

Baptist and Reflector

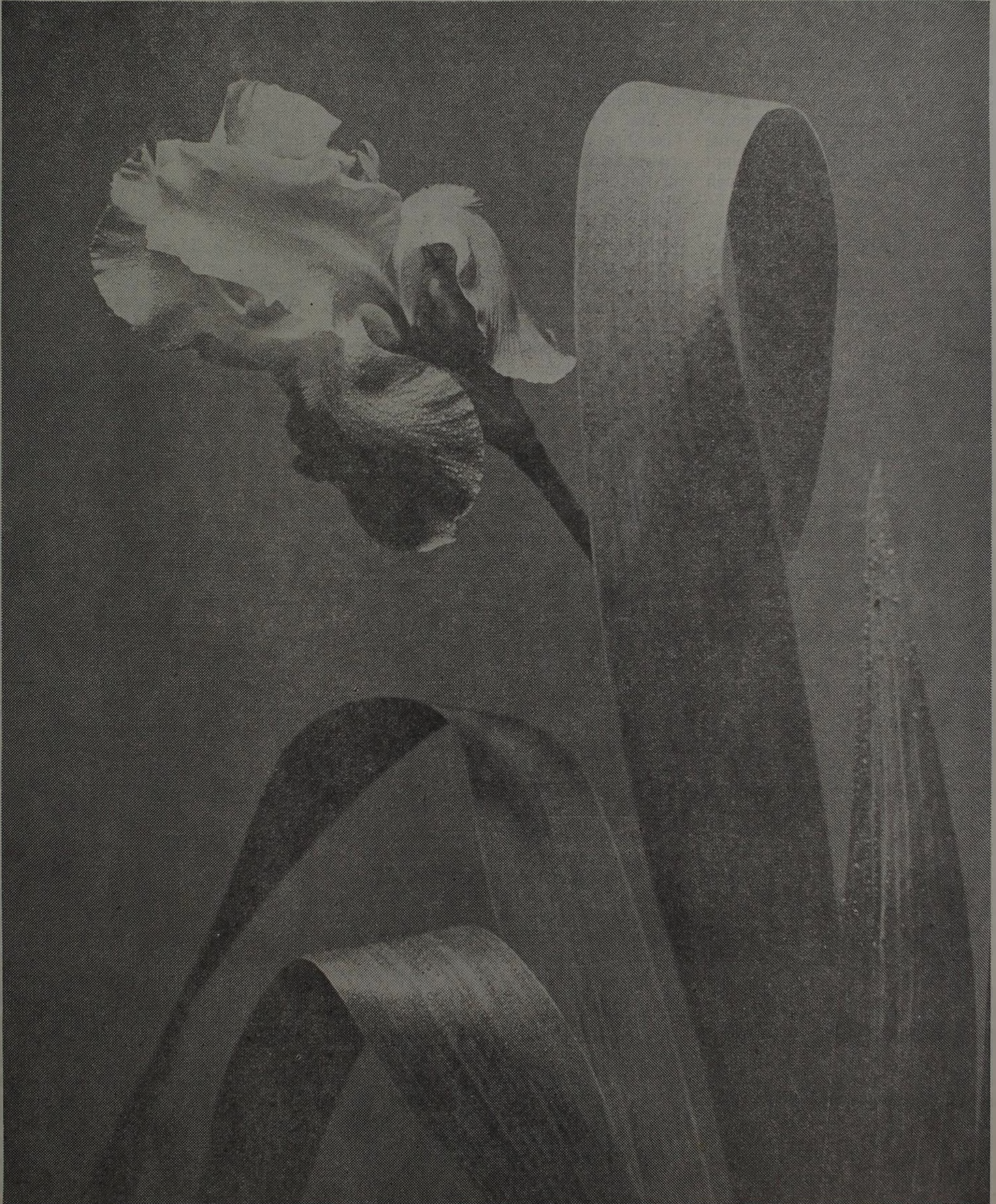
"SPEAKING THE TRUTH IN LOVE" ★ ★ ★ JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 117

THURSDAY, JUNE 14, 1951

NUMBER 24

"Consider . . . even Solomon in all his glory was not arrayed like one of these." (Lk. 12:27)



LEBANON TENN
10-51

TENNESSEE STATE FLOWER—IRIS.

—photo courtesy Friends magazine

Dangerous Deception

Today we read again and again of America's mighty industrial output and how vastly superior we are with our technical ability and expanded production plants. In this frame of mind there may lurk a dangerous deception.

The machine civilization presents an illusion of power. Joseph Haroutinian in his book, *"Lust For Power,"* declares, "Man's relation to his machines is ambiguous." The machines free us from drudgery's bondage only to bring us into another type of bondage. They possess us even while we pride ourselves that we possess them. They tempt us and deceive us into thinking that through them we can gain freedom, security, life.

Machines can be so clever and so tireless. They can work 24 hours around the clock, 7 days a week, turning out an endless array of comforts, conveniences, luxuries. The common man has today what even a king could not formerly have. This is what scientific application and mass production have accomplished. More and more ingenious become these "machines." With electronics, radar, television, nuclear science, a new age opens in which the cleverness of the machine rivals the human brain in "thinking," far surpasses it in "remembering" and may replace by robot activity the routine work now done by millions of machinists, tool-operators and clerical workers.

Man has a sense of power through the machine. By it comes an emancipation from drudgery, hunger, insecurity, and the promise that man may even win new conquests over disease through knowledge of and control of these scientific findings. So there opens up the tempting Utopian prospect of a freedom from all haunting wants through power of the machine.

But the promise and the reality are not one and the same thing. Our machine civilization delivers "the goods" but withholds "the Good." Never before has the world seen so many "goods;" never before have we been so devoid of "the Good." Suspicion, seething hatred, bitterness, fear abound in our temporal prosperity. From the production lines flow streams of "goods" but the spring of "the Good" is choked to a stop by the folly and refusal of men "to have God in their knowledge" (Rom. 1:28). When "the truth of God is exchanged for a lie" men worship and serve something other than God in God's place, and they always miss "the Good."

The subtle temptation of our "scientific know-how" and our industrial might is to misplace our trust. The "spirit of the machine" can turn out to be "an evil spirit" seducing man to idolatry. The spirit of the machine holds before mulish man the carrot

of promise that almost anything will be his if he but follows where the machine would lead him. It would turn him away from being a man and degrade him into a machine, a monstrosity devoid of justice, integrity, love, concerned only to possess power.

The spirit of the machine lures men with the fallacy that "the Good" in life is identified with "goods," deceiving men into seeking temporal possessions and power as goals in life. So man makes a god of scientific know-how in pursuit of power and through it deliverance, dominance, destiny. But on all this lies the heavy shadow of despair, the despair that comes from missing "the Good" though the world be flooded with "goods."

"The Good" is "righteousness and peace and joy in the Holy Spirit (Rom. 14:17). To put trust in scientific know-how men may get a surfeit of "goods" but to conceive of them as "the Good" in life is to deny the Lord Jesus Christ who warned of the deception and sin of materialism, "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15)

It is so hard to admit this truth. Men keep striving after goods rather than the Good. Nations fight over goods and miss the Good.

The temptation to identify "the Good" with "goods" and to suppose the lack of goods is the absence of Good is worst of all when it appears in religion. To set our heart on temporal things rather than the fruit (Gal. 5:22-23) of the Spirit is to accept darkness as light. "If therefore the light that is in thee be darkness, how great is that darkness!" "Ye cannot serve God and mammon." (Matthew 6:23, 24)

The moral blackout which has issued in wickedness and corruption in all levels of civic, social and political life has come from the ugly, degrading, destructive, damning sin of unbelief in and denial of the Lord Jesus Christ. The denial of God's nature in Christ has had its inescapable result in the denial of man's true nature. Denying the truth of God, man has denied the reality of what he himself is. So man denies concern with duty, he quenches compassion for his fellows, he dissociates power from justice and integrity. Caught in the snare of sin's deceitfulness he is in bondage to his new idol, the machine Power concept of life—which misses Life and gives him death. It makes him drunk with the feeling of "power." But trusting that power as his god he breaks families, alienates friends, embitters communities, turns nations into deadly enemies,

BAPTIST AND REFLECTOR

149 Sixth Avenue, North • Nashville

Official Publication of the Tennessee Baptist Convention

CHARLES W. POPE, Executive Secretary

RICHARD N. OWEN Editor
FRED W. NOE Business Manager

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

Terms of Subscriptions—Single subscriptions payable in advance, \$2 per year. Church budget rate \$1.20. Advertising Rates upon request.

TENNESSEE BAPTIST PRESS, Inc., Nashville, Tenn.
DIRECTORS: EDWIN E. DEUSNER, President; W. C. KIRK, Vice President; J. R. KYZAR, Secretary; WALLACE CARRIER, DAVID N. LIVINGSTONE, T. C. MEADOR, D. P. MCFARLAND, E. L. SMOTHERS, AND DILLARD WEST.

the world into another holocaust.

Jeremiah had a stern message for his day and a reminder for ours, "Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding and knoweth me, that I am Jehovah who exercise lovingkindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah." (Jeremiah 9:23-24) *While I read Almighty God's warning the roar of mighty machines fills the skies in America's second observance of "Armed Forces Day." Lord God of Hosts, be with us yet; Lest we forget, Lest we forget!*

Reflections

The child learns to read in the primary grades; in the intermediate, he reads to learn.

For good or ill, your conversation is your advertisement. Every time you open your mouth, you let men look into your mind. Bruce Barton, *Industrial Arts and Vocational Education*.

Disagreement is not disunity. Disagreement, expressed in full and orderly debate, is the process by which all sides of a problem and all possible solutions are revealed to a free people. Ernest T. Weir, *Statement on Foreign Policy*.

The British Museum has an old mariner's chart of the East coast of N. America and adjacent waters drawn by an unknown mapmaker in 1525 on which he wrote across great areas of then unexplored land and sea the following: "Here be giants." "Here be fiery scorpions." "Here be dragons." At some time this chart came into the hands of Sir John Franklin who scratched out the fearful old marking and in its place wrote across the map: "Here is God." *Christian Leader*

The Foundation of Peace

by J. W. STORER

Isaiah tells of a time when Israel was sodden with content, steeped in the stupor of material prosperity, morally insensible under the narcotic of worldly gain and pleasure, so that it was written of them, "the heart of this people is waxed fat, their ears are dull of hearing, their eyes have been closed, lest they see with their eyes and believe with their hearts." Such a condition may well describe us, give the reason for our present woe, and set the limit of the peace for which we pray.

The reverse of this is stated elsewhere in Isaiah 32:17, "And the work of righteousness shall be peace, and the effect of righteousness, quietness and peace forever." The peace he foresaw, was a peace in which the nations could rejoice. It was a peace that would be based on a righteous government. It was a peace that would protect the individual and make him a potent factor in the life of the nation.

It was a peace that redeemed the foolhardy and the coward, in short it was the peace for which we all long should have prayed, and for which we now, I trust, do pray.

True peace is only reached where justice is secured, a fact which is based in the conscience of mankind. It holds good throughout the whole moral order. It applies with equal force to the final rightness of society and to the final peace of the human soul; there is no peace worthwhile that is not based on righteousness. It is at this point, by the way, that we glimpse the necessity for Calvary. Peace is more than the absence of war. It is tranquility of order; it is life with the dignity of righteousness.

It is not a mere question of having peace, it is rather the gaining of the true peace. What, then, is the foundation of peace, that peace for which we pray?

It must be an enduring peace. Now I regret that neither my study of history nor of the Bible will allow me to cherish the belief that when this war is over there will never be another; as Tennyson asks, "Who can fancy warless man?" But the peace for which I pray will not be based on a temporizing, patching up of differences, or a cessation of shooting; no crying, "Peace, peace, when there is no peace," leaving glossed-over wrongs to be seized upon again, when the occasion is ripe, as a pretext for Pearl Harbors and Koreas, which is the story

of all the previous peace signings between nations. Such is not peace, but merely an armed breathing spell.

Rather, that peace for which I pray is built on righteousness, one that goes to the heart of the great central problem—the peace which John describes, "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you." That is the peace which endures, because it is not based on concessions, secrets, and scraps of paper wet with vodka. Nor can that peace endure which is founded on a so-called "Balance of Power." And let us be under no delusion as we pray—neither nations nor men can deny God and be at peace but for an interim.

About 1917, Mr. H. G. Wells in "What Is Coming" said, "By 1926 we shall be going about in a world that will have recovered very largely from the impoverishment of this struggle; we shall tour in state manufactured automobiles upon excellent roads, and we shall live in houses equipped with a national factory electric light installation, and at every turn we shall be using and consuming the products of nationalized industry—and paying off the national debt at the same time." I thought of that as I wandered a little over two years ago about that city London, so blitzed and burned, and pondered on the Marshall plan.

Mrs. Storer and I were in Mexico City on V. J. Day, such a parade and blaring of bands, such booming of the giant bells of the Cathedral—it was beyond imagination. That night there was a celebration at the American Club—I thought I would go—to all intents and purposes Japan was done, and the war was over. I thought there would be prayers of thanksgiving, and the acknowledgment of that God in whom we trust. But no—when I got there around 9:00 P.M., the furniture had all been shoved out of the way, and a bar had been set up around the room—champagne stood in buckets and for free. I left sick at heart—so this was that for which our men had died!

Peace? It has not yet been signed with Japan—and as a matter of fact our great statesmen are now telling us we must re-arm the Japanese and the Germans if we can, while rings in our ears the death cry of a hundred thousand casualties in Korea,



J. W. STORER

and the call for a hundred billions of money to be spent.

May the God of heaven forgive us, and spare us yet, for we did forget, we do forget!

Laura Spencer Porter wrote a poem interpreting the painting by Arnold Slade entitled "Peace." In the glories of a dying day a woman sits in a chair by a dining table, and a little child upon her knees is saying her evening prayer. The face of the woman is worn and her eyes are closed. She sees a vision, for behind her in the shadows is the form of a soldier and he is bending to gently touch her head. Underneath are the words of interpretation:

*"When the day is ending, he shall come
someday,
Even as of old, yes, in the same old way.
Naught shall be changed. The sunlight
still shall fall
With lengthening shadows on the floor
and wall.
The little tasks all finished, once again
I'll wait for him, and shall not wait in
vain.
For he shall come and place upon my
brow
The old sweet kiss, and he shall say, "O
thou,
Thou who hast watched, I am come at
last.
The hideous war is done, is past.
O my beloved darling, let thy grieving
cease,
For now as thou hast prayed—there is
peace."*

It is that for which we too must pray, the day of realization "When men shall beat their swords into plowshares, and their spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more." The day when the Prince of Peace is come!

Dr. Storer is pastor of First church, Tulsa, Okla.

AS

YE

GO

PREACH

by HOMER A. CATE

God does call men to preach! I believe in the Divine call to the ministry. The conviction that God does call certain men into the ministry is one that is shared by perhaps every Christian. That is not to say that ministers have a "corner on God's call." Jesus was speaking truly as always when he declared that God gives to every man his work. But we are thinking now of those whom God calls to be his prophets, his spokesmen.

We believe in the preacher's call because we meet it time and again in the Bible. To read the Old Testament is to come upon a company of men who are unique. These men cannot be accounted for by their times, their heredity, their circumstance or their ability. They are men who are deeply in earnest, possessed by a compelling sense of mission. They declare with deepest humility, "The Lord God hath spoken, who can but prophesy." The explanation they give of themselves is the same that we give

of them. After all these centuries there is no other explanation except the call of God.

The same thing is true throughout the New Testament. Take Paul for instance. "Separated from his mother's womb, fore-ordained from the foundation of the world to declare this gospel to the Gentiles"—how that throbbing and dynamic conviction sustained him in life and in death and made him a flaming meteor for God who illumined paths for the gospel which never again had to be hunted. They were already open.

And so it is with saints and seers of every age. "God hath spoken, who can hinder," has been for them both a rallying point for their strength and abilities, and an enchanting and glorious goal toward which they moved throughout their ministry.

God does call men to preach for Him and on this fact and the way ministers accept and discharge their stewardship rests the hope of the world.

There is a wide variety of work involved in the work of a minister. His work is multifarious and varied. He has so much to do—so much yet undone.

He is an administrator. He is at the head, as overseer, of a great organization. He must administer its affairs, see that it functions smoothly; friction must be reduced, the wheels lubricated, repairs made, and on and on his list of duties runs. The work of the preacher as administrator is an important work.

The preacher must be pastor, a shepherd of the flock. He must tend the sheep and feed them. He must know them by name, know their habits, dispositions, needs and, knowing this, he must be acquainted with the pastures where the grass is greenest and most abundant and where fresh water flows, and he must know the character and methods of the enemies who might attack them. The work of the shepherd is of great concern.

The minister is priest; he officiates at the altar of worship. He is the spokesman of the people as they offer up worship to God. He leads the congregation to the throne of grace. Upon his lips the desires and thoughts and needs of many hearts become vocal. He reads the scriptures and interprets them to the people. To the preacher as priest the entire conduct of the service of worship is given. This is a critical and difficult work.

The minister is a moral and religious leader. As a guide he has relations not only to his own congregation, but to the entire denomination of which he is a part, and to the very social life in which his ministry is set. In his many relationships to the life of our day the minister has many inescapable duties and obligations.

But, and I wish to emphasize this point, the minister is a prophet of the Lord! By a prophet I mean one who speaks for God. His business is to speak for another! He is a truth-teller and therefore must first

be a truth-seeker. He must dig for it as for hidden treasures, and having found it, he must coin it and put it into circulation among the people. Like a Moses, he must go up into the mountain and talk with God face to face, coming down to give to his brethren his latest revelation. He is a missionary intrusted with good news and he must speak His message as it is.

The work of preaching is the most exact and difficult of all things a minister is called to do. Indeed, it is the most difficult task to which any mortal can set for himself. It is at once the most strenuous and most exacting of all forms of labor. It requires a fuller combination of faculties and a finer balance of powers than are required in any other department of human effort.

To gain the skill required to place the features of the human face on the canvas in such a way as that it shall breathe and speak requires a great skill and unremitting toil, but how much more difficult it is with human words to paint the face of Christ so that he will woo and win men's hearts.

Despite the difficulty of the work, ministers are just now in danger of receiving less help in mastering the difficult art of preaching than in any other form of work. It seems easier for them to learn how to be a good administrator, an apt promoter, and a ready leader in civic affairs than to learn how to be the one thing which was on the heart of the Eternal for him to do when he called the preacher to his work. Ministers were once more than human, then supremely human, later on interesting and useful, but lately they are regarded in some quarters as impertinances and bores.

It is easy for the pulpit to decay. The prophet has always had the tendency to degenerate into a priest. The man who speaks for God is always prone to slip down into the man who performs ceremonies for God. It is easy to come down from the rare altitude of a true prophet, where it is difficult to breathe, but every time the prophet degenerates into a priest a new darkness falls on the world. There were great prophets in the days of Israel's glory—Isaiah, Jeremiah, Ezekiel, Haggai and others, but little by little the light of prophecy dimmed and when the last prophet departed, darkness fell on Palestine.

The Christian church was infused with new glory at the very beginning—the glory that came from a sermon! Then there were the Ambroses, the Tertullians, the Augustines—true prophets of God—and the church grew, but the prophet again degenerated into a priest and the dark ages set in. The reformation was set in by a mighty preacher, Martin Luther, a man educated to be a priest, but by the grace of God he became a prophet! As long as preachers, Luther, Calvin, Latimer, and Knox prevailed, the world moved more and more into the light and it was daybreak everywhere. But when preachers slid back to become priests and pedants, darkness came again.

(Continued on Page 7)

CHURCH DISTURBERS

The most innocently guilty, Satan-serving servants of God are the church members who see something that they think is wrong with their church and tear up the church trying to correct it.

Famous for his apt illustrations was Dr. J. B. Gambrell of Texas. He used to tell the story about a farmer who was going over his corn field with the cultivator for the last plowing in the late spring. Suddenly one of the blades dug up the nest of a family of field mice. Little mice and big mice, arch-enemies of a corn crop, ran every direction. The farmer pulled up a stalk of corn and started after the mice, thrashing about like one berserk. He chased a mouse too close to his team, scaring them into running away. He continued his chase of the mouse one way and the horses went the other, plowing and tramping corn every step of the way. In a very few moments he had destroyed several of the mice and forced into hiding several more, but by the time he caught his team and got back to plowing he and the animals together had destroyed more corn than a thousand mice could have harmed in a year's time.

The application of the story to the case in point is too obvious to require lengthy moralizing. It just does not pay to use a method of cure that is more dangerous than the disease.

The harm wrought by church-disturbance is as ravaging to the cause of Christ as a malignant disease. And yet—it is as often as not caused by good people who try to do what they think is right in a wrong way.

Whether they are good or bad, whether their motives are lofty or low, church disturbers nearly always progressively make three mistakes: (1) They magnify issues out of all proportion, creating a church fuss out of a matter that should not have made even children quarrel; (2) they magnify their own responsibility for getting the matter straightened out; and (3) they magnify their authority to take drastic steps to correct the real or imagined evil.

Before a church member or official makes remarks in public or private, or takes steps, to bring to contention in the church any issue the following questions should be seriously studied and correctly answered:

(1) Do I know what I am talking about? Do I really have facts?

2) Is it a personal matter? Am I making an issue out of a triviality because of my personal feelings?

(3) Is it a church-destroying matter? Is it so flagrant and so morally bad as to endanger the reputation and life of the church?

(4) Is the cure worse than the disease? Will it harm the church's reputation or fellowship more by contending over it than by leaving it for God to correct in His own way? It takes a mighty serious evil to hurt a church in the eyes of those it ought to evangelize as much as a church fight would.

Prior to assuming the responsibility for making an issue of any matter in church life the member should have a wise answer to these questions:

(1) Are you sure you know what you are talking about? Do you have the facts from both sides?

(2) It is personal? Would you feel the same way about it if it had not affected you personally? The church is God's temple and not a boxing ring in which to fight out personal differences.

(3) Will you be the one whom God will hold responsible if the correction is not effected?

(4) Are you the key person to solving the problem? If not, have you taken it up with the person who could correct it? Remember that if you want a problem solved you will go to the person who can do something about it; but if you want to cause trouble you will go to others first.

And in addition, before a church member or official should take the authority in his own hands to decide what should be done and speak and act accordingly he should ponder well the following questions:

(1) Are you too involved personally to be objective and fair in your judgment? Remember that judges sometimes disqualify themselves when they see that the matter before them involves them personally enough to affect their decisions. Many a pastor's heart has been broken and a church split because a church member, as a result of a personal difference, started a campaign for his resignation.

(2) Has the church delegated to you the authority to make its decisions? As a church member you have only the authority to cast your vote when your church has heard both sides and asks for your ballot. To pass judgment on persons or things before all the facts are in is not your prerogative.

(3) Has God extended to you the authority to make decisions for his body? He has not given that authority to anybody. You would be wise to let the church reach its decisions in a democratic way. Anything that you are afraid to trust to the church's decision, you had better be afraid of.

The sum of all this is to warn every conscientious person away from well-intended but misguided action that will be a weight

on his conscience as long as he lives. All of us have seen pastors crucified, churches split, reputations ruined, programs destroyed, and property lost over disputes

by DR. MAX STANFIELD

based on trivial or non-existent issues. We have seen a church fight over a \$300 item that so damaged the spirit of the church that it lost \$10,000 in gifts. We have seen worthy but imperfect pastors forced to leave because of personal jealousy (thought to be righteous indignation) on the part of influential persons. We have seen terrible anger and hatred result from an untimely attempt to deal with a suspected error. We have seen hearts crushed, nervous breakdowns brought on, stomach ulcers developed, and even death hastened by strife about an issue that later proved to be based on nothing but misunderstanding.

If church members will not magnify issues or magnify their responsibility, or magnify their authority church fusses can be virtually eliminated. If the issue is large enough; if the right persons precipitate discussion and solution; and if the right group takes action there will be little danger of lasting damage done to the church's reputation or fellowship.

Diotrephes of III John was not the last church member who "loveth to have the pre-eminence," nor was Peter the last to try mistakenly to defend his Master with a sword, nor were the twelve Spiritless church members of Ephesus the last unregenerate to get into a church, nor were Paul's opponents at Corinth the last to charge God's preachers with mercenary and insincere motives in retaliation for having their toes stepped on, and James and John were not the last Baptist preachers to want to use brimstone from heaven on those who refused to heed them. We have the same human weaknesses today, but one section of our church covenant properly practiced would end all unnecessary church disturbances:

"We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior to secure it without delay."

—Baptist Messenger
PAGE 5

THE MINISTER

and His Message

by A. U. BOONE

One of the most beautiful, practical and holy relations in life is the relation of the pastor and the people. There are various features of great importance in that high and holy experience. Perhaps the most prominent one is that of the pastor and his preaching to the people. The subject opens wide to a feeling and conviction of thought and obligation.

There should be much prayer and wisdom in the selection of subjects, for it is easy to make a mistake in the beginning. It is said that a young minister was invited to speak to an institution which was established to take care of the cripples. He carefully prepared his address on the subject, "The dangers of the modern dance." It is easy to see his mistake. The subject should be not necessarily such as we desire; but, one that demands consideration and emphasis.

Not long ago a brother minister in a small group asked the question, "Why is there so little preaching about the sure punishment of the impenitent?" One of the group then answered, "I would rather preach about the brighter side." It is supposed that any minister would feel the same way, but what about refusing to declare the whole counsel of God? The servant should obey the words of the Master. The red light is just as important as the green one and the preacher finds both as he goes on his journey.

Years ago Chesterfield wrote this sentence, "A letter reveals the character of the person to whom it is addressed as well as the one who does the writing." In other words you would not write the same letter to a child and his grandmother. The substance and form of a letter should be and generally are understandable and appreciated by the one who is to read it. The same is true of the speaker and the hearer. Some sermons may be more or less suitable for any congregation, but the regular pastor should give the message which is necessary to the betterment and uplifting of those who listen. Quite recently a teacher just returned from a meeting of those who were interested in the work of teaching was asked by a friend, "What is the most important thing for the instructor to know?" The answer came as quick as a flash, "Know your pupils." When the Almighty called Ezekiel to be a prophet, Ezekiel was directed to go first and spend a season with the people to whom the prophecy was to be given. After that this faithful servant said, "I sat

where they sat." He was now very well prepared to give needed instructions and the message of the Almighty to those to whom he was to speak. He knew the weak and strong points of the people and was prepared to meet their needs. Likewise, every pastor should study the situation and the surroundings over the flock which God has made him overseer.

Now, we come upon holy ground and observe this example given by the Lord himself. He appeared to John on the Isle of Patmos and dictated seven letters to seven different churches. He assured them that he knew their work and understood their temptations, their successes and failures. To each one was given direct and suitable words as to what they should do. No one can follow Him all the way, but anyone can readily understand that it is well to know the uprisings and downittings and be well acquainted with the ways of his people.

It is feared that much time and labor is lost by a failure to know who will hear the message. A few weeks ago a minister told a dream. He said that he had been preaching for a number of days and nights calling the people to repentance and faith. He had poured out his life blood and all of his spiritual and mental power only to reach a harvest of barren regrets. Then a friend said to him, "Those people to whom you were speaking were not there." It is believed that many failures in revival efforts can be accounted for as those in this story. A message should be prepared for those who really make up the congregation.

Now while one may know much about the virtues and the faults of the people it may not be wise to say too much about them. It is said that one man with much boldness and some faith offered this prayer, "Oh Lord, please send me a barrel of meal, a barrel of flour, a barrel of sugar, and a barrel of pepper." And, then he added, "No, No, Lord, that is too much pepper." I think I have heard sermons where there was entirely too much pepper and sometimes too much sugar. These elements are very much desirable in proper quantities, but when there is excess they fail to give proper taste and power to the food. It sometimes helps to give censure or credit to the saints, but beware of excessive saccharine or burning spices. Please read Romans 14 and 1 Cor. 13.

Measure Up to Earlier Americans is Plea of Baptist Educator

DELAND, Fla.—Responsibilities of the American people today to keep alive the institutions of higher education founded, nurtured and handed down for safekeeping by the founders of this nation was forcefully set out in a short bulletin by President J. Ollie Edmunds, of Stetson University, on the needs of all private colleges and universities.

"America's colleges and universities are the foundations upon which our democracy has been built," President Edmunds said. He continued: "They are, as one gracious lady and thoughtful benefactress of such institutions recently described them, 'fortresses on the last line of defense of freedom and our Christian commitments—fountains for the free flowing forces that will keep vigorous our heritage and our hope—seed beds of true leadership for the generations yet to come.'"

"Those of them which are privately supported and rely upon gifts to supplement their tuition fees are, almost without exception, in a critical financial situation. Our fathers—and their fathers before them—founded these institutions, supporting them during their lifetime, and handed them on to us for safekeeping. Will present day Americans—for example, you—let these earlier Americans down?"

These are trying times for the colleges and universities which do not receive tax funds, President Edmunds said.

"It is in such a period that we may discover how well we measure up to the men and women who built our nation—the men and women of the Revolutionary period and their fathers and mothers before them. The colonists who landed at Jamestown in 1607 and at Plymouth a few years later had in them what it takes to cross the stormy Atlantic in sloops in which people today would hesitate to cross the Mississippi.

"They had the self-reliance and fortitude to leave the comforts of their homeland and build a new world with their bare hands. They had the stuff in them needed to face starvation, fevers and Indian arrows. Those of them who survived handed down to us a precious legacy of individual initiative and self respect which is in our blood.

"These Americans first class had principles and stood for them. They not only fought a grim battle to stay alive, but they built churches, schools and colleges. For nearly 200 years almost every college founded in America was established by some religious denomination—the Methodists, Congregationalists, Baptists, Presbyterians, Episcopalians, and others—and was supported through the personal sacrifices of their members. For centuries to come Americans shall be in their debt. We cannot pay that debt but we can see to it that the colleges they founded are preserved."

LATIN AMERICA RESPONSIVE TO GOSPEL

"As we study the missionary history of the world, we must face the fact that there are specific periods in which certain forces have converged to make particular areas more strategically important because they are open to the gospel and are immediately responsive to our message," declares Dr. Everett Gill, Jr., secretary for Latin America for the Foreign Mission Board of the Southern Baptist Convention. "In this post-war period Latin America has assumed that role," he says.

Dr. Gill has just returned to Richmond, Va., from a six weeks' tour of mission fields in Mexico, Guatemala, Costa Rica, Colombia, and Ecuador in which he covered approximately 10,000 miles.

"For the first time in human history we are realizing that if communism should sweep over all of Asia and Europe, the Western Hemisphere would remain the last bastion of human freedom," Dr. Gill told the headquarters staff in its regular morning chapel services. "As never before we will need the friendliness of our Latin American neighbors.

"In the face of a ruthless communist advance around the world, we face the possibility of the engulfing of all of Asia and the loss of Europe in the event of an all-out war. We now realize how vital was the contribution of Latin America during the second world war, providing strategic military and naval bases, air fields, and vital raw materials.

"Our destiny is inseparably united with Latin America. As part of the Western Hemisphere, we must stand together. But, while we must unite with these neighbors in a stand against communism, we must likewise be very careful against encouraging fascism and other anti-democratic dictatorship in some of these areas," he continued.

"Although persecutions break out periodically in the interior, our missionaries in thirteen of these republics are enjoying an amazing amount of freedom for the preaching of the gospel," he added. "The great liberal spirit of the men who laid the foundations of modern Latin America is still alive in spite of a persistent Roman Catholic reaction which is determined to crush it."

Dr. Gill said he found the people of all the countries following the MacArthur question with interest. "They are divided in their opinions, just as we," he said. The people were shocked by the Kefauver revelations, he reported. "That is because they have generally looked up to the United States as an ideal."

He reported a tremendous amount of economic and social progress in the last few

years. However, he said, while there has been much progress in the large centers, poverty, illiteracy, and disease still remain unconquered in the hinterlands.

In Mexico, Dr. Gill exchanged air travel for a mule and saddle in order to visit a school in the state of Guerrero. This school maintained by Southern Baptists, ministers to 140 children and young people and is the only school in the community of Guayameo and a far-reaching mountain area surrounding it. "After four hundred years, neither the dominate church nor the state has done anything for these people," Dr. Gill said.

Dr. Gill took part in the graduating exercises of the Baptist seminary in Torreon, Mexico, attended the meeting of the Mexican Baptist Convention in Mexico City, had conferences with the 34 Southern Baptist missionaries now studying Spanish in a language school in Costa Rica, visited the new work begun by Southern Baptists in Quito, Ecuador, six months ago, and placed a wreath on the grave of Dr. Julius Hicker-



son, young missionary who died in a plane crash in March this year. He visited Mrs. Hickerson, who has chosen to stay in Colombia and continue the work that she and her husband had begun.

Dr. Gill, secretary for Latin America since 1941, is responsible for general supervision of Southern Baptist foreign mission work in Mexico, Central, and South America, where 338 missionaries minister in preaching, teaching, publishing and healing in 62 cities and communities. He has lived and traveled extensively in Europe and Latin America. The son of missionary parents, he was born in Hannibal, Mo. He was educated in Rome, Italy; William Jewell College, Liberty, Mo.; U. S. Naval Academy; University of Edinburgh, Scotland; Southern Baptist Theological Seminary, Louisville, Ky.

As Ye Go, Preach

(Continued from Page 4)

The voice for which the preacher is to listen always is the Master's Voice, saying, "As ye go, Preach" and hearing his voice the voices of the world will not disconcert you.

The devil will do all he can to keep you from preaching in the first place. Failing here he will do all he can to keep you from preaching well. But nothing without a throbbing heart can soothe and heal and inspire the hearts of men. So long as hearts are human, just so long as the tongue knows how to speak, the hungry heart will listen to the tongue which has learned the story of Jesus and his love.

Though you may never know the full results of your preaching, remember the scriptural admonition "Cast thy bread upon the waters: for thou shalt find it after many days." A humble preacher preached one night to an unknown boy, who years later asserted: "The mark of that man is upon me." That boy became the man Thomas Carlyle. The preacher who preached the night George W. Truett was converted can never know the full results of his ministry on earth. So let us be faithful, let us work hard, let us persevere, let us love without ceasing for the "laborer is worthy of his hire" and the prophet of God "shall doubtless come forth rejoicing, bringing his sheaves with him."

What dignity, what honor, what wonder that God counted his "sent ones" worthy, "Calling them into the ministry." "God had only one son, and he made him a minister."

Church-State Separation Conference

WASHINGTON, D. C.—(RNS)—Problems involved in the separation of Church and State will be discussed by members of the Southern Baptist Convention at a week-long conference in Ridgecrest, N. C., August 16-22.

Announcement of the conference was made here by Dr. Joseph M. Dawson, executive director of the Baptist Joint Committee on Public Affairs.

Among the discussion topics will be religious instruction in the public schools, the implications of current legislation and court decisions, and appraisal of the contributions of Dr. Paul Blanshard to the field of Church-State separation.

Several hundred Southern Baptist leaders are expected to attend the conference, largest of its kind ever held. Dr. Glenn Archer, executive secretary of Protestants and Other Americans United for Separation of Church and State will be the keynote speaker.

Every Baptist a Tither

When was your school out? In May? Or the first week of June? I don't know any boys and girls whose regular school is not closed for vacation. I know a few who are attending special summer sessions, but even they will have some extra hours each day for play and relaxation, for summer schools usually dismiss early each day.

Aren't vacations fun? Next fall and winter you will probably think about some of these days and wish you could live them again. I know a way you can do that—not actually, of course, but in your memory.

How would you like to make a Picture Story of your summertime experiences—a sort of diary of the things you enjoy this summer? Then even when you are grown-up, you may look at your picture story and "live" again some of the happy days of this summer, 1951.

There are many ways to plan your book. The pages may be in a bought scrapbook or an old notebook. Or you might make your own book. Use plain white paper or sheets of construction paper for the inside pages. The cover may be made of stiff cardboard, covered with bright wallpaper, or with a pretty piece of cloth. Or you might paste on the front a pretty magazine picture. The first page will show the name of your book, your own name and age, and your address. The other pages will show anything you want them to show.

Perhaps you will date each page, as, Friday, June 15, 1951. On that page you may draw something to suggest the day's weather—a big, round, yellow sun, or a swaying tree with gray clouds above. You might draw something to suggest what you did that day. On a rainy-day page, perhaps you will make slanting marks to suggest the rain, then draw a picture of a book you enjoyed that day—or write a short account of what the book was about—telling what you liked most about it.

Other pages in your book may include some of these:

A brief account of some special activity.

A napkin or some other picnic souvenir.

A day-by-day account of what happens at Vacation Bible School, with perhaps a sample of something you make, or a copy of a Bible verse which you learn there.

A four-leaf clover which you found while playing outdoors.

A drawing of something special you did—just a sketch to remind you of the day's activities.

Names and addresses of new friends—with perhaps a brief word picture of each.

A pressed flower from a friend's yard, or from the corsage you wore for your piano recital, or some other occasion. Snapshots.

Tiny stories about trips and outings.

Samples of cloth for new clothes which your mother or grandmother makes for you—with maybe a tiny sketch showing how the finished garment looks.

Magazine pictures which illustrate some of the happy things you do.

Notes of something you learned in Sunday school or Training Union, or something you want to remember from the preacher's sermon. You might make a weekly record of your pastor's texts and sermon subjects.

Newspaper clippings of items especially interesting to you.

Autographs of the evangelist and other friends who visit your church during the summer months.

You will think of many other things—each person's book will be different, because it will be a picture of *his own* summertime experiences.

Of course, if you go to camp or to Ridgecrest, some of your pages will be crowded with souvenirs and accounts of happy times there.

You have about eighty days left in your vacation—until the first of September. That means your book will have at least eighty pages when you complete it. Eighty picture stories to look at and think about and enjoy next winter and many winters to come!

I wish I could see your book. It would be like spending a part of the summer with you. Tell me about it the next time you write. And write real soon, will you?

Baptists Third In House Members

WASHINGTON, D. C.—(RNS)—Methodists are more numerous than members of any other denomination in the United States House of Representatives, a compilation from best available sources reveals.

Methodists number 84, with Roman Catholics second, numbering 72, and Baptists third, numbering 56.

The survey discloses that the 435 members of the House include 352 Protestants, 72 Roman Catholics, and 11 Jews.

The denominational affiliation of the Protestant members is as follows:

Methodist 84; Baptist 56; Presbyterian 48; Episcopal 41; Congregational 18; Disciples 16; Lutheran 15; Unitarian 5; Friends 4; Churches of Christ 4; Reformed 3; Evangelical and Reformed 2; Universalist 2; Latter-Day Saints 2; Christian Science 1; Community Church 1; no denominational preference specified 50.

A previous survey of the religious affiliations of members of the Senate showed Methodists in the lead with 19 members.

Eighteenth Annual Writers' Conference Planned for Ridgecrest, August 3-8

by PORTER ROUTH

Plans for the eighteenth annual writers' conference sponsored by the Southern Baptist Sunday School Board at Ridgecrest, North Carolina, to be held August 3-8 have been announced by Dr. Clifton J. Allen, secretary of the Editorial Division of the Board.

Four workshops for those interested in special types of writing will be featured during the conference. Dr. Walter S. Campbell, professor of English at the University of Oklahoma, will direct the workshop on non-fiction. J. Wesley Ingles, professor of English at the Eastern Baptist Theological Seminary, Philadelphia, will direct the workshop on fiction. Dr. G. S. Dobbins, acting president of the Southern Seminary, will direct the workshop on writing curriculum materials, and David A. Cheavens, director of the capital bureau of the Associated Press, Austin, Texas, will direct the workshop on reporting and publicity.

Featured speakers will include Dr. H. C. Brearley, professor of sociology at George Peabody College who will discuss the reader and the region, and Dr. S. L. Stealey, newly elected president of the Southeastern Seminary, who will discuss, "The Christian Answer to the World's Questions."

To stimulate interest in the workshops, Dr. Allen announced the awards totaling more than \$300 will be presented to those presenting the best manuscripts. Those interested in the awards in short juvenile short story, feature article, editorial, interpretative article, and inspirational article should submit manuscripts to Clifton J. Allen, 161 Eighth Avenue, North, Nashville, Tennessee, by July 1. Manuscripts should be in a sealed envelope with the classification and the name on the outside.

Reservations for space during the week should be sent to Willard K. Weeks, Ridgecrest, North Carolina. The Foreign Missions Conference will be held the same week.

ATTENTION!

Baptist Pastors and Associations
Very Special Prices to YOU Only!
Take Advantage of These Prices Now!

1000—8½x11 Letterheads.....	\$6.00
1000—No. 10 Envelopes.....	\$6.50
1000—No. 6¾ Envelopes.....	\$5.50

Letterheads Printed on 20 lb. White No. 1 Bond
Envelopes Printed on 20 lb. White Wove
Write for Quotation on Larger Quantities

CURLEY PRINTING CO.
412 Demonbreun St. • NASHVILLE
Home of the BAPTIST PRESS

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: Acts 1:8; 4; 28:15-31; Romans 1:1-16 (Larger)—Acts 1:8; 4:5-12; 28:15-16, 30-31 (Printed)—Acts 1:8 (Golden).

The Spread of the Gospel

One of the most marvelous epochs in the history of the human race is that indicated by the passages selected for this lesson. In them we glimpse something of the rapid spread of Christianity as well as some of the reasons for the same. For it was during the first century of the Christian era that the pattern of advance was formed, so much so that we would do well to observe it carefully in order that we may thus be in harmony with it for further advances ourselves. What are the main outlines for this pattern, as suggested by the printed texts?

Spirit-Empowered Witnessing (Acts 1:8)

Who qualifies to be a witness? One who has had an experience. This is absolutely fundamental, when considering the use of the word. For instance, the jury always wants to know what the persons being questioned actually know about the case. And this principle is basic when Christianity and the Christian message are being considered by those to whom they are being offered. What is Christ to you? What is your version of the Gospel? Have you seen Him, in the forgiveness of sins? Is Jesus your Saviour? Creeds and ceremonies have their place in the Christian witness and message, but they do not and cannot have first place. The first place is a personal experience with the Risen One.

There must also be a motivating force for this witness, if it is to be successful in its aim. In the passage before us, it was the promise of the reception of the Holy Spirit made by the Lord Jesus Christ just before His ascension. Ten days later the promise was literally fulfilled (Acts 2). Our great need at present is for a similar reception of that same force or power. What was, and is, the secret? One word comprehends the answer. It is prayer. There is no substitute for prayer, and without it we are powerless.

Christ-Centered Preaching (Acts 4:5-12)

Peter and John had been instrumental in healing the lame man at the gate Beautiful of the Temple. The excitement that followed drew the throng of people to Solomon's porch where Peter preached Christ to them. This angered the religious leaders who imprisoned Peter and John. The next day the prisoners were brought before them to explain their supposed misconduct. But instead of apologizing and desisting, Peter again preached Christ as crucified and resurrected and pressed home the need for salvation (v. 12).

Let our preaching today be centered in Christ, His crucifixion, His resurrection, and

His salvation. The world is too tired, too scared and too sad to listen to any other sort of preaching. It does not care to listen to a re-hash of the newspaper's headlines or the radio commentator's opinions. It needs no erudite essays on literature from the pulpit. It turns away in disappointment, not to say disgust, when the man of God fails to bring God's message. And what is the essence of this message? What is the Gospel? Let one who had preached it all up and down the Roman world reply in his own words. "Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures; and that He was seen of Cephas, then of the twelve . . . and last of all He was seen of me also" (Paul in I Cor. 15:3b-8).

Worker-Supported Encouraging (Acts 28:15-16)

The Apostle Paul finally reached the Imperial City of Rome, the goal of his many travels and labors. Upon his arrival, his heart was strengthened by the presence and fellowship of his brethren in Christ. He thanked God for them and took courage in their fidelity and support.

In these two verses, we may glimpse one of the purposes of the church. Christians need fellowship along with their worship. There is much to be derived from the sympathetic heart and hand of one who has had a similar experience and is headed in the direction the same as our own. And so we sing, "Blest Be the Tie That Binds." It conveys the truth.

Kingdom-Builded Teaching (Acts 28:30-31)

Along with his simple, but also profound, preaching the Great Apostle carried on a ministry of teaching; which lasted at least two entire years. Many were the beneficiaries of his wise and ripened instruction. Again, he was drawing from the deep wells of his own experience. What a privilege it must have been to listen to him as he taught!

We do well, as a denomination, to invest so much time and money and effort in the teaching process in matters of our religion. For Christianity appeals to the intelligence. God said a long time ago, "Come now, and let us reason together" (Isa. 1:18a). Let us make our Christian experiences as intelligible both to ourselves and to others as it is possible to do. Let us expand our facilities and improve our instruction when dealing with matters that have to do with eternal destiny. This is altogether Scriptural.

UMT Opponents Win Victory

WASHINGTON, D. C.—(RNS)—Religious groups opposed to permanent universal military training won a major victory here when Senate conferees on the draft and military manpower bill agreed to drop their fight for the adoption of permanent UMT in the present legislation.

However, proponents of UMT immediately began a new attack that promises to bring a fresh test on the issue within a few months.

Under the compromise agreement the Senate conferees acceded, with a few minor changes, to the House bill provision for the establishment of a civilian commission on military training to conduct further study of the UMT question.

As the issue now stands Congress will have to pass specific legislation establishing UMT before the program can be adopted.

But Sen. Richard Russell (D.-Ga.), chairman of the Senate Armed Services Committee, and Rep. Carl Vinson (D.-Ga.), chairman of the House Armed Services Committee, said they expect to have legislation prepared within six months to authorize six months of military training for all boys reaching the age of 18.

It was learned, meanwhile, that the armed forces will push for a full year of training. In any event, the UMT program will not go into effect while 18½-year-old boys are being drafted for combat service, as they will be for the duration of the present emergency under the new draft act.

Military leaders want Congress to approve the UMT program so that it can be set up and held in reserve for the time when the President will authorize it by directive. The enabling legislation which the military forces seek would be permanent. That is, it would not expire with the cessation of the present emergency, nor even with the cessation of hostilities in a third world war, should one break out.

Baptists Encourage Music Among Young People

PHILADELPHIA—(RNS)—The Baptist Union of Philadelphia and Vicinity held its first "Baptist Voice of Tomorrow" contest before an audience of 1,200 at the University of Pennsylvania.

Shirley Graham, 22, of Lansdale, Pa., a soprano, won the vocal honors and will receive assistance toward further musical training. Instrumental honors went to Doris Hamel, 15, who attends Philadelphia High School for Girls.

A 225-voice Baptist Festival Choir, directed by the Rev. Anthony Vasquez, director of youth work for the Union, entertained.

The Union and its Athletic Association adopted the "musical talent hunt" as a means of encouraging music among church youth.



SCHOOL IS CLOSING . . .

Then what? Education or Christian education?



Ever since the time of Christ, education and teaching have played a very important part in the spread of Christianity. Jesus was the greatest Teacher the world has ever known. He taught the disciples and told them to teach others. He said, "Go ye therefore and *teach* all nations . . ."

Paul, the great apostle, taught and trained Timothy at a time when there were no Christian seminaries. The matter of education then was a person to person matter, but today we have Christian schools and seminaries to train our young people.

The responsibility of supporting our Baptist schools falls on each one of us. Although a large majority of our Baptist schools have a limited enrolment and a limited financial means, while our state supported schools do not lack for these things, yet a great majority of our leaders in the nation today in all realms of service have received their education from Christian colleges.

Our Baptist schools need our young people to train them not only scholastically, but also to develop spiritually. Our world today needs well-rounded Christian young people to become its leaders.

To you young people who are graduating, whether from high school or college, your diploma marks you for life! Placing you among those of special privilege, this hard-earned sheepskin endows you with responsibility and the challenge of the hour. You, the class of 1951, are potential help for the world. Our Department congratulates all graduates!

To some it means—opportunities for service—more time to be of help to your church and time to develop yourself spiritually.

To others it means Ridgcrest and Camp Linden and Camp Carson time.

To others it means vacation—and an opportunity to visit other churches while away and bring back helpful ideas.

And then to others, it means preparation for further training and education in the fall.

Whatever it means to you, be sure to make it a profitable one spiritually.

Sunday, June 24, is Christian Education Day. We hope that each church will use its Sunday school to promote this great cause through departmental or general programs.

Every member of the Sunday school should receive a special offering envelope and be urged to make a liberal contribution. If June 24 is not convenient for your church, then select a suitable date, but by all means, observe this great cause and help support our Baptist schools.

Third Group of Foreign High School Students Due

ELGIN, Ill.—(RNS)—Eighty-seven high school students—75 Germans and 12 Austrians—will arrive in this country in July for a year's stay in Christian homes, it was announced here by E. Harold Row, secretary of the Brethren Service Commission.

They will comprise the third group of young people brought to the United States for a year's study under the joint auspices of the commission and the State Department. A group of 88 returned to Germany last summer after 12 months in American homes, and another 194 German youth are completing their studies here, preparing to return home in June and July.

Purpose of the project, Mr. Row said, is to promote international understanding and provide Germany and Austria with youthful leadership familiar with the democratic society of American family, church, community and school life. The State Department pays the students' passage both ways, while the Brethren commission provides their upkeep while they are in this country.

Evangelism, 1952 and Beyond

by C. E. MATTHEWS

Many are asking the question, "How about evangelism in 1952?"—this in spite of the fact that in 1950 a recommendation was presented to the Southern Baptist Convention in Chicago by State Executive Secretaries and State Secretaries of Evangelism that Southern Baptists have a Southwide evangelistic crusade in all the states in 1952. Because of the differences between states, climatic or otherwise, it was suggested that each state set its own date for its crusade. This the Convention recommended to the churches. This program will solve many problems. Each state will be able to draw on the other states for evangelistic help in the crusades.

The above recommendation was given wide publicity. But Baptists are a busy people, and rightly so. We have many programs other than that of evangelism, and it is not an easy matter to get information to all of our people with sufficient clearness that everybody knows what is to be done.

Advantages in a Permanent Program

The hope for evangelism in the future among Baptists is a unified program. This is just as essential for evangelism as a unified program is for Sunday school work, Training Union, W.M.U., Cooperative Program, or anything else Southern Baptists do. Without unification, it is impossible to mobilize people into concerted effort. Without unification, haphazardness takes over and disintegration is the result. Without unification, teamwork is impossible. Surely the Southern Baptist program of evangelism

has proven its merit in visible results of baptisms and additions to the churches.

A unified program, such as Southern Baptists now have, has brought together all agencies of our beloved denomination and of our churches. It has molded our strength into one great body or unit with one accord and one objective; to wit, the evangelization of a lost world.

A resume of the Southern Baptist program of evangelism is as follows:

- (1) A Department of Evangelism in each state.
- (2) A State Secretary of Evangelism to supervise the work.
- (3) Two associational officers in each association, elected annually.
- (4) An evangelism church council in each church, composed of pastor (chairman) and heads of each church agency, to plan program a year in advance, as follows: two revivals (one a simultaneous effort) a year in each church and a perennial program of visitation evangelism.
- (5) An annual statewide evangelistic conference in each state.

This program, though exacting and heavy, is not beyond our ability to carry out. It will not interfere with other Kingdom enterprises, but will give impetus to every other work in which our denomination engages. If this program is carried out, Southern Baptists will baptize 500,000 souls into our churches every year.



Knox County Leads in Study Course Awards For First Six Months

Table with 4 columns: Assoc., Awards, Churches Reached, Director. Lists various associations and their respective award counts and church reach.

Bishop Sherrill Asks Greater Cooperation

CINCINNATI—(RNS)—Delegates to the 163rd General Assembly of the Presbyterian Church in the U.S.A., here were told that no single church body could cope successfully with the "disorder, chaos and confusion" of modern times.

The warning was voiced by the Rt. Rev. Henry Knox Sherrill, president of the National Council of Churches and presiding bishop of the Protestant Episcopal Church. He delivered the sermon at an ecumenical worship service held in connection with the Assembly's annual meeting here.

Describing the "forces of evil" rampant today as "powerful beyond description," Bishop Sherrill said "they must be faced on a world stage."

He pleaded for greater interchurch cooperation and warned modern Christians to beware of "smallness of vision within" more than "opposition from without."

Turning to recent "authoritative revelations of moral delinquency," Bishop Sherrill cited the need for the "inculcation of principles of right and wrong." These, he said, "must rest upon the character of God and the imperatives taught and lived by Jesus Christ."

Bishop Sherrill emphasized the responsibility of the churches of the world to build a fellowship which "reveals the character of God in Christ."

At the same time, he warned that "the strength of the wider Christian fellowship will rest not alone in budgets, in organizations, in activities, however good, in constitutions and by-laws, but in the quality of Christian life, in self-sacrifice, in loving kindness."

Nearing completion is the new edifice of the Clarkrange church, Riverside association, which will be the second building of this church now only twelve years old. Meetings were first held in the homes of Joe Vaughn and Earl Todd till a building was constructed and ready for use in May, 1941. E. S. Brown was pastor. Soon the need for a larger house was realized and the present structure 36 by 70 feet with additional wings 10 by 20 feet for classrooms undertaken. Lester Todd is pastor.

Church Furniture SOUTHERN DESK COMPANY. Selected hardwood pews in classical designs. Painstaking workmanship and sound construction identify pieces made by Southern Desk Company. Write for free illustrated literature. SOUTHERN DESK COMPANY HICKORY, NORTH CAROLINA



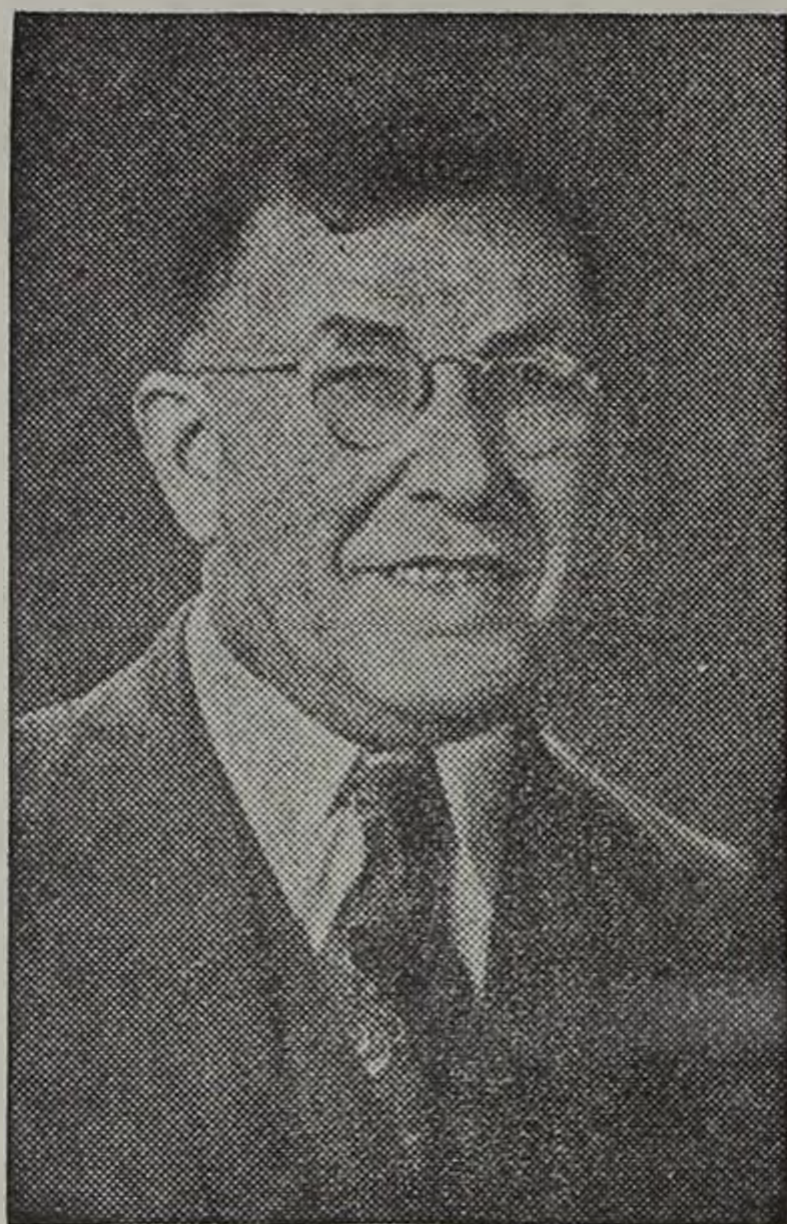
Woman's Missionary Union

MRS. M. K. COBBLE, President
MISS LAURA FRANCES SNOW
Young People's Secretary

MISS MARY NORTHINGTON, Executive Sec'y Treas.
MRS. DOUGLAS GINN
Office Secretary

ALL ABOARD FOR CAMPS!

Rev. Frank Dimaggio will be at Linden
R. A. Camp, June 18-29.



REV. FRANK DIMAGGIO

Rev. Dimaggio was born in Italy, on the island of Sicily. He came to America at the age of 17. He was converted in DuQuoin, Illinois, and called to preach to his own people. He attended the Baptist Bible Institute, New Orleans, and graduated with the degree of Master Christian Training. For several years he worked as a missionary to his own people in Louisiana. For six years he came to work under the direction of the Home Mission Board, he worked among the foreign-speaking people in Alabama and is doing a great work there. His messages will be inspiring and challenging.

* * * *

Camps have opened at Carson and at Linden. This week June 11-15 the Int. R. A.'s are at Camp Linden, and the next two weeks the Juniors will be on hand. Mr. Dwight Wilhelm will be in charge. The Int. G. A.'s are first at Camp Carson, June 11-15, then the Juniors. Have you registered for the camp?

Remember that the W. M. S. will go to camp. The Efficiency School at Camp Linden is July 25-27. The one at Carson August 27-29. The B. W. C. are at Linden July 27-29. At Carson August 27-29. Reservation for W. M. U. Camps are to be made with Miss Mary Northington, 149 Sixth Ave., North, Nashville, enclosing five dollars for each person.

FOUR QUARTERS FOR HEADQUARTERS

(Tune: "Onward Christian Soldiers")

Listen, all you women,
There is work to do;
For our Headquarters Building
Needs more help from you.

It has cost more than we thought,
But we must see it through.
Forward into action,
You and you and you!

Give, oh give your quarters,
Four from every one,
For our Headquarters Building
Swell this worthy fund!

We have listened and agree
To this plan so clear;
For our Southern Union
Holds a place most dear.

We will give our quarters
That will be real fun.
Forward into action
Women have begun!

Take, oh, take our quarters
Four from every one
For our Southwide Building
Use this extra fund!

—Exchange

(Send your offering for our W.M.U. Headquarters of Birmingham to Dr. C. W. Pope, Nashville.)

The WMS of Mine City church Ducktown surprised the family of retiring pastor George H. Skutt, May 24, with a shower of farewell gifts. Members of the church regret the departure of their pastor and his family to the pastorate at Lilbourn, Mo., following two years service with the Mine City church where they have been a great good influence for good writes Mrs. L. E. Kimsey.

L. G. Frey, superintendent of Missions and Evangelism, has announced that Rural and Village Church Week will be observed at Camp Linden, August 13-17 and Carson Springs, August 20-24. This is something new for country and village churches.

Pastor D. Swan Haworth of First church, Vicksburg, Miss., native of Knoxville, was chosen by the University of Tennessee as preacher for the Baccalaureate sermon June 3. Though not an alumnus of UT Dr. Haworth began his education at the age of 5 in the University practice school.

Baptists Plan Wide Rural Church Program

RALEIGH, N. C.—(RNS)—A full-scale rural church development program will be inaugurated July 1 by the North Carolina Baptist Convention.

Plans for the program were laid at a meeting of the Convention's rural church advisory committee here. Dr. Henry Walden, who has been teaching courses in rural church administration and development at Wake Forest College, was named full-time director of the program. He has been surveying the rural church field in North Carolina for some time.

A committee report said there are more than 2,600 Baptist churches in North Carolina, and about 80 per cent of them are in rural areas or in villages of under 1,000 population. Members of the churches in these areas make up some 58 per cent of the Baptist population of the state.

The committee appointed an advisory group of ministers to assist in the work. This group has approved a program which includes: a resident pastor on every rural field; a full-time program with a full-time pastor for all churches; and the development of adequate buildings, grounds, cemeteries, libraries, and other facilities.

The program also stresses the need to keep rural and urban leaders acquainted with population trends, industrial development, and other factors affecting church growth; and to encourage rural churches to cooperate with farm, civic and other groups in improving farms and enriching farm life.

United Church Group Enters Parochial School Dispute

VANCOUVER, B. C.—(RNS)—Demands by Roman Catholic educators that public funds be available to parochial schools at Coquitlam were assailed here by the British Columbia Conference of the United Church of Canada.

The attack came in a resolution introduced to the final sessions of the Conference by Prof. John Grant, of Union College, chairman of a special committee set up at the sessions to consider the separate school issue.

It was the first official act of any religious body here on the action of the joint Catholic school boards of Our Lady of Fatima and Our Lady of Lourdes Catholic public schools in closing the two parochial schools at the beginning of April. The board closed the schools in protest against the B. C. government's failure to provide grants for separate schools.

"The Conference reminds United Church members and the public generally," the resolution said, "that the concession to those demands would destroy the non-sectarian character of the public education given in the province of British Columbia and would increase the danger of eventual domination of the State by particular religious groups."

ATTENDANCES AND ADDITIONS TO THE CHURCHES SUNDAY, JUNE 3, 1951

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	247	60	2	Knoxville, Alice Bell	107	52	
Athens, Antioch	86			Arlington	454	118	6
East	445	142		Bell Avenue	837	272	
First	527	186	1	Broadway	1229	365	9
West End Mission	90	43		Fifth Avenue	885	235	2
Calhoun	128	52		First	888	100	8
Clearwater	77	20		Inskip	458	139	2
Coghill	70	44		Lincoln Park	613	193	
Eastanalle	63	14		Sevier Heights	592	207	
Englewood	139	40		Washington Pike	319	84	
Etowah, East	95	42		LaFollette, West	158	43	2
Etowah, First	316	79		Lascassas	64	46	
Etowah, North	324	105	1	Lebanon, Cedar Grove	95	43	
Good Springs	110	46		Fairview	151	80	1
Idlewild	63	44		Rocky Grove	37		
Lake View	91	46		Lenoir City, First	386	102	6
McMahan Calvary	64	37	2	Kingston Pike	32		
Mt. Harmony No. 1	83	42		Nelson Street Mission	23		
New Bethel	62			Lewisburg, First	534	155	2
New Hope	52	37		Madisonville, Chestua	77	30	
New Zion	75	62		Maryville, Broadway	376	138	3
Niota, East	126	53		First	713	193	5
Niota, First	122	45		Maury City	140		
Riceville	118	52		Maynardville	105	12	
Rocky Mount	41	19		Medina	158	63	1
Union Grove No. 2	76	35		Memphis, Bellevue	2630	991	18
Wild Wood	120			Boulevard	840	236	1
Zion Hill	68			Central Avenue	802	243	5
Bemis, Herron Chapel	265	53		Highland Heights	1196	495	8
Bristol, Calvary	405	129		Kennedy	211	97	2
Brownsville	424	129	1	LaBelle	789	201	6
Camden, First	207	83		Levi	252	157	3
Charleston	83	16		Prescott Memorial	610	150	7
Chattanooga, Avondale	630	140		Southland	150	70	
Concord	315	94	6	Sylvan Heights	333	142	
First	1006	294	3	Winchester	298	124	2
Highland Park	3308	781	52	Morrilstown, First	544	138	1
Red Bank	606	169	3	Buffalo Trail	89	54	
Soddy, Oak Street	183	73		Murfreesboro, Barfield	75	51	
White Oak	332	61		First	471	77	2
Clarksville, First	449	144	9	Walnut Street Mission	32		
Gracey Avenue	155	45		Mt. Herman	144	89	
Cleveland, Big Spring	290	177		Powell's Chapel	91	68	
Waterville	102	46	12	Taylor's Chapel	92	21	
Rutledge Memorial	71	27		Third	170	73	3
Clinton, First	448	80	4	Westvue	502	115	3
Columbia, Second	163	129		Whitsett Chapel	87	50	
Cookeville, Steven Street	111	61		Nashville, Belmont Heights	1021	306	
Cornersville, First	133	68		Calvary	140	56	2
Corryton, Fairview	172	90		Eastland	624	100	2
Crab Orchard, Hailey's Grove	83	32		Edgefield	517	132	
Crossville, First	169	81	1	Grace	789	275	1
Dyersburg, Calvary Hill	160	111		Inglewood	995	170	11
First	603	158		Duc West	83	28	
Elizabethton, First	527	149		State School	45		
Slam	223	146		Madison, First	354	119	
Erwin, Ninth Street	274	138		North End	170	81	
Fountain City, Central	861	180		Park Avenue	645	156	1
Hines Valley Mission	54			Shelby Avenue	410	97	
First	379	123	4	Westwood	114	52	
Smithwood	485	126	4	Oak Ridge, Glenwood	303	95	
Friendship	110	30		Highland View	270	60	7
Gallatin, First	397	100		Robertsville	364	103	
Gladeville	151	66		Old Hickory, First	511		2
Gleason, First	101	35		Philadelphia	199	41	
Goodlettsville, First	211	74		Pulaski, First	271	103	2
Grand Junction, First	109	54		Rockwood, First	335	115	
Harriman, South	343	117	3	Whites Creek	62	33	
Trenton Street	405	119	3	Rogersville, Hennard's Chapel	158	119	
Hohenwald, First	128	71	1	Rutledge	111	40	
Humboldt, Antioch	262	113		Oakland	107	41	
First	570	134	1	Savannah, First	145	43	
Jackson, Calvary	464	144		Pickwick Road	33		
First	806	110	1	Shelbyville, El Bethel	130	46	
North	310	135	1	Sneedville	77		
West	791	260	1	Spencer	121	33	
Jefferson City, First	340	75	3	Springfield, Pleasant Hill	133	50	
Kingsport, First	748	124	1	Mission	25		
Fort Robinson	141	65		Union City, First	643	104	1
Glenwood	262	118	2	Watertown, Round Lick	135	82	



LAUGHS

From

Here and There

What every woman wants: to be weighed and found wanting.

We sometimes think the state of confusion has been admitted as the 49th state.

The income tax carefully figured out amounts to about 25% of your income and 95% of your patience.

Three preachers were airing their problems of their different churches. The first was worried about the Pennsylvania Railroad freight train going by just at the time he reached the climax of his sermon. The second was all wrought up about the noise of the Big Four Diesel engines which annoyed him during his sermon. The third said: "Fellow the thing that worries me most of all is that 'Nickel Plate' which comes down the center aisle on Sunday mornings."

The arithmetic teacher said, "Now, boys, I want you to figure what the interest on a million dollars at 1% for 2 years would come to." The whole class set to work diligently with the exception of little Isaac in the front row. "What's the matter, Isaac?" said the teacher. Said Isaac, "One per cent doesn't interest me."

The safety razor enabled us to save so much money that we bought a washing machine, which saved us so much money that we bought a refrigerator, which saved us so much money that we bought a house, which saved us so much money that we now own the washing machine outright, and have to make only 8 more payments on the refrigerator, 17 on the auto, and 180 on the house!

A light passenger car driven by a farmer collided with a freight truck shaking up all occupants of the car and cutting off the farmer's wife's thumb. A few hours after she was discharged from the hospital, the claims adjuster for the trucking company called at her home. She suggested a settlement figure and the adjuster turned purple with rage. "Madam," he exploded, "can't you see that your claim for \$50,000 for a single digit is ridiculous?" "Maybe you think so," she explained, "but that was no ordinary thumb. It was the one I kept my husband under!"

EAST TEXAS BAPTIST COLLEGE *"A Liberal Arts College"*

Accredited—Orthodox—Spiritual—Business—Teacher Training—Music
Pre-professional—Reasonable Rates Summer Session—June 4, 1951

For information and Literature Contact H. D. BRUCE, President
Marshall, Texas

Porter Routh Reports . . .

Baptist Highlights

. . . Dr. Leon Latimer has announced to his church his plans to retire on October 1. Dr. Latimer, Greenville, S. C., is a member of the Executive Committee.

. . . The 1950 Lottie Moon offering was \$2,110,019.07, going to Foreign Missions.

. . . Baptists in Japan now report 37 churches, 76 million points, 40 pastors and more than 4200 members. In 1947, there were only 15 churches with less than 1,000 members.

. . . Dr. W. O. Carver has been asked to deliver the Commencement address at Richmond College on the 60th Anniversary of his graduation.

. . . Dr. Charles E. Maddry has accepted the pastorate of the First Baptist Church of Hillsboro, North Carolina. The former Foreign Mission Board head took his first pastorate at Hillsboro 50 years ago.

. . . The Training Union Department reports 67,797 awards for April.

. . . The July-August-September issue of the *Quarterly Review*, published by the Sunday School Board will contain the list of all open country churches in the SBC with more than 400 members, village churches with more than 600 members, town churches with more than 750 members, and city churches with more than 1,000 members.

In the World of Religion

. . . Dr. Harrison Ray Anderson, Chicago, has been named the new moderator for the Presbyterian Church in the U. S. A.

. . . Msgr. Fulton J. Sheen, Roman Catholic writer and lecturer, has been appointed a bishop by Pope Pius, and will serve as an aide to Cardinal Spellman.

. . . Dr. Daniel Poling, *Christian Herald* editor, will be the candidate for mayor of Philadelphia on the Republican ticket.

. . . The State Department has protested over the jailing of 30 American citizens in China. Most of them are missionaries.

. . . Methodist Sunday school enrolment in Great Britain climbed 5,000 during the year to reach 800,000.

Facts of Interest

. . . The Boy Scout membership has reached a peak of 2,795,222 in 78,716 units. Since the movement was formed in 1910, it has served 17,867,000 boys and men. A total of 723,573 volunteers now serve the Scouts, Cubs, and Explorers.

. . . The American Medical Association reports 209,040 doctors in the U. S.

. . . A Marine Corps General has asserted that American service men in training need "more whiskey and beer and less ice cream."

. . . The Census Bureau estimates that there were 25,619,000 males in the U. S. under 19 years of age on July 1.

. . . There have been 903,000 births reported during the first three months of 1951, compared with 859,000 during the same period in 1950. There have been 230,886 marriage licenses issued during the first two months of 1951, compared with 201,929 in the same period in 1950.

. . . A house that cost \$7,800 in 1939 cost \$16,500 in 1950, and will cost \$17,500 at the end of 1951, according to a real estate analyst.

. . . And there have been 66,816 casualties in Korea, 10,038 killed in action.

Big Emory Missionary Goes to Holston

After seven years' service as associational missionary for the Big Emory association C. S. Little has accepted a similar position with the Holston association, the second largest Baptist association in Tennessee.

Brother Little left Rockwood June 6, moving his family to Johnson City.

He has served the Big Emory association faithfully and efficiently. He has supplied as pastor for numerous churches and served in many other ways in addition to his regular tasks.

Rev. and Mrs. Little have five children, two sons and three daughters. Opal and Joe will enter East Tennessee State college in Johnson City in the fall.

Church Membership Passes 84 Million Mark

NASHVILLE, Tenn.—(RNS)—American church membership has passed the 84 million mark, according to the 1951 Southern Baptist Handbook, released here.

Porter Routh, editor of the *Handbook*, reported that the nation's churches gained in membership last year from 81,497,698 to 84,000,775. This represents a 3.1 per cent increase for the second successive year, and brings the church membership to 56 per cent of the total United States population.

Fifty Protestant groups with a membership of more than 50,000 each reported a total of 48,554,954 members, compared with 47,199,675 in 1949. The Roman Catholic Church reported 27,766,141, compared with 26,718,343 the previous year. The balance includes Jewish congregations, Polish National Catholic and Orthodox Churches, Buddhist and Spiritualist groups, and smaller religious bodies.

Top membership figures among Protestant denominations were again those of the Methodist Church, with 8,935,647, and the Southern Baptist Convention, with 7,079,889.

According to the Southern Baptist tabulation there were 285,247 congregations in 1950 as compared with 283,150 in 1949. Sunday school enrollment rose from 27,944,454 to 28,869,976 last year.

Plan Study on Relation Of Facts to Prejudice

NEW YORK—(RNS)—An extensive study to discover how much the spread of information about religious, racial and national groups helps to improve intergroup relations was announced here.

The National Conference of Christians and Jews has made a grant that will enable the Society for the Psychological Study of Social Issues to launch the study, which is expected to take three years and cost more than \$100,000.

Dr. Everett R. Clinchy, president of the National Conference, and Prof. Otto Klineberg, secretary of the Society, said the project would seek to determine whether greater knowledge of facts affects the attitudes and behavior of individuals and serves to reduce prejudice toward certain groups.

"In the field of intergroup relations," they said in a joint statement, "it is usually taken for granted that information about other groups has a direct and beneficial effect upon attitudes.

"Authorities in the field of social science who have studied the problem are divided, however, on the accuracy of this view and the evidence is conflicting on whether information can produce favorable attitudes.

"In view of the widespread reliance which continues to be placed on information as a means of influencing attitudes, and in view also of the inconsistencies in the results obtained, it seems very desirable to embark upon an extensive and, so far as is possible, definitive research project in this area."

**Income Now
Outgo Later**

Information Freely
Given on Opportunities
offered by . . .

Southern Baptist Foundation
127 9TH AVENUE N. NASHVILLE 3, TENN.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Southern Baptist Convention To Close with Mammoth Evangelistic Service

W. A. Criswell

For the fourth consecutive year the Southern Baptist Convention services will close with a mammoth evangelistic service.



So popular are these services that record crowds, as far as Southern Baptists are concerned, have participated in them.

Preceding the closing evangelistic service that is to come in San Francisco on Sunday night, June 24, will be a song and praise service led by B. B. McKinney. At 7:00 there is to be a Training Union program directed by J. E. Lambdin, Secretary of the Training Union Department of the Sunday School Board. At 8:00 the evangelistic service begins, in which a thousand-voice choir and the congregational singing will be led by Brother McKinney. Dr. W. A. Criswell, pastor of the First Baptist Church of Dallas, Texas, will preach the sermon and give the invitation.

Dr. Criswell is the successor to the late Dr. George W. Truett. He is the pastor of the largest white Baptist church in the world. This church gives more annually to the cause of Christ than does any other church in the world. Of the budget of this church, which is over a half million dollars, one-half is given to missions. More than \$600,000 a year is given to all the work of the church, including its current building program. The property value of the church, including the seven-story educational building, the seven-story parking building to be built, and the one and a half million dollar activities building under construction, is over \$3,000,000. This church has the largest Sunday school enrollment of any church, has baptized 227 persons thus far this year, and is noted for having tremendous crowds at the Sunday night services.

It is hoped that all messengers of the Convention who possibly can will remain for the closing service, participating with Southern Baptist churches and all other Baptist churches of the San Francisco Bay Area.

What a Preacher Looks Like

by ANDREW M. HALL

For ten years now I have been hearing an expression around the South, "He looks like a preacher." Just what does a preacher look like, and to what may he be likened? An outlaw? A Rhodes scholar? A farmer? A banker? For a time I discounted the remark and treated it much as if someone had glibly predicted the weather.

However, the remark persists and is quite often accurately aimed at the clergy. I have decided that there must be something to it. The first question which arises is: Is there any objection to a preacher look? If so, what is the objection, and more interesting still, what is the look?

I carried the problem to my wife. She mused aloud and murmured something of the following: "White shirts, never blue, seldom even pin stripe, a sort of stuffed shirt effect." I threw up my guard for a defense, but to no avail. She continued, "A lapel handkerchief, usually over-eating shows up in the waistline, seldom a hair out of place, not too flashy ties, but always wearing one, usually in the center of things and invariably telling of 'my deacon,' 'my church,' 'my building.'"

Her time was up! She'd said too much already. I began a defense, weak though it was, that our time is too occupied, that loud colored sports shirts and funerals clash, that men's loafers and sick rooms are hard to reconcile, that neatness is an expected requirement, that most professional men comb their hair, and that many businessmen wear ties.

"But what did you say the deacon said at the steak fry?" she replied, "You can't fry steak in that outfit."

Frankly, I'm confused. Should an editor look like an editor? Should a lawyer look like a lawyer? Maybe this is a safe philosophy—a preacher should not attempt to look the part, but should someone discover the fact he would not be surprised.

Then, too, I can't help but wonder if the encouragement toward a dual role is not a part of wifely strategy to get a husband in overalls more often, for the sake of yard and repair work.

W. C. Kirk resigned as pastor of Edgefield church, Nashville, June 3, effective July 15 to become pastor of Oakdale church, Mobile, Ala. Since 1947 under his leadership Edgefield has received 400 new members, has nearly completed a \$100,000 educational building and has purchased a new pastor's home. Brother Kirk is vice president of the Tennessee Baptist Press Directors and served as publicity chairman for the Simultaneous Revival Campaign in Tennessee.

Matthew Nichols Nixon, 63, who died April 26, was a loyal member of Powell's Chapel church, Concord association. Besides his wife and daughter, Mrs. Grady Todd, Murfreesboro, he leaves a host of other relatives and friends.

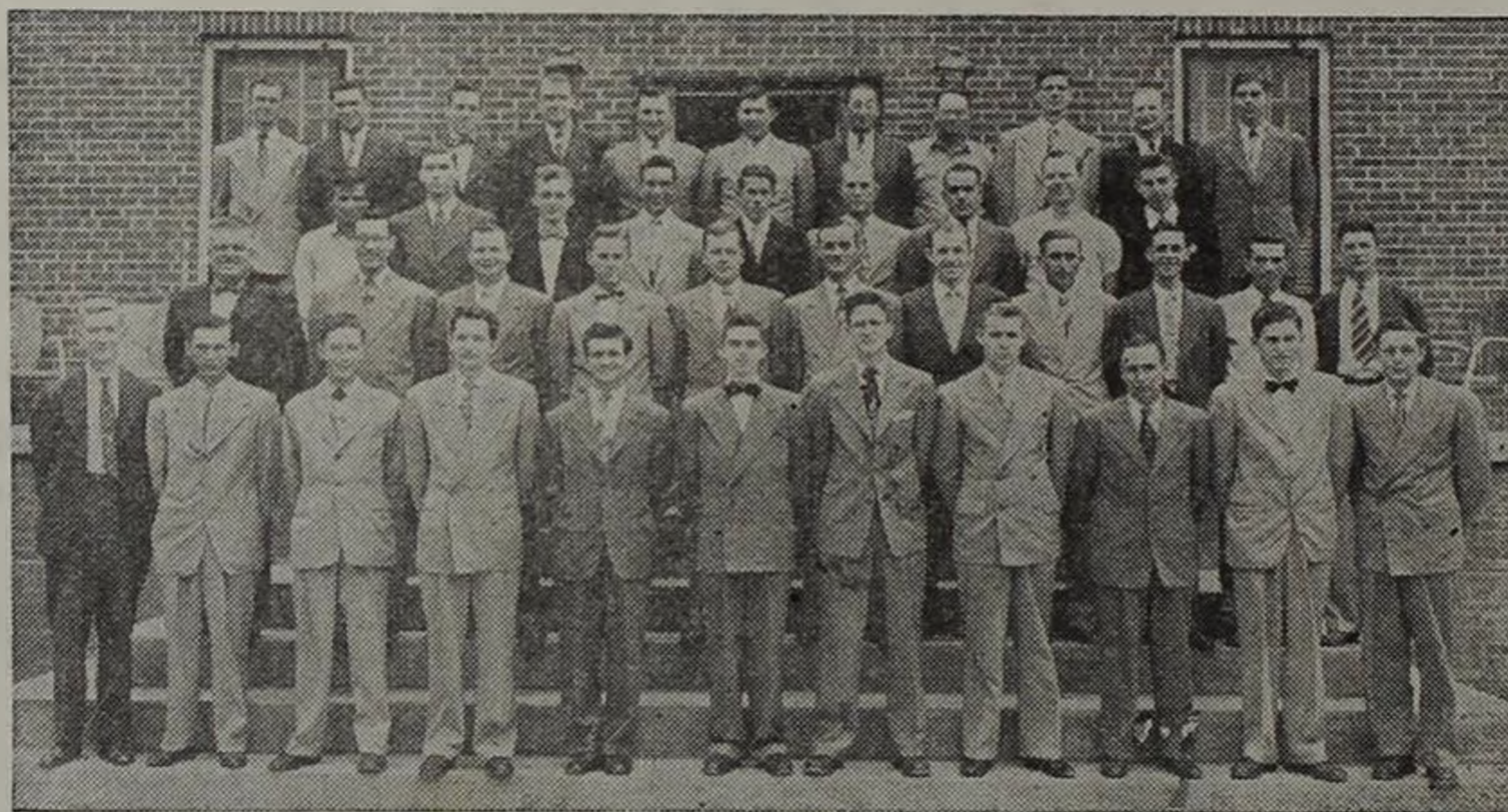


MEN'S ADULT BIBLE CLASS . . . Alexandria church, Albert Davenport, teacher, and Marshall Marks, assistant teacher. *First row*, Harrison Hall, Will Prichard, E. W. Kyle, A. T. Hagar, Marshall Marks, Albert Davenport. *Second row*, Ephrom Hale, R. Y. Talley, Johnie Rowland, Charlie Driver, Claude Jennings, Jessie Foutch, Jim Sanders. *Third row*, A. L. Foutch, Charlie Pritchett, Ted Scott, Mateland Malone, George Mcmillan, Porter Malone, B. Davenport, Abram Williams, M. M. Youngblood, pastor.

Harrison-Chilhowee Baptist Academy



Architect's sketch of building plans, including the following (left to right)
Proposed Home Economics Building and Classrooms
Administration Building, already erected
Proposed Chapel
Boys' Dormitory, already erected and in use, but to be completed



MINISTERIAL STUDENTS, 1950-51

A FULLY ACCREDITED
BAPTIST HIGH SCHOOL
TRAINING
COOPERATIVE LEADERSHIP
FOR TOMORROW

For further information, write
MR. ROY ANDERSON, President
Harrison-Chilhowee Baptist Academy
Seymour, Tennessee



ROY ANDERSON
President