

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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SKETCH OF THE

EAST TENNESSEE BAPTIST HOSPITAL

KNOXVILLE, TENNESSEE



The East Tennessee Baptist Hospital was formally presented to the Executive Board of the Tennessee Baptist Convention at its recent June session. The Executive Board accepted the Hospital subject to the approval of the State Convention at its next session.

The Hospital is now under construction. The main building is expected to be complete near the beginning of next year. When complete the Hospital will have assets in excess of two million dollars, and will provide approximately two hundred beds. It will be modern in construction and equipment.

A campaign is now under way to secure \$300,000.00 additional funds to finish and equip the building. This campaign is not an appeal to the churches but is an effort to secure the needed funds from individuals and private capital. Large and generous gifts will hasten the day when this great institution can begin its service of mercy and healing.

Those having gifts to make should contact Dr. F. F. Brown, Knoxville, Tennessee, or Dr. Norris Gilliam, 149 Sixth Avenue, North, Nashville, Tennessee.

Baptist and Reflector

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EDITORIAL

Danger Signals!

By C. W. POPE

THE RECENT ISSUE of the *Southern Baptist Handbook* carries a table of the comparative growth of various religious bodies during the period 1926-1942. At the top of the list is the Assembly of God with a growth of 468 per cent. Next comes the Church of God with 107.9 per cent. Far down the list come Baptists with 35.1 per cent growth. Among others who out-stripped Baptists in the percentage of growth are Mormons with 53.5 per cent and the Evangelical Association with 87.3 per cent.

One explanation is that most of these religious groups are comparatively new religious bodies having a small membership at the beginning of the period indicated, and that any substantial increase in membership would be a high percentage of gain. There are, however, other factors which must be taken into consideration. Anyone acquainted with the form of religion of these successful bodies will observe that they are people who place great emphasis upon their doctrinal position, they believe in the super-natural, have an informal type of service with an emotional appeal, and their appeal is to the masses. The success of these religious bodies may be regarded as danger signals for other religious groups whose evangelistic efforts have been far less successful.

The Power of Conviction

A DEEP AND UNSHAKEABLE conviction is absolutely essential to the successful preaching of the Gospel, winning of souls and building a church. The man who isn't certain that men are lost without Christ will never win many, and the man who believes that "one church is as good as another" will never build a strong Baptist church. People do not care to hear a man preach who isn't positive that he is preaching the truth and that it is tremendously important. The foundation of Paul's success was his unshakable faith in the Deity of Jesus Christ and in the reality of his own conversion experience. From that position neither friends nor foes nor adversity nor death could move him.

The doctrines of a religion constitute the foundation upon which it is built. They are its reasons for existence; and the distinctive doctrines of a church are its reasons for a separate existence apart from other churches. Once we admit by word or deed or failure to proclaim them, that our distinctive doctrines are not important, then by that action we have admitted that the separate existence of our church, apart from other churches, is neither essential or important.

Emotions In Religion

SOME RELIGIOUS GROUPS have so abused the emotional nature in religious services, and have so attributed their wild reckless expressions of mob psychology to the work of the Holy Spirit, that many conservative Christians have raised the question, "Is there any place for emotional expression in religion?" Some time ago the writer listened to a discussion at a pastors conference on that question. A large number of those taking part in the discussion were of the opinion that the emotions have no rightful place in religion. In our opinion this is a dangerous conclusion. There is a "rut" on either side of the road and we may get into one trying to stay out of the other.

The human soul is composed of Intellect, Emotion and Will. With the intellect we think and reason; with the emotions we love, hate or sympathize; and with the will we determine and make choices. When Saul of Tarsus was persecuting the early Christians he was wrong in his thinking about Jesus, he believed that He was an impostor. He was wrong in his emotional nature, he hated Jesus. He was wrong in the exercise of his will, he chose to persecute him. But when the light of heaven was focused upon Saul his mind was changed so that he believed right, his emotions were changed so that he loved right, and his will was changed so that he chose to do right. This is what happens in any conversion which is genuine and thorough.

But the emotional nature is a very vital part of our souls. It is with the emotions that we love God and love our fellow men. Jesus asked Simon Peter, "Lovest thou me, more than these?" Any religion which has no place for the emotions, omits a vast area of human life. A well-balanced sermon is one which instructs the mind, moves the emotions and convinces the will of the hearers.

In our endeavor to avoid the abuses and excesses of the emotional nature, let us not make the mistake of swinging to the other extreme and ruling emotions entirely out of religious expressions. To do so is to commit an offense which is equally as grave as that which we seek to avoid.

Keeping Touch With the Masses

MOST RELIGIOUS bodies have their beginnings among the common class of people and make their first appeals to the masses. This was true of Presbyterians, Methodists, Disciples of Christ, the Assembly of God and the Church of God. It was also true of Baptists.

The preaching of both Jesus and John the Baptist made its strongest appeal to the great common class of people. The Sadducees and Pharisees generally rejected the teachings of Jesus, but Luke tells us that "The common people heard him gladly." Here and there men like Nicodemus and Saul of Tarsus were won to Christ and, as in the case of Paul, became his ardent supporters; but the overwhelming majority of His followers came from the middle class and the disciples who became the charter members of His church were from this class. Even a converted aristocrat like Paul found his strongest appeal was to the "common people" and he wrote, "For ye see brethren—how not many wise men after the flesh, not many mighty, not many noble are called." I Cor. 1:26.

Baptists have always made their strongest appeal to, and have drawn the overwhelming majority of their adherents from, the great masses of people. Their belief in the authority of the Scriptures, their democratic form of church government, their emphasis upon the rights of the individual, their contention for the competency of the individual to approach God for himself, has made their religion a religion for the poor as well as the rich.

Today Baptists have become strong in numbers, material wealth, denominational institutions, position and influence. For this success we thank God. But in our prosperity let us not forget "What manner of people we are." In our preaching and in our church programs let us keep touch with the masses. "Lord God of host be with us yet, lest we forget! Lest we forget!"

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.

Field or Force?

Christian Observer

The minister wants his people to be co-workers with him in the work of the church. Dr. Charles H. Parkhurst, a noted Presbyterian minister, who was pastor of the Madison Avenue Church in New York for nearly forty years, used to say that he wished that his people could understand that they did not constitute his field but his force. It would be a great thing if every church could catch that distinction. As an actual fact, most churches think of themselves as constituting the minister's field. They expect him to spend the major part of his time looking after the church members. Some of them have to be coddled.

Just here comes to me a story from the life of one of the greatest home mission workers our church has every produced. There was an old saint in one of his fields who kept grumbling because he did not come to see her often enough. Finally he said: "Sister, I am too busy trying to save the unsaved among us to spend to much time with the saints; but I promise you that when we get to heaven I will drop in some morning and stay a thousand years."

(The deacons could correct this situation if they would—by refusing to let the pastor do their work.—R. B. J.)

Hungry Hearts in The Sanctuary

Western Recorder

The minister who faces hungry hearts on Lord's Days bears responsibilities beyond that which any earthly scale can weigh; and woe to that careless man who takes his assignment lightly, supposing the people of God will be satisfied with less than the bread from heaven. The man in the pulpit needs to assure himself that the people are not primarily interested in the speaker but in HIM for whom he speaks; that they are not concerned about platitudes and winsome sayings, but in food for their hungry souls.

The children of God first of all want to hear the voice that learned its speech in the presence of God. Our teachers tell us that Paul, after his experience of grace outside the Damascus walls, went apart from all and was alone with Christ in special periods of instruction and empowerment in the Arabian wastes. However that may be, the sons of God want to hear the man who has climbed into the hills and who has come back with a shining face and who dares to speak to them "what the Lord saith," whether it be a word of commendation or rebuke.

(But, brother, how can we do that and keep Deacon Skinfint passified, visit Sister Sharptongue every time she sneezes, do taxi service for the missionary society, do most of the janitor's work, and pat the boys on the back at the Rotary Club?—R. B. J.)

Little Leaders

Moody Monthly

The world is poverty-stricken in leadership. With all our boasted training to produce leaders, we venture the assertion that government, commerce, and the Church have fallen into the hands of little men—men of small minds and dwarfed souls.

An observer of affairs in a certain denomination writes:

"The saddest thing, I think, in America today is to see officers of our large denominations more zealous for the maintaining of an ecclesiastical machine than they are for glorifying the Head of the Church, the Lord Jesus Christ. The strange thing about all this is,

that the men who are running our Church today are not powerful preachers at all . . . I do not deny that these men are Christians, and I believe that they are not modernists, but the power of the Lord is not upon them, and their whole lives and interests are in ecclesiastical organizations and not in the preaching of the gospel of Jesus Christ and saving souls."

Who are the men wielding the most power in church gatherings? Are they the greatest preachers or the men most used of God? They are not as a rule.

There is no harm in men being little if they are only little in their own eyes. It is when they push themselves into leadership that they cause trouble. The world needs men of strength men of character rather than convenience, men who "Seek not their own."

(When I get blue I feel that way about it, too. But I doubt whether this criticism is altogether just.—R. B. J.)

The Difficulties of Sobriety

Biblical Recorder

It is easy to assume under our present system of legalized liquor that people in general are free to drink or leave it alone, but the matter is not as simple as that. The strength in the great evil of the liquor business today is the fact that it has built up an enormous economic and financial empire. The masses of the people are not free to choose. Financial greed supported by high powered advertising is forcing liquor on the American people in every possible way. George Bernard Shaw, the famous writer, puts the matter in a striking and forceful way: "If a natural choice between drunkenness and sobriety were possible in our civilization, I should leave the people free to choose. But when I see an enormous capitalist organization pushing drink under people's noses at every corner, and pocketing the price, whilst leaving me and others to pay the colossal damages, then I am prepared to smash that organization and make it as easy for a poor man to be sober, if he wants to be, as it is for his dog."

(But let us not forget that WITH GOD'S HELP any one can live a clean and sober life. We were not created on the dog level.—R.B.J.)

For A Symbol And Center of Protestant Work

Christian Century

Imagination is staggered by the boldness of the project now being set forth by the Ohio council of churches for the concentration of the offices of all Protestant work on a national scale, whether denominational or interdenominational, in a single great building to be erected in Columbus. It would be a tower, a temple, a convention hall, as well as an office building for co-operative Protestantism. The difficulties inherent in carrying into effect such a grandiose project are obvious. It would require the agreement of a large number of independent agencies upon a large number of matters, and Protestants generally are not practiced in the Quaker art of proceeding by unanimous consent. Many denominations have important property interests in their present locations and deep-rooted sentimental attachments to them. We are not joining in any campaign for this project. But it is at least a beautiful dream, and it may be a prophet's vision. Such a center would be a glorious symbol of Protestant unity.

(We have read about this before. Please pardon us for referring to it as just another fool stunt that will not advance the cause of Christ in the least.—R.B.J.)

Christian Law and Race Relations

By GEORGE D. KELSEY (Colored)

(Delivered at Southern Baptist Convention, St. Louis, Mo.)

"THOU SHALT LOVE the Lord thy God with all thy soul, with all thy heart and with all thy mind. Thou shalt love thy neighbor as thyself." Christian love is the last step in the Christian experience. Christian love is the highest expression of the unity of the soul with God. Love is greater than faith. By faith we surrender to God, we submit ourselves to Him, we bow down before Him. But through love we rise up to fellowship with Him. Through love sonship becomes an active relationship from our side. Faith makes us receptive of the spirit of God love makes the spirit of God operative in us. "Faith, hope, love these three; but the greatest of these is love."

Christian love is absolute. It is precisely for this reason that it escapes us. Men tend to fail to achieve their absolute ideals and sentiments, and for this very reason they identify all kinds of approximations of the absolute with the absolute. That is nowhere more evident than it is in our present world search for peace. Peace is an absolute ideal, but today we are seeking approximations of peace and are identifying it with the real thing. When the heavenly choir sang of peace, they always joined it with good will, but today in our world we are seeking a peace without good will, a peace which will allow us to continue oppression, prejudice and bigotry. Peace is absolute. It can only be achieved along with good will.

The greatest error that men make in connection with their understanding and experience of love is that we identify Christian love with human, natural love. And that is the gist of what I want to say today, that Christian love is *not* human, natural love. Christian love is the love of God operating in the human heart. The love of God is creative, spontaneous and outpouring. It is not caused by anything outside itself. Human, natural love is created, determined, set in motion, inflowing. The love of God is a contradiction of all human, natural love.

Some years ago I asked my younger son, "Why do you love your mother?" and he said to me exactly what I expected a child to say, because if you want to get the truth about things you have to ask children. He said to me, "I love my mother because of what she does for me." That's human, natural love. All human, natural love is a type of self-enhancement, a type of self-feeling. Our appreciation of and service to another depends upon his relationship to us. Of course, literature has eulogized mother love a great deal and has spoken of it as though it were virtually the equivalent of what the New Testament is talking about when it says love. But even mother love is not what the New Testament is talking about, for even mothers are partial and unjust in their love. It is true, of course, that a mother is able to say to her child, "I love you," even though that child may be deformed, unfinished and sent before its time. It is true that a mother is capable of saying to her child, "I love you because you are you." But a mother never says that to somebody else's child. When a mother begins to say that to other people's children, then we are approaching what we are talking about when we say "love" in the New Testament. She loves her child because it is her child.

I am sure that we do not need to argue the point that romantic love is certainly not Christian love. Romantic love is a kind of vicious self-feeling. It goes without saying, of course, that we can't get rid of it, we're going to have to use it, but the fact is, no lover ever loved the object of his love for herself. He loves her for himself; it is selfish, self-centered, a self-enhancement. If the lover really loved the object of his love in such way as that it should be for herself, he would be willing for her at times to marry somebody else.

What does this mean in the field of race relations? What does Christian love mean in its practical expressions and as it bears upon race relations? Christian love means receiving, appreciating and

serving the other person as he is. When a man is accepted and appreciated and served as he is, he stands in only one relation, and that relation is his relation to God. There is only one relation that has significance for essential Christianity, and that is our relationship to God. The fundamental factor about a man is not that he is a doctor, or an engineer, or a Southerner, or a white man, or a Negro, or a member of an exclusive social club; the fundamental fact about a man is that he is a child of God. The significance of human personality lies only in that relationship. The worth of a man does not lie in these technical, accidental, historical and temporal relationships.

Christian love also means then that you do not love an individual because he is good-looking, or because he has a pleasing personality. Christian love never borrows qualities from the object of its love as a reason for loving it. While we were yet sinners, God sent His Son into the world to redeem the world. God never borrowed qualities from us as a reason for redemption. If He had had to borrow the qualities from us, there would be no redemption.

I remember when I was in the seminary, on one occasion some of the fellows taunted one of my fellow students and asked him about his race prejudice. It wasn't that he was the only man there who had race prejudice—there were plenty of them around—but the fact was they taunted him. Eventually he was able to say this: "I believe the Negro's soul is as good as mine." I at once understood the meaning of that; that meant that his body is not. That meant that he had separated the rational part of a Negro's being from the physical for the purpose of appreciating the former and rejecting the latter.

God has created all of us as psychophysical beings. He has given no man the prerogative to separate any human being and select a part of him as an object of appreciation. When Jesus ministered unto men, He ministered unto them as they were. He ministered to their bodies as well as to their souls. Jesus has laid the example, and you will recall that when He spoke to the people concerning that day in which "I will not know you," it was for these reasons: "Because when I was as hungered ye fed me not; when I was thirsty ye gave me no drink; when I was sick and in prison ye visited me not." All of the reasons which He gave were reasons that indicated that "you didn't appreciate me in the flesh; you didn't appreciate me as God gave me to you." No man can love his brother's soul and hold his body in contempt.

Christian love is always love of persons. We hear a great deal in our world today about the love of freedom—freedom-loving people, the love of justice. But as a matter of fact, there are no freedom loving and justice-loving people who are not people who love to see people *get* justice, who love to see people *get* freedom. And the great test of whether people really mean what they say when they talk about freedom or any of these ideals is how much they are willing to bestir themselves to see to it that people who stand most in need of these ideals, get them. The real test of whether the Negro means justice when he talks about it here in America is, is he willing to bestir himself to see to it that Japanese-Americans get it? Is he willing to bestir himself to see to it that Mexican-Americans get it? That Southern white share-croppers get it? If the Negro means justice when he says justice, he wants justice to be established wherever it is needed. If the white man means justice when he says justice, he wills that justice be established wherever it is needed.

And there is a further mark in this thing, and that is that there is only one kind of justice. There is no such thing as black justice on the one hand and white justice on the other. When a man says justice, if he is a man who speaks out of Christian love, he knows of only one justice and that is a justice that is based on equality. Justice without equality is neither democratic nor Christian.

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The Spiritual Magnetism of Christ

(Jno. 12:32, 33)

By J. E. SKINNER, Murray, Ky.

VERY FEW OF THE IMPORTANT facts of revealed truth are so generally overlooked as the all-important fact that "Christ Crucified" is this world's only Spiritual Magnet. We have so much else to preach and teach, and the demand is so great for intellectual attraction, that we are prone to forget that the central and all-pervading theme of the Gospel is "Christ and Him Crucified," and that apart from that all else is fore-doomed to failure in our efforts to win the lost to our Saviour and Lord. We forget that it is not the History of Christianity, nor the abundant teachings concerning His Miraculous Birth and Life, nor even His own inimitable teachings apart from His death on the cross, that can lay hold upon the famishing souls of men and draw them to saving faith in Christ.

All these numerous other teachings of the Word of God have their place in the pulpit, in the class-room, and in our daily study of the Word of God—"that the man of God may be perfect, thoroughly furnished unto every good work"—but, valuable as they are in their place, and much as they rightly appeal to the intellect, yet apart from "Christ Crucified" as the heart and center of the "good tidings" of redemption, they can never kill men to the love of sin and bring them to Christ for salvation from sin. All these may effectively serve to convince sound intellects and produce reformations of moral conduct, may even exalt Christ as the world's greatest Teacher and thereby produce superficial discipleship; but only the message of "Christ and Him Crucified" in the hands of "the Comforter" can "convict the world of sin, and of righteousness, and of judgment," and thereby produce genuine discipleship in regeneration and sanctification.

These unmistakable words of Jesus should forever settle the all-important question as to what His soul-saving message to the world shall be: "And I, if I be lifted up from the earth, will draw all men unto Myself. But this He said, signifying by what manner of death He should die." A close-up view of the Master's words will discover the whole truth of His wonderful statement here: First, that He will draw men away from every other dependence unto Himself for salvation. Second, that it is He Himself who draws men away from all else to Him for salvation. Third, that His drawing power centers alone in "the manner of death He should die"—at Calvary, "the Just for the unjust, that He might bring us to God." "And I, if I be lifted up from the earth, will draw all men unto Myself." There, and there alone does He become the world's Spiritual Magnet, and unless He is seen by faith there, all other views of Him fail to accomplish His purpose in human redemption from sin. We may indeed trust Him as the world's greatest "Teacher," and follow Him as the world's greatest "Example," but only at Calvary can we "know Him" as the world's only Redeemer and Saviour. The earlier views of Him excite our intellectual admiration for His wisdom and holiness, but the later view of Him at Calvary draws our hearts to Him in saving faith. We may well follow Him all the way from the Manager to Gethsemane, but if we leave Him at Pilate's hall, and refuse to follow Him to Calvary's Cross, it were a thousand times better if we had never followed Him at all. For, "apart from shedding of blood, there is no remission of sins."

It is still true that, "the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." And it is still true that, "seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." Foolishness or not, it is still "the power of God unto salvation to everyone that believeth . . . For therein is revealed a righteousness of God from faith unto faith." Emphasizing the same central truth of the Gospel, the same Apostle said: "But all things are of God, who reconciled us to Himself through Christ, and gave

unto us the ministry reconciliation; to wit, that God was IN CHRIST reconciling the world unto Himself, not RECKONING UNTO THEM THEIR TRESPASSES . . . Him who know no sin He MADE TO BE SIN ON OUR BEHALF; that we might become THE RIGHTEOUSNESS OF GOD IN HIM." It is thus to be seen that the reconciling message of the Gospel is "Christ and Him Crucified"; and that the means of reconciliation is "THE RIGHTEOUSNESS OF GOD IN HIM"—"Who His Own Self BARE OUR SINS IN HIS OWN BODY ON THE TREE, that we, having DIED TO SIN, might live unto righteousness; by Whose stripes we are healed." There can be no substitute for "the preaching of the Cross," for apart from it we have no saving message for the lost.

The Master's immediately preceeding statement reveals the basic reasons for His Spiritual Magnetism at the Cross: "Now is the judgment of this world: now shall the prince of this world be cast out." First, it was there that He, as the "One Mediator between God and men," took over the supreme task of human redemption—receiving "the judgment of this world" upon Himself. "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." And thus "God was IN CHRIST reconciling the world unto Himself, not reckoning unto them their trespasses." Second, it was there that Satan's power over man's lost "dominion" was broken: "Now shall the prince of this world be cast out." Hitherto "we walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience." But now—having met Satan's Conqueror at Calvary—"the law of Spirit of life in Christ Jesus hath made me free from the law of sin and death." Third, it was there that all previous "passing over of sins done aforetime in the forbearance of God," was accomplished through faith in the coming Messiah; and it was there that He became "the propitiation for our sins; and not for ours only, but for the sins of the whole world."

Christian Law and Race Relations

(Continued from Page 4)

Christian love, in the last analysis, is a lost love. That is to say, Christian love is a love that extends to those who do not return it. And here the soul has reached the highest point of its creativity and genius. It is at this point, the love of enemies, that Christian love is most unnatural. It is unnatural to love your enemies. Jesus said, "Love your enemies." There is nothing more unnatural to those of us who call ourselves Christian. Negroes are human beings, just like other people; they have the same natural urges. They hate their enemies. If there were a race that was incapable of vindictiveness, that would be the superior race. It is not true—I wish it were true—that there is a race of people incapable of vindictiveness. Vindictiveness is natural!

I heard Dr. T. V. Koo, great Chinese Christian, tell about his experiences there in Japanese imprisonment. He said that there were times when he struggled with himself, there were times when the natural man in him caused him to wish that he had the power to just take the Japanese archipelago and crush it beneath the water and hold it there for five minutes. But the spirit of Christ welled up within him and overcame that feeling. It is natural to hate your enemies. Jesus broke, even there. Christian love does not seek to gain—it seeks to bestow its riches. It would rather give than to receive.

The Suffering of the Righteous

By EARLE DICKEY,

Teacher Men's Bible Class, Cave City Baptist Church, Cave City, Ky.

ONE OF THE GREAT MYSTERIES of life is why the good must suffer. In human experience it seems many times that those whom we regard as good men suffer most from the buffetings which attend this earthly pilgrimage.

This mystery has caused many an earnest Christian to attempt to reconcile it with the goodness and benevolence of the Heavenly Father. Why must such things be?

The Bible, that immortal classic of man's inner life, not only recognizes the existence of this problem but has much to say for our guidance and consolidation.

"My son, despise not thou the chastening of the Lord" (Heb. 12:5).

If we are not to despise it, surely out of it all must come eternal good for the sufferer. Just what is the good that comes out of this seeming evil?

To begin with, the sufferings and pressures of our experiences burn out much that is base and gross. Christian character does not become steadfast and true until it passes through this refining fire. The men who have left the most lasting impress on history and the world have been the men who have known the burn and sting of suffering. "Whom the Lord *loveth* he correcteth." The correction of the Lord, therefore, is based on His infinite love and wisdom and is to be accepted as a part of our spiritual discipline. By suffering, the Christian graces mature and humility and love and the tender heart replace self-sufficiency and hate and cold indifference to the testings of those about us.

Too, suffering of whatever nature while it does its refining work within, may redound to the glory of God by the conduct of the chastened one under affliction. "Tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed," said Paul, himself a great sufferer. The influence of the action of the sufferer on those about him cannot be measured. If the Christian is so grounded in faith that he accepts with resignation the dispensations of Providence, it is proof to all that here is something all men need. The virtue of patience is certainly the result of the experience of discipline undergone in suffering. Who can doubt that the Father is pleased with the patience and confidence of His believing children and is glorified thereby?

"Is any among you afflicted? Let him pray" (James 5:13). What is the best thing we can do when suffering comes? "Let him pray."

"While many are the afflictions of the righteous," he nevertheless has resource to an unfailing well of strength and consolation. The most neglected resource of many men is this recourse to prayer. One of the great benefits of suffering is that it drives men to pray. In our suffering we need the counsel of heaven. In our weakness and human limitations we need the support of One who is infinitely strong and who is wise far beyond our conception of wisdom. The good and wise men of all ages have been great men of prayer. While many pray only when under pressure, the Book teaches that men ought always to pray.

Beyond doubt, one of the great benefits of adversity is that it compels men to pray. The man in physical pain or mental or spiritual anguish learns in the school of prayer. He learns the true nature of prayer—what it is and what is not.

Prayer becomes not merely a means of asking a benevolent Father for what one thinks he needs, nor yet the casual utterance of a few worn sentences. It becomes more than talking to one's self. He learns to discern that true prayer is a marvelous communion between the creature and the Creator wherein "deep calls unto deep."

God becomes real to him and he learns to pray within the circle of the Father's will and therein finds peace and strength and consolation.

There is no ready answer to all the problems raised by the suf-

Sunday Night

By W. F. POWELL,

First Baptist Church, Nashville

IS THERE A MORE PAGAN PICTURE of our present age than the appalling disregard professing Christians openly manifest for that blessed evening of the week on which our risen Lord showed Himself to the dismayed disciples assembled in the upper room? The Saviour arose from the grave on Sunday morning, but He appeared at the meeting of the saints on Sunday night. Thomas, the Doubter, missed that first Sunday night, but he made a point of being present the following Sunday night and the Lord Jesus showed Himself at this meeting, too, and cleared up the fears and forebodings of His doubting disciple so that he was no longer "faithless but believing." *The risen Lord established the Sunday night service.* He employed it that puzzled believers might behold Him the Conqueror of death and the grave, that timid disciples might be empowered, that His mission might become the mission of those who bear His Name, that doubters might know, and that others yet to believe might be assured of a blessing, too. To the extent that the Lord set His seal upon the Sunday night service by His repeated presence after His resurrection and before His ascension, and the use He made of these meetings, the Sunday night service has the Saviour's sanction in a way the Sunday morning service cannot claim. Not that it is more Scriptural or more important than the morning church service, for Pentecost was a morning service, but because of its marvelously meaningful and sacredly beautiful beginning, as seen above, the Sunday night service is Divinely unique.

And the Sunday night service should be unique. It is not just another church service—a repetition of the morning hour of worship. It invests itself with an eager cordiality. It inspires hearty and spontaneous praise in song and prayer. It blesses an enlisted attendance. Thomas came because of the work of a Sunday night promotional group. Some of the disciples had missed him. They looked him up and told him about the meeting and the presence of the Lord and persuaded him, in spite of his doubts, to come the following Sunday night. The Sunday night service encourages a personal invitation, strengthens wavering faith, and affords opportunity to *know* Jesus for one's self. That is the business of the Sunday night service. It saves people *from* something. People are going to do something on Sunday night. Many are going to some place on Sunday night. Think of the things so many are doing. Think of the places so many are going. The Sunday night service gives us the best thing to do and the best place to go. And it saves people *for* something. The disciples met the risen Lord at the first resurrection Sunday night service. They were the first to hear Him say: "As my Father hath sent me, even so send I you." And they were completely transformed in that one service. Life became a crusade, death a triumph, and the grave a vestibule to glory. Nothing previously dreaded mattered any more. Only one ruling passion now: to glorify Him and to make His salvation known to all men. It was easy to pray, and to love, and to witness for Him now. It was even easy to die for Him—the Christ of that Sunday night!

Is it not true that after all our real trouble in the world today is that we have lost what they found that Sunday night? And is it not time for us to set about recovering it for ourselves and then help others find it, too? Should we not seek it where they found it?

—Southwide Baptist Digest

fering of men. But it seems to me that from it most of us obtain lasting good in a growth of Christ-like character; in learning to pray in affliction; and that out of this comes some glory for the Heavenly Father.

—Western Recorder

BAPTIST AND REFLECTOR

To Legalize Interracial Marriages

By E. P. ALLDREDGE

The Catholic Interracial Council of Los Angeles, at 4631 Mul-len Avenue, Los Angeles 43, California, proposes to annul and to wipe out the laws of some thirty states of the United States which now forbid interracial marriages—according to Ted Le Berthon in the July *Negro Digest*.

The plan of the Catholic Council is quite simple. When a Catholic white man presents himself to be married to a colored woman, or a Catholic Negro man presents himself to be married to a white woman, the Catholic Council proposes to bring suit, first in the state supreme court and failing here, in the Supreme Court of the United States, to set aside and annul the statute prohibiting interracial marriages—in which case all the laws in all the states, prohibiting interracial marriages will have been annulled.

The grounds for this smashing attack on the interracial marriage-laws of the thirty states of our nation is *the religious freedom of the Catholics involved*. (Really, it is a bold attempt to make the laws of the United States conform to the Canon Law of the Roman church). For the Canon Law of the Roman Church gives a Roman Catholic Negro man full rights to marry a white Roman Catholic woman, and a Negro woman full right to marry a white man any-where, in any state. And marriage is one of the seven sacraments of the Roman Church. In thirty states in the United States, however, Catholics are now prohibited by state laws from exercising the right of interracial marriage which their church gives them. That is to say, State laws in thirty states in the U. S. actually abridge the religious rights and freedom of Catholics to interracial marriage, which right is freely accorded to them by their church. Have not these states, in this case, therefore, abridged and denied full religious free-dom to those Catholics who desired interracial marriage? Catholic authorities contend that they have and do actually deny religious freedom to all interracial Catholic couples who desire to get mar-ried; and they propose to have these laws annulled and expunged in all the states in the United States.

If this Roman Catholic movement is successful, then what? Four things will follow inevitably:

1. We shall have the spectacle of the Roman Catholic Church wiping out the interracial marriage laws of thirty states in the nation—*because these laws do not conform to the Canon Law of the Roman Church*.

2. Then we shall see the Canon Law of the Roman Church actually taking the place of the interracial marriage laws of the states and the nation.

3. Great impetus will of course be given to the movement to-

Southern Baptist Church Building Program

W. A. HARRELL, Secretary

Department of Church Architecture, Baptist Sunday School Board, Nashville, Tennessee

FROM OUR OBSERVATION perhaps 13,000 of the churches in the Southern Baptist Convention are now in need of more building space and will construct new buildings as soon as conditions seem to justify the undertaking.

In the light of these facts, and because of previous experience, it seems well to make some observations and suggestions at this time.

1. It is considered wise for a church to have in hand from one-third to 50 per cent of the building cost when the construction is started. Another one-third, or better a sum equal to 75 per cent of the total cost of the building, should be in hand when the construc-tion is finished and the building is occupied; thus, leaving only one-third or better 25 per cent of the total cost to be borrowed and liquidated over a period of ten to twelve years.

2. It is wise that total property or ground space be acquired when the church is located. It is often wise to undertake the total building by stages constructing each unit as needed (one unit at a time). It would seem wise for a church to invest a total from six to seven times its annual average budget income in property and buildings.

3. The total cost of a church building including all phases of church life is estimated at this time to cost from two hundred dol-lars to three hundred dollars per person provided for in the building. A church should ordinarily build to care for a number equal to 60 per cent of its anticipated membership during the life of the building.

The average church when it is seriously in need of more build-ing space, can usually raise from two and one-half to four times the total amount of the annual average budget during a period of two to three years. The balance needed for a building may be borrowed at a safe interest rate not to exceed perhaps 4½ per cent to be liqui-dated over a period of ten to twelve years.

Every church building committee is urged to follow good busi-ness procedure but go forward in the erection of a worthy building at an early date. We must not fail the rising generation.

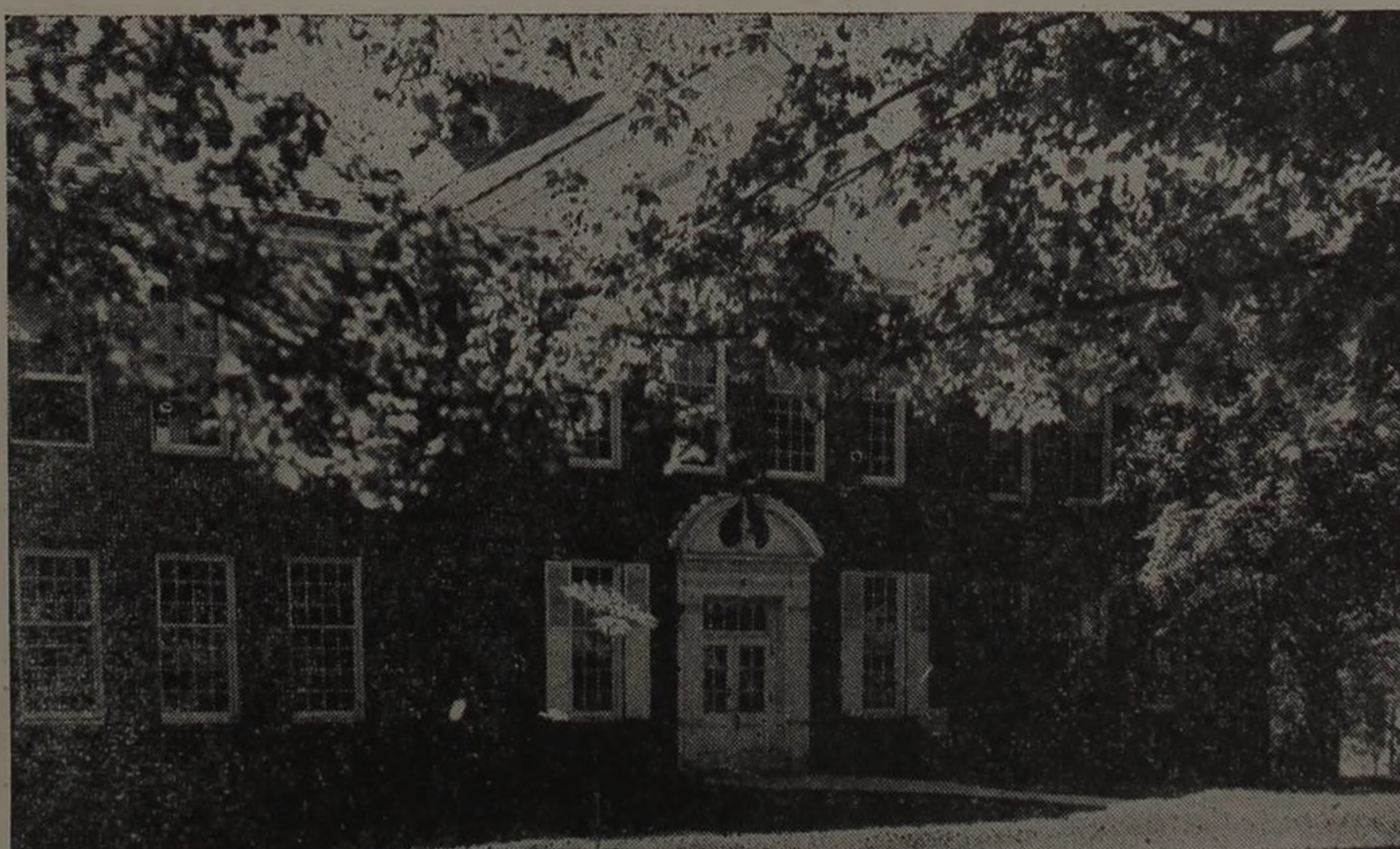
ward wholesale interracial marriages, which have already been legalized and encouraged in eighteen states.

4. The Roman Catholic Church will, in this case, be given still greater power and control over the politicians and lawmakers of the nation.

HARRISON CHILHOWEE BAPTIST ACADEMY

A Baptist High School, where the in-terest of the student is made the first con-sideration.

For illustrated cata-log address Roy An-derson, President, Sey-mour, Tennessee.



HARRISON CHILHOWEE BAPTIST ACADEMY

Located 15 miles of Knoxville in the foot-hills of the Great Smoky Mountains. Co-educational. Reasona-ble rates (\$285 for the 9 months term.)

Sixty-eighth session opens August 18, 1947.

The Survey Bulletin

BY PORTER ROUTH

FACTS OF INTEREST

There were 2,300,000 marriages and 620,000 divorces in the United States in 1946, according to an estimate by the U. S. Public Health Service. Marriages showed a 42 per cent increase over 1945 and divorces climbed 24 per cent during the year.

There are 23,000,000 Americans disabled by accident, disease, maladjustment, or war, according to Dr. Ray Lyman Wilbur, chairman of the Baruch Committee on Physical Medicine.

There was a record number of 42,000,000 employed in non-farm jobs in May, according to the Department of Labor Statistics. The average work week was 40.4 in May compared with the wartime 47 hour average. Average hourly earnings were \$1.21 compared with \$1.86 in April.

The American people spent almost \$4 billion for medical services in 1940, according to a Twentieth Century survey.

IN THE WORLD OF RELIGION

While Baptists are meeting in Copenhagen, the World Conference of Christian Youth will be held in Oslo, Norway, July 22-31.

The International Sunday school convention of the International Council of Religious Education will be held in Des Moines, Iowa, July 23-27.

The World Council of the World's Sunday School Association will hold its meeting in Birmingham, England, August 18-22.

The Continuation Committee of the World Conference on Faith and Order will meet at Clarens, Switzerland, August 28-September 1.

The Religious Radio Workshop of the University of Chicago is sponsoring a national competition to find the best religious broadcast aired over a local station. Samples of programs between August 1946 and August 1947 should be sent to Ross Snyder, University of Chicago, 5757 University Avenue, Chicago, 37, Illinois.

The second annual meeting of religious education directors from churches in the United States and Canada will be held August 15-22 at Lake Forest College, Lake Forest, Ill.

It is estimated that five million young people will attend Vacation Bible schools this summer. It is believed that 1,000,000 children will attend nearly 15,000 Bible schools sponsored by Southern Baptists.

BAPTIST HIGHLIGHTS

Dr. Alfred Carpenter of the Home Mission Board will leave this week to make a 35-day air mission inspecting U. S. forces in the European zone. Dr. Carpenter was invited by Secretary of War Patterson because of his work with chaplains during the war.

Joseph C. Hazen, corresponding secretary of the Northern Baptist Convention, has been elected chairman of the General Commission on Army and Navy Chaplains.

Those going to the Baptist World Alliance may purchase railroad tickets from June 25 to July 15 with any clergy permit they might have, according to the Central Passenger Association.

William Souther, First Church, San Antonio, has accepted the call of the First Church, Dallas, to serve as an associate to Dr. W. A. Criswell.

The third quarter issue of the *Quarterly Review* contains a survey of all orphanage work by Southern Baptists, and also a list of all churches with membership of 750 and above.

During the B. S. U. week at Ridgecrest, with 3,000 students attending, there were 298 volunteers for full-time Christian service. During the week, the students gave more than \$2,000 for world student relief.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Student Testimonies About Ridgecrest

At Ridgecrest God gave me a clearer vision of what it means to live Christ, and by His grace my life is going to be different from now on. My prayer is that I may be used of God to help the world know Christ.

BETTY LOU WILT,
Carson Newman College

* * *

This was my second year at Student Week. I went expecting great things. I found great things. Ridgecrest is the only place in the world where you can walk up to a stranger and ask them to be your prayer-mate, the place where you can have true Christian fellowship, and the place where you make those life-changing mountain top decisions.

As I come back down into the valley, one part of Ridgecrest will remain with me always. That part was the Tennessee state family altar, where 225 Tennessee students met to share their testimonies at the close of the day. I found the Holy Spirit there in greater power than I have ever found it before. Some of the meetings could not even be stopped by a benediction—they just went on.

I still see those Tennessee students on their knees in that room, all praying with one accord and in one mind for a world-wide revival to sweep the world after a beginning on our campuses. I and every other person in that group know that no power on this earth can stop such a revival when students are willing to go to their knees in prayer. I know that the results of that wonderful outpouring of the Holy Spirit will lead Tennessee on to even greater heights than it has been before. Students with faith can move more than mountains—they can move the entire world to Christ.

CARR SUTER, JR.,
Vanderbilt University

* * *

I just happen to know that after twenty years of trying to work myself into the Kingdom and to acquire by my own will and intelligence material and social ease, that one week at Ridgecrest and the Grace of God has saved me forevermore. The prayerful fellowship in the Holy Spirit made me want to go to God. I went to Ridgecrest with hours to kill; I came home with hours to live for Christ.

BRACEY HOLT, JR.,
Vanderbilt University

* * *

I enjoyed Ridgecrest because there was a very definite spiritual feeling all around us. People were so friendly, and hearing the voices of three thousand young people thrilled me to my toes every time we all sang. Each meeting was so impressive and I gained quite a bit from each speaker. Hearing personal testimonies at family altar each night was something that I will never forget.

Ridgecrest is a place I think every Baptist young person should go at least once and I'm looking forward to going again next year.

VIRGINIA REESE,
Ward Belmont

B. S. U. Council—Memphis State College

President John Jolly
First Vice-president Dick Bennett
Second Vice-president Dortha Anderson
Third Vice-president Tracy McCall
Publicity Director Gloria Shearin
Music Director Harold Gower
Y. W. A. Representative Elizabeth Nichols
Secretary Doris Marie Pleasants
Treasurer Louise Drennan
Librarian and Hostess Ethelda Koelz
Editor Charline Allen

BAPTIST AND REFLECTOR

The Sunday School Lesson

LESSON FOR SUNDAY, JULY 13

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

Topic: "GOD IN HIS WORLD"

Scripture: Job 38:1-7, 16-18, 22, 28, 31, 41

Eliphaz, Bildad, and Zophar had brought Job but little comfort; in fact, their messages had been to him severe reproach. In their eyes, God giveth to the afflicted "their right" (Job 36:6). "If they hearken and serve him, they shall spend their days in prosperity, And their years in pleasures. But if they hearken not, they shall perish by the sword, And they shall die without knowledge" (Job 36:11-12).

Job, to them, was "full of the judgment of the wicked." Judgment and justice had taken hold on him.

Nevertheless, Job continued to protest as to the integrity of his life. In his own sight he had been neither presumptuous nor self-righteous. Conscious of his innocence (31:35:37) he is ready to confront God and to hear his own words concerning his predicament. In truth, he would have God to meet him and justify the treatment that had been accorded him. He is bitter in his complaint because God has evaded him and permitted him to suffer innocence though he has been and is.

AT LAST GOD SPEAKS

Finally God speaks to Job, but not at all as Job had expected. "For he had implored God to remove His hand from him, in other words, to release him from pain that he might not be distracted by it, and not to make him afraid with His terror, since otherwise he might be driven, though innocent, to confess to guilt. God does not heal him, and He speaks out of the storm. Nor does the matter of His utterance conform to what Job had demanded, any more than the manner of it. For He does not deal with the question of Job's sin, or tell him the reason of his affliction. He puts question after question to him, challenging him to explain the mysteries of the universe. These he cannot comprehend; with what right then does he criticize God's government of the world?" (Dummelow).

A HIGHER POINT OF VIEW

Perhaps Job deserved the rebuke which came to him in the words of God because of his attack on God's rule of the world. The fact is, Job needed to rise to a higher point of view from which the complexity of his situation could be seen more clearly. To Job's dismay, God does not explain the cause of his suffering. There is another lesson that Job is to learn, namely, that he must become "so sure of God that he knows his affliction to be in harmony with God's righteousness, though he is wholly incapable of reconciling the two intellectually."

Job, of course, had a point of view that differed radically from that of his friends Eliphaz, Bildad and Zophar. According to their philosophy of suffering any sort of misfortune was the direct manifestation of the displeasure of God. In other words, prosperity is a sign that God is pleased with us and has blessed us accordingly. When misfortune comes, it is to be interpreted as the hand of God dealing with us because of unrighteousness. Such was the typical way of looking upon prosperity and adversity in the days of Job.

God is seeking to get Job to experience a higher viewpoint. He wants him to have an unclouded vision of things divine.

WORDS WITHOUT KNOWLEDGE

"Who is this that darketh counsel by words without knowledge?" (Job 38:2). Job had spoken as though "life for him was a tangled riddle. In it there was no beautiful luminous order." He had all but made "dark" the divine plan of the world.

Moreover, Job had expressed "too boldly his desire to contend with God concerning his righteousness. But he has still to learn that he must trust where he cannot understand." (Dummelow).

Jesus made it clear that afflictions may be experienced not because of one's own sins nor of the sins of his father, but in order that the works of God might be made manifest (Matt 9:1ff.) If troubled souls would ponder these words of Jesus in their hours of frustration and bewilderment, much comfort and encouragement would come.

THE MARVELS OF CREATION

Job had learned much already, but he had still much more to learn and God in his own way seeks to teach him.

As He speaks, therefore, He sets forth the glory of the earth's creation and constitution. In rapid succession he speaks of light, snow, hail, rain and ice. He revels in the wondrous beauty of the celestial world and displays Job's ignorance of beasts and birds.

"Gird up now thy loins like a man; for I will demand of thee, and declare thou unto me. Where was thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who determined the measures thereof, if thou knowest? Or who stretched the line upon? . . . When the morning stars sang together" (Job 38:3-7). (For the full panorama that God spreads before Job as he sets for the marvels of creation, let the reader turn to the thirty-eighth chapter of Job and read the entire forty-one verses).

It was God who shut up the sea with doors and set the boundries of the proud waves of the sea. It was God who commanded the mornings "since the days began, And caused the dayspring to know its place" (v. 12). It is God who created the "treasuries of the snow" and the "treasuries of the hail." He it is who scattered the winds upon the earth and who hath "clef the channel for the waterflood." It is unto Him that we must look for the raindrops and "the tender grass" which springs forth, and the ice, and the hoary frost of heaven!

THURSDAY, JULY 10, 1947

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

How was the picnic? I've been expecting you to write and tell me how you spent the Fourth and whether you tried out any of the games suggested in last week's Young South column. And I'd especially like to know about any *new* games you played. In fact, I'd like to hear about new games any-time. In the summertime we have lots of picnics and parties, we play outdoors more, and a brand new game once in a while adds to everybody's fun. I hope you will pass on to me, so that I may pass on to other Young South friends, not only new games, but also notes about books which you have enjoyed, reports on things you have discovered or learned, unusual hobbies and collections which you or your friends have started. As we share all of these things we are actually sharing our fun with our friends.

I have learned to repeat my July Bible verse from memory: "Thou shalt bless the Lord thy God for the good land which he hath given thee."

At first I had a little trouble with the word "bless." It is an easy word to say, of course, but we ordinarily use it in a different way. In prayer we ask God to bless us or our friends—to give certain blessings. But that did not seem to be the meaning of the word in this verse. So I looked in my dictionary to see if there were other definitions of "bless." Right away I found this brief but very clear one: "To praise, or glorify." On my calendar I wrote lightly above the word "bless" the word "praise." I read it aloud this way: "Thou shalt praise the Lord for the good land which he hath given thee."

Of course, as I repeat the verse and use it, I shall use the Bible words exactly, but I'm glad to have a better understanding in my mind and heart. It even gives more meaning to the family words:

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

—Katherine Lee Bates

Find that song in one of your school songbooks, or in the church hymnal. Draw a line under each thing it mentions that you think makes America a "good land." Perhaps you would like to sing the song now to praise the Lord for these things and the many other good gifts which we could list.

The folks who live in our great country—our friendly neighbors—should certainly be on this list. We praise God for them.

There are several new word-picture cards of friends who have written Aunt Polly recently. Let me tell you about as many of them as we have space for.

BETTY BRYAN, Route 3, Maryville, Tennessee, is fourteen and will be a freshman in Porter High School this fall. She is a Christian and goes to Piney Grove Baptist Church where her father is pastor. Betty likes music. Her hobbies are reading, playing the piano, and collecting picture post-cards. She wants pen pals and promises to answer all letters.

RUBY EARLENE BURROW, Route 3, Lewisburg, Tennessee, will be fifteen on July 28. She is a Christian and a member of First Baptist Church, Lewisburg. Ruby Earlene wants pen pals. There are three girls and three boys in her family, and they have lots of happy times together.

BETTY DAVENPORT, 111 N. Center Street, McMinnville, Tennessee, is ten years old and goes to Second Baptist Church. Her pastor is Brother H. M. Randall. Betty wants pen pals.

IRMA JIM DINKINS, 2703 Acklen Avenue, Nashville, Tennessee, will be fourteen on October 9. She has been a Christian since she was eleven, and is a member of First Baptist Church. When school starts again she will be in the Low-8 Grade at Cavert Junior High School. Irma Jim's hobby is "collecting shoes." (I am not quite sure whether these are miniature shoes for a whatnot, or real shoes to wear!) Irma Jim wants pen pals about her age. She is planning to go to G.A. House Party this year and expects to have a good time. If you have ever been to G.A. House Party perhaps you will want to write to Irma Jim and tell her some of your experiences there. If you, too, are going this year, it would be fun to begin a pen pal correspondence with Irma Jim now and make arrangements to meet her at the House Party.

Guess this will have to be our stopping place this week, but next week ther will be more new word pictures. Watch for them!

Love, Aunt Polly

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS ANNIE ROGERS
Elementary Worker
MISS GLADYS LONGLEY
Associational Worker

"Tomorrow You Lead"

Author: G. S. Hopkins has served as State Sunday School Secretary in Texas for more than twenty years. His experience as an educational director in a large church and his knowledge of Sunday school work eminently qualifies him to write this splendid book.

Book: *Tomorrow You Lead* is written especially for Intermediate with the view of helping them to understand and appreciate the privileges of Christian service. Particular emphasis is placed on the opportunities for service in the Sunday school. A careful analysis of requirements and fundamentals for an effective Sunday school is included.

Chapter titles are:

FINDING GOD'S STANDARD FOR LIFE
TEACHING THE MESSAGE OF JESUS
TAKING THE GOOD NEWS TO ALL
WINNING THE LOST TO CHRIST
GUIDING OUR WORK
GRADING FOR EFFICIENCY
REVEALING OUR PROGRESS
VIEWING OUR BAPTIST
SUNDAY SCHOOL WORK
TOMORROW YOU LEAD

This book is an accredited course in Section VI: Special Studies, Sunday School Training Course. Intermediates fifteen and sixteen years of age may receive the Sunday School Training Course award for completing the book. All Intermediates thirteen through sixteen years of age may elect to receive the award in Course II: The Church, Baptist Intermediate Study Course.

* * *

Vacation Bible Schools Reported To Date

We list below the number of Vacation Bible Schools by associations reported to our office to date, June 28, 1947.

BEECH RIVER	2	McNAIRY	3
BEULAH	9	MIDLAND	1
BIG EMORY	7	NASHVILLE	15
BIG HATCHIE	3	NEW DUCK RIVER	6
CAMPBELL	6	NEW RIVER	1
CARROLL	3	NEW SALEM	2
CHILHOWIE	6	NOLACHUCKY	12
CONCORD	6	NORTHERN	1
CROCKETT	1	OCOE	33
CUMBERLAND	6	POLK	8
CUMBERLAND GAP	8	PROVIDENCE	3
DUCK RIVER	3	RIVERSIDE	8
DYER	1	ROBERTSON	2
EAST TENN.	3	SALEM	5
FAYETTE	2	SEQ. VALLEY	3
GIBSON	2	SEVIER	6
GILES	6	SHELBY	2
GRAINGER	10	S. W. DISTRICT	2
HARDMAN	4	STEWART	1
HOLSTON	16	STOCKTON VALLEY	1
HOLSTON VALLEY	1	STONE	19
INDIAN CREEK	10	SWEETWATER	8
JEFFERSON CO.	6	UNION	4
JUDSON	4	WATAUGA	15
KNOX	7	WEAKLEY	2
LAWRENCE	3	WESTERN	6
MADISON	7	WILLIAM CAREY	13
MAURY	5	WILSON	4
McMINN	5		

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention President

Four successful Regional Training Union Conventions were held during the week of June 16, and we are listing below the names of the newly elected officers and the attendance by association. We are, also, giving the Sword Drill, Better Speakers' and Hymn Festival representatives for 1947.

Southwestern Region

Officers

President.....W. O. Houser
Vice-president.....R. R. Holloway
Pastor-Adviser.....Rev. E. E. Deusner
Jr.-Int. Leader.....Mrs. Hudson Hicks

Attendance

Beech River	1	Madison	61
Big Hatchie	197	Shelby	205
Fayette	4	Visitors	34
Hardeman	18		
McNairy	6	Total	526

Sword Drill Representative.....Sherwood Riser, Jr.
Better Speakers' Representative.....Charlotte Thigpin
Hymn Festival Representative.....Sr. Choir, Prescott Memorial
Jr. Choir, LaBelle Church

Northwestern Region

Officers

President.....J. D. Barnwell
Pastor-Adviser.....Rev. J. E. Sharp
Jr.-Int. Leaders.....Mrs. W. A. Boston

Attendance

Beulah	28	Weakley	18
Carroll	20	Western District	28
Crockett	2	Visitors	26
Dyer	0		
Gibson	47	Total	169

Sword Drill Representative.....Ruth Hamilton
Better Speakers' Representative.....Marie Whitby
Hymn Festival Representative.....First, Union City Choir

South Central Region

Officers

President.....C. D. Tabor
Pastor-Adviser.....Rev. J. F. Brewer
Jr.-Int. Leader.....Mrs. Roy C. Magill

Attendance

Duck River	0	New Duck River	17
Giles	15	William Carey	19
Indian Creek	13	Visitors	35
Lawrence	13		
Maury	91	Total	203

Sword Drill Representative.....Deanie Beckham
Better Speakers' Representative.....Thelma Whitlock
Hymn Festival Representative.....Mt. Pleasant Choir

Central Region

Officers

President.....Harvey Douglas
Vice-president.....Lewis Ellerson
Pastor-Adviser.....Rev. Clyde Bryan
Jr.-Int. Leader.....Mrs. L. J. Thompson

Attendance

Bledsoe	25	Robertson	54
Cumberland	59	Stewart	0
Judson	0	Visitors	37
Nashville	222		
		Total	397

Sword Drill Representative.....Martha Ann Stratton
Better Speakers' Representative.....James Kirby
Hymn Festival Representative.....
Junior Choir, Belmont Heights Church
Senior Choir, Grace Baptist Church

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. SAM HOLLOWAY
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Ridgecrest

Miss Bruce reports 143 Tennessee girls at the Y. W. A. Camp at Ridgecrest. It was a great week for the young women of the South. Did you hear the Baptist Hour broadcast Sunday, June 21st? Mrs. Martin and the girls were so fine.

We truly can congratulate the Y. W. A. upon the celebration of their Ruby Anniversary. If the girls of your church are missing the missionary training given in the Y. W. A., why not help them organize?

August 7-13 is the time all of the W. M. S. members would like to be in Ridgecrest for it is W. M. U. Week. It will be a splendid opportunity to meet the missionaries and to study under the best teachers. Outstanding speakers will bring challenging messages. Write today to Mr. Robert Guy, Ridgecrest, N. C., for a reservation.

During this same week conferences for the B. W. C. will be held daily. Any business woman would profit greatly by attending this conference. We hope to have a splendid crowd from Tennessee.

* * *

W. M. U. Minutes

Would you like to have the '47 W. M. U. Minutes of the S. B. C.? Send four cents to the W. M. U., 149 Sixth Ave., North, Nashville 3, Tenn., and one will be sent to you. If you desire a Tennessee W. M. U. Minute send the same amount. If you want *both* send ten cents and they will be mailed to you.

* * *

"The Holy Spirit In Missions"

Dr. J. B. Lawrence has given us another great missionary book "The Holy Spirit in Missions." He says "This is not a complete study of the person and work of the Holy Spirit, but only indicates the work of the Spirit in making real to the world what Christ has made real for the world. We emphasize the spiritual element of Christianity but overlook the source of power for the Christian."

Dr. Lawrence's books are always thought provoking and difficult for one to teach unless one is willing to really study. A pastor would make a good teacher for this book. It will be a blessing to any one who will read it carefully. The price is fifty cents from your Baptist Book Store.

* * *

"Lamp Lighters Across the Sea"

Miss Margaret Applegarth has written a delightful book for the juniors, G. A. and R. A's, "Lamplighters Across the Sea." These are fascinating stories about how the Bible came into being and how it was handed down to us.

The work of pioneer missionaries and others translating the Bible into various languages is told with freshness and appeal. The price is forty cents. Order from your Baptist Book Store.

* * *

Middle Tennessee W. M. U. Camps

BETHANY HILLS, KINGSTON SPRINGS, TENN.

25 Miles West of Nashville, Highway 70

Dates	Prices
Y. W. A.—July 18-20.....	\$ 6.00
Junior G. A.—July 21-24.....	8.00
Int. G. A.—July 24-28.....	10.00
R. A.—July 28-August 1.....	10.00

Write Mrs. Douglas Ginn, 149 6th Ave., N., Nashville, for registration cards. No applications will be received after July 15th.

THURSDAY, JULY 10, 1947

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

B. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Western District Association

Jones Chapel Baptist Church

REV. P. L. UTLEY, *Pastor*

It was our privilege and joy to worship with Brother Utley and those present for the 11 o'clock service Sunday, June 15, 1947. Since the pastor, Brother Utley, had to fill a preaching engagement at Byrd's Creek Church at 3 o'clock in the afternoon, it was agreed that we organize a Brotherhood immediately following the morning service at which the aims and objectives of the Brotherhood had been presented and a brief suggestion relative to the duties of the various officers, outlining the practical services to be rendered under the leadership of the officers and committee chairmen.

Those elected to lead in the Brotherhood activities are:

President.....Thompson Blanton
Membership Vice-president.....V. V. Phillips
Program Vice-president.....Eulon Davidson
Activity Vice-president.....Carlos Owen
Secretary-treasurer.....Walton Ray

These men agreed to meet at 7 p. m. just preceding the evening preaching service to decide on the committees needed and select workers for each committee.

We enjoyed the service and our visit in the home of Dr. and Mrs. Jones, Paris, Tennessee.

* * *

Not Over-Organized—Undermanned

In one of our large Southern banks we found:

A Commercial Department
A Savings Department
A School Savings Department
A Personal Loan Department
A Foreign Exchange Department
A Cotton Department
A Safe Deposit Department
A Trust Department
A President
Six Vice Presidents
Three Assistant Vice Presidents
A Cashier
Five Assistant Cashiers
An Auditor
A General Counsel
A Trust Officer
Two Assistant Trust Officers
A Special Counsel for the Trust Department
Fourteen Directors
A Discount Committet (Two Vice Presidents and Four Directors)
Ten tellers in the Commercial Department
Three tellers in the Savings Department
Ten Bookkeepers
A general assortment of more than one hundred other employees

—and Some Say Our Churches
Are Over-Organized

—Copied, *Southern Baptist Brotherhood Journal*.

AMONG THE BRETHREN

Mission pastor John Brown, Cookeville, writes: "We have just closed our Vacation Bible school at the Stephens Street Mission. The enrollment was 107 with an average attendance of 81. There were nine boys and girls saved. Their Co-operative Program offering was \$16.66. Also a school was held at the Fourth Street Mission with an enrollment of 98 and an average attendance of 90. There was an offering of \$17.59."

—B&R—

Recently Pastor W. L. Franklin and the First Baptist Church of Bland, Mo., held a revival in which the preaching was done by former Chaplain Curry O. Simpson, Jr., Clay, Ky. Jimmy T. Williams, Jackson, led the singing. There were 26 for baptism, three by letter and one other conversion.

—B&R—

The Joelton Baptist Church recently held a Vacation Bible school in which they had an enrollment of 127. On the last day there was a great evangelistic service for the Juniors and Intermediates and 16 boys and girls made professions of faith and seven rededications. Pastor Charles Julian served as principal.

—B&R—

Bro. Jesse J. Johnson has resigned as pastor of Pleasant Grove Baptist Church, Newport, to give his entire service to evangelistic work. Herbert Barnes of Birmingham, Ala., and former chaplain of the United States Navy, has accepted the call as pastor of the Pleasant Grove Church.

ATTENTION PASTORS

Are you participating in the Tennessee Ministers Retirement Plan? Delay in joining the Plan means a reduction in amount of annuity you will receive when you reach retirement age. Write immediately to Retirement Department, 149 Sixth Avenue, North, Nashville 3, Tennessee, for literature and application blanks.
—(Adv.)

Mr. Charles A. Wells, New York City, filled an engagement at the First Baptist Church, Kingsport, June 22-27. His forceful messages, personality and dramatic drawings were received heartily by a great congregation. He was with the church for a similar meeting in 1944. L. B. Cobb is pastor.

—B&R—

Bro. J. F. Goree has resigned as pastor of First Baptist Church, Vernon, Ala., to accept the call of the Springdale Baptist Church, Birmingham, Ala. Bro. Goree was formerly associational missionary of Duck River Association in Tennessee.

—B&R—

Born to Mr. and Mrs. William B. Frey on June 13, a 7½ pound baby girl named Beverly Louise. Mrs. Frey, formerly Miss Louise Gleaves, worked for several years at the State Board. The mother, baby and—father are all three doing nicely.

The W. M. U. of First Baptist Church, Knoxville, recently had the opportunity of hearing Bro. William C. Taggart, author of the book "My Fighting Congregation," which to many is the best piece of writing to come out of the war portraying the dramatic work of the Army and Navy Chaplains. Bro. Taggart was formerly a chaplain in World War II and is now pastor of the First Baptist Church of Elizabethton.

—B&R—

Pastor Roy O. Arbuckle and the Glenwood Baptist Church, Oak Ridge, recently conducted a Vacation Bible School in which the enrollment was 267, with an average attendance of 209. There were 12 decisions for Christ. A total of 38 teachers and workers assisted with the school. The offering for the Co-operative Program totaled \$41.08.

—B&R—

The New Hope Baptist Church, Nashville Association, recently held a revival in which they were assisted by John F. Vines. Paul E. Bruce led the singing. There were two for baptism and two other professions of faith and many rededications. Rufus Beckett is pastor.

—B&R—

Bro. Willis R. Allen has resigned as pastor of First Baptist Church, Monterey, to accept the call of the Pleasant Grove Baptist Church in Watauga Association. He will begin his duties with the Pleasant Grove church July 15.

—B&R—

Born to Rev. and Mrs. Truman Boyd on May 17 a baby girl named Telitha Jane.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, JUNE 29TH.

Church	Sunday School	Training Union	Additions
Alcoa, Calvary	282	63	--
Alexandria	154	100	--
Athens, East	209	84	--
First	453	84	2
West End Mission	40	--	--
North	183	54	--
Calhoun	114	--	--
Charleston	49	--	--
Clear Water	88	69	--
Coghill	92	--	--
Cottonport	87	63	--
Englewood	227	53	--
Etowah, First	319	39	--
Etowah, North	134	--	--
McMahan Calvary	54	52	--
New Zion	79	--	--
New Bethel	25	20	--
Niota, East	119	89	--
Niota, First	130	33	--
Wildwood	110	55	--
Benton	147	27	--
Bluff City	211	117	--
First	183	110	--
Brighton	144	85	--
Chapel Hill, Smyrna	73	46	--
Chattanooga, Red Bank	521	163	4
Signal Mountain	58	40	--
Church Hill, McPheeter's Bend	158	61	--
Cleveland, Big Spring	308	170	1
Cedar Springs	104	61	--
First	589	158	4
First Mission	122	--	1
New Friendship	133	90	--
North Cleveland	207	133	--
South Cleveland	112	58	--
Columbia, First	318	68	--
Dark's Mill Chapel	23	--	--
Godwin Chapel	7	--	--
Cookeville, First	371	77	2
Fourth Street	56	--	--

Church	Sunday School	Training Union	Additions
Steven's Street	371	50	--
Crossville, First	228	89	--
Chestnut Hill Mission	88	--	--
Peavine Mission	25	--	--
Missions	145	--	--
Oak Hill	101	--	--
Dunlap, First	119	45	--
Elizabethton, Siam	223	116	--
Fountain City, Central	735	134	2
Hines Valley Mission	45	--	--
Gallatin, First	315	85	3
Grand Junction, First	126	66	--
Harriman, Trenton Street	356	76	1
Walnut Hill	253	70	--
Jackson, Bemis	260	61	--
Bible Grove	92	89	--
Calvary	471	138	5
First	695	89	1
North	226	117	1
West Jackson	799	294	--
Jellico, First	220	75	--
Kingsport, Lynn Garden	274	77	--
State Line	68	21	--
Knoxville, Broadway	1047	200	--
Broadway Branch	67	--	--
Fifth Avenue	899	192	1
First	851	172	--
Glenwood	183	56	1
Lincoln Park	502	148	--
Lonsdale	382	101	2
McCalla Avenue	613	128	1
Smithwood	347	95	1
Lawrenceburg	219	98	--
Lebanon	405	88	--
Cedar Grove	107	43	--
Lexington, First	277	72	10
Madison, First	321	100	--
Maryville, First	618	119	--
Medina	82	--	--
Antioch	140	56	--

Church	Sunday School	Training Union	Additions
Mascot, Roseberry	216	74	1
Memphis, Bellevue	2355	768	21
Highland Heights	812	254	6
LaBelle	674	179	4
Louisiana Street	176	76	1
Mallory Heights	305	105	--
Prescott Memorial	533	128	12
Temple	1433	315	13
Union Avenue	976	199	4
Milan, Chapel Hill	73	34	--
First	286	95	--
Millington	145	83	2
Milton	42	38	--
Morristown, First	528	107	--
Montvue	137	33	--
Murfreesboro, First	417	75	--
Westvue	35	--	--
Powell's Chapel	115	60	--
Taylor's Chapel	98	--	--
Westvue	204	59	--
Nashville, Antioch	100	50	5
Belmont	796	179	--
Grace	725	136	3
Harsh Chapel	106	71	15
Inglewood	467	111	2
Lockeland	445	--	--
Mill Creek	66	38	--
Third	175	--	--
Una	93	45	--
Woodmont	229	85	2
New Market, Dumplin	103	43	--
Oak Ridge, Glenwood	185	57	--
Old Hickory, First	603	180	4
Oliver Springs, First	116	20	--
Parsons, First	292	100	--
Philadelphia	140	23	--
Rockwood, First	296	128	--
Whites Creek	51	85	--
Trenton, White Hall	85	--	--
Union City, First	472	105	--

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

Carson-Newman College Announces New Dean



DR. I. N. CARR

President James T. Warren has announced the appointment of Dr. I. N. Carr as Dean of Carson-Newman College, succeeding Dean A. E. Cate. After twenty-two years of faithful service as Dean of the College, Dr. Cate requested that he be relieved of the responsibility of this office, to give his full time to the department of Philosophy and Sociology. The Board of Trustees elected him as Dean Emeritus.

Dr. Carr is the oldest son of Mr. and Mrs. Marion Carr, who live near Jefferson City. The family formerly lived at Gatlinburg, where Dr. Carr attended grammar school. Upon completion there he entered Murphy College in Sevierville, where he completed his High School course. In 1912 he entered Carson-Newman College from which he graduated in 1916 with the A.B. degree, and a diploma in Expression. Later, enough additional work was done for the College to award a Master of Arts degree. In 1941 the College conferred on him the honorary degree of LL.D.

In the graduate field, one summer was spent in George Peabody College, and during World War I, while in France, Dr. Carr attended the Universite' de Poitiers for one semester. He attended and completed work in history for the Master of Arts degree in 1925, at the University of North Carolina, in Chapel Hill. From 1927-29 he was in the Graduate School of Duke University as Angier Duke Fellow. His dissertation was in the Latin American field of History. Four summers were spent in Washington, doing research in the Library of Congress, and in the Archives of the State Department.

Dr. Carr taught several short terms in Sevier County's public schools; was superintendent of schools in Willocoochee, Ga., and principal at Church Hill, Tenn. In 1919 he was selected as principal of Yancey Collegiate Institute, Burnsville, N. C., and in 1923 joined the faculty of Mars Hill College as head of the department of History and Social Sciences, becoming Dean of that institution in 1924, which place he filled until he was called into service in the United States Army in 1942. He served a year on the West Coast, and was later given a special educational assignment at Fourth Service Command Headquarters in Atlanta. For two and one-half years he traveled over seven southeastern states, visiting universities, colleges and high schools in the interest of pre-induction training. That was a rare educational opportunity. Upon cessation of the war in the Orient, he applied for release from active duty to accept work in the department of History and Political Science in Carson-Newman, which work he took up in September,

W. H. Barton Resigns Edgefield Church

W. Henderson Barton, pastor of Edgefield Baptist Church, Nashville, for the pastor 17 years, has resigned to accept an important post with the Anti-Saloon League.

Bro. Barton began his duties as pastor of the Edgefield church in 1929 following more than two years' service at Tuscumbia, Ala., and two years at the Compton Heights Baptist Church in St. Louis. During these past 17 years 1,300 members have been received into the church. For the past four years there has been an average of 100 additions a year. The record year was 1945, when 120 new members were received, 80 of these by baptism. Last year the church stood third among the 54 churches in the Nashville Baptist Association in the number of baptisms. In 1945 the total income was three times as large as it was 14 years ago. They have started a building fund for a new Sunday school building, and nearly \$10,000 is now in hand in this and other funds of the church.

Bro. Barton holds an A.B. degree from Baylor University, Waco, Texas, and received his M.A. from Brown. He received his Master's degree in theology at Southern Baptist Seminary, Louisville, Ky. The well known pastor has been a member of the Baptist Sunday School Board for 17 years and a member of the board of trustees of the American Baptist Seminary for 13 years. He has served as president of the Nashville Pastors' Association, president of the Baptist Pastors' Conference, and for several years has been vice-president and chairman of the headquarters committee of the Tennessee Anti-Saloon League.

Missionary Conferences

From May 18 to 25 Dr. C. J. Lowe, a returned missionary from China, was with Clyde Cobb, associational missionary for Hardeman and Fayette associations, for a series of conferences.

Dr. Lowe spoke sixteen times in centrally located churches with surrounding churches attending. In spite of the rainy weather and bad muddy roads thirty of our forty-five churches were reached. There was approximately 1,100 in attendance.

There were no decisions made for definite religious work but there were two converted and a large number of rededications. Our churches and associations were blessed and made much more mission minded by his messages. We thank God for sending this man our way.

There was an offering taken each night for his expenses and what was left over was given to him as a love offering to express our appreciation for what his messages meant to us.—CLYDE COBB, *Associational Missionary*.

1945. He was transferred to an inactive status with the rank of Lieutenant-Colonel.

Dr. Carr comes to his new position after several years' experience in a similar position. He is also an author of many articles published both in newspapers and magazines. He is now gathering materials to write a history of the College for the Centennial celebration which will be held in 1951. In addition to his teaching, Dr. Carr will give much time to the College curriculum, personnel procedure and other administrative problems.

Dr. Carr believes that Carson-Newman has the location and a faculty that is capable of meeting the challenge of present day demands for higher education in this area. He believes in the fundamental mission of the Christian College, and is himself an active member of the Baptist church. —JAMES T. WARREN, *President*.

Thelma Brown Leaves Baptist Sunday School Board



THELMA SHARMAN BROWN, one of Southern Baptist's foremost book specialists, has announced her decision to accept the position of associate secretary of promotion and sales with the Friendship Press in New York. She will take over her responsibility on July 1. Working through the Missionary Education Movement, she will promote the production and distribution of Christian literature through foreign missionaries and Christian book stores throughout the world.

Miss Brown is perhaps best known to Southern Baptists as book consultant for the Sales and Advertising Department of the Baptist Sunday School Board and Associated Book Stores. This responsibility has included evaluating new books of all publishers, maintaining an extensive file of critical information on these books, sharing this information with all Baptist organizations, and preparing booklists for catalogs. She has also helped to correlate the emphases of the Sunday School and Baptist Training Union Departments with book promotion and has worked with the Woman's Missionary Union in their mission reading and mission study.

The Home Mission Board has published two books by Thelma Brown: *They Need Not Go Away*, of which she was joint author, and *By Way of Cherokee*. Since 1945 she has conducted the page, "Give Attention to Reading," in *Royal Service*, the monthly magazine of Woman's Missionary Union. Her newest book, *The Treasury of Religious Plays*, will be published in the fall by Association Press.

For two years Miss Brown has prepared the book section for *Pulpit Digest*, and this spring she supervised the production of a comprehensive book catalog for the Religious Publishers' Group, of which she is a member.

Her broad understanding of the book needs of Christians is also grounded in several years' experience in Florida, Kentucky, Mississippi, and other Baptist Book Stores. This, together with her extensive assistance at Ridgecrest and state and southwide convention book exhibits, has earned enthusiastic recognition for her creative ability, discernment, and keen judgment.

Thelma Brown has also won her place in the hearts of Southern Baptists by her striking personality and her infectious good humor. The general regret at her departure is tempered by pride in her accomplishments and warm congratulations for the worldwide challenge of her new position.

Pastors, please announce the Baptist Hour via shortwave Thursday nights at 10:00 o'clock EST (9:00 CST) over station HCJB of Quito, Ecuador. Find it at 9.95 and 12.5 and 15.1 on your shortwave band.

News and Views from Here and There

Southern Seminary Volunteers For Rural Church Work

A large group of the students enrolled in Southern Seminary last year are volunteers for life service in rural churches. Some of the volunteers are pictured here, at the close of a chapel service at which R. B. Hooks, field secretary of the Baptist Rural Church Program in Kentucky, spoke on "The Rural Church Program in Kentucky and the Southland."

Front row, left to right: R. M. Thompson, Ga.; Raymond W. Farrar, Ill.; Mrs. Farrar, Ill.; Mrs. R. M. Thompson, Ga.; Mrs. R. B. Hooks, Ky.; Mr. Hooks, Ky.; Dr. O. T. Binkley, of the faculty of the Seminary; Nobel Cottrell, Ky.; Joseph Head, Ga.; R. Truett Miller, Ky.; W. O. McClung, Ga.; J. B. Metheny, Ky., and W. M. Padon, Ky.



Second row: Shields Webb, Tenn.; Roland C. Hudlow, Fla.; Henry Hedgepeth, Ky.; H. C. Croslin, Ill.; C. E. Keeley, Ind.; O. S. Houk, Ky.; Leon Larimore, Ky.; Vardell Watterson, N. C.; John R. Christian, Ky.; Claude J. Williams, N. Mex.; W. T. Pelphrey, Ky., and John W. Outland, Ky.

Third row: E. P. Whitt, W. Va.; James O. Young, N. C.; W. S. Lyons, Ky.; Hughlan Richey, Ky.; Robert Lee Edwards, N. C.; M. R. Cherry, Ky.; James T. Stivers, Ky.; Wade H. Hale, S. C.; W. Horace Benjamin, S. C.; Sigurd Bryan, Ala.; D. R. Hankins, Ky.; Arnold Williams, Ky., and Ansley Jordan, Ga.

Fortieth Anniversary At Etowah

The First Baptist Church of Etowah celebrated its Fortieth Anniversary on June 8. Three of the former pastors, A. F. Mahan, O. D. Fleming, and E. A. Cox, were present and sometime during the day brought us a message. The church was organized June 2, 1907, with twenty-one charter members. To date 3,620 have joined. The present enrollment is 1,126. The contributions have amounted to \$326,653.90, made for all causes. Its pastors have served as follows:

W. H. Runyan, 1907-1908; W. N. Rose, 1908-1909; W. L. Singleton, 1909-1914; E. A. Cox, 1914-1916; W. L. Singleton, 1916-1921; A. F. Mahan, 1921-1932; O. D. Fleming, 1932-1933; Ira Dance, 1933-1942; R. W. Selman, 1942.

—R. W. SELMAN, Pastor.

E. R. Bowen Honored

Sunday, June 22, 1947 marked the second anniversary of Rev. E. B. Bowen as pastor of Berclair Baptist Church, Memphis, Tenn.

Under his wise and loving leadership the church has made much progress. One Hundred Forty new members have been added to the church. The Sunday school and Training Union have grown and a new annex has been built to better serve the children of this growing community.

At the close of the evening service, Mrs. Charlie Olita, on behalf of the members, presented some nice gifts to Brother and Mrs. Bowen. MRS. W. C. QUINN, Church Clerk.

WANTED

A Resident Nurse for Hospital at Tennessee Baptist Orphans' Home.

W. C. CREASMAN, Supt.,
P. O. Box 38
Nashville 2, Tennessee

FROM THE FIELD

BY E. N. DELZELL

Beginning Monday, June 16, the writer attended the Training Union Regional Meetings in company with the Training Union Secretary, Charles Norton and his fine corps of field workers. The party consisted of the Training Union Secretary; his office Secretary, Miss Evelyn Willard; Miss Roxie Jacobs, Intermediate Leader; Miss Mary Anderson, Young Peoples Leader; Mrs. Hattie Potts Rogers, Approved State Worker; Mr. Emmett Golden from the Baptist Sunday School Board; Mrs. Golden, Mrs. Jesse Meeks, Miss Christine Little of the Book Store; and Mr. Stephens from the Department of Visual Education. Beginning at Covington, Tennessee in the Southwestern Region and ending at Harriman in the Eastern Region. Having attended these regional meetings for the past five years, I find a much larger attendance and a greater spirit of enthusiasm in the meetings this year than ever before. Both afternoon and evening programs were closed with great inspirational addresses from the following men: Dr. Griffin Henderson, Rev. James L. Sullivan, Rev. Carl Rogers, Dr. Henry Stokes, Jr.; Rev. James Gregg, Rev. James A. Park, Rev. D. M. Renick, Dr. S. R. Woodson, Dr. S. R. Woodson, Dr. Henry J. Huey, Rev. Homer Cate, Rev. Luther Joe Thompson, using the subject, The Book of All Books and The Book for All

Men. These addresses along with the interest center, which was the picture of a large open Bible with a spot light on it, creating a deep spiritual atmosphere. It was my privilege to judge some of the finest sword drillers and better speakers that we have yet had the privilege of seeing and hearing. Along with the sword drillers and better speakers, we had a new feature this year, the hymn festival. There were especially fine choirs coming from Memphis, Morristown, Athens and Cleveland.

Training Union Secretary, Charles Norton, has put a lot of hard work into these programs but I think all agree that he has been duly rewarded by a great increase in attendance and by the interest in the fine conferences which were conducted in every region.

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In Memoriam

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

MRS. SERENA BARSE

Since an all wise God has called home one of his faithful servants and our beloved sister Mrs. Serena Barse, a loyal member of the TEL class of the St. Elmo Baptist church.

We thank God for the privilege of knowing and being associated with her. We know that she can truly say "I have fought a good fight; I have finished my course; I have kept the faith henceforth there is laid up for me a crown of righteousness."

Therefore be it resolved, That though we sustain a great loss in her going from us, we humbly submit to the Will of God.

That a copy of the resolutions be spread upon our minutes, a copy be sent to the BAPTIST AND REFLECTOR for publication and a copy be sent her family.

Committee,
MRS. T. B. WHITE
MRS. P. H. SHORT
MRS. F. B. ROBERTS

REVEREND C. E. WELCH PASSES

At four o'clock, Saturday, June 14, 1947, the funeral services of Rev. Charles Edward Welch were held in the beautiful auditorium of the Central Baptist Church, Memphis, Tenn. Evangelist A. D. Muse of Louisville, Ky., assisted by Rev. J. B. Burks, Supply Pastor of Central Church, and Rev. C. E. Myrick of Trinity Baptist Church, Memphis, had charge of the funeral.

Bro. Welch was well known and deeply loved in all South, reared in Simpson County, Miss., educated at the old Steens Creek High School, (Florence), Mississippi College and Southern Baptist Theological Seminary, Louisville, Ky.

Bro. Welch saw a long and useful life. He was just past 76 years of age at the time of his death. He was active, vigorous, effective and successful as a pastor, Evangelist and Bible Conference leader up to the close of his life at 4:30 a. m., Thursday, June 12, 1947, at the home of his daughter, Mrs. C. L. Day, Alice, Texas, where he and Mrs. Welch had gone for a few week's rest.

Bro. Welch saw better than 49 years as an ordained Baptist preacher. He was never one time out of work as a preacher. He was at Old Central Church, Memphis, 14 years. He lived to see the completion of the beautiful auditorium and then the educational building.

Bro. Welch was a mighty expositor of the Scriptures. His language was polished, chaste, and eloquent. He towered in the pulpit! He was preeminently a pulpitur. He reigned supreme in the pulpit! He never wasted time with trivialities. He accute immediately to the heart of the Scrip-

tures. He brought out of The Kings treasury house things new and old. People of all creeds and classes loved to hear him preach! He was in constant demand for revival work throughout the nation! He always held a successful revival meeting!

Mourning his death are his companion of 53 years, Mrs. Flora Hilton Welch, eight children and one brother, Mr. George Welch of Mendenhall, Simpson County, Miss.—A. D. MUSE, Louisville, Ky.

REV. E. R. BEUCLER

Rev. E. R. Beucler, minister of the Gospel departed this life on March 13, 1947 at Pikeville, Tenn. He was pastor of the Pikeville Baptist Church. On the afternoon of March 13 he preached a funeral service, came home, and within forty minutes, he was at home with the Lord whom he loved and served so well for more than thirty-three years as a preacher of the gospel.

He studied at the Southern Baptist Theological Seminary at Louisville, Ky., also the Southwestern Baptist Theological Seminary at Fort Worth, Texas. He was pastor of a number of Baptist

churches and also spent much time in evangelistic work.

He is survived by his wife; by one daughter, Mrs. Forrest Gregg, Charleston, Ill., and one son, Karl R. Beucler, St. Louis, Mo.; one sister, Mrs. Nellie Sigler, New Orleans, La. Services were conducted where he was pastor by Rev. Horace L. Smith of Red Bank and by Rev. Guard Green, South Pittsburg, Tenn. His remains were taken to Charleston, Ill., for burial. At a funeral home in Charleston services were conducted by Rev. Jesse F. Gettings and Rev. Ben Starwalt who also had charge at the cemetery.

Ambassadors of Good Will

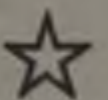
Shanghai—(BP)—American missionaries have done more than lend lease to create friendly relations between the Chinese and American republics, declares Dr. Andrew Potter, secretary of Oklahoma Baptists, here on a mission tour sponsored by the Oklahoma convention.

Listen to The Baptist Hour Thursday nights 10:00 to 10:30 EST (9:00 to 9:30 CST) over shortwave station HCJB of Quito, Ecuador at 9.95 and 12.5 and 15.1 on shortwave band

Must for Christian citizens



What is Christian America's role in this crucial atomic age? Dr. Goerner's timely, understandable book drives home the urgency of America's being genuinely Christian at home. With this for a foundation, he says, she can become the center for radiating the evangelical gospel with the power and effectiveness needed to redeem the world. For, the author adds, "We who would not evangelize the world to save the world must now evangelize the world to save ourselves!"



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Tennessee Baptist Colleges



Administration Building, Union University, Jackson, Tennessee

UNION UNIVERSITY is a co-educational four year college whose purpose is to train young men and women in an environment that makes for both high scholarship and Christian character. Emphasis is placed upon the development of physical mental and spiritual life.

FALL TERMS OPENS SEPTEMBER 11

DR. WARREN F. JONES, is President

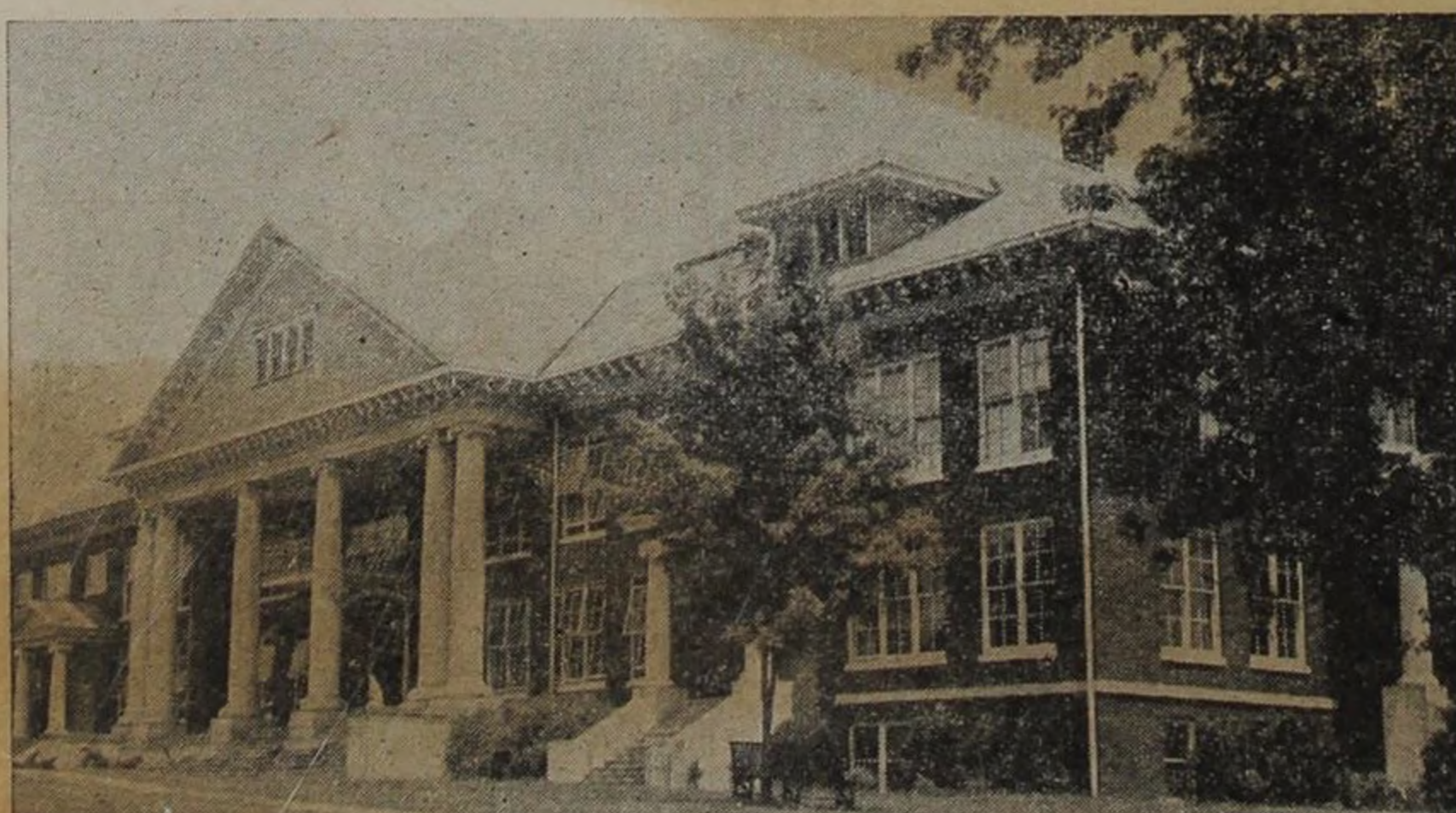
CUMBERLAND UNIVERSITY at Lebanon, Tennessee is the newly acquired institution of Tennessee Baptists. It is a co-educational institution with a four year college of Arts and Sciences and a Law School offering the LL.B. degree. Its accepted ideal is "A University with a world-wide vision and a Christian atmosphere."

FALL TERM BEGINS SEPTEMBER 24

DR. EDWIN S. PRESTON is President



Administration Building, Cumberland University, Lebanon, Tennessee



Administration Building, Carson-Newman, Jefferson City, Tennessee

CARSON-NEWMAN COLLEGE at Jefferson City, Tennessee is a four year co-educational college of standard quality offering degrees in the Arts and Sciences.

The objective of the institution is to realize in the student body the ideal of Christian manhood and womanhood and to exemplify the spirit of its motto: Truth, Beauty, Goodness.

THE FALL TERM BEGINS AUGUST 25

DR. JAMES T. WARREN is President