made up of eighteen chapters on a variety of topics dealing with problems growing out of the author's own experiences and enriched with his personal experiences among people he has helped over difficult obstacles. Every reader of this book will gain strength, courage and inspiration. It is an easy book to read and one will soon learn that there is a discovery that every one of us can make, and which will enormously enrich our lives. That discovery is the discovery of faith.—EURA RICH.

CHARIOTEER, a story of old Egypt in the days of Joseph by Gertrude Eberle, published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 295 pgs. Copyright 1946. Price \$2.50.

The Charioteer is a good, clean story with the urge to read on. The Author has taken Joseph, the Bible character, with Raanah his friend of fiction, who is also a slave, and given us a fast moving story containing the usual thrills and romance. It presents no dirt and gathers no garbage. Even in the incident in Potiphar's home, no morbid curiosity is aroused. All who like good fiction will enjoy this book. Intermediates and Young People particularly will be fascinated with the Charioteer. I recommend it without reservation.—L. G. FREY.

SOME NOTES ON THE ALCOHOL PROBLEM. Author, Deets Pickett. Price, \$1.00 cloth, 50c paper. Publisher, Abington-Cokesbury Press, New York-Nashville.

This is a small book but it has a great deal of very valuable information about this great prob-

lem that confronts individuals, communities, and nations. Anyone interested, and we all should be, in this problem will get a lot of helpful material. Preachers, teachers, young people's workers, and others can use this to throw much light on this problem that is greatly needed.—ROGERS M. SMITH.

KEYS TO THE WORD. Author, A. T. Pierson. Price, \$1.50. Publisher, Zondervan Publishing House, Grand Rapids, Mich.

This is a book by book study of the Bible. It is not an exhaustive study for this is not the author's purpose. He simply takes the key word out of each book and discusses the book (briefly) in the light of this keyword. It is a very helpful and interesting study.—ROGERS M. SMITH.

FROM BONDAGE TO FREEDOM, by Rev. B. H. Duncan, editor Arkansas Baptist. The Broadman Press, \$1.35 (1947).

The author of this Broadman "Book of Merit" recently became editor of Arkansas Baptist after twenty-five years of success as pastor in Kentucky, South Carolina, Georgia, and Arkansas. In

fourteen brief sermons on familiar texts, Rev. B. H. Duncan presents vital messages which will be interesting and helpful to layman as well as to the minister.

The talented editor is at his best in the following chapter titles: "There is No Difference," "Are You a Christian?," "The Closed Door," "The New Birth," "The Fourth Man," and "The Great Shepherd."—BRUCE H. PRICE.

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THE PAST

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