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"SPEAKING THE TRUTH IN LOVE"



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SHE DROPPED HER BIBLE

RECENTLY the writer was riding a bus to Sunday School. At one of the stops a little girl got on the bus and, brushing her way through the crowd of passengers, accidentally dropped the Testament she was taking to Sunday School. One of the passengers saw it and said, "Little girl, you have dropped your Bible." Isn't that the trouble with the whole world today?

Individually, cooperatively, nationally, and internationally, we have dropped our Bible, and have picked up all sorts of crazy schemes and ideas. We are meeting around the world in international conferences, hoping that through these man-made schemes and man-conducted conferences we can set the world right. Never has there been a more fallacious position.

The only possible way to establish permanent peace is to go to the source of peace, even Christ himself. We must pick up our Bible and prayerfully incorporate its teachings into our deliberations. No conference, however high the I.Q. of its personnel, can ever hope to solve the world-shaking problems of today if we disregard the teachings of our Lord and leave God completely out of our plan.

We should be talking more about peace and less about war. It is as easy to establish peace as it is to start a war. That is, if we will go about it in the right way.

The little girl on the bus had dropped her Bible; so have we; so has the world. The little girl on the bus picked up her Bible; so must we; so must the world.

—*Southern Baptist Brotherhood Journal*
(July, August, September), LAWSON H. COOKE, Editor.

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EDITORIAL

Disagreement Among Peace Planners

THREE HUNDRED delegates from twenty-three states gathered in June at Grinnell College, Iowa, to endeavor to formulate a united front for world peace.

Every plan which had an advocate was given a hearing. The only agreement was that all wanted peace. Every plan presented had some features which admittedly might lead to war. When an Arab and a Zionist took up the Palestine issue, the discussion became so heated that the president of the college appealed for fair play for the sake of the good name of the college.

The United Nations does not agree on some of the elements in every plan for peace which has been proposed.

Human plans for peace have always failed and always will so far as permanent peace is concerned.

There will never be stable peace in the world until "The Prince of Peace" as revealed in the Scriptures is in complete charge and every knee voluntarily or involuntarily bows to His authority. That day is coming!

But why does this chaotic and weary old world save time by ceasing to be guided by mere human wisdom and planning and by receiving Christ as set forth in the Word of God and following Him?

That Lovely Land Where God Himself Is King

R. ALLEN ANDERSON, in *Our Times*, Feb. 15, 1948

SOME YEARS AGO while we were living in London a beautiful incident occurred. It was in the latter years of the reign of King George V, known as "George the Good."

He had been seriously ill and was just recovering. He was walking with Princess Elizabeth in the lovely rose garden at the rear of Buckingham Palace one day. The princess was but a little girl only

eight years old, and she and her royal grandfather shared a deep affection. Holding his hand and gazing at the lovely blooms, she seemed to be thinking aloud as she said, "Grandpa, don't you think I'm a lucky girl to be a princess? And fancy having a wonderful grandpa like you! Why, my grandpa owns an empire with people all over the world." So she rambled on in girlish chatter!

They were only a few feet from an open window, and the one who brought the story to us overhead it all as the old king replied, "Yes, you are a lucky girl to be a princess and to have a king for a grandpa, but one of these days your old grandpa will have to leave you. You see, I can't remain even in a kingdom as large as mine. Some day they will lay me to rest. But, Elizabeth, I want to talk to you about another kingdom much greater than mine. In that kingdom all the little boys and girls are princes and princesses, and nobody will be either sick or poor. We won't need any soldier to protect us, for everybody will love everybody else. Elizabeth, I want that we shall be together in that lovely land where God Himself is King."

The little princess was silent, deep in thought for a few minutes. Then lifting her blonde head, she said, "Oh, Grandpa, that is wonderful! Fancy *all* the little boys and girls being *princes* and *princesses*! Yes, I want to be with you there."

So saying, they moved away and the conversation ended; but in the heart of a lady near the window was born anew the desire to be a citizen and a princess in that eternal kingdom.

Yes, we must all be there. We must hear those words of welcome spoken from the lips of a loving Saviour as the redeemed of every land on earth sweep in through the gates of that heavenly city of light to take their places at the throne of Deity. That will indeed be the climax of all ages. And for that mighty moment of triumph all creation is waiting.

A Sour Note In Ecumenicity

ECUMENICITY! Pronounce the word! There is constant talk today about "the ecumenical (universal) church." This is an alleged church proposed by unionizers composed of as many various and varying denominations as will go into an organization expressive of this "broad" concept.

In August, what is called "The World Council of Churches" meets in Amsterdam, Holland, to further the organization, spirit and program of ecumenicity.

But a certain able publication, which is heart and soul for ecumenicity, reports that Patriarch Christopher, head of the Greek Orthodox (Catholic) Church, has "struck a sour note in the ecumenical chorus" by excommunicating a woman who left that church and became a Protestant. The Greek Orthodox Church is a member of the World Council of Churches.

Ecumenical leaders have been insisting that churches becoming members of the World Council would not be expected to surrender their autonomy, doctrine, or polity. Well, it is customary for a church to remove from its roll one who joins a church of another faith. It would not be reasonable to expect one to be a member of two or more churches at the same time. By excommunication (exclusion) Patriarch Christopher followed his method of doing what is customary.

Enumenical leaders have been saying that in "the universal church" there must be tolerance for the views of others; that the views of the participating bodies, even though contradictory, are to be accepted as all right for those holding them. Why was Patriarch Christopher considered to be sounding a sour note in the light of this?

The "ecumenical spirit" is a strange thing.

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.

Kow-Towing to the Pope

The Converted Catholic Magazine

On his return from Rome, the editor of the *Baptist Standard* wrote the following editorial in his paper, which is well worth reprinting: "Did you see the Pope?" How many times we have heard that question since returning from Europe. And as often as we hear it, we recall the plaintive plea of a faithful missionary who has given his best years in service to the people of Italy. In the interest of his work, and for his own personal safety, we withhold his name. According to our missionary friend and other Baptists and Protestants who live in Rome, it is commonly known that an "audience with the Pope" is nothing more or less than the Pope's propaganda racket. People from America no longer have to seek it, but of course it feeds popish vanity when an American does so, Americans visiting Rome who have a little nobility, money, or political power, and who have too much self-respect to ask to see him, are generally sought out by his press agent who waits for the "request" to be made, and when it is not made, the offer to arrange the "audience" is made. When such an "audience" is accepted the Catholic secular press comes out with glaring headlines: "Rev. Dr. Blank of America, recognizing the spiritual superiority of the Holy Father, sought and was granted an audience with his holiness, and paid tribute to the influence of the holy Catholic Church."

With tears in his eyes and a sob in his throat, our missionary friend requested us to warn the American people that such "audiences" were nothing but cheap propaganda rackets, put on for the purpose of using Americans to crush Baptist and Protestant groups in Italy. "Please tell our American friends," he said, "not to make it more difficult for us by seeking or accepting an audience with one who uses the prestige and power of his office to crush us."

We promised, and in this word of warning we make good our promise to a noble Christian and a worthy brother in Christ.

(It is well to get this matter straight.—R. B. J.)

Curb on Instincts

New York Times

Challenging what he called a popular impression that modern psychology favored giving full rein "to our appetites and instincts so as to avoid unhealthy complexes," the

Rev. Dr. Robert James McCracken said that there was no such sanction in psychology or in ethical religion. In his morning sermon at the Riverside Church where he is pastor, Dr. McCracken said:

"Nearly everybody has heard of the dangers and evil consequences of repression, and some conclude from what they have heard that they should give their appetites and instincts free rein. Yet it would be difficult to find an argument in the work of any reputable psychologist or psychoanalyst, not excepting Sigmund Freud, which countenances such a deduction. 'Never repress' is sound advice, but what the psychologist understands by it is that in the interests of the moral life and of a sound mind we must fully and frankly acknowledge the existence in us of impulses and instincts like those of fear and of sex. 'Never repress' does not mean 'never suppress.' It is not an invitation to license. The reason why some people are able to live a life of self-indulgence is because they are members of a society that is held together by people with a different and nobler view of life. Such people are parasites. The measure of their selfishness is that they treat their fellows not as ends but as means to an end."

(A lot of people need to learn this.—R.B.J.)

Wanted: An American Baptist Convention

BROUGHER P. MADDOX
in *The Watchman-Examiner*

The unique unity of Southern Baptists, both doctrinally and in leadership and their harmonious and rapid progress, indicate that we have in the Southern Baptist Convention a suitable base upon which to construct an American Baptist

Convention and organize for the conquest of America. This suggestion is not to repudiate our Northern brethren. It merely recognizes the fact that only the strongly Baptist elements in the North would be interested in unity. Both parties would have much to such a unity. The best argument against the suggestion here offered is that it would make the forces of Baptists too large, totaling about seven million. That is true. It is also true that it is difficult for a large organization to operate democratically. It is just as true, however, that Baptists are growing. We shall be forced to learn how to preserve the democratic process in large groups in the near future. Baptists do not believe in Protestant organic church union. They rather believe in propagating the New Testament truth to the limit of their ability, trusting God's Spirit to bless the Word as faithfully preached. He has blessed us. The alternative, then, to the beckoning calls for organic church union is closer cooperation—an American Baptist Convention—is the method by which all Baptists can cooperate in winning America for Christ. This can be worked out on a brotherly, spiritual basis if our only aim is the advantage of the kingdom of Christ.

(More and more is this idea being suggested. Much clear thinking and earnest praying should precede definite action.—R. B. J.)

The Layman's Faith

GEORGIA HARKNESS in
The Christian Advocate

Why, then, do laymen not have a clearer grasp on the Christian faith? Not because they lack interest in theological questions, for without being so labeled such questions emerge in every discussion of social

issues, every problem that calls for pastoral counseling. Rather, the trouble lies, I am convinced, in the fact that neither in our religious education nor preaching have laymen been taught to think theologically. We have done many other things—often good things—but not that which gives meaning and direction and assurance to the whole. Though answers to the ultimate question of life must be given with humility they can be given with Christian conviction, and better understanding of the gospel imparts not only intellectual clarification but power for living. This responsibility has altogether too much been bypassed in the churches. This is the most needed, next great forward step in our church life. "How shall they hear without a preacher?"—and how shall they understand except they be taught? The sort of enterprise I am here advocating will not happen by accident. It is not enough to throw in a dash of theology here and there in our sermons or church-school lessons, though opportunities to give a push in this direction are many and ought to be seized as they arise. What is needed, in addition, is more units of study definitely allocated to great Christian beliefs, more sermon series, more study groups to learn how to interpret the Bible and how to think on great Christian themes.

(An important suggestion.—R. B. J.)

What May Be Said For The Jew?

By ROBERT B. ELEAZER

FROM EARLY in the Christian era down to the present much has been said against Jews, and they have suffered grievously in consequence. Witness the bitter persecutions visited upon them but yesterday by the Nazis. We may now find it interesting and profitable to inquire what, on the other hand, may be said for them.

Any adequate answer to that question would far transcend our space, and even our full comprehension, for from the days of Abraham down to the present Jews have been conspicuous factors in human progress. D'Israeli, England's brilliant statesmen, when taunted with his Jewish descent, replied that he had no need to apologize for a race that had given a prime minister to Pharaoh 1500 years before Christ and another to Queen Victoria three thousand years later.

A Long Roll of Honor

Space does not suffice here to call the roll of noted Jewish philosophers, composers, authors, scientists, jurists, financiers, and philanthropists, but a little inquiry reveals the fact that it is long and honorable. In medicine, for example, we shall find that Jews have been conspicuous all the way from Maimonides at the Egyptian court in the twelfth century down to Dr. Simon Flexner, of the Rockefeller Institute for Medical Research. Jewish medical men have given the world digitalis, cocaine, insulin, pyramidon, antipyrine, salvarsan, diphtheria anti-toxin, the Wasserman test and many other discoveries invaluable to man.

Of thirty-eight Nobel prize winners in Germany up to 1933, eleven were Jews, including Einstein, who was compelled to flee from Nazi wrath and is now in this country. In Austria three out of six winners were Jews. How insane to drive out or destroy such people!

Broad Philanthropy

It is a matter of common observation that Jews are notably alert and generous in providing for their own poor. It should be equally well known that their philanthropy also reaches out freely to all the needs of society.

As every Bible student knows, broad philanthropy has been from early times an integral part of Jewish tradition. The Mosaic law not only made elaborate provisions for the needs of the Jewish poor, but added the inclusive injunction found in Leviticus 19:34, "The stranger that dwelleth with you shall be unto you as one born among you, and *thou shalt love him as thyself*." The social passion of the Jewish prophets is unmatched in religious literature. Emphasized by the teachings of Jesus, it is largely responsible for the social note in Christianity. Down through the ages Jews have been zealous in maintaining this tradition, so that Ludwig Noire, German philosopher, said of them:

"The most magnificent fruit of Judaism is their ever-ready devotion to charity," a testimony which is echoed by numberless authorities.

In America the record of Jewish philanthropy has been most notable. There were, for example, Judah Touro of New Orleans, who left half a million dollars to charity; Haym Solomon, of Philadelphia, who gave so generously to finance the American Revolution; Nathan Straus, of New York, who endowed a milk fund which has saved the lives of thousands of babies; Adolphus Solomon, collaborator with Clara Barton in founding the Red Cross; Mortimer Schiff, chief financial support of the Boy Scouts of America; Julius Rosenwald, whose gifts to philanthropy totaled fifty million dollars.

Some years ago the treasury of the writer's home city was temporarily empty and the city was unable to pay its army of teachers, policemen and other public servants. In that crisis a Jewish department store advanced \$400,000 of its own funds, cashed all the city's

warrants without discount, and held them till the city was able to redeem them. How could anybody wonder at the popularity of that store? How could one be resentful to its success?

Altogether it may fairly be said that Jews constitute one of the best elements of our composite population and should be valued accordingly. As a class they are loyal, law-abiding citizens; intelligent, public-spirited, charitable; friendly and appreciative; quite up to the average in character and morals; and often, as civic leaders, business and professional men, among the most useful members of the community.

Religious Leadership

Far more important than the above, however, is our religious debt to the Jews—to Abraham and Moses, to David and Isaiah, to Jesus himself, and to his early heroic followers who took his gospel into all the world. We cannot possibly over-emphasize that debt and its implication for each of us.

Answering the question "What is the Jew?" Count Leo Tolstoy replied that he it is "who has brought down from heaven the everlasting fire and has illumined with it the entire world. He is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions."

Says Fenelon, French ecclesiastic and philosopher of the Seventeenth Century: "As I review all the nations of antiquity, I find the Jewish people alone worshipping the true God and in possession of the religion of love." That God and that religion we owe to Judaism and to Jesus. Alas, how poorly we have paid the debt!

Caution Needed, and A New Approach

On this point Canon Herbert Danby says: "The primary task of the church is to put itself right in Jewish eyes . . . to prove itself to be both the teacher and the practicer of the Christlike life. Then, and not till then, can we fairly expect the Jew to turn to the Church in a spirit of trust and hope."

There is a practical phase of this question that should give us serious concern. Without doubt we have been consistently poisoning the minds of people with anti-Semitism by indiscriminating teaching concerning the crucifixion. Here, for example, are questions and answers from a current denominational "Catechism for Sabbath Schools and Private Families:"

"Q. Who put Jesus to death?

"A. The wicked Jews.

"Q. How did they put him to death?

"A. On the cross."

What effect upon the impressionable minds of children may we expect from that sort of teaching? Must it not inevitably be deplorable? On that point the noted churchman, Doctor Washington Gladden, voiced years ago this word of caution:

"I have no doubt that prejudice against the Jews has been raised unwittingly by the teaching of Church and Sunday school. Christian teachers of all grades ought to explain more carefully than they sometimes do that the Jews, with all their prejudice, were the very best people in the world when our Lord came to earth, possessing the purest morality, honoring the family as it was honored by no other nation. We ought to keep it before our children that Jesus himself was a Jew; that all the apostles were Jews; that Christianity was planted in Asia and Europe by Jews."

(If one will read Isa: 53:5, 6, Acts 4:24-27, I Cor. 2:7, 8, and other scriptures, he can see that both Jews and Gentiles were responsible for the crucifixion. But the religion of neither Jew nor Gentile is genuine *in God's sight* unless Jesus is received as "God . . . manifest in the flesh" and as Saviour and Lord (I Tim. 3:16; John 14:6.—Editor.)

THE NEW TESTAMENT AND A FUTURE KINGDOM OF ISRAEL

By RUSSELL BRADLEY JONES, *Pastor*
Central Baptist Church, Chattanooga, Tenn.

WHEN THE OLD TESTAMENT closes, the status of a future Jewish kingdom is just what it was when Moses spoke to the people: "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God . . . and a curse, if ye will not obey the commandments of the Lord your God" (Deut. 11:26-28). One line of prophecies predicts the future glory of Israel; another line predicts their doom. Which it will be depends on how the people respond to the will of Jehovah. Jehovah long before had indicated to Moses and Joshua what their reaction would be (Deut. 31:16-17, and Joshua 23:15-16), but we must study the New Testament to discover the outcome. For, as we have said, it is impossible to understand the Old Testament except in the light of the fuller revelation of the New (II Cor. 3:6-17).

New Testament Revelation of the Future of Israel

In the New Testament, we find a much neglected, but very clear, revelation of the future of Israel.

First, the New Testament shows that a remnant of Israel had returned to the Land in the time of Christ. When we open the pages of Matthew's Gospel, there they are, in the Land! Since only a remnant of those who were led out of Egypt actually entered the Promised Land, thus redeeming the promises of Jehovah through Moses, the return of a remnant to the Land from the Babylonian Captivity was sufficient to redeem the promises of God through the prophets in the Old Testament. And—mark this—in the entire Bible there are no predictions of a return of the people to the Land after the Old Testament canon is closed.

Second, the New Testament shows that Israel was offered a King, Messiah Jesus, but rejected Him finally and officially. When Pilate asked the Leaders of the Jews to make their decision about Jesus, who was called the Messiah, they asked for His crucifixion, saying, "His blood be on us, and on our children" (Matt. 27:22-25). "He came unto His own, and His own received Him not" (John 1:11). That rejection, approved by every generation of Jews since, sealed Israel's doom. Although many individuals of the race later turned in faith to Christ, the nation has never changed its attitude toward Him. In consequence, Paul declared, "The wrath is come upon them to the uttermost" (I Thess. 2:16). In other words, the line of Old Testament prophecies picturing the doom of Israel, rather than the line portraying their blessing, is to receive fulfilment by choice of the leaders.

Third, the New Testament clearly indicates that Israel as a nation is fully and finally rejected by Jehovah. "Israel hath not obtained that which he seeketh for; but the election hath obtained it" (Rom. 11:7). As the Lord Jesus predicted, so it happened: "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). The "nation" to whom the kingdom was given is revealed in the Lord's words to His disciples: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). Contrary to popular misconception, the Jews are NOT now the Chosen People of God. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28-29). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to promise" (Gal. 3:28-29). See

Matt. 23:33-36; Luke 21:20-24; I Thess. 2:14-16; Matt. 8:11-12; Rom. 3:21-23; 4:11-16; Gal. 4:21-31; etc., etc.

Some try to read into Romans 11:25 ("Blindness in part is happened to Israel, until the fulness of the Gentiles be come in") the promise of a return of the people to Palestine, but it just isn't in the passage. Paul is here talking about the spiritual salvation of individual Israelites, along with Gentiles. He is not dealing with the question of national glory at all. The "all Israel" of verse 26 is spiritual Israel, for it will be noted that "all Israel" does not exist until "the Gentiles be come in."

Fourth, in the New Testament we discover that the Messiah established a spiritual kingdom, made up of believing Jews and born-again Gentiles. Read carefully Romans 11:1-10; Ephesians 3:3-6; and 2:11-22.

Christ on David's Throne

Peter is our authority for saying that, in the establishment of this spiritual kingdom, Jesus ascended David's Throne! "(David) therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; he seeing this before spake of the resurrection of Christ . . ." (Acts 2:30-31). Moreover, this kingdom of the Saviour is a complete fulfilment of the kingdom promised by the prophets: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:25-26).

Paul likewise identifies Christ's spiritual kingdom as the fulfilment of the promises made to Abraham and the fathers: "Of this man's (David's) seed hath God according to His promise raised unto Israel a Saviour, Jesus" (Acts 13:23). "We declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee. And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David . . . Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:32-39).

The nature of the kingdom of Christ, which is the complete fulfilment of all promised to the Jews in the Old Testament, is ever and always SPIRITUAL. Jesus said, "My kingdom is not of this world" (John 18:36). "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17). "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:20-21). If we had the space, we think we could prove that this kingdom will never be material or temporal in nature! Besides, there is ample Bible proof that there is no further place in God's plan for a special called nation. There was such a place once. There had to be a special nation to provide a body and a place for the First Appearing of the Christ. That need no longer exists.

(Continued on next Page)

Teamwork In Baptist Churches

By G. S. DOBBINS
Chairman, Committee on Church Organizations

RECENTLY there was held at Nashville a significant meeting of representatives of the several agencies and auxiliaries of the Southern Baptist Convention—Sunday School, Training Union, Woman's Missionary Union, Brotherhood, Home Mission Board, Foreign Mission Board. These honored leaders came together at the call of the Committee on Church Organizations, twice appointed and at Memphis continued, for study and recommendation of ways and means of securing better coordination and correlation of the work of the churches. Discussion gathered largely around needs to be met through inter-agency cooperation. Perhaps the most important single conclusion reached was that an unhurried meeting of representatives of all the agencies be held at an early date, when conference at length would be had as to needs of the churches and their possible supply from the headquarters of the several organizations working together.

The committee has all along felt that its principal function was to present and interpret the needs of the churches as these needs have arisen from the growing complexity of modern church life. That there are grave difficulties will not be denied by those who carry the burden of leadership and work in our churches. Much concentrated attention should be given to the needs of some 15,000 of our small churches with membership of 150 and less. Half of these churches, we are told on good authority, are in danger of death if they do not receive more help and care. The assumption that their needs will be met and their lives sustained by instituting in them all the organizations is evidently fallacious. Yet every essential value of very church organization should somehow be brought to every church, no matter how small, if it is to live and thrive. How to accomplish this is obviously not the responsibility of the Sunday School alone, nor the Training Union alone, nor the W. M. U. alone, nor the Brotherhood alone, nor the Mission Boards alone, but of all of them working together as representing the denomination as a whole.

Many of the medium-sized churches find it difficult, if not impossible, to foster all the organization, yet the church life is impoverished if essential values of each organization are not somehow made available. The so-called "big churches" are calling insistently for that economy of time and energy which comes from more careful planning of meetings and activities that conserve strength and produce richer fruitage. The ideal is certainly not less work through fewer organizations and meetings, but greater effectiveness resulting from more careful cooperative planning at headquarters as well as in the local churches.

The imperative call, recognized all but universally, is for a thorough re-study of our organizational structure, with a view to a great forward movement that will enable us more nearly to realize our Baptist potentialities. It is good to know that the beloved and capable leaders of our several church organizations are committed now and for the future to regular conferences in which the process of creative discussion will undoubtedly yield desired results. Let us not fail to pray for these our leaders as they help us to go forward as a people, conserving every value already gained, yet always seeking fresh conquests for Christ through his churches.

The total Roman Catholic population in the United States is now 26,075,697, a gain of 807,524 during the preceding year, according to the Official Catholic Director. The Roman Catholics reported 115,214 conversions, and 907,294 infant baptisms. The Director reported 41,747 priests and 141,083 sisters. There are now 11,239 separate Catholic educational institutions.

A Future Kingdom of Israel

(Continued from Page 5)

The Jewish System a Type of the Spiritual Kingdom

In harmony with all that has been said, the New Testament reveals that the Jewish Nation, with its institutions, places, people and heritage, was typical—a shadow of—the institutions, places, people and heritage of the spiritual kingdom established by the Christ at His resurrection. "Before the resurrection of Jesus Christ, God recognized as His people a nation of men in the flesh, the natural descendants of Abraham, Isaac and Jacob; and with them He made covenants concerning *earthly* things, and gave them the promise of earthly blessings. Also He recognized an earthly Zion and an earthly Jerusalem; and He appointed an earthly temple, an earthly priesthood and earthly sacrifices. But that system in its entirety was but 'a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience' (Heb. 9:9). Moreover, its ordinances were imposed only 'until the time of reformation' (v. 10). —Philip Mauro in *"The Hope of Israel: What Is It?"* Read John 4:23-24; I Cor. 10:11; Hebrews 8:5; 9:8-10, 23-24; 10:1, 4; 12:18-25; Gal. 4:22-31; Hebrews 11:10-16. These Scriptures explain the exceedingly remarkable fact that there is not so much as one single passage in the New Testament that promises the return of Israel to Palestine.

But what about the new State of Israel? Doesn't that have some reference to God's plans for the future? No more, I think, than does the new republic of the Philippine Islands! The State of Israel may or may not succeed in establishing itself. It will mean nothing, unless the people repent of their sins and turn to Christ for salvation. And they must turn to Christ in exactly the same way that you and I turned to Him, and they must do it individually—and before the Holy Spirit and the church are taken out of the earth. There is no other way! Let us pray that the Jews, in great numbers, may find this way.

Remember: God's Grace and Justice are not dependent on what may or may not happen to the Jews. God's Grace and Justice are made forever sure to any and all through Jesus! It is a serious matter to put the Jew, instead of Jesus, in the center of our prophetic interpretations. When we do that, we say that God condones rebellion; we suggest that the Cross, after all, is not central and the only way to glory; we suppose that the New Testament is parenthetical; we secularize the spiritual; and we scandalize the true Messiah. Keep Christ in the center. "Christ is all!"

"Yes, I Tithe"

SAYS R. G. LEE, Pastor, Bellevue Baptist Church, Memphis, and President of the Southern Baptist Convention.

"Believing in making money a servant of Christ who, though rich, for our sakes became poor; believing that love to Christ will not permit one to give less than one-tenth; believing that loving and giving are Siamese twins and one cannot be without the other, I tithe.

"Wishing to give the testimony that I love God with my pocket-book as well as with my heart, I tithe.

"Since tithing gives me the privilege of participation in all the causes which my church supports financially and for which I pray, I tithe.

"With all my heart I believe in

Every Baptist a Tither

Digest of Address to the Rotary Club at Jackson

By HAYWARD HIGHFILL, Pastor of First Baptist Church of Humboldt

THE OMINOUS THREAT of totalitarian ideology has never been absolutely clear of the skies that hover over the U. S. A. Constitutional liberty in one form or another has been on trial many times in our history. Even now, there seems to be divided opinion as to our rights as citizens.

One of the great nations is standing in jeopardy. Soon, it appears, the first amendment to the constitution guaranteeing religious liberty to all will be reaffirmed as a fact or become a farce. The cardinal doctrine of "separation of church and state" stands at the crossroads.

The cause of religious liberty has been debated from every kind of platform. Its devotees have kindled fires with their own bodies and spilled their blood on practically every land. Let us take heed to the fact that America is a demonstration that a free nation cannot be stricken down as long as she is guarded by free churches.

The principles of religious liberty are such as command the respect and admiration of every right thinking person. Dr. Philip Schaff has said "Religious liberty is the natural fundamental, and inalienable right of every man. It is founded on the sacredness of conscience, which is the voice of God in man, and above the reach and control of human authority." Freedom of conscience makes me individually responsible to God.

Religious liberty gives me freedom of choice. Freedom of choice liberates all men from the thralldom of intolerance. It goes even farther and frees society from the corruptions of state churches.

Religious liberty that guarantees freedom of worship was first given to the New World by Roger Williams in his Rhode Island Colony. He was banished, Henry Dunster was removed from the presidency of Harvard, John Clark was put in prison, Obadiah Holmes was whipped on Boston Commons for their adherence and propagation of religious liberty.

These freedoms of conscience, choice and worship are based on the belief that man is capable of reading and interpreting the Bible for himself. To maintain this liberty there must be complete separation of church and state.

Separation of church and state becomes an issue of tremendous importance in our land today. The Geneva, N. Y., Times, November 5, 1947, quotes Justice Nathan D. Lapham referee of the New York Supreme Court, "A religious contract entered in at marriage is a legally enforceable one." Then editorially says, "While the domestic Relations Law provides that contracts made between persons contemplating marriage remain in force after marriage, an agreement on religion, as an enforceable legal contract, has had no legal precedent in this state."

The Federal Aid To School Bill (S. 472) could well be the undoing of the first amendment to our constitution if allowed to stand as amended. Under this bill private and parochial schools can have their per pupil share of funds as they are able to influence state legislatures. Then tax money will be aiding sectarian education. This in spite of the fact "that not one of the forty-eight states, nor board of education in any state, city or county, nor chamber of commerce nor taxpayer group anywhere has asked for federal aid to educate their children," Dr. Samuel B. Pettingill before a Senate Committee in August, 1947.

Many states and communities are facing religious domineering of school boards and class rooms. A group of North Dakota citizens met in Fargo, January 12, 1948, and called for Anti-Garb legislation. That is to keep uniformed teachers representing religious groups from the classrooms. This will be voted on June 28, 1948, as they say, "To keep church and state separate. To keep public school

free from sectarian influences. To keep public school tax money from going into sectarian treasuries and for public schools only."

There should never have been any necessity for the Iowa Supreme Court to rule, as it did, on October 14, 1947, that children attending private or parochial schools cannot be transported in public school buses.

Many other cases as the Dixon, New Mexico, school system, the New Jersey school bus case, a United States representative at the Vatican and Tennessee's own "Church Tax Law," on which collection has been deferred until March, 1949, make us wonder how long we will have Religious Liberty in the good old U. S. A.

There is a great need for us to defend our freedom in worship. Although liberty is never safe it cannot pause. All the forces of our schools, churches, boards, organizations, papers, legislators, forces small and large, should be harnessed to propagate this basic principle of Christianity.

Even the non-believer is entitled to this privilege and freedom. Let us keep the church and state separate.

What Think Ye of Christ?

THE MODERN WORLD does not pause long enough to evaluate the Christ. Men pass him by as if he were not here. Men ignore him as if he never lived. This is indeed strange, since all that modern man values, all that has lifted him and encouraged him, finds its source in the words of the New Testament.

Modern man rejects Jesus as unimportant because he is an exception to his theories. He is supernatural and the modern world denies the supernatural! The modern world has taken the path of least resistance, the path of science and secularism, and hence the broad way that leadeth to destruction, for morals and principles were not born of science nor of sociology. Our Christian morals and ethics spring from God's revelation and are based on divine patterns. We cannot ignore them without imperiling the welfare of the entire race.

The apostles and early Christians believed Jesus was more than merely a good man. He was the Son of God sent to redeem all men from their sins. On the strength of this belief the New Testament was written, evangelists sent out, churches erected. Men lived and died for their faith.

If Christ is what the New Testament declares him to be, if he is what Paul and the apostles believed him to be, if he is what the early church and the historic church has taught concerning him, then he is not one to be ignored or treated with indifference or careless minds. He is our only way! He is our only hope!

My Christian faith is not in a record 1900 years old. My faith is in one who lives today, knows me, knows my world and is trying to change things for the better through Christians.

The importance of the Record lies in the fact that it tells me what happened 1900 years ago when men walked with Him and thus assures me that what happened then can happen again. Peters can still be produced and Johns and Pauls and a Pagan world can again be conquered.

My faith is not in a book nor in a church but in a living person. The Book is important because it is my map and the church is important because it is my door, but He is important because He is my Lord and Saviour.

God has seen fit to educate me through the use of the Book and so I read it. God has seen fit to designate the church as his means of saving the world and so I am a member and a servant of it. But neither the Book nor the church must shadow Him who alone is the peace of man's soul and the shelter of man's destiny.

We must so live that we will convince the world that Jesus can save sinners because he has transformed and saved us.—Condensed from *The Tower*.—*The News*, bulletin of Coggin Avenue Baptist Church, Brownsville, Texas.

Issac Watts Bicentennial

By ERNEST O. SELLERS
New Orleans Baptist Theological Seminary

NOVEMBER 14th next marks the 200th years since the death of Isaac Watts who perhaps did more for English hymnody than any other man, not excepting—to us—Charles Wesley.

Watts' grandfather died in a naval engagement and his father was a merchant. Both men strongly opposed the established or state church. For this the father was imprisoned and ten years afterward was in hiding for two years for his religious convictions.

At the age of sixteen Watts became a student at the Dissenter Academy for four years. This was followed by two years of private study being denied entrance to the universities. Honorary degrees were conferred upon him by Edinburg and Aberdeen. In 1699 he became assistant pastor of the Mark Lane church of London and two years later pastor. The church had several very prominent members. A brother-in-law of Oliver Cromwell and a granddaughter of the great Protector. Also Sir Thomas and Lady Abney in whose home Watts spent the last thirty-two years of his life, "waiting God's leave to die." He was not however idle though ill so long.

Isaac Watts wrote poetry from early childhood. At eighteen he criticized the stiff versification of the Psalms as then being sung in the churches and was admonished to "do something better." This did in a collection known as "The Psalms of David *Imitated* in the Language of the New Testament." The first part of the book contains 150 Psalms in metrical version set into 329 hymns. In the second part are 300 hymns, divided into (a) a paraphrase of the Psalms and Scriptures, (b) hymns of "human composure" but keeping to the "sense and material divine," and (c) hymns for the celebration of the Lord's Supper, "to imitate our Divine Saviour" that we may sing after partaking of the bread and wine.

Between the two sections of the book is an essay of 2,500 words justifying his labors especially in the composition of hymns. "While we sing the praises of God in church we are employing that part of worship which, of all others, is nearest akin to heaven." He added that David could not alone express the praises and experiences of Christian believers:

Watts was a strong Calvinistic Puritan but he knew not alone the "fear of God" but also the measureless grace of salvation as revealed by Christ on the cross: "Love So Amazing, So Divine." We can list but a few of his hymns, the following being among perhaps the most widely known and used:

Before Jehovah's awful Throne,
Come, ye that love the Lord;
Jesus shall reign wh'er the sun;
My God, the spring of all my joys;
O bless the Lord, my soul
O God, our help in Ages past;
There is a land of pure delight
When I survey the wondrous Cross;
Am I a soldier of the Cross;
Come, Holy Spirit, Heavenly Dove,
Joy to The World! the Lord is Come.

Watts seemed to sense the majesty, power and holiness of God more than other writers. "His songs still are being sung and every worthwhile collection contains twice as many by him as by any other author" (Breed). For poetic beauty, depth of feeling, height of aspiration and spiritual appeal no other hymn has registered itself like, "When I Survey the Wondrous Cross." Our churches ought to thank God for this "Singer of New Testament Israel." More than we know orthodoxy has been preserved by his and similar solid and God-approved hymns.

Do not let this Bicentennial pass without proper and enthusiastic observance.

The Survey Bulletin

By PORTER ROUTH

FACTS OF INTEREST

The United States civilian population between the ages of 5 and 17 declined from 29,745,246 to an estimated 28,944,000 between 1940 and July 1, 1945, according to census estimates. Oklahoma lost 10.1 per cent in this age group during the period, California gained 32.1 per cent.

During May the number of marriage licenses issued in major United States cities was 13.5 per cent below the 1947 total.

During the first five months of 1948 the cost of food, clothing, rent, etc., to American consumers, increased 2.1 per cent.

It was reported at the first International Poliomyelitis Conference, recently held in New York, that in 1916 only 3.7 per cent of the polio victims were over 15 years of age. Today, 25 per cent are over 15.

The Treasury Department reports that of every \$100 left to consumers in 1946, after payment of taxes, \$3.50 was spent on whiskey compared with \$2.20 in 1939.

According to a recent survey, corporate profits made up 8.6 per cent of the national income in 1947 compared with 52 per cent for wages and salaries.

If the present trend continues, it is estimated that Los Angeles County will be the largest in the United States by 1950 with 4,435,904 population, or 3.1 per cent of the entire United States population.

IN THE WORLD OF RELIGION

The Christian Herald will report in its August issue that there are now 77,386,188 persons (53 per cent of the population) associated with religious bodies in the United States, a gain of 3,713,006 over 1946. The report indicates that the largest growth on a percentage basis is being made by groups ranging from 200,000 to 1,000,000 members. The report shows the four large Baptist groups in the United States reporting more than 14,000,000. The Methodists report 8,567,772, the Presbyterian, U. S. A. 2,234,798, and the Episcopal Church 2,160,207. The two major Lutheran groups have a total of more than 3,000,000.

Catholic authorities indicate that more than 55 per cent of the 200,000 displaced persons to be admitted to the U. S. are Catholics.

Catholic nuns teaching in North Dakota schools will be allowed to adopt civilian dress, according to North Dakota bishops. Protestants, who fought for the passage of a law prohibiting the teaching in garb, reported there would be no objection to the teachers in civilian dress.

BAPTIST HIGHLIGHTS

Annette Carter, Arkansas, and Charles Webb, Jr., South Carolina, won the Bible Sword drills during the first two weeks at Ridgecrest. Winners in Convention-Wide Speakers' Tournament for the first two weeks, were Bob Murphree, California, and Betty Jean Werner, Missouri.

Southern Baptist denominational leaders have joined in asking that August 28 be observed as a Day of Prayer. The entire service at Ridgecrest on that day will be dedicated to prayer.

There are now 27,512 Baptists in New Zealand.

The estate of Dr. Henry Alford Porter, valued at \$50,000, was left to Virginia Union University, a Negro Baptist seminary.

Oklahoma Baptists have taken over the management of a hospital at Mangum, Oklahoma. The Oklahoma Baptists will also recommend that the old double budget Unified Budget System be changed and that all receipts be divided 50-50, after preferred items amounting to \$165,000 are paid.

G. E. Johnson has been elected associate Sunday school secretary in Florida.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

Let's go hunting together this month—not for rabbits, or ducks, or o'possums, or quail, or anything like that. I would like for you to join me and other Young South friends in a "Hobby Hunt." Perhaps you already have a hobby. If so, you may find some new ways to develop it and have more fun with it.

Before we begin our "Hobby Hunt," let's be sure that we know what we are looking for. What is a hobby? My dictionary says: "Something a person especially likes to work at or study apart from his main business; any favorite pastime." Your "main business" may be studying, helping in the home, or working after school and during vacation. Whatever it is, you will want to look for a hobby that is different from your main business.

Hobbies are fun. One person has said: "The possession of a hobby is like having a key to a door that opens upon a magic land where you may go when you are tired of what you are doing."

Letter-writing is a friendly hobby. Through letter-writing, many of you have made pen-pal friends who have helped you to become acquainted with lots of different places and people and customs. You have had fun sharing experiences and information with boys and girls in other towns and states, and even other countries.

Some people whose hobby is letter-writing do not confine it to pen-pal correspondence. They write cheer-up letters or cards to shut-ins. Some of them write news notes to friends who move to new homes in other towns and may be a bit lonely and homesick for old friends. Many folks keep birthday lists and send notes or cards to friends at that time. Some include in their birthday lists dates of special anniversaries or events and write letters about these at the proper times.

Sometimes young friends tell me that they enjoy getting letters, but find it hard to write answers to them. If this is true of you, perhaps you'd like to have a copy of a three-cent leaflet called "Letter Cues," by Iris Davenport. This may be ordered from *Southern Agriculturist*, Nashville 1, Tennessee. It discusses different types of letters, proper stationery, and gives some definite suggestions on "How to Write It."

Collections are always interesting hobbies.

One six-year-old boy whom I know has an "eye" for rocks. Almost every time he goes away from home he brings back an unusual rock. He has one that is smooth and white like marble; another has shells embedded in it. Together this little boy and his mother arrange the rocks attractively on a shelf in his room and make a record of where each rock was found and sometimes a bit of interesting information about it.

A nine-year-old girl visited in another state and was surprised to find that shells were used there instead of gravel on some of the roads! She had never seen so many shells. This Junior girl brought back some of the prettiest shells that she saw, and to these she has been able to add other shells brought to her from seashore places.

Picture postcards collections are educational as well as pretty. We discussed this in detail in one of our Young South columns some time ago. It doesn't take long for friends to learn of collections like these, and usually they enjoy having a part in adding to such a collection. One way to get started on a postcard collection might be to choose Young South friends whose word pictures appear in this column, and write them about your new hobby. They will probably appreciate the opportunity to add to your collection a picture of something or some place for which their towns are noted. Friends with the same hobby will enjoy exchanging picture postcards.

We also talked in an earlier column about Tony, the little boy who has a soil collection. He now has samples of dirt from many states and from several overseas places.

There are as many possible nature collections as there are nature objects available. We could never mention all of these. Perhaps you have seen scrapbooks of leaf collections, pressed flowers, seeds, or other wonders of nature. Last week a high school boy showed me a beautiful display of butterflies—at least twenty-five different kinds, mounted on a large cotton mat, covered with cellophane. I think there was a piece of cardboard under the cotton, because it was steady enough to be hung as a picture on the wall of the boy's room. I am not sure what method was used to kill these butterflies. One way is to place them in an airtight box with a small sponge or rag soaked in the strongest ammonia (-880). In about a half-hour the butterflies will be dead and in perfect condition for pinning and setting. There is an illustrated chapter about this hobby in the book, *Every Boy's Book of Hobbies*, by Cecil H. Bullivant.

Today's hobbies have been rather quiet ones that will provide hours of fun and learning. If none of these appeal to you, and you would like a more active hobby, be sure to be on hand when we continue our "Hobby Hunt" next week. Perhaps you will find your hobby then.

THURSDAY, AUGUST 5, 1948

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Latest Letter From Ernest Pippin

Apartado Aereo 298
Cartagena, South America
July 20, 1948

DEAR ROGERS:

We finished up the Vacation Bible School at Barranquilla and had a wonderful climax. We had 49 enrolled in the school and the average attendance was over 40. There was an offering of \$61.00 and the most wonderful part of it was that ten of the juniors accepted Christ and that was all but one that was present the day we had the decision service. All in all the school was a success and we are pleased with the results.

Rev. and Mrs. McCullough and their children arrived in Barranquilla yesterday and we all came on to Cartagena last night. We got here about 10:30 and the McCulloughs and Dan and I stayed here with one of your old seminary pals. He was your roommate and I know that you remember him. Rev. Neely and his family have been very cordial to us and we have been having a good time together. The other two boys are staying in the home of Zack Deal. We all got up this morning and went to the beach. Rev. Neely's home is only about one block from the shore and we had a grand time of it out in the sea.

We have checked on the possibility of getting passage on the one plane to the Island that goes to the Island only once a month. It is supposed to leave here in the morning sometime, but we cannot make reservations. We just have to be at the airport and see if we can get a ticket before it is full. If we don't get the plane, it is hard to say when we will get there. All boats have been banned from taking people until they get two-way radios and they have to be sent down from the States. So it is pretty hard to say when we will get to the Island. There is a pretty good chance of getting the plane and we will try to pull every string to get the passage.

Our stay in Barranquilla was most enjoyable and we were sorry that it was ended because we had such wonderful hospitality and the atmosphere was very pleasant. Last Saturday the English speaking class at the church had an old fashioned barbecue. We had everything imaginable and it was in every way the best possible evening one could hope to have—here or otherwise. Then yesterday all the missionaries of Barranquilla had a picnic at the home of Rev. Shoemaker and it was out of this world. It was kind of a get together for the McCulloughs and we had a grand time of it together. I shall always be thankful for the privilege that the Tennessee students have given me to be with and associate with these wonderful Christians.

I have been taking some pictures as I find something that I feel will be of interest. I have pictures of the Bible School, Barranquilla, missionaries, churches, ruins from the revolution, some of the homes and conditions. I hope to be able to get some of Cartagena before we have to leave. We are having to be very cautious about taking pictures because of the tension that prevails concerning a new revolution. The police and army are very suspicious of everything and it makes it hard for us to use our cameras very extensively.

Looking forward to hearing from you, I am

Sincerely,

ERNEST

Several Reasons Why a Christian Ought Not Dance

1. Dancing church members are considered hypocrites by the world.
2. Three-fourths of the fallen girls in America attribute the beginning of their ruin to dancing.
3. If dancing does not hurt me, my influence might cause a weaker person to be ruined and lost.
4. Dancing church members are the poorest members.
5. The dance is the only place where the vilest of men can dance with the purest of girls in the closest familiarity with the approval of society.
6. Dancing is the only amusement in the world that depends for its existence upon the mingling of the sexes.
7. Thousands of men have used the dance as the surest and best way of trapping a girl.
8. The dance has a secret language by which a man can test a girl's purity without saying a word.
9. If a man embraces his neighbor's wife without music anywhere except on the ballroom floor, he would get a load of buckshot and die of lead poisoning.
10. The best and most devout Christians do not engage in the dance.
11. It is the companion vice of drinking and many other sins.
12. Dancing will not be tolerated in a minister of the Gospel, and there are not two standards for Christians.

My plea is: DO NOT DANCE!

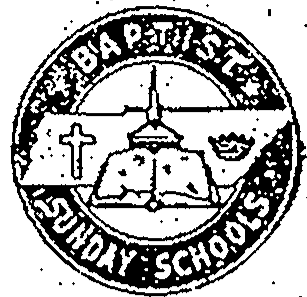
—Copied, Baptist New Mexican.

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, Inc.-Jr. Ldr.
MISS MARY ANDERSON, Assoc.



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

Vacation Bible Schools Reported

We list below, by associations, the number of Vacation Bible School reports that have been reported to our office to date, July 24.

Beech River	5	McNairy	7
Beulah	10	Midland	2
Big Emory	12	Nashville	31
Big Hatchie	6	New Duck River	14
Bledsoe	13	New River	13
Campbell	23	New Salem	1
Carroll-Benton	13	Nolachucky	3
Chilhowee	18	Northern	2
Clinton	9	Ocoee	72
Concord	16	Polk	10
Crockett	4	Providence	12
Cumberland	10	Riverside	28
Cumberland Gap	7	Robertson	8
Duck River	5	Salem	10
Dyer	12	Sequatchie Valley	7
East Tennessee	6	Sevier	12
Enon	1	Shelby	27
Gibson	10	Southwestern	1
Giles	5	Stewart	12
Grainger	15	Stockton Valley	5
Hardeman	6	Stone	15
Hiwassee	10	Sweetwater	8
Holston	40	Tennessee Valley	11
Holston Valley	7	Union	5
Indian Creek	15	Watauga	19
Jefferson	6	Weakley	8
Judson	2	Western	11
Knox	31	West Union	2
Lawrence	8	William Carey	7
Madison	6	Wilson	9
Maury	9		
McMinn	13	Total	720

Sunday School Leadership Week At Ridgecrest August 12-18

Pastors, superintendents, associational workers, educational directors, and all Sunday school leaders should make plans to attend the Southwide Sunday School Leadership Week at Ridgecrest, August 12-18. For reservation you should write to Mr. Robert Guy, Baptist Assembly, Ridgecrest, North Carolina. We are anxious to have a great group of our people at this significant week.

Only Two More Months of the Sunday School Year

The end of September brings with it the end of the 1947-48 Sunday school year. This means the time for promotion and the beginning of new work. If a nominating committee has not been appointed this should be worked out immediately. Ask your pastor to appoint this committee and let them begin getting officers and teachers for the new year. Proper attention at this time will have a great deal to do with the success of the new year.

A New Book

Title: *The Accents of Life*.

Author: R. L. Middleton knows and loves young people. His rich experience as a teacher, superintendent, and worker with Intermediates and Young People in the Sunday school qualifies him to write with vision and sincerity. He is the author of three other popular Broadman publications—*Our Youth For Christ*, *Youth's Talents For Christ*, and *Youth Conquering For Christ*.

Book: Here are eighteen intriguing chapters rich in illustrative material and stories that point to a richer and fuller life. Although written especially for young people, adults will find *The Accents Of Life* a stimulating and helpful book.

The author states his purpose for writing this book in these lines from the preface: "It is my hope that this volume may fall into the hands of many boys and girls, young men and women, and that the reading of it may challenge and inspire them to give accent to more of the higher values of life."

Regional Sunday School Planning Meetings For Associational Officers and Missionaries

Monday, Sept. 6..... South Central, Lewisburg; Eastern, Maryville
Tuesday, Sept. 7..... South Western, Brownsville; North Eastern, Jonesboro
Thursday, Sept. 9..... North Western, McKenzie; South Eastern, Athens
Friday, Sept. 10..... Central, Springfield; North Central, Cookeville

Speakers' Tournament, 1948

The following young people gave a very acceptable witness for their Christ as they participated in the Regional Speakers' Tournaments this June:

SOUTHWESTERN—Miss Betty Patton, Calvary Baptist Church, Jackson, Madison Association; Miss Mary Owen, Highland Heights, Memphis, Shelby Association.

NORTHWESTERN—Mrs. Scott Ross, Gleason Baptist Church, Gleason, Weakley Co. Association; Miss Christine Bray, First Baptist Church, Paris, Western District; Mr. Robert Lowe, First Baptist Church, Paris, Western District; Mr. James R. Harrison, First Baptist Church, Union City, Beulah.

SOUTH CENTRAL—Miss Marilou Fulmen, First Baptist Church, Fayetteville, Wm. Carey; Miss Evelyn Craddock, First Baptist Church, Shelbyville, New Duck; Miss Dorothy Hollis, First Baptist Church, Mt. Pleasant, Maury.

CENTRAL—Mr. James Kirby, First Baptist Church, Old Hickory, Nashville Association.

NORTH CENTRAL—Mr. Billy Max Puckett, Mt. View Baptist Church, Laverne, Concord Association; Miss Mae Ruth Holder, Cumberland University, Lebanon, Wilson Association.

SOUTH EASTERN—Mrs. Robert Land, First Baptist Church, Athens, McMinn Association. Miss Virginia Sisney, East Lake Baptist Church, Chattanooga, Ocoee.

EASTERN—Miss Peggy Bradley, Fifth Ave. Baptist Church, Knox Association; Miss Mary Bryant, Glenwood Baptist Church, Oak Ridge, Clinton Association; Miss Ruth Romines, First Baptist Church, Sevierville, Sevier Association; Miss Marie Cooper, Calvary Baptist Church, Heiskell, Midland Association; Mr. Wm. N. Robinson, Mt. Lebanon Baptist Church, Maryville, Chilhowee Association.

NORTH EASTERN—Miss Pauline Weemes, Unaka Ave. Baptist Church, Johnson City, Holston Association; Miss Ruby Cox, Cedar Grove Baptist Church, Elizabethton, Watauga Association.

STATE SPEAKERS' TOURNAMENT

The first named in each region was chosen winner in the Regional Speakers' Tournaments held during the Regional Training Union Conventions in June. These represented their regions in our State Speakers' Tournament on the afternoon of July 2nd, at First Baptist Church, Nashville, Tennessee. Northwestern region: Mrs. Scott Ross, James Harrison; Southwestern region: Betty Patton; South Central region: Marilou Fulmer; Central region: James Kirby; North Central region: Billy Puckett; Southeastern region: Mrs. Robert Land; Northeastern region: Pauline Weemes; Eastern region: Peggy Bradley.



Mr. James Kirby, First Baptist Church, Old Hickory, representing Nashville Association, Central region, was judged first place winner. He will be Tennessee's representative in the Southwide Speakers' Tournament, on July 17th, at the Ridgecrest Baptist Assembly, Ridgecrest, N. C.

Miss Betty Patton, Calvary Baptist Church, Jackson, representing Madison Association, South Western region, was judged second place winner.

We congratulate these young people and those who encouraged them to share in this Tournament. We should like to see every association in our state represented in next year's tournaments.

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

G. A. Focus Week August 8-14

One Girl Pleads for All Girls . . .

May I come to you in behalf of hundreds of clear-eyed, energetic bits of humanity in our Southland who want to be members of Girls' Auxiliary? With questioning hearts and confused minds, girls are searching for a nameless something—a something that will enable them to find a satisfactory answer to many of the complex situations they meet every day. They need a weapon that no force can bend with which to face life. You—mothers, members of Woman's Missionary Societies, prospective Girls' Auxiliary counselors—you hold the fate of these youthful lives in your hands. You, and you alone, will determine whether they will develop into beautiful consecrated young women or will be weak, warped servants of evil. We cannot consider too seriously the work of Girls' Auxiliary. In these small units of girlhood part of the destiny of our nation is being shaped. Who can estimate the power of a generation of consecrated women? A vast untouched treasure is hidden in the life stream of girlhood in our land. Let us go prospecting for Christ in this gold mine of ours.

In a small community in Missouri over one hundred girls rise up and call Mrs. A. A. Fuerst blessed because she realized the need of girlhood in her church. No price was too great for her to pay in developing devoted young womanhood. The same may be true of you and you and you, if you so will. As a charter member of the Girls' Auxiliary Mrs. Fuerst organized, I know whereof I speak when I say that organization was the beginning of new life for every girl who belonged to it. In the hushed hours of a sunrise hike and breakfast, while we sang and prayed, many of us felt the power of Christ as we had never done before. Money could not buy from us the memory of wiener roasts, followed by a camp fire service and sacred worship moments together. Camping trips taught us self-reliance and unselfishness, and were the occasion of more than one conversion.

It was in Girls' Auxiliary I first learned the meaning and power of prayer. The prayers of those days were very simple but they led me into real fellowship with Christ. Vividly I recall how we kneeled in our Girls' Auxiliary meetings, praying for missionaries and for unsaved friends. Those small beginnings set up a pivot for our lives as in later years serious problems came our way.

Through Girls' Auxiliary my Bible became a real and living force to me and through definite Bible study I acquired a working knowledge of the Scriptures. This study led to my first attempts at soul winning, a Christian's greatest joy and responsibility.

I shall always be thankful to Girls' Auxiliary for the insight it gave me into the importance and the value of mission work. As I read of the lives and accomplishments of our missionaries I unconsciously felt a call in my own heart to higher living. Today the mission fields are not something I read about with vagueness and lack of understanding. I know personally many of our missionaries and I have studied the lives of many more. The answer to the cry for money and interest in behalf of our mission fields can be found to a large degree through the mission programs and mission study in Girls' Auxiliary.

The Girls' Auxiliary is responsible for my being a tither. We made a thorough study of this great teaching. The truths about tithing were so instilled in my heart and life that I can no more think about stealing the tenth that belongs to God than stealing from my fellowmen.

No mention of Girls' Auxiliary would be complete without a word about the Forward Steps. I doubt that any queen ever wore more proudly her title to queenship than I my award of Queen Regent. My understanding and appreciation of the work of our denomination is largely due to the Girls' Auxiliary Forward Steps. I would part with almost any one division of my education before I would erase from my life the benefits I have derived from attaining each of these steps.

To Girls' Auxiliary I owe a debt of gratitude I can repay only through a life of service. Thousands of girls could endorse my testimony to the Girls' Auxiliary. Christian homes, denominational leaders, consecrated business and professional women, dedicated to the task of devoted Christian living—these are surely testimony to the worth of Girls' Auxiliary.

To you who read these lines, I commend the work of a G.A. counselor in building Christian monuments that will abide. Will you not see the opportunity in girls of your church?

"As ye have done it unto the least of these, my brethren, ye have done it unto Me."

MRS. CONRAD R. WILLARD
Flat River, Missouri

G.A.'s find in *World Comrades*, stories, program suggestions for their regular meetings, letters from the wide world, methods for interesting organization progress. Every G. A. member wants her own subscription. *World Comrades* is published monthly; subscription price is \$1.00 a year, from 1111 Comet Bldg., Birmingham 3, Ala.

THURSDAY, AUGUST 5, 1948

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Another New Brotherhood . . .

Holston Association

Glenwood Baptist Church

KINGSPORT, TENN.

REV. JOHN C. BLALOCK, Pastor

A letter from Brother P. G. Long brings to us the good news concerning the organization of a Brotherhood in this great church with twenty-three charter members. Those elected to lead in the Brotherhood activities are:

President	E. W. Arnold
Activities Vice-President	B. B. Byerley
Program Vice-President	E. E. Hale
Membership Vice-President	Luther Lovett
Secretary-Treasurer	P. G. Long
Chorister	S. L. Hunt
Benevolence Committee	Robert Grills, Chairman R. C. Shepley, Co-Chairman

Other committees will be named later.

Nashville Association

West Nashville Baptist Church

NASHVILLE, TENN.

REV. ROBERT F. ABBOTT, Pastor

Until recent months this had been a mission sponsored by Park Avenue Baptist Church with the Brotherhood and Brother Harold Gregory, city-missionary, taking the initiative.

They now have a membership of seventy-nine and their report for the week of July 11 was: 75 in Sunday school; 46 in Training Union; 53 in prayer meeting.

This group has started the organization of a Brotherhood by electing a president and a secretary-treasurer. After a brief discussion of the organization of a Brotherhood outlining the aims and objectives, stressing the importance of a complete organization and calling attention to the major objectives and goals for 1948; the group gave unanimous approval to the Brotherhood movement and requested the president to appoint a nominating committee to submit names to fill the offices necessary to complete their organization. The committee is as follows:

Mr. James Fleming
Mr. Willie Cripps
Mr. Hugh Thomson
Mr. Sloan Milliken

This committee will present nominations at their next regular meeting.

Notice

If you have done any of the following things and have not sent us a report, please let us have the information immediately.

- Organized a Brotherhood-church or association
- Held a Laymen's Revival
- Put up a new church sign
- Brought a boy into Sunday school
- Led or assisted in publicizing your church services

AMONG THE BRETHREN

Gladeville Baptist Church, Wilson Association, Hoyte Huddleston, pastor, has just closed a successful Vacation Bible School. There were 128 enrolled with an average attendance of 105. Associational Missionary W. B. Woodall served as principal of the school. Another outstanding achievement of the Gladeville church is a recently organized Woman's Missionary Society with 24 members.

—B&R—

The First Baptist Church of Madison sponsored a Mission Vacation Bible School and revival on the Old Hickory Boulevard. Rev. Harold Gregory did the preaching for the revival. We had 5 professions during the two weeks. An enrollment of 54 and average attendance of 45 in the Bible School.—OSCAR T. NELSON, pastor.

—B&R—

Harold Gregory recently assisted Walter Liverman and the Glencoe Baptist Church, Glencoe, Ala., in a revival in which there were 22 additions. Bro. Liverman was formerly pastor of Goodlettsville Baptist Church, Goodlettsville. His church in Glencoe has an excellent mission program with a full-time mission and a mission pastor.

—B&R—

In connection with the Vacation Bible school at the Tennessee Baptist Orphanage, a revival was held in which Supt. W. C. Creasman did the preaching. Twenty-six candidates were baptized on Sunday night, July 25. The Book of John was used as a text-book for all the children in the Junior Department and above. Mrs. Mary L. Turner served as pianist and Robert Underwood led the singing.

Western Union

So much conflicting information has been disseminated by newspapers and radios concerning polio situation in North Carolina that our people are confused as to whether the assembly will continue to operate thru remainder of season.

Will appreciate your publishing statement in your paper to effect assembly will continue operating as scheduled thru August.

We are asked to discourage attendance of children under 16 years. There are no restrictions upon attendance of adults.—ROBERT GUY, manager.

BAPTIST AND REFLECTOR recently received a comment typewritten on the Baptist Student Union column relative to a matter which appeared there. But it was signed simply, "An interested reader." As we have stated again and again, the paper can not use material signed anonymously. Please let contributors sign their names, otherwise their material goes immediately into the wastebasket.

—B&R—

Vern B. Powers, pastor of the Greenbrier Baptist Church, Robertson Association, has returned from revival services in Southside, Va., where he assisted the pastors of the Bethel and the Mt. Horeb Baptist Churches. There were a total of 29 additions. Edmund C. Tull is pastor of the Mt. Horeb Baptist Church and Edgar J. Burkholder is pastor of the Bethel Church.

Recently Foy T. Huckabee and First Baptist Church, Middleton, held their Vacation Bible school with 53 enrolled and an average attendance of 47. The pastor served as principal and his helpers were: Miss Jane Simpson, Miss Gene White, Miss Peggy Simpson, Mrs. C. W. Taft and Mrs. Mabel Payne. Following this the church held a revival with L. W. Stranger, pastor of First Baptist Church, Walnut, Miss., doing the preaching. There were 4 additions.

—B&R—

Pastor L. G. Gatlin and the First Baptist Church of Pulaski conducted a revival not long ago which was sponsored by the young people there and led by four students from Union University. They were Jimmy Eaves and his wife, Robert Baker and Miss Dorothy King. The visible results were 17 additions, 14 of them by baptism and 10 reconsecrations. The pastor speaks in high praise of the work which was done.

—B&R—

The Vacation Bible School at Mt. Olivet Baptist Church, Wilson Association, came to a close Friday evening, June 25. The number enrolled was 56 and the average attendance was 46. There was an offering taken daily amounting to \$7.46. This offering went to the Orphans Home. Associational Missionary W. B. Woodall served as principal of the school.

—B&R—

Knox County Associational Missionary Lawrence Trivette recently conducted a Vacation Bible School at the John Tarleton Institute, a county home for dependent children. Some 125 boys and girls were enrolled and there were 15 professions of faith.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, JULY 25, 1948

Church	Sunday School	Training Union	Additions
Alamo, First	249	—	1
Athens, Antioch	51	—	20
East	235	108	—
First	358	96	—
North	303	47	—
Calhoun	130	30	—
Charleston	48	—	—
Clear Water	82	48	—
Coghill	92	77	—
Cotton Port	94	81	—
Eastanella	52	40	—
Englewood	161	44	—
Etowah, East	66	—	—
Etowah, First	348	76	—
Etowah, North	138	28	—
Idlewild	92	65	—
Good Springs	97	46	—
McMahan Calvary	82	44	—
Mt. Harmony No. 1	82	63	—
New Friendship	58	69	—
New Hope	46	—	—
New Zion	75	—	—
Niota, East	153	75	2
Niota, First	134	35	—
Old Salem	51	—	—
Riceville	107	—	—
Rodgers Creek	26	6	—
Sanford	64	19	—
Wildwood	80	60	—
Bethel Springs	53	35	—
Bolivar, First	185	89	—
Brighton	175	141	—
Bristol, Calvary	360	90	—
Virginia Avenue	270	90	2
Brownsville	245	44	—
Chattanooga, Avondale	562	120	2
Birchwood	91	35	—
Brainerd	428	163	7
Cedar Hill	280	—	—
East Lake	441	114	—
East Ridge	239	95	—
Highland Park	2345	531	24
Morris Hill	217	103	1
Philadelphia	133	—	—
Red Bank	508	125	5
Ringgold, Ga., First	125	40	3
Signal Mountain	62	33	—
Silverdale	140	112	—

Church	Sunday School	Training Union	Additions
Spring Creek	200	58	—
Church Hill, McPheeters Bend	190	80	—
Oak Grove	158	60	—
Columbia, First	326	106	—
Godwin Chapel	14	—	—
Cookeville, First	363	79	—
Fourth Street Mission	68	—	—
Cleveland, Big Spring	309	175	4
First	500	155	6
North	176	106	—
Rutledge Memorial	139	77	—
Rutledge Memorial Mission	65	—	—
South	140	85	—
Clinton, First	293	57	1
Daisy, South	102	76	1
Doeville, Little Doe	130	81	—
Dyersburg, Hillcrest Avenue	256	88	1
Eagleville	77	51	—
Elizabethton, Big Spring	150	148	10
First	526	100	3
Fountain City, Central	712	176	7
Hines Valley Chapel	58	—	—
Fowlkes	109	93	—
Gladeville	112	60	—
Harriman, Trenton Street	348	100	1
Walnut Hill	305	82	—
Jackson, Bemis	223	64	—
Calvary	408	142	—
Liberty Grove	111	80	—
West Jackson	750	215	—
Johnson City, Sinking Creek	125	58	—
Kingsport, First	610	107	3
Long Island	64	33	—
Lynn Garden	314	102	6
Knoxville, Arlington	352	101	1
Broadway	964	228	2
Broadway Branch	90	—	—
Fifth Avenue	782	181	2
First	837	162	—
Lincoln Park	448	128	—
Lonsdale	385	146	—
McCalla Avenue	683	154	—
Sevier Heights	408	102	—
Smithwood	314	102	—
LaFollette, West	148	60	6
Lawrenceburg, First	217	83	—
Lebanon	387	82	—
Barton's Creek	115	55	—

Church	Sunday School	Training Union	Additions
Cedar Grove	92	—	—
Fairview	102	51	—
Lexington, First	219	52	—
Mt. Juliet, Chandler	37	48	—
Mt. Pleasant	131	74	—
Maryville, Broadway	246	121	—
Everett Hills	218	67	—
First	511	140	—
Maynardville	114	24	—
Memphis, Bellevue	2091	694	21
Boulevard	588	213	7
Central Avenue	487	145	4
Highland Heights	799	297	1
Kennedy	119	43	—
LaBelle	636	160	3
Louisiana Street	145	79	—
Prescott Memorial	500	118	1
Union Avenue	1061	249	1
Milan, First	338	58	—
Milton	68	52	—
Prosperity	167	127	2
Monterey, First	227	41	—
Morristown, First	431	69	1
Murfreesboro, First	411	62	1
Walnut Street Mission	40	—	—
Powell's Chapel	94	70	—
Taylor's Chapel	68	27	—
Third	73	22	—
St. Clair Mission	14	—	—
Westvue	356	61	—
Tucker Town	31	—	—
Woodbury Road	98	76	—
Nashville, Belmont Heights	849	256	6
Calvary	137	75	4
Grace	730	172	5
Lockeland	501	139	—
Park Avenue	408	83	2
Una	147	61	—
Oak Ridge, Glenwood	378	88	—
Highland View	408	128	12
Robertsville	—	70	—
Old Hickory, First	549	176	1
Parsons, First	231	55	—
Philadelphia	128	17	—
Portland, First	282	102	5
Rutledge, Oakland	159	68	—
Union City, First	567	118	3
Whiteville, First	160	—	8

1949 S. B. C. Committee On Arrangements

Oklahoma City Baptists are organizing to make visitors to the 1949 Southern Baptist convention as comfortable as possible despite the crowded conditions that will prevail at the time, according to Dr. Andrew Potter, convention committee chairman.

No hotel reservations will be accepted until after February 1, 1949. Only those reservations postmarked February first or afterwards will be accepted. The three hundred people who wrote directly to the hotels in May, June and July are being notified by mail this week concerning this new policy adopted at the very first meeting of the committee.—ALBERT MCCLELLAN, Director of Publicity.

Vacation Bible School and Revival

THE SOUTHWIDE Baptist Mission of Savannah, Tennessee, under the sponsorship of the First Baptist Church, held its first revival and Vacation Bible School June 20-26.

We had only a five days' school. During this time, 83 were enrolled with an average attendance of 64. Several denominations were present. Of these young people, 12 were saved.

Every morning was climaxed with refreshments served by local church members. Saturday morning was devoted entirely to a Story Hour and picnic.

There was a splendid closing exercise Friday night, with each department demonstrating to their parents and friends what they had accomplished in such a short time.

The faculty consisted of Rev. and Mrs. James Eaves, Miss Dorothy King, Rev. Bob Baker, Mrs. Billie Northcut—all students at Union University—and Miss Eunice Mae Warren.

James Eaves was evangelist for our revival with Bob Baker as song leader. Young and old responded to their leadership. The house was full every night with a great number standing on the outside.

During the six nights of the revival, 36 decisions were made: 34 conversions of which 26 were received for baptism, 1 by letter, and 1 rededication. Whole families were at the altar at the same time. On Sunday afternoon following the revival, a beautiful baptismal service was held at First Church with 22 being baptized. Since the revival, 3 have come for baptism.

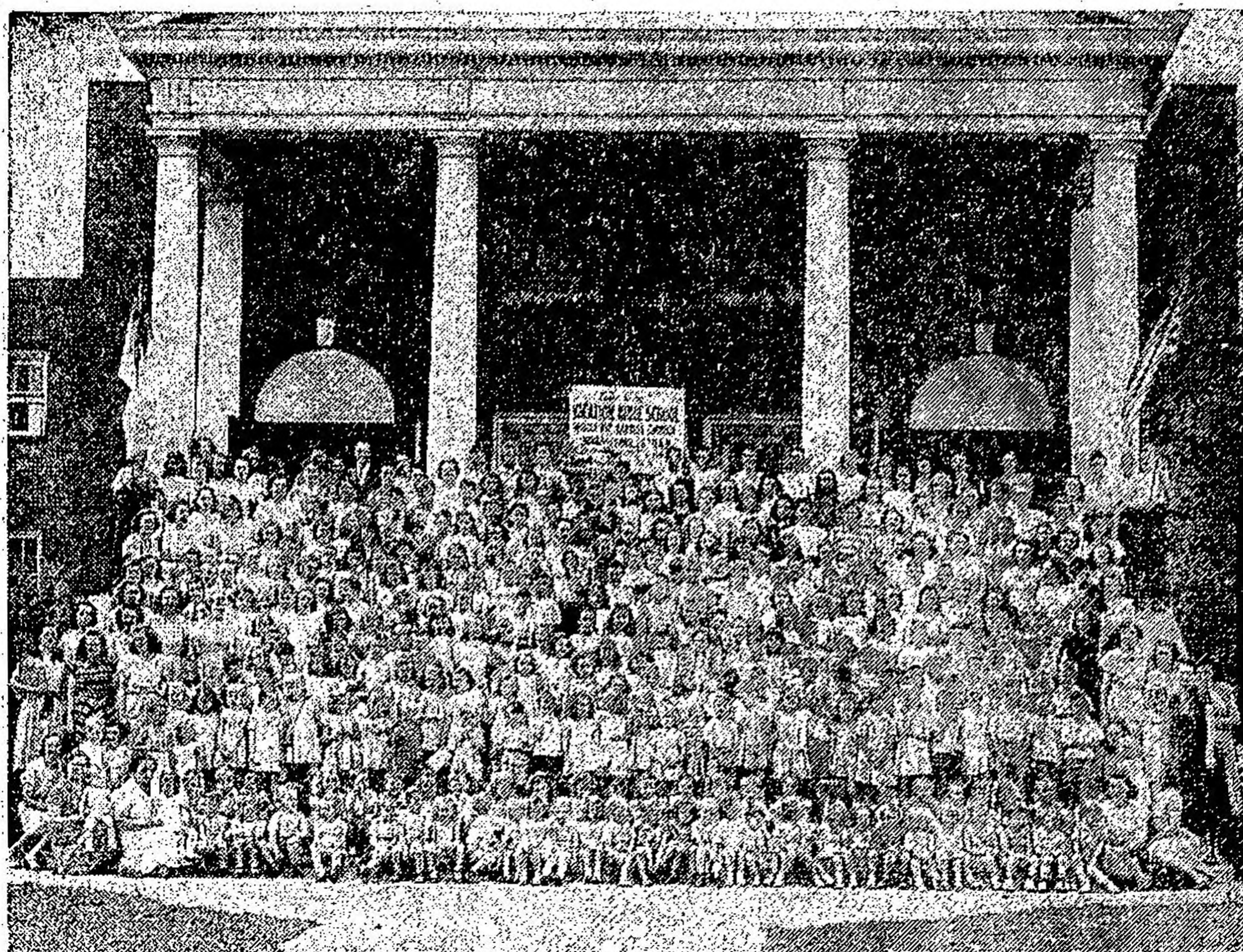
Sunday school enrollment rose from 56 to 75, and average attendance from 40 to 65. New classes have been organized, and also a soul-winning band. Singspiration and fellowship services are held each Sunday night. Seventy, eighty, sometimes more—attend these services. A Junior Choir has recently been organized. Every Thursday night, prayer meeting is conducted by a member of the church. An average attendance of 55 is reported.—A. J. NORTH CUT, pastor.

Charity and Children of July 22 carried the announcement of the death of John William Lowe who was appointed a missionary under the Foreign Mission Board in 1898. The Lord be praised for his record of service and God's blessings be upon all the bereaved.

—B&R—

Ralph Norton, pastor of Red Bank Baptist Church, Chattanooga, underwent a serious operation Monday morning, July 26 at Campbell's Clinic, Chattanooga. The last word we had concerning Bro. Norton he was doing fine. He is a brother of Charles L. Norton, State Training Union Secretary.

Largest Vacation Bible School In History of the Church



McCalla Avenue Baptist Church of Knoxville had the largest enrollment and the largest average attendance in the history of the church in their Vacation Bible School this year.

The enrollment was 560, the average attendance was 406. The total offering which was designated to Foreign Missions was \$86.98. Each year for the last four years our church has experienced an increase in our Vacation Bible

School. This year we again have the largest attendance in our city and in the association. We owe a great deal of praise to the fine individuals who worked in the school. There were approximately 80 workers participating in the school.

There were six boys and girls who made a profession of faith in Jesus Christ.—(Contributed).

The following candidates were graduated July 26 with the degree of Bachelor of Theology from the American Baptist Theological Seminary, Nashville: Henry C. Burnette, Huntington, W. Va.; Talton Buford Fentress, Jr., East Moline, Ill.; Ernest Hutcheson, Jr., Hatchet Bay Eleu, Bahamas; Edward A. Harris, Columbus, Ga.; Woodrow A. Hildreth, Louann, Ark.; S. S. Hodges, Johnson City, Tenn.; Charles James Jeffrey, Jr., Tulsa, Okla.; Zaccheus Boyd Johnson, Alice Town Eleuthera, Bahamas; Lobelia Moore, Jr., Springfield, Tenn.; Walter James Speed, Tallahassee, Fla.; Robert Thomas Sanders, Brookhaven, Miss.; and Mrs. M. F. L. Keith, Chattanooga, Tenn. Robert Lee Lillard of Kansas City, Mo., received the degree of Bachelor of Divinity. Those on the program were E. P. Alldredge, Nashville; C. C. Bass, President Ralph W. Riley, J. L. S. Holloman, Washington, D. C.; Theodore M. Simon, Prof. Victor T. Glass and J. Tolbert Ridley.

—B&R—

Pastor Ralph R. DeBord and the Oak Hill Baptist Church of Crossville recently held a gracious revival in which the preaching was done by W. D. Tranbarger of Chucky, Tenn. There were 10 additions by baptism and 1 by letter. The pastor was principal of the Vacation Bible school this year. Oak Hill has a new building in which to worship and has nearly all of the usual organizations. In the past 2½ years the membership of the church has grown from 60 to 118. The church has established a new mission at Slate Springs. There is gratitude to God for the way this fine church is advancing.

—B&R—

Recently the Loretto Baptist Church closed a week's meeting. Rev. W. W. Stockman did the preaching. We had one of the most spiritual meetings ever held here. Visible results were 9 by baptism and 2 by letter. Church greatly revived. At close of meeting I resigned as pastor. Pray for Spirit's leadership in calling a pastor.—MARVIN O. WAYLAND.

Letter to the Editor

IS THE MINISTRY a service to God and to humanity, or is it a highly competitive business?

Perhaps this question seems a bit foolish to the faithful few, but frankly, as a young minister I have often been disillusioned at the "cut-throat" tactics of some preachers.

Perhaps I'm wrong, but I believe that there is still evidence of not only the age-old "call" to the ministry, but also the call to a particular church or field of work. Evidently, however, many preachers who pride themselves on being staunch Baptists have forgotten that "calls" exist. When you hear of men "trying to get revivals," of those who ask a friend to "keep him in mind," and of some twenty odd who write letters recommending themselves and making a bid to a particular church, it makes you wonder!

Seemingly, many of our brethren who preach about ethics have little concept of practical ethics themselves. Worse than bringing disappointment to fellow Christian workers, such a lack of ethical practice hinders the growth of Christian service, and causes the unsaved man or woman to hide behind this cloud of hypocrisy. If we desire to pursue it as a "business," why not make it the Lord's business and not a personal business of selfishness and greed?—RALPH H. ELLIOTT, student, Carson-Newman College.

On Sunday afternoon, April 11, a group met on the ground donated by Mr. A. R. Morgan to organize the Lake Drive Baptist Church, near Sale Creek, Tennessee. The Presbytery consisted of Rev. R. E. Lee, Moderator, Rev. Cecil Craun, Clerk; Rev. Grady Roddy, Rev. J. M. Byrn, and Rev. John Porter.

The Declaration of Faith was read by Rev. Byrn and the Church Covenant by Rev. Roddy.

There were fifteen charter members received by letter that afternoon. An offering for the Cooperative Program was taken.

Since the organization of the church Bro. John Porter has been called as pastor.

To the Baptist Brotherhood of Kentucky

GREETINGS:

The First Baptist Church of Lewisburg, Tennessee, wants to give a word of testimony in regard to Rev. Lyn Claybrook, who is to be a pastor and missionary in your State.

Brother Claybrook has been pastor of the Lewisburg, First Baptist Church for about six years. During his ministry among us, the program of the church has gone forward in a fine way.

Brother Claybrook is a strong Gospel preacher, learned in the scriptures and consecrated in its presentation. He is a man with excellent ability and training. He is a great evangelistic pastor. His preparation and experience qualifies him to preach to the delight of any congregation in any community or city.

Brother Claybrook has a charming family. The inspiration and leadership of this fine family will be a great asset in any community.

Lewisburg and Tennessee loses to Kentucky one of its strongest men. He will lead greatly for the Lord in your midst; if given a chance.

We recommend him heartily to the Baptists of our border state.

Done by the order of the church, July 14, 1948.

Committee:

EDGAR LAMBERT
MRS. VESTA POWELL
J. W. ZUMBRO

Fred Tarpley, pastor of Donelson Baptist Church, recently held a ten days' meeting at the First Baptist Church, Sparta. There were 8 additions to the church and many rededicated their lives. John F. Vines is to conduct a two weeks' revival in Sparta, beginning August 8. D. W. Picklesimer of Smithville will direct the music. The meeting will be conducted under a tent. The Sparta church has recently installed a new Hammond organ and has added to the audio-visual department a 16 m. m. sound projector. James E. Boyd is pastor.


—B&R—

Recently Center Point Baptist Church, Robertson Association, conducted a Vacation Bible school in which the enrollment was 64 and the average attendance was 56. Miss Elizabeth Morris served as principal of the school and was assisted by Pastor and Mrs. J. L. Robertson along with a number of workers from the church. The Barren Plains Baptist Church, also of Robertson Association, donated the services of their church bus which was a great asset to the school in the way of transportation. Some of the fine people from the Barren Plains Church served as workers in the school.

R. C. Hudlow of Miami, Fla., Southern Baptist Theological students, bears the title of Housing Expediter. His business is to help other students at the seminary to find places to live.

—B&R—

The church at McEwen is constructing a new house of worship. James Binkley is pastor.



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Highland Heights Observes Pastor's 6th Anniversary



DR. SLATER A. MURPHY

Sunday, July 18, Highland Heights Baptist Church of Memphis celebrated the sixth anniversary of our pastor, Dr. Slater A. Murphy with 958 in Sunday school and 371 in Training Union.

We rejoice that during these years this church has had over 1600 additions with more than 600 of this number for baptism. The church was raising about \$17,000.00 per year when Dr. Murphy became pastor and it will exceed \$100,000.00 this year.

As we look back over these years it is with profound thanksgiving for the abounding evidence of the gracious favour of our blessed Lord upon our fellowship in the furtherance of the gospel and the cause of Christ.

Dr. Murphy stood with us in our sorrow, joy, sickness and trouble and pointed us to the never-failing comfort and strength of a merciful and sufficient God.

A beautiful new auditorium is now under construction which will accommodate 1800 worshippers. —C. LAMAR ALEXANDER, Minister of Music and Education.

Chaplain Returns From the Service

We have just received word that Chaplain James A. Wood will arrive in the states from Korea about July 25. Before assuming his new responsibility at Fort Jackson, Miss., he will have about two months in which he could conduct revival meetings.

This chaplain has had broad experiences in the Armies of Occupation and has recently spent some time in Korea. His evangelistic experience and worldwide travels in the Army would be of great value to the churches if they wish to use him between July 25 and September 15.

His home address is Route 1, Box 200, Huntingdon, Tennessee.—ALFRED CARPENTER, Director, Chaplains Commission.

Monday night, July 19, President and Mrs. Roy Anderson entertained the Board of Trustees of Harrison-Chilhowee Baptist Academy and their families at their home in Seymour. Starting the twentieth year for Mr. Anderson at Harrison-Chilhowee the Board of Trustees presented him with a traveling bag. Mr. Anderson has served longer than any other president of our state denominational schools.

Relief Center Moves To Larger Warehouse

CHARLES R. GAGE
Director of Promotion

IN VIEW of the continuing need for relief goods in both Europe and Asia and the increasing response of Southern Baptists, the Southern Baptist Relief Center has moved to new and larger quarters at 601 South Olympia Street, New Orleans 19, Louisiana, it is announced by Rev. Clovis A. Brantley, director of the center. A lease has been signed for one year.

This marks the second time the organization has moved to larger quarters since Baptists began operating the center as a Baptist institution in October, 1947. The original warehouse was located in the rear of the Baptist Rescue Mission Building, 740 Esplanade Avenue. When receipts became too large to handle at that address, the warehouse was moved to 718 Richard Street. Mr. Brantley's office remained at 740 Esplanade Avenue. In recent months it has become evident that more space would be necessary to insure efficient operations and to permit consolidation at one location of the warehouse, processing department and general office.

It is estimated that the 18,000 square feet of space in the new building will be adequate to handle the flow of goods expected during the south-wide relief drive in September and October. All packages and letters should be sent to the new address, 601 South Olympia Street, New Orleans 19, Louisiana.

Pastor Marvin O. Wayland did his own preaching in the recent revival at Leoma Baptist Church in which there were 16 additions by baptism and 5 by letter. The last Sunday of the meeting there was a record Sunday school attendance of 204. Sunday afternoon, July 18, the church ordained one of its members, R. M. Johnson, to the gospel ministry. Pastors assisting in the ordination were W. W. Stockman, James Canaday, Raymon Hurn, Ed Crosslin and Dewey Mote. Deacons assisting were C. M. Yeager, Ed Wilburn, G. A. Lester and Hugh Methvin.

—B&R—

A revival meeting was recently held at Auburn Baptist Church, Auburntown, with the preaching done by Harold Gregory, Supt. of City Missions, Nashville. There were 28 decisions, 18 professions of faith, 14 were received for baptism and 10 by letter. H. R. Anderson is pastor.

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P. W. JAMES, President

Box 537, B. Hopkinsville, Kentucky

— Book Reviews —

PAX CHRISTI. By Albert D. Belden (Brethren Publishing House).

This book sets forth the methods, policy, and message of a peace movement. Using "Pax Christi" (The Peace of Christ) as the name of this movement, it seeks to enlist all five hundred million so-called Christians in our world in a "New Universal Christian Agreement"—a sort of pledge to abstain from war in any form.

While one is immediately impressed with the sincerity and idealism of its message, there is a feeling of doubt and confusion as you wade through its pages. The first three chapters, beginning with "The Shame of Christendom," harp on the age-old theme that wars come because the church has failed, a failure that is reflected in Christendom's thousands of denominational differences. Also the author implies that the churches are servants of war and the state in that they minister to men who bear arms of war.

While a reader will not agree with many of the rather bold assumptions and statements in this book, yet every sincere Christian interested in world peace will find enough to challenge his soul and mind. The author quotes many great thinkers of this and other ages, among those of special attention is the statement of Dr. Gwatkin who said, "Up to the council of Nicaea we have the story of the Church in the World, but since the Council we have the story of the World in the Church."

Certainly all other applied remedies have not prevented war. Pax Christi may be the answer. Who knows?—CLYDE C. BRYAN.

ADVENTURES WITH THE STORY TELLERS.

By Ken Anderson. Published by Zondervan Publishing House, Grand Rapids, Michigan. 81 pages. Price \$1.

My little seven year old daughter laid claim to this book upon its arrival. She has read several of the stories and her mother has read others to her and our little boy. The best recommendation I can give this book is that my children seemed to enjoy the stories very much.

Mr. Anderson has written this book "for red-blooded fellows and girls from eight to twelve."—EDWIN E. DEUSNER.

IS JESUS GOD? By John R. Rice (Sword of the Lord Publishers).

Those who have found inspiration and information in Dr. Rice's other books will find the same qualities in this one. Dr. Rice seeks to set forth the answer to the question used as the title of the book. The main effort of the work is to strengthen the believer against the teachings of the Modernists rather than to convert the Modernist from the error of his ways. Actually the Modernist will find very little disturbing material in the book since the arguments against modernism are based on the Bible, a source which the Modernist does not accept as infallible in the very outset. However, from the point of the Christian reader, the material is helpful and strengthening.

The author uses his free style of writing, making his pages pregnant with scripture references. This reviewer points to his chapter, "The Resur-

rection of Jesus Christ," as being the best written and most helpful.

Other chapters are: "Is Jesus God?" "Letter to a Modernist," "The Virgin-Born Saviour," "Old Testament Prophecies Miraculously Fulfilled in Christ," and "What is Wrong with a Modernist."—CLYDE C. BRYAN.

THE PROPHET'S MANTLE. By the late Dr. George W. Truett. Edited by Dr. Powhatan W. James. Published by Wm. B. Eerdmans Co., Grand Rapids, Michigan. 206 pages. Price \$2.50.

Dr. James is putting the Christian world everlastingly in debt to him by publishing the sermons of that "Prince of Preachers," Dr. George W. Truett. This is the third of a series known as "The Truett Memorial Series" and we presume—and hope—that Dr. James will continue this great service until all of Dr. Truett's sermons are in print. He is superbly prepared for this

task because of his connection with the Truett family and because of his own scholarship and skill in redaction.

The present volume contains fourteen sermons on Old Testament themes. The title of the book is also the subject of the first message, a sermon on II Kings 2:14. Each message is a gem and while they are much shorter than the sermons in "A Quest For Souls" and "Follow Thou Me," the Truett idiom has been preserved.

It is useless to go on. Dr. Truett needs no salesman. Buy the book and it will warm your heart.—EDWIN E. DEUSNER.

GIL DODDS, THE FLYING PARSON. By Mel Larson, former sports editor for Minneapolis Tribune. Third edition. Published by Zondervan Publishing Co., Grand Rapids, Michigan. 125 pages. Price, \$1.50.

Gil Dodds is unquestionably the greatest indoor miler of this generation. His life story offers glowing testimony that one can be a great athlete and a great Christian at the same time.

Mr. Larson combines a fine Christian spirit with his ability as a sports writer and the result is a book that will appeal to all ages, but especially to our sports-minded young people.—EDWIN E. DEUSNER.

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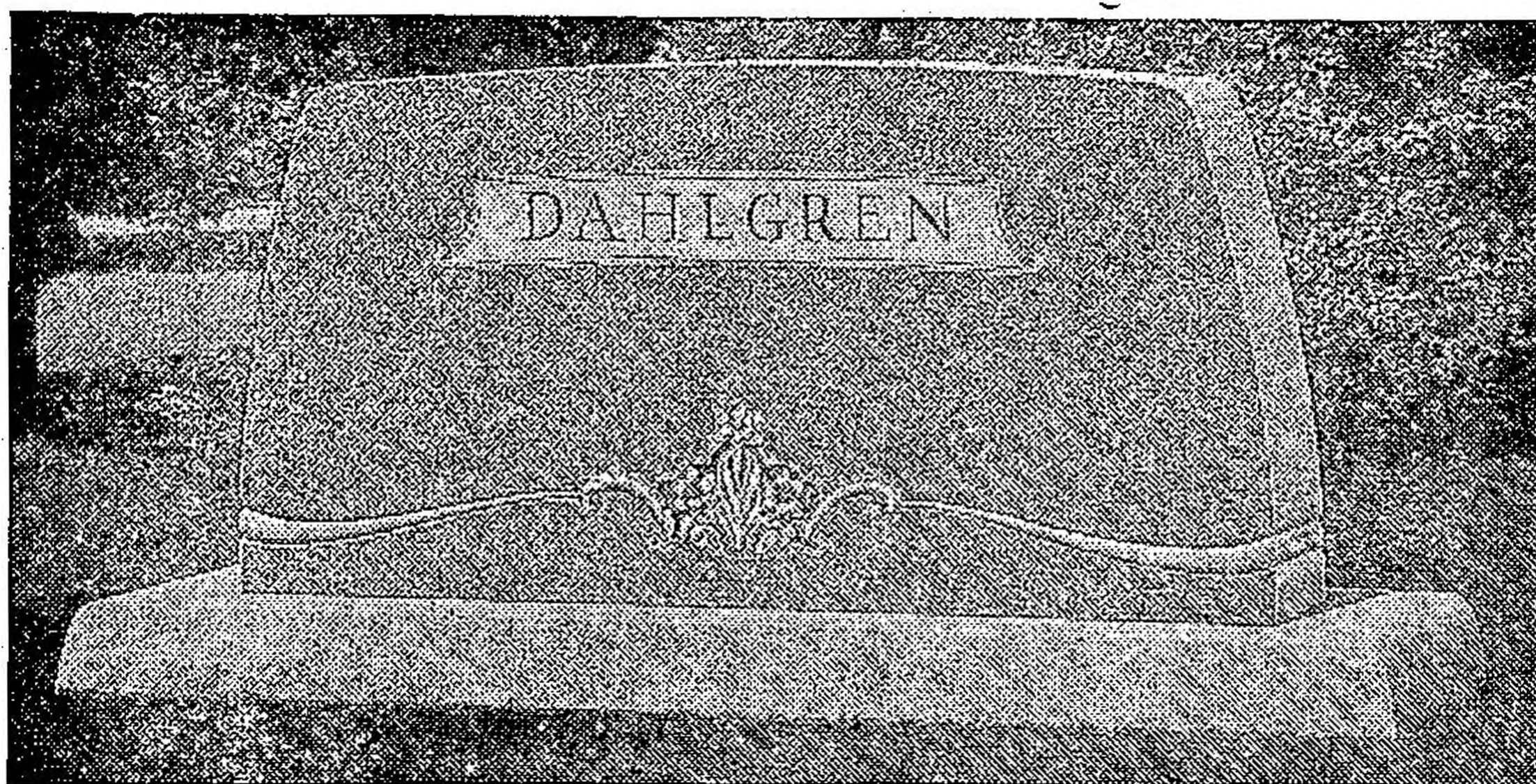
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Grain Conservation Still Big Issue In Washington

BY DR. J. RAYMOND SCHMIDT
General Superintendent, National Civic League

WASHINGTON, D. C.: Grain conservation continues to be a live topic in Washington. Midway in January Hon. Clinton P. Anderson, Secretary of Agriculture, declared that it would be necessary to save grain until June 30. Then on January 29 President Truman sent a special message to Congress asking for legislation to give him power to control the amount of grain to be used by distillers through October 31.

The signal for action on the part of President Truman came on January 27 when the House Banking Committee by a vote of 12 to 9 killed the bill sponsored by Secretary Anderson, which would have continued in effect until February 28 the section of the anti-inflation bill placing curbs on the use of grain in the making of whiskey. This action did away with any governmental curbs beginning January 31, when the law passed on December 19 died a natural death.

Thus the House Banking Committee denied the contention of Secretary Anderson that the world faces a grave food crisis. A spokesman for the Department of Agriculture had told the committee that passage of this bill would have saved about 5,000,000 bushels of grain during February. The Senate had previously approved the bill by a voice vote on January 23.

This action on the part of the House Banking Committee put an end to Secretary Anderson's talks with the brewers in which he urged them to cut down on their use of grain during February and succeeding months. Mr. Anderson had warned the brewers that if they did not continue in effect their 90-day voluntary grain saving program he would ask Congress for more authority in the matter of rationing grain to brewers.

Due to the failure of Congress to comply with President Truman's request, Secretary Anderson entered February stripped of power to allocate grains to either brewers or distillers. Therefore, one small committee in the House of Representatives has decided that the hunger of the world should not stand in the way of the distillers wasting five or six million bushels of grain monthly in the production of whisky. Once more the politicians in Congress have yielded to the distillers, who have more influence in nominating conventions and elections than the hungry people of Europe and Asia.

DISTILLERS LOSE IN COURT

The Schenley Distillers Corporation, one of the "big four" whisky producers, went into court asking for an injunction to prevent the Secretary of Agriculture from carrying out the provisions of that section of the anti-inflation law which gave him power to limit until January 31 the amount of grain to be used in distilling whisky. On the same day that the House Banking Committee ruled for the distillers against the Secretary of Agriculture, a three-judge Federal Court handed down a decision upholding the constitutionality of the grain rationing authority as contained in said act.

In asking for the injunction, the Schenley Corporation contended that the law was discrimina-

tory in that the distillers were the only processors of grain to which it applied. Doubtless the distillers forget that they and the brewers are in a class by themselves. Brewers and distillers have always been subject to special regulatory legislation because of the nature of their products. Surely there are none so bold as to call beer and whisky indispensable. If there isn't enough grain for use as food then it stands to reason that both brewers and distillers should be denied the right to destroy essential grains in the processes of manufacturing non-essential alcoholic beverages.

Since February 1 marked the end of governmental controls over the amount of grains used by brewers and distillers, both proceeded to make up for lost time in the manufacture of fermented and distilled beverages. Consequently the distiller probably used 6,500,000 bushels of grain, mostly corn, during February. The amount of grain thus used in March approximated 8,500,000 bushels. Had Secretary Anderson's request for controls been enacted into law, the distillers could have used only 5,000,000 bushels of grain during February and March. Thus a loss of 10,000,000 bushels of grain at a time of great hunger in the world can be charged against the House of Representatives for its refusal to back up the Senate in voting further curbs on the distillers.

The Senate on February 26 passed S. J. Res. 186 to grant the request of President Truman for power to allocate the use of grain until October 31, 1948. Under terms of this bill the Secretary of Agriculture would be granted power to divide a monthly quota of at least 2,500,000 bushels of grain among all distillers, however small, guaranteeing a minimum of at least 6,000 bushels to each distiller. The bill is now in custody of the House Banking and Currency Committee, where apparently it is gathering dust in a committee pigeonhole.

During Senate debate on the above bill several statements were made which are worthy of repetition here.

WOULD STOP ALL DISTILLING

Senator Francis J. Myers of Pennsylvania must have startled the distillers when he said:

"As for me, I think it would be better to stop all distilling now; not to the extent of 2,500,000 bushels of grain, but entirely. I do not think distilling is necessary. If the situation is so critical that we need to have grain, then I, for one, would immediately say that we should allocate no grain for any distilling purpose."

Senator Ralph E. Flanders of Vermont gave testimony as to the importance of corn conservation in these words:

"Corn is the distillers' preferred grain, and the industry used nearly 60,000,000 bushels in the year ending June 30, 1947. Whatever amount industry's use is curtailed means more corn to meet farmers' requirements in producing meat.

Assistant Secretary Brannan of the Department of Agriculture testified to the relationship between corn and meat when he pointed out that 'farmers and distillers are competing for a short feed supply.' Over in the House on April 2, Representative Edward H. Rees of Kansas sought to spur action by that body on S. J. Res. 186. He said in part: "Mr. Speaker, we are in a bad situation. . . . We have no grain stockpile aside from 150,000,000 bushels set aside by Congress. In the face of all this our available supplies are going to distillers. . . . The most important strategic material in the world is food. We had better begin to protect its supply and do it now."

Senator Arthur Capper of Kansas on February 17 introduced a joint resolution (S. J. Res. 184) which would prohibit the use of grains in the production of alcoholic beverages for one year, or until October 31, 1948, if at that time the President and Secretary of Agriculture conclude that there is sufficient grain on hand to warrant releasing some of it to the brewers and distillers.

At the time of introducing his bill Senator Capper very aptly said: "Our corn crop is short 849,000,000 this year. The distillers are using chiefly corn. Kansas farmers need corn to fatten hogs and cattle. Inability to get it spells tragedy for them. . . . It would not only be a failure of our Christian duty as a nation, but a default in world leadership if we permitted vitally needed food grains to be used for non-essential booze while the world lacks bread."—National Civic League, 304 F. Street, N.W., Washington 1, D. C.

In March, 1945, Carl A. Howell, formerly pastor in Tennessee, began his ministry with the Murray Hill Baptist Church, Jacksonville, Fla. Since that time there have been 714 additions to the church, 280 of which have been baptized. At the present there are eight young people in training for definite Christian service and four other young men have been ordained to the gospel ministry during these years. Approximately \$122,712.51 has been given for all causes.

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