

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★

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I Commit Myself

JOHN L. HILL

"BUT AS FOR ME AND MY HOUSE, we will serve the Lord." These are strong, courageous, stirring words; they are reminiscent of days when men dared to stand up on their two feet and be counted—regardless. In his last appearance before the tribes of Israel, Joshua was the mouthpiece of the Lord God, reviewing the leadership and blessings of God even to the grant of land, cities, vineyards, and olive-yards, without cost to them. Joshua then called upon the people to choose whom they would serve—the Lord, the gods whom their fathers served before the flood, or the gods of the Amorites, in whose land they dwelt. Without waiting for a decision, Joshua committed himself in the words of the first line of this paragraph.

I wonder if it isn't about time for the Lord's people to stand up and be counted with reference to the curse of beverage alcohol which threatens to engulf our Christian civilization. Fortunately, it is not necessary for me to go to Yale, to consult a scientist, or specialist, or psychiatrist in order to know what beverage alcohol does. The observations of a fairly active life have given me that information. I know that liquor attacks and would destroy everything dear to the heart of Christ; I know that liquor weakens or removes entirely the inhibitions that sustain virtue, decency, morality, integrity, and self-respect; I know that liquor wrecks homes, debauches bread winners, and deprives little children of the love and support of parents; I know that liquor originates most of the evil in the world and supports actively every sin that it does not cause.

Furthermore, I know that today liquor has invaded hitherto forbidden grounds. It is rapidly making itself indispensable in the social gatherings of most respectable

people; distillers, brewers, and dealers hold conspicuous places in the ranks of charitable and philanthropic citizens; the liquor business grants academic scholarships and finances foundations to guarantee an education to all worthy boys.

With its billions extracted from its victims, beverage liquor carries on the most expensive and plausible advertising program that our age ever saw, and exerts an influence, political and otherwise, that permeates the political, social, and even the religious life of the nation. The latest bit of astounding news is that pupils in New York City's public schools are to be taught how to make beer.

In the light of these indisputable facts, and many more just like them, it is time for me to take my stand. This I am doing voluntarily, individually, independently, and with a full sense of my personal responsibility. Don't misunderstand me; I think I could drink a cocktail, or take a snort, to use a less sophisticated term, and possibly suffer no ill effects, but my example might cause the corruption of some mother's son or the ruin of her daughter. That shall not be. Because I love Jesus and because I know what beverage alcohol does, I am promising myself that I will not use beverage alcohol and that I will never sell, give, or serve it to others—and I am going to keep that promise. My soul literally thrills as I anticipate similar action of millions of Baptists on Commitment Sunday, May 30, 1948. Let all in all our churches and congregations who love the Lord make such a personal commitment of themselves. This is one way to combat this terrible evil; God helping us, we can do no less.

Baptist and Reflector

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EDITORIAL

Arabs and Jews

A CORRESPONDENT in Martin "would like to know something about the origin of the Arabs and the Jews. They appear to be closely akin and yet they are far apart. What is the real cause?"

The question of genealogy is so complicated that we cannot do more than go into the broad outline thereof as it relates to Arabs and Jews. We have consulted several authorities with the following results:

I. Ancient Inhabitants of Arabia

What was called Arabia in Old Testament times was inhabited by Amalekites, Ishmaelites, Midianites and Edomites.

II. Present-Day Arabs

There are two divisions of these:

1. *South Arabs.* These are descended from Kahtan (no doubt the Joktan of Gen. 10:26), son of Arphaxad, son of Shem, son of Noah.

2. *North Arabs.* These are the descendants of Ishmael, son of Abraham, son of Terah, a descendant of Shem, son of Noah. (Gen. 11:10-26).

III. Jews

1. This term originally meant the inhabitants of Judah. These were descendants of Judah, son of Jacob, son of Isaac, son of Abraham, who was a descendant of Shem, son of Noah.

2. Later the term was applied to all Israelites.

Joktan, from whom South Arabs have sprung, was a descendant of Shem, from whom Abraham descended. Ishmael, from whom North Arabs have sprung, was a son of Abraham by the Egyptian maid, Hagar. And from Abraham have come the Jews. Therefore, Arabs and Jews are closely related.

Why is there such a strong dislike between the two? One supposes that it began with the mockery and attitude of Ishmael toward Isaac (Gen. 21:9, 10). Moreover, the Arabs are Mohammedans, and Mohammedanism conflicts strongly with Judaism. Again, the Arab flair for barter and profit conflicts with the Jewish flair along the same line. And Satan uses such things wherever he can to stir up strife and embroil the world if possible.

Saving Testimony In A Trash Can

ONE MORNING not long ago, the editor received a letter from a boy who lives in the Knoxville area, judging from the postmark. As edited by us, the letter reads, in part, as follows:

Dear Mr. Taylor:

I am writing to let you know how happy I am that Jesus' blood took away my sins and made me pure.

I found your paper of January 31, 1946, in a trash can and a partly torn New Testament under it yesterday. On page 2 you had Romans 3:25. I read it in the New Testament and it was so. I had wanted to turn away from my sins a long time, but did not know how to approach God on the subject. I was afraid of Him.

When I read it, I went home and knelt down and told Him all my sins and cried and begged Him to forgive me, if Jesus' blood would satisfy Him for my sins.

I was saved instantly. Before the words left my lips, I *knew* in my heart the debt was paid. I felt all new inside. I love everybody, but used to *hate* everybody and fight. I just want to tell everybody how simple it is to trust in the power of Jesus' blood and that it satisfies God.

Sir, please tell me what to do. I studied my ragged little Testament last night. Did you know it said, "ye will not come to me, that ye might have life." It makes me cry to think anybody would treat God like that after shedding His blood to give them life. What a fearful thing to do. I want to work with others who are serving Him. I want to learn more about Him and what He wants me to do.

Yours truly,
HENRY BECK, age 15

The scripture reference which Henry found in BAPTIST AND REFLECTOR and read in that ragged little New Testament is as follows: "*Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.*"

This lad knows more gospel than a lot of grown people. He sees that the atoning blood of the Lamb pays the believer's sin-debt and that the benefit thereof is appropriated by faith in Christ.

There are many cold and formal religionists who might well learn a lesson from this boy in the emotion which accompanied his experience. He prayed and cried and begged for forgiveness, and he was "*saved instantly*" and "*knew it in his heart*" and "*felt all new inside.*"

Oftentimes, "God moves in a mysterious way." Here was a lad who wanted to be saved and did not know how. He found a two-year old, discarded copy of BAPTIST AND REFLECTOR, with a little, torn New Testament under it, and both in a trash can. He found a scripture reference in the paper and read it in the Testament, and from that the light broke into his soul.

When the editor read this letter, a warm glow filled his soul and tears came to his eyes. The whole day was made brighter. The envelope was postmarked Knoxville, but there was no street address or other address on the letter so we could write this lad.

May the Lord grant that somebody else may be saved as a result of reading something in BAPTIST AND REFLECTOR!

Moonshining Continues In Spite of Repeal

ACCORDING to a dispatch from Chicago published in *The Nashville Tennessean* of March 4, 1948, "Daniel J. Conerty, chief of 'revenue men' says that in spite of repeal moonshining is still going on."

Conerty is district supervisor of the federal alcohol tax unit. Speaking of stills, he says, "in 1946 we seized 22 and in 1947, 31."

Where are all the rosy claims of the wets, that repeal of prohibition would "take liquor out of the alleys," "bring it into the open" and "do away with bootlegging"?

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.

Should the Diaconate Be Rotated?

Word and Way

This plan has several commendable features, which probably explain the decided movements of the church in this direction. It offers an opportunity to eliminate the unworthy, the disqualified, and otherwise objectionable. The plan also helps to prevent crystallization in the second highest office in the church. This program is also definitely a check on the usurpation of undue authority. Long tenure of office on the Board of Deacons on occasions has resulted in a gradual assumption of authority in the church, until the Board has become a self-perpetuating, ruling body. This arrangement is also an inducement and a challenge to all the men of the church. Where membership on the Board of Deacons is practically a close matter there is little incentive for others.

Those who oppose this view usually fall into one of three classifications. One interprets the New Testament to teach that "once a deacon, always a deacon." With regard to ordination to the office this is true. Only one ordination is required for a life-time. However, being ordained to the office does not necessarily imply that one is always to be an active member of the elected Board. It is pointed out, too, that this plan compels the church to do without the services of some of its most able men. In truth, it only means that they are temporarily relieved of being an official member of the Board and that for only one year. Even then they are within call when their counsel and help are needed. There may be others who are jealous of their office and covetous of the honor and prestige. They may realize that once off the Board their chance of reelection would be zero.

(I am for the rotating; I am against the forced retirement for a year or more after one term of service.—R. B. J.)

New Frontiers

FRANK W. PRICE

in The Presbyterian Outlook

Our day has new missionary frontiers, not simply geographically frontiers but frontiers of race and class, frontiers of thought systems and ideologies, frontiers of false religions and new paganisms, and these frontiers are aflame. They are aflame with selfish and sinful passions and aflame too with the light of God's truth and judgment. On these frontiers the church in our generation must bravely stand and shine for God. Missions are the growing edge of our faith, at home and abroad. Christianity must dare or die.

(The churches have the biggest and most important task in the world.—R.B.J.)

Christian Funerals

The Southern Presbyterian Journal

No where more than at Christian funeral should the world see the blessings of faith in Christ. Through friendship for, or some worldly connection with the deceased, there are many who enter the doors of the church at the time of a funeral and at no other. This being true, what a God-given opportunity for the minister to really speak to the spiritual needs of the unsaved in the congregation! Honest preaching requires the statement of the sobering fact that the blessed promises of the Scriptures are made solely to those who are in Christ. Christianity is not a glorified, "Over the River Burying

Society," but, it is the only way of eternal life, and death which inevitably faces all, should bring us face to face with the reality of saving faith. It is our conviction that the funeral of a Christian is a unique opportunity to witness to the saving power of Jesus Christ and to point all present to Him. It should be a source of comfort and hope to those who already believe, and a solemn warning to those out of Christ.

(Correct.—R. B. J.)

Discipleship Is Costly

C. B. JACKSON

in Western Recorder

To be sure, discipleship is costly. Nowhere has Christ pointed out a path of roses to his followers. "If they have persecuted me, they will persecute you." . . . "A pupil is not above his teacher, nor a servant above his master." . . . "If any man would come after me, let him deny himself, and take up his cross, and come after me." . . . "And he that does not take up his cross and follow after me, is not worthy of me." These and many other New Testament statements indicated that it is a daily taking of one's cross and following Jesus that counts. This generation glorifies crossbearing in poem and song, but it carries very few crosses for Jesus. Obedience to Christ isn't costing many people pain and suffering in 1948.

How much it is costing not to obey Jesus is a different question. There is lack of personal spiritual growth and development. The accumulation of a number of such undeveloped Christians into an organization called the church, produces an anemic and powerless church. This type of organization never revolutionizes a community, nor changes the course of history. The black crepe which hangs on the doors of the world today can be traced to the disobedience of professional Christians. How costly is this disobedience!

(With our lips we say, "Amen!" to this. We need to say "Amen!" to it with our sincere renunciation of self and sin.—R.B.J.)

America May Become Godless as the Russian Regime

New York Times

Secularism will get a "new lease on life" and the future American state may become as godless as the Russian if the Supreme Court intends to bar all mention of religion in the public schools, the Rev. Dr. Robert James McCracken said in his sermon at Riverside Church, Riverside Drive and 122d Street, New York City.

Discussing the recent court decision banning religious instruction in public school buildings, Dr. McCracken said that while the framers of the Constitution were vigorously opposed to sectarianism "one wonders whether it was their intention to veto all mention of God and religion in the schools."

"In any event," he added, "in an age when secularism—not communism or fascism or any other 'ism'—is Public Enemy No. 1, when the world needs nothing so much as a revival of religion and of faith in God, are the young people in our schools never to hear His name mentioned? How are they to find their way to a worthy philosophy of life, how are they to set up for themselves a true scale of values if in principle and in substance their education is to be completely secular, that is, organized apart from God as though He did not exist."

(We are in a bad way in America.—R.B.J.)

Prior Teaching

J. E. SKINNER, Murray, Ky.

A GREAT WARRIOR has been credited with the saying, "The victory in battle is with those who get there firstest with the mostest." Now, if that be true in warfare, why isn't it also true in teaching and training?

Nor does that principle supersede and contravene the Lord's plans in the accomplishment of His purposes, for He is always there first with the most, whether in battle or in teaching and training, if only His warriors and teachers will obey His commands and follow Him through to victory.

J. Edgar Hoover has well laid the responsibility for present-day juvenile delinquency upon the shoulders of parents and other early teachers of the youth of our country. In every case of juvenile delinquency it may well be said that their parents and other early teachers did not get there first with the most. And if they had, each case might have been different.

But what is true of juvenile delinquency in its relation to crime and immorality, is equally true in its relation to all sorts of unbelief and infidelity in the intellectual and spiritual realm. The eternal verities of Divine Truth as revealed in Holy Writ must get there first with the most, if we would save our young people from the deadly virus of infidelity. They are unavoidably exposed to the dangers of doubts and unbelief of Revealed Truth from the day they enter high school till they finish their course in college, and the schools themselves are not to blame for it. Some of their standard textbooks abound with indirect attacks upon faith in revealed religion, and the law rightly forbids the teaching of the Bible in the public schools. Thus the schools are helpless under our present school system and standards of education—with textbooks written by unbelievers, and with the teachers powerless to correct them with the Word of God.

Yet few, if any of our young people, who have had early teaching and training in the teachings of the Word of God, have been known to lapse into immorality and unbelief. They faced the same temptations and battles that were encountered by others, but stood firmly upon the foundation of eternal Truth which had been laid for their faith in their early teaching and training. They had learned the difference between proven facts and speculative theories, and subjected everything else to the acid test of the firmly established facts which they already knew. The Word of God had already gotten there first with the most, and by the eternal verities everything else was tried. They could learn the theories as well as others, but theories couldn't shake their faith in God and His Holy Word. Of all this the writer needs no further proof than his own experience and direct observations.

How important, therefore, that our parents and early teachers of our children look well to the moral and spiritual foundation of their lives—getting there first with the most! This is not only a plea for early conversions "before the evil days come," but it is also a plea for early teaching and training in the faith and practice of the basic principles of the Revealed Word of God—"when the evil days come not, nor the years draw night, when thou shalt say, I have no pleasure in them" (Eccle. 12:1). Upon that early teaching and training must be built the superstructure of the individual life itself, the wisdom and strength of "the house of God, which is the Church of the living God, the pillar and ground of the Truth" (1 Tim. 3:15), and even the Civil Government which is also "ordained of God" (Rom. 13:1). The home, God's oldest earthly institution, holds prior responsibility for the early teaching and training for usefulness in His other institutions, as well as for its own continuance in peace and happiness and usefulness in the world.

When such prior safeguards are restored, the Home, the Church, the State, and the Nation shall dwell in safety; and "the Prince of Peace" will be invited to the Peace Conference of The United Nations!

"End of Sleep"

EDWIN RAYMOND ANDERSON, Hartford, Conn.

IT MAY BE QUITE easy to brand one as an alarmist and a pessimist, who will raise the voice in the cry of warning concerning the "ebb tide" of spiritual conditions as they are to be found today, but then, some one has to sound the alarm, and an alert pessimist is always better than a dozing optimist. Conditions are none to the good, and many fundamentalists are fundamentally wrong when they refuse to face the facts, and hide behind seemingly orthodox coverings, content with a knowledge of the delivering truth, while somehow never becoming greatly stirred about the practical importance of that truth.

But that is the way alas! It is too often with the saints. While they should be stirring and serving and seeking and saving, by the grace of God, they are . . . sleeping! At least so did the apostle put his finger upon the matter for his day, when he penned the warning word, "it is high time to awake out of sleep" (Rom. 13:11), and then framed that warning with a reminder of the coming of the Lord Who would judge in righteousness; "for now is our salvation nearer than when we believed." And one can not but help pass along the thought, that, if it were "high time" in Paul's earlier day, what surely, must it be for this latter day of grace! But the tragedy is always the same, for in Paul's day as well as for our own, there are saints who sleep, when they should be doing almost everything else, for there is a peculiar danger connected with sleeping and slumbering in a time of peril and danger.

The saints sleep—for one reason or another; and they may be the best of persons for any other business on the face of the earth, without a defect or a blemish, but fail utterly when it comes "bed-rock" down to the vital and urgent business of personal evangelisation. One cannot accuse their doctrine, nor point a finger at their intentions, for they are always in their "regular" place at the services of the church and carry along with the "regular" spirit. But their very "regularity" becomes their ruin, for try with all the persuasion of preaching and pleading, they cannot be pried loose long enough to really get out into the heat and battle of the world as warm warriors for the Lord. There may be the "thundering of the texts," and the fervent proclamation of servants almost broken-hearted to observe their "regularity," but somehow, they . . . sleep. One cannot explain it, or perhaps the explanation would be too grievous.

Some of the saints sleep because nothing that goes on in the world seems to keep them awake! They have unfortunately become quite adept at that poor spirit of vague generalisations which appears to cloud every proclamation of Scripture, and they have cloven so long to the sanctuary that they appear to live in a rosy make-believe world, where everything is believed without becoming holy burden to the soul, and where such grim realities as "sin" and "hell" and "death" and "judgment," become lost in the distance of fantasy. And it will take all of the holy upheavels of the Holy Spirit to pry them from their sinful sleep.

And then, it may as well be admitted, in the words of the poet, "the world is too much with us," and familiarity brings its own opiates; "getting and spending" can all too easily acquire a religious gloss, until demarcations become distortions, and service gives room for sleep. Perhaps it is at that point where the many of us come in, and we might as well own up to it. It is difficult to sweat and to slave for a lost world when it does not seem so very lost. It does not take much for the primary to become secondary, and then to become less than that . . . and all the while clinging fast to our peculiar brands of fundamentalism!

Our salvation is always nearer, and the Lord is verily at the door . . . who could doubt it in view of conditions and events and overturnings? But like they of old, many of us slumber while the Lord agonises in bloody sweat. But the Lord has passed through His Gethsamene and His Calvary, and it is for us to take up the burden and the toil, and carry along the Evangel. But the burning question is this . . . have we taken up the word . . . are we really AWAKE?

Do Preachers Make You Sick?

By ROE FULKERSON

Kiwanis Magazine

THE PRESIDENT of my club has appointed me chairman of the Committee on Support of the Churches in Their Spiritual Aims. Me! I bet a lot of folks in my town got a laugh out of that. Now I have to go to church.

At a recent Kiwanis meeting I said to my friend Burt, "I don't believe you go to church any oftener than I do. How come?" He frowned and said, "Oh, that darned preacher makes me sick!"

Shocking Reply

His reply shocked me because I like that preacher a lot. I began to think about him and how very human he is. I knew how he had helped a couple of boys to haul out an old boat, and paint and caulk it so they could go fishing. And he went fishing with them. I smiled as I recalled his sense of humor. When his cat had three kittens and they began to follow him all over the house, he named them Surely, Goodness and Mercy, because he said they would probably follow him all the days of his life. He visits the sick faithfully, and the old people of his congregation, and they all love him. It just couldn't be that Burt didn't like him as a pastor.

Then I began to think about him as a preacher. As soon as I did that, I realized what Burt meant. That preacher had made me sick several times.

I recalled the Sunday he had preached about the Prodigal Son. He seemed to think that the reason the father had killed the fatted calf when the boy came home was that his conscience was hurting him and he feared he was to blame for his son's leaving home in the first place. The preacher said that maybe the father was so busy with his cattle that he had never taken time to make friends with his son, so the son had never confided in him. He talked quite a bit on that and then he became personal. He wondered if our children felt that their parents were their best friends. He wondered if one of them got into trouble, would he come first to his parents and confide in them. He wondered just how much time each of us devoted to making friends and confidants of our children.

Sick At Heart

He made me sick, all right! Sick at heart. Sick because I realized that maybe I didn't spend enough time with my child. Made me sick because I was not at all sure that my child would come to me first in time of trouble and confide that trouble to me.

Another Sunday he was talking about the custom of the old time tyrannical kings who killed every messenger who brought bad news. From this he branched off into the thought that it was human to bear bad news instead of good news.

He wondered how many in his congregation would rather tell something nice about a friend than repeat something scandalous about him. He wondered if we circulated the story of a happy marriage as quickly as we circulated the rumor of an impending divorce. He wondered if we were as anxious to praise a good, honest city official publicly as we were to whisper the gossip that one of them was taking graft from the underworld.

That sermon made me sick, too. Sick to remember how guilty I was of the very sin he was discussing.

Then there was that sermon of forgiveness, with Christ saying: "Go and sin no more. Thy sins are forgiven thee." He got personal with that, too, and asked me the question direct if I had forgiven people who had wronged me. He made me sick, all right! I had three or four old grudges I had been nursing against people who

had done me dirt in times past, and I had been watching my chances to get square with them. Then that preacher began to tell me that carrying those grudges in my heart was souring my life, not the lives of the people against whom I held them. He said that as followers in the footsteps of Christ, it was our duty to forgive people who had wronged us, and forget about it.

Right there I forgave them all and forgot them all, but to this minute I am not sure that I didn't forgive them so that I would be able to forget them and be happier myself.

Sometimes I have sat behind old man Kelsey in church. Old man Kelsey has a million dollars and he is as tight with his money as the bark on a tree. I watch him when the plate is passed and I know he doesn't put in half as much as I do with my small income. The day the preacher gave that sermon about being generous in your support of the church, I had a fine time. He was skinning the hide off the old man, and he wasn't preaching at me at all! Boy, did I enjoy that sermon. That day the preacher didn't make me sick.

Reason For Being Sick

The more I think of it, the more I realize that the only time that darned preacher makes me sick is when he treads on my toes by preaching about some of the more prominent of my sins.

Maybe a preacher doesn't do you much good unless he does make you sick every now and then.

The next time I see Burt, I'm going to ask him some questions and see if I can't find out just what it was the preacher was saying when he got under Burt's skin. Then I am going to tell Burt how the preacher made me sick, and just why, and see if I can't get Burt to come to church again.

People like Burt and me need church a lot more than people like you. And the preacher needs us. We give him a lot of good material.—Contributed by John G. Clark, Associate Pastor, First Baptist Church, Knoxville, Tenn.

How Afraid Is A Million Dollars

HEARING, recently, a multi-millionaire, newspaper publisher praised for a straightforward speech brings up the question: "How afraid is a million dollars?" And, if a million is not afraid, fifty to a hundred millions is even less afraid. For the fact is that most of the little people of the world are just as brave as the big ones, but the little man can be punished economically, and does not want his living jeopardized.

We have no desire to detract from the laurels of anyone who is fearless, but the little one-horse man is entitled to similar praise for his good citizenship and courage when he stands up for honest convictions, even though he knows he is being penalized. That takes a measure of courage that a million dollars never has. But, even so—right is right, and nothing else succeeds in a fair fight. Those who fight for what they deem the best, receive the highest award—a clear conscience and a knowledge of duty well done, they stand alongside the truly great in history and say with a verity "I, too, in my humble way, have served."—*The Black Fex. Quoted in Scottish Rite Bulletin.*

Where This Church Stands

J. LACY BASHAM, *Pastor*, First Baptist Church, Alcoa, Tenn.

AS PASTOR and leader of this church, I take this means of setting forth the stand of this church in its doctrine and polity. This statement will not be in detail but is a statement of basic principles as follows:

1. This church recognizes no authority in doctrine, polity or practice except God's word. We won't even debate this subject, because when God speaks and settles a matter it is settled in heaven and earth must abide by it.
2. We maintain that a local church is and of right and ought to be a free, self-governing body of redeemed souls with equal privileges for each member and that no individual member, group of members, Official Board, etc., has any right to have priority or special consideration in church business, except as our spiritual leaders may be able to show us by God's word proper procedure in matters of church business.
3. We believe the church is different from every other organization on earth and that to try to copy worldly organization in church business and procedure is a violation of God's word and that instead of copying them we should seek the will of the Holy Spirit in the light of God's word. We have parted company with any human scheme of direction to the extent that it has parted company with Divine revelation.
4. We declare ourselves to be separate and apart from any political, fraternal, secret, civic or any other human organization. We do not condemn them all but leave our members free to exercise their Christian conscience and their understanding of God's word in these matters, but as a church we stand separated by the Redeemer's blood from all of them.
5. We believe in the freedom of the soul to worship God as the Spirit may lead or as the individual souls may desire without coercion from any source; and yet we believe that it is the bounden duty of the church to teach men to observe what God has said, that individual conscience may be enlightened by the Word.

Open Letter To 1948 Program Chairman

DEAR BROTHER:

An analysis of the printed programs of our 1947 state conventions reveals the fact that 718 individuals participated. Of these only 124 were laymen. Of the 124 laymen, sixty-two were full-time paid denominational or church workers—only nominally laymen—most of them reporting on their specific department of work. This leaves sixty-two, or 8%, from the business and professional world. With more than one million Southern Baptist laymen, surely we can use more than sixty-two.

Our laymen are grappling daily with world-shaking problems, problems that affect not only our economic, social, and political situation, but having a direct effect upon our church life and the progress of the kingdom of God. Businessmen, some of them heads of giant corporations, others high in the professional world and in public life, could out of their experiences present observations and constructive suggestions that would be of inestimable value to our entire denominational life. We should avail ourselves more freely of the services which these men could render.—LAWSON H. COOKE

Has God Forsaken His People

By REX VAUGHN, Chattanooga, Tenn.

I HAVE JUST RECEIVED my *Baptist and Reflector* which I appreciate very much. I have read the address "How to have Perennial Evangelism in our Churches," by Wm. Walter Warmath and also of the great work our Baptist college students are doing. It seems that Baptist people are spending more time and money now than ever before with the best qualified leadership in the history of Baptists. At least the leaders are the best qualified according to man's standards and yet Dr. Fuller says in this paper that he sees no signs of a revival in our land.

Why are we, as Christians, not able to lead people back to God? The majority of our large churches are spending a great deal of time in Training Union, Study courses and etc. in order to bring the standard of the organizations to a higher level. Also our pastors are preparing themselves more than ever before by Seminary courses in order to present the Gospel most effectively. Thank God for men who prepare themselves for the ministry for it is the highest place in which man can be placed.

Then has God forgotten His people or have His people forgotten Him? Moody prayed much and said that he was unable to do his task without much prayer. Paul tells us to pray without ceasing. The twelve prayed for days before Pentecost and our Lord prayed continually but their prayers were that lost people might repent and believe on Him. Have we prayed and shed tears even for our lost loved ones?

Recently I received a card from a young preacher friend of mine who goes to school and is also pastor of a church. He told me that he had over a hundred additions to his church, eighty-nine by baptism, ranging in age from eight to eighty-two, in a three weeks meeting. Yet this earnest, sincere young preacher was advised a few years ago by learned men that he should take a job while there were high paying jobs. Lord, forgive me if I am not speaking for your glory, but could it be possible that we who name the name of Christ are depending on our own strength and knowledge to bring in the sheaves. Could it be possible for a Christian, who has read his daily Bible Reading, studied his Sunday School lesson, carried his Bible, been one-hundred percent in Sunday School and given a tenth of his income to the Lord, to feel he had done his whole duty even with souls all around him unsaved. Lord help us to go even to Gethsemane and get a glimpse of the agony Jesus experienced in the redemption of mankind. Let us go even to Golgotha if needs be to bring our love and conviction into harmony with our Lord's.

Are ever our preachers and deacons so busy with our church organizations and programs that we can't find time to talk to men about their souls and pray for them. O God, when a soul is lost it is far so long-eternity. Help us we pray to fall down before you and repent for our neglect, and go in your strength and power to tell the good tidings.

No, God has not forgotten his people. He that was dead is alive for ever more and has the keys of death and hell, and all power is given unto him in heaven and earth, and all of his enemies shall be put under his feet. May this generation humble itself that *God's Will* might be done in our Day.

Fifteen Billion Dollars of national income goes into the garbage pail in the form of liquor, narcotics, gambling, sex magazines and other things which undermine the health of and the employability of our people.—ROGER BABSON

What Did The Supreme Court Say?

By R. EDWARD DOWDY, *Editor*,
Capital Baptist, Washington, D. C.

IN THE WEEKS that have followed the action of the Supreme Court of the United States reversing the Supreme Court of the state of Illinois with reference to the teaching of religion in the Champaign County public schools there has been the greatest confusion about precisely what it was that the Supreme Court said. Even after careful reading of the full court decision, there are questions yet to be answered.

In the lengthy opinion delivered by Mr. Justice Frankfurter and concurred in by Justices Jackson, Rutledge and Burton, there is a long survey of the history of release time religious education, but toward the close of that survey there are some significant sentences.

Of course, "released time" as a generalized conception, undefined by differentiating particularities, is not an issue for Constitutional adjudication."

The opinion continues, "We do not consider, as indeed we could not, school programs not before us which, though colloquially characterized as 'release time,' present situations differing in aspects that may well be constitutionally crucial. Different forms which 'released time' has taken during more than thirty years of growth include programs which, like that before us, could not withstand the test of the Constitution; others may be found unexceptionable. We do not now attempt to weigh in the Constitutional scale every separate detail of various combination of factors which may establish a valid 'released time' program.

Mr. Justice Jackson in a concurring opinion which sounds more like a dissent than a concurrence, is joined by Mr. Justice Frankfurter in expressing the following reservation, "I think it doubtful whether the facts of this case established jurisdiction in this court"

... "A Federal Court may interfere with local school authorities only when they invade either a personal liberty or a property right protected by the Federal Constitution."

Mr. Justice Jackson continues:

The complaint is that when others join and he does not, it sets him apart as a dissenter, which is humiliating. Even admitting this to be true, it may be doubted whether the Constitution which, of course, protects the right to dissent, can be construed also to protect one from the embarrassment that always attends nonconformity, whether in religion, politics, behavior or dress. Since no legal compulsion is applied to complainant's son himself and no penalty is imposed or threatened from which we may relieve him, we can hardly base jurisdiction on this ground.

In this case, however, any cost of this plan to the taxpayers is incalculable and negligible... But the cost is neither substantial nor measurable, and no one seriously can say that the complainant's tax bill has been proved to be increased because of this plan. I think it is doubtful whether the taxpayer in this case has shown any substantial property injury.

Perhaps the most eloquent section of the whole opinion by Justices Jackson and Frankfurter is the following:

The plaintiff, as she has every right to be, is an avowed atheist. What she has asked of the courts is that they not only end the "released time" plan but also ban every form of teaching which suggests or recognizes that there is a God. She would ban all teaching of the Scriptures. She especially mentions as an example of invasion of her right "having pupils learn and recite such statements as, 'The Lord is my Shepherd, I shall not want.'" And she objects to teaching that the King James version of the Bible "is called the Christian's Guide Book, the Holy Writ and the Word of God," and many other similar matters. This Court is directing the Illinois courts generally to sustain plaintiff's complaint without exception of any of these grounds of complaint, without discriminating between them and without laying down any standards to define the limits of the effect of our decision.

I think it remains to be demonstrated whether it is possible, even if desirable, to comply with such demands as plaintiff's completely to isolate and cast out of secular education all that some people may reasonably regard as religious instruction.

Near the conclusion of this long opinion, the Justices give some hope for the future.

We must leave some flexibility to meet local conditions, some chance to progress by trial and error. While I agree that the religious classes involved here go beyond permissible limits, I also think the complaint demands more than plaintiff is entitled to have granted.

The Court declines to become a super-board of education in the following language:

The task of separating the secular from the religious in education is one

of magnitude, intricacy and delicacy. . . It is idle to pretend that this task is one for which we can find in the Constitution one word to help us as judges to decide where the secular ends and the sectarian begins in education. Nor can we find guidance in any other legal source.

If one doubts that the decision is less than clear he needs only to read the dissenting opinion rendered by Mr. Justice Reed who points out again and again numerous questions yet to be solved. "I find it difficult to extract from the opinion any conclusion as to what it is in the Champaign plan that is unconstitutional."

The practices of the federal government after many examples of this kind of "aid" by the state to religion. The Congress of the United States has a chaplain for each House who daily invokes divine blessings and guidance for the proceedings. The armed forces have commissioned chaplains from early days. They conduct the public services in accordance with the liturgical requirements of their respective faiths, ashore and afloat, employing for the purpose property belonging to the United States and dedicated to the services of religion. Under the Servicemen's Readjustment Act of 1944, eligible veterans may receive training at government expense for the ministry in denominational schools. The schools of the District of Columbia have opening exercises which "include a reading from the Bible without note or comment, and the Lord's prayer."

In the United States Naval Academy and the United States Military Academy, schools wholly supported and completely controlled by the federal government, there are a number of religious activities. Chaplains are attached to both schools. Attendance at church services on Sunday is compulsory at both the Military and Naval Academies. At West Point the Protestant services are held in the Cadet Chapel, the Catholic Chapel, and the Jewish in the Old Cadet Chapel; at Annapolis only Protestant services are held on the reservation, midshipmen of other religious persuasions attend the churches of the city of Annapolis.

Justice Reed concludes:

Whatever may be the wisdom of the arrangement as to the use of the school buildings made with The Champaign Council of Religious Education, it is clear to me that past practice shows such cooperation between the schools and a non-ecclesiastical body is not forbidden by the First Amendment. When actual church services have always been permitted on government property, the mere use of the school buildings by a non-sectarian group for religious education ought not to be condemned as an establishment of religion. For a non-sectarian organization to give the type of instruction here offered cannot be said to violate our rule as to the establishment of religion by the state. The prohibition of enactments respecting the establishment of religion do not bar every friendly gesture between church and state. It is not an absolute prohibition against every conceivable situation where the two may work together any more than the other provisions of the First Amendment—free speech, free press—are absolutes.

We may expect to see an increase in parochial schools both Catholic and Protestant. This is equally as unfortunate as sectarian teaching in the public schools because it will continually emphasize the differences which separate us. Moreover, parochial schools will continue to be too expensive to meet the needs of the average Christian family. What then is the answer? We can be certain that it will not be an easy answer. We cannot overcome the general illiteracy in Bible knowledge by having a few more rally days of a few more sword drills. The whole matter calls for a radical re-thinking and re-study of adequate needs for Bible teaching.

It is the fact that the Bible was so generally omitted from the curriculum of the modern schools that has forced into being the very type of "released time" religious education of the present. The Supreme Court decision while putting an end to Protestant, Catholics and Jews teaching the peculiar tenets of their faith within the public schools on public school time, may at the same time prove to be the opportunity for re-introducing into the public school curriculum the Bible and its rightful contribution to the American way of life.

Religious liberty most prized possession of our American heritage was never intended to mean freedom from religion. Separation of church and state by a wall however high and however impregnable was never conceived to insure a Godless state or a religion unrelated to life.

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent
MISS HELEN HELTON
Office Secretary



MISS OLETA MEEK
Elementary Worker
MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

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



MISS EVELYN WILLARD
Office Secretary
O. O. MIXSON
Convention President

LAST CALL . . .

TO THE CONVENTIONS

WHERE:

East Tennessee Broadway Church, Knoxville
Middle Tennessee First Church, Murfreesboro
West Tennessee First Church, Union City

WHEN:

East Tennessee April 19-20
Middle Tennessee April 22-23
West Tennessee April 26-27

Session begin at 7:30 P. M. of the first day at each convention.

WHAT:

Fellowship, Inspiration, Conferences, and Information

WHO:

Dr. Wm. R. Rigell, Mrs. M. K. Cobble, Rev. C. C. Bowles,
Dr. Norris Gilliam, Mr. E. K. Wiley, Dr. W. L. Stigler, Miss
Margaret Bruce, Rev. Homer Cate, Dr. Wm. P. Phillips, Dr.
J. G. Hughes, Mrs. D. C. Shepard, Dr. Henry J. Huey, and
many others.

THEME:

"Attempt great things for God,
Expect great things from God."

Some Suggested Features For Intermediate Day

(Continued from Last Week)

1. "Listening in" Breakfast—Tune in on some good radio devotional message or arrange an appropriate program.
2. Sunday School—Every member of every class present.
3. Morning Preaching Service—All Intermediates attending, seated in a body. An evangelistic message and appeal.
4. Afternoon—An Associational Intermediate Rally or a Visitation Program.
5. Training Union—Every Intermediate in some group.
6. Evening Preaching Service—Sermon, "God's Call to Youth"—An appeal for Intermediates to commit themselves to Christ and to prepare for service in His Kingdom.

Lawrence County Campaign

Lawrence County held a simultaneous training school during the week of March 15. The campaign was organized and prepared by Rev. H. D. Mote, Missionary of the association. Bro. Mote was assisted by other leaders and workers in the county. This campaign enrolled 475 people, reaching 17 churches. One immediate result was the beginning of 14 new Sunday school units. The participating churches and teachers are given below:

Church	Teacher
Oak Hill	Rev. Braxton Sams, Springfield
West Point	Rev. D. W. Pickelsimer, Smithville
Five Points	Rev. Boyd Lecroy, Waynesboro
Brace	Rev. A. M. Nicholson, Murfreesboro
Loretto	Rev. Roy Magill, Tullahoma
Leoma	Rev. Norman Baker, Cornersville
Ethridge	Miss Gladys Longley, Nashville
Park Grove	Miss Oleta Meek, Nashville
Evas' Chapel	Miss Mildred Williams, Old Hickory
Liberty Grove	Rev. L. L. Arms, Whitwell
Summertown	Rev. Fred Walker, Ardmore
Gumm Springs	Rev. E. E. Lee, Whitwell
O. K.	
Ramah	Rev. M. F. Pinkleton, Pulaski
Lawrenceburg	Rev. Kenneth Combs, Clinton
Oak Grove	Rev. M. E. Presley, Adamsville
Bonnertown	Rev. H. V. Vassar, Pulaski

THURSDAY, APRIL 15, 1948.

CHRISTIAN HOME WEEK

May 2-9, 1948

Christian Home Week is a week set aside by the church and the community to put special emphasis upon those values that make the home "our first line of defense." It is sponsored jointly by the Sunday school and the Training Union. The pastor, superintendent, Training Union director, chairman of the deacons, and president of the W. M. U. may compose the planning committee.

A Suggested schedule:

SUNDAY, MAY 2

Morning—Launch Christian Home Week in Sunday school. Distribute copies of the program for the week. The sermon may be on some such topic as "Bulwark of America."

Afternoon—Continue the visitation if necessary. A light lunch may be served at the church at noon for all visitors.

Evening—Have special emphasis on the home in all assembly and union programs. The sermon may also be on the home, with a topic such as "Elements of a Successful Home."

MONDAY, MAY 3

Home Dedication Night—Urge the church families to dedicate their homes to God. For suggested home dedication programs, write to Dr. Joe W. Burton, editor *Home Life*, Baptist Sunday School Board, Nashville 3, Tennessee.

WEDNESDAY, MAY 5

Devote the prayer meeting to a promotion of the family altar in each home and daily private worship and individual Bible reading for each person. A pageant "Altars of Faith," in the March, 1948, issue of *The Sunday School Builder*, may be presented at the prayer service.

THURSDAY AND FRIDAY, MAY 6-7

Suggest that each family observe one of these nights as Family-at-Home-Night. Ask every member of the family to remain at home for that evening. Utilize the occasion for family singing, games, a discussion of matters of interest to the family, the family altar—in short, for family fun, counsel, and worship.

SUNDAY, MAY 9

Christian Home Week will come to a climax on the second Sunday. Try to get all Cradle Roll and Nursery babies and their parents to the church on this Sunday. Have special recognition for the children. Goals for attendance should be set for both Sunday school and Training Union.

Training Schools In Jefferson Association

BY JODIE LEE TATE

During the week of March 22-26 the Jefferson Association conducted a very successful simultaneous training campaign, with eleven churches co-operating. The emphasis was placed upon doctrines.

Churches co-operating and visiting teachers were:

Buffalo Grove	Glenn Ross
Dandridge	Mary Anderson
Dumplin	Margaret Gray
Flat Gap	R. C. Walker
Good Hope	Clarence Little
Mill Spring	Harvey Gray
Nina	C. O. Binkley
Northside	Roxie Jacobs
Piedmont	Mrs. Hattie Potts Rogers
Pleasant Grove	Lowell Lawson
White Pine	Charles L. Norton

On Friday night a rally was held at Northside Church. The church was filled to overflowing, with groups coming by bus loads.

The closing period was one of soul searching as Mr. Norton so forcibly challenged all to heed the Master's "Follow Me."

We feel that much good was done, and that seeds were planted from which results will still be realized many years hence.

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

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILBY
Secretary



MARJORIE HOWARD
Office Secretary

Miss Walden Sailing

Miss Ruth Walden is sailing back to Africa on Saturday, April 10th. She has spent the last few months in New York taking a special course in Columbia University in religious education. She is to edit special material for the schools in Nigeria.

Our love and best wishes go with her as she returns to her chosen field of labor.

Attendance At the Convention

The following associations were represented at the W. M. U. Convention meeting in Nashville:

Beech River	4	Maury	37
Beulah	17	McMinn	2
Bledsoe	33	McNairy	3
Big Emory	8	Nashville	893
Big Hatchie	7	New Duck River	28
Carroll Benton	14	New Salem	18
Chilhowie	24	Nolachucky	8
Clinton	7	Ocoee	38
Concord	32	Riverside	1
Crockett	4	Robertson	53
Cumberland	34	Salem	24
Duck River	21	Sequatchie	7
Dyer	11	Sevier	1
East Tennessee	3	Shelby	67
Fayette	1	Stewart Co.	2
Gibson	10	Stone	20
Giles	3	Sweetwater	4
Grainger	2	Tennessee Valley	8
Hardeman	14	Union	13
Holston	10	Watauga	5
Indian Creek	6	Western District	10
Jefferson Co.	3	William Carey	12
Judson	1	Wilson	40
Knox	47	Out of State	12
Lawrence	7		
Madison	18	Total from 50 associations	1654

Miss Manley Requests

At the State B. W. C. meeting in Nashville it was voted to help Miss Kathleen Manley with her supplies for the hospital in Joinkrama, Africa. The following list has been given to us by Miss Manley:

Single bed sheets	Cotton blankets
Pillow cases	Baby blankets
Bath and hand towels	Diapers
Wash cloths	Surgeon's gowns
Baby gowns	Caps
Short gowns for patients	Mats
Men's pajamas	Any linen that is used in a hospital
	Brown domestic

While Miss Manley is on furlough these should be addressed to:

DR. ROBERTA COX

Joinkrama, via Ahoad, Nigeria, West Africa

Eighteen Churches — Eighteen Brotherhoods

Carroll Benton Association Leads Again

On Monday night, February 23, 1948, it was the writer's privilege to meet with the Executive Committee of the Carroll-Benton Association. After presenting the major objectives and goals of the Brotherhood for 1948 and urging the committee to complete the associational organization by electing three vice-presidents, a secretary-treasurer, and three pastor advisors, Dr. Norris Gilliam, executive secretary, Tennessee Baptist Foundation, emphasized the importance of the associational organization, calling attention to the worthwhile service that can be rendered only by this organization. Upon a motion by Rev. Leonard Sanderson, pastor, First Baptist Church, Huntingdon, it was agreed that we would call a meeting of the churches in Carroll-Benton Association to meet in the First Baptist Church, Huntingdon, the following Sunday, February 29, 1948, at 2:30 P. M. At this meeting there were about 80 or 85 men present with fourteen churches represented.

The officers necessary to complete the associational organization were elected and installed and upon unanimous approval, it was agreed that we launch a campaign to reach every church in the association for the purpose of explaining to them the Brotherhood movement, setting out its aims and objectives, calling attention to our objectives and goals for 1948 and if possible to get a Brotherhood organized in every church. At this time we had three active Brotherhoods which left fifteen churches to be visited.

The pastors with the newly organized associational leaders entered whole-heartedly and cooperatively into this worthy program. The churches were visited and Brotherhoods organized each week. With the organization of the men in Concord Baptist Church on Sunday afternoon, March 21, 1948, Carroll-Benton has a Brotherhood in every church in the association.

This is the first association in Tennessee to report a Brotherhood in every church and the first in the Southern Baptist Convention with ten or more churches.

We plan to hold a meeting at an early date at a central location for the purpose of instructing the officers and committee workers. These new Brotherhoods are interested and will support our 1948 objectives and goals.

AMONG THE BRETHREN

Rev. Bertis Fair, formerly pastor at Newton, N. C., has become the new pastor of Mt. Calvary Baptist Church, Valdese, N. C. At this writing (April 6) a revival is in progress there with R. C. Shearin of Greensboro, N. C. doing the preaching and Edd Powell of Gastonia, N. C., leading the singing. Bro. Fair and the editor came from the same county (Calloway County, Ky.)

—B&R—

Southwestern Baptist Theological Seminary library needs Tennessee Baptist Convention Annuals for the years, 1900-1902, 1905-1907, 1911, 1912, to complete their files. Our readers who can supply any of these numbers are requested to write L. R. Elliott, Librarian, Seminary Hill Station, Fort Worth 10, Texas.

—B&R—

James L. Sullivan, pastor of Belmont Heights Baptist Church, Nashville, and Genter Stephens, minister of music at the above church will assist Pastor Oscar T. Nelson and the First Baptist Church, Madison, in a revival April 12-23.

—B&R—

The First Baptist Church, Shreveport, La., voted unanimously at the monthly business meeting last week to go ahead with the erection of a new \$400,000 Educational Building. The church has \$312,000 on hand now for that purpose. Dr. M. E. Dodd has entered upon his 37th year as pastor of the church.

ATTENTION ALL CHURCH MEMBERS

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

At her home in Orlando, Fla., after an illness of a year, Miss Emma A. Bennett, formerly of Nashville died. A native of Boston, Mass., she was the daughter of the late John F. and Emily J. Bennett. She had lived practically all of her life in Nashville, where she was a member of the Third Baptist Church. Two sisters survive, Mrs. L. W. Thompson of Nashville and Mrs. W. C. Golden, Orlando, wife of a former State Baptist Secretary.

—B&R—

Pastor Eugene Roberts and the church at Hendersonville will be assisted in a revival April 11-18 by Dr. W. F. Powell, pastor of First Baptist Church, Nashville.

Louis McCall of Lebanon has accepted the pastorate of Powell's Chapel Baptist Church in Concord Association for full time and began his work Sunday, March 28. He is a native of South Carolina and a ministerial student at Cumberland University. He expects to move on the field with his family after his graduation.

—B&R—

V. R. Butler has been elected the new president of the Cumberland University Ministerial Association. His term of office will be for two quarters. Other officers elected were: Charles Franklin, vice-president; Ernest Kelly, B. S. U. representative; Tommy Mosley, reporter; and Billy Blankenship, chorister.

—B&R—

The sympathy of Tennessee Baptists goes out to the congregation of the Deaderick Avenue Baptist Church, Knoxville, over the recent loss of its building by fire. Not so many years ago this church had a similar experience.

—B&R—

Lillian Madison Dillard (Mrs. J. E.) of Nashville, is writer of a devotional message which was circulated on March 27 to more than a million readers of *The Upper Room*, widely read book of devotions.

—B&R—

Dr. E. B. Crain has resigned as pastor of the Eastland Baptist Church, Nashville, to become effective July 1. He came to the Eastland church in March, 1936, from Greeneville, N. C.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, APRIL 4, 1948

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo, First	290	44	15	South St. Elmo	153	49	7	Lebanon	477	107	—
Alcoa, Calvary	264	84	—	Spring Creek	213	84	9	Cedar Grove	102	57	—
Athens, East	256	100	—	Temple	153	59	2	Fairview	41	39	2
First	474	120	6	Woodland Heights	190	65	1	Lexington, First	239	50	—
West End Mission	43	—	—	Woodland Park	1157	277	21	Mt. Juliet, Chandler	23	26	—
North	210	36	—	Church Hill, McPheeters Bend	191	102	11	Madison, First	430	144	6
Calhoun	129	33	—	Oak Grove	189	79	—	Maryville, Broadway	360	182	—
Clear Water	75	35	—	Cleveland, First	598	170	—	Everett Hills	237	96	2
Coghill	100	—	—	Clinton, First	278	52	—	First	806	167	—
Englewood	180	—	—	Columbia, First	385	98	2	Mascot	220	125	—
Etowah, East	68	—	—	Dark's Mill Chapel	15	—	—	Maynardville	143	54	—
Etowah, First	403	128	—	Godwin Chapel	31	—	—	Medina	179	81	1
Etowah, North	158	34	—	Cookeville, First	452	132	1	Memphis, Bellevue	2539	815	11
Good Springs	83	—	—	Algood Mission	40	—	—	Buntyn Street	192	63	—
Idlewild	76	50	—	Fourth Street	61	—	—	Central Avenue	531	173	5
McMahan Calvary	101	38	—	Stevens Street	115	48	—	Kennedy	157	44	—
Mt. Harmony No. 1	88	59	—	Cleveland, Big Spring	331	187	—	LaBelle	719	315	17
New Hope	42	—	—	North	244	170	—	Lamar Heights	584	138	—
New Zion	72	—	—	Rutledge Memorial	127	77	2	Levi	224	87	3
Niota, East	124	81	—	South	121	74	2	Louisiana Street	172	82	—
Niota, First	144	48	—	Crossville, First	259	106	15	Temple	1421	310	1
Old Salem	31	—	—	Mission	22	—	—	Union Avenue	1194	292	3
Riceville	62	—	—	Ducktown, Mine City	183	88	10	Milan, Chapel Hill	38	42	—
Rodgers Creek	25	19	—	Eagleville	66	28	—	Millington	175	92	27
Sanford	70	37	—	Elizabethton, Big Spring	131	158	—	Milton	58	31	—
Wildwood	100	35	—	Rio Vista Mission	81	29	—	Prosperity	153	69	1
Benton	134	27	—	First	569	117	—	Monterey, First	318	95	—
Bluff City	135	223	—	Fountain City, Central	876	204	11	Moodyville	70	64	—
Bolivar, First	218	133	—	Hines Valley Chapel	55	—	—	Murfreesboro, First	459	69	—
Brighton	172	72	—	Fowlkes	115	70	—	Walnut Street Mission	65	—	—
Bristol, Calvary	454	138	—	Gallatin, First	331	81	—	Powell's Chapel	103	66	—
Tennessee Avenue	291	87	1	Harriman, Trenton Street	424	107	1	Taylor's Chapel	91	—	—
Virginia Avenue	310	122	—	Walnut Hill	289	91	—	Westvue	329	100	—
Woodlawn	328	113	7	Harrogate, First	81	—	2	Tucker Town Mission	24	—	1
Brownsville	353	56	—	Hixson, Pleasant Grove	114	—	6	Madisonville	111	46	—
Chapel Hill, Smyrna	80	58	—	Huntingdon, First	202	62	—	Morristown, First	514	130	2
Chattanooga, Apison	84	33	—	Jackson, Bemis	261	85	—	Martin, Mt. Pelia	113	—	1
Avondale	807	180	25	Bible Grove	81	97	—	Nashville, Calvary	160	68	1
Birchwood	87	52	—	Calvary	477	149	—	Grace	863	196	20
Brainerd	480	140	—	First	819	138	6	Harsh Chapel	152	107	11
Calvary	484	108	46	West	878	303	—	Inglewood	821	200	12
Central	347	120	16	Jellico, First	306	111	—	Lockeland	624	219	9
Chamberlain Avenue	342	75	22	Johnson City, Sinking Creek	179	84	—	Mill Creek	100	48	—
Clifton Hill	455	108	6	Unaka Avenue	300	94	1	Park Avenue	516	135	—
Concord	279	87	17	Kingsport, First	750	117	3	Third	255	—	—
East Chattanooga	334	90	12	Long Island	82	25	—	Una	176	112	3
East Lake	640	160	9	Lynn Garden	350	101	2	Woodmont	285	100	6
East Ridge	360	144	8	Knoxville, Arlington	342	126	2	Oak Ridge, First	546	76	3
First	1103	165	37	Broadway	1090	819	6	Glenwood	478	126	9
First, Chapel	35	—	—	Broadway Branch	95	32	—	Highland View	512	132	2
Highland Park	2397	635	7	Fifth Avenue	947	237	28	Robertsville	408	124	5
Kingwood	116	60	7	First	1036	205	—	Parsons, First	287	91	—
Morris Hill	283	154	15	Immanuel	402	89	10	Portland, First	232	67	4
Northside	650	34	—	Lincoln Park	543	175	3	Raleigh, Ardmore	226	86	1
Oak Grove	372	128	19	Lonsdale	424	141	—	Rockwood, First	306	150	—
Ooltewah	156	53	5	McCalla Avenue	757	206	1	Rutledge, Oakland	131	52	1
Philadelphia	213	107	1	New Hopewell	192	38	—	Shelbyville, Shelbyville Mills	145	80	—
Red Bank	677	178	7	Oakwood	397	175	13	Soddy, Union Fork	67	28	—
Ridgedale	833	250	26	Sevier Heights	504	151	5	Springfield	424	95	1
St. Elmo	457	130	9	Smithwood	412	161	21	Trenton, White Hall	69	48	—
Second	380	109	26	South	511	79	2	Union City, First	579	152	2
Signal Mountain	58	28	4	Lawrenceburg, First	225	120	—	Watertown, First	197	54	5

First Baptist Church, Hendersonville Receives Pipe Organ

SUNDAY, March 14, a Kilgen Pipe Organ was presented to the First Baptist Church, Hendersonville by Mr. J. H. Pate and family. It was presented as a memorial to their parents, Mr. and Mrs. George R. Hays, and Mr. and Mrs. J. J. Pate. Mr. Pate is chairman of the deacons in the First Baptist Church, and Mrs. Pate is president of the W. M. S. They are faithful and loyal to all the church program. Rev. Eugene B. Roberts is the pastor.

Mrs. J. J. Pate, mother of the donor, was a charter member of the Eastland Baptist Church, Nashville, lived a life of Christian service, was a tither, and a Christian loved by everyone. Mr. Pate was a member of the Church of Christ, very generous with his finances. However, ill health prevented active service.

Mrs. Hays, mother of Mrs. Pate, is a sister to Dr. W. O. Carver of the Seminary in Louisville, a strong Christian character, very active in religious activities of the New Hope Baptist Church, Hermitage, and teacher of the Young Peoples class for a number of years. Mr. Hays, a faithful member of Dodsons Chapel Methodist Church, Hermitage, led the singing and taught the Young Peoples class for a number of years.

During the ten months Brother Roberts has been the pastor we have made great progress. The Sunday school has had good growth in enrollment and average attendance. A full graded Training Union has been organized. There have been 48 additions to the church, 27 by baptism and 21 by letter. On Tithers Enlistment Day there were 65 tithers who walked down the aisle and dropped their tither card in a miniature church setting on the Bible. There were only 81 present in Sunday school that day. Others have joined the list and now there are about 95 tithers out of a membership of 123. Our offering increased about 50%. During the first three months of the tithing campaign the total offerings were \$2,433.15.

We have just organized a FIRST ANNIVERSARY LEAGUE, the purpose of which is to organize teams that they may go out "two by two" and win people to Christ and the church. In this manner we are commemorating the First anniversary of worship in our church building April 18 and the First anniversary of our pastor June 1.—(Contributed.)

Mr. J. J. Kelley, choir director at North Side Baptist Church, Jefferson City, has resigned his work, having served a number of fruitful years in his capacity. Mr. Kelley is widely known and loved among associational and county singing groups and has devoted a great deal of his time and effort to such work. The church is proud to have followed his leadership during these years and prays God's blessings upon his future work.—ADAM GEBHART, JEAN COLLINS, HAZEL MC-LANE.

—B&R—

Pastor Samuel Melton and Big Spring Baptist Church, Cleveland, have been assisted in a gracious revival by C. E. McDonald, past of the North Cleveland Baptist Church.

First Baptist Church, Harrogate

THE FIRST BAPTIST CHURCH of Harrogate was organized November 10, 1946, with twenty-three members. For about fourteen months meetings were held in one of the class rooms of the public school building. In less than one year the membership increased to seventy-two.

There had never been a church in Harrogate before. Lincoln Memorial University with a student body of about six hundred is located here. About one-half of these students are members of Baptist churches.

We have a good building erected which will, when completed, be adequate to take care of our needs for many years. We are meeting in the basement now. Our Sunday school was organized March 21 with eighty-seven present. With just the minimum effort we will soon outgrow our basement. This will constitute another emergency in the experience of our church. Again and again the church and its program has been cast upon the grace and mercy of the Lord. This is a wholesome condition. We are very grateful for the sympathetic interest and help of our friends; also, for the generous response of the church membership. We covet the prayers of Tennessee Baptists in our effort to provide a Baptist church program for the people of Harrogate and the students of the university.—J. C. DANCE, Pastor.

Home Pictures To Feature Memphis Program

A SPECIAL series of pictures is being prepared for projection at the Christian Home Service of the Southern Baptist Convention at Memphis, May 22.

The principle setting for the pictures is the home of a family in Edgefield Baptist Church of Nashville. Through the cooperation of the pastor at Edgefield, Rev. W. C. Kirk, and a number of his congregation are helping to make this series which will be entitled, "A Crusade for Christian Homes."

The scenes focus on every day experiences in the home of George W. Logan, a groceryman in Nashville and a deacon in Edgefield church.

This twenty-minute visual feature, in the Christian Home Service at Memphis, will precede the major address of the evening by Dr. Ellis A. Fuller, who will speak on the subject, "Save Our Homes or Else."

Thomasville Baptist Church, Thomasville, Alabama, Dr. J. Gilbert Hutchinson, pastor, has recently closed a revival meeting in which the pastor's father-in-law, Rev. L. S. Ewton, Nashville, did the preaching. Large crowds attended the meeting and the Lord greatly blessed. There were 43 additions to the church. During the past two years the Thomasville Church has more than doubled its Sunday school, Training Union, and preaching attendance. The church is planning to build a new Educational building to take care of its new growth.

Fellowship Week In Evangelism and World Missions

THE EXECUTIVE BOARD of Western District Association composed of the pastors of the churches was led by their missionary, John W. Williams, in a week of fellowship meetings in the various churches. Every one of the 28 churches participated and messages on Evangelism and World Missions were delivered on Sunday, March 14 and running throughout the week at night. Missionary Williams was the host at a dinner meeting at one of Cafe's for all the workers and his home was the clearing house for reports each night after the services where more fine fellowship was enjoyed. A free-will offering in the churches amply cared for the expenses and left a balance in the associational treasury.

The Superintendent of Missions and Evangelism, L. G. Frey, was privileged to speak in nine different churches. The regular speakers were John W. Williams, O. E. Turner, T. W. Carl, J. W. Outland, F. P. Sanders, P. L. Utley, Alvin Gilliland, J. H. Miller, J. H. Thurman, George Shoyer, J. B. McMillin, Frank Robbins, J. F. Powers, A. B. Pierce, and other pastors co-operating were W. W. Webb, Cecil Brewer and T. H. Shelton. The churches showed a fine spirit and great interest as evidenced by a total attendance of 1,376 for the week, or more than one out of four of the membership.

Missionary John W. Williams is doing a fine piece of work and seems to have the unqualified support of both pastors and people in the program of informing, enlisting and inspiring them to better work. Western District Association is the oldest in West Tennessee, having been organized in 1822.

Our church has just gone through a glorious experience of a revival having Dr. F. F. Brown doing the preaching and Bro. J. Charles Yelton of St. Elmo Church of Chattanooga, directing the music. Dr. Brown unquestionably did some of his best preaching and it is needless to say that his messages and his personality was a great uplift to our brethren. All of Southern Baptists know that he has done a great work wherever he has been from the very beginning of his ministry, but it is my deepest conviction that he is making the greatest contribution of his life to the Kingdom's work. No one can exaggerate in eulogizing this great man of God. I say without any hesitancy or reservation that J. Charles Yelton is one of the best music directors for Evangelistic services that has been my privilege to work with. In the words of Dr. Brown, "he knows his music, and he knows the Lord."—WILLIAM C. SUMMAR, Pastor, First Baptist Church, Selmer, Tenn.

—B&R—

The Trenton Street Baptist Church, Harriman, is planning for revival services April 25-30 with Pastor R. Paul Caudill of the First Baptist Church, Memphis, doing the preaching and Stanley Armstrong of Gatlinburg leading the singing. Earnest preparations are being made for these services. O. C. Rainwater is pastor.

A church should continue paying Ministers Retirement Plan dues when temporarily without a pastor, on the same basis paid for the former pastor.

First Baptist Church of Jellico

ON FEBRUARY 22nd the First Baptist Church of Jellico, Tenn., began its fourth year under the leadership of its pastor, the Rev. Francis R. Tallant.

A very impressive service was held on Sunday morning, honoring the three hundred and six persons who have made decisions in the church in the past three years with a special section reserved for this group.

On Wednesday evening, February 18th, after the prayer service, every one was invited to the basement where Rev. and Mrs. Tallant and son, Donald Lee were honored by a surprise pounding. Many nice presents were received by them and several short speeches were made expressing the love and devotion of all present for our pastor and his family. Refreshments were served by the Business Girls' Circle of the W. M. U. who sponsored the party.

In noting the accomplishments of the past three years, we find many remarkable results of Rev. and Mrs. Tallant's unceasing work for the church and its program. There have been 306 decisions; 158 conversions; 78 additions by letter; 4 by statement, 55 rededications; 11 pledged for life service, and 142 baptisms, making a total of 224 additions to the church. Of particular interest in this group are six children of one family, ranging in age from 11 years to 21, who have been converted and baptised into the church in this time.

Due to a new financial program, offerings have increased from \$8,821.34 in 1944 to \$22,955.00 in 1947. Tithers have increased from about 40 to 203 and contributions to Missions have more than doubled, reaching \$6,000.00 in 1947.

The esteem in which our pastor and his family are held is shown by the many nice gifts received by them and by the church, including a new Chevrolet automobile which is in constant use in the upbuilding of the church, and a wire recorder which will record an entire worship service and is taken several times each week by the pastor to those who are ill and to the shut-ins of the community. A drink fountain has been given and installed and other things too numerous to mention.

Since coming to Jellico the lives of this young couple have truly been an inspiration to all who have known them.—MRS. RUBY E. MILLS, member First Baptist Church, Jellico, Tenn.

Recently the churches in Bledsoe Association were led by Rev. E. C. Sisk, State Stewardship Worker, and Missionary Carmack Penuel, in promoting a stewardship revival. Fourteen of the 17 churches cooperated with a total attendance of 1,875, or more than half of the church membership in the association. Several near-by pastors helped in the venture and free-will offerings more than paid the traveling expenses. Nobody received any honorariums. Missionary Penuel is doing good strengthening the churches in Bledsoe Association.

Minister Ordained

AT THE CALL of Richland Baptist Church a presbytery for the ordination of Brother Clay Frazier met on Sunday, March 28, 2:00 p. m. at Richland Baptist Church, Blaine, Tenn. The presbytery was composed of the following ordained ministers: Elmer J. Foust, George Hinchey, A. T. Allen, Herman Lakin, John Winegar; and the following ordained deacons: John Mitchell, Archie Dukes, Amos Fennell, Paul Pate, George Mitchell.

Elmer J. Foust, pastor, served as Moderator and Paul Pate, clerk.

After a thorough examination of Brother Frazier's personal experience, call to the ministry,

and doctrine, conducted by Brother Elmer J. Foust, the presbytery voted unanimously to recommend to the church that Brother Clay Frazier be ordained to the gospel ministry.

The church likewise unanimously voted to proceed through the service of ordination, the following being the order of the service:

The Charge to the Minister and to the Church, Dr. A. T. Allen.

Presentation of the Bible, Rev. Elmer J. Foust. Ordination Prayer, Rev. John Winegar.

Laying on of Hands by members of the presbytery.

Ordination Sermon, Rev. George Hinchey.

Benediction, Rev. Clay Frazier.—ELMER J. FOUST, Moderator; PAUL PATE, Clerk.

Candles Needed



THE MOVEMENT to send new and used candles to the Southern Baptist Relief Center at New Orleans for reshipment to various parts of Europe and Asia is spreading. Originated in the church of which Dr. Louie D. Newton, president of the Southern Baptist Convention, is pastor, the plan received wide publicity through the Baptist Press and started a much needed flow of candles to 718 Richard Street, New Orleans. Look in your church "catch-all closet" today and send your spare candles!

Don't forget that clothing, bedding and shoes are still needed to alleviate suffering around the world.

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June 8 - July 16

July 19 - August 27

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Illustrated bulletin on application.

WALLER M. ETHRIDGE, Vice-President
Marshall, Texas

Southern Baptist Pre-Convention Pastors' Conference

First Methodist Church—Memphis, Tennessee
Poplar Avenue and Second Street
May 18, 1948

DR. M. E. DODD, Chairman

REV. R. OLIVER PITTMAN, Local Co-Chairman

Local Committee:

DR. J. G. HUGHES, Auditorium

W. E. YOUNG, Music

MORNING SESSION

- 9:45 Song Service and Prayer Mr. W. E. Young
9:55 The Scriptures and Prayer Dr. Geo. L. Johnson
10:00 "The Kind of Revival We Need" Dr. M. E. Dodd
10:30 "Some Great Revivalists, Their Varied Methods" Rev. Claud Bowen
11:05 Special Music
11:10 "Great Historic Revivals, Their Common Characteristics" Dr. Roland Q. Leavell
11:45 "The Greatest Revival I Ever Saw"—4 minute testimonies.

AFTERNOON SESSION

- 2:15 Song Service and Prayer Mr. W. E. Young
2:30 The Scriptures and Prayer Rev. Paul A. Wieland
2:35 "Adequate Evangelism for Southern Baptists" Dr. C. E. Matthews
3:10 "Won by One"—Pastoral and Personal Soul Winning Dr. Dick H. Hall, Jr.
3:45 Special Music
3:50 "My Most Thrilling Experience in Personal Soul Winning"—4 minute Testimonies.

EVENING SESSION

- 7:30 Song Service and Prayer Mr. W. E. Young
7:45 The Scriptures and Prayer Dr. J. H. Haldeman
7:50 Special Music
7:55 "Evangelism, the Hope of Humanity" Dr. W. A. Criswell
8:30 Announcements and Offering
8:40 Special Music
8:45 "Go Preach" Dr. J. D. Grey

Note To Pastors

Concerning Convention Messengers

BY JOB W. BURTON

Secretary, Southern Baptist Convention

MESSENGERS to the Southern Baptist Convention in the annual meeting to be held in Memphis, May 19-23, should be properly certified by the churches. Enrollment cards for proper certification are available from the office of the state secretary of the Baptist Convention in the state.

Any church cooperating in the work of the Southern Baptist Convention may send messengers to the Memphis meeting. The number of messengers, according to the Southern Baptist Convention constitution, shall be determined as follows:

- (1) One messenger for each church contributing to the work of the Convention during the fiscal year preceding the annual meeting.
- (2) One additional messenger for every 250 members; or for each \$250 paid to the

How To Ship Your World Relief Goods

New Orleans—"It is not too late to send clothing, bedding and shoes to the Southern Baptist Relief Center, 718 Richard Street, New Orleans, La.," Charles R. Gage, Director of Promotion, said today in a statement giving suggested procedures for preparing shipments to the Center.

"In the words of Dr. Louie D. Newton, President of the Southern Baptist Convention, 'Southern Baptists must continue to give until all the need is met.' Thousands of persons in both Europe and Asia still need our help," Gage said.

Persons donating shoes are asked to tie the mates together in order to reduce as much as possible the work at the New Orleans warehouse. Shipments must be fully prepaid and should bear the name and address of the donors so that proper acknowledgement can be made by the receiving department. Donors are asked to please write plainly. Gifts should not be designated because the policy of the Relief Committee of the Foreign Mission Board is to send clothing, bedding, shoes, etc., overseas in bulk quantities for distribution where most needed.

Almost any type of article is acceptable in the relief program except straw hats. In addition to new and used clothing, bedding and shoes, such items as candles, kitchen cooking utensils and garden tools are needed.

Place a barrel in the lobby of your church today and see that at least one package per month is sent to 718 Richard Street, New Orleans, La.

work of the Convention during the fiscal year preceding the annual meeting.

- (3) The messengers will be appointed and certified by the churches, to the Convention, but no church may appoint more than ten.

If messengers will bring their enrollment cards to Memphis, properly certified by their churches, it will greatly facilitate registration.

Campbell Ass'n. Preachers' School and Fellowship Meeting

A large crowd gathered in the West LaFollette Baptist Church each evening during the week of March 22. Local preachers gave the message at the 5:30 and 7:00 o'clock hours. Supper was served at 6:15 by the W. M. U. Organizations. The eight o'clock hour was given to the study of Baptist Doctrines led by Francis Tallent, pastor of First Baptist Church, Jellico. The meeting was directed by Associational Missionary Harold H. Pitt. A special meeting was arranged for the women after supper. The speakers were: S. O. Stephens, Ralph Cordell, Neil Powers, Arthur Rains, Audra Cooper, O. Jack Murphy, Ancil Douglas, J. C. Watson, M. W. Bodlien and S. C. Strange.

The final results of the state-wide evangelistic crusade in Arizona according to Miss Ruth Inglis, office secretary, Department of Evangelism were: Total additions 737; Baptism 514; Letters and statement 223; other professions 221; rededications 1,361, and special services 18.

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Correction!

Correction!!

The Adult and Young People's quarterlies for April, May, and June carry a Vacation Bible School ad in which several items are listed incorrectly.

Prices of all 1948 VBS textbooks have advanced from \$1.50 to \$2.00

Price of the Principal's Package has advanced from \$1.50 to \$2.00

✻ Intermediate Book D—The First Missionary Letters (Paul's), will not be used in 1948; instead, you should order Intermediate Book C—The First Book About Missions (Acts) ✻

PLEASE CHECK THESE CHANGES CAREFULLY AND PREPARE YOUR ORDER ACCORDINGLY

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Nashville, rest of the state

Camp Information

THE AMOUNT of money received for the Camp Program as of March 15, 1948 is \$32,287.72. Dr. Pope has announced that not only have both sides been secured, but that bids have been submitted to the Government for surplus materials with which to build these camps, that surveys have been made as a basis for construction, and that actual construction will begin as soon as the weather opens up enough in the spring to permit such work.

CAMP CAMPAIGN CONTRIBUTIONS BY ASSOCIATIONS

Association	Amount
Beech River	\$ 20.78
Beulah	736.78
Big Emory	78.50
Big Hatchie	984.76
Bledsoe	157.54
Campbell County	17.75
Carroll-Benton	158.13
Chilhowee	437.40
Clinton	241.00
Concord	419.46
Crockett County	407.75
Cumberland	473.19
Cumberland Gap	46.66
Cumberland Plateau	
Duck River	244.44
Dyer County	62.82
East Tennessee	3,392.66
Enon	
Fayette County	161.75
Gibson County	1,389.87
Giles County	59.00
Grainger County	84.40
Hardeman County	300.40
Hiwassee	
Holston	126.68
Holston Valley	20.00
Indian Creek	98.48
Jefferson County	48.65
Judson	
Knox County	915.26
Lawrence County	167.39
Madison County	427.03
Maury County	156.00
McMinn County	465.75
McNairy County	67.00
Midland	5.00
Mulberry Gap	
Nashville	4,585.63
New River	46.00
New Duck River	1,056.50
New Salem	288.39
Nolichucky	1,378.05
Northern	5.00
Ocoee	3.00
Polk County	12.59
Providence	
Riverside	
Robertson County	354.44
Salem	90.83
Sequatchie Valley	
Sevier County	10.00
Shelby County	8,597.76
Southwestern District	
Stewart County	101.76
Stockton Valley	
Stone	231.79
Sweetwater	231.00
Tennessee Valley	286.78
Union	38.15
Watauga	9.30
Weakley	241.87
Western District	40.00
West Union	
William Carey	177.55
Wilson County	217.85
Wiseman	
Central Region	313.93

Eastern Region	306.83
North Central Region	78.25
North Eastern Region	412.93
North Western Region	21.00
South Western Region	67.65
Miscellaneous Gifts	710.61
Total contributions	\$32,287.72

The development of the camps will depend almost upon the response of Tennessee Baptists to the appeal for funds. Therefore, it is most important that all money that has been received by committees and churches for this purpose be sent immediately to: The Tennessee Baptist Foundation, 149 Sixth Avenue, North, Dr. Norris Giliam, Ex. Secy., Nashville, Tennessee.

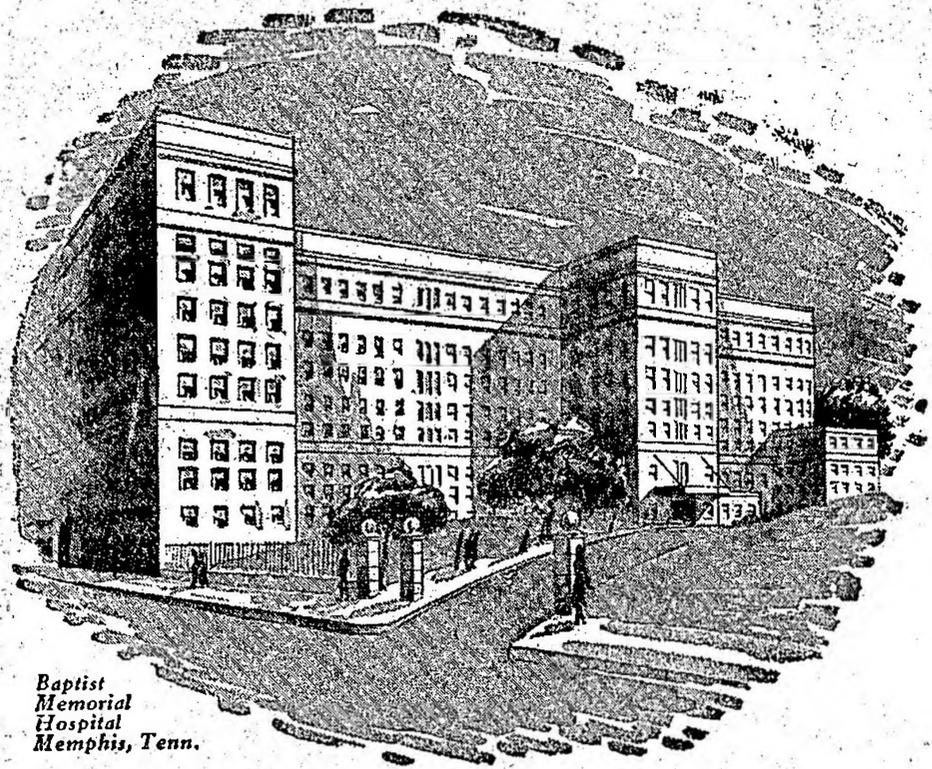
Saturday, May 15, 1948

is

“UDF* DAY” In Tennessee

- This is the date on which we stand ready to HELP YOU ORGANIZE YOUR COUNTY into an affiliated unit (though entirely independent) of UDF OF TENNESSEE. . . Many county organizations have named themselves “UDF of this or that County”. Only Montgomery, Putnam and Sullivan have already organized as self-governing “Units”.
- ADVANTAGES IN IMMEDIATE ORGANIZATION:
 1. To encourage total abstinence . . . in YOUR County!
 2. Inform, arouse, educate the people . . . in YOUR County!
 3. Organize and unite dry forces: Precinct, County, State.
 4. Enforce present laws—enact better ones.
 5. Particularly a “local option beer law”.
 6. Be ready for a local option liquor election, should it come unexpectedly.
 7. Immediately become an influence for good—morally and spiritually; socially; economically; politically.
 8. Get Christian men to run for office this summer!
 9. Help ELECT them!!
- WRITE, WIRE OR TELEPHONE:
JAMES C. FURMAN, 167 Eighth Ave., North, Nashville (Phone 6-1526) . . . We'll have a speaker at YOUR County Seat on Saturday, May 15.
- BUT FIRST: YOU must prepare the ground: Newspaper publicity, radio, telephone, direct mail. Get the people out. Not necessarily a “mass meeting”. Maybe just 150 vitally interested people. Vote on this at the Baptist Pastors' Conference. Include other evangelical preachers—AND CHRISTIAN LAYMEN, WOMEN, YOUNG PEOPLE. . . This must NOT be just a Baptist movement, or just a preachers' movement, if it is to succeed.
- Unless YOU do this NOW, we will have little chance of electing the right men this summer or of enacting right laws in 1949. It's up to YOU . . . UDF is offering its services—most of its 50 directors have offered to serve as speakers (many of them are Baptist preachers).
- TELEPHONE — WIRE — WRITE for further information . . . OR when you decide to act!

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