

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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PERFECT

*The Fine Art of Building
A HOME*



LEBANON TENN
10-50

By—

- Dedicating the Home
- Emphasizing Family Altar
- Developing Family Fellowship
- Enriching Church Relationships
- Following Christ's Leadership

CHRISTIAN HOME WEEK May 7-14

ARE CHRISTIANS

EVER SO OFTEN BAPTIST AND REFLECTOR has been asked whether Christians are obligated to tithe. We understand that they are.

We are, therefore, engaging in a discussion of the matter. And because we cannot cover the ground otherwise, we are using more space than is commonly allocated to editorials.

All the editorials in the series this week deal with this theme.

Tithing and the Mosaic Law

A BRAHAM TITHED centuries before the Mosaic law was given. When he was returning from the slaughter of the kings, he met "Melchizedek king of Salem... priest of the most high God," and "he gave him tithes of all" the spoils (Gen. 14:18-19).

The patriarch did this voluntarily. He evidently did it from a sense of obligation implanted by the Lord in his heart. This presupposes previous instruction on tithing by the Lord.

This antedated the law by centuries. Therefore, while later on the law incorporated the tithe, the tithe was not *created* by the law. The argument sometimes made that the tithe had its origin in the Mosaic law has no basis. This is the original tithe which, when it was incorporated in (but not created by) the law, was called "holy unto the Lord" (Levit. 27:30). It is holy unto the Lord in all ages. There were certain additional tithes which *were* created by the law for temporary uses and which ended when the law covenant was done away. But nowhere is it taught that the original tithe as practiced by Abraham has ever been repealed. And this is the tithe which we conceive to be binding upon Christians.

Abraham is presented in the Scriptures as the type of believers under grace. Since he tithed without its conflicting with grace, believers now can do the same. The objection that tithing is inconsistent with the idea of grace has no ground.

Charles H. Spurgeon, the world-famous English Baptist preacher, was the greatest preacher of grace since Paul. Spurgeon said: "Hence, happy are they who, being saved by grace, bring Him (the Lord) *all* their tithes, for peace and prosperity shall be their portion."

Tithing and the Voluntary Principle

THE NEW TESTAMENT teaches that the Christian is to give "according as he purposeth in his heart" and "as God hath prospered him" (II Cor. 9:7; I Cor. 16:2). But the voluntary principle was just as clearly stated in the Mosaic law as in the New Testament. People "of a willing heart" were to "give unto the Lord thy God, according as the Lord thy God blesseth thee" (Exod. 25:5; Deut. 16:10).

The people under the law tithed. The voluntary principle did not relieve them of the responsibility of tithing. The voluntary principle did not exclude nor was it inconsistent with tithing. How on earth, then, can this principle exclude and be inconsistent with tithing now, as some argue? Hence, there is no basis for such reasoning as this: "Since Christians are to give voluntarily, they are not obligated to tithe." The fact is that the Christian is to tithe just as voluntarily as he is baptized or obeys any other duty. In so doing, he follows the example of Abraham, type of believers.

How much should the Christian purpose in his heart to give? Let us suppose that four men each make \$100. On Sunday the first contributes 50 cents, the second \$1.00, the third \$5.00

and the fourth \$10.00. Do they all *equally* give "AS God hath prospered"? Which one of them really does this? A minimum giving standard for guidance seems to be called for.

What is this minimum standard? The only such standard the Bible presents is the tithe. And it is significant that when people have studied the Bible to determine how much, as a minimum, they ought to give to the Lord's cause, they have come away from the study convinced that they ought to tithe. The Christian should purpose in his heart *not* to fall below the basic minimum of the ancient Jew.

If someone says that I Cor. 16:2 refers to a charitable offering rather than to a regular plan of church finance, let him remember that the *principle* of the thing is there. And since the *offering* did not anciently exclude the tithe, neither does it now. How can it do so?

"Render" and "Observe and Do" Tithing

JESUS SAID: "Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's" (Matt. 22:21). Duties to the state and duties to God are to be performed. Christians are included under the obligation.

When Christ spoke these words, He had a Roman coin in His hand, representing the things of Caesar. And when He spoke of the things of God in this connection, the Jewish mind would in contrast inevitably think of the temple service with which the tithe was commonly paid when converted into money. The tithe was one of the items in "the things which are God's."

The old covenant having been done away, certain special tithes created by the law are no longer in force. But this cannot be said of the original tithe, which was incorporated in, but not created by the law, and which was practiced by Abraham. Jesus said to "render" the things in which this tithe was included.

"Render therefore unto Caesar the things which are Caesar's" is still in force. All will admit that *some* of "the things which are God's" in force when Jesus spoke are also still in force. The tithe was certainly one of "the things which are God's." On what ground can we admit that Matt. 22:21 is still applicable and rule out the tithe as one of the things within the scope of it? Even the objector to tithing admits that *some* of the things of God in force when Jesus spoke are still binding. How can he prove that the tithe is not included in the *some*?

Jesus also said that not only were "the weightier matters of the law, judgment, mercy, and faith," to be done, but also that the tithe was not to be left "undone" (Matt. 23:23). Somebody has said: "What Christ commands is my command."

The scriptures just referred to were addressed directly to people embraced in the law set-up. But it by no means follows that none of the things thus addressed had any application to *anybody else*. Whether applicable to anybody else depends upon the nature of the things spoken. To render the thing of Caesar to Caesar and the things of God to God, is in force now, though addressed to people centuries ago. In Matt. 23:23, Jesus spoke directly to "scribes and Pharisees, hypocrites." Does that mean that "judgment, mercy, and faith" are binding only upon *scribes and Pharisees, hypocrites*? No, these things are binding upon Christians, too, being inculcated by the Lord. And since in the same connection Jesus said that the tithe is not to be left "undone," how can it be shown that it is not also binding upon Christians, the Lord inculcating it?

OBLIGATED TO TITHE?

As we see it, another word of Jesus settled the matter. "*The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do etc.*" (Matt. 23:1-2). He said this to His disciples. Of course, He meant right things as ordered by those "in Moses' seat." One of the right things thus ordered was the tithe which was practiced by Abraham and which was incorporated in, but not created by, the law. Jesus told His followers to "observe and do."

Christians are to tithe, not because Moses said so, but because Jesus said so.

Tithing Incorporated In New Testament Finance

THE NEW TESTAMENT plan of gospel support is set forth in I Cor. 9:13-14. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained that they which preach the gospel shall live of the gospel.*"

1. **The Old Testament Plan:** "Live of the things of the temple . . . partakers with the altar." The workers then were supported out of the substance of the worshipers, and the two basic items in the plan were "tithes and offerings."

2. **The New Testament Plan:** "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." The RSV renders it: "In the same way the Lord commanded etc." What was commanded in its basic aspects in the Old Testament plan of support *has been brought over and commanded by the Lord under grace.*

Assuredly, the *obligation* in the old plan has been brought over and commanded under grace. And with no revelation to the contrary and with the explicit language in the case, it is concluded that *the method of discharging the obligation* has also been brought over and commanded under grace. All will admit that the *offering* in the old plan has been brought over and commanded under grace. On what scriptural and logical ground can it be argued that the second item, the *tithe*, has not also been brought over and commanded?

Having thus been brought over and commanded, the tithe is a grace-duty and a grace-privilege. It is not a matter of cold, legal demand. The Christian is not to tithe because Moses commanded it, but because "in the same way the *Lord commanded* it.

An Ever-Living One Receiving Tithes

IN HEBREWS 6:20 and 7:1-10, the writer of that epistle presents Melchisedec as the priestly type of Christ. He argues the superiority of Melchisedec to Abraham and the superiority of the priesthood of Melchisedec and Christ to the Aaronic priesthood. And what is the proof of this superiority which the writer introduces? It is the fact that Abraham and his descendants (*even in his loins*) *paid tithes* to Melchisedec. "Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils."

The writer of Hebrews says further: "And here (in the Levitical system) men that die receive tithes; but there he (Melchisedec) receiveth them, of whom it is witnessed that he liveth"—"liveth," not simply "lived." From a priestly viewpoint Melchisedec "liveth" in two senses: 1. *Officially and typically.* 2. He "ever liveth" *antitypically in Christ* who is "a priest forever after the order of Melchisedec."

So the parallel between the type and the Antitype is drawn, and the payment of the tithe in recognition of superiority and obligation is emphasized. On what ground is this parallel drawn and the payment of the tithe emphasized unless the tithe is continued under the Antitype? What is the point in stressing the superiority of the continued priesthood of Melchisedec in Christ and in carrying the tithe-argument throughout the discussion, if the tithe by which the superiority is recognized is excluded?

The only conclusion which seems to fit the case is this: Just as the superior priesthood of Melchisedec is continued in Christ, so the tithe in recognition of the superiority thereof is also continued. Just as Abraham paid tithes to the typical Melchisedec, so believers now are to pay tithes to the antitypical Melchisedec.

The Scriptures say that Abraham both "paid" and "gave" tithes. "He gave him tithes of all" (Gen. 14:19). He "gave a tenth of the spoils" (Heb. 7:4). And He "paid tithes" (Heb. 7:9). Since the tithe was a fixed moral and spiritual obligation and a fixed minimum standard, Abraham "paid" the tithe. But he freely and voluntarily did so, and thus he "gave" the tithe. In the light of this, it ought not to be said, as is sometimes said, that "One has not really given anything until he has tithed." The truth is that the tithe is to be turned over to the Lord as freely and as voluntarily as the offering is. The Christian is both to "pay" and to "give" the tithe.

The Lord of glory, "a priest forever after the order of Melchisedec," is to receive tithes from Christians. Therefore, when your pastor preaches tithing as a warm matter of grace and of the heart and not as a cold, legal demand, do not throw cold water upon his efforts either publicly or privately. If you cannot do anything else, you can at least remain silent and not try to neutralize his message among the hearers. But what you ought to do is *loyally to back him up and fall in line and see to it that One who "ever liveth" receives your grateful "tithes and offerings!"*

Baptist and Reflector

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TENNESSEE BAPTIST PRESS, INC., NASHVILLE, TENN.

by Joe W. Burton . . .

Let's Dedicate OUR HOMES

Mr. Burton is editor of the Home Life magazine, Nashville, Tennessee.

Dedication is a conscious act of commitment. In a real sense one can only dedicate himself to God. He cannot act in dedication for another.

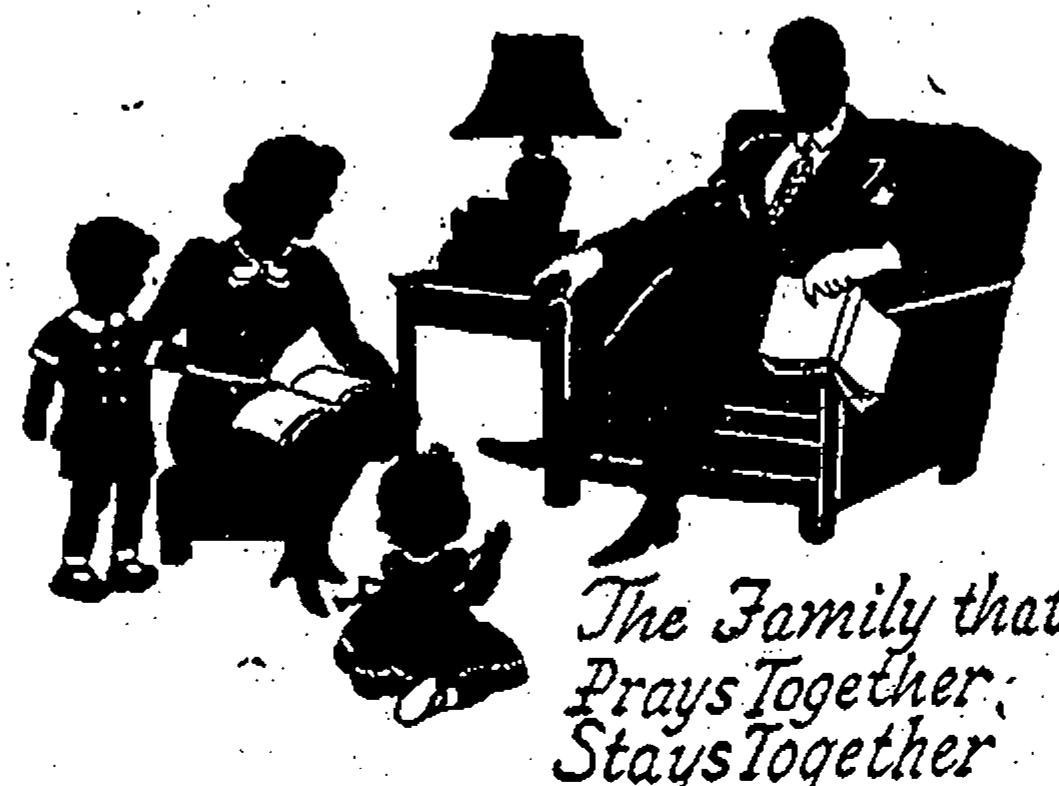
That which a man owns and controls he can also dedicate, since ownership involves personality in control over a substance. A man can and should dedicate his money to God. A man can and certainly should dedicate his business to the Lord. Thus he consciously directs his resources and his vocational energy toward Godly purposes.

As parents we can and should dedicate our homes to God. Such a dedication becomes to us a definite and deliberate effort to build a home in which Christ reigns and God's presence is real. As Christian parents we can, we will, we must renew our solemn vows to God to build Christian homes.

A parent's heart goes out to his children always. More than anything else the Christian parent wants his children to have the blessing of Christian home influence. He wants the little ones to be holy unto the Lord. And yet *the Christian parent cannot dedicate his children to the Lord*. That would be to assume their own spiritual free will for them.

If children are to be dedicated to the Lord, they must do it themselves after they are old enough to comprehend the meaning of such a deep spiritual experience. Parents can only dedicate themselves to the duties of Christian parenthood and to the holy purposes of Christian nurture.

Christian Home Week in May is a great season for home dedication. Pas-



tors will help greatly by having a church service in which home builders are led to dedicate themselves anew to Christian home building. Individual home dedication can also be promoted—when a new home is established, when a parent becomes a Christian, when a family moves into a new residence, when a baby comes. Suggested services of home dedication are available from the book stores.

Let's dedicate our homes to God.

New Seminary Gets Attractive Offer

WAKE FOREST, N. C.—(BP)—A new Southern Baptist seminary will be opened here in July, 1951, if a recommendation of a subcommittee of the Convention's Committee on Theological Education is approved by the full Committee and by the Southern Baptist Convention. The subcommittee, charged with responsibility of recommending a site for a new seminary in the eastern area of the Convention, in joint conference with the board of trustees of Wake Forest College, here has voted unanimously to recommend Wake Forest College as the site for the new seminary. This recommendation we made to the full committee at its meeting in Chicago, May 9. If approved, it will be made to the Convention the next day.

The recommendation, signed for the committee by Louie D. Newton, Georgia; J. H. Buchanan, Alabama, and James W. Storer, Oklahoma, provides that the Southern Baptist Convention will pay Wake Forest College \$1,600,000, on or

before January 1, 1961, for 469.7 acres of land, on which are located nineteen buildings, used for administrative, academic, athletic, hospital, dining, dormitory, heating, and other purposes—including the magnificent new chapel and president's home; ten residential buildings; an athletic field; five all-weather tennis courts; a nine-hole golf course; a concrete stadium seating 15,000; and 200 acres of beautifully wooded land. In March this year the property was appraised as being worth \$3,342,107.87.

Wake Forest College, subject to approval of the Baptist State Convention of North Carolina, agrees to make available temporary facilities for the opening of the new seminary by July 1, 1951, to care for 150 students on the campus or in the community, such facilities to be expanded to care for 300 students in the seminary by July 1, 1953, and to cooperate with the administration of the seminary in securing facilities for twelve faculty families by July 1, 1951.

Crosses of...

THREE WORLD POWERS

by Eugene Howard

We live in a world of confusion and misunderstanding; in a world where a cold war may turn into a hot war at any moment, where paganism and idolatry have no boundaries. The international boiling pot is seething with anarchy, revolution, despotism, and crime. Nation rising against nation, kingdom against kingdom, and even individual against individual.

We must be blind indeed if we do not see that jealousy, hatred, envy, and strife rule in the hearts of earth's monarchs, and fail to see that they, with their materialistic ambitions, bring on wars. They are the ones who rejoice while others grieve. They are the ones who gain while others lose, and they are the ones who live while others die.

CROSS OF CATHOLICISM

The cross of Catholicism portrays a dead Christ. A dead Christ could never save a lost world. This religion, with its paganistic, heathenistic, idolatrous worship, should be revealed and exposed. As you know, this religion is just a mass of ritualistic practices. The fallacies and misleadings of this religion have misinformed and kept people in darkness down through the centuries. It suppresses the rights of people, limits the individual's freedom, and deprives and denies people of reading God's love letters to them. The Church does the thinking for the individual. The world is sick of a religion with a spirit and no practice.

THE CROSS OF COMMUNISM

The symbol of communism is the hammer. When you hold the hammer up, it forms a cross. But it has no head on it, because it is a Christless cross. A communist is one who doesn't have anything and wants to share it with everybody else.

Why did Russia abandon the Church and set up atheistic societies all over Russia? Stalin used to be a priest. He saw the immortality among the priests, and the inconsistency of the Catholic Church and he disrobed himself of his

priestly garb and stuck it in the trash can and set out to destroy Christianity.

Europe has been in almost continuous warfare since 1232 A. D. Europe is a ripe bed for Communism. It thrives wherever there is suffering and depression. Communism is gaining more in Catholic countries like Italy, France and the Balkan states, than it is in Protestant countries such as Sweden, Norway, Denmark, Holland, and Great Britain. Why? Because people are tired of an empty and unreal religion. Communism will never bring humanity and Christianity together. "Ye shall know the truth, and the truth shall make you free."

CROSS OF CHRISTIANITY

The cross of Christianity presents the living Christ. Calvary is the local point

of all Christendom. It is the magnet of all civilization. The strength of our magnetism depends upon our closeness to Christ. The Gospel, with its understandable and workable way of life, ever living, all inclusive invitation, is the hope and salvation of the world. Jesus has borne His cross. Now it is time for us to bear ours. As we pass through this furnace of affliction in this world of sin and woe, may we remember that we must bear a cross before we can wear a crown. The opportunity is ours. "We must work the works of Him that sent us." The message of the Cross, with its compelling power moves us to the highest momentum in Christian activity, and we must give the Gospel, that is richer than the poverty of clinking coins, to a lost, ignorant, shackled, and enslaved humanity. With the moving of one's heart, the raising of one's hand, the using of one's feet, the speaking of one sentence will mean that lives will be freed and souls will be saved from sin.

There's a Great Day Coming!

by Merrill D. Moore

A Great Day!: The twenty-fifth anniversary of the birth of the Cooperative Program, set by State Convention and Southern Baptist Convention action for observance on June 11, 1950, or nearest convenient Sunday.

The Purpose of the Day: (1) *Thanksgiving*—to express gratitude to God for His blessings poured out upon Southern Baptists, and for the progress we have been able to make because of the Cooperative Program; (2) *Education*—to inform all our people about the worth of the Cooperative Program, and the contributions it has made; (3) *Inspiration*—to motivate our people to give undivided loyalty and support to the Cooperative Program plans; (4) *Offering*—to bring a love gift which will commemorate the birthday, honor Christ, and provide the advance of His work through the Cooperative Program.

Observe the Day: For the sake of your people, who need to know more about the Cooperative Program, and what their larger support of it will accomplish. Lead them to greater missionary achievement through the observance of this day.

Take the Offering: For the sake of this very special occasion, for the sake of the people and a deepened missionary interest, for the sake of every State cause, for the sake of every Southern Baptist cause, for the sake of Foreign Mission advance. This is an authorized supplemental offering this year and is a part of the program, just as the Home and Foreign Missionary offering, the Lottie Moon offering, etc. are.

Stand Up and Be Counted for the Cooperative Program on Cooperative Program Day.

Jesus in Christian Personality

by James Henderson Thomas

The greatest attainment in this world is not a Ph.D.; nor a name written high on the walls of fame; nor a vast fortune in earthly possessions; nor an array of talents developed to perfection; nor a lofty position in the social order; nor great prestige or power with men; nor perfect physical health; nor a million dollar personality; nor happiness that will abide to the end of life. The greatest possession that anyone can attain is, "Christ liveth in me."

ONLY PERFECT BEING

Christ is the only perfectly beautiful, holy, magnanimous, unselfish, sinless person the world has ever seen. He is the brightness of the effulgent glory and the express image of the person of God. Heb. 1:3. He is the light of the world, and in Him in no darkness at all. John 8:12 and 1 John 1:5. "It pleased the Father that in Him should all fulness dwell." Col. 1:19. "In Him is life and the life is the light of men." John 1:4.

If Christ lives in us, "We have this treasure in earthen vessels; for God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, that the excellency of the power may be of God and not of us." 2 Cor. 4:6, 7. If Christ lives in me, a measure of His grace and beauty will shine through my defective personality to enlighten and guide ignorant, wayward men in the way of righteousness and peace. Christ living within enables one to comprehend with all saints "what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge," and fills one's soul "with all the fulness of God." Eph. 3:17-19.

LIKENESS OF JESUS IN PERSONALITY

There is nothing so wonderful as the likeness of Jesus in human personality. Occasionally we meet those whose spirits are richly blessed with the spirit of Christ. They have his meekness, gentleness, long-suffering, kindness, tender mercy, forgiveness, self-effacement, patience, goodness, temperance, faith, fearlessness, hatred of sin, love of truth and righteousness, aversion to iniquity, keen sense of justice, discernment of good and evil, deep insight into human nature, profound sympathy for suffering mortals, and His

simplicity and humility. Such individuals have great influence.

More souls are captivated and converted by the beauty of Jesus than by excellent sermons or expert teaching. Men, like children, more readily learn from example than from precept or word of testimony. The image and spirit of Jesus in me will win more souls to Christ, and guide more Christians in the way of godly living, than will all my preaching and Bible teaching. Though I need to preach and teach the Bible more effectively; yet, I more sorely need that the spirit and grace of Him about whom the Bible is written should possess my being, and be exemplified in my life. Then I must pray when I sing:

Let the beauty of Jesus be seen in me,
All His wonderful passion and purity.
O Thou Spirit divine, all my nature refine,
Till the beauty of Jesus be seen in me.

The weakness of my ministry is this: I talk and sing so much about Jesus, and so little "of His grace to others show," that others never come to know Him through my words. The world hears so much about Jesus from me, and sees so little of Jesus in me, that it is perfectly disgusted with me. If this is also true of many others, and has been down the years, it is no wonder that the world goes on in its sins and nations continue to go to war. What we Christians *are* sounds so loud in the ears of the world, the world cannot hear what we say, or it pays no heed. Men must have an ocular demonstration.

CHRIST IN THE HEART

But I cannot show forth the spirit and grace of Jesus unless and until He is abiding in my heart. And He will not abide within me so long as self is on the throne. This is the cause of all my failure in Christian service. Self will not abdicate or take a lower seat for anyone. That's against nature. Self must be crucified with Christ before Christ can reign within my life. And until Christ reigns within me, my preaching is vain—my works bear no fruit. "Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24. Now I see what Jesus meant when He said: "If any man will come after me, let him deny himself, and take up his cross and follow

me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Matt. 16:24, 25. He meant that if I would find my life in His service—"in the fellowship of His suffering and the power of His resurrection"—I must take up my cross and follow Him to Calvary. I must die to self and the world that I may come forth in His resurrection power and have a fruitful ministry. I must be crucified with Christ, before Christ can live and reign within me. Then, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

Do I want Christ to live within me? Do I want a fruitful ministry? Yea, verily! This "one thing have I desired of the Lord, and this will I seek after." Will I then give up my decaying treasures for His eternal riches? Will I yield my frail, faltering being to His enduring strength? Will I sacrifice my meager knowledge, frustrated plans and dreams for His infinite wisdom and grace? Yes, "All to Jesus I surrender, all to Him I freely give."

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.

Then, may I be crucified with Him that I may live—yet not I, but Christ live in me—and that the life I now live in the flesh, I may live by the faith of the Son of God who loved me and gave himself for me. Gal. 2:20. And may that faith keep me ever in His presence that I may behold as in a glass the glory of the Lord, and be changed into the same image, from glory to glory, as by the Spirit of God. 2 Cor. 3:18.

SWEET SECRET

Would you like to know the sweetness of the secret of the Lord? Go and hide beneath His shadow; this shall then be your reward; And when 'er you leave the silence of that happy meeting place, you will hold and bear the image of the Master in your face.

"Put ye on the Lord Jesus Christ and make not provision for the lusts of the flesh." (Rom. 13:14). "Let this mind be in you which was also in Christ Jesus." (Phil. 2:5-8).

A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE.

Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

Superstition

Prairie Overcomer

The right arm of Saint Francis Xavier, says a report, is to be displayed in some thirty U. S. cities "for public veneration and honour." The limb is supposed to have been taken from the saint's body in 1614. This relic arrived in San Francisco some weeks ago and was put in charge of an official priest-escort that will lead the limb about the country. O Protestant America, art thou become pagan? There is no more truth about this limb than about limbo. Whether limb or limbo or Limburger—which smells the worst?

(All of it smells of the pit.—R.B.J.)

Protestant Religious Education

Ernest Trice Thompson in "Christian Education"

There must be a revival of Bible teaching in the church. That means more Biblical instruction, more Biblical exposition from the pulpit; and it means more adequate Bible teaching in the church school. The Roman Catholic Church puts its reliance in parochial schools. It has more than 2,000,000 pupils scattered in approximately 8,000 such institutions. These parochial schools are being supplemented now by a system of high schools. Twenty years ago there were practically no Catholic high schools; ten years ago there were almost a thousand; today there are more than 1,500. Ten years ago there were 150,000 students in Catholic high schools; today there are more than half a million. In addition, there were 769 Catholic colleges and universities. In all these institutions—colleges, high schools, and parochial schools—religion is taught day after day and week after week. As a consequence, the average Catholic is well instructed in the faith. Protestantism as a whole has rejected the idea of a parochial school system, and for the training of its children and youth is depending upon Sunday schools—twenty or thirty minutes of instruction each Sunday morning, imparted by volunteer teachers, to students who are exceedingly irregular in their attendance. There are a host of devoted men and women giving their time to the Sunday schools, and without their aid our whole educational program would collapse; yet we are bound

to recognize that many of these teachers are inadequately prepared and that many of the methods used are somewhat antiquated. . . . Two thirds of the teachers have never had a course in leadership training.

(A teaching pulpit is the greatest need.—R.B.J.)

Virile Faith Demanded

John Newton Thomas in "The Presbyterian Outlook"

Communism wins adherents not primarily by offering fellowship, pep and imagination, but by converting people to the Marxist doctrine of history and of the future victory of proletariat . . . God help us, if we can pit against these virile movements of today only an advertisement that ours is a friendly church, or that fun is found in young people's meetings, or with what we are pleased to call "an enriched worship service," or ramified programs and bustling activities whose relation to the gospel is peripheral or half-understood. We can meet and beat them only when we can match their doctrinal fervor with the clarity and the strength and the magnetism of our Christian convictions.

(Nothing truer than that.—R.B.J.)

Three Vital Questions

The Christian Index

Three questions—just three—but we join Pastor J. D. Grey of New Orleans in the guarantee they will transform the Board of Deacons in any Baptist Church.

Deacon-nominees in his First Baptist Church must answer affirmatively these questions:

(1) Do you believe in and will you follow the Bible plan of Christian stewardship, the tithe as the minimum?

(2) Unless providentially hindered, will you attend one of the morning worship services (they have two), the Sunday night services each Lord's Day, and the Wednesday evening prayer meeting?

(3) Will you cooperate with the pastor, your fellow deacons, and the entire church in supporting the whole church program?

Any one of those three questions would be embarrassing to many a deacon. Why should it be? We can't imagine a deacon either worthy of his office or of value to his church who doesn't attend regularly when in the city. Attendance is essential to intelligent discharge of his trusteeship—one of the least important reasons for his being there. The Bible plan of stewardship, in all of its phases, likewise is essential. The deacon must set the example. Cooperation with the pastor, fellow deacons and the church program is imperative. Cooperating means nothing more than working together. There is no pledge to be submissive in opinion.

(Another question should be added: In your relation to your pastor, will you strive to be the kind of deacon Acts 6:1-7 intended that you be?—R.B.J.)

Why Cannot We?

The Baptist Review

We read a news item to the effect that the Seventh Day Adventists had sent out 267 new missionaries in 1948 and had returned 168 missionaries to the foreign field who had been on furlough—a total of 375. Their confidence has designated \$8,731,024 for overseas mission work in 1949.

This means, by comparison, that Seventh Day Adventists, in one year, sent out approximately half as many missionaries in one year as Southern Baptists have in all their fields. Both in number of personnel and in amount of money expended, they far exceed Southern Baptists. Yet numerically, and probably in wealth of individuals, they fall far below Southern Baptists. When we read items like these it causes us to wonder if Southern Baptists are really missionary. Whatever may be the causes involved in the poor showing we make in comparison with other bodies that are far weaker numerically and financially, it brings us face to face with the stark reality that Southern Baptists are falling far short of fulfilling their tremendous obligations in world missions.

(Are we spending too much at home in contrast to the little for foreign missions? WE ARE!—R.B.J.)

Sunday School Lesson

By O. L. RIVES

Professor of Religious Education, Carson-Newman College
Lessons based on International Sunday School Lessons; the International Bible
Lesson for Christian Teaching, copyrighted by International Council of Religious
Education

For May 7, 1950

TEXTS: Hosea 4:1-9; 6:1-3; 10:12-13 (Larger and Printed)—
Hosea 4:6 (Golden)

Hosea, the Man and His Message

There is a kinship between the name of Hosea and Joshua and Jesus, since all three spring from the same root which signifies "salvation," "help" and "deliverance." Hosea has been called the prophet of love, one writer referring to him as the John (the beloved) of the Old Testament. He was a son of the soil and a reliable scholarship fixes the date of his ministry in North Isreal as between 750 and 725 B.C. "Hosea was the home missionary of North Israel, as Jonah was their foreign," says George L. Robinson.

The first three chapters of Hosea's prophecy recount his terrible domestic life, which he interpreted as a symbol of God's dealings with Israel and may be regarded as the clue to his teaching. Gomer represents the nation's infidelity while Hosea represents God's longing and searching heart. One has observed that "in all the world's literature there is no record of human love like that of Hosea." This point will receive emphasis in our next Sunday's lesson when we study the topic, "Hosea Reveals God's Forgiving Love."

What about Hosea's message? One writer characterizes it as "one long impassioned monologue, broken by sobs." The passages selected and the space assigned to these notes limit to the three teachings.

I. CONDEMNATION PRONOUNCED (Hosea 4:1-9).

1. *Their living was vicious* (v.2). The verse describes a long and a black list of evil practices upon the part of the people. Is it any wonder that the land mourned and the inhabitants languished (v. 3)? The test of a country's soundness is in how its people live.

2. *Their ignorance was woeful* (v.6). The worst sort of ignorance is that of God and His ways. But then, as now, such ignorance is not God's fault. He has made available, at least in our own land, knowledge concerning Himself. Their sin, and ours, was in rejecting that knowledge. Thus destruction was, and is, threatened.

II. COMPASSION EXPRESSED (Hosea 6:1-3).

1. *They needed revival* (v.2). And so do we. One of what might prove to be the most significant movements among Southern Baptists is the current simultaneous evangelistic and revivalistic campaign in our churches west of the Mississippi River. We watch it and pray for it with ever-increasing interest.

2. *They were promised guidance* (v.3). Guidance has come to be a much-used concept in the field of secular education. In the field of religious education it appears even in Hosea's writings. People are in need of guidance and direction. It must be furnished without regimentation or harm to human personality. God promises guidance upon the basis of our faith and obedience in and to Him. There are no "blind alleys" when we follow His good and guiding hand. Such guidance is compared to the coming of much-needed rain.

III. CONVERSION URGED (Hosea 10:12-13).

1. *Hearts must be pulverized* (v.12). Hosea the farmer comes into prominence in this figure. The writer's father, who was a farmer, used to say that fully half of the productivity expected from the crop depended upon the thorough preparation of the seed-bed. The ground ought to be completely pulverized. If the time and season permitted, he always prepared the soil thoroughly for seeding. And so it is with human hearts, they too must be prepared if they would receive the seed of God's Word (see Mt. 13:3-23). Incidentally, this parable of the Sower has perhaps more accurately been called the parable of the Soils. Seed-time is seeking-time, suggests Hosea.

2. *Trusts must be rightly placed* (v.13). One of the dangerous half-truths that we hear so frequently is that we must have faith or that we must be able and willing to trust. But all depends upon the person or object in which trust is placed, as many have learned to their sorrow. If the person is worthy or the object is dependable, well and good; but if not, ruin may follow. Some of our money has inscribed on it, "In God We Trust". Would that the inscription in reality described the attitude of our people as a whole. If so, ours would be a security everlasting and a stronghold impregnable. Not armaments, not men even; but God is our great need.

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

Does this picture look familiar to you? Is it like your house? Or the house of one of your friends? Perhaps you'd like to color it and make a springtime picture.



In some sections of our town there are rows and rows of brick houses—each built exactly like the one next to it. Each has an upstairs and a downstairs. There are small concrete porches at the front and back of each house. Inside, too, the houses are much alike. All the walls are painted a cream color. The floors are all alike. Each kitchen has exactly the same kind of built-in cabinets and the same electric fixtures. Yet those brick buildings are much more than just "houses" to the people who live there. Each brick house is HOME to someone.

What is it that changes a house into a home? Suppose you were asked to make a picture of your home. The outside might look like the picture you colored at the top of this column. But what would you put on the inside? Furniture? Maybe, but that would still be just part of a house, wouldn't it? It wouldn't show that it was a home. Say that word HOME aloud right now. Say it two more times. What do you think of when you hear the word? Write in this block every word that comes to your mind when you say HOME.

Look at the words in the block. How many pictures do those words suggest to you? It would take many drawings or paintings to show all that you have shown in your list of words. Yours is really a word picture of your own home, isn't it?

I'd like to see that word picture. I can guess some of the words that are there—"love," "happiness," "safe," "fun," "family." Maybe you listed the members of your family, for I'm sure that you must have included them in some way. Families are really the most important part of home, aren't they? Most everything else in our pictures would have to be erased, if there were no families.

You may have learned a Sunday school memory verse which tells one of God's reasons for giving us families. Fill in the missing vowels (a,e,i,o,u) in these words, to help you recall the verse:

"G—d s—tt—th th— s—l—t—ry —n f—m—l— —s" (Psalm 68:6).

Can you think of another word for "setteth"? Untangle these letters to find one—PELSAC _____. Untangle these to find another word for "solitary"—NOLLEY _____. Now read the Bible verse, substituting those two words.

Have you ever thought how lonely you would be if you had no family to love and care for you? Many other people have thought of that, too. Some people thought so much about it that they suggested a special week in honor of families. That suggestion was accepted, and a National Family Week was proclaimed. Next week—May 7-14—all of us will be thinking of God's gift of families, thanking him for our happy families, and looking for ways to make our family life more interesting and enjoyable.

Next week seems an unusually good time for Family Week. That means that the week will climax on Mother's Day—the day set apart to honor the one who contributes so much to the happiness of well-being of the family!

If you haven't already planned your gift to Mother on her day, maybe she'd like a copy of your word picture of HOME. It would mean much to her to know that she has helped make your home the way you have pictured it. Copy your list of words on a large sheet of paper. You might even use different colored crayons to write the words. Frame the sheet, if you'd like. Your picture will be one of Mother's treasures for a long, long time.

Write and tell me what she says about it when you give it to her.

Love,
AUNT POLLY

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

JESSE DANIEL
Secretary

MISS GLADYS LONGLEY
Associate



MISS OLETA MEEK
Elementary Worker
MISS DOROTHY CAMPBELL
Office Secretary

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

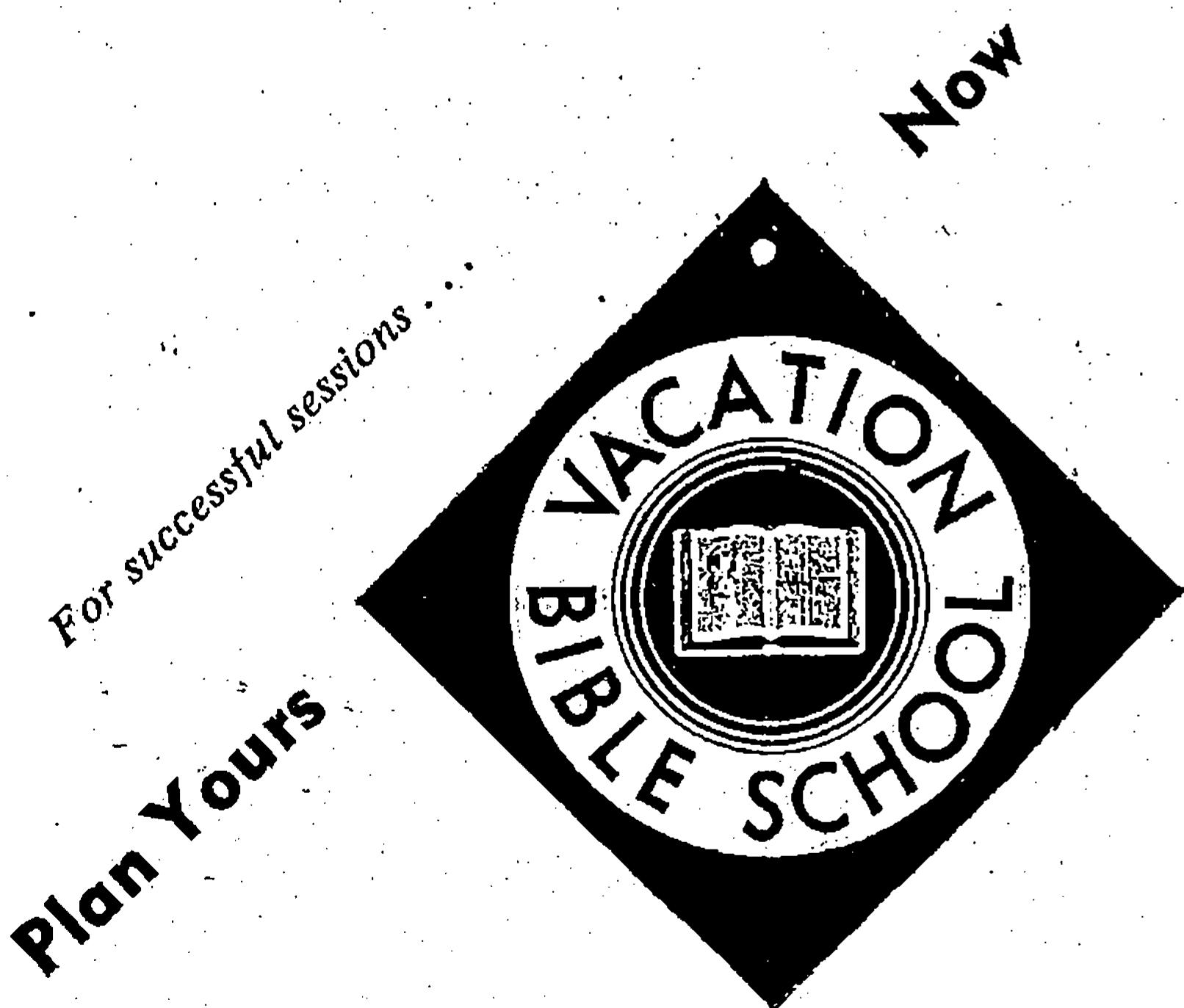
CHARLES L. NORTON, Director

MISS ROXIE JACOBS, Int.-Jr. Ldr.

MISS MARY ANDERSON, Assoc.



MISS DORIS BROWN
Office Secretary
O. O. MIXSON
Convention President



YOU KNOW HOW TIME FLIES . . .

Don't let Vacation Bible school time slip up on you this year! The best Vacation Bible schools don't just happen, you know—they are the result of careful thorough planning.

Order these basic materials early!

TEXTBOOKS FOR 1950

Beginner Book A: *The Little Children's World*, by Aurora M. Shumate and Homer L. Grice

Primary Book A: *Learning To Be Like Jesus*, by Willie Jean Stewart

Junior Book A: *Living For Jesus Every Day*, by Ethel H. Grice

Intermediate Book A: *The First Book About Jesus (Mark)*, by Homer L. and Ethel H. Grice

Each book contains all the teaching material needed for fifteen three-hour programs and a preparation day two-hour program. You'll find Bible and character stories, memory work, missionary activities, music, games, handwork patterns, and a suggested commencement program in the book for each age group. Each, \$2.00

BOOKS FOR THE PRINCIPAL IN 1950

Vacation Bible School Guide, Homer L. Grice Full instructions and details for organizing and conducting a Vacation Bible school. Needed by department superintendents and teachers as well as the principal, both for training class and individual use Paper, 50 cents

PRINCIPAL'S PACKAGE FOR 1950

Contains one copy of Vacation Bible school Record Book, two Joint Service Books, six Music Supplements to Joint Service Book, two Mission Supplements to the 1950 Mission Programs in the Junior and Intermediate textbooks, one Visual Aids Bulletin for Vacation Bible school, five Vacation Bible school Standards, and one Bulletin for the Principal—plus these free materials: What-Why-How of Vacation Bible school, two magazines and other materials from the Foreign and Home Mission Boards, seven Vacation Bible School Report Blanks, 1950 V.B.S. Catalog, and 1950 Order Blank Price, \$2.00

1950 VACATION BIBLE SCHOOL CATALOG

Certificates, tags, posters, record cards, flags, buttons—in short what materials to get and how to get them—are listed and described in the illustrated 1950 Vacation Bible School Catalog. Your Baptist Book Store has a copy waiting for you—and it's yours for the asking. Don't delay—Write for your free copy today!

ORDER ALL V. B. S. SUPPLIES FROM YOUR BAPTIST BOOK STORE

Tennessee—Nashville 3, Memphis 3 (Shelby Assn.),
Knoxville 08 (Eastern and N.E. Dist.),
Chattanooga 2 (Bradley and Hamilton Assn.).

Training Union Encampment Weeks

CAMP CARSON

August 7-11

Guideposts to better training

Through

Inspiration — Information — Fellowship — Recreation

Every Training Union member will want to spend a week at one of our two camps this summer. If you cannot go, make it possible for a group of younger people in your church to go. A week at Camp can transform a good Training Union member into a better church member. Here is some general information you will want to know about the two camps.

WHO SHOULD COME

Every Training Union member.

WHEN SHOULD YOU ARRIVE

The first meal will be served at Camp Carson Monday night 6:00 on August 7. The first meal will be served at Camp Linden on Monday night at 6:00 August 14. Each camp will close the following Friday after the noon meal.

WHAT WILL IT COST

\$12.00 per person plus \$1.00 registration fee. \$10.00 per person plus 50c registration fee for all children under 8 years of age. Registration fee should accompany request for reservation.

RESERVATIONS

Reservations must be made as soon as possible to the State Training Union Department, 149 Sixth Avenue, North, Nashville, Tennessee with the following information: name of the camp, your name, your age group, and sex. No refunds for cancellations can be made unless they are made two weeks before camp opens.

REGISTRATION

A registration fee of \$1.00 is charged for everyone over 8 years of age and 50c will be charged for children 8 years and under.

WHAT TO BRING

Bring your Bible. Readings will be printed in back of your program. Blankets, linens, towels, pillow, coat for cool weather, hiking shoes, and sport clothes.

TRANSPORTATION

Transportation facilities will be furnished by the camp to and from bus station.

LOCATION OF CAMPS

Camp Carson is on U. S. Highway 70 between Knoxville and Newport, approximately 3½ miles west of Newport.

Camp Linden is located near Linden, Tennessee. Linden is on the Memphis Highway 100; about 90 miles southwest of Nashville.

These days spent close to nature listening for the leadership of our Saviour in a planned and directed program of study and play can mean a surrendered life. "Seek and ye shall find . . . for he that seeketh findeth." Many of our young people are seeking. Make this camp experience an opportunity for them to find His Will.

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

MISS NELLIE TALLANT
Young People's Secretary



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

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary



BERNICE BROWN
Office Secretary

Focus On Girl's Auxiliary

May 7-13

Help every girl to look at Girl's Auxiliary and become interested. Focus on Girl's Auxiliary in the home, school, community and church. Help your Girl's Auxiliary members to become real world comrades. Build your Focus Week program around the idea of World Comradeship.

SUNDAY World Missions Day

With the cooperation of your pastor make this a world missions day. Have a real mission service with a mission message. Recognize the G. A. members and let them have a part in the service giving the scripture in the form of speech choirs or in a group. Sing their beautiful Auxiliary hymn, "We've a Story to Tell".

MONDAY Community Comrades Day

This is the day that the members of your Girl's Auxiliary will show real comradeship toward those in their own community. The whole community can be influenced by a great Christian emphasis week for girls as you plan wisely and well. Open your eyes and see the unsaved, the lonely, the sick, all those who have any need, and plan to be a real community comrade by meeting their needs.

TUESDAY "World Comrades" subscription day and Missionary Program from World Comrades

This program topic is about Radio in Missions. This discussion will help the girls realize the opportunities for reaching the multitudes quickly with the gospel if our increased gifts make possible the use of the Radio.

Help your girls to listen to good radio programs. Work out a radio log and decide on programs to which they will listen.

WEDNESDAY Coronation Service

Much preparation will be necessary to make your Coronation Service worthy of the Wednesday evening service. See if your pastor wants you to use the time. At the close of the service some of the girls may give testimonies as to how the Forward Steps have helped them become World Comrades.

THURSDAY Hope Day

Be a world comrade by helping others as you pack boxes of food and clothes to send to the names on page 3 of May "World Comrades".

FRIDAY A Comradeship Party or a World Tour

At the party learn games played in other countries. "Childrens' Games From Many Lands" by Nina Millen, \$1.25 from Baptist Book Store.

SATURDAY World Comrades Day

Mission Study can help tear down walls of prejudice and superiority. See the list of suggested books in May World Comrades Magazine.

On to Chicago

Southern Baptist Convention

May 9-12

Brotherhood Night

May 8

Reports of newly organized Brotherhoods continue to come in; also, we received numerous requests for literature in regard to organizing and operating a Brotherhood. Each year the Brotherhood secretaries except a goal of so many new Brotherhoods. The goal for the state of Tennessee was (70) seventy. We started with one hundred and forty-two Brotherhoods, and we received this week the officers for two new Brotherhoods which makes a total of two hundred and twelve or the seventy new Brotherhoods for this year.

We list below the officers of these two new Brotherhoods.

MARBLEDALE BAPTIST CHURCH

REV. R. O. BURNETTE, PASTOR

KNOX COUNTY

President	Vernon Wells
Activities V. P.	W. M. Rose
Program V. P.	Elmer Lawson
Membership V. P.	W. C. Julian
Secretary-Treasurer	Joe L. Julian
Chorister	Robert Terry

IVY CHAPEL BAPTIST CHURCH, REV. PHIL. A. SHELTON, PASTOR NASHVILLE ASSOCIATION

President	R. A. Barker
Activities V. P.	H. A. Adams
Program V. P.	Howard Clymer
Membership V. P.	W. A. Webb
Secretary-Treasurer	G. C. Jackson
Chorister	Joe Dismukes

Mr. M. T. Jeffers, one of the Associational officers in Knox Association, sends to us a very encouraging report. Mr. Jeffers is an active man not only in Knox Association but interested in other associations round about East Tennessee. He reports a Brotherhood organized in March at Blue Springs Baptist Church in Grainger County, and since they have organized they have built eleven new Sunday school class rooms and a pastorum. I regret that we do not as yet have a list of their officers.

BROTHERHOOD CAMP MEETING

CAMP LINDEN June 10-11

CAMP CARSON June 17-18

BAPTIST AND REFLECTOR

AMONG THE BRETHREN

Wilson Woodcock of Nashville has been doing the preaching in a revival with Pastor Edward Roustio and the church at Higbee, Mo., in the simultaneous revival campaign west of the Mississippi. The pastor received his certificate from the Louisville Seminary three years ago and has decided to finish his college work. He will be graduated from William Jewel College in June.

—B&R—

In a revival in the First Baptist Church of Springfield marked by a deep spirit of conviction and an earnest concern for finding and following the Lord's will, Pastor Luther Joe Thompson was assisted by W. Landon Miller, pastor of the First Baptist Church of Brookhaven, Miss., preaching, with Mr. C. Wells Burr, music director in the local church leading the singing. Beside a number of professions not uniting with the church, there were 29 additions and many rededications.

—B&R—

S. R. Woodson, Columbus, Miss., and formerly of Humboldt, assisted Pastor J. T. Ford and the First Church, Huntsville, Alabama in a good meeting the week of March 19. There were 69 additions to the church.

—B&R—

Church Clerk Mrs. Pearl Snodderly writes that Pastor W. D. Hutton of the Maynardsville Baptist Church is in the East Tennessee Baptist Hospital at Knoxville with a fracture of the lower left leg just above the ankle sustained when he stepped on a weak board in a workshop where he was making some garage doors. His ankle was also thrown out of place. The brotherhood will pray for his speedy recovery. The editor and Bro. Hutton used to be schoolmates.

—B&R—

Pastor T. L. Alexander and the Brighton Baptist Church have been assisted by Cal Guy, professor of Missions in the Southwestern Seminary, Fort Worth, in what is described as one of the greatest revivals in the history of the church. There were 31 additions, 27 for baptism, 3 surrenders to mission work, 7 dedications to Christian service and 16 rededications to Christ.

—B&R—

The First Church, Monterey, and Pastor Clyde Cobb welcomed 14 for baptism and 2 by letter and a number of rededications in a revival in which the preaching was done by E. B. Bowen, pastor of Beclair Baptist Church, Memphis, and the singing was led by D. W. Pickelsimer, pastor of the Smithville Church.

TENTH CONVENTION-WIDE CHURCH MUSIC CONFERENCE

RIDGECREST, N. C., AUGUST 24-30, 1950

CLASSES FOR ALL CHURCH MUSICIANS, PASTORS, AND LEADERS. Four choirs, demonstration groups, conducting, theory, voice, piano, organ, service planning, choral techniques. Music Festival.

Conference choir presents the *Messiah* on closing evening, August 30.

FOR RESERVATIONS

Write ROBERT GUY, Mgr., Ridgecrest Baptist Assembly, Ridgecrest, N. C. Enclose \$2.00 registration fee, payable to Ridgecrest Baptist Assembly. Information folder available by writing DEPARTMENT OF CHURCH MUSIC, Baptist Sunday School Board, Nashville 3, Tenn.

Hear The Baptist Hour

May 7, 1950

Speaker: Dr. Duke K. McCall

Subject: "Getting Along With People"

Stations: WDEF, Chattanooga; WEKR, Fayetteville; WTJS, Jackson; WJHL, Johnson City; WBIR, Knoxville; WMPS, Memphis; WSIX, Nashville; WHAL, Shelbyville.

Consult your local paper for the time of broadcast.

Pastor J. L. Stafford and the West Harriman Baptist Church, Harriman, have been assisted in a gracious revival by J. Burch Cooper, pastor of Lonsdale Baptist Church, Knoxville, in which there were 46 additions, 40 of them for baptism and 3 dedications to special service, 1 for the ministry and 1 for music and educational work. The church has had 180 additions in the past fourteen months.

—B&R—

Saturday, May 6, will be an eventful day at Blue Mountain College, Blue Mountain, Miss. The annual meeting of the Alumnae Association will be held with alumnae present from all parts of Mississippi and several other states. The meeting will be presided over by Mrs. Earl Waldrop, Nashville, president. The May Festival will be held on the same day. Mary Eleanor Braddfork, Ripley, has been chosen May Queen.

—B&R—

The report comes that on April 16 "during what was scheduled for a three-day Youth Revival" in the First Baptist Church of Cleveland, "spearheaded by six earnest young ministerial students and a Cleveland girl from Carson-Newman College . . . reached a climax . . . as youngsters flocked to the altar to rededicate their lives to Christ, others to ask for baptism, while two offered themselves for full-time Christian service, while their elders, in both congregation and choir, unashamedly wiped their tear-filled eyes and gloried in the outpouring of the Spirit of the Lord."

—B&R—

V. R. Webster, pastor of the Charlotte Baptist Church ever since it was organized, has resigned this work and also as pastor of the Sylvia and White Bluff Baptist churches, effective the last Sunday in May, to become pastor at Richard City in Sequatchie Valley Association.

T. L. Parker, of Boonesville, Miss., recently did the preaching in a revival with Pastor A. C. Baker and the Bethel Springs Baptist Church, Bethel Springs, Tenn., in which there were 35 professions and 21 additions.

—B&R—

Editor B. H. Duncan, of the Arkansas Baptist, has suggested that R. C. Campbell, of Shelby, N. C., would be a good man to succeed Dr. Robert G. Lee as president of the Southern Baptist Convention. Whoever succeeds Dr. Lee would have to be a good man to measure up to the standard.

—B&R—

Under the leadership of Pastor Charles R. Ausmus Lincoln Park Baptist Church, Knoxville, is moving forward in a wonderful way.

On Easter Sunday, there were 1089 in Sunday school, 416 in Training Union, 10 additions to the church, and a Building Fund offering of \$5,144.00 was given.

The church recently built a new pastorium. Two houses and lots adjacent to the church have been secured, and plans are under way for a new auditorium, seating 1186; and a new three story educational unit. About one-fourth of the money for this new building is already on deposit.

Gordon Military College

Accredited Preparatory School and Junior College, boasting a century of accomplishment. Small classes and individual attention insures maximum progress. Senior ROTC. Outstanding equipment: 350 acres. Homelike atmosphere. Golf course. Athletic fields. Early enrollment advised. Moderate cost. Catalog.

Col. J. E. Guillebeau

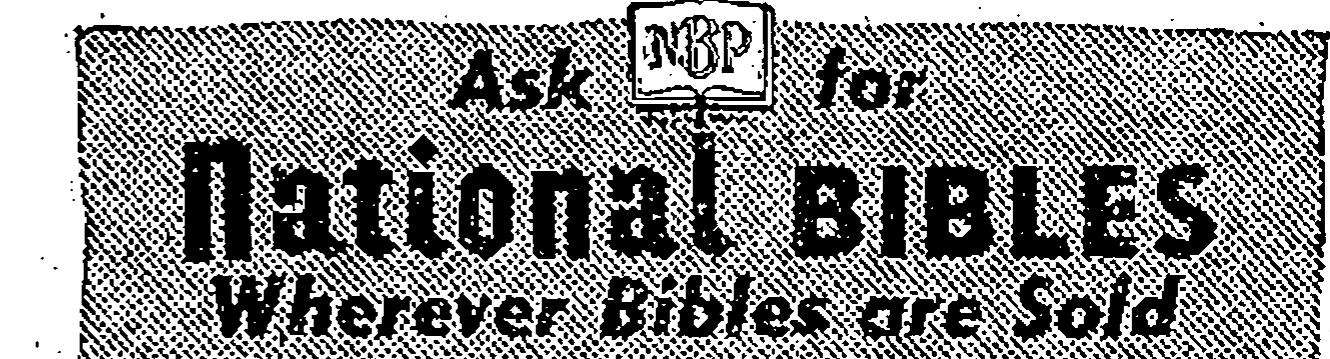
BOX M. BARNESVILLE, GA.



No. 122W. Text Bible for young people. White Fabrikoid cover. Easy to read bold type. Many extra pages of special helps and beautiful illustrations.

No. 63PW. Testament with Psalms. White Fabrikoid cover with "cushion-edge" feature. Round corners, white marker and presentation page.

BELOVED KING JAMES VERSION



Music Week At Ridgecrest

August 24-30

It is with much pleasure and pride that the Department of Church Music of the Sunday School Board announces its faculty for the Tenth Convention-wide Church Music Conference to be held in Ridgecrest, N. C., August 24-30. The conference, open to all church musicians and leaders, promises to be the greatest ever held among Southern Baptists.

Last year 1146 people from twenty-six states attended and over 1500 are anticipated this year. The conference is under the direction of Dr. B. B. McKinney, with Dr. W. Hines Sims serving as associate.

A feature of this year's conference, in addition to the three choirs, demonstration groups, and classes in theory, voice, organ, piano, service planning, choral techniques, and church music education, will be the presentation of Handel's Messiah on the evening of August 30. This oratorio will be conducted by Warren M. Angell and sung by the conference chorus of several hundred voices.

Reservations should be made immediately by writing Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, and enclosing \$2.00 registration fee.

CHICAGO (IB)—Messengers who come to the Southern Baptist Convention by auto will find it cheaper to park their cars on the Municipal Parking lot on the lakefront. Cars may be parked for 50c for 24 hours. After parking the car take a shuttle bus to the hotel. Ride bus, street car or double up on taxis to the auditorium. Downtown parking is 75c for the first hour plus additional cost for extra hours. There is little parking area near the Coliseum. Some hotels have attached garages with rates of \$1.50 to \$2.00 per day.

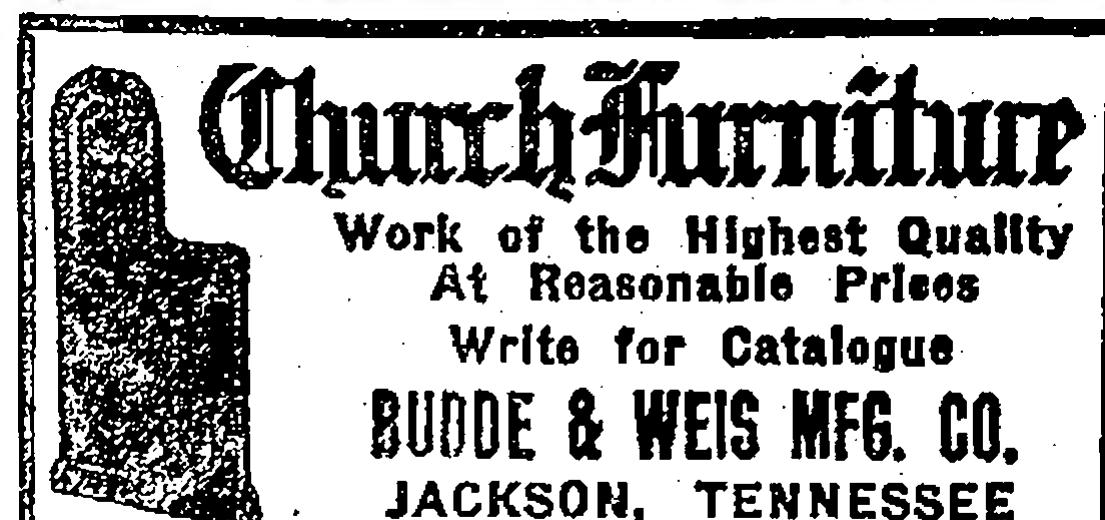
—B&R—

Trinity Baptist Church, Memphis, and Pastor W. O. Love have been aided in a revival by Homer Britton, of Chattanooga. There were 124 who confessed Christ as Savior, with 95 for baptism, 3 by statement and the rest by letter and over 100 rededications.

Virginia Intermont College

Fully accredited—Baptist—Four-year Junior College for women. Excellent equipment, 2000 ft. altitude. Let us help you make plans. Write

R. L. Brantley, Pres.
Box 7, Bristol, Va.



The Medling Family



About 1905 Paul Medling was graduated from Union University, Jackson. After additional preparation for the foreign field Paul with his wife and family went to serve the people of Japan, and while there the Lord called Paul to his Heavenly home. The mother brought these children back to Jackson to educate them. William was one of these children who enrolled in Union University.

After William received his degree from Union he made final preparations at the seminary to serve in Japan. He went to Japan some three years ago and last year he went to Kagoshima to work where his father served the Lord many years ago.

Bartlett Baptist Church cooperating in the simultaneous revival effort in Shelby County, had Pete Lunati, Memphis, as evangelist. There were 16 additions to the church, 13 by baptism. A. E. McClain directed the music. J. E. Tanksley is pastor.

The church recently purchased a new 1950 Chevrolet 48-passenger bus. For the past two years the church has operated a bus enabling many to attend services who could not otherwise do so.

—B&R—

The First Baptist Church of West Palm Beach, Fla., recently celebrated the fourth anniversary of the pastorate of R. Kelly White. In this time the membership has grown from 1720 to 2,444, the Sunday school enrollment from 1,016 to 1,595, the Training Union enrollment from 156 to 267 and the W. M. S. from 185 to 267. Contributions for the four-year period have totaled \$318,568.53.

MERCER UNIVERSITY

1833

MACON, GA.

1950

A fully accredited Liberal Arts College and School of Law, conferring the A.B., LL.B., and M.Ed. degrees. Member Southern Association of Colleges and listed as an approved institution by the Association of American Universities. Co-educational, church related. Balanced program and curricula, emphasizing physical, spiritual and intellectual growth.

For information write

REGISTRAR, MERCER UNIVERSITY, MACON, GA.

The Survey Bulletin

BAPTIST HIGHLIGHTS

President Truman and the State Department now receive about 6,000 letters per day protesting the sending of a new U. S. representative to the Vatican. The President had a conference with Myron C. Taylor last week, and Washington speculation is that the President might ask his former representative to withdraw his resignation as a possible way out.

David E. Lilienthal told University of Louisiana students that the U. S. had no secret weapon as effective as its traditional faith that man is primarily the steward of God and must not destroy the world of the Creator.

A Tornoto, Canada, church recently gave \$160,000 for missions in one day.

The Senate Commerce Committee has killed the Langer Bill, sponsored by church groups, to ban liquor advertising.

The Presbyterian Church in the U. S. A. has written the State Department that Protestants are being persecuted in Columbia, South America.

The North Carolina committee on the Baptist hospital reported that \$43,264,685 had been allocated under the Hill-Burton Act for church hospitals. Roman Catholics had received \$35,925,248 of that amount. The three Baptist hospitals to receive funds were at Pensacola, Fla. (\$741,937), Plant City, Fla. (\$439,783), and DeRidder, La. (\$42,944).

The Christian Century for April 19 has a seven page story on the Bellevue Baptist Church, Memphis, in its series on the "Great Churches of America."

Dr. D. V. Ferguson has resigned as pastor of the First Church, Fort Smith, after serving 34 years. He has been in ill health for several months.

Joe R. Baker has been elected administrator of the Southwest Baptist Hospital at Mangum, Oklahoma.

Dr. Ellis A. Fuller is now the speaker for the Baptist Seminary Hour, broadcast each Sunday morning at 7:30 (CST) over WHAS.

The Romanian Baptist Seminary in Bucharest has reopened.

Broadman Press published a new book of sermons, "The Sinner's Saviour" by R. G. Lee on May 1.

The Marion Baptist Church, Marion, Ky., Leslie Gilbert, pastor, has been assisted in a moving revival by Wayne Dehoney, pastor of Immanuel Baptist Church, Paducah, Ky., preaching and with the music under the direction of James W. Morrison, Minister of Music in the First Baptist Church, Princeton, Ky. There were 46 upon a profession of faith, 16 by letter, 10 rededications and 2 for special service.

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ATTENDANCES AND ADDITIONS TO THE CHURCHES

APRIL 23, 1950

Church	Sunday School	Training Union	Additions
Alamo	254	41	2
Allons Chapel	92	—	—
Ashland City, First	40	27	—
Athens, Antioch	120	32	—
East	532	171	50
First	562	265	—
West End Mission	100	74	—
Calhoun	125	12	—
Coghill	87	165	—
Cotton Port	108	50	—
Eastanolle	58	29	—
Etowah, East	100	38	—
Etowah, First	432	129	8
Etowah, North	418	97	—
Good Springs	107	55	—
Idlewild	85	70	—
New Hope	41	30	—
New Zion	79	67	—
Riceville	121	53	—
Rodgers Creek	32	32	—
Union Grove No. 2	147	116	8
Auburntown, Prosperity	178	123	—
Bemis, Herron Chapel	311	73	—
Brighton	231	139	—
Bristol, Calvary	387	160	6
Brush Creek	87	41	—
Carthage, First	226	69	—
Chapel Hill, Smyrna	89	73	—
Chattanooga, Avondale	700	151	2
Birchwood	88	48	—
Brainerd	501	202	4
Cedar Hill	284	54	1
Chamberlain Avenue	309	93	1
Clifton Hill	317	97	3
Missions	33	—	—
Concord	291	132	3
First	1044	302	11
Chapel	97	33	1
Highland Park	3582	884	21
McCarty	78	33	—
Morris Hill	284	139	1
Oak Grove	264	110	—
Philadelphia	191	—	1
Red Bank	681	213	3
Kidgedale	679	214	1
Robert Evans	226	50	3
St. Elmo	399	126	2
Second	260	82	—
Broad Street Mission	29	—	—
Spring Creek	228	109	—
Suck Creek	49	23	—
White Oak	415	87	—
Clarksville, First	534	—	9
Cleveland, Big Spring	302	164	—
Calvary	153	103	6
Rutledge Memorial	134	40	—
Four Point Chapel	13	6	—
Clinton, First	496	138	2
Norris	89	33	—
Columbia, First	393	108	2
Godwin Chapel	25	—	—
Rock Springs	90	80	—
Second	133	81	4
Cookeville, First	513	119	—
Algood Mission	84	—	—
Fourth Street Mission	139	57	—
Steven Street	112	49	—
Crossville, First	201	67	2
Dayton, First	282	106	7
Dyersburg, Calvary Hill	237	100	5
First	669	129	—
Eagleville	114	62	2
Elizabethhton, First	526	150	2
Immanuel	233	78	2
Oak Street	142	111	22
Siam	230	153	—
Fountain City, Central	1059	284	59
Hines Valley Mission	56	—	—
Smithwood	539	183	2
Grand Junction, First	111	61	—
Hampton, Union	214	120	—
Harriman, South	365	131	—
Trenton Street	448	110	8
Walnut Street	404	141	—
Humboldt, Antioch	213	78	—
First	612	125	—
Jackson, Calvary	501	163	2
North	287	109	—
West	843	265	2
Jefferson City, First	585	199	1
Jonesboro, First	230	92	1
Kingsport, First	772	185	—
Fort Robinson	151	55	2
Lynn Garden	466	114	4
Mission	61	—	—
Knoxville, Alice Bell	177	55	—
Arlington	509	103	2
Bell Avenue	862	338	—
Broadway	1470	449	—
Fifth Avenue	1052	261	2
First	1030	128	2

Church	Sunday School	Training Union	Additions
Gillespie Avenue	287	123	15
Lincoln Park	749	271	3
McCalla Avenue	754	253	2
N. Fifth Avenue	124	64	—
Sevier Heights	636	258	6
Washington Pike	308	68	4
LaFollette, First	362	110	—
West	116	38	—
Lake City, First	224	48	—
Lebanon, Barton's Creek	108	60	—
Cedar Grove	99	50	—
Fairview	156	81	11
First	495	119	—
West End	74	58	—
Lewisburg, First	466	173	1
Lexington, First	287	35	—
Mt. Juliet	132	56	—
Madisonville, Chestua	91	35	—
Maryville, Broadway	389	173	5
Everett Hills	332	218	10
First	807	254	—
Medina	195	117	—
Lathams Chapel	84	57	—
Memphis, Bellevue	2647	935	17
Central Avenue	691	180	6
Highland Heights	1002	456	14
Kennedy	148	58	—
LaBelle	794	203	2
Lamar Heights	666	155	1
Leawood	313	100	2
Mission	28	—	—
Levi	289	142	4
Barton Heights	144	67	—
Merton Avenue	420	61	1
Parkway	370	165	—
Prescott Memorial	680	192	3
Seventh Street	593	246	2
Rugby Mission	88	44	—
Southland	169	51	2
Sylvan Heights	110	—	4
Temple	1501	351	1
Union Avenue	1127	336	2
Winchester	255	214	1
Milan, First	399	65	—
North Side Mission	20	—	—
Millington	242	117	2
Milton	65	28	—
Monterey, First	344	113	—
Thorn Hill	33	—	—
Morley	107	52	—
Morristown, First	701	128	—
Buffalo Trail	106	—	—
Murfreesboro, First	461	91	—
Walnut Street Mission	58	—	—
Mt. Herman	140	89	—
Powell's Chapel	100	68	—
Third	145	56	—
Westvue	768	—	30
Woodbury Road	81	39	—
Nashville, Belmont Heights	1006	286	7
Glendale	65	—	—
Jordonia	48	—	—
Madison Street Mission	63	—	—
Bordeaux	90	41	—
Calvary	148	76	1
Eastland	659	129	3
Edgefield	468	177	3
Grace	925	248	—
Inglewood	903	240	—
Madison, First	399	120	1
New Hope	164	92	—
Park Avenue	668	174	—
Radnor	348	128	3
Seventh	209	45	1
Shelby Avenue	427	132	3
Third	292	67	—
Una	185	106	2
Woodmont	350	139	—
Woodmont Center	142	61	—
Neuberts, Valley Grove	251	132	—
Newport, First	306	83	2
Oak Ridge, First	613	109	—
Highland View	459	110	—
Robertsville	423	116	—
Old Hickory, First	691	254	7
Oliver Springs, First	194	31	—
Philadelphia	189	23	—
Rockwood, First	342	158	4
Rogersville	405	112	—
East End Mission	70	40	—
Gills Chapel	115	—	2
Hennard's Chapel	141	90	—
Kepler	30	—	—
Providence	52	—	—
Tarpins	52	—	—
West End Mission	84	—	4
Walkers	58	—	—
Rutledge, Oakland	96	44	—
Tullahoma, Highland	116	69	—
Watertown, Round Lick	202	110	—
Winchester, First	235	73	—



THAT OLD-TIME RELIGION by Archie Robertson. Published by Houghton, Mifflin Co., Boston; 282 pp., \$3.00.

A very readable study of America's fundamental faiths. LIFE'S depiction was grossly garbled.

Fred W. Noe

WHY DO PEOPLE NOT SEE THE BIBLE ALIKE?, by J. Ridley Stroop. Printed by Williams Printing Company, Nashville, Tenn. Copyright 1949 by the author. 224 pages. Price not indicated.

The author is teacher of psychology and the Bible in David Lipscomb College, Nashville 4, Tenn. This means that he holds the religious faith represented by that institution and by the congregations which support it. Therefore, this reviewer definitely disagrees with him on some of the positions he holds and on some of the statements he makes.

Cumberland Law School Praised

By Harry Phillips

Tennessee Baptists can take justifiable pride in the report which the American Bar Association has recently released on the law school of Cumberland University, Lebanon, published in the April edition of *The Tennessee Law Review*. Dr. Elliot E. Cheatham of Columbia University, author of the report, emphasizes the progress that has been made at Cumberland during four years of Baptist administration. At the same time needs for additional improvements are pointed out—all of which are objectives of the Second Century Program.

An earlier report of the American Bar Association, made several years prior to Baptist acquisition, had severely criticized the Cumberland Law School and had virtually blacklisted it as an institution of legal education. The praise in the new report is a definite compliment to the Baptist administration of the historic school.

"The full-time law schools, Cumberland University, University of Tennessee, and Vanderbilt University, give cause for satisfaction in their present state and in their plans for the future," Dr. Cheatham said.

"Cumberland University Law School, on reopening after the Civil War, reduced its curriculum to a compact offering covered in one year. To this plan it stuck for over two generations, and during that period it trained a large part of the Bar of Tennessee and of the states to the Southwest.

"Originally Cumberland University was under the auspices of the Presbyterian Church. In 1946 its physical properties were turned over to the Baptist Church and the University is now conducted under the latter's auspices. After this change the first step taken was to end the outmoded law curriculum and to begin the development of a school planned and conducted along modern lines. The law school, having already received the provisional approval of the American Bar Association, is still in the course of this development.

"The first and pressing task is to determine the objectives and methods which will enable it to make its maximum contribution through

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H. D. BRUCE, President

capitalizing on its advantages. On its foundation in 1847 and for many years afterwards there were few law schools in its region, and Cumberland could draw widely for its students, appealing particularly to those men who insisted on getting to the bar quickly. These conditions which long favored it have disappeared, and a new beginning has to be made.

"There are elements of strength in the situation. The student body is small, numbering 131 students in 1948-49 and being even smaller in 1949-50; so close association is possible of students and faculty. The dean and the faculty are devoted to their tasks of development of the school. Standards of work are enforced, as is indicated by the fact that of the class of thirty students entering in September, 1948, five withdrew voluntarily and six were dropped for academic deficiency. The law school is substantially autonomous in plans and administration but it has the interested support of the university authorities. The law school budget has gone up substantially, permitting a faculty of five full-time instructors and three part-time instructors. The alumni are numerous and loyal. The curriculum is being modernized.

"There are elements of weakness, too, stemming largely from financial limitations and the speed of development. The endowment of the university is small, and though aid from the Baptist Church is substantial, the finances of the law school will have to be improved if the school is to go forward. The library, increased in recent years, is still small."

Bring Your Wraps to Chicago

CARBONDALE, Ill. — (BP) — Reminding southerners that the weather in Chicago may be considerably cooler than what they are accustomed to, Mrs. Noel M. Taylor, publicity chairman for the W.M.U. Convention, asks that the women bring suitable clothing. "We fear that those accustomed to warm weather in the extreme south will not realize the coolness coming off Lake Michigan," she said. "Winter clothes will be comfortable and certainly nothing lighter than heavy spring clothes will be needed."

Mrs. Taylor further advises that the registration desk for the W.M.U. Convention will be located in the basement of Medinah Temple. "This advance information will assist in less congestion at the entrance of the Temple. Signs pointing to this location will be obvious in the Temple entrance."

Pastor Hayward Highfill and the First Baptist Church of Humboldt have recently conducted a revival in which the pastor did the preaching, his third engagement at Humboldt in 24 months. Floyd Cates, pastor of Poplar Heights Baptist Church, Jackson, led the singing. There were 22 additions.

—B&R—

Sunday night, March 26, closed a revival at Speedway Terrace Baptist Church, Memphis, in which C. H. Bolton, Nashville, did the preaching. There were a total of 27 for baptism and 29 by letter.

—B&R—

Pastor Bob G. Rochelle and the Parkway Baptist Church, Memphis, have ordained Loyce Edward Thornton to the ministry. The new \$100,000 building of the Parkway Church is at this writing about half way finished.

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EAST TENNESSEE NEWS

By LLOYD T. HOUSEHOLDER, Maryville, Tennessee

Ramsey Pollard led Broadway Baptist Church, Knoxville, in a great revival during the week preceding Easter Sunday. On the opening day of the special services 48 people united with the church. Around 100 people united with the church during the week. In spite of the fact that Bro. Pollard has been with this good church for eleven years he leads the people in a revival once during each year. Every pastor should be able to do this for his people.

A number of revivals are in progress in Knoxville churches. Henry J. Stokes, pastor of First Baptist Church, is assisting Pastor Luther Rule and the Inskip Baptist Church; M. K. Cobble is leading his church, Gillespie Avenue, in a revival; Phillip D. Fletcher, new pastor of Tennessee Avenue Church, is engaged in a revival; and Pastor Alvin Arms has just closed a good meeting at Liberty Church.

Deaderick Avenue Church, Knoxville, celebrated the first anniversary of the completion of the new building Easter Sunday. This great old church is making splendid progress under the leadership of its new pastor, Lester Burnette.

C. D. Martin, associational missionary in Chilhowee, has recently returned from a much needed vacation in Florida.

Among the East Tennessee preachers who are assisting in the simultaneous campaign west of the Mississippi are James M. Windham, pastor of First Baptist Church, Maryville; J. Howard Young, pastor of Arlington Baptist Church, Knoxville; Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville; L. B. Cobb, pastor of First Baptist Church, Cleveland; and Dewey Jackson, pastor of Elm Street Baptist Church, Knoxville.

Ralph Norton, pastor of Red Bank Baptist Church, Chattanooga, is assisting Thomas V. Wells and the Everett Hills Baptist Church, Maryville, in a revival.

Albert S. Hale, former pastor of First Baptist Church, Jefferson City, and now pastor of First Baptist Church, High Point, N. C., is rapidly recovering from a recent serious illness. E. Gibson Davis, pastor of First Baptist Church, Kingsport, recently assisted him in a revival.

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ADVANCE HAS BEGUN!

Clyde Whaley Graduates at HCBA

The 42-year-old pastor of South Knoxville Baptist Church Mission is the oldest graduate among the 50 who will receive diplomas at Harrison-Chilhowee Baptist Academy at Seymour. He is Clyde Whaley, who has been a minister for four years. Bro. Whaley, who is married, returned to school after two years and three months in the Navy.

Valedictorian at the academy is Billy Kelton, Christiana. He is also vice president of the ministerial association at the school, vice president of the debate club, and program chairman of the senior class.

Judy Johnson, Seymour, is salutatorian.

The report comes that after five and one-half years of faithful and efficient service as pastor of the Morley Baptist Church, Morley, W. H. Lamb has resigned to become pastor of the West LaFollette Baptist Church, LaFollette.

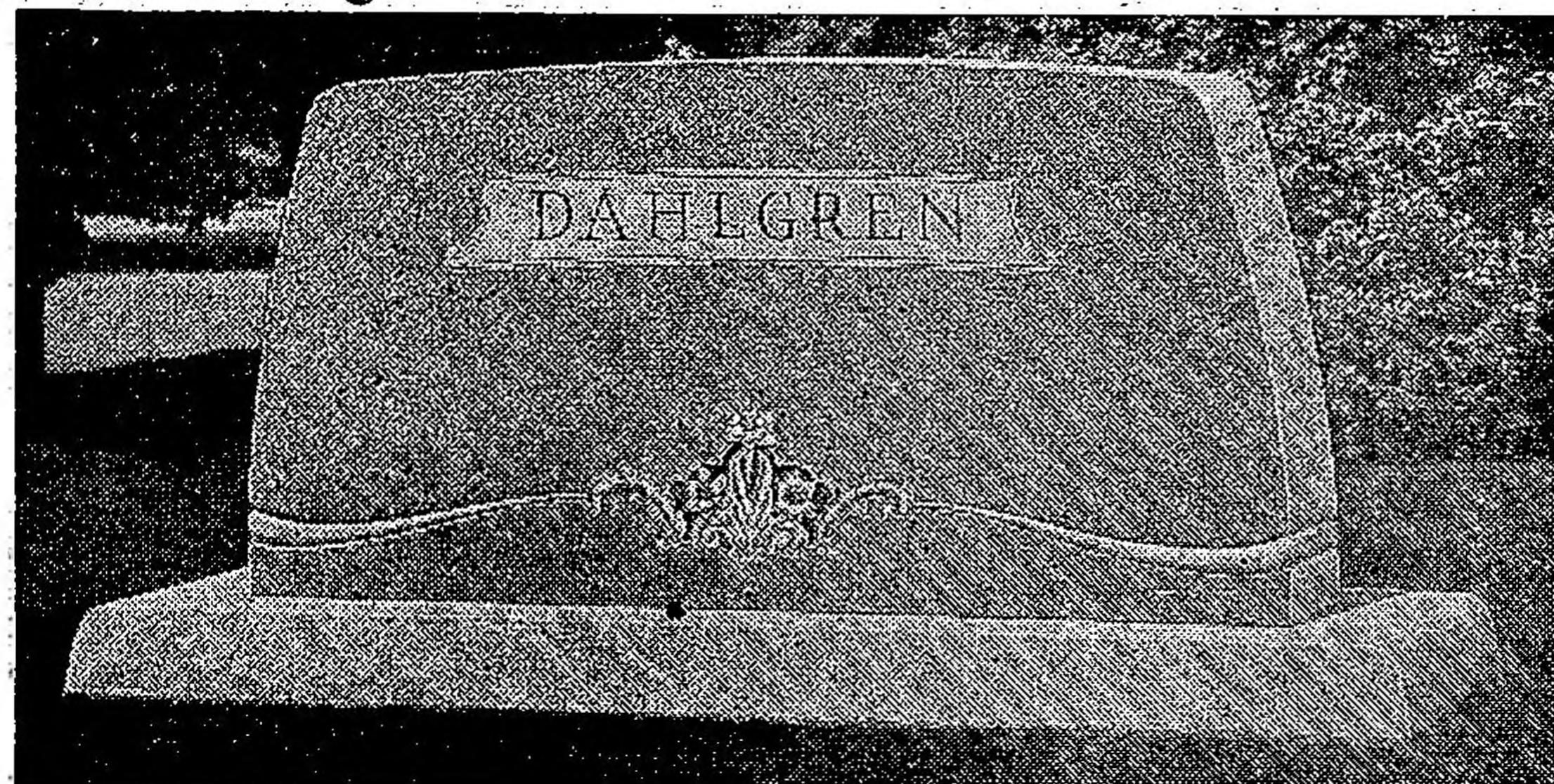
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A Pastor recently said that his church was taking the Baptist and Reflector out of the church budget because they had found an occasional copy thrown into the Post Office wastebasket. Thrown there by a church member who was not interested in reading it.

WE COULD BE WRONG—but it is our opinion that a member who throws the denominational paper into the Post Office wastebasket needs to read it even more than the old tried and true members.

IN FACT, EVERY one of the 572,762 members of the 2,515 Baptist Churches in Tennessee needs to read Baptist and Reflector EVERY week. They need to know what is going on in the denomination, and in the State. They need to read the indoctrinal and inspirational material.

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