

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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The "Prove Me" Campaign

The Southern Baptist Convention, meeting at St. Louis, May 7-11, set out the following program for denominational emphasis the fall months of '47:

1. That we undertake to reach and exceed our goal of ten million dollars and one million tithers through the promotion of a special tithers enlistment campaign during the months of October, November, and December, 1947.
2. That the month of September be used as a period of preparation—that we call upon all state secretaries and their organizations, the executives of all Southwide agencies, and the leaders and workers in every department of our denominational organization—associational, state, and Southwide, to make this campaign the most intensive and thorough of any that Southern Baptists have ever undertaken.
3. That Sunday, October 5, be designated as Tithers Enlistment Day and that so far as possible all the churches be asked to launch the campaign to secure tithers for a ninety-day period on that day.
4. That a special tither's card be printed and made available to all the churches through the offices of the state secretaries to be used by the people in making their commitments to tithe during the months of October, November, and December.
5. That this special campaign for tithers be regarded not as a substitution for the program in which we are now engaged looking toward the enlistment of one million tithers and ten million dollars receipts, but that rather it be promoted as a means of enabling us to reach those goals by the end of 1947.
6. That all receipts from this special ninety-day tithing campaign be handled through regular channels including the existing allocation of percentages for both state and Southwide causes.

"Prove me now herewith, saith the Lord."

—The Baptist Program

Baptist and Reflector

O. W. Taylor
Editor

C. W. Pope
Executive Secretary

E. N. Delzell
Circulation Manager

BAPTIST AND REFLECTOR COMMITTEE

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

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EDITORIAL

Reason and Revelation

CHAS. W. POPE

THERE ARE TWO PROCESSES of acquiring knowledge of God and the universe which He created. One is the process of reasoning and the other is the process of revelation. Reason is man's way of discovering the secrets of the universe; but revelation is the only way by which he can acquire a personal knowledge of God.

One of the most God-like qualities of man is the ability to reason—to assemble facts from observation or experience and draw logical conclusions. This method of reasoning lies at the foundation of all scientific discoveries and progress. The law of gravitation, the laws governing the radio, the airplane and atomic energy were all discovered as a result of the process of reasoning. Progress in medical science and in all other branches of science has been made by the use of human reason.

However, there are limits beyond which human reason cannot go. Man may discover the laws of the universe, but he cannot discover the God who created the universe. Human reason is a pathway which leads toward God; but it is a dead-end street which stops short before it reaches God. Personal knowledge of God is possible only when God takes the initiative and reveals himself. By the use of human reason man may acquire a knowledge of the universe, but he can never acquire a personal knowledge of God wholly through human reason. Man may see enough of the footprints of God, the handiwork of God, the design and wonders of God in the universe to convince any reasonable mind of the reality of the existence of God, but he can never know the purpose or will of God except as God reveals it. The chasm between the realm of spiritual life in which God moves and the realm of the material in which man most consciously lives, is too great to be bridged by human reason alone. God himself must take the initiative in bridging that chasm. This he did in the incarnation. God revealed himself in Christ and his will in the Scriptures.

Revelation, then is as necessary to know God as reason is to know the universe. Men seek a knowledge of the universe by use of human reason, but they must seek a knowledge of God through faith in the revelations which he has made and through the personal revelation which he makes to all those who trust Him.

Baptists Thinking Through

(Guest Editorial by WM. R. RIGELL, Johnson City)

AS A BAPTIST PEOPLE we are confronted with a real challenge to some sober thinking. We find ourselves in the very center of American paganism, gross materialism, blatant humanism, vigorous communism, and encroaching unionism. Juvenile and adult delinquency stare us in the face, while sin in high places and low places surround us. Wishful thinking is not the solution. Clear thinking is imperative. We need to walk around our daily difficulties and serious problems, take a look at the other side, and see them brought through before we can act intelligently.

But thinking is often dangerous, that is, to the thinker. When in politics, one thinks beyond his party traditions, or is a liberal thinker within his party, he is immediately pronounced a communist. When in religion, he is called a heretic if he thinks beyond denominational traditions, or thinks originally within the ranks of his people. Men have been burned at the stake for translating the Bible, and crying out for religious freedom. Galileo faced his inquisitors for his astronomy, and Bunyan spent a dozen years in jail because he used his brain. Even so, clear and courageous thinking is vitally important if we as a "peculiar people" are to perform our mission to the world.

On the other hand, honest thought is highly productive. We need no longer to be a "guillible people" as we have been called. Nearly all difficult questions and perplexing problems have two sides. Quite often they have three. These we should know if we are to meet them with a Christian message. Some of these baffling movements are race relations, labor and management, fair employment, professional ethics, domestic tragedies and the moral collapse of our entire social order.

To be sure, we need to pray earnestly, to read the Bible with an open mind, to cooperate heartily in all of our programs, agencies and enterprises, to love the Lord with all our heart, soul and strength, but in the meantime, we need to love Him with all our minds too.

Baptists Ought To Be Baptists

(Guest Editorial by RUSSELL BRADLEY JONES)

ISN'T IT STRANGE how diplomatic and soft-mouthed some Baptists become in the presence of the proponents of what we believe to be heretical and dangerous doctrine? From their flabby remarks about the superiority of a tolerant broad-mindedness to Christ-honoring convictions, you would conclude that Obadiah Holmes was a sap for taking an unnecessary beating for conscience's sake, or that Roger Williams could have had a much happier time by kowtowing to the authorities and letting Providence, and all that it stood for, go to pot! Yes, it is strange—and (excuse me, please) disgusting!

Our Baptist heritage of distinctive truth is a priceless treasure, bought not only with the Blood of our Saviours but with the blood of countless noble Baptist martyrs who sought to please God rather than men. The freedom of the Bible to speak for God without interruption, freedom of Christ to save without outside interference, freedom of the individual to deal directly with God without some priest or parent or proxy butting in—these are priceless treasures. These are some of the things Baptists have lived and died for down the centuries. Thoughtless desecrators of such treasures surely do not know what they are doing.

Our great Baptist distinctives are just as important and indispensable today as they were when Baptist preachers went to jail in Virginia, for holding and proclaiming them. The rights of souls are being threatened on every hand. If Baptists don't stand firmly for these fundamentals, who will?

Baptists ought to be Baptists today. In the spirit of Christ, yes—but without apology!

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.

The Roman Catholic Priest

The Sunday School Times

Loyola University, Chicago, a Jesuit College, has published "The Ceremonial of the Ordination to the Priesthood," on the cover of which are the words of the 110th Psalm, "Thou art a priest for ever." The

introduction reads:

"Great and almost incomprehensible is the dignity of the priest of God. No earthly honor is in any way comparable to it. The priest is a man set apart from among thousands, invested with a power divine in its origin as well as in its scope, enriched with graces in keeping with his exalted character that shall distinguish him from other men throughout all eternity. For the priest has received power to do precisely that work which our Divine Lord would have done had He remained upon earth. He is the ambassador, the legate, the vicar of Christ; he is even, as we say, an *alter Christus* (another Christ). He has received authority . . . to open heaven to mankind . . . Mary as the mother of the Church is in a very special manner the protectress of priests."

(Such teaching certainly dishonors Christ, ignores the Holy Spirit, and denies the priesthood of every believer.—R.B.J.)

* * *

Safeguarding Our Liberties

Baptist Standard

Woodrow Wilson never spoke a more timely word of warning than when he said: "Our liberties are safe until the memories and experiences of the past are blotted out and the Mayflower with its band of

pilgrims forgotten; until our public school system has fallen into decay and the nation into ignorance; until legislators have resigned their functions to ecclesiastical powers and their prerogatives to priests."

Our people in general and legislators in particular need to heed the warning of the great exponent of true democracy. Greater efforts are being made now to lead legislators to do exactly what Woodrow Wilson warned us against than were ever made in the history of our nation. Definite efforts are being made now to break down our public school system. Legislators, both state and national need to be on guard. And what's more, all true Americans must see to it that legislators are elected who will not "resign their functions to ecclesiastical powers and their prerogatives to priests."

(The editor of the Baptist Standard is not a fanatic. These are sober words.—R.B.J.)

* * *

National Drink Bill Soars to New High

The Christian Century

It was appropriate that the figures for the nation's consumption of liquor should have been released in Washington, which consumes more alcohol per capita than any other city in the country. The U. S.

total for 1946 reached the appalling figure of \$7,700,000,000, almost a billion dollars above the previous year! Since less than half of the adult population touch intoxicating liquor in any form, this means that the drinkers average an expenditure of over \$200 per person. An interesting commentary on the industry's claim that it is promoting "moderation" is the fact that last year more than five billion was spent for "hard" liquor—whiskey, gin or other distilled

spirits. If the campaign for moderation had any reality, the demand for the most violent spirits would not register so high a proportion of the total. The corrupting effects of this traffic on government is revealed by the fact that state and federal governments claimed over \$6,000,000,000 of the total spent for liquor, \$3,500,000,000 going to the states and \$2,700,000,000 to the federal administration. The liquor interests do not object to giving more than two-thirds of their revenue to government, for they recognize that only because of this concession are they tolerated. But citizens who have scruples concerning the frightful toll this traffic takes in shattered lives and broken homes ought to object. To save this sum in taxes of other kinds they are conniving in the demoralization of a considerable proportion of our people.

(How we wish that church people would act like Christians and drive this evil from the land.—R.B.J.)

* * *

What Statesmen Forget

The Christian (London)

In the course of his presidential address to the Baptist Union Assembly, on Monday evening, Dr. F. Townley Lord deplored the slackness in the matter of church attendance by statesmen and political

leaders of all parties. There has been a marked falling off in this respect since the days of W. E. Gladstone, who sometimes was found three times in the Lord's House on Sunday. There are, of course, some bright exceptions, and one of them is Mr. Ernest Brown, who has just been elected Vice-President of the Baptist Union. We agree with Dr. Lord that it is one of the saddest features of our times that men who have derived their inspiration from the Christian churches no longer have regular contact with them. It is not surprising, therefore, that our people in general, are estranged from the churches when so many occupying positions of leadership have forgotten the source from which they derived their ideals. It is much to be hoped that Dr. Townley Lord's rebuke will be heeded in the quarters where it is most needed.

(This note from a London paper might well be copied by American papers.—R.B.J.)

* * *

Critical Radio Preachers

MRS. J. H. THADEN
in *The Moody Monthly*

There are any number of radio preachers who spoil their own testimony by their apparent delight in little side cracks at the church—innuendos about the apostasy in the established denominations. They imply that because a denomination

has a long history and an attractive house of worship, it is necessarily apostate. In the words of a popular ballad, "it ain't necessarily so!"

I often wonder just how much good such remarks do. Certainly it is one of the reasons so many ministers "have it in for" radio pastors. This polite warfare between them doesn't make better Christians out of church members, who are torn between two loyalties. It creates only bitterness, and bitterness isn't good under any guise.

(The Church is the only institution founded by Christ. Those who are true to Him will be careful about criticizing the only Agency He ever commissioned to do His work in the world.—R.B.J.)

Nothing Papal In Peter's Teaching

By W. C. TAYLOR, Rio de Janeiro, Brazil

SIMON PETER WAS A MARRIED MAN. So were all the other apostles, and our Lord's half-brothers—I Cor. 9:5. He took his wife with him on his journeys, says that scripture, instead of abandoning her, as a lot of priests have done when they took to Rome's cruel and unnatural celibacy.

Peter was a Baptist. He was immersed by John, as were all the apostles (Acts 1:22). Then he and the other apostles immersed far more people for Jesus than ever John had done. (John 4:2). And they took in three thousand for baptism, in one day, (Acts 2:41), and went on that way through life. That is quite a Baptist witness and achievement. For, it was a special kind of baptism. Not infant baptism, for they were first "made disciples," first "received the Word," then were baptized. Peter never heard of the word *sacrament*, which is a term of pagan militarism, away on down the line of Rome's apostacy. Peter knew nothing of "holy water," holy wafer, or holy wine as channels of grace. He affirms that baptism does not take away the moral stain on men's lives, but is a mere figure of the truths symbolized. No, Peter's baptism was the Baptist type, believers' baptism. Our Anabaptist forefathers calmly informed all Rome's hosts that no one of them had ever been baptized. For that, our forefathers were burned at the stake, drowned, banished. But their witness was true then, is just as true today. The very people who put all their hope in baptism—the only regeneration their church even offers them—have never been baptized at all. Peter kept baptism and the gospel clean apart, like Paul did (I Cor. 1:17), and gave a great witness in Jerusalem before all: "God made no distinction between us and them, purifying their hearts by faith." He was talking to Paul, Barnabas, Titus, men converted under John the Baptist, under Jesus in the days of his flesh, on the day of Pentecost and after, and spoke of Cornelius, specially. They were all saved just alike—no distinction whatsoever—by a heart-purifying faith. Virtually no one but Baptists believes those words of Peter as to believers before and after Pentecost. It is a good Gospel, then, now and forever. But that doctrine of Peter is hated by the whole Catholic clergy with a hatred as hot as the fires of doom. Nothing papal about Peter's Gospel.

Not only was Peter a Baptist, as men are classified today, in the matter of his gospel—salvation without baptism, by justifying grace and faith—but also in his whole conception of the ministry. He was an apostle, but that was a special witness given to him. The apostles were eye-witnesses of the ministry, death and resurrection-life of Christ among them. An apostle never had a successor after there was no more eye-witnesses alive. THERE CAN BE NO SUCCESSOR TO AN EYE-WITNESS. This special witness, given to and by Peter, in no way altered his ministerial functions. He gave the name of his own ministerial function, and that of all the rest of the ministry, as shepherding our Lord's flocks, being a presbyter among his people. The word bishop is never used about him, and is never used by him, except as a title of Christ. He calls the Lord Jesus the Shepherd, and Bishop of our souls (I Pet. 2:25) because, in the first century, shepherd (pastor) and bishop were names of the same office, as you see in Acts 20, I Tim. 3 and Titus 1. Bishop, as Dr. Mullins said, is the name of a local office. There were several bishops in the church at Philippi (Phil. 1:1). Peter makes a good Baptist, but a miserable pope. He forgot ever to say anything about a pope, a cardinal, a priest or ever to mention Rome one single time in all his words that we have in the New Testament. He entered into a definite pact with Paul, Barnabas and John that Peter and John would work the Jewish nation and its dispersion, while Paul and Barnabas worked the predominantly Gentile world. On that they shook hands all around, (Gal. 2:7-9). So we find Peter, by his own testimony, in Jerusalem, Joppa, Cesarea, Antioch, Babylon and the provinces of Northern Asia Minor, while Paul and his great associates wrought in the world of Rome and its neighboring provinces—from Antioch on out toward Rome and then Spain. Most all

that tradition says about Peter in connection with Rome is silly drivel, late, later, latest, in its distance from the times of the apostles. Dr. Roberson thought Peter may have gone to Rome, late in life, after the Jewish War closed all doors to him in his former field, and have died there. He thought Paul and Peter never saw one another again, after separating in Antioch, when Peter got sternly rebuked for some arrant hypocrisy, and meddling with the affairs of an autonomous church. He learned there to be a better Baptist than he had been before. All Baptists are fallible, and learn a lot from each other, and the Scriptures, as they go on their biblically democratic way.

Peter just calls himself a fellow-presbyter (elder, if you like). He wasn't ecclesiastically bigger or better than his brothers in the ministry, put on no airs, wore no special robes, belonged to no aristocratic caste above them. He teaches all other ministers to be likewise, serve on a voluntary principle of church relationships (our great Baptist principle), exercise no lordship, exerting his influence by his example. Bishop was the especially local name of the ministry in the congregational churches Christ and his apostles organized and taught. They are what is meant in "what the Spirit saith unto the churches." Presbyters (elders) are those same ministers in their honor and career of counselors. There was not so much machinery in those days that a young man had power apart from his experience and judgment. Age gave wisdom, was respected in counsel. The minister, old or young, was called a presbyter, a counselor, the man of experience and wisdom. Peter never got above that. He was just a co-presbyter, a fellow-elder. The New Testament never heard of a bishop that was in any way above a pastor, nor of a presbyter (elder) who was any thing less than a pastor. For all apostolic doctrine, all pastors are bishops, all presbyters are pastors. Good Baptist brethren are these who gave us our God-willed Christianity. They never heard of a bishop who was anything more than a pastor, or of a presbyter who was anything less than a pastor, three names of one office.

Where Are We?

DUKE K. MCCALL

Facts dispute the Baptist boast about our fellowship being the last refuge of evangelism. The study made of all religious denominations for the year 1926-1942 provides the following comparison of the growth of various religious groups:

Assembly of God	468	per cent
Church of God	197.9	per cent
Evangelical Association	87.3	per cent
Mennonites	66.5	per cent
Latter Day Saints (Mormon)	53.5	per cent
Adventists	52.4	per cent
Baptists	35.1	per cent
Christian Scientists	33	per cent
Lutherans	26.6	per cent
Methodists	19	per cent
Presbyterians	8.8	per cent

During the period involved in this study Roman Catholics in America increased 23.3 per cent. The 43 largest non-catholic denominations increased 23.8 per cent.

The secret of the groups which have had the largest growth is that they used revival meetings; they are not ashamed of a tear; they depend upon a supernatural power; they are not afraid to be dogmatic about their convictions. They are concerned about the poor as well as the rich.

Let's have a revival in every Southern Baptist church this year.

BAPTIST AND REFLECTOR

Southern Baptists!

By R. C. CAMPBELL, Pastor
First Baptist Church, Little Rock, Ark.

WHAT A FELLOWSHIP! What numbers! What achievements are theirs! What harvest fields challenge them! Their history is resplendent; their present is challenging; their future is alluring. Their pathway has not been strewn with roses. It has been marked by sacrifices. Persistent perseverance and unfaltering fidelity characterize them. They had an inauspicious beginning, but they have an illustrious history. Their message is masterful, their vision broad, their mission worthy. From a handful of corn on the mountain they have garrisoned the Southland with churches, ribbed it with powerful institutions, solidified and stabilized it with undergirding principles and mighty influences.

Southern Baptists are rich in heritage, blessed with abounding resources, versatile in plans and programs, broad in vision, discerning in judgment and mighty in spirit.

Think of their institutions, boards and agencies! These form a network, every thread of which is a channel of blessing. They have their Southwide institutions, boards, agencies, commissions led and guided by well trained, capable, strong men and women. They have their state boards, institutions, organizations headed by virile executive secretaries; their Christian papers edited by scholarly, versatile men. They have their great organizations in each church. They are armed with a burning message for a needy world.

We came away from the Convention in St. Louis thanking God for this mighty army of Southern Baptists. Their one creed is the New Testament. They stand or fall upon its centralities. Their foundation is Christ. They do not build on the shallows of mere traditions. They are not hampered by human overlordship. They have no bishops, priests, bosses.

"We ask no priest; we ask no shrine:
To Thee we come for life divine,
Thou living God, to Thee."

They lean not against columns of State. They have, with their fellow Baptists, been the chief protagonists for the separation of Church and State through the centuries.

The progress of Southern Baptists has been paced by emphasis on soul winning at home and abroad. Their pathway has been illumined by the fires of evangelism. They have grown the fastest when the fires of evangelism have burned the hottest. The haydays of Baptists have been the high days of evangelism. They have baptized converts, not only in the pools of their churches, but in the streams large and small which traverse their vast territory. The steeples of their churches lift their heads heavenward from the congested downtown districts, suburban sections, towns, villages, hamlets, and they gladden the view along the country road, on the broad, stretching plain, and deep in the mountain cove. More than six million devotees of Christ compose the membership of these churches.

Southern Baptists mean more to me than words can express. In their Training Union I learned to express myself in a public way. From their pulpits I heard the "glorious gospel" proclaimed. In their services I learned great old hymns of Zion. In one of their churches I was saved and baptized. At their hands I was ordained to preach. They have given me the privilege to be a pastor and work in cooperation in their ever enlarging and expanding program. In their happy fellowship I wish to serve to the end of life's little day, and then join the larger fellowship with Him.

The potential possibilities of Southern Baptists are unlimited. They are pushing back old frontiers to new horizons. This is the day of all days for them. They must be telescopic in their survey of world needs and microscopic in minute details as they detect every need and enlist millions of their numbers in soul winning, living and tithing. Their program should be extensive enough to reach everyone; intensive enough to enlist everyone; big enough to challenge everyone; spiritual enough to bless everyone.

THURSDAY, JULY 3, 1947

America's Strength

By JOE W. BURTON

IN THE FIRST landing of American troops on North African shores during the recent war, a boat filled with our soldiers was moving slowly through the narrow channel into an African port. Suddenly there appeared on a rocky promontory the figure of a woman clad in scarlet. At once all eyes on the vessel were focused upon her.

When the boat had reached the point nearest to this spectacular figure, this woman who was later revealed to be the prima donna of the country, lifted a great megaphone and sang,

"God bless America!"

It is a prayer that has been in every heart. And now that the statesmen of the world are seeking the paths of peace it should be in the heart of every Christian American just as earnestly as it was in days of peace.

"Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!"

What is the strength of America? What are the hidings of our nation's power? Wherein lie the resources which guarantee the perpetuity of the American way of life?

The agriculturist might have you believe that America's strength lies in its soil. The merchant mayhap would say that a nation's power rests in its commerce. The manufacturer might falsely assert that it is in technology, in machinery, and in the skilled labor to operate plants to produce manufactured products.

The politician might falsely assume that a nation's strength is in statecraft, in astuteness and acumen respecting national policies. The education might insist that knowledge is power and that our country's greatness is in its learning, its science, the products of the laboratory. The militarist most likely would insist that a nation is great according to its weapons.

Some months ago I was discussing with my chief, Dr. T. L. Holcomb of the Sunday School Board, my hopes of attending the Baptist World Congress in Copenhagen this summer. Since then I have given up those plans, not because of anything Dr. Holcomb said to me that day, for the Board was most gracious and generous in lending encouragement to the idea. There were other factors that determined my decision not to go.

However I discussed with Dr. Holcomb at that time my desire to spend some weeks in Europe studying the home life of the countries, not the homes of the great nor of the rich, but the simple homes of the common people.

"Some years ago," said Dr. Holcomb, "I was in France. I had been in Paris and there had seen of course on every hand evidences of immorality, but with some friends I went down into the southern part of the country and visited in a simple home. There I saw evidences of spirituality. Grace was offered at the table. Here was a France that we know little about. Here in this home was the saving element of the nation."

That is the strength of a nation! America's strength is in the character of her people, in the moral and spiritual fiber of her manhood—and these are qualities which root in the home. The home that rocks the cradle is still greater than the one that wields the scepter. A nation's strength depends upon the quality of its home life.

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"The Book We Teach"

By ROBERT S. KERR

(Address given at the Southern Baptist Convention, St. Louis, Missouri)

IN THINKING ABOUT "The Book We Teach," we are confronted with two startling but undisputable facts. First, there has never been a Christian citizenship without the teaching of the Bible. Second, there cannot fail to be a Christian citizenship where the Bible is generally taught.

The beliefs we form and keep, the faith we have and hold, determine what we are. Man makes his habits and they, in turn, make him. In fact, the span of life is used in building a bundle of habits that in turn build each individual character. Jesus said: "I am the way, the truth and the light." We cannot follow the way unless we see the light and know the truth. If we learn the truth and walk in the light, we cannot lose the way.

When Jesus came to the earth three-fourths of the people in the world were slaves of human masters and their masters were slaves unto their own unbridled selfishness. The most enlightened codes protected the master in the ownership of his slaves and approached charity no nearer than permitted by the cold and heartless canon that required an eye for an eye and a tooth for a tooth.

In whatever time man has inhabited this earth, he has made amazing progress in logic, literature, history, philosophy and science. He has reproduced the rays of the sun in the form of electric power. He has flown through the air with more power and speed than the strongest and fastest bird. He has built mechanical engines whose strength is measured in terms of thousands of horse-power. He has traversed the seas and all the oceans with ships that skim the surface or plow their way beneath the waves. He has unlocked nature's innermost secret chamber to find and harness atomic power. But man's nature has not changed.

The Germans under Hitler developed a youth program that provided many phases of training of every boy and girl. Men and women were developed with great physical strength and endurance, with magnificent mental ability and attainments, but who looked down on and hated other races.

By autocratic decree, the Bible was excluded from them and they were denied the privilege of knowing or studying it. Hitler did this deliberately because he wanted no element of Christianity in the character of his people.

He succeeded in his purpose and in doing so proved two things: First, the awful tragedy of a Christless life and a Christless nation; second, that human-beings respond in a wonderful way to the principles set forth in the Bible and that a Christian citizenship can be trained through the teachings of the scripture just as surely as a pagan generation can be produced through ignorance of the Bible. He proved that it is not mere theory but an absolute fact that "The wicked shall be turned into Hell, and all nations that forget God."

In order that we really appraise the task before us and meet the responsibility that is upon us, let us come nearer home. It has been estimated that the economic cost of crime in this Nation exceeds fifteen billion dollars per year; that Americans spend six and one-half billion dollars annually for gambling, and seven to ten billion dollars annually for liquor. We know that in many of our larger cities there are more divorces granted each year than marriages consummated. We know that crimes committed by our teen-agers have increased in excess of 100% in the last six years, and that the number of our youth involved in Juvenile delinquency increases to new record highs each year. J. Edgar Hoover told us recently that a majority of the 6,000,000 criminals in our country are under twenty-one years of age. This is not a pretty picture, but an accurate one, and sordid though it may be, it is not a hopeless one.

Yonder, in Memphis, Tennessee, is a great Juvenile Court presided over for more than twenty years by a fine Christian woman

Judge. Recently she stated that more than 25,000 cases had been handled in her court through the years. Each case involved one or more delinquent or offending or faltering boy or girl. Her report contains this further awful but enlightening statement: Not a single case has come into her court from a home in which the parents were normal, healthy and Christian people. It literally hurls into our very teeth this inescapable challenge: If we would reduce crime in America we must increase Christian homes; if we would slow down juvenile delinquency, we must speed up the teachings of the Bible.

As a great Christian denomination, we should ask ourselves the question: Do we want to build a Christian citizenship in our nation and around the world, and, are we willing to pay the price that will be required?

In the great task of child training, the home, the church and the school must meet their responsibilities with an enlightened determination. Of these institutions, the home is the most basic and fundamental. There can be no substitute for the home as the ultimate social unit and in the training and development of the child.

The second great agency in child training is the church and in the church the Sunday School. We of the protestant faith can learn much from our Catholic and our Jewish brothers. We know that in the average Catholic home and school the child receives an average of three hundred hours per year instruction in the Bible, and in the average Jewish home and school the child receives nearly as much teaching in the Hebrew sacred literature. Would we not be much better off if we spent more time in following their example and less in criticizing their beliefs?

The third great institution in child training is the school. But under the laws of our land, the responsibility for teaching the Christian Bible to our children cannot be transferred from the church to the school. If the Sunday School and the church are failing to meet their responsibilities, as some allege and others fear, what is necessary is not a shift of the responsibilities to other shoulders but a stiffening of the shoulders that properly should bear them.

As we think of these responsibilities; as we realize the necessity for the teaching of the Bible to our youth; as we honestly face this problem and sincerely strive to meet it, we must recognize the fact that we live in the twentieth century and that the children we seek to reach are of this generation and not of the days past and gone forever.

The pillar of our faith, the shaft of pure scintillating light that pierces the gloom and doubt and fear of today is the same as it was when Jesus walked the earth, and that is salvation of the individual human-being through the grace of God. The need in every human heart is as great, the where-with-all to meet that need is as bountiful.

We do not live under a religious order where other men direct or supervise our lives in conformity with any set of rules or code of religious laws. All men are equal under God. In the Bible, His book, we find His word, whereby we fashion our own lives.

As individuals, we travel a celestial highway. Of our own free-will and accord, we are guided into His presence through the precept of His word spoken for every human heart, but we know this: When Jesus was upon the earth He took His message to the people wherever they were. He found them where they lived and where they worked, whether in the streets, the Synagogues, in the fields, at the community water wells or in the homes. He took His illustrations and spoke His parables in the terms of their environment and learning and their every-day experience. If He were here today, He would send His message flashing into the hearts of

(Continued on Next Page)

men and women, boys and girls wherever they are to be found. He would be the greatest radio teacher of this age.

I have a conviction that Southern Baptists should use the knowledge and the technique of the modern world to more effectively carry their message unto the millions of youth who may never otherwise receive it.

Oh, I know that the story of Jesus and the salvation of the human soul are as old as God's first direct relationship with man—as old as the heavens and the stars of the firmament, but it is also as new and modern as tomorrow's dream and hopes, and I know this: That every person who ever came in contact or touch with Jesus Christ, regardless of what prompted the experience, was benefited.

What does this mean to the Bible teacher? We know that he has two important and compelling jobs to do—First, to present in an attractive and understandable way the religious principles of the Bible and, second, the presentation of the ethical principles laid down and demonstrated by the life and teachings of Jesus Christ. We cannot help but be ashamed of the extent of our failure to meet these two great responsibilities. We cannot escape them merely by ignoring them. What we fail to do remains undone, and we live in the presence of our unfinished task.

In a test recently given at one of our large Oklahoma colleges to about fourteen hundred freshmen there were a number of questions about world literature, including some with reference to the Bible. There was only one out of five who knew that the quotation, "Render unto Caesar the things which are Caesar's," is found in the New Testament. The other four out of five either admitted they did not know or guessed it to have been said by Plato, Faust or others.

This lack of knowledge of the Bible by such a large percentage of our most intelligent and best educated youth is not only significant in that they are so unfamiliar with the stories of the Bible but it is even more significant in what it indicates with reference to the lack of understanding of the principles of the Bible.

We are dramatically aware of the worldwide need for physical food and of the tragedy of hundreds of millions of hungering human-beings faced with the dread of famine and starvation this year. We should be even more aware of the spiritual famine and the hundreds of millions of hungering hearts which can be fed only by the spiritual food provided through God's holy word.

We are aware that the majority of men and women, boys and girls, in the world tonight are not only physically hungry and spiritually impoverished but that they are also afflicted with all of the evils of ignorance and superstition and prejudice.

The foundation for our own enlightened civilization is the Holy Bible and its great teachings. By the same token, the only cure for the ignorance and superstition and prejudice of the world is the Holy Bible and its teachings of the fatherhood of God, the brotherhood of man and the individual dignity and worth and personal responsibility to God of every human-being on this earth.

If Southern Baptists do not meet this challenge, who will? Are there others more enlightened or more devoted to the extent that they will carry His word farther and better? Do other groups have a clearer vision or a firmer faith? Was the great commission given to others alone or to us as much as any?

Our forefathers were magnificent men, but they are dead. We have made and are making our contribution, but whether we of this day have fashioned well or poorly, we are on the way out. What of the youth of today who will either build a better world or destroy the one we have tomorrow? They will hold in their hands the fate of the world. Are we training those hands?

In their hearts will be the dreams and desires for a better life—or cold and empty chambers of human selfishness. What are we planting in those hearts? How much do we strive to fill them with the understanding of God's word?

In their minds decisions will be formed; they will determine the pathway their feet will tread. Are we meeting our responsibility in educating those minds with the eternal truths of the Bible?

I believe that Southern Baptists have rightly divided the word of truth.

I believe that Southern Baptists have the opportunity of developing a more extensive Christian citizenship than the nation or the world have ever had.

I believe that Southern Baptists have a faith and a zeal worthy of men and women who have walked beside and listened to the risen Christ.

I believe that Southern Baptists have a determination to meet the challenge of a modern world with a broader program of teaching the Bible to more people at home and abroad who otherwise may never hear the word.

On the morning of July 4, 1776, a little boy standing in Independence Hall shouted to his grandfather in the bell tower, "Ring, grandfather, ring," and the bell pealed out the message of liberty "throughout the land and to all the inhabitants thereof." A generation of the finest youth the world has ever known stands in our presence today. Send the word forth into the Southland: "Ring, Baptists, ring," and let the Holy Bible be taught "throughout the land and to all the inhabitants thereof."

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For illustrated catalog address Roy Anderson, President, Seymour, Tennessee.



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*

Sixty-eighth session opens August 18, 1947.

Southern Baptists and Foreign Missions

M. THERON RANKIN, *Executive Secretary*
E. C. ROUTH, *Editor, The Commission*

We are facing the season when in most of the states annual associational meetings will be convening. Messengers from the more than 26,000 churches cooperating with Southern Baptists meet in these annual associations and consider their progress, problems, possibilities and purposes. The Foreign Mission Board, along with other agencies of Southern Baptists, appreciates the spirit, fellowship, and achievements of these associational organizations. Complying with the requests from state executive secretaries, our Board has prepared material for information concerning world missions, which is being sent out to the states in sufficient numbers to supply one or more copies to the missions committee in each one of the 928 cooperating associations.

Here is a letter from Mrs. Rosalee Mills Appleby of Brazil, who writes that a spirit of prayer is more manifest among Brazilian Christians. "We have hundreds of prayer bands called 'Intercessors,' praying daily for a spiritual awakening in Brazil. There are persons in every part of the country who are feeling the same urge." Believers, both in North America and in South, and in all the world, need, above everything else, to magnify intercessory prayer.

A recent number of *The Christian Century* carries a report of the meeting of the Northern Presbyterians in Grand Rapids. The staff correspondent describes the hesitancy of the General Assembly to adopt a larger missionary budget. Then a woman arose and quietly described her recent visit to the Philippines. With a Filipino pastor she visited the military cemetery on Leyte and saw there the 12,000 white crosses and stars of David. These men were "expendable." Then she went on to say that if the Christians of America had the same spirit as those men who sleep yonder on Leyte and would offer themselves to the Lord Jesus Christ as "expendables," there would be no question about adopting larger budgets for world missions. Without further debate the great Presbyterian body adopted the enlarged budget without a dissenting vote.

Mr. and Mrs. H. H. Culpepper left May 16 for Chile; Miss Alma Jackson, May 26, for Belo Horizonte, Brazil; Dr. William L. Wallace and Miss Blanche Bradley for Wuchow, China, and Miss Thelma Williams for Yangchow, China, on May 30; and Miss Hazel Moon for Nigeria on June 12. Recent arrivals are Miss Lora Clement from China, now at 25 N. Mountain St., Union, S. C., and Mrs. Anne Sowell Margrett from Argentina, now at 2023 Euclid Ave., Dallas, Texas.

We heard an associate secretary of the Seventh-Day Adventists say recently that the total sales of their religious literature and inspirational books last year almost reached the high total of \$10,000,000. This literature, in 185 languages, was distributed by more than 3,100 colporteurs. Their latest statistical report (1945) shows that 576,378 members gave \$6,041,024.68 for foreign missions, in addition to \$15,163,385.54 tithes and \$3,965,059.79 for home missions, a total of \$25,169,470.01, or \$118.47 per capita.

The theme of the Ridgecrest Foreign Missions Conference August 14-20, is "World Evangelism Is Our Job," with each day's program emphasizing one major field of evangelism—teaching, feeding, healing, preaching, home-making. Dr. Everett Gill, Jr., will be in charge of the program. Professor Inman Johnson of the Southern Baptist Seminary will direct the music. Dr. John A. Mackay, President Princeton Theological Seminary and a former missionary to Lima, Peru, who was on our program in 1944, will speak August 18 and 19. Dr. M. Theron Rankin will return from Copenhagen in time to bring a message concerning the Baptist World Alliance meeting there.

From Warsaw, Poland, comes a letter of thanks, one of many messages of appreciation to American Baptists: "I do not know how to begin to thank you for the package which I have received. It was for us the most priceless thing obtainable. Christmas day I sat and wept because we were hungry, and my little girl asked me why St. Nick did not come to us as we really didn't have anything. How could I explain to a child, and here out of the clear comes your box. I do not know how to tell you of the joy it brought us. We cried and laughed and could not take our eyes off of it."

The Foreign Mission Board has received notice that the rate of exchange for China has recently jumped from \$12,000 to \$33,000 for \$1 U. S. Prices have increased proportionately. This problem, created by unsettled economic conditions as a result of war, makes imperative the availability of relief funds from American Christians.

Effective at once, the State Department of the United States is granting passports for American missionaries to Japan, except families with children under one year of age, but only those who have adequate housing facilities will be cleared, and the destruction on Kyushu Island where Southern Baptist work is located will limit the number of Foreign Mission Board workers this year to about thirteen.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Chattanooga's BSU Program

Of the five hundred students in Chattanooga the greatest number are enrolled in the University of Chattanooga. During the past year the BSU Council there, the only organized council in the city, has sponsored Noon Devotions on the campus every day. Emily Peoples, Training Union Representative on the state BSU Council, planned the programs until new officers were elected in the spring and Ernestine Eldridge assumed the duties of the third vice president. Idell Eberhart, social vice president, planned three parties and one installation banquet during the school year. Sorority houses were borrowed for two of the parties. Space has been at a premium on the campus. Thanks are due Dr. David Lockmiller, president of the University, for moving a class so that Noon Devotions could be held in the same room each day. With the increase of students next year other adjustments will be needed.

The outstanding social event of the year was the installation banquet in May. Virginia Robbins, outgoing president, was toastmistress, Mr. Rogers M. Smith installed the officers and Mr. Bob Entekin, student secretary from the University of Tennessee, brought the inspirational message. The officers for 1947-48 are as follows: President—Jack Orr; enlistment vice-president—Joe Shirley; social vice-president—Betty Ann Kimsey; devotional vice-president—Ernestine Eldridge; secretary—Sarah Wilhoit; treasurer—Bob Standifer; publicity director—June Prestridge. Of the seventy attending the banquet two were student nurses from Erlanger School of Nursing and one a student from Edmondson School of Business.

Vesper services have received the main emphasis on the Erlanger Hospital campus. Special events such as Easter and Freshman Capping were observed. Dr. Edwin Low, Southern Baptist Foreign Mission appointee to Nigeria, spoke to the student nurses for the service held after the capping. Rev. and Mrs. John Mills, also mission appointees to Nigeria, and Mrs. Low were guests at the banquet. The Mills will be meeting with the nurses as they have been on the University campus.

Five students from Chattanooga schools went to Ridgecrest for Student Week. All of these students are members of Ridgedale Church. Two are business college students. Does your church send representatives to Ridgecrest for Training Union Week and Sunday School Week? Then why can't you send a representative for Student Week next year? The budget for city-wide student work is only sufficient for the president's expenses. Perhaps you could lend your car to assist with the transportation or contribute toward the expenses of a student. The inspiration of three thousand consecrated students is invaluable. Every college student should have a chance to be at Ridgecrest for at least one week during his four years of college and see Baptist Student Work from a southwide and worldwide standpoint.

In order to have a more inclusive and specific program of work for the coming school year plans are being made for a two-day pre-school retreat. This retreat will be held September 19 and 20 at the Ocoee Baptist Encampment (Harrison Bay). The officers are *expected* to attend and all students who wish to use their Christian influence on the campus are welcome. If you are interested in the details see or call any council member or the student secretary.

Pastors of students are always urged to attend the student meetings, whether on the campus or a special group meeting such as the pre-school retreat. Having a widely scattered group it is necessary for many churches and many pastors to sponsor this work. Appreciation for the cooperation of the entire Ocoee Association is felt by the students and the student secretary. Student work is in its infancy in Chattanooga, the University Council being only three years old. The foundation was laid by Miss Eudora Riddick, now a student at Southwestern Baptist Seminary, who was president of the organization for two years and Virginia Robbins who worked with Eudora and served as president this last year. To those faithful council members of 1946-47, Reba Ketner, Erlene Williams, Dorothy Taylor, Idell Eberhart, Emily Peoples and Gordon Seibold, credit must be given for their loyalty. Through the prayers of our Christian friends and hard work on the part of the student officers much can be accomplished to lift the spiritual life of the campuses and the entire city. Certainly the theme of the student retreat at Ridgecrest "Tomorrow Is Yours" applies to these our students. Let them be assured of YOUR support.

MARY ISLA CRUMPLER,
Baptist Student Secretary,
Chattanooga

The Sunday School Lesson

LESSON FOR SUNDAY, JULY 6

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

Topic: "A MAN WHOSE NAME WAS JOB"
Scripture: Job 1:1; 27:1-5; 31:19-28

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

The general theme of our lessons for the third quarter is "Ancient Writings and Modern Problems." Our first lesson is taken from the book of Job.

It is a divine message which deals with a theme that is as old as the human race, namely, "the reason of human suffering, the why and wherefore of those afflictions that fasten not merely upon the guilty, but, as it often appears, upon the righteous and the innocent."

To understand the book of Job, one should not limit himself to the brief passages with which the lessons of this quarter deal. The entire book must be read and re-read. Only in this way can the total message be had.

HIS CHARACTER

In the Prologue (chapters 1 and 2) we have the picture of an Eastern chieftain called Job, who lives in the land of Uzz, probably near Eden (Dummelow). The ancient writer tells us that he was "perfect and upright," one who "feared God, and turned away from evil." In other words, here was one whose character was above reproach—without blemish.

One might very well dwell for the entire period of the lesson on this opening tribute to Job—perfect and upright!

In every area of life there is a woeful need for men of upright character—men who can be trusted, men who will not lie. Our Federal government has had to make law upon law for the simple reason that the land is filled with unscrupulous men who do not have upright character. The pure food laws, the laws relating to the manufacture and sale of drugs, the laws that have to do with weights and measures, the multiplicity of restrictions in the realm of interstate commerce have all come into being because of man's failure to deal with his neighbor in a just and upright way.

HIS ROLE AS FATHER

Being a very pious man, one who feared God and eschewed evil, Job's prosperity was commonly regarded as an unmistakable token of divine favor. He possessed immense herds of camel, oxen, sheep, asses, and is described as "the greatest of all the children of the East."

It is Job's family life, however, that impresses one rather than his financial prosperity, for his relationship to his sons and daughters as a devout father is one of the tenderest and most beautiful to be found in the Bible.

Evidently a very wholesome relationship existed between the children—seven sons and three daughters—of his household. We read of how his sons went and held "a feast in the house of each one upon his day," and of how they sent and called for their sisters "to eat and to drink with them." Apparently the sons went the rounds in feasting with one another and were not content to feast alone but invited their sisters to share their bounty with them.

Too often, today, brothers and sisters do not remain close to each other in the ties of family love. Dwelling far apart, in distance, as they often do, they fail to write and to keep the fires of family love burning brightly. Occasionally they do not see each other for years, and sometimes years go by without a letter. This was not true of Job's children. They maintained the close ties of family love.

As a father, Job felt it his duty to remember, often, at the throne of God's grace his children. Consequently, the ancient writer tells us that "when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt-offerings according to the number of them all: for Job said, 'It may be that my sons have sinned, and renounced God in their hearts. Thus did Job continually' (1:5).

If fathers stayed on their knees more in behalf of their wayward sons, and if mothers spent more time in the prayer room in behalf of their wayward daughters, there would be less heartaches in the world today. In fellowship with God concerning one's child there is gained a wisdom and a grace which can be had in no other way, and that "wisdom" and that "grace" will often spell the difference between success and failure in dealing with one's child.

HIS CONCERN FOR OTHERS

Job was, in spite of his own prosperity, one who manifested great concern for his neighbor's welfare. "If I have seen any perish for want of clothing, or that the needy had no covering . . . If I have lifted up my hand against the fatherless . . . Then let my shoulder fall from the shoulder-blade, And mine arm be broken from the bone" (31:19ff.)

Job, of course, is protesting the integrity of his life in response to those who held that his afflictions had come upon him because of his failure to live an upright life. Just as prosperity was commonly regarded as a token of divine favor, even so misfortune was looked upon as an evidence of divine disfavor. Job holds persistently, however, to his own integrity calling attention to his regard for suffering humanity.

HIS HOPE

Job's hope was in God: "If I have made gold my hope, And have said to the fine gold, Thou art my confidence . . . This also were an iniquity to be punished by the judges; for I should have denied the God that is above" (31:24ff.)

The secret of Job's ability to endure suffering and to persevere in the midst of his tragic misfortunes is found in his faith in God.

Are you going to a Fourth of July picnic tomorrow? Perhaps your Sunday school has planned an all-day outing, with food and fun for everyone. Or perhaps you will have a family picnic—at Grandmother's, at a park, or even in your own back yard.

Picnics are more than good food—though that is certainly important. They are crammed full of activity—ball games, swimming, boat riding, tennis, bean bag tossing, group games. Here are some games I enjoy playing at picnics. Maybe you will be playing some of them tomorrow—or at your next outdoor party.

Races or relays—Sack races are always fun. So are back-to-back races. In a sack race, burlap sacks are tied over the feet of contestants and the object is to see who can get to an opposite goal line and back to the starting point first. If burlap sacks are unavailable, the legs may be tied together. Sometimes we choose partners and tie the right ankle of one person to the left ankle of the other, then race by two's.

Partners are also necessary in back-to-back races. In a back-to-back race, two people stand facing in opposite directions, and link arms together at the elbow. In racing to the goal line one person runs forward while the other runs backward, then in returning to the starting point, the person who ran backward at first leads the way, running forward.

I guess you, too, have played "Ways of Getting There." This is another race, but it differs from others in that no two players on a team do the same thing. Players take turns racing to a goal line and back to the starting point, but each person on the team must use a different way of racing. For instance, player number one may run, the next player hop, the next player go on hands and feet, another jump, and so on. The team finishing first wins.

Sometimes we associate fireworks with the Fourth of July. Of course, we would not have fireworks at our picnic, because there is danger of someone getting hurt. Also, in our city (probably in yours, too), there is a law against setting off fireworks within city limits. However, it's fun to "play-like" and a stick or twig may easily become a "firecracker" as it is passed from player to player in a circle. The game director stands outside the circle, with eyes closed or with her back to the group, and hums or whistles a patriotic tune. When the whistling or humming stops, the player holding the "firecracker" must leave the game. Then the game begins again, keeping on until all players but one are eliminated. (Anyone dropping the "firecracker" must also leave the circle).

Quiet games—Guessing games provide opportunity for rest between more active games. In keeping with the patriotic theme, it is fun to name a city and see who can name the state in which it is located. Or sometimes we call the a letter of the alphabet and see who can first name a city or state beginning with that letter. If we divide into teams for this game, we number each player, being sure to have equal teams. The game director calls a number and a letter of the alphabet, and the person with that number on each team tries to be first to name a city or state beginning with the given letter. It's against the rules of the game to name a place that has already been mentioned. We set a score goal of fifteen or twenty points and see which team can reach it first.

By the way, we usually keep the same teams for the entire day. Each team has a color and every time that team wins a game, each member of the team is given a tiny colored ribbon or paper badge. In individual games, each time a person wins a game, he is given a ribbon or badge for his team. At the close of the day it's fun to see which team has earned the most ribbons.

You will think of other games to play—including some of the old favorites like "Drop the Handkerchief," "Red Rover," "Lemonade," and so on. You have probably already thought of ways to vary the games described in detail, to make them more suited to your particular picnic group. I hope you will have a happy holiday, and that your picnic will be the best ever!

Love, Aunt Polly

P. S. We've turned another page of our calendar—so it's time to choose a new Bible verse. I guess it's the holiday spirit with its patriotic note that has influenced me in choosing Deuteronomy 8:10, "Thou shalt bless the Lord thy God for the good land which he hath given thee." Maybe you'd like to make it your verse for July, too.

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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Superintendent

MISS HELEN HELTON
Office Secretary



MISS ANNIE ROGERS
Elementary Worker

MISS GLADYS LONGLEY
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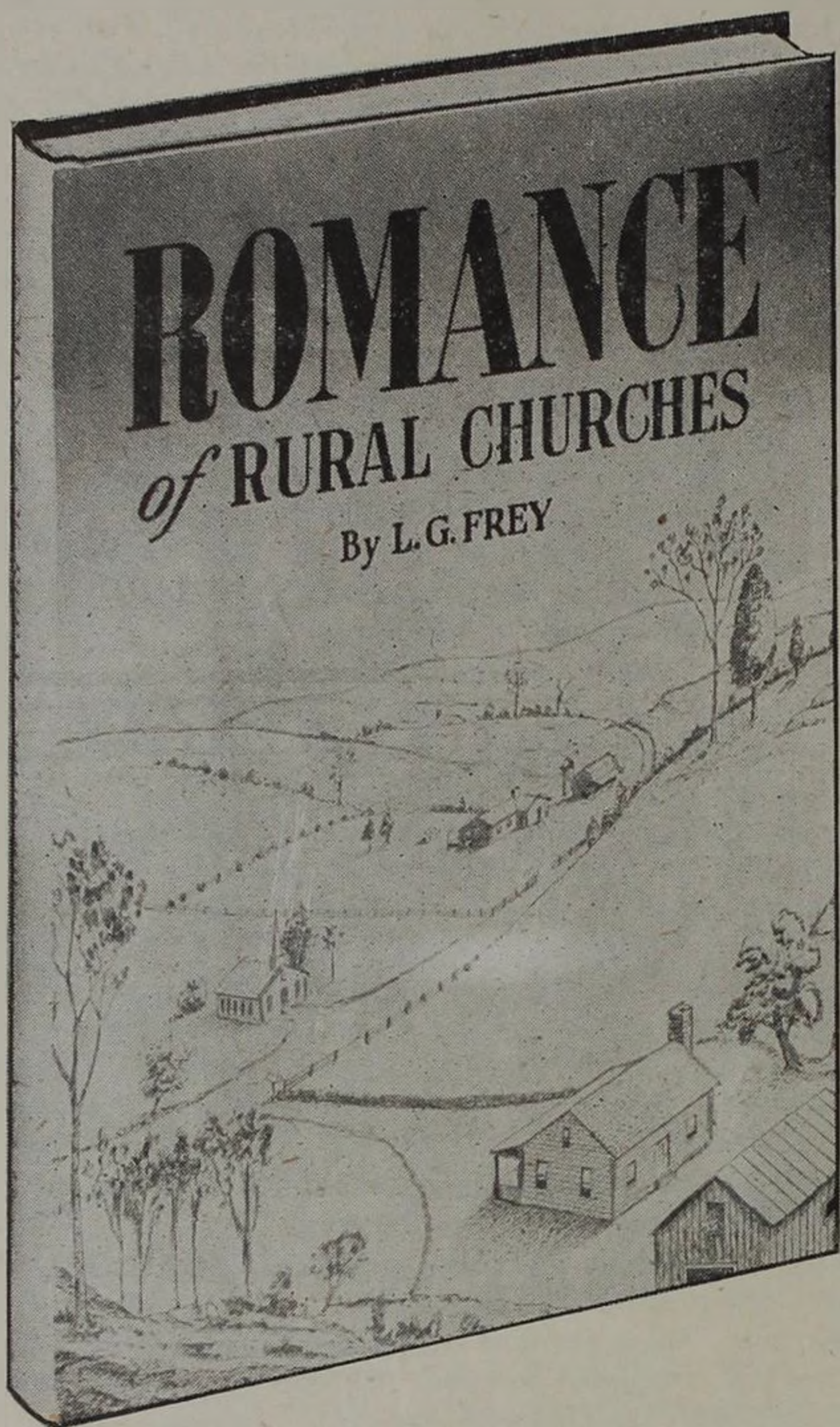
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149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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"Romance of Rural Churches"

BY L. G. FREY

Here is a book that has grown out of the actual experience of, and written by, a country preacher, about country churches, for country people and published by special request of country preachers.

It is a story of plans and programs used in country churches and how they worked. The language is simple and understandable. Enough illustrations and human interest stories are included to make the book interesting to the country church membership in general, but particularly will it be helpful to the ones who have been elected to places of responsibility in a country church.

The Executive Board of the Tennessee Baptist Convention has published the book at a price that should make possible a wide distribution. Any and all profits from its sale will go to State Missions.

A gift of this book to consecrated county church workers may be the means of discovering and encouraging more leaders for the rural fields. Several copies should be placed in rural church libraries to help those who can't possess a copy.

Orders may be filled at any Baptist Book Store, or from 149 Sixth Avenue, North, Nashville. Price, cloth \$1.25, paper 75c.

Published by Executive Board Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville 3, Tennessee.

The Honor Roll

We have received an application for Standard recognition from the Sunday school of Union Hill Baptist Church, Goodlettsville. Rev. C. Homer Robinson is pastor and Mr. E. C. Galbreath is superintendent. The school has an enrollment of 253. We congratulate the people of this school on their attainment.

Awards Issued In Tennessee During the Month of May

(Continued from last week)

MADISON—		POLK—	
Ararat	2	Shiloh	3
East Laurel	25		3
Herron's Chapel	1		
Bible Grove	10	SALEM—	
Calvary	6	Salem	2
Jackson, First	14		2
North Jackson	4		
Royal Street	3	SHELBY—	
West Jackson	49	Ardmore	95
Liberty Grove	1	Bartlett	45
	115	Calvary	32
MAURY—		Central Avenue	15
Mt. Pleasant	55	Egypt	6
	55	Eudora	2
McMINN—		First, Memphis	2
Athens, First	62	Galilee	6
Idlewild	17	Highland Heights	1
	79	Hollywood	1
MIDLAND—		LaBelle	3
Graveston	1	McLean Blvd.	1
	1	Millington	71
NASHVILLE—		National Avenue	6
Donelson	22	Oakville	1
First, Nashville	2	Prescott Memorial	13
Goodlettsville	1	Seventh	6
Green Hill	30	Speedway	12
New Hope	6	Temple	2
North Edgefield	2	Union Avenue	22
Joelton	4	Woodstock	5
	67		347
NOLACHUCKY—		STEWART—	
Bulls Gap	1	Dover	28
Phillippi	15		28
	16	STONE—	
OCOEE—		Cookeville	49
Antioch	2		49
Apison	13	SWEETWATER—	
Blue Springs	4	Madisonville	29
Brainerd	3		29
Candies Creek	5	WATAUGA—	
Cedar Springs	24	Grace	31
Cedar Hill	18	Fairview	22
Big Springs	41	Hampton	16
Cleveland, First	83		
Cleveland, North	17	WEAKLEY—	
Cleveland, South	17	Central Martin	3
Cleveland, S. View	1	Dresden	17
Clifton Hill	36		20
East Lake	2	WILLIAM CAREY—	
Edgewood	2	Ardmore	25
Fairview	7	Mulberry Gap	27
Macedonia	2		52
Michigan Avenue	1	WILSON—	
Oak Grove H	17	Alexandria	28
Ooltewah	25	Lebanon	49
Philadelphia	20	Mt. Juliet	9
Red Bank	8	Prosperity	33
Spring Creek	4	Round Lick	47
Tabernacle	1		169
Temple	1		
Woodland Heights	1		
Phillippi	4		
Oak Grove B	4		
Providence	21		
	384	Total	3421

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer
MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

A Double Task In 1947

MRS. EVA HOLLIS, *Memphis*

Our leaders have given us a double objective to work toward this year. "One Million Tithers," and "One Million Prayers." Let us not wait until the last quarter of the year, but let us be up and doing at every opportunity, to reach these worthwhile goals. Surely this is a light task for six million Baptists. Where is our faith? Many of our people are just waiting to be asked to sign a tithers card, and to sign another promising to pray daily for a spiritual outpouring on America.

Do you believe that we NEED to pay God his tithe? Yes, we believe we need to pay it, not only for the wonderful advancement it would give to all our missionary work at home and abroad, but for the joy and satisfaction and blessing it would bring to our own lives.

Do Baptists believe in prayer? Of course they do. And many do pray earnestly, day by day, that God's will may be done in the earth. But not enough of us pray for the same thing, incessantly, importunately, from the heart. "The destiny of our nation is at stake" we are told. "We are having our last chance," say others. The whole world is looking toward America for help, and for protection, because we have the material necessities, the spiritual help, and the Atom Bomb.

We are stewards of our money, but we are also stewards of our prayer lives. Let us be FAITHFUL stewards with *both*, delight the heart of God, and SHOW him to the world.

* * *

Thanks To W.M.U. For Prayer League Help

DR. C. E. MATTHEWS

The Woman's Missionary Union of the South has a fifty-nine years record of achievements of which it can justly be proud. The tasks undertaken by this representative group of Southern Baptist Women have been varied and diversive, but all have been engendered by one ultimate aim: namely, the evangelization of the world.

We doubt seriously though that any undertaking this organization has ever attempted has as direct an approach to the salvation of souls as the one included in the resolution passed in the W. M. U. Convention May 5, 1947, in St. Louis, which reads as follows: "We join heartily in the effort of our denomination to enlist one million members in the Prayer League in behalf of a great spiritual revival in our land."

Think of it! One million Southern Baptists praying earnestly every day for a spiritual awakening to come to this world! We doubt seriously that one million people ever prayed daily for any one thing unless it was that World War Two would come to an end. That war did come to an end and we believe that the end, as well as the outcome of it, was due to God's answer to the prayers of his people. Why, then, cannot one million people be enlisted to pray for a world-wide spiritual revival? Something must happen to this world soon in the matter of religion. Things cannot continue as they are for long. There is in the hands of men now a world-wide physical hazard never before possessed by human beings, with only a very small portion of the human race prepared to meet God.

Not any of us know all about methods to be used in a revival in this changing, deluded world. But one thing we do know: prayer must precede a religious awakening.

THURSDAY, JULY 3, 1947

Two New Brotherhoods Organized . . .

Nashville Association—Una Church

REV. FRANK B. KELLOGG, *Pastor*

On Wednesday night, June 11, 1947, immediately following a brief study of Mark 2:1-5, the church having given approval to the Brotherhood movement, voted that the group present enter into the organization of a Brotherhood.

The following were chosen to lead in enlisting the membership of the church in promoting the church program:

President F. E. Wells
Membership Vice-President C. L. Turbeville
Program Vice-president W. T. Duggin
Activity Vice-president Raymond Wright
Secretary-Treasurer Randle Jones

With an enrollment of 14, the group decided to meet at 8 P. M. on Monday night following the third Sunday.

Stone Association—Woodcliff Baptist Church

REV. HENRY ROBERSON, *Pastor*

A notation by one of the Brotherhood officers advises that the associational missionary, Brother James Purcell, assisted this group in organizing for greater activity on the part of these men in promoting their church program. For the present they will hold their meetings in a school building until their new meeting house, now under construction, is completed this fall.

Those chosen to lead in the activities of the Brotherhood are:

President P. E. Lack
Membership Vice-president James Neal
Program Vice-president Raymond Randolph
Secretary-treasurer Donald Ray Randolph

With ten men enrolled, the group voted to meet monthly on the first Sunday night.

* * *

"Push—Don't Knock"

Upon the door I saw a sign;
I cried; "A motto, and it's mine."
A wiser thing I never saw—
No Median or Persian law
Should be more rigidly enforced
Than this from verbiage divorced;
Its logic's firm as any rock—
"Push—don't knock."

'Twas simply meant to guide the hand
Of those who wish to sit or stand
Within the unassuming door
This weight of sermon which bore;
'Twas never meant to teach or preach,
But just to place in easy reach
The ear of him who dealt in stock—
"Push—don't knock."

But what a guide for life was that
Strong, philosophical, and pat;
How safe a chart for you and me
While cruising o'er life's restless sea.
Push, always push, with goal in view,
Don't knock—avoid the hammer crew.
This rule will save you many a shock—
"Push—don't knock."

—Unknown

AMONG THE BRETHREN

A Vacation Bible school was held at First Baptist Church, Manchester and at the Baptist Welcome Mission June 1-6. There was an enrollment of 125, the largest in the history of the church. Cannie Leonard, associational missionary of Duck River Association, served as principal of the schools, assisted by the pastor, H. A. Russell, and other faithful teachers. The school was followed by a ten day revival at Welcome Mission with Bro. Leonard doing the preaching and Jimmy Edwards was in charge of the music.

—B&R—

The Zion Hill Baptist Church, Polk County Association, has just closed their Vacation Bible school with an enrollment of 76 and an average attendance of 73. The school enjoyed a picnic and \$4.18 was given to the Co-operative Program. Bro. Edgar Cheatham of Ducktown is the pastor. Robert Wallace also of Ducktown served as principal.

—B&R—

Bro. Eugene B. Roberts, associational missionary of Holston Association has resigned to accept the call of the First Baptist Church, Hendersonville. He began his work at Hendersonville July 1. Bro. Roberts has served as missionary in Holston Association for the past three years.

—B&R—

Pastor O. Jack Murphy and the First Baptist Church of LaFollette voted last week to invest up to \$7,000.00 in a mission, in one of the remote sections of their town. They also began their Vacation Bible school with an enrollment of over 200.

ATTENTION! ALL CHURCH MEMBERS

The Ministers Retirement Plan is part of the whole denominational program and every church should participate in it just as it supports other causes—State Missions, Christian Education, Orphans' Home, etc. If your church is not participating in the Plan, write immediately to Retirement Department, 149 Sixth Avenue, N., Nashville 3, Tenn., for literature and church agreement blanks.—Adv.

The number of senior colleges owned by Southern Baptists was raised to 29 in June when Wayland College at Plainview, Texas, received the go-ahead signal for accreditation as a four-year college. The next step at Wayland will be completing the faculty and enlarging the facilities, according to President Bill Marshall, who pointed out that Wayland has splendid opportunities as the only senior Baptist College between Abilene, Texas and Redlands, Calif.

—B&R—

Bro. Griffin Henderson, pastor of the First Baptist Church of Murfreesboro, was with the Smyrna Church in a revival effort June 2-11. The church was greatly nourished and blessed. Two were received for baptism.

A request comes from Professor T. B. Hawkins, Instituto Biblico Femenil Baustista, 9 de Julio 2775, Rosario, Argentina, for lesson sheets and colored pictures that are left over and discarded from the Beginner and Primary departments of the various Sunday schools. These sheets and pictures would be used by the Training School girls as they work in destitute places in their section. Churches having such left over materials should wrap them in packages weighing not more than two pounds. They should have in large letters the words "Printed Matter" of no commercial value, and should be sent to the following address: T. B. Hawkins, Instituto Biblico Femenil Baustista, 9 del Julio 2775, Rosario, Argentina.

—B&R—

The Grubbs Memorial Baptist Church, Nashville, is sponsoring a two weeks tent revival at North First Street and Ligon Lane, June 22-July 5. Bro. B. V. Christian, pastor of Mt. View Baptist Church, will do the preaching and M. B. Huff will lead the singing.

—B&R—

The Carthage Baptist Church has just closed their Vacation Bible school in which 99 pupils received diplomas at the Commencement held June 15. Pastor Joe Harting served as principal of the school. The average enrollment was 114 with an offering of \$73.85 given to the Baptist Foundation for the camp campaign.

—B&R—

Bro. Jesse Newton began his duties as pastor at Royal Street Baptist Church, Jackson, July 1.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, JUNE 22ND.

Church	Sunday School	Training Union	Additions
Alexandria	145	114	--
Athens, First	305	89	--
West End Mission	40	--	--
North	123	52	--
Calhoun	57	--	--
Charleston	27	--	--
Clear Water	57	50	--
Cotton Port	118	76	--
Coghill	39	--	--
Englewood	87	49	--
Etowah, First	246	63	--
Etowah, North	81	17	--
Good Springs	48	34	--
McMahan Calvary	48	56	--
Niota, East	86	84	--
Niota, First	94	30	--
Wildwood	52	55	--
Benton	133	18	--
Bluff City	190	109	--
Bradford	116	--	--
Brighton	100	78	--
Bristol, Calvary	407	89	4
Virginia Avenue	304	83	--
Carthage	151	--	--
Chattanooga, Brainerd	296	149	--
Cedar Hill	129	--	--
Daisy	240	105	4
East Lake	197	95	--
Morris Hill	157	138	--
Oak Grove	127	--	7
Signal Mountain	41	46	2
Church Hill, McPheeter's Bend	141	71	2
Oak Grove	155	66	--
Cleveland, Big Spring	184	206	8
First	401	191	2
Mission	76	--	2
Columbia, First	297	77	4
Dark's Mill Chapel	12	--	--
Godwin Chapel	16	--	--
Crockett Mills, Barker's Chapel	28	36	--

Church	Sunday School	Training Union	Additions
Cookeville, First	304	86	--
Fourth Street	84	--	--
Steven's Street	90	51	--
Crossville, First	178	90	2
Elizabethton, Big Springs	124	133	1
Fountain City, Central	621	188	3
Hines Valley	40	--	--
Gallatin, First	225	51	--
Harriman, Trenton Street	237	78	1
Walnut Hill	164	72	1
Jackson, Bemis	222	80	2
Bible Grove	85	82	1
Calvary	364	123	4
First	635	104	1
North	190	103	1
Royal Street	65	35	2
West Jackson	770	298	10
Jellico, First	219	96	--
Johnson City, Unaka Avenue	--	--	5
Jonesboro, Oak Grove	152	59	--
Kingsport, Long Island	94	60	--
Lynn Garden	246	93	1
State Line	81	14	1
Knoxville, Broadway	693	223	2
Broadway Branch	54	--	--
Fifth Avenue	623	184	5
First	594	168	--
Lonsdale	246	73	5
McCalla Avenue	417	152	3
Smithwood	229	88	--
Lebanon	284	104	--
Cedar Grove	82	40	--
Lexington, First	222	70	--
Liberty, Salem	104	53	--
Mt. Pleasant	124	84	--
Madison, First	271	96	3
Maryville, First	407	92	--
Mascot, Roseberry	183	84	--
Medina	126	80	--
Antioch	115	56	--

Church	Sunday School	Training Union	Additions
Memphis, Bellevue	1,023	595	14
Boulevard	143	145	5
Central Avenue	--	--	8
LaBelle	217	165	--
Levi	38	34	1
Mallory Heights	108	109	--
Prescott Memorial	256	135	8
Temple	596	323	--
Milan, Chapel Hill	49	37	--
Millington	74	85	--
Milton	68	46	--
Morristown, First	504	111	--
Montvue	125	93	--
Murfreesboro, First	385	82	2
Walnut Street Mission	34	--	--
Powell's Chapel	113	--	--
Taylor's Chapel	90	--	--
Westvue	201	67	--
Nashville, Antioch	72	38	--
Belmont Heights	804	247	4
Grace	656	154	8
Grubbs Memorial	86	74	9
Lockeland	382	145	--
Mill Creek	58	36	2
Seventh	115	38	--
Third	174	--	--
Woodmont	224	83	3
Newport, First	266	64	--
Pleasant Grove	76	90	1
Oak Ridge, Glenwood	94	60	--
Robertsville	131	83	1
Old Hickory, First	458	178	--
Oliver Springs, First	51	15	--
Parsons, First	431	108	--
Rockwood, First	221	144	--
Whites Creek	46	32	--
Shelbyville, Shelbyville Mills	114	46	--
Trenton, White Hall	82	62	--
Watertown, Round Lick	98	54	--

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.

Dr. Woodson Resigns Humboldt Pastorate

S. R. Woodson, pastor of the First Baptist Church, Humboldt, for more than 11 years, offered his resignation to accept the call of the First Baptist Church at Columbus, Miss. He will assume his duties there in August.

Dr. Woodson began his work at Humboldt in December, 1935, following his pastorate at Whiteville Baptist Church, and has the distinction of serving the Humboldt church the longest period of any pastor in its history. From every standpoint the church has made growth, with a net increase of more than 300 members since he became the pastor.

In addition to local connections, Brother Woodson has served as moderator of the Gibson County Association, is now a member of the executive committee, Tennessee Baptist Mission Board, and member of board of directors of Union University, Jackson. He is now serving as vice-president of Humboldt Rotary Club, being one of the charter members, and has been active in Humboldt Chamber of Commerce and other civic organizations.

Springfield Has V. B. S.

Pastor Luther Joe Thompson and the Springfield Baptist Church have completed a two weeks Vacation Bible school in which the enrollment was 135. There were 7 conversions and 5 united with the church. J. G. Humphrey served as principal of the school. Visual Aid was used daily during the education period and over 300 feet of film was made of the school in action and shown at the regular mid-week prayer service on Wednesday evening. Eastland Heights, mission of the Springfield Church, under the leadership of W. H. Thweatt, pastor, is conducting a school with an enrollment around 60. At the same time Douglas Aldrich is conducting a school at the North Springfield Baptist Church with an enrollment of 80. This makes a total of approximately 275 boys and girls enrolled in Baptist Vacation Bible Schools in Springfield.

Carolonic Bells For LaFollette First

Sunday morning, June 8, the announcement was made to the church that Mrs. Paul Francis and her family were establishing as a Memorial gift, Carolonic Bells, to the late Paul Francis. Through the years this family has had an outstanding place in all the phases of the church life, especially in Music.

—B&R—

Pastor Alvin Gilliland, Bruceton, was assisted recently in a revival by L. G. Frey. The visible results were 3 for baptism and 5 or 6 who renewed their vows to the Lord.

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Resolutions Adopted By Bellevue Baptist Church, June 15, 1947

At the Business Meeting of the church Wednesday night, June 4th, 1947, all present were filled with joy upon hearing the letter from Dr. and Mrs. Lee read, giving to the Baby Building of Bellevue Baptist Church ten thousand dollars.

We, the committee selected by the church to express appreciation in suitable resolutions, present the following:

Because of the love of Dr. and Mrs. Lee for the members of Bellevue and their families, this gift was made. The kinship of our pastor and his wife to Jesus Christ who said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," has prompted this love gift.

Of their acceptance of the Bible as the Word of God, of their passion for teaching the Bible, of their emphasis upon the Christian home, this gift is noble evidence.

Because of their fidelity to the preaching of salvation by grace through faith in the shed blood of their Lord and Saviour, Jesus Christ, and because they are faithful stewards of the manifold grace of God, they administer their earthly possessions in keeping with the teachings of the Bible, and have been led by the Spirit of God to give this ten thousand dollars which increases the total gifts from our pastor and his wife to twenty thousand dollars since November 1st, 1946, in addition to their regular giving of tithes and offerings on each Lord's Day.

Be it therefore resolved by the members of Bellevue Baptist Church, assembled on June 15th, 1947, for morning worship—

FIRST: We thank God for sending Dr. and Mrs. Lee to us in 1927; for their unselfish and never-ending labors among us; for their high Christian standards of living held before us in their teaching and practice; and for their unquestioning faith in the power of Christ to make men new creatures.

SECOND: We thank them for this generous gift, thus making possible one of the greatest buildings for the proper care and training of babies in any church of the Southern Baptist Convention.

THIRD: We thank them for all they have meant to our church during these busy, happy years together; and all they have meant to Memphis and the world beyond.

FOURTH: That a copy of this expression of love and gratitude be spread upon the Church record, copies sent to Dr. and Mrs. Lee and other

Y. W. A. Camp At Ridgecrest

One of the largest delegations ever to attend Y. W. A. Camp at Ridgecrest, N. C., attended this year. The 145 Y. W. A.'s of this southwide camp under the leadership of their state young peoples leader, Miss Margaret Bruce.

Miss Jean White of Memphis served as president of the state delegation and was a member of the camp council.

Sunday morning, the Baptist Hour was broadcast from Y. W. A. camp in celebration of the fortieth anniversary of Young Woman's Auxiliary. Mrs. George R. Martin, president of the Southwide Woman's Missionary Union, was the principal speaker.

During the week other notables, missionaries and prominent national leaders spoke to the young women. Speaking at the services each evening were: Dr. Duke K. McCall, Executive Secretary, SBC; Miss Ethel Harmon, Africa; C. A. Wells, New York; Dr. J. B. Lawrence, Home Mission Board; Dr. M. Theron Rankin, Foreign Mission Board; Miss Virginia Wingo, W. M. U. Training School; Mrs. Umbelina Landaras, Cuba; and Miss Moonbeam Long, Secretary of the Baptist Young Peoples Missionary organizations in China.

There were leading Y. W. A.'s from twenty Southern states and many Y. W. A.'s from other countries. Among these were: Miss Ah How Ching, Hawaii; Miss Elvira Contreras, Mexican American; Miss Jandira De Sousa, Brazil; Miss Beatrice Kwong, China; Miss Hanami Nishi, Japanese American; and Miss Helen Parsaghatian, Armenia.

The Camp was under the direction of Miss Juliette Mather, Southwide Young Peoples Leader.

members of their family, and to the denominational and secular press.

Signed by the Committee of Bellevue Baptist Church:

GEORGE J. BURNETT

GEORGE E. RUSH

CHARLES A. PINSON

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Make reservation early through Mr. Robert Guy, Ridgecrest, North Carolina. Enclose registration fee of \$1.00, check payable to Ridgecrest Baptist Assembly. For further information write

Church Music Dept.

161 Eighth Avenue, North

Baptist Sunday School Board

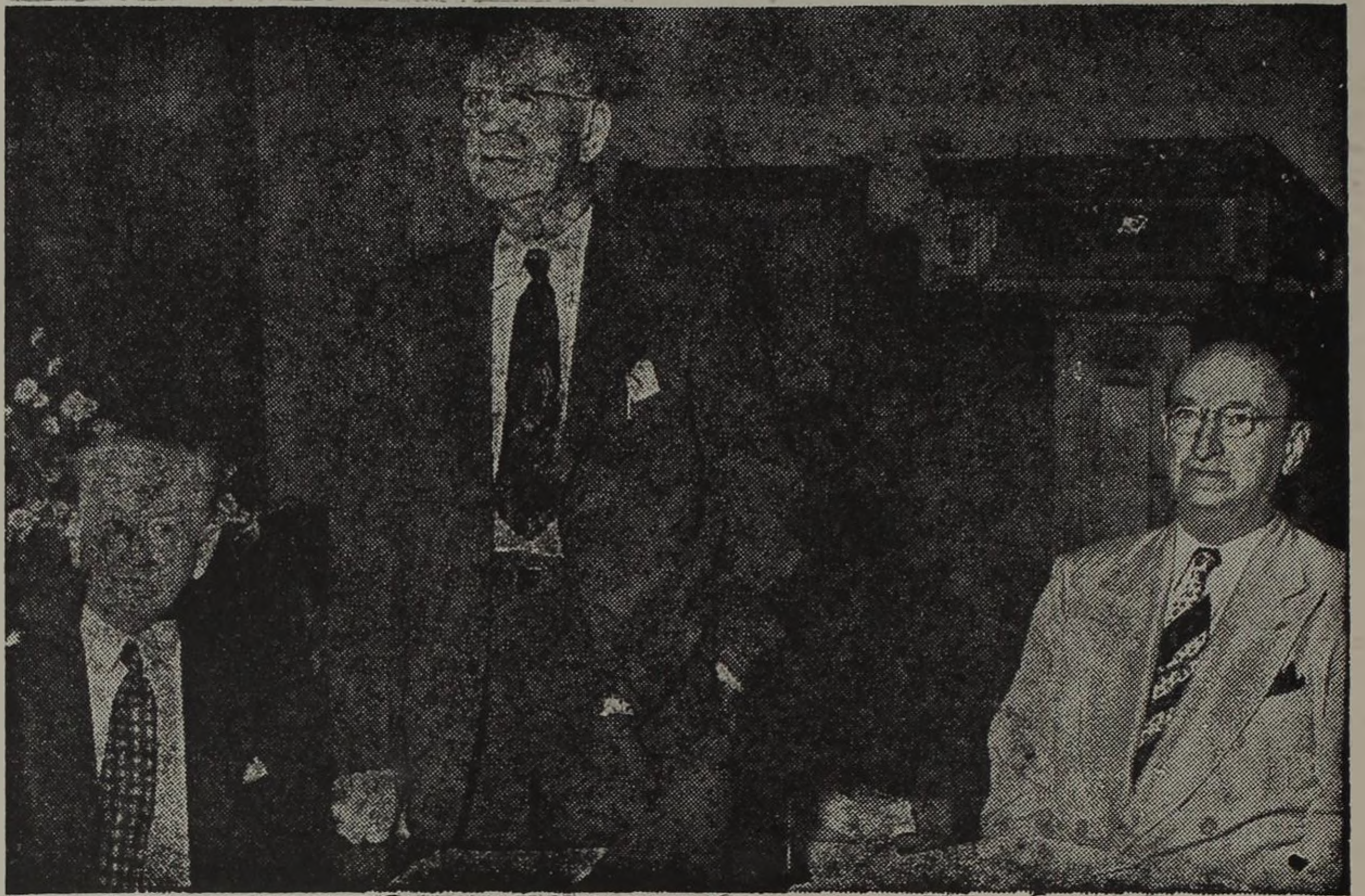
Nashville 3, Tennessee

News and Views from Here and There

Layman Elected President of Baptist Sunday School Board



Will Gupton, prominent Nashville Baptist layman, was elected president of the Baptist Sunday School Board at their recent meeting with the retirement of Dr. W. F. Powell (right) who had served for 26 years. Dr. Powell was not eligible for the Board because of the rotation system adopted at Miami. Mr. Gupton is shown above (center) with Dr. T. L. Holcomb, re-elected executive secretary, and Dr. Powell, retiring president.



Bellevue Baptist Church To Complete Baby Bungalow

Bellevue Baptist Church will soon complete and put into service a baby bungalow, the first building provided by a Baptist Church in Tennessee solely to serve children up to three years of age, and one of five or six such buildings among 26,000 churches in the Southern Baptist Convention.

The project, which will cost \$35,000 or \$40,000 when completed, was made possible largely through gifts from the pastor and his wife, Dr. and Mrs. Robert G. Lee.

The primary purpose of the project is to provide a place for children while their parents attend church and at the same time give them a regular program of study.

The gift of \$10,000 is the latest gift by Dr. and Mrs. Lee increases "the total gifts from the pastor and his wife to \$20,000 since November 1, 1946." This is in addition to their regular giving of tithes and offerings on each Lord's Day. In the letter which accompanied the latest gift they wrote: "Because of our love for little children and their fathers and mothers, we make a gift of \$10,000 to the Bellevue Baby Bungalow—\$5,000 to go for furnishings and \$5,000 to help pay for construction."

The frame structure, painted white on the exterior, will have six rooms, or divisions. One will be for children from birth to 1 year old; another for the toddlers just learning to walk, another for the 1-year-old group, one for the 2-year-old group, and two for the children 3 years old.

White furniture will be used throughout. All chairs, desks, drinking fountains and lavatory facilities will be "child height." Each room will be equipped with germ-killing ultra-violet lights, such as used in hospitals. Tiny beds, with inner-spring mattresses will be a part of the equipment.

The walls and woodwork will be finished in pastel colors—mist blue, jonquil yellow, light orchid, pale pink, Nile green and peach. Draperies, especially designed for the building and colored

to blend with the wall finishes, will bear appliqued designs from "Uncle Wigley," "Peter Rabbit," "Raggedy Ann," "The Calico Cat," and similar childhood stories.

There will be a supervisor for each division. Three pianos, also finished in white, will be placed in the building for use by supervisors working with the older children. The baby bungalow is located at the rear of the church, and connected with the main edifice by a covered walkway.

A Visit To West Tennessee

I had the pleasure of attending the closing exercises of Union University from which I graduated in 1892. I had the pleasure of meeting my former schoolmates: Rev. R. P. Mahon, Pineville, Ky.; Clarence Wingo, Trezevant; Dr. Jere Crook, Jackson; E. W. Essary, lawyer, Lexington; and Rev. Wray who was missionary to Japan.

Bro. Ed Morton, deacon in Collierville church, met me at Eades and took me to Fisherville church where I was pastor 40 years ago. The church building is being repaired and modernized. I called to see Mrs. Read who was a member when I left the church. I spent several days with Brother Morton and wife, visited Mrs. Virgie Hughes, daughter and son-in-law and their children for one day. Brother Morton and wife and Mrs. Hughes are all of the Collierville church members I met who were in the church when I left the pastorate 40 years ago. I noted many improvements in the town in general and es-

pecially the new Baptist church which is one of the prettiest and most modern in the state.

From Collierville I came to Union church, my first pastorate, and was with them for their homecoming day. I was happy to preach for them in the afternoon. I left this church to enter the seminary in Louisville. All the older members have gone home, but my dear friend Wesley Essary who will be 96 years of age next August. He can't hear anything, yet a regular attendant at all church services. I spent a day in his home and his nieces' with whom he lives.

I was also entertained in the home of Mrs. Fannie Moore who as a young girl was the organist during my pastorate of three years. These were all happy visits.—H. F. BURNS.

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BAPTIST PRESS NEWS

What Is BP?

The initials BP denote a news gathering service that is particularly Baptist. It is the Baptist Press, gathering, writing, and sending to Baptist state papers of the South news items of especial interest to the readers of denominational papers. There are accounts of unique promotional plans that have been proved in certain areas; news items of the Washington scene, and the recounting of trends of Baptist interest around the world. The service is provided by the Southern Baptist Convention's Executive Committee officers under direction of C. E. Bryant.

Twenty-fifth Anniversary

Nashville, Tenn.—(BP)—Miss Edwina Wenz has celebrated her 25th anniversary as an employee of the Southern Baptist Convention.

She came to work June 22, as secretary to Frank E. Burkhalter, director of promotion for the Seventy-Five-Million Campaign. The next few years saw the name of the office shifted to and from but when the Executive Committee came into being in 1927, Miss Wenz was already there. She has served the last 20 years as secretary to Dr. Austin Crouch, now executive secretary emeritus.

In commemoration of her anniversary, the Executive Committee, at its June meeting, presented Miss Wenz with a bouquet of roses and a rising vote of gratitude.

Going the Third Mile

Little Rock, Ark.—(BP)—Members of the Second Baptist Church here are going further than the tithe in their pledges to participate in what Pastor M. Ray McKay calls "The Loyalty Legion."

A pledge card made available to the church membership allows the member to "covenant with God and with fellow Baptists throughout the Convention to—

- (1) Read my Bible daily.
- (2) Pray daily for the lost and for a world-wide revival.
- (3) Tithe my income."

Federal Aid Bill Gets Committee Approval

Washington, D. C.—(BP)—The Taft bill for federal aid to education, providing government subsidation of parochial schools, has been approved 6 to 1 by the education sub-committee of the Senate Committee on Labor and Public Welfare.

This bill is one of the federal aid to education measures opposed in a resolution by the recent meeting of the Southern Baptist Convention. A minimum federal allotment of \$5 per child (between ages of 5 and 17) would be given the states, and expenditures of the fund is to be at discretion of the state.

Only dissenting vote in the conference was voiced by Senator Forrest C. Donnell of Missouri, who violently opposed use of federal funds to help any private or parochial school.

Future of Christianity Brightest In History

Winnipeg, Canada—(BP)—Christianity now has a church in every capital city on earth with the exception of three: Lhasa, Tibet; Mecca, Arabia; and Kabul, Afghanistan, the Rev. A. E. Armstrong, secretary to the board of overseas mis-

sions, told delegates to the Manitoba conference of the United Church of Canada here.

Comparing current conditions with those of 40 years ago, Mr. Armstrong said:

"The biggest advantage today is that it is now largely a friendly world, with few lands closed to Christianity. People are open-minded, and there is no criticism of Jesus."

Mr. Armstrong pointed out that English is rapidly becoming the second language for educated people, and that 80 per cent of all missionary work done in the world is handled by people whose mother tongue is English.

"Already there are 700,000,000 people of Christian faith in the world," he said. "We have overcome the denominational barriers of pride and prejudice, and with all churches co-operating, we can make this a real Christian world."

Spiritual Blessings Too

The Watchman-Examiner, national Baptist paper published in New York, comments: "Southern Baptists are out to enlist a million church members as tithers. They figure that, if this is accomplished, contributions to the Lord's work would be doubled. It might even be more than that. Think of the spiritual blessing that would come to those who took this step."

Why Every Southern Baptist Should Be a Tither

J. E. DILLARD

Every Southern Baptist should be a tither for the same reasons all other Christians should be, namely, to express his gratitude to God and his love for his Saviour, and to help reach the world with the gospel, and to cultivate his own spiritual life.

But there are some special reasons why every Southern Baptist should tithe. Here are a few:

1. Tithing is taught in the Bible. Baptists claim that the Bible is their one, only, and all sufficient rule of faith and practice. What the Bible teaches, they must teach; what the Bible commands, they must do.

Now the Bible does teach tithing: "The tithe is the Lord's . . . it is holy unto the Lord" (Lev. 27:30). "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts" (Mal. 3:10).

2. Jesus commended tithing on two occasions, first, in his sermon to the multitude (Matt. 23:23), and then as he sat at meat in the home of a certain Pharisee (Luke 11:42). Now to a loyal Southern Baptist the commendation of Jesus is equivalent to command. We must tithe because Jesus commends it.

3. Our denomination is putting on a special campaign to enlist at least a million Southern Baptist tithers for Christ. The Southern Baptist Convention adopted this goal in 1946 and reaffirmed it in 1947. Every state convention has approved of this plan and adopted a goal.

Our Tennessee goal is 70,000 tithers in 1947. Our state secretary, our editor, our other leaders are working together with our pastors hoping and praying to more than reach the goal. Every loyal Southern Baptist should co-operate with his church and denomination by helping to reach this goal.

4. Every Southern Baptist ought to be a tither this year because of the crying needs, the unprecedented needs, and the challenging opportunities of his church and denomination.

Let us look on the fields, and then think of

Stassen Makes Reply to Critics of His Address

By C. E. BRYANT

The storm of protest from Southern Baptists that Harold E. Stassen used their St. Louis Convention platform to compromise principles and bid for Roman Catholic votes has drawn this strong denial from the declared candidate for Republican presidential nomination:

"It is precisely because I am not willing to compromise principles for votes that I made the statement that I did make to the Southern Baptist Convention."

The reply was in a letter to Editor B. H. Duncan of the Arkansas Baptist paper, who had given the paper's front page on May 22 to an attack on Mr. Stassen's address before the Convention audience of 10,000 in St. Louis on May 9. Dr. Duncan's blast was only one of scores coming from Baptists in the South who resented Stassen's statement "I do not agree with the two resolutions which the press reports you have passed on the questions of diplomatic representation at the Vatican and the Supreme Court decision on school buses."

In his letter to Dr. Duncan, Mr. Stassen stated: "I did not intend to make any reference to these two subjects but found upon my arrival in St. Louis that the morning paper had widely publicized the Convention action on these two resolutions and I felt that in good conscience, since I did not agree with the resolutions, I could not remain silent and by inference as a fellow Baptist be taken to support them."

(Stassen is a member of a Baptist church co-operating with the Northern Baptist Convention. He expressed disagreement with Northern Baptists when, two weeks later, they adopted similar resolutions to those of the Southern Baptist Convention.)

Continuing his letter (which Dr. Duncan has published in the Arkansas Baptist), Mr. Stassen stated:

"It is my view that the Supreme Court made a very difficult decision in a close question (the New Jersey school bus case permitting public transportation of pupils to parochial schools) and made it not on a basis of in any way breaching the wall for separation of church and state but rather the court made a determination as to just exactly where the wall should be placed."

And in regard to the embassy at the Vatican:

"It is my view that in this postwar situation of world emergency and suffering and of conflicting ideological views, if President Truman wishes to have a representative at the Vatican, that is not the kind of situation to which it is either constructive or helpful for our denomination to make protest, nor does it serve our supreme objective of reaching men, women, and children with the everlasting message of faith."

Recently Bro. M. H. Willingham resigned the church at Ardmore, Tennessee to accept the call to the Baptist Church at Richard City, Tennessee.

Brother Willingham was clerk of William Carey Association for three years and did an excellent work in the association.

The Executive Board of the association deeply expresses its gratitude for the work which Bro. Willingham did in the association. Our prayers shall follow him in his new pastorate.—U. W. MALCOLM, Chairman of the Committee.

Calvary, and recall the words of Jesus. "Go ye into all the world and preach the Gospel." He is depending on us. Surely nothing less than a tithe is sufficient, and nothing less is becoming in a Southern Baptist. Be one of

A MILLION SOUTHERN BAPTIST TITHERS FOR CHRIST

ONE HUNDRED FIFTY-ONE TENNESSEE BAPTIST PASTORS ARE NEEDED . . .

TO APPLY FOR PARTICIPATION IN THE WIDOW'S SUPPLEMENTAL ANNUITY PLAN

This number of applications from eligible pastors would enable us to inaugurate the plan in Tennessee immediately. Immediate action by one hundred and fifty-one such pastors would prevent a full year's delay in setting up the plan in our state. If you purpose to enter the Plan at all, it will be to your advantage to enter now. If you are eligible and wish to join the Plan, please write to our office for application blanks.

I. Who is Eligible?

Any married pastor who is a member of the Minister's Retirement Plan. No one can be a member of this plan unless he is also a member of the Retirement Plan.

II. Dues.

The dues for the Widow's Annuity Plan are paid by the pastor and the State Mission Board. The church does not pay dues in this plan. The amount of the dues is determined by the age of the pastor and amount of his salary. As in the Minister's Retirement Plan, no pastor can pay on more than \$4,000.00. The amount paid by the pastor is matched by the State Board.

Up to 59 years of age, inclusive, the pastor pays 11½% of his salary. From 60 to 69 years, inclusive, he pays 2% of his salary. From 70 years of age he pays 21½% of his salary.

III. Benefits.

The benefits of the widow from the plan are determined by the salary base of her husband, and the number of years he had held membership in the Widow's Annuity Plan at the time of his death. If a pastor, whose salary was the maximum (\$4,000.00), should die, the amount which his widow would receive annually would be determined by the number of years he had been a member of the Widow's Annuity Plan at the time of his death. If he had been a member one year, his widow would receive 20% of one-half of her husband's average salary, or \$400.00 per year. If he had been a member two years, she would receive 24% of one-half his average salary, or \$480.00 per year. If he had been a member three years, she would receive 28% of one-half his average salary, or \$560.00 per year. If he had been in the Plan four years, she would receive 32% of one-half his average salary, or \$640.00. In the sixth year, his widow would receive 36% of one-half his average salary, or \$720.00. And, the eighth year, and after, would provide 40% of one-half his average salary, or \$800.00, which is the maximum that can be received.

It should be remembered that coverage is from eligibility until retirement, and is available only if the pastor dies during that period.

Chas. W. Pope, Executive Sec'y.