Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★ JOURNAL TENNESSEE BAPTIST CONVENTION

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"It worked at Belmont," James L. Sullivan tells Director of Promotion Merrill D. Moore and Mission Pastor Grady Randolph. "Every church ought to try it. TEV did a good job for ours."

The Southern Baptist Convention 1950 Stewardship Program is Centered in TITHERS ENLISTMENT VISITATION

LEBANON TENN
10-51

"Pray For Our Unborn Church!"

With the Orient becoming more and more decisive in world trends, what happens in Japan becomes increasingly important, and this plea should be answered by us.

It is good to know that in some measure the presence of American GI's in Japan has been used of the Lord for the advancement of his kingdom. Christian soldiers here and there won Japanese men and women to Christ the Saviour. The kindness frequently shown to the children by the GI's was a point where God's Spirit operated to prepare the Japanese people to receive the gospel message.

A letter from a Japanese leader of a Sunday school tells of the debt they owe to the American soldiers who met with them. The Sunday school meets in a quonset hut. "Today," writes this Japanese, "we had about 60 Japanese visitors to the chapel here." One of them said, "I came here about two years ago. Then I met a very kind chaplain. He was so kind that I can't forget, and I brought people from my village to show this chapel again." That chaplain, who baptized some twenty young Japanese converts to Christ, will never be forgotten, though he is now back in the states, at Fort Campbell.

"Please pray for our little unborn church here," pleads this Japanese Sunday school worker. "My confidence in God is unspeakably great though I am such an unworthy one. Unless I make (I mean, not I, but God through me) this Sunday school into a Church, then adults around here will never have a chance to know Christianity, and the wonderful society they can have by becoming Christians. I have finally come to an unmovable belief that nothing is greater than a Christian home into which a father, a mother, all the children, and even a stranger, can come together in one Name, one faith, for the same hope. There they can get strength for next day, next work, the next hardship."

The writer of this letter to some Training Union members in a Baptist church in Tennessee gratefully acknowledged receiving from them a few gifts for the boys and girls of the Sunday School in Japan. The Japanese children said, "Arigato, Arigato," which means "Thank you, Thank you." Most of all are they grateful for the knowledge of Jesus Christ. "May our God bless you always, and remind us to walk in his way all the time," concludes Yuko Takeda.

Stet.

"Why should Southern Baptists change their name?" asks Bro. Bunyan Smith, pastor of Third church, Nashville, in a communication to the BAPTIST AND REFLECTOR. Continuing he says, "As for me I am a Baptist and I know why I am a Baptist. I am an individual Baptist in the Third church. Our church is identified with the Nashville association, and it is identified with the Tennessee Baptist Convention. Tennessee Baptists are identified with the Southern Baptist Convention.

"We all are delighted with these affiliations. None of us should be ashamed, if we are sound in the faith. I shall be happy to be a Southern Baptist to the end. If others asking for membership in our Convention are ashamed to wear the name we have borne from our founding fathers, then they should withdraw their applications."

There is no wide-spread desire to change the name, "Southern Baptists." It is too distinctive to part with at this juncture for any term proposed as having national proportions. In place of it, the various suggestions such as: "The Baptist Convention of the United States," "The National Convention of Southern Baptists," "The Cooperative Baptist Convention," "The United States Baptist Convention," awaken no great following.

Better than discarding this historic name we should all endeavor to fill it full of more loving sacrifice and more unwavering loyalty to Christ.

In the language of the printing shop, "Stet," "Let it stand"—"Southern Baptists!"

Watch Increased Costs

by Lawson H. Cooke

In writing this piece we have no individual situation in mind; nor are we disposed to criticize. We are only "sounding the trumpet."

We must understand that we cannot provide millions for the capital needs of our boards and institutions—and they are real needs—and at the same time peg the allocations for operating. The two columns must of necessity move together. When an institution or a church expands its physical equipment it automatically moves into a higher bracket of operating costs.

A school expanded to accommodate two thousand students cannot hope to get by with the same operating budget it had when there were only one thousand students. More money will be required to operate a hospital of five hundred beds than one of three hundred beds.

A church with an auditorium capacity of fifteen hundred, and expanded Sunday school facilities and equipment will need much more money for current expenses that when it was half the size. Every item of maintenance expense will inevitably increase—heating, cooling, lighting, insurance, general upkeep, and all the rest. An increased office staff may also be necessary.

There is one thing we must watch: these increased local requirements must not be allowed to cut into our benevolence and mission gifts. It could easily happen. For life is full and complete with Him, but empty and has no meaning without Him.

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. . . *by P. F. Langston*

Those "BOOGERS"

Most children have a fear of bugaboos —"boogers." I had mine as a child and confess I've had some since I became a man. In our religious life there should be none, and of all people the preacher should be free of them. But there are preachers bothered with various kinds.

In the first year of my ministry I developed the "booger complex" on listening to man rather than God. Our denominational leaders became my "boogers." The fatherly advice of the preacher who ordained me was, "I feel it my duty to steer you away from many pitfalls . . . you haven't been to college nor seminary . . . our leaders will ignore you . . . and if your church begins to prosper they will put pressure on you to work you out and put one of their favorites in your place." He also gave me the "lowdown" on our leaders saying they had failed as pastors and had by tricky tactics obtained their positions to be bosses; that they were Pharisees sitting in Moses' seat; they were modernists to the core, and against all Gospel preachers.

He advised me to subscribe to a certain religious paper, "strictly fundamental," to help keep me sound in our doctrines. This I did, and for a year I had reading matter that proved what my pastor said was true (if you believed it).

So after this I went out with determination to preach the pure gospel and fight these "boogers" if they slew me on the altar. I soon had a sweet martyr's complex, meditating on what I was up against.

Having been given much ammunition by my informants I was going to shoot 'til my gun barrel was red hot and then cool it with my tears. I developed a righteous indignation over those sitting in Moses' seat, living in luxury on great salaries taken from mission money. Had not I been told that only about five per cent of all mission money went to missions?

So I went forth to a holy war, shooting loud and long and listening for the agonized cry of those "boogers" hit in a vital spot. But I heard no cry. Wondering if I had killed them all I slipped across "No Man's Land" into their fortifications to see if any were still alive. I attended the pastors' conference alert for any tragedy that might befall, having been forewarned I would receive a cold shoulder and be sneered at. I was truly hoping none would be alive, but to my great surprise they were, and acted actually civilized.

They went so far as to speak and

The Pastor of Shelby Avenue Baptist Church, Nashville, tells what happens when a man gets his eyes opened.

shake hands with me. This unexpected turn of events threw me completely off balance. I sat down to await further developments, watching every move, trying to keep calm, ready for any attack, oral or otherwise. Then a brother made a motion that I be made a member of the pastors' conference. I was dumbfounded. I didn't know what to do or say. Home I went to think things over. Then I began to pray about it. There was something I felt in my heart that wasn't pleasing to the Lord. That conviction kept growing as I reviewed my past carefully and found I had been saying things that were without foundation.

About this time one of the "big shot boogers" was holding a meeting near by. I decided to go hear him and find out just how far wrong he would be. He announced his subject, "God Calling Adam out of the Bushes." Now I could preach on that—I had just preached on it three times. He couldn't half-way give the subject justice as I had done, for I was a real Gospel preacher. When I got up a good lather I would run up and down the platform, hammer on the pulpit 'til my fist was sore, yelling for the sinners hid in the bushes to come out and face God, and get it over with before Judgment Day. I yelled so loud sinners half a mile away could have heard, but only one or two were scared out, and they soon went back into the bushes.

I was sure this man couldn't shake the bushes as I had done—and he didn't. In a sweet quiet way he laid down God's great love in such a gentle manner that several sinners came weeping out of the bushes to take it up. As I looked at their faces I saw it was real. I went away from that service feeling that I myself was in the bushes. In much prayer I sought the will of God and His leadership. I began to mingle with the "boogers" I had feared and soon found a sweet fellowship.

For twenty-one years now I have been preaching at Shelby Avenue Church and never one time have they tried to boss me in any way. Many a time have I called on them and never have they refused to help me.

As I think of what united Southern Baptists have done; the many missionaries sent forth to all parts of the world who have given their all for Christ; the hospitals that have ministered to the suffering; the schools and colleges that have given unnumbered boys and girls a Christian education and sent them forth to advance the cause of Christ, I thank God for our leaders, past and present.

No one claims to be perfect, there are faults in us all. But I know that none among our leaders has been so far wrong nor acted so foolish as I did and those who advised me in the beginning of my ministry. I know of some preachers now seeking to get a following by condemning our leaders and accusing them of trying to be bosses. I pray they will humble themselves at the feet of Jesus, have the Holy Ghost shed abroad in their hearts and, instead of condemning men, have love for all. Then all booger and martyr complexes will disappear.

I thank God my eyes were opened to see that my boogers were only a disordered dream of the mind. Those I wrongly distrusted have now become fellow laborers in the vineyard of our dear Lord. Their fellowship has given me comfort, joy and help in trying to serve the Saviour.

Deferred Dividends

by S. L. Morgan

Today I received a rich letter, rich because it was a big *deferred dividend* for a little kindness done—38 years ago. It was from "Pearl." She was a little girl in my Sunday school in Burlington, N. C. Her face and her name had faded out. She said, "You hardly remember me, but I've thought of you many, many times." She said I conducted her father's funeral, and later her brother's. I couldn't recall it. But I remember the distressed widow and four children and my visits to the desolate home. Kindness pays large dividends; strange we don't invest in it oftener!

Pearl said, "You were so kind to us, I wanted to tell you the story. Mother is living—near 80. I have four children and four grandchildren. God has been wonderful. One of my sons, an air pilot, was reported missing in action. Another report a month or two later, he was safe in a neutral country. The other son was wounded, but is well now. Both of them have families. Five years ago my husband, a railroad man, was paralyzed; one side is still nearly helpless. But now he has a little shop and sells little things. Isn't God wonderful! 'Count your blessings'; I couldn't.

"I saw your address in a church paper. You were so kind to us. Thanks a million." That's a big dividend after 38 years. Try kindness and see.

Next day came an announcement and a note from "Mary." "What great news I have to give you! Our boy, Steve, has just arrived. We had waited and longed for him 13 years. I wanted to tell you of our joy." I looked it up in my record book; I married her and Dalma 13 years ago. At last Steve had arrived, their first child.

Stars of beauty these, shining in the darkness of a world gone mad.

A memory comes vivid from my first pastorate. The century was young. It was a Sunday afternoon of the West Virginia Baptist state convention. A throng packed the large opera house for the accustomed climax of the convention, a prayer and testimony service. A climax it was. Hearts and eyes overflowed. I saw a great old minister go to a woman and say something. I didn't know her. She got up as if reluctant. Her four-minute speech for sheer eloquence and moving power lingers as one of the masterpieces heard in a lifetime. There were present only two men who had been present when the convention was organized, the eloquent Dr. J. W. Carter, once pastor of the First Baptist Church of Raleigh, N. C., president of the convention then in session. The other was Dr. Farrow, once a missionary of the convention.

"Thirty years ago," began the eloquent woman, "I heard Dr. Carter preach a sermon on the crucifixion of Christ. It has lingered through these thirty years as one of the great forces molding my life.

"Thirty years ago I seemed done for and was desperate. For a whole week or so, my husband gone, my baby had been desperately sick. Neighbors didn't seem to know. Night and day I had carried him in my arms, without sleep, till I could go no longer. I laid him on the bed and fell on my knees, and prayed in agony, 'O God, at least send me a friend!' That moment there was a knock at the door, and Dr. Farrow came in. His prayer gave me new life and hope. As he rose from his knees he said confidently, 'Your boy will live, and become a man you can be proud of!' He met me at this convention and asked, 'How about that boy?' I said, 'He lived, and is a noble Christian businessman I can be proud of'."

And then with marvelous eloquence she drove it home. "Those two men are here, and I want them to know that through all these thirty years they have been helping me to live. Go on, dear brethren, you can little dream what fruit will come from your labors."

Bread on the waters. Big dividends from simple deeds of kindness done. Deeds of kindness, stars shining in the darkness of a world gone mad. The wise will seek daily opportunities to do them.

Use Your Own Pastor

by W. C. Kirk

With more than 20,000 Baptist churches east of the Big River engaging in the most gigantic evangelistic crusade in history March 25-April 8, 1951, allow this writer to suggest a few things that you'll be glad next year that you did them this year:

1. *Secure your evangelist* NOW. With less than 2,000 evangelists and pastors west of the Mississippi who can come east at that time, with more than 20,000 churches engaged in this crusade, this fact stares us in the face: *nine out of ten churches won't be able to secure an evangelist.* Don't wait until two months before the time, make a frantic last-minute gesture, then decide "not to cooperate" because all the available visiting preachers are already taken. Engage your man NOW. Write to Dr. C. Wade Freeman, Department of Evangelism, Texas Baptist Convention, Dallas, Texas. He will be glad to help you—if you write in time.

2. *Invite your Pastor to preach.* Even so, there are just not enough visiting preachers to go around next spring. Let churches ask their pastors to hold their own meetings. If other churches ask your pastor to hold their meetings, he is good enough for his own church. Thousands of humble, efficient hard-working pastors long to work with their own people in a revival. These men of God are not egotistic, they don't want to *ask* to do their own preaching. They are secretly (they'll never tell their deacons) pained in heart because their people foolishly insist upon "a new voice and a new face" in the pulpits during a revival. *Attention, Deacons!* Step into your rightful role, and invite your pastor to get ready to do his own preaching March 25-April 8, 1951.

3. *Prepare adequately and fervently.* Battles are won before they are fought. Let it be so now!

Canadian Church Report Assails Modern Materialism

TORONTO — (RNS) — Materialism and irresponsibility in modern society were condemned in a 100-page report presented at the meeting here of the General Council of the United Church of Canada.

Prepared by a special Church committee on culture and Christianity, set up four years ago, the report is intended for study by clergymen and church groups.

Modern man, the report said, is "lonely in the midst of crowds," because he has overthrown old standards and now has nothing to use as a guide. Humanity has amassed scientific knowledge at the expense of a sense of morality, it added.

There is a general spirit of "ethical anarchy," the report said, with "the things that money can buy" considered to count most in life.

"Modern man is trying to escape from himself," the committee declared. "He has revolted against Divine authority, leaving him only the authority of his own ego.

"This escapism shows," it said, "that man suffers from a moral inferiority complex, a perverted idea of his place in the scheme of things."

The report said that "American paganism" was "having a baneful influence on Canadian culture."

"The evil impact of a glamorized American way of life which we are prone to imitate," it said, "bodes ill for our moral and social well being."

Motion pictures were criticized, particularly those from Hollywood, because, the report said, they tended to become a form of "paganism which places the value of money above the value of human personality and irresponsible profits above the value of human personality and irresponsible profits above public well being."

Discussing the place of the press and radio in present-day cultural development, the report said professional ideals and attitudes were needed by journalists because these mediums have become "powerful agents in the shaping of our destiny."

The committee decried commercial sponsorship of radio programs and the "best-seller" system in literature as "fatal to independent and original creative effort." It said, however, that some writers are attempting to break through the "strangling grip of commerce."

Only through a steadfast belief in God, the report said, could man's fear, anxieties and worries be eradicated." The Church was urged to redeem society by making its claims "for the Christian faith intelligible to people" who do now profess it.

North Carolina Baptists Plan For Busy Convention Sessions

RALEIGH, N. C.—(BP)—When the Baptist State Convention of North Carolina meets in Durham, November 14-16, report will be made as to progress in raising $700,000 for the new wing to the Baptist Hospital in Winston-Salem to take the place of a similar amount offered by the government under the Hill-Burton Bill, according to Dr. L. L. Carpenter, editor of the *Biblical Recorder*, state Baptist paper. It is the prediction of M. A. Huggins, state secretary-treasurer, that the report will show they are far on the way to complete victory.

A Bigger Place for Laymen In Our Denomination

Biblical Recorder

A leading layman made the remark the other day that he thought that our denomination should use, encourage, and trust its laymen more than it does. We have thousands of able and consecrated laymen who could be very useful in denominational affairs if they could give more time to the work, and we should certainly seek their leadership and guidance. Many of these laymen are serving the denomination many hours and days at a time without money and without price. Some of them will not even accept expense money to attend the meeting of a board or committee. All honor to these laymen! Sometimes they see differently from the preachers, but there is no chasm between laymen and preachers. To keep well balanced in our denominational program and work we need the business ability and the sound thinking of the laymen as well as the devotion, earnestness, and also, in many cases, the business ability of the preachers.

WESTERN UNION

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THE WHITE HOUSE WASHINGTON DC

C. E. MATTHEWS, SECTY DEPT OF EVANGELISM HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION 206 BAPTIST BLDG DAL

I NOTE WITH PLEASURE THE EFFORT SOUTHERN BAPTISTS ALONG WITH OTHER RELIGIOUS GROUPS ARE MAKING TO BRING ABOUT A SPIRITUAL AWAKENING IN OUR NATION. I WISH THE BLESSINGS OF GOD UPON ALL THESE MOVEMENTS IN THIS CRITICAL PERIOD OF SPIRITUAL NEED IN ALL NATIONS.

HARRY S. TRUMAN

The Totalitarian State and the Individual Conscience

by Dr. Culbert G. Rutenber

He was riding on the train and had just settled down to reading his Bible when he heard a voice from the seat behind him say, "I don't believe a thing of that book in your hands." Our Christian hero ignored the interruption and continued to read from the Scripture. But his challenger was not to be denied. Louder he repeated, "I don't believe a word of what you're reading." For a second time the Christian ignored him and continued his study. But, interrupted a third time with a similar sneer, he could not refrain from comment. Turning around towards his tormentor he said, "Would you mind going to hell quietly?"

The world is going to hell as fast as it can get there. But it absolutely refuses to go there quietly. World disaster is cast in a setting of Wagnerian proportions. Apocalyptic fires light the horizon. Thunder and lightning tear the heavens. We are spectators of catastrophe on a global scale. It is not only a civilization that sinks before our eyes. Human history itself is in question.

The totalitarian state is a new factor in human history. Only the 20th century could have spawned it. Our modern streamlined tyrannies had to await the rise of modern science before they could be born. Science has made possible a dictatorship so all-embracing as to make all previous ones amateurish. For the first time in history, life can be effectively organized from a controlling center. Through the radio the voice of the dictator can be heard everywhere at once. Through this he can transmit his will to all parts of the realm and keep his fingers upon all developments. Speedy transportation systems make possible the rapid doing of his commands. And a monopoly of the weapons of terror silences all protests as the logic of the machine gun supplants the logic of argument.

Nor is this all. Even the printing press is turned against the people. The minds of the people are incessantly bombarded with propaganda. The young are corrupted. Through an absolute control of school and press the youth are taught to think one thought and believe one belief, to feel one emotion and to will one will. The totalitarian state is the crowning irony of a scientific age which was conceived in pride and dedicated to the proposition that all men are created self-sufficient. It has remained for the 20th century to adopt as its insignia a boot stamping on a human face—forever.

Emil Brunner says that the totalitarian state is the most urgent problem of our civilization. And so it is. But we must be clear as to why this is so. It is not merely because it challenges the political and military structures of the West. To see the threat at that level is to miss the point. Nor is the menace found in its challenge to the capitalistic system of free enterprise. To see the threat at this level is also to miss the point. The deadly peril which the Christian church detects in totalitarianism is neither economic, nor political and military. It is moral. It is the judgment of the omnicompetent state that it robs a man of his God-given humanity and debases him into a mere repeater of slogans, a parrot of the party line with no will nor manhood of his own. The totalitarian state is a plunderer of the mind, a saboteur of the soul.

Dr. Rutenber is Professor of Philosophy and Religion, Eastern Theological Seminary, Philadelphia, Pa. This is an abstract of his much-discussed address delivered before one of the sessions of the Baptist World Alliance, Cleveland.

The struggle between the Christian faith and the totalitarian state is a struggle for the soul and conscience of man. In the words of John Middleton Murry, "Man is called to decide which is indeed God: the God who declares himself in the human conscience, or the God who is incarnate in the State . . . which emancipates by eradicating conscience." For the totalitarian state must arrogate to itself the role of God in the modern world or it cannot survive. "Thou shalt have no other gods before me," commands the police state. And it has the power to be a jealous God, visiting the iniquities of the father upon the children unto the third and fourth generation. Are the attributes of deity omnipotence, omniscience, and omnipresence? These are the attributes of the deified state. It claims an absolute power over its subjects; it is the infallible guide of conduct; and its eyes and ears are everywhere.

A human institution that makes pretensions of deity can brook no opposition. That is why the real enemy which must be liquidated is the individual conscience. A conscience that dares to say No to the state because it has said Yes to God is intolerable. In the very nature of the case, the totalitarian state must itself be the definer of justice, the creator of right and wrong. Hence totalitarianism is a systematic effort to exterminate the human conscience. A man's soul must be eviscerated: his humanity stamped out of him. The image of God in man must be erased and for it must be substituted the faceless image of the mass man. Like a trained animal the creature must be made to respond in determinate ways to certain stimuli. He must be taught when to cheer and when to boo; when to shout and when to keep silent.

The totalitarian man can flipflop with the changes of the party line, embrace evil as good, call falsehood his truth—and without batting an eye. The soul has fled, leaving only a depraved organism.

Against the terrifying power of suppression and torture which the police state commands, the individual conscience seems pathetically weak. But let us not sell it short. For God hath chosen the foolish things of the world to confound the wise.

By faith the Christian, and his ever-insistent

conscience, lives. To the totalitarian claims of the state the Christian opposes the totalitarian claims of Christ—absolute and all-embracing, gathering into one surrendered focus every area and energy of life. The Christian knows a secret—Jesus Christ is Lord. And the Kingdoms of this world will yet become the kingdoms of our God and of his Christ; and he shall reign forever and ever. The power of the beast that wars against the saints and puts his mark of slavery and degradation upon the foreheads of men is a limited and finite power that will come to an end. The lamb that was lain shall yet be enthroned. He shall take his great power and reign over the hearts of men as the king of love and truth.

But we are living in the day of battle and not the day of triumph. And to us who bear the heat of the day comes the call to strengthen those things that remain. This will not be easy. The substance of the church has been wasted in worldly living; and the weapons of its warfare are rusty with neglect. But there is yet hope if the church everywhere will address itself to the defense of the individual conscience against those forces that seek to destroy it. We must rebuild the moral foundation of modern life, without which civilization cannot survive. Such an effort will take us into at least three areas: the political, the moral and the spiritual.

On the political front, we must guard at all costs our political freedom. And today the power of the state has become so great, that wherever political freedom is imperilled, the freedom of the church and the freedom of conscience itself is threatened. It is one of the terrifying facts of the police state that it can effectually block every avenue of moral protest. This is a new fact in history.

Let no Christian say any more, "I'm interested in spiritual things; I'm not interested in politics." No Christian can today evade his political responsibility. To do so is to deny his Lord.

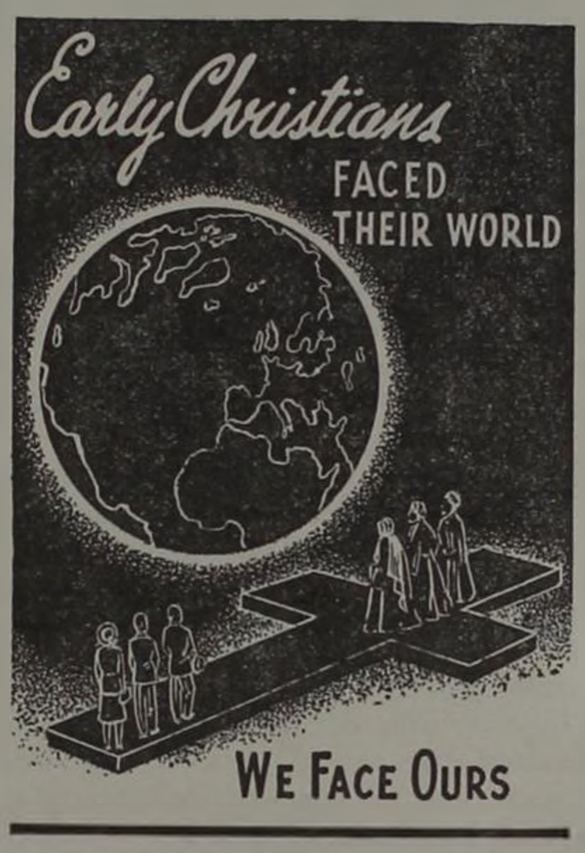
Knowing this, the Christian in society will be sensitive to trends which might presage future trouble. He will guard jealously existing civil rights. He will resist efforts to establish guilt by association. He will protest all efforts, however subtle, to make people think alike and believe alike. Nor will he ever admit that the state has the power to define moral right and wrong. If he takes up arms to fight in wars, he will not justify his position by saying, "The state commanded it," for he will know that no state can be the God of his conscience.

He will know that the claims of God are totalitarian and absolute and that every right of Caesar is limited and defined by the righteous will of God.

But political freedom is not an end in itself, it is only an opportunity. And this leads us to the second area which the church must strengthen—the area of personal moral responsibility.

Our modern world has a wonderful solution for the problem of individual responsibility; it denies its existence. No one is ever at fault; the blame lies elsewhere. The guilt is society's and therefore nobody's. Blame can be traced to our economic system, or to bad plumbing, or to a defective school system, or to an inadequate home situation, but never to individuals. Individuals are more to be pitied than to be blamed. They are victims of poverty, or bad companions, or of a traumatic experience at birth, or the sinister powers of the unconscious, over which they have no control.

Modern theories of human behavior have been startlingly successful in undermining the sense of personal responsibility and in giving to modern man an easy conscience. Moral buck-passing is our favorite sport. "Nobody," writes Niemoller, "wants to take the responsibility of the guilt, no one of our German people is guilty, everybody shoves the guilt over to his neighbor." Let no one think that this problem is peculiar to Germany. This attitude is the prevailing one everywhere. Negatively, there is no guilt; positively there is no responsibility for improvement. Let others assume responsibility—the state, the rich, my neighbor. It is nothing to me. Pilate's hand washing is repeated on a global scale.



But Christians know that the effort to dodge personal responsibility is illusory. Before God every man is guilty; and before God every man is responsible both for doing those things that he should not have done and for neglecting those things that he should have done.

Political freedom is necessary, but not sufficient. To it must be added the sense of moral responsibility. But even this is not enough. The freedom of man is not secure until he is free in the liberty of the sons of God. Until the conscience of man is washed and renewed in the mercies of Christ, it is not safe, saved. This is the church's supreme privilege in this as in every age; to point the way to spiritual freedom, to lay the foundations of that liberty which is found in Christ.

There are two kinds of freedom. One is the freedom of uprootedness, the freedom of a tree which pulled up from the confining soil, lies proudly emancipated upon the surface of the ground. It is free all right—free to die. The other kind might be called the freedom of proper functioning. It is the freedom of the tree which, securely planted in the soil, lets down its roots and lifts its leaves to the sunshine that it might grow and express itself in the liberty of its nature.

For human beings, too, there is a freedom of uprootedness and a freedom of proper functioning. And if a man mistakes the one for the other only disaster can result. The freedom of uprootedness is the freedom of the man who, emancipated from God and the good, is at liberty to run his own life anyway he wants to. It is the false freedom of sin and it can only issue in death. For man, in being emancipated from God, is also emancipated from his true self. Cut off from the elemental energies of life, the uprooted man is fated to wander through deserts of frustration, loneliness, insecurity and meaninglessness. His freedom becomes an intolerable burden to him of which he would be gladly rid. He becomes an easy prey to the dictator who promises him meaning and security if he will but submerge himself in the group and submit to the discipline of the party. The liberty of uprootedness ends in the bondage of the totalitarian state.

But there is another freedom, the freedom of proper functioning. The man that knows this freedom is like a tree planted by the rivers of water, which bringeth forth his fruit in his season. This is the freedom which Jesus Christ died to give; and if the Son shall make you free ye shall be free indeed. Those who possess this freedom are rooted deeply in the love of God and, drawing sustenance from that love, grow and fulfill themselves to the full measure of their nature. This is the freedom of life and not death; the gift of God to every man who believeth. Planted in the love of God, he finds both the meaning and the security of life.

Here is the urgency for the preaching of the gospel. Only when the conscience of man is under the Lordship of Christ is it safe against the pressures of evil. Let us not falter. "There is a foe! There is a fight." But, thank God, there is more. "There is a victory!"

Don't Make Drunkards, Pleads Veteran

"I insist that you do everything within your power to stop the long-time practice of the military forces making drunkards of our service men." Thus began a forceful and challenging note received by the Baptist Hour in Atlanta September 21, 1950.

It continued: "Regardless of what they (the politicians) say, the American taxpayer is the one who pays. I am a veteran of the past war and we went hungry, but there were drinks there. We needed supplies and equipment, but there was liquor. Men were killed in battle due to drinking.

"The V. A. Neurotic Hospitals are filled with men due to drinking, many of whom never drank before entering military service. . . . The American people must pay (for the folly of 'free' beer) physically, mentally, morally and financially!"

The letter came from Mr. and Mrs. Auburn Smith, 2228 Blackland Village, Waco, Texas. Enclosed in their envelope was $50 for the Baptist Hour, but their concern was so great over the problem presented above that they did not even mention their contribution.

Army to Double Chaplains Corps

DALLAS, Tex.—(RNS)—By the end of this year the U. S. Army chaplains corps will probably be doubled, Maj. Gen. Roy H. Parker, Chief of Chaplains, declared in an address here.

He said he could assure the mothers of America that "the chaplain will be on the job," giving spiritual care to members of the armed forces at home and overseas.

"He may not be of your particular faith, but he will be a man of God," he said. "If your son can't get what he wants from his chaplain, the chaplain will direct him to one who will give him what he wants."

He praised chaplains who had served in World War II, and mentioned especially those now serving in Korea.

Graham Urges National Day of Prayer

MINNEAPOLIS, Minn.—(RNS)—Evangelist Billy Graham has again appealed to President Truman to designate a "national day of prayer and repentance."

The 31-year-old Carolina-born revival preacher renewed his request in opening a 19-day "Minneapolis for Christ mid-century crusade" in his adopted "home-town" here.

Dr. Graham is president of Northwestern Schools of Minneapolis.

"While they were Presidents, Lincoln, Theodore Roosevelt, McKinley, Wilson and Franklin Roosevelt all called this nation to a day of prayer," Dr. Graham declared. "As yet in this crisis we have had no such day.

"Once again I should like to ask the President of the United States to call our nation to a day of prayer."

Dr. Graham made the request to the President in person when he and other members of the team visited the White House July 14. At that time, Mr. Truman reported he had already made inquiry as to the possibility of a day of prayer.

Lepers Find Life

by Duke K. McCall

Today I visited a leper colony. It was hard on my stomach but good for my appreciation of missionaries.

Dr. Robert Goldie took me to see his 700 patients. The treatment room looks like a rain shelter on a golf course instead of a hospital. There was so little equipment that I was embarrassed. I could not share the good doctor's enthusiasm.

The face of the school girl waiting to be admitted would make good material for a nightmare. She had been sent to the Baptist leper colony by a mission of another denomination in order to get her away from home. There is too much work to be done here for the various denominations to bother much about who does it. Winning people to a particular church takes a poor second place to winning them to Christ.

In the shops men without feet wove baskets. Men without fingers carried the loads.

There are no hospital rooms or wards. The patients build mud houses for themselves. Those who are able work in the fields. They prepare their own food on the ground.

The more the doctor showed me the worse I felt. Then it happened.

In the woman's compound was a little boy about three years old. He was dressed in an old shirt some European had discarded. He wrapped himself in his shirt as though it was a chief's robe. After all, he was the only child with anything to wear. Africans do not use clothing for modesty's sake nor for warmth most of the year. Clothes are just decorations which may be put in a safe place if it rains. The little boy's pride and dignity made me ask about him.

A British government officer had found him lying by the side of the road. His parents had guessed that an ugly sore was leprosy. They were right. The officer brought the starved lad to the leper colony.

There was no question in the doctor's mind about taking in the child. The gift of a cup of cold water to a little child in Jesus' name is one of the proofs of a Christian. The problem was finding some African woman to care for a leprous child.

They found such a woman. I met her and my enthusiasm for the leper colony soared to match that of the doctor. Her face was all smiles. There was a spring in her step.

Proudly she showed me the long scar on her right arm and shoulder. There was, however, no open leprous wound. She was almost cured. In gratitude for what the doctor's injections had done for her, she had offered to care for Goldie, the little boy whom she had given the doctor's name.

By American standards the leper colony at Oghomosbo is not much. It is all the physician who is investing in it his talent and his life can build with the gifts of American Christians. The important thing is that the sick are healed, the hopeless find hope, the "unclean" find friends. I am proud of that leper colony.

The Christ who cleaned lepers on the dusty roadside in Galilee long ago is still doing business through his followers today.

Confident Christianity Will Survive

BERKELEY, Calif.—(BP)—Seven Southern Baptist missionaries, returning from communist China, arrived in San Francisco on the President Cleveland September 17. They were met by a welcome party of students and faculty members from Golden Gate Seminary here. The missionaries are Dr. and Mrs. Buford L. Nichols (and son, David), Dr. and Mrs. Glenn Morris, Miss Inabelle Coleman, Mr. Stockwell Sears, and Miss Gladys Hopewell.

Speaking in chapel services at the Berkeley seminary on September 19, Dr. Nichols, professor in the China Baptist Theological Seminary in Shanghai, said, "The church houses in China are full and overflowing, and our churches there have a determination to carry on for Christ. Our Christian forces face many difficulties in China, but out of chaos will come order that will be a blessing to humanity and a glory to Christ. I am confident the work will go on."

Southern Baptist Receipts Rise

NASHVILLE, Tenn.—Southern Baptist Cooperative Program receipts for August totalled $704,172.41, according to Duke K. McCall, executive secretary-treasurer of the Convention's Executive Committee. This compares with $568,135.98 for August, 1949.

Of the total August receipts, $561,649.73 was for Cooperative Program fund and $142,522.68 was designated.

Dallas Uses Church for "Emergency"

DALLAS, Tex.—(RNS)—A third church has been added to the Dallas public schools "emergency" classrooms.

W. T. White, superintendent of schools, announced that five classes from Preston Hollow school would move to the Park Cities Baptist church.

Over the city, enrollment continued to grow beyond predictions from last spring's school census figures. This factor explained the use of the Park Cities church and the continued use of the other two churches.

The Lancaster Avenue Methodist and the Cedar Crest Baptist churches were pressed into service last year as schools for 199 lower-grade students in the Cedar Crest area of South Oak Cliff.

Mr. White commented that the Park Cities Baptist church has a new building that will provide fine space for conversion into classrooms. The school system will pay rent for the building as it has done at the two other churches.

Eight to Ten Per Cent Increase in Baptisms

NASHVILLE, Tenn.—(BP)—Baptisms in Southern Baptist churches during the 1950 church year will show an eight to ten per cent increase over last year, according to Porter Routh, secretary of the Department of Survey, Statistics and Information of the Baptist Sunday School Board. Mr. Routh is basing his estimation on reports from 210 associations which have already reached his office.

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

State Mission Day

October 22, 1950, has been designated as State Mission Day in the Sunday school. However, if necessary, change to whatever Sunday in October suits best in your church.

Enclosed with a letter are all materials necessary for the presentation of the program which has for its title CROWN CHRIST LORD OF ALL, has been sent to Sunday school superintendents. We hope that many may be inspired through this discussion of state mission activities to take a more worthy part in making their state truly Christian.

Suggestions

Begin now—appoint a committee from your workers' conference (pastor, department officers, and teachers) to be responsible for preparing and presenting the program.

Magnify the educational value of Missionary Day. (See announcements in the Program Folder for the first three Sundays in October.) The pastor may desire to preach a state mission sermon on the Sunday before program day.

Display the announcement poster where everyone can see it. Add together the offering goals by departments, and in large figures write your total offering goal on the poster.

You may secure extra copies of the program by writing to the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville 3, Tennessee, for the October issue of *The Sunday School Builder* (15 cents the copy), or *The Quarterly Review*, fourth quarter (30 cents each).

Send your offering, designated "For State Missions," to your Executive Secretary-Treasurer, Charles W. Pope. The amount will be credited to your church.

See that every member in the Sunday school is privileged to see and hear the program. They will enjoy it.

Give every person a chance to make an offering to State Missions. Work for big Sunday school attendance.

Make Big Plans for 1950-51

Special Helps

The Sunday School Training Course Books

Building A Standard Sunday School by Arthur Flake

A Church Using Its Sunday School by J. N. Barnette

The books in the Sunday School Training Course have been prepared specifically to help the Sunday school workers understand the Bible message and to train them to effectively teach this Bible message to the multitudes.

The two books listed above should be studied by every Sunday school worker often as basic courses for improvement of Sunday school work.

Plan for at least one training school for your Sunday school workers each year using at least one of the books in the Sunday School Training Course. Also, urge your workers to study these books individually throughout the year. Training is a positive approach to every Sunday school problem. Whatever you need, train for it.

Order them from your Baptist Book Store—50 cents for paper binding and 75 cents for cloth. Whatever you want in your church, *train for it.*

Free Promotional Literature

Free leaflets are available on every phase of Sunday school work. Specific helps are available for each officer, teacher and class officer. Order them from your State Sunday School Secretary or the Sunday School Department of the Baptist Sunday School Board, Nashville 3, Tennessee. Make good use of these free helps.

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

Hymn Festival Results

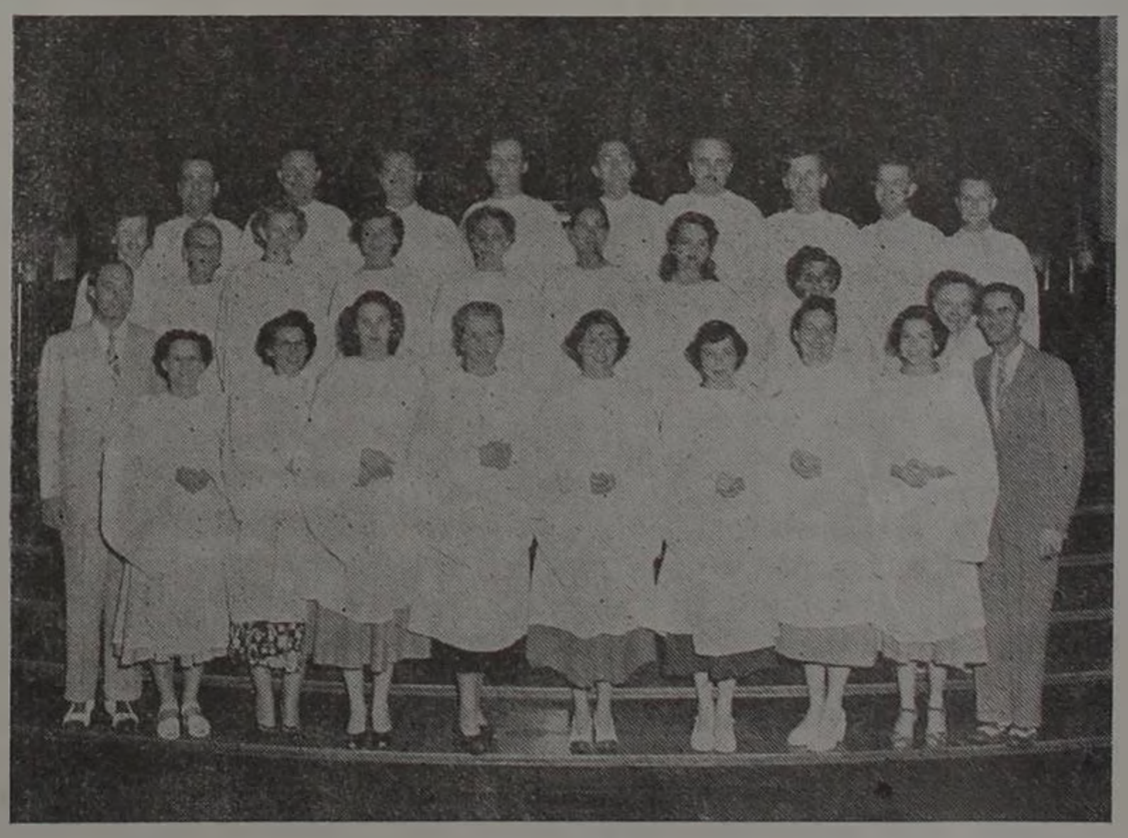
(Continued)

Young People and Adult Choir

Central Baptist Church

Pastor, Rev. Charles S. Bond; Director, Mrs. Elsie Thomas

★ ★ ★ ★



Young People and Adult Choir

Bellevue Baptist Church

Pastor, Dr. R. G. Lee; Director, Mr. Thomas P. Lane

Next Sunday's 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 Training, copyrighted by International Council of Religious Education

TEXTS: Matthew 16:24-25; Mark 1:16-20; Philippians 1:19-26 (Larger and Printed)—Philippians 1:21 (Golden)

Personal Commitment To Jesus Christ

It should be remembered, as an approach to this lesson, that one becomes a Christian only upon the basis of personal commitment to Jesus Christ. One is not a Christian merely because of the adoption and the recitation of a creed, or merely because of intellectual assent to Christ's deity, or merely because of reformation of one's life and conduct, or merely because of joining oneself to a church. These are good and right in their place, resultants or fruits of the person's becoming a Christian, but they in themselves do not cause one to become a Christian. For Christianity is essentially a personal relationship. Jesus is a person and He deals with people as persons. We become Christians as a result of our personal commitment to Him as our Saviour, empowered as we are by the Holy Spirit. We grow in the Christian life by exactly the same process. It is with the latter concept that we deal in this lesson's study. We are to see how we may grow and develop, as Christians, by personal and continuous commitment to Him. He is eminently worthy of such commitment upon our part.

I. COMMITMENT BY SELF-DENIAL: THE PLATINUM RULE (Matt. 16:24, 25).

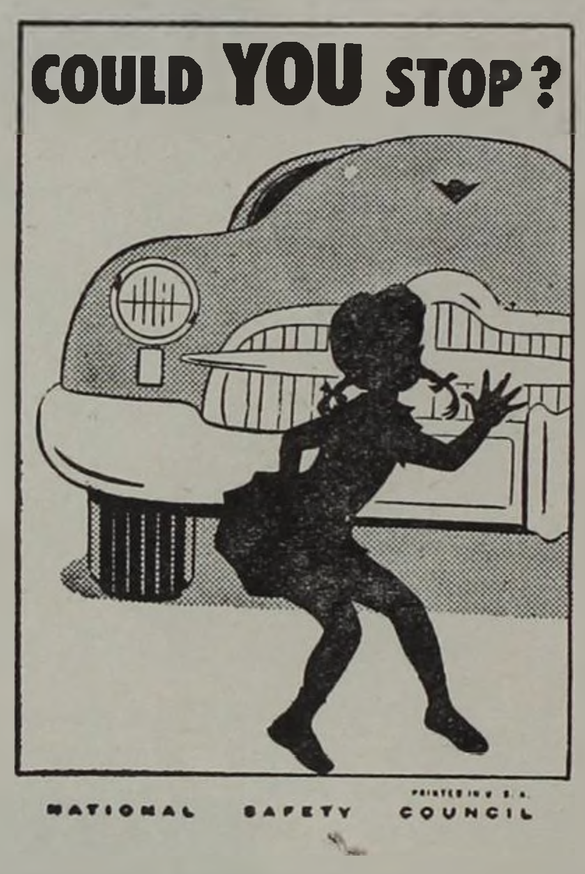
We hear much about the Golden Rule, and it is well that we should. It needs to be practiced much more widely. But these notes take the position that in these two verses we have a much more precious or valuable rule, which might be called the Platinum Rule. It is the most profound teaching that Jesus ever uttered, so far as human conduct is concerned. "Lose your life for My sake and in so doing you will find it," said Jesus.

II. COMMITMENT BY SOUL-WINNING: THE MAJESTIC CALL (Mk. 1:16-20).

The address by the Master is to men who had been making their living as fishermen. "Come ye after me, and I will make you to become fishers of men," He called in majestic winsomeness. They understood what He meant, and so may we. They responded and became what He promised, and so may we. If we follow Him we will become fishers of men, catching men for His glory and their eternal benefit. As in actual fishing, it will require infinite skill and patience upon our part. As in actual fishing, we must keep searching until we find where men really are in their deepest and innermost selves. For to be in a person's physical presence does not necessarily mean that we are in the presence of the person in actuality. Some people have a subtle way of hiding themselves and their needs while at the same time they manifest all of the social graces and courtesies. As good "fishermen" we must "find" them and then "lure" them to Him who can meet all of their needs. As good "fishermen" we will not be content until we "net" them in the fellowship of the church, where they can grow and in so growing they help us to grow. There is both an appeal and an authority that we again sense in the account of this majestic call, as Jesus spoke these words centuries ago. Let us place ourselves among these fishermen of Galilee and respond as they responded. They never had cause to regret. Nor will we.

III. COMMITMENT BY CHRIST-MAGNIFICATION: THE HIGHEST IDEAL (Phil. 1:19-26).

"Christ shall be magnified," writes Paul. Can we, and do we, join him in this expression of the highest ideal of his life? If so, then we can and will go further and join him in the words of the Golden Text. In order to magnify an object, the medium of magnification (the glass) must be clean and free from impurities. In order to magnify an object, there must be the proper focus. In order to magnify an object, the observer must see the object and not the glass through which the object is being magnified. All of this is to suggest that if we are to magnify Christ we must have clean lives, stay close to Christ and those who would see Him, and call to men's attention the Saviour and not ourselves. For Paul, "to live is Christ." Is this the case for us?



The Young South

Last week we met a new friend from McMinnville, Tennessee. She was sixteen-year-old Jean Ogle and her word picture invited many new pen pals.

Boys and girls much younger than sixteen may have felt that they were not old enough to correspond regularly with Jean. However, they may have sent her a picture postcard to add to her collection. These junior-age friends will be glad to see in today's column some word pictures of girls nearer their age.

SHARON RADER is another McMinnville, Tennessee, friend. Her postoffice address is Box 368. Sharon is twelve years old, in the eighth grade at school. History is her favorite subject. She attends Sunday school at Magness Memorial Baptist Church. Sharon's hobbies are playing the piano, reading, and collecting stamps, postcards, and glass animals. Already she is using her musical talent by playing sometimes for Sunday school. Sharon's letter ends with this invitation: "I am looking for a lot of pen pals my age." I hope she won't be disappointed.

DOROTHY LYNN SORRELLS lives on Route 1, Petersburg, Tennessee. She is ten years old and in the fifth grade at school. Her hobby is sewing. Dorothy Lynn lives on a farm with her mother and father and two brothers. Fred is thirteen and Harold, sixteen. Harold plans to become a preacher. The Sorrells attend Hannah's Gap Baptist Church. According to Dorothy Lynn, this church is a hundred and twenty-two years old! Wouldn't you like to hear some of the good stories connected with all those years? Perhaps Dorothy Lynn will share some with us—or with you if you write her a pen-pal letter.

Recently I received a letter which began this way:

> Dear Aunt Polly:
>
> I want to be a pen-pal of Jean McLemore. I would also like to have some other pen pals.

That letter was written by ten-year-old VIRGINIA ANN TERRY of Greenfield, Tennessee. She probably chose Jean McLemore as a pen pal because of their mutual interest in sports. They are also the same age and in the same school grade.

Virginia Ann's letter sounds a little as if she does not understand our pen-pal plan. When word pictures are printed and boys and girls choose pen pals from them, they let those friends know of their choice by writing a card or letter *direct to them*. This means that Virginia Ann will want to write and tell Jean that she saw her word picture in the Young South column of the BAPTIST AND REFLECTOR, and since they seem to be interested in the same things, she would like to become better acquainted.

Perhaps Virginia Ann will tell Jean something interesting about her town—Greenfield. Or she may tell of her home or her school. She may ask Jean some questions so that it will be easier for Jean to answer the letter. After that, the letters will become easier and the two girls may become very good friends. (In case Virginia Ann has lost Jean's address, it is Route 3, Humboldt, Tennessee.)

Both girls will welcome letters from other ten-to-twelve year-olds, for both are anxious for lots of pen pals. You may remember that Jean is collecting Bible pictures. Do you have some to add to her collection?

Another ten-year-old girl who is looking for pen pals is KEITH BELLAMY, Route 2, Blountville, Tennessee. Keith is also in the fifth grade. She lives on a farm and likes it "very much." She has one sister and one brother. Keith is a Christian and belongs to Blountville Baptist Church. Her hobby is playing the piano and—guess what! *Driving the tractor!* She says, "I enjoy writing letters and would like lots of pen pals."

Every girl whose picture is in today's column wants a pen pal. Every girl is ten to twelve years old. Every girl has at least one interest similar to those of the other girls we have met today. Yet there is something different—something individual—about each girl. It should be easy for all Juniors to find a pen pal from today's column. Write and tell me which girl you choose!

Love,

AUNT POLLY

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

Missionary From China

MISS JENELL GREER

Miss Greer will be in the following divisional meetings and will speak to the W.M.S., BWC and Young People.

Northeastern Division, Johnson City, Central	October 16, 17
Eastern Division, Clinton, First	October 17, 18
Southeastern Division, Chattanooga, Ridgedale	October 19
Northcentral Division, Woodbury	October 20

Community Missions Plan of Work for Small Societies

1. Appoint a chairman with two helpers, or teams of two.

2. Make a survey. List all the unsaved, unenlisted, aged, afflicted and prospects for your church, Sunday school, and young people's organizations.

3. Work out a plan of work that will meet your needs.

Activities

1. Visit the sick and shut-ins

2. Visit unsaved and enlist prospects for church, Sunday school and young people's organizations

3. Hold cottage prayer meetings

4. Take shut-ins to church

5. Show Christian fellowship to foreigners and Negroes

6. See that all children in community are enrolled in Vacation Bible School

Other Activities

a. Care for destitute and needy

b. Conduct Bible classes

c. Advocate moral standards
Aid Negroes in their church organizations

d. Conduct adult education classes

e. Cooperate with welfare organizations in aiding underprivileged children
Religious services for hospitals, jails, county homes, etc.
Report to Associational Community Missions chairman each quarter

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary

BERNICE BROWN
Office Secretary

When organizing a new Brotherhood please send a list of your officers immediately to this office. We only count the Brotherhoods that we have a list of officers in our files. I find there are some organizations who have not yet sent to this office a list of their officers. When re-electing officers of your Brotherhood please send a list of the new officers to this office. When we have a list of your officers we can mail them literature that will be helpful in the way of programs, objectives, and activities.

New Brotherhoods Organized

We are happy to report a number of new Brotherhoods organized this month.

NASHVILLE ASSOCIATION

Saturn Drive Baptist Church

Rev. Leslie Coleman, Pastor

President	P. A. Cargile
Activities V. P.	R. L. Morton
Program V. P.	A. L. Bargatze
Membership V. P.	Charles Rust
Secretary-Treasurer	W. H. Alden

New Hope Baptist Church

Rev. Joe J. Martin, Pastor

President	Dennis McClendon
Activities V. P.	Hilton Peek
Program V. P.	T. E. Lane
Membership V. P.	Houston Hagar
Secretary-Treasurer	Richard W. Hollow
Chorister	Kelly Gleaves

KNOX ASSOCIATION

Greenway Baptist Church

Rev. Claude Kelley, Pastor

President	Arvel L. Ellis
Activities V. P.	John Underwood
Program V. P.	Luster Lay
Membership V. P.	Paul Lay
Secretary-Treasurer	Frank Draper
Chorister	Clarance McQueen

BEULAH ASSOCIATION

Mt. Olive Baptist Church

Rev. W. V. Burns, Pastor

President	Ira S. Brasfield
Activities V. P.	Eldon Caudle
Program V. P.	H. A. Edwards
Membership V. P.	Clyde Sparkman
Chorister	W. V. Burns

WATAUGA ASSOCIATION

Mine City Baptist Church

Rev. George H. Skutt, Pastor

President	Roy G. Clay
Activities V. P.	Julius E. Taylor
Program V. P.	Deyo E. Taylor
Membership V. P.	T. B. Jones
Secretary-Treasurer	Leroy Brewer

Resolutions

Veatch

Whereas, our beloved clerk, Rev. C. J. Veatch, pastor of the First Baptist Church, Madisonville, has accepted the pastorate of the First Baptist Church, Damascus, Virginia, and has moved from the Sweetwater Baptist Association; and

Whereas, Brother Veatch has served the Association faithfully and well, both he and Mrs. Veatch having endeared themselves to us through their love for Christ and zealous service.

Therefore, be it resolved:

First, that we express to them our sincere love and appreciation for their Christian labors, devotion to duty, and faithful service; and,

Second, that we heartily commend Brother Veatch to the First Baptist Church, Damascus, Virginia, and to the Lebanon Baptist Association as God's man, consecrated and untiring in the Master's service; and,

Third, that we express our heartfelt loss in his leaving our Association and State, and covenant to pray for him; and,

Fourth, that a copy of these resolutions be sent to Brother and Mrs. Veatch; First Baptist Church, Madisonville, Tenn.; First Baptist Church, Damascus, Virginia; the Lebanon Baptist Association of Virginia; BAPTIST AND REFLECTOR; and the *Religious Herald.*

The Executive Committee
Sweetwater Association
John L. Tillery, moderator
W. Paul Hall, clerk

Pastor Has Big Day

BLUE MOUNTAIN, Miss.—(BP)—Robert Wooddy, new pastor of the Lowrey Memorial Baptist Church here, welcomed 104 new members into the fellowship of the church at the close of his first service with the church. It was join-the-church Sunday for Blue Mountain College students.

Three Baptist Evangelists Jailed

VAL D'OR, Quebec—(RNS)—Three more Baptist lay preachers were sentenced to one month in jail each on charges of obstructing traffic after they had attempted to conduct an open-air street meeting here.

They were Jane Culp, 20, Toronto; Elgin Last, 25, Windsor, Ont.; and Gaston Gariepy, 23, of La Sarre, Que. The court gave them the choice of a $25 fine, or the month in jail.

The fine was lower than that imposed previously upon Baptists arrested in this northern Quebec mining city. But all three Baptists chose jail rather than pay it. Escorted to Amos, they were lodged in the large county jail, bringing to 17 the number of Baptists jailed there. All have been arrested in Val d'Or in recent weeks.

This was the first time in two weeks that a group of Baptists had been jailed. The previous week three were released after the court conceded that their arrests had not been properly conducted.

From 1950 Temperance and Social Service Report to the Tennessee Baptist Convention

United Dry Forces
ADVANCING!

• **WE URGE ADEQUATE SUPPORT** for our forward-moving, highly regarded United Dry Forces of Tennessee, Inc., of which James C. Furman is executive secretary-treasurer.

• A "dry" member of the **1949 TENNESSEE HOUSE OF REPRESENTATIVES** said: "More has been accomplished this year than in any year since 1933—particularly in getting a local option beer bill through the House, and in blocking the passage of three or four exceedingly bad liquor and beer bills. Those of us in the House and Senate who are 'dry' in our sentiments are grateful to UDF and to Mr. Furman."

• **A BAPTIST MINISTERIAL ASSOCIATION** wired James C. Furman stating that the entire ministerial body deeply appreciated the efforts of Mr. Furman and UDF in the 1949 session of the Tennessee General Assembly, concluding that had it not been for the battle put up by UDF and Mr. Furman, Tennessee might now be saddled with three or four bad laws pertaining to the sale and control of beer and whiskey.

• **THE UDF SCHOOL PROGRAM** has attracted statewide attention. A typical statement is that from T. C. Brindley, Principal, Humes High School, Memphis: "Our faculty and students enjoyed and appreciated Dr. Vernon C. White's splendid talk. We considered it one of the best lectures for the school year 1949-50. Dr. White treated the subject especially well. He was unsensational, fair, well-informed and very convincing. We feel that Dr. White's address made a lasting impression upon his audience."

• **DR. ROBERT G. LEE, PRESIDENT OF THE SOUTHERN BAPTIST CONVENTION,** and UDF first vice-president, stated in a letter to Mr. Furman that Bellevue Baptist Church, Memphis, would send UDF a monthly check and added: "I hope every church will put UDF in the budget."

• James C. Furman told the **EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION** in December, 1949, that he would ask for no more direct gifts from the State Board. The support of UDF by Baptists is now up to individual Baptists and to Baptist churches.

• **UDF'S EFFORTS HAVE NOT GONE UNNOTICED OUTSIDE TENNESSEE.** In recent months several other states have called Mr. Furman to lead the work there. We are indeed happy that he felt led to stay in Tennessee.

• One hundred and twenty-five churches of several evangelical denominations now have UDF in their budgets, most of them from $120 to $300 annually, ordinarily paid in monthly checks. SHOULD 1000 CHURCHES PLACE UDF IN THEIR BUDGETS, OR VOTE A CASH GIFT averaging but $150 each, what would be the result? UDF could have three men, instead of one, speaking daily in the schools, and could also put on an anti-beverage alcohol campaign either on billboards or in the newspapers, or both. UDF WILL PROGRESS IN DIRECT PROPORTION TO THE WAY IT IS SUPPORTED BY INDIVIDUALS AND BY CHURCHES.

A. H. HICKS, *chairman*
C. M. PICKLER
C. AUBREY HEARN

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE,
TENNESSEE BAPTIST CONVENTION

ATTENDANCES AND ADDITIONS TO THE CHURCHES SEPTEMBER 24, 1950

Church	Sunday School	Training Union	Additions
Alcoa, Calvary	312	141	2
Ashland City, First	50	27	—
Athens, Antioch	107	19	10
East	402	168	—
First	532	214	—
West End Mission	63	63	—
Coghill	90	53	—
Cotton Port	126	95	—
Eastanalle	80	32	—
Englewood	121	41	—
Etowah, East	115	36	—
Etowah, First	390	77	3
Etowah, North	322	118	—
Good Springs	114	63	—
Idlewild	76	54	—
Lake View	102	76	—
New Zion	65	55	—
Riceville	104	53	—
Union Grove No. 2	86	75	—
Auburntown, Prosperity	169	147	—
Benton, First	178	85	—
Brighton	238	152	—
Bristol, Calvary	425	119	1
Brownsville, First	408	89	3
Chattanooga, Avondale	689	170	1
Brainerd	475	190	2
Brainerd Hills	106	49	—
Cedar Hill	266	43	1
Clifton Hill	277	98	3
East Ridge	429	114	20
Edgewood	211	50	2
First	1137	309	16
Highland Park	3627	1159	21
Lookout Mountain	75	25	—
Lupton City	154	107	2
McCarty	64	40	—
Morris Hill	312	162	3
Oak Grove	252	126	—
Red Bank	684	200	3
Ridgedale	695	279	2
St. Elmo	350	113	—
Signal Mountain	72	33	—
Suck Creek	56	37	—
Woodland Heights	268	84	—
Cleveland, Watinville	32	39	—
Calvary	150	101	—
Rutledge Memorial	84	41	—
Four Point Chapel	54	—	—
Clinton, First	445	120	1
Columbia, First	451	133	2
Godwin Chapel	29	—	—
Second	180	103	—
Cookeville, First	548	117	8
Westview	170	79	2
Dyersburg, First	723	143	1
Hillcrest	217	77	—
Elizabethton, First	540	155	8
Oak Street	200	96	—
Siam	247	150	—
Erwin, Ninth Street	216	120	—
Mission	37	—	—
Fountain City, Central	1011	243	—
Hines Valley Mission	46	—	—
Smithwood	508	201	—
Fowlkes	121	80	—
Gallatin, First	369	85	—
Gladeville	141	—	—
Goodlettsville, First	222	107	—
Grand Junction, First	183	66	—
Greenbrier	199	104	2
Harriman, South	304	129	1
Trenton Street	425	107	15
Walnut Street	266	92	—
Humboldt, Antioch	203	67	—
First	547	135	—
Huntsville, First	102	50	2
Jackson, Calvary	497	157	10
First	865	135	24
North	335	127	2
West	889	313	10
Jamestown, First	346	62	—
Jefferson City, First	633	395	26
Kingsport, First	893	206	2
Fort Robinson	101	56	—
Lynn Garden	441	116	3
Knoxville, Alice Bell	133	51	—
Arlington	523	132	5
Bell Avenue	924	429	10
Broadway	1463	535	36
Churchwell Avenue	210	75	2
Fifth Avenue	1010	284	1
First	1041	135	19
Lincoln Park	684	188	2
McCalla Avenue	614	202	—
N. Fifth Avenue	79	35	—
Washington Pike	302	95	—
LaFollette, First	369	99	1
Mission	87	37	—
Lake City, First	168	45	2
Lawrenceburg, First	274	165	1
Lebanon, Cedar Grove	133	58	—
Fairview	141	68	2
First	542	162	8
Lenoir City, First	442	148	2
Kingston Pike	31	—	—
Nelson Street Mission	34	24	—
Lewisburg, First	582	154	—
Mt. Juliet	136	86	—
Madisonville, Chestua	81	29	—
Maryville, Broadway	400	195	—
Everett Hills	344	188	—
First	812	240	3
Maynardville	125	27	1
Medina	159	109	—
Lathams Chapel	78	60	—
Memphis, Bellevue	2802	996	10
Boulevard	867	293	3
Central Avenue	760	248	5
Highland Heights	1031	463	4
LaBelle	708	237	3
Levi	265	159	—
Barton Heights	142	40	1
Mallory Heights	215	72	3
Prescott Memorial	740	212	15
Seventh Street	590	250	16
Speedway Terrace	906	164	2
Temple	1532	324	6
Monterey, First	301	98	—
Morristown, First	602	125	2
Buffalo Trail	95	50	—
Northside Mission	26	—	—
Murfreesboro, First	470	96	3
Walnut Street Mission	60	—	—
Mt. Herman	133	86	—
Powell's Chapel	118	87	—
Third	173	66	—
Woodbury Road	93	74	1
Nashville, Calvary	156	72	5
Eastland	575	90	—
Grace	874	266	1
Inglewood	929	257	5
Lockeland	606	144	6
Madison, First	323	124	6
Madison Heights	118	46	—
North End	193	79	1
Radnor	328	168	3
Shelby Avenue	404	117	—
Third	316	62	—
Oak Ridge, First	557	117	3
Highland View	320	88	—
Robertsville	434	107	4
Old Hickory, First	643	234	2
Rockwood, First	344	140	—
Rutledge, Oakland	116	51	—
Savannah, First	118	41	1
Somerville, First	150	96	—
Harmony	86	—	—
Tullahoma, First	231	50	—
Highland	105	62	—
Union City, First	694	131	2
Watertown, Round Lick	163	149	—
Winchester, First	258	100	—

German Youth Group Returns to Homeland

NEW YORK—(RNS)—A group of 47 German young people left here for their homeland after completing a year of study in American high schools under auspices of the service commission of the Church of the Brethren.

Gunther Dessler, captain of the returning group, could recall only one unfavorable impression: that American youth seemed very materialistic.

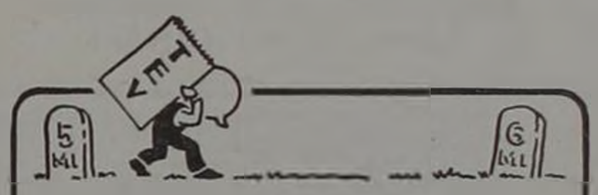
When asked his view about fighting for a rearmed Germany against Communist forces from the East, Gunther said he considered it "unfair" that Germany should have to go to war again. "We want peace," he said.

Other members of the group expressed varied opinions on the same subject. One said: "We will be forced to fight either with the Russians or against them." Another pointed out that an East-West conflict would mean "fighting against our own people."

"If Russia attacks our soil we should defend it," asserted a third. Another declared that "we won't have too much to say" about rearming and going back to war.

Wolfgang Hose, 17, of Schweinfurt, summed up the group's views about the pleasures of living in the U. S. and the prospect of returning to Germany in such a critical time.

"It is our responsibility to go back," he said. "It is our duty to share the experiences we have had here, with the German people, and tell them how nice the Americans are."



There are six things that bring success: the first is the will to work, and the other five are work.

— Anonymous

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A Challenge to Christian Education

TOKYO—Speaking to the members of the International Christian University Council at its first meeting at Mitaka, Japan, Princess Setsuko Chichibu, sister-in-law of Emperor Hirohito, declared the present world situation furnished "a great challenge to Christian education." The Princess is an honorary member of the University Council, advisory body to the university.

The *Nippon Times* in a report of the meeting said Princess Chichibu addressed the 38 members of the Council in fluent English. After pointing out the present age is plagued with "moral confusion, intellectual ferment and political upheaval," she continued: "Am I mistaken if I say that the whole turn of events leads us to regard more poignantly than ever the helplessness of relying merely on legislation and diplomacy, not to speak of brute force, to solve all these conflicts of ideals and economic problems? Here is a great challenge to Christian education."

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We Whipped the Wets

by Andrew M. Hall

First Church, Lake Wales, Florida

We whipped them alright—by the grace and help of God. Imperial Polk County, Florida, had been legally dry since 1887 and we intended to keep it that way. Numbers of times the never-dying wets had used good taxpayer's money to call elections and in the last 4 called, the drys piled up greater majorities successively than ever before. When the recent count was made the drys had won by nearly 3000 votes—a far cry from the fourth election back, won by 5 votes.

But the victory was not accidental. It took "blood, sweat and tears" to defeat them. They told rank tales, the same old ones, but they got a hearing. You know them—the County Line liquor house was paying certain pastors to plead for the drys, and one case they got out the tale that the bootleggers were paying money to the building fund of the County Chairman's Church! The pastor is still watching the mails for the check.

But dry Polk wanted to stay dry. And here are some things the people did to keep it that way. (1) The county organization divided up into local groups and each local group chose its own staff of workers. (2) Special offerings were taken by the churches and pooled into local work. 75% at home and 25% sent to the County treasurer. One business man at Lake Wales gave $600.00 to start it. (3) Sunday afternoon rallies were held at various churches and the entire county was represented. (4) The service of Sheldon Jones, well-known voice of temperance, was secured. With the use of a sound truck he covered the area. (5) Placards were made for young people to carry days before and the day of the election. The signs read, "A vote for the Drys is a vote for the Youth" and "We are too young to vote—vote dry for us!" It worked like a charm. (6) The radio was used daily with 5 minute messages from laymen and preachers and spot announcements were used. (7) Advertising was used heavily in the newspapers. (8) Door to door visitation among the colored people was practiced. (9) Registration lists were secured and given to the individual churches. Volunteer members checked off their own folks, Baptist, Methodist, etc., as they came to the polls and if the members had not voted by 3:00 p.m. the church office called them up to remind them of their responsibility.

And the grand finale! On Sunday before Tuesday of the election a great motorcade was arranged over the county and *literally* jammed the traffic of Lakeland, Florida converging on the main intersection at a given time. The police had to help untangle the "worth-while-jam." We were on the way to Lakeland baseball park to hear Congressman Bryson of South Carolina speak on Temperance. Stickers on every car said, "Keep Polk Dry," and we kept it!

Laymen Are Leaders

by J. Pope Dyer

Central High School, Chattanooga

Too often we think that the only outstanding Christian leaders are ministers. No one would attempt to mitigate the great service of our preachers. They are often criticized as well as praised. The minister is normally out in front and as a consequence if a church is highly successful he is greatly commended. If the progress is slow, he is frequently condemned.

I know a layman who has worked untiringly and sometimes few have appreciated his selfless efforts in leading the movement to secure a church building for the Signal Mountain Baptist Church. I mention Clyde W. Neeley, deacon, treasurer and church builder. Seldom is a man recognized and rewarded for service. Mr. Neeley has given literally thousands of hours of time to lead the members in raising money for the church building. An infant church has great difficulty in surviving the first few years of its existence. The Signal Mountain Baptist Church is no exception. But it is encouraging to know that there are men still willing to give of their talents in Christian enterprises where there is no compensation.

Time prevents my listing the services Mr. Neeley performed in connection with the Signal Mountain Baptist Church. Of course there are others who have done much for the Signal Mountain Baptist Church but like Abou ben Adhem, "Mr. Neely's name led all the rest." Bouquets should be passed during life, they won't be smelled or seen after death. I highly praise Mr. Clyde Neeley for doing such a successful job in making the Signal Mountain Baptist Church building a reality.

Dr. White Returns to Tennessee

Dr. Vernon C. White has returned to Tennessee after two months in Illinois according to a statement by James C. Furman, Executive Secretary-Treasurer of the United Dry Forces of this state, and has resumed his tour of the state, speaking in schools, churches and public gatherings. His work during the past year received much praise from pastors, principals, parents and pupils.

Considered as one of the outstanding men of America in the field of alcohol education, Dr. White has spoken during the past eleven years to approximately 1,250,000 students in 3500 junior and senior high schools. His factual, scientific messages have had the effect in some cases of causing students to decide never to drink, in others to stop drinking.

It is related that in one instance a tavern operator hearing Dr. White's message offered him a check. This he refused as "blood money." The man was challenged by this, gave up his business, and he and his family became Christians.

Dr. White has spoken in the schools of both rural and urban communities and will continue his program through May, 1951. He will speak in all junior and senior high schools of Hamilton county in November.

The Survey Bulletin

by Porter Routh

Facts of Interest

Treasury Department figures show that less than one-half of one per cent of all tax payers are in the "over $25,000" bracket. This group reports 7 per cent of the taxable income, but pays 23 per cent of the total income taxes.

The National Council to Combat Blindness, Inc., reports that there are 600,000 Americans with serious visual impairments, and about half of this number could be called blind. There are about 30,000 added to the list of blind each year.

There are about 500,000 fewer farm workers than a year ago. The number is now about 12,000,000.

The *Science News Letter* reports that "brain workers" require more sleep than persons whose work consists of physical labor.

And the Episcopal Church Foundation reports that women own more than 70 per cent of the U.S. wealth; own more than 50 per cent of the stock in industrial corporations; 40 per cent of the real estate; are beneficiaries of 80 per cent of life insurance; spend 85 per cent of the family income; and buy 85 per cent of the men's neckties.

Msgr. Fulton J. Sheen has been appointed by the Vatican as director of the Society for the Propagation of the Faith in the U.S. He will continue his radio talks on the Catholic Hour.

The Methodists reported net sales of $13,533,309 for their publishing house for the year ending May 31. The Board of Publishers voted to evict the Unofficial Methodist Federation for Social Action from their New York office building.

Bishop Homer A. Tomlinson of the Church of God has announced his plans to be a candidate for president of the U.S. in 1952.

Baptist Highlights

Dale Cowling has been elected as the new student secretary in Arkansas.

Dr. Herbert J. Gezork has been elected president of Andover-Newton Theological Seminary to succeed Dr. Harold W. Tribble who has gone to Wake Forest College.

Dr. W. L. Pettingill, pastor of the First Baptist Church, New York City, died on September 15.

The Training Union Department reports 29,511 awards in August. The Sunday School Department reports 12,943 awards.

Dr. Edwin T. Dahlberg, pastor of the First Church, Syracuse, N. Y., and former president of the Northern Baptist Convention, has accepted the call of the Delmar Baptist Church, St. Louis, Mo.

The Emmanuel Baptist Church of Pontiac, Mich., has opened a parochial school.

The Home Mission Board has opened a new Baptist International Center at 1905 Grove Street, Berkeley 4, California. Fred A. McCaulley, general field worker for the Western States, has an office in the new Center.

The average city church west of the Mississippi River, with a membership of less than 200, has more enrolled in Sunday school than it has church members.

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Cumberland University

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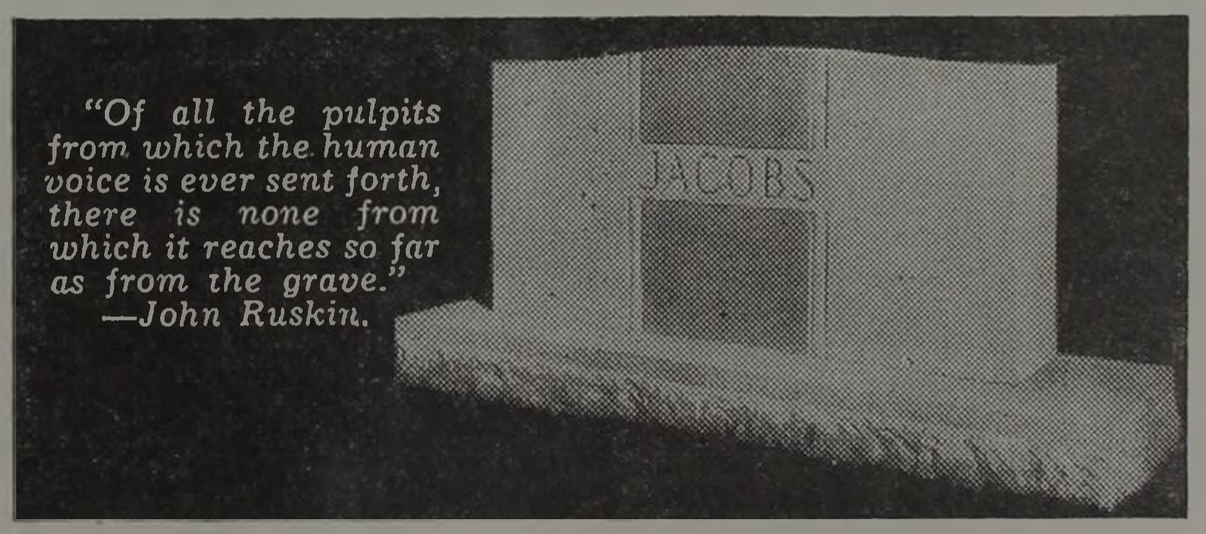

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Wilson's Chapel Organized

Wilson's Chapel Baptist Church, between McMinnville and Morrison, was organized September 17, the presbytery having Pastor James E. Dotson of Shellsford church who had sponsored it as one of their five missions, as moderator. James E. Boyd, pastor First church, Sparta, and moderator Union Association, brought a most appropriate and effective devotional. O. W. Taylor, Nashville, after reading articles of faith and covenant adopted by the body, preached the sermon. Thirty came forward to unite with those already in the body. It was a glorious occasion.

Bro. Whitehead, a Cumberland University student was called as pastor, Mrs. Florence Julian was elected clerk and Elmer Robinnette, treasurer. The church has a weather-beaten building but one that is apparently substantial. It was given them by the Cumberland Presbyterians.

Bro. Dotson has been a faithful, fruitful leader. He enters the Seminary at Louisville having taken his previous work at Cumberland University.

Suit Filed in Missouri to Bar State Aid

JEFFERSON CITY, Mo.—(RNS)—The Missouri Association for Free Public Schools filed suit in Cole County circuit court here to stop payment of state funds to schools allegedly controlled by a religious group.

Four school districts in as many Missouri counties were named as receiving state aid while, the suit claimed, their schools are wholly or partly administered by the Roman Catholic church.

The Association, described by its attorney as a "non-sectarian group which desires complete separation of Church and State," asked that state support be suspended or that the districts be removed from Catholic control.

Central Avenue church, Memphis, honored Dr. and Mrs. James E. Coggin on his first anniversary in that pastorate with the presentation of a chest of silver September 10. There have been 305 additions to the church the past year and an increase in finances surpassing previous records.

Fred Tarpley, pastor at Barbourville, Ky., has resigned to accept the pastorate at Island Home church, Knoxville. He will begin his new work October 15.

A. B. Pierce, pastor Crocket's Creek church Stewart county writes that souls were saved in almost every service and "old-time shouting was again heard" in revival services there resulting in 21 additions, 15 being by baptism, and many rededications. E. A. Somers of Stella, Ky. did the preaching.

This church dating back to 1805 has "stood the storms and heat of the day" through the years. From it have gone forth a number of preachers; also new churches have been organized out of its circle to carry forth a thriving work.

Dr. Ryland Knight speaking to First church, Clarksville, recently said he would boil down his fifty years of preaching to three statements: 1. You can trust God. 2. You choose your own character. 3. You owe so many so much.

First Baptist church, Nashville, has called Charles E. Howell, 42, of Montgomery, Ala., as education director. He will begin his duties October 15.

He attended the Southern Baptist seminary and was at one time education director for the Pollard Baptist church, Ashland, Ky. At present he is associate Sunday school superintendent for the Alabama Baptist state convention.

Miss Sylvia Burr of Springfield who graduated from Blue Mountain College last June has accepted a position in the personnel department of the Foreign Mission Board in Richmond, Va.

C. H. Robinson, pastor Union Hill church in Nashville association writes, "We have just closed a good meeting with seven for baptism. Dr. W. L. Stigler was the preacher and Jimmie Dearing led the singing."

Dr. H. Clayton Waddell will represent the New Orleans Seminary at the Tennessee Baptist Convention, in Knoxville November 14-16. Dr. Waddell is professor of Social Ethics at that seminary.

A group meeting of the New Orleans alumni will be scheduled by Bob Rochelle, Memphis, at which Dr. Waddell will speak. All alumni and friends are invited. Conferences with Dr. Waddell about the seminary work will be arranged there.

Rugby Hills church, Memphis, now reports 126 members. This church was organized May 29, 1949 from a mission. "We are very thankful to dear old Seventh Baptist church and especially Brother T. J. Tichenor, their pastor, for 'mothering' us and watching over us," writes Mrs. E. D. Muse, church clerk.

We thank Dr. Wm. Peyton Thurman, pastor First church, Hopkinsville, Ky., for his kind letter enabling us to correct the BAPTIST AND REFLECTOR's misstatement September 7 that Bro. Rudy Bouland had gone to Hopkinsville as pastor. It is First church, Russellville, Ky., instead of Hopkinsville, Ky. where Bro. Bouland has become pastor.

William Carey Skinner concluding a pastorate of five years at Friendship church, Crockett county, assumed his duties as pastor of the Second church, Clarksville, October 1.

Protestant Radio Commission Plans New Program

NEW YORK—(RNS)—Plans for a new television program series and three radio series were disclosed here by the executive committee of the Protestant Radio Commission.

Designed to show the contributions of Protestantism to American life, the radio programs will consist of a transcribed series of popular hymns, a program of special interest to women, and a dramatic series portraying courageous acts of Christians that have helped establish the American tradition of freedom.

The television series will originate in a small town church and will seek to show the impact of church activities, both spiritual and social, on community life.

Woodrow Medlock of Murfreesboro preached in revival services at the Saturn Drive church, Nashville, September 3-15. There were 35 decisions and 14 additions by baptism. M. B. Huff, choir director of Grubbs Memorial church, led the singing.

This church was organized with 47 members October 9, 1949 from a mission of the Mill Creek church. Dr. G. Daniel Miller was the first pastor. Leslie Coleman has been pastor since August 2.

Central Park church, Birmingham, Alabama, launched its fall program with a Round-Up September 10, resulting in 1572 in Sunday school, 627 in Training Union, 24 additions to the church and an offering of $2,000. Wayne Dehoney, former Tennessean, is pastor.

Cumberland's Dollar Day

by J. Harold Stephens

The present campaign for funds for Cumberland University among Baptists will be climaxed on or before November 5, with what is being called "Dollar Day." Pastor Jim Brewer of First church, Columbia, is directing this phase of the Cumberland campaign. Efforts are being made to get every Baptist of Middle Tennessee to contribute at least one dollar for Cumberland. The pastors, churches, and associational committees will be at work in soliciting these dollars for Cumberland. This isn't an unreasonable appeal and it affords a greater opportunity for everyone to join in a concentrated effort to meet the needs of Cumberland.

The FOUNDATION——Co-ordinates Institutional Ministry

by W. F. JONES, President
Union University

The Baptist Foundation established by the Tennessee Convention is another agency whose purpose is to co-ordinate the work of our denomination with greater efficiency. When its work is fully understood, it will probably become one of our most respected avenues for denominational service.

Union University appreciates the Foundation and what it purports to do, and has confidence in it. This is evidenced by the fact that we have begun the transfer to the Foundation of trust funds already held and new funds being raised. The Foundation not only has our good wishes, but our expressed assistance in the work which is being attempted.