

# Baptist and Reflector

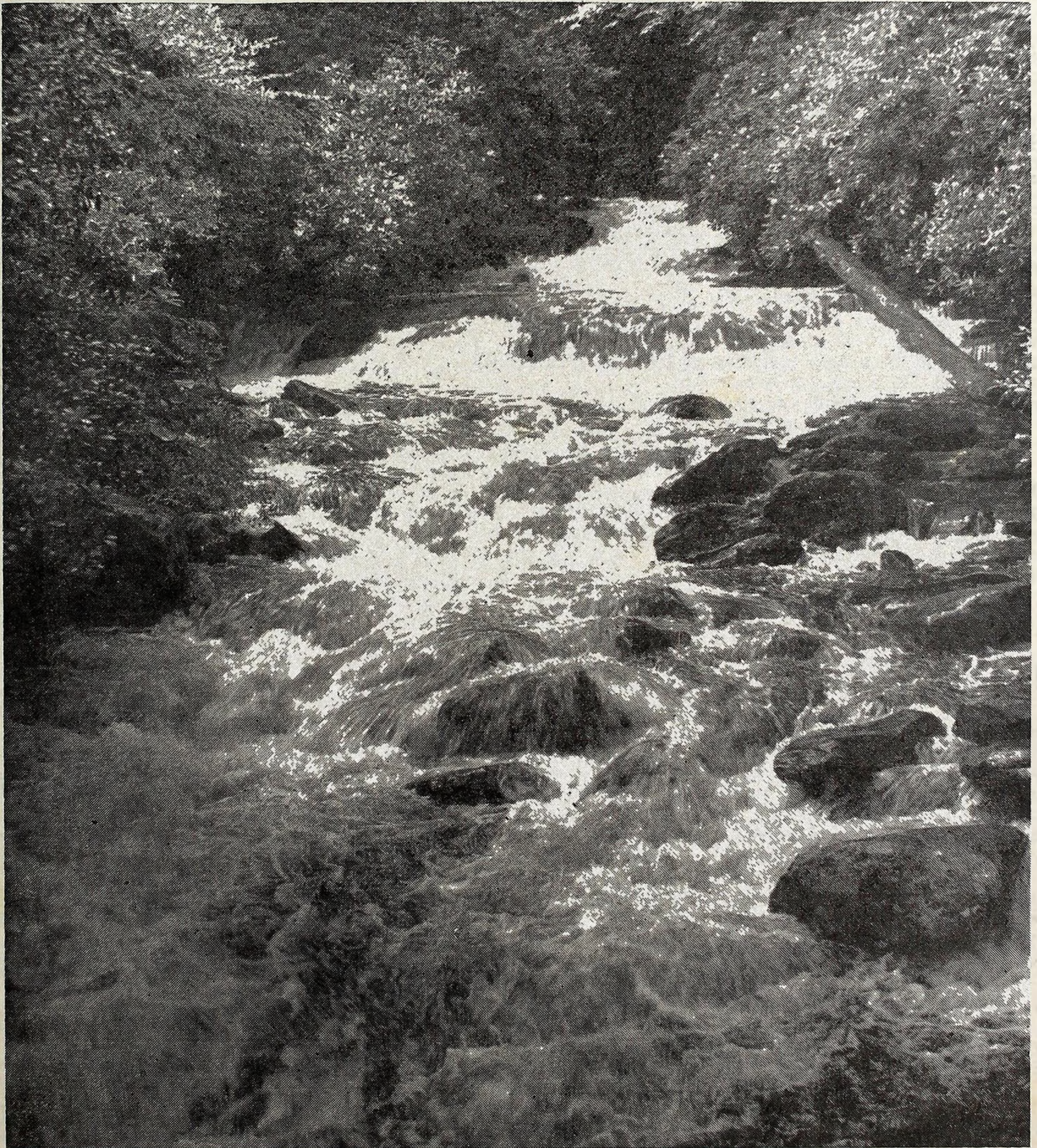
"SPEAKING THE TRUTH IN LOVE" ★ ★ ★ JOURNAL TENNESSEE BAPTIST CONVENTION

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*Let justice roll down as waters, and righteousness as a mighty stream.—Amos 5:24*



Photo, Paul A. Moore, Tennessee Conservation Department

Cascading stream on Indian Gap Trail, Great Smoky Mountains Park, Tennessee

LEBANON TENN  
10-51

## What about the Altar In Your Home?

"Too many homes have lost touch with religion," J. Edgar Hoover recently declared and then made a plea for rebuilding the family altar. The FBI chief said:

"The picture of the family circle, the father, mother and children, sitting together, reading the Bible, is a scene of inspiring beauty. There the Word of God is at work—molding character, lighting the path of good, inspiring deeds of service. Religion has a vital meaning, touching every aspect of life. God is there in the home, working through purposeful lives to create his kingdom."

Mr. Hoover is in a position to know the evils destroying America and how much American parents need to honor God in their homes and help their children through institution of the family altar. Mr. Hoover added:

"The failure of the home to provide sympathetic guidance for the nation's youth has been most marked. The rampage of juvenile delinquency, the high incidence of crime across the nation, is a disgraceful reflection of the abdication of parental responsibility."

We believe that Southern Baptists' renewed emphasis upon the Christian Home is dealing with the heart of the problem of our social order and must continue to be sought as a primary objective. What about the altar in your home?

## Call Me, "Brother"

"Let's all drop the 'Reverend' as an appellation or title preceding the names of our ministers of the Word," urges a layman in writing to us. "Why should this prefix be used before the name of mere man?" he continues, "Or why should one desire to appropriate this designation which he will never be entitled to here or in heaven?" (Psalm 111:9) With the plea of our brother we are in accord. The only place in the Bible where the word is used is in the scripture just noted and there it is used not of man but of the Lord.

Not long ago a magazine article reminded us of the old unwon battle for the proper use of the term Reverend. Reverend is an adjective not a noun. To say Reverend Smith is wrong. To say the Reverend John Smith or the Reverend Mr. Smith may be grammatically permissible, but we believe with our brother above quoted that the use of this prefix before the name of a man is to be questioned. "Reverend is an adjective and is not to be used in the same sense as 'Doc-

tor' 'Dentist' 'Lawyer' or 'Professor.' A man can of course be *reverent*, but never *Reverend*. I cannot 'revere' or 'revere' any man—he could be addressed as The reverent Mr. John Smith—but that doesn't look good in print, so to me they are all either 'Brother' or just plain 'Mister'" our correspondent concludes.

Our friend has not written this to start a controversy but a trend of thinking which would bring us to a scriptural basis for the words of address we employ in connection with ministers of the Word. Frankly we cannot imagine Paul signing his name, "Reverend Paul" nor addressing other brethren in such fashion. We can dispense with "Reverend," "Most Reverend," "Right Reverend," "Your Lordship," "Holy Father," and "His Holiness" as unscriptural applied to men. They are barnacle accretions of ecclesiasticism.

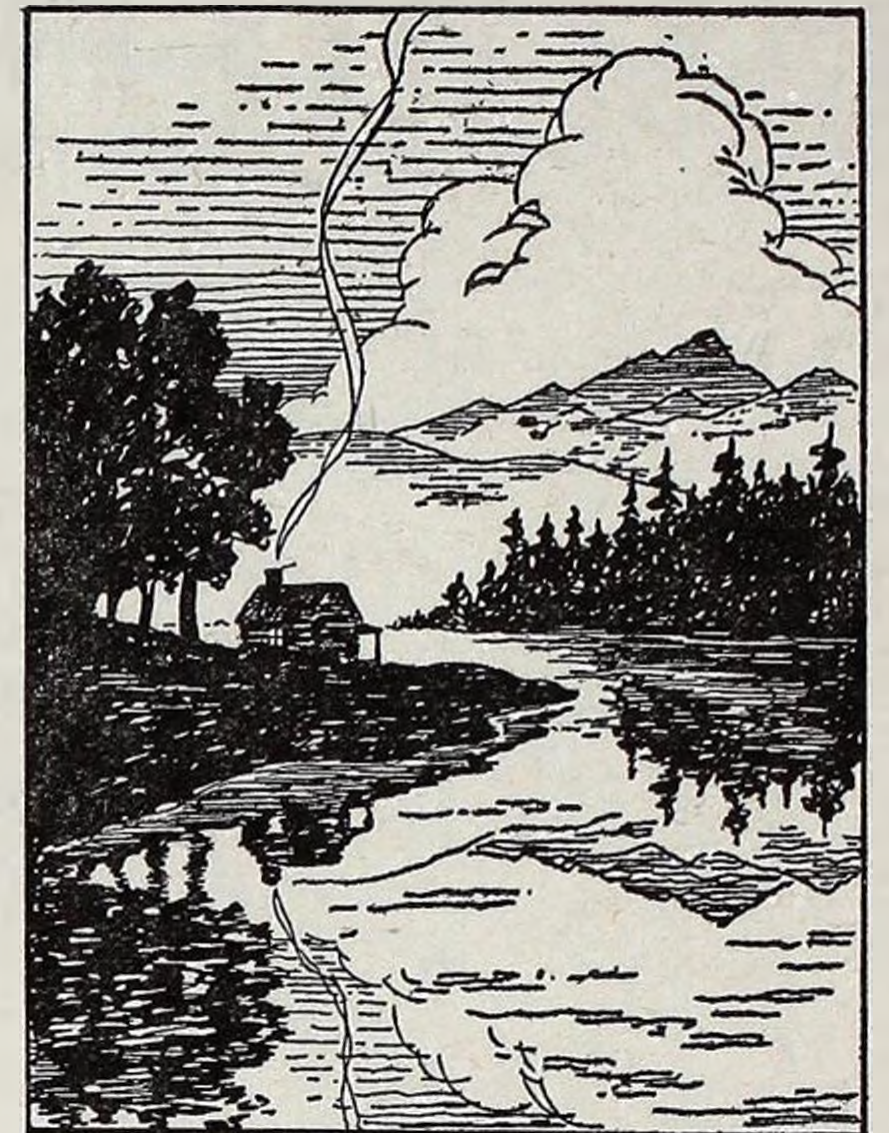
## Aggression's Thrust Blunted

It is to be hoped the preliminary conference at Kaesong will lead to effecting a cease-fire in bloody Korea. The truce, after more than a year of as costly warfare in men and materiel as the United States has ever known, will be welcomed in putting an end to the shooting.

Yet even as much as we desire it for the saving of human life this truce is accepted with no great shouting of victory but rather with the sober realization that it may be no more than a temporary lull, a kind of breathing spell before the beginning of another hard round which may be fought in this same area or some other. This is in the thinking of most of us.

Let us not discount, however, what this past year has meant. We went into Korea with others under the flag of the United Nations. We entered Korea to aid an attacked people. We fought to stop aggression. It would be simply the ignoring of fact now to say that nothing has been accomplished. Cooperative action has effected something. Aggression's thrust has been blunted. A communist spokesman has suggested a truce.

We welcomed the opportunity to effect a truce which could be achieved without advantage to the aggressor in Korea. The aggressor has been checked at one point on the perimeter through united action (though the implementing of this action has largely been effected by means of men and materiel from the United States). Having been checked in Korea he cannot count on an unchecked move anywhere else. It has been with tragic cost to us that a cease-fire at last comes in Korea. But let us not assume that it means nothing.



Few magnifying glasses are powerful enough to enable a man to see his own faults.

He who stoops to help a child stands straightest of all.

Formula for failure: try to please everybody —Herbert Bayard Swope

No matter what happens there is always someone who knew it would—*College Chronicle*

Where there is always agreement you'll find that part of the crowd isn't thinking.—*Highways of Happiness.*

Men still die with their boots on—but one boot is often on the accelerator.—*Australasian Mfr.*

Education can't make us all leaders, but it can teach us which leader to follow.—*National Safety News*

An ideal has never yet in human history been defeated by no ideal at all.—Barbara Ward

If you think you are a big shot, always remember that you can be fired.—Olin Miller, *Jersey City Jnl.*

## BAPTIST AND REFLECTOR

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# BELIEF AND LIFE

"But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." John 20:31

Towards the end of the Fourth Gospel the author tells us of his purpose in writing this book. That purpose is not to be understood in terms of desire for fame or financial reward. Nor is he writing merely to record again the facts of the life and ministry of Jesus—these had already been given with great force and charm in the Gospels of Mark, Matthew and Luke. While doing full justice to those facts the Fourth Gospel aims at penetrating beyond history in its meaning, so as to induce *belief* in Christ.

This purpose illuminates every chapter of the Fourth Gospel. The author does not begin in time but with writing—"In the beginning was the Word, and the Word was with God, and the Word was God." So John devotes much attention to the divine origin of Jesus, to his divine nature, to his divine work, the gift of eternal life through the awakening of faith. He says "I do not only want you to know about Jesus: I want you to believe in him, to believe that he is the son of God. For once you believe that, you will know the real meaning and power of life."

But why this insistence on belief? Does it matter very much what a man believes? It matters supremely. Belief is the dynamic thing—in persons and in communities. It is belief which shapes our actions, determines our course, casts its glow over every part of life. Most of the ills of our life are due, in the last analysis, to wrong thinking and particularly to wrong thinking about God. There can never be a true revival of religion, nor can the church fulfill her true function until we restore theology to the central place. Belief in Jesus is supremely important because it transcends the merely intellectual. It is a matter of will as well as of mind. To believe Jesus as Son of God is to be taken at once to the center of all that matters. That belief takes us to the most fundamental thing we need to know, the nature and character of God. The trouble with our age is not that it does not believe in God but that it puts the wrong God on the throne. Today men deify power or chance or even humanity. We worship in our temples and give honor to the wrong deities. But once we believe in Jesus as the Son of God, as true expression of God, as authoritative revealer of the divine nature, we arrive at a conception of God which is true and dynamic.

How much should we have known of God without the revelation of God in Jesus?

Nature and history, though revealing aspects of God, cannot here carry us all the way. Without Jesus we should never have known God as Father, Spirit, Love. Without Jesus we would never have known the way of salvation for individuals and communities. We would never have discovered the assurance that dispels the gloom from the grave and enables us to greet the unseen with a cheer.

Many are the functions and opportunities of the Christian church at the present hour, but central among them is the challenge to present Jesus as Son of God. This is the only effective answer to secularism in general or to communism in particular. We have to "out-think" our critics as well as "out-love" them. Belief in Jesus as Son of God, and the full expression of that belief, are the only solutions to the problems which divide races and nations. If we could set a girdle of real Christian belief around the world, the sort of belief that translates a conviction with a life, we would achieve what economic experiments and political resolutions are failing to do. That is why we rejoice today in a Baptist World Alliance, a fellowship of Baptists of over 60 nations and 16,000,000.

Central in that fellowship, as the tie that binds us together in our worship, service and missionary evangelism, is our belief in Jesus. We stand here, at his cross and by the conquered tomb and in the power of the Holy Spirit, declaring that there is no other name by which mankind can be saved.

## Hold Outdoor Community Bible Reading

NEW HAVEN, Conn. (RNS)—Twenty-seven ministers and laymen participated in a seven-hour Bible reading on historic Central Green here.

The Bible reading was said to be the first of its kind in New England. It was sponsored jointly by the New Haven Council of Churches and the New Haven Bible Committee, an affiliate of the American Bible Society.

From a platform set up between Center and Trinity churches, the readers broadcast, in 15-minute turns, the books of Luke, John and Acts. At the same time, Bible pamphlets were distributed to listeners who gathered on the green where New Haven was first settled in 1638.



First to list "Ten Books That Have Helped Me Most" (the Bible excepted) is Mr. Maxey Jarman, Chmn. General Shoe Corporation, Nashville, with the following:

*Prayer*—Hallesby

*Hudson Taylor and the China Inland Mission*

*Jesus Is Coming*—W. E. B.

*Benjamin Franklin's Autobiography*

*How To Win Friends and Influence People*—Carnegie

*How Never To Be Tired*

*The Magic of Believing*—Bristol

*Wealth of Nations*—Adam Smith

*Progress and Poverty*—Henry George

*The New Society*—Drucker

Stewart Patterson, Rt. 6, Chattanooga, names the following as his selection:

*Pilgrim's Progress*—Bunyan

*Greatest Thing in the World*—Drummond

*The Nazarene*—Asch

*The Apostle*—Asch

*Imitation of Christ*—Thomas a Kempis

*Broadman Hymnal*

*Hiscox Rules of Order for Baptist Churches*

*Writings of Thomas Jefferson*

*George Washington*—Irving

*Abraham Lincoln*—Sandburg

We are interested in knowing what books you have found most helpful.

## Christian Booksellers Hear J. C. Penney

CHICAGO (RNS)—Christian ethics in business has formed the foundation for one of America's largest department store chains, the Christian Booksellers Association was told here by J. C. Penney.

Mr. Penney, founder of the nation-wide chain of stores bearing his name, was a speaker at the association's second annual convention, attended by some 500 delegates from the U. S. and Canada.

When he started the stores, Mr. Penney said, he set up a code of ethics "rooted in an unshakable confidence that the literal application of the Golden Rule and business success were not incompatible."

"The method of implementing that confidence," he explained, "was service to the people who were my neighbors and friends. This, I believed, would take care of profits. And it did!"

Mr. Penney said he feels that God has given him the task of telling others the "story of Christian principles in business, the Golden Rule, the old-fashioned Christian home, Christian democracy, free enterprise and our American way of life."

*"whether we live or die as a nation will be found in our willingness to repent" the pastor of First church, Dallas, Texas, asserts*

# Christ and This Crucial Hour

W. A. CRISWELL

To say that our government, our people and the nations of this world are confused is to describe our situation in its mildest term. We have just fought a war to destroy the military aggression of Japan. Now our government is proposing to rearm the Islands of Nippon. In that same war most of our world was joined together to annihilate the military power of Hitler. Now our government comes forward with proposal that we rebuild the armed might of Germany. The thing that yesterday we sought by sacrifice of life and national treasure to take away from the earth, we are today seeking to resurrect. We are lost in the labyrinth of our own confusion.

I fear, I tremble for our country. Do I fear because of Communism? Is it that we quail before Mao Tse-tung, the Red leader of China? While I was in Hong Kong he made an address somewhere in the interior of his country and in that speech he said: "America is China's greatest enemy. We will destroy America!" Am I afraid of Mao Tse-tung? No!

Am I afraid of Stalin? Do we tremble before Soviet Russia? Stalin said: "over the dead and rotting carcass of America and American capitalism we will build the new world order. It is world revolution. Communism cannot succeed in one state unless it succeeds in every state."

Are we afraid of Stalin? No! Then why do we fear? I am afraid because we are being dealt with by the Lord God Almighty and it is a terrible thing to fall into the hands of the Living God. God in heaven has no favorites. He is no respecter of persons or of nations. The soul that sins shall die. The wicked shall be turned into hell and all the nations that forget God. Israel and Judah, Jerusalem and Samaria continued in their sins and saying: "God will never destroy our place. We are exempt from the judgments of the Almighty." But the Lord God thought differently. He raised up Assyria and He raised up the Chaldeans and He used them as the rod of His anger and as the hosts of His correction and He destroyed Israel and Judah from the face of the earth. A like judgment can come upon America.

But someone says: "America is a Christian nation and not a godless Soviet. We imprint on our coins, 'In God We Trust' We pray, 'protect us by Thy might.' Our civic clubs open with the song, 'God Bless America.' "

But why should God bless America? Have you visited our cities like Miami Beach, Florida; like Los Angeles, California; New York or Washington? There is more consumption of liquor in these great cities of America than in any other place in the earth.

Why should God bless America? Is it because we gamble more? Is it because we sin with greater abandon and finesse? Is it because our night clubs are more luxurious? Is it because we have more "bar maids" than college girls? More saloons than churches by three to one? Is it because we have more broken homes and a greater divorce rate? Every twenty seconds in America a major crime is committed and we spend forty-five million dollars every day on our crime bill alone. We pass up our churches and forget our God and do violence to His Holy Day.

Jeremiah, the Prophet of the Lord, came to his people in Judah and cried aloud saying, "Repent." Then the Babylonians came in 605 B. C. Jeremiah lifted up his voice a second time and cried to his people, "Repent." The Babylonians came again in 598 B. C. Jeremiah lifted up his voice a third time and cried to his people, "Repent." The Babylonians came in 587 B. C. and they did not need to come again. Jerusalem was destroyed. The sanctuary was burned with fire. The people were taken into captivity and over the desolation of the land Jeremiah cried; "The harvest is past, the summer is ended and we are not saved. . . Oh that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people" (Jer. 8:30; 9:1).

It is thus in our world and in our generation. Preachers cried at the beginning of our century, "America, repent!" Then World War I came. They lifted their voice again and cried, "Repent," and World War II came. The true ministers of God are crying to America today, "Repent," and when World War III comes there will be no need to cry again. Our enemies will not attack until they are ready. They will not strike until they are prepared and until they think they can win. And when that day comes we shall witness the violence and the horrors of mortal combat in our own skies and over our own cities.

All America realizes this tragic situation

and is desperately seeking a way out. We are turning to rearmament as a bulwark of protection. Our navies are being enlarged; our air force and armies are being greatly increased. We are multiplying the manufacture of jet planes and the assembly of atomic bombs. We are providing for our assembly lines to turn out tanks and guns and ammunition. We have lifted up our voice and cried, "Beat plow shares into swords, pruning hooks into spears and learn war once more." And yet with all this rearmament our nation is uneasy.

"Far-called, our navies melt away;  
On dune and headland sinks the fire:  
Lo, all our strength of yesterday  
Is one with Nineveh and Tyre!"  
(Kipling, "Recessional")

There is no final security in our armed might. We have no military secret that our enemies cannot learn. There are no submarines we build that they cannot build. There is no jet propulsion we employ that is not also available to them. Our country, however strong we become, rests uneasy in its dependence on armed might.

We have turned to treaties, to peace pacts, to leagues and concordats and to the United Nations for security. But no country has ever kept a treaty to its own hurt. Our enemies referred to peace pacts as scraps of paper and World War I began. Treaties were again torn asunder as World War II came. And now it is in violation of sacred treaties and national honor that war has been launched by the Communists in Korea.

However we may call our conferences and sit around our peace tables there is no ultimate deliverance from the judgments of Almighty God through the signatures of the nations of the earth. We do not stop the judgments of God upon sin by armaments and treaties. Our ultimate deliverance lies in the answer of God to the repentant cries of His people.

However strong we are, we live or die according to God's final word. Assyria was strong but Assyria died. The Greek Empire of Alexander was strong but the Empire died. The ancient Rome of the Caesars was strong but Rome died. Modern Germany and Japan were strong but they have been destroyed and are now wasted and defeated. It is only when God keeps the nation that a nation has enduring life. A truly Christian nation God will bless and deliver. We have His word and His faithful promise: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Our hope lies in God. Our hope lies in the obedience of our people to the will of our Heavenly Father. If we reject Him, He will reject us. The ultimate answer to the question whether we live or die as a nation will be found in our willingness to repent of our sins and to follow the way of life everlasting.

# PURELY PERSONAL

Some readers of this paper in connection with their trip to the San Francisco Convention found opportunity to view the Glorieta Assembly grounds. While the subject is fresh in the minds of many it seems entirely proper to send this personal word to all the people of our Convention.

## A Statement

I suppose I knew as much about New Mexico as the average non-resident Southern Baptist. I had visited Montezuma, Clovis, Albuquerque, Santa Fe, Hobbs, Inlow Youth Camp, and Carlsbad Caverns; but I knew very little about New Mexico. Only recently it was my privilege, with my good friend,

by **JOHN L. HILL**

Eual Lawson, as driver, guide, pilot, and companion to tour the state. We drove over 3,600 miles. I saw New Mexico, and New Mexico conquered; I am positively charmed with this wonderful country.

In territorial size, New Mexico is the fourth state in our Union; its scenery of mountains, caverns, plains, and white sand is unsurpassed; it excels in diversification of industries: mining, farming, stock-raising, lumber, oil, gas—the press announced the other day that the largest gold mine in the Southwest had just been discovered in New Mexico, the utilization of its resources is distinct: New Mexico is really the atomic experiment ground of the United States, it is a little community in New Mexico that won the fight for separation of church and state in the public schools—no longer can monks or nuns teach in schools supported by public taxation, the healthful town of Hot Springs changed its name to Truth or Consequences in appreciation of the successful campaign put on by Mr. Edwards, the creator of that radio program, to raise funds for an Arthritic Clinic at Hot Springs, the altitude and climate are most inviting.

Then I was greatly impressed with the spirit of our Baptist people. When I first visited New Mexico at Montezuma Assembly, the state claimed about 10,000 Baptists; now there are 50,000, and they are a happy, united fellowship—loyal to the Book, full of faith, reflecting the Spirit of Christ in all their work. Surely the guidance of the Holy Spirit was followed by the Convention in the selection of Glorieta as its second Southern Assembly.

## A Request

In view of this simple statement, I have an urgent request to make of every reader: *Know Glorieta*. Historic in its own right as the scene of one of the early and very important battles of the Civil War (Glorieta Pass), Glorieta is nineteen miles from Santa Fe, easily the center of historic interest in the Southwest. Highway 85, lately named Pan American Highway from Alaska to South America, passes through the grounds of the assembly. The Santa Fe railroad

borders the northern limit of Glorieta. Glorieta is accessible.

The Convention owns some 1,300 acres of land, with minimum elevation of 6,000 feet, ideally situated in a beautiful area. A well has been drilled which yields 400 gallons a minute, and a storage tank has been built with a capacity of 500,000 gallons. Roads, following the construction requirements of national highways, along with substantial bridges, have been built through the grounds, and a large amount of supplies—pipes, plumbing, and steel—is on hand. Two houses are on the grounds: the beautiful ranch house and the attractive log home, occupied respectively by the manager and caretaker of the assembly. A large hillside facing the highway has been prepared for the planting of blooming plants to be known as Glorieta Gardens. In anticipation of immediate aims, surveys have been made indicating the locations of all buildings to be erected, and contracts have been drawn with engineers and surveyors to become operative as needed. Know that Glorieta is ready for buildings.

## An Appeal

Acknowledge Glorieta as a child of the Convention—not a sectional assembly, not a western assembly, not a New Mexico assembly; but our Southern Baptist Assembly located in New Mexico. Remember that the Convention has delegated to the Sunday School Board the responsibility of raising funds for the erection of buildings, and that this service is being performed without cost to the assembly. Keep in mind also that the Sunday School Board will be entirely responsible for the operation of the assembly, even as it is for the maintenance of Ridgecrest.

Give publicity in general announcements and in group conversations to the attractions of Glorieta and to its immediate needs. We shall use the southwestern style of architecture, building in units or divisions.

We have in hand \$100,000 for the first division of the auditorium, and we are seeking with some encouragement \$100,000 for the first unit of New Mexico Hall which shall be the administration building. Call on us for information—specific and general.

Make this most appealing undertaking an object of prayer, private and public.

Locate in your own minds the names of individuals who are able to give substantial financial support, and pass those names on to us. Prospective buildings would be worthy memorials to individuals, churches, classes, or groups.

All of us together will build at Glorieta a worthy service institution for the glory of God.

## 42nd in Giving But

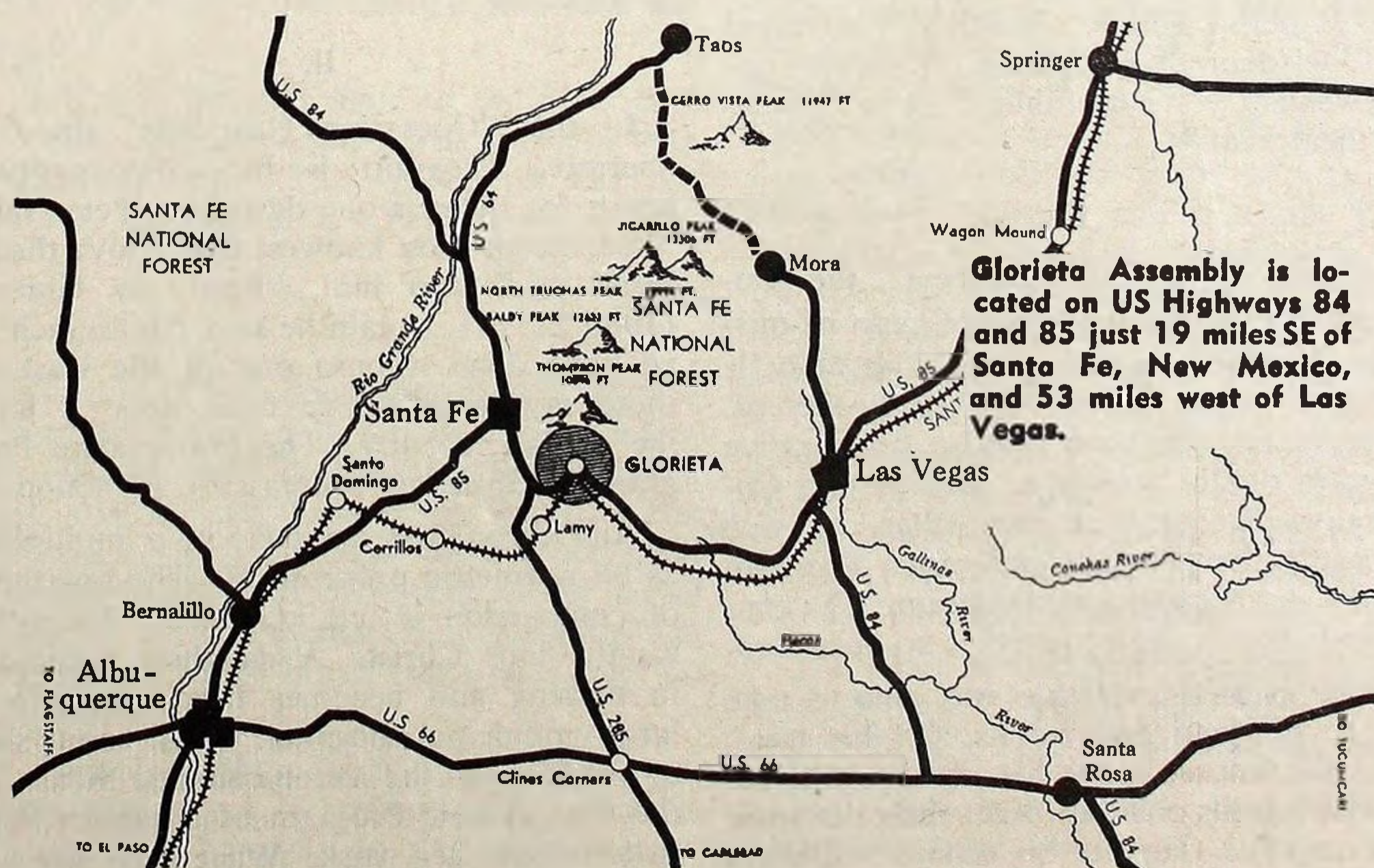
by **ANDREW M. HALL**

Many of our Southern Baptist periodicals have recently carried a release from Porter Routh that our Denomination stands forty-second on the matter of giving in comparison to other groups. This is certainly not as good as it should be but neither is the picture altogether complete.

In making a survey of our church giving, I discovered some peculiar factors—the first one being that the people who attend with any sort of regularity are excellent givers. As a matter of fact scores of our members are conscientious tithers. A study of the records, therefore, led me to another conclusion and one of significant importance.

The real problem of Southern Baptists is the “dead-weight” problem. That is, our rolls are bogged down with lifeless non-breathing, non-giving, non-attending, non-caring souls who long ago climbed upon our church lists and straightway became anonymous. *Whether or not old soldiers ever die is still in question, but Baptist church members are artists at fading away.*

We are forty-second but it is because it takes about two of our church members to make one full grown one. Thank God for the faithful who do give. And in all likelihood some rethinking should be done on this matter of getting into our churches.



# Operation Heartbeat

We who labor in the field of promoting stewardship and the Cooperative Program have constantly pressed upon us three things: first, the extremity of world need and our own spiritual opportunity; second, the abundance of ability which God has given Christians with which to meet those needs and match the opportunities; and third, the challenge of bringing those abilities to bear upon the needs and opportunities.

Tonight you feel wonderful. Tomorrow a pain has struck you. In your doctor's office, he makes a cardiogram and listens through his stethoscope. Then he shakes his head slowly. You know what he means. You are distressed, as he is. "Doctor, let me listen through that thing." He does the unusual, and permits you to do so. You don't know how to interpret all you hear, but you do know what the sound means: it is the action of your own heart in pumping blood and life to your body. "The life of all flesh is the blood thereof" (Lev. 17:14). "In a strong heart there is life." (Prov. 14:30). Suddenly this heartbeat has become the most important sound in the world to you.

There is another heartbeat which is a tremendously important sound. It is the heartbeat that is felt around the world. It is the sound of blood being pumped to the extremities of the world to carry life and hope. It is the heart of missions. The heart is the core and center, the organ of transmission of life support. "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23). The spiritual life is tied closely to the heart.

What is this strong heart whose beat is felt around the world? Is not the Cooperative Program the core, center, crossroads, organ of transmission, base of vital activity, channel of emotions and action, and reflection of the spiritual life?

Let us listen to its sound for a moment: Life . . . help . . . hope. . health . . . salvation . . . wisdom . . . happiness. . . heaven . . . achievement . . . usefulness. It is "operation heartbeat."

## I.

In this "operation heartbeat" the Cooperative Program is the single heart of missions, for there is one plan. The body is one, and we are members severally thereof. There is no Southern Baptist Cooperative Program on the one hand and a state Cooperative Program on the other, or vice versa. It there is a *Cooperative Program* there is *one* Cooperative Program. The center and core of the program is co-operation.

Your great grandfather was able to take title to his land and woods, fell his trees, build his house, grow his cereals, kill his meat, teach his children, treat their ills, inter their remains. He and his distant neighbors

had a saying, "Do your own work, and kill your own skunks." But life is more complex now, and it is necessary that we work together with surveyor, contractor, lumberman, plumber, painter, grocer, butcher, transport personnel, teacher, physician, nurse, attorney, undertaker, fireman, and policeman. Now our life, our well-being and our service depend upon our co-operation.

In a recent magazine there was a cartoon of a cave man, dressed in leather girdle, with a club in his hand, standing in the mouth of a cave. He was surveying a twentieth century city which had been atom-bombed. He saw a 20th century man reeling and dishevelled, with nothing in his hand. The cave man was saying, "Welcome home, brother." Fred Smith recently recounted this cartoon and said, "The cave man was there because he was alone, and lacked technological development. The 20th century man was there because he lacked spiritual development to co-operate and to control his technological development."

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by **MERRILL D. MOORE**

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Today we are bound in the bundle of life together. We live together and serve together, or we fail together and die together.

Seated in the Collegio Bautista in Temuco, Chile, I asked Dr. Honorio Espinoza, lawyer, pastor, Seminary president, and president of the Chilean Baptist Convention, "Among Baptists in Chile what are your greatest needs?" This outstanding Christian leader said, "One of our greatest needs in Chile is a Cooperative Program like you have in the Southern Baptist Convention. We desperately need one *heart* for our work, as you have." And this was the expressed sentiment of every missionary and national leader with whom I talked in South America, in whatever nation.

## II.

In this "Operation Heartbeat" the Cooperative Program is the compassionate heart, for there is one devotion. Peter said, "Yea, Lord; thou knowest that I love thee." Jesus said unto him, "Feed my lambs." (John 21:15). Again he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). The Cooperative Program is Christian compassion in action.

And through it compassion is multiplied as by geometric progression. The heartbeat of compassion is felt in Brazil. An entire family finds Christ. A daughter graduates in nursing and becomes head nurse in a large municipal hospital. But soon she, a product of the compassionate heart of the Cooperative Program of Southern Baptists, resigns her work. What for? Let her

tell it: "Others can care for the sick in this metropolitan port city. I cannot sleep for the cry of mothers way up in the interior who never saw a doctor or nurse, and for babies who die because no nurse comes. I must go!" And she went. Your gifts and mine through the Cooperative Program planted the love of Christ in her heart.

## III.

In this "Operation Heartbeat" this Cooperative Program is the growing heart of missions. In the past twenty-five years, for example, Southern Baptist gifts for all missionary causes has grown from 8¼ million dollars in 1925 to more than 33 million dollars in 1950. This total was divided as follows: Nearly 11 million for all S.B.C. and world-wide causes (of which 8 1/3 million was given through the Cooperative Program) and 22½ million for all state causes. Never has there been such increase in missionary giving among us. The Kingdom causes have been able to multiply many times the work which is being done in obedience to his command.

"And yet there is room." A study of the record reveals that our gifts to **all missions** and benevolences beyond the local program of the church in 1950 amounted to a little over nine cents per person per week. This means that the average Baptist last year gave to all missionary causes each Lord's day a little more than one half what he paid for the Sunday newspaper he read that day. Through the treasuries of 2,664 of our churches (9.6% or nearly 10% of the total) not anything whatever was given to any missionary cause. And in many others of the 27,788 churches, there were hundreds of thousands of members, who themselves gave *nothing* to any missionary cause. Nearly 10 per cent of our churches gave nothing whatever to missions; the average weekly missionary gift is not as much as one pays for his Sunday paper, and hundreds of thousands of Baptists do not give as much to missions in a *whole year* as *one issue* of their daily newspaper costs!

How shall we enlist them? How shall we perform this our task of promotion, harnessing more of our people, and turning more blood through the heart into the veins and arteries? How shall we make yet stronger this strong heartbeat that is felt around the world?

We are challenged to effect a revolution in the enlistment of so many people in a tithing Christian stewardship which will express itself through the local church budget and the Cooperative Program. Such a revolution is not impossible. It can in fact, be easily achieved, with a great deal of faith, vision, confidence, and hard work.

Other revolutions have already been wrought in our South and Southwest. I

could name several but mention the revolution in agriculture.

The man who did more than any other one to help Southern and Southwestern agriculture and to work this revolution was Dr. Seaman A. Knapp, "the school teacher of agriculture."

How did Dr. Knapp achieve so much, and what may we learn from his methods? Let us interpret his experiences in the language of our own needs, and ask how may we bring about such a revolution as he wrought?

First, *Have contagious faith in the people.* Dr. Knapp knew that people can be moved and led when all else fails. While others talked of the poverty of Southern white farmers, he talked of their possibilities, believing, "scratch a poor white and you find a hero."

Second, *Have a clear program.* Dr. Knapp knew the task was stupendous, but he sifted the problem down to ten basic things, which he presented as "Ten Commandments for Agriculture." They were as simple as "Prepare the seed bed properly. . . . Use better quality seed . . . Use more mules per farm," etc.

We think of Arthur Flake's prescription for building a Sunday school: (1) Know your possibilities; (2) Enlarge your organization; (3) Provide a place; (4) Train your workers; and (5) Go after them.

You want to build a stewardship church? You want to strengthen "Operation Heartbeat?" A five-point program such as this will do both: (1) Have a Church Budget (2) Conduct an Every Member Canvass (3) Use Tither's Enlistment Visitation (4) Receive Cooperative Program Offerings Weekly and Transmit Every Month (5) Increase the Proportion to the Cooperative Program each year.

Third, *Keep the plan simple.* Are those elements of building farm, Sunday school or stewardship church simple? They must be. Do not go before people with an elaborate program. Do not confuse people.

Fourth, *Demonstrate.* We have learned that it is not enough to tell people what we want them to know. It is imperative that we show them. Dr. Knapp often said, "Can agriculture be improved by talk alone? No. Can it be improved by demonstration? Yes!" "A man may doubt what he is told, and even what he sees, but he cannot doubt a thing when he himself has done it."

Fifth, *Repeat the message constantly.* Keep on telling them and showing them over and over again. There are so many yet who have never heard or seen or become convinced.

Sixth, *Enlist the young.* Dr. Knapp knew that for a better world tomorrow, the youth of today must be reached. Hence he began the calf and corn clubs, in which the young people would learn from experience the value of better quality stock and seed,

and the profit of better farm methods. Harness young people to this heartbeat.

Seventh, *Aim to reach the last person.* It is not enough that a few be put to work, or even that a fair percentage be. There is still a frontier as long as one person is left.

I recently heard Dr. Charles E. Wilson director of the office of Defense Mobilization, as he delineated the amazing achievements of America and the industry of her people: "These achievements have been made against a background which seems to dwarf the men who have made them. But the strength of America has been built across the backyard fence, around the kitchen table, at a corner lunch counter."

The strength of the Cooperative Program has been built and must be built in the little wooden church house on the country lane, in the town where you still crank a telephone to get "central," out where a strong Christian in overalls leans on his farm fence and says to a fellow Christian, "I see it now. Of course I want to strengthen "Operation Heartbeat." You can count on me."

What is the program? Will you follow me as I raise my hand, with one finger in turn for each of the five points in the program: First (your thumb), have a church budget; second (your index finger), conduct an every member canvass; third (next finger) use Tithers Enlistment Visitation; fourth, receive Cooperative Program offerings weekly, and transmit them monthly; fifth, increase Cooperative Program proportion each year.

Now you have five fingers, a complete hand. Will you hold it thus, as though you were putting your hand to a plow handle?

In these days of problems and possibilities there are four things you can do with your hand: One, take the other hand, and *wring* them; two, take the other hand, and *fold* them; three, put the hand in your pocket; or four, lay them on this job that needs doing.

In Ecclesiastes 9:10 we read, "Whatever thy hand findeth to do, do with thy might."

Will you put this hand to the plow, and "put to more strength?" Will you join with others and say, "This we do in '52?" Of course, the answer is "Yes!"

#### IV.

In this "Operation Heartbeat," the Cooperative Program is the vital heart. Unless the heart be kept strong, the heartbeat will not be felt around the world. The general health and vitality of the body must be maintained and increased. More blood must be produced and channelled through the heart. Every organ and tissue must do its part.

There are these gaps in churches and with individual Christians to be sure. These gaps however do not constitute de-

feat but challenge. In World War II we went all-out to win the war. Every energy was bent toward enlisting every man and woman to do his part to supply materials to the men on the fighting fronts. But in production lines, shipping lanes, and transportation lines there were still gaps, left because some were not doing their parts.

Jack Murphy went out from Immanuel Church, Nashville, and as a sergeant was sent with his 50-caliber machine gun unit across the Ill River near Colmar, France. German Tiger tanks unexpectedly broke through the defense perimeter. The commanding officer ordered that steel reinforcing plate be laid over the light wooden bridge which spanned the river. There was not enough steel and in the center there was left an unreinforced gap. The plight of the troops was so desperate the commanding officer ordered a tank to attempt the crossing. But it crashed through the timbers in the unprotected gap, and down into the river. No tank could get across that day.

Jack ordered his men back across the river. "What are you going to do, Sergeant?" "I will hold them off with my machine gun." "That is suicide, Sergeant. You can't do that." Jack Murphy said, "It's an order. Get back across the river." Jack Murphy held the tank at bay long enough for them to get safely across. And then the German gunner got point-blank aim with the tank's 75 mm. cannon.

Jack's body was buried in the Military Cemetery at Epinal, his pastor later stood beside it, to thank God for his courage and sacrifice.

Jack's heart stopped beating on the banks of the Ill River in France that day, because somebody in America had left a gap!

That is terrible. But my brethren, think what is happening a thousand times over, even tonight, in this world because there is a gap left in our stewardship, in the support through the Cooperative Program of that heartbeat that is felt around the world. I challenge you, go back home and close these gaps!

One morning this spring I told the foregoing story in the chapel at Louisville Seminary. After the service a fine young student said, "I was on the Ill River that day, in the action you described. I did not know Jack Murphy and had not known these facts. On my back I carried the radio for the colonel in command of our regiment. I saw a German tank approach. We fell back across the river as ordered. I saw a lone machine gunner engage the tank. I do not know that it was Jack, but whoever it was, I realize that I am alive today because someone else laid down his life that day. From this day my life is dedicated to closing those gaps, for Jesus' sake."

The heart of that young soldier-preacher was saying: "I am a part of Operation Heartbeat. . . . God can count on me!"

You, too, are heroes. And God can count on you.

Wonder which of your Young South friends holds the record for having the most pen-pals. Some of you are just beginning to choose new friends and to keep up a pen pals correspondence with them. Some of you have been writing to the same one or two friends for a long time. A few of you *used to* have pen pals, but somehow you lost touch with each other.

Sometimes we do find that we haven't enough in common with a chosen pen pal to keep up interest, and our letters become less frequent until they stop altogether. Sometimes one pen pal becomes a bit negligent and fails to answer letters promptly.

It is possible to keep most of our old pen pals, and make new ones all the time. One of the best examples of this that I know is the record of *Geneva Roberts* who lives at 3472 Coleman Avenue, Memphis, 12, Tennessee. In a recent letter, Geneva said, "I want to say thank you again for starting me on getting pen pals. I now have 37. One of them I just received today. I enjoy very much writing to them all. Two of them are in Germany."

The very last sentence in Geneva's letter is, "I hope . . . to receive more pen pals." Would you like to be the thirty-eighth friend on Geneva's pen-pal list? Write her a get-acquainted note. Tell her your age, some of your interests, and maybe a little bit about your town. Ask her some questions about her town and interests. After that, you'll find lots to write about.

VIRGINIA LEE WEEMS is another Memphis friend who is really anxious to have some pen pals. I think you'll enjoy all of Virginia's nice letter:

Dear Aunt Polly:

Today I saw a robin flying around. The robin flew up into a tree and sat down on her nest. Now she is up there sitting on four blue eggs.

I would like to have a pen pal about ten or eleven years old. I am nine now but will be ten in July. I was in the fifth grade, but was promoted to the sixth grade. I made *A's* and *B's*, one *C*. That is the only *C* I have ever made. If I get a pen pal, I promise I will write to her every week or two weeks.

Bye for now,  
VIRGINIA LEE WEEMS

1578 Netherwood  
Memphis, Tennessee

Virginia's letter suggests several interesting subjects for your get-acquainted note to her. Wouldn't you like to know more about the four blue eggs in the robin's nest? Perhaps there are four baby robins there now! What kind of birds live near you?

Would you like to know more about Virginia's school? How do your grades

compare with hers? What are your favorite school subjects? What did you enjoy most in school last year?

PHYLLIS WEST, Route 4, Trenton, Tennessee, has had some pen pals, but somehow has lost contact with them. She would like to begin again. She will have something interesting to tell you, for when her letter was written she was getting ready to go to St. Louis to visit her brother and his family.

If you like to skate or play basketball, be sure to tell Phyllis about it, for those are her favorite activities. Next year Phyllis will be in the eighth grade at school. Perhaps some of you who have just completed that grade will have some helpful hints or suggestions to pass on to Phyllis to make her school work easier next year.

VIRGINIA YATES, 609 South Main Street, Ridgely, Tennessee, began her letter like this: "Dear Aunt Polly, Please don't wonder about the butterfly. My sister drew it there." "The butterfly," which Virginia referred to was an illustration at the top of her stationery. And I really wasn't worried at all. It was a very nice butterfly, and I think Sister shows real art talent.

I hope she will keep on drawing pretty pictures and that I will get to see more of them—perhaps on letters direct from her!

Virginia's note was a special invitation to friends about her age (17), to become her pen pals. June 10 was Virginia's birthday. She likes all sports, so write her about your favorite game, or any sports story you'd like to share.

There are three more word pictures in our file. We will look at them together soon. In the meantime, please get busy and write that letter you've been intending to write. We're so anxious to hear from you.

Love,  
AUNT POLLY

## New Pastor White Oak, Chattanooga

Ray F. Dykes assumed his duties as pastor of White Oak church, Chattanooga, July 15, coming to that pastorate from First



RAY F. DYKES

church, Tylertown, Mississippi, where during the past four years he led that church in an advance program of missions and local expansion. During his pastorate the church gave \$145,493.23 of which \$19,017.18 went to mission causes. A sanctuary and educational building valued at \$200,000 were erected by the Mississippi church under his leadership along with other achievements.

A prophet with honor in his own country Mr. Dykes was born and reared in and near Tylertown, Mississippi, educated in the public schools there and attended Mississippi College receiving the Bachelor of Arts degree. He attended Southern Baptist Theological seminary, Louisville, Kentucky, graduating in 1941 with the degree of Th.M. He has served in various places of leadership in his own association and is a member of the Mississippi Baptist Convention Executive Board. Other pastorates include churches in Louisville, Ky., and Meridian, Miss.

Mrs. Dykes (nee Ellen Shivers) is a graduate of Mississippi Woman's College at Hattiesburg. Ann Judson 9, and Ray Francis, Jr., 8 are the two other members making up the Dykes family.

. . . The 1952 Convention will be in Miami, the 1953 meeting in Houston, Texas. Ramsey Pollard, Tenn., will be the convention preacher with Robert Naylor, S. C., as alternate.

. . . J. D. Grey, New Orleans, La., pastor, was elected president. At 45, he is the youngest and also the first graduate of Southwestern Seminary. Both vice-presidents are from the First Church, Waco, Forrest F. Feazor and W. R. White. Porter Routh and Joe W. Burton were re-elected secretaries with Duke K. McCall, treasurer.

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## 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 25:31-46; Acts 6:1-7; Romans 12:9-21; 13:8-10 (Larger)—  
Romans 12:9-21; 13:8-10 (Printed)—Matthew 25:40 (Golden).

### Living Together in the Neighborhood

From the devotional reading (James 1:19-27) suggested for this lesson, we learn that one of the aspects of the Christian religion is genuine neighborliness ("To visit the fatherless and widows in their affliction"). From the first passage of the larger text of the lesson, and from the Golden Text in particular, we learn that God holds us accountable for failing to help those who are in need and that one way to serve Him is to serve those for whom His Son died. From the second passage of the larger text we learn that community of goods, when prompted by the Holy Spirit in the face of a great emergency, illustrates neighborliness and is pleasing in the Lord's sight. Jesus answered definitely and positively the question of who constitutes a neighbor in the parable of the good Samaritan (see Luke 10:25-37). What are the principles that should guide us as we try to be good neighbors to all those about us, both near and far?

As still another approach, we, by helping even an enemy can "heap coals of fire on his head" (see Proverbs 25:21, 22). The teaching seems strangely out of line with much that we hear advocated at present, and yet we know that it must be true. The way to overcome those that may hate us is to cover them up with kindness and helpfulness. It reminds once again that "Love never faileth" (I Cor. 13:8a).

#### "Love Thy Neighbor as Thyself" (Ro. 13:8-10)

The formulation of this principle, as here given, is identical in spirit with what is known as the Golden Rule (Mt. 7:12), concerning which our Lord observed that "this is the law and the prophets." It will, of course, be impossible to violate any or all of the Ten Commandments if we first love God supremely and second, love our neighbor as ourself. Adultery, killing, steal-

ing, bearing false witness, and coveting will automatically disappear when men love others as they do themselves.

This is epitomized in the expression, "love worketh no ill." How could love work any ill? It is the exact opposite of ill and evil. To turn it around, we may be sure that evil is at work when hate and bad feeling are being generated. On the other hand, love makes for more love and understanding and sympathy and good will. And this is what makes a good neighborhood because it makes good people out of those who inhabit it. Ill will works for more ill will. Love works more love. It is just that simple. It is just that profound. Underneath is the basic principle of mutuality. The only way to have a better world is to have better people.

This is summarized in the statement, "love is the fulfilling of the law." Thus the law is filled full. Love is the goal, the fruit, the end, the crown, the acme (and everything else) so far as the law is concerned. We live at peace with our neighbor, not because we fear the policeman who will come and take us to jail if we fail to do so, but because we love him as we do ourself. We treat him as we would like to be treated. We try to place ourself in his place, as near as is possible. We recall that he is human just as we are human. We give him help when he needs help. We show the spirit of kindness and forbearance. Thus we learn to live together in the neighborhood.

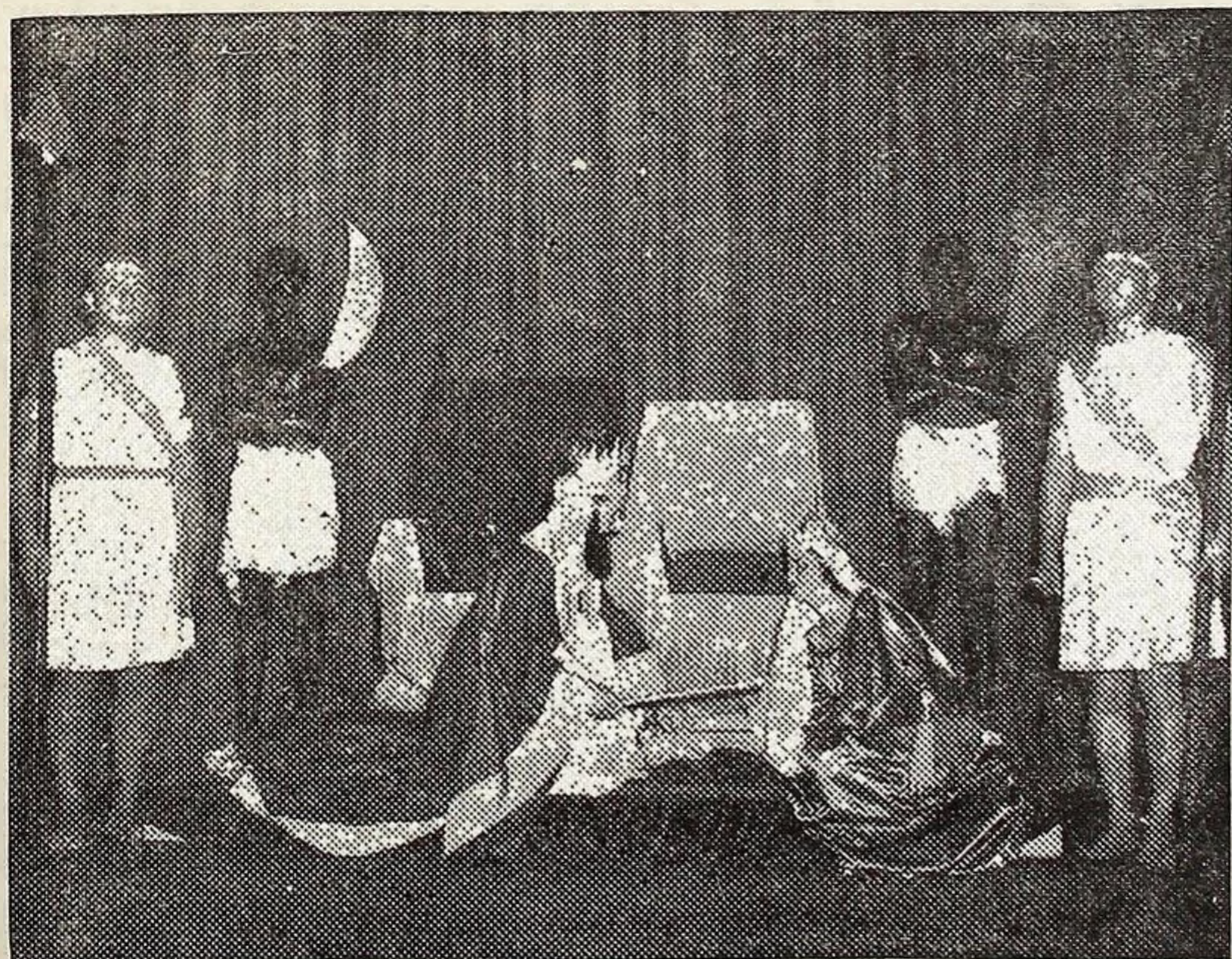
#### "Overcome Evil with Good" (Ro. 12:9-21)

As an approach to this, we are admonished to "cleave to that which is good." This involves turning away from evil, which in turn involves possessing a love that is "sincere" (Weymouth's Trans.), or without "dissimulation". Upon recognizing that which is good and desirable for all concerned, we are to cleave to it with all of our being.

As a further approach, we are to "bless, and curse not." The world is filled with curses and cursings and stands desperately in need of blessings. We, as good neighbors and prompted by the love of Christ that is within us, are both to bless and be a blessing. We sing the song which contains the searching question, "Is the world a better place because of you?" Let us hope that others answer this with an affirmation.

As an additional approach, we are taught to "live peaceably with all men." This teaching becomes possible when we are sympathetic, when we treat all alike, when we avoid conceit, when we do not return evil for evil, and when we are absolutely honest with all men. If at all possible, Paul writes, we are to live at peace. Weymouth translates verse eighteen "If you can, so far as depends on you, live at peace with all the world." There can be no real neighborhood so long as the spirit of strife and contention prevails. We are now compelled, as a world, to learn the grim lesson that if we are to live at all we must live together.

#### You May Dramatize At Ridgecrest



The above picture was made during one of the three dramatic productions at Ridgecrest last summer.

The scene is from the Biblical play, Esther. Miss Suzan Estes, graduate of Southwestern Baptist Theological Seminary and Ridgecrest Drama Director for the summer, directed the scheduled productions.

The new play scheduled for August 16-22 is Leadership Conference on Christian Recreation. The stage is Ridgecrest Baptist Assembly. You may have the leading part!



## STATE ELIMINATIONS

SWORD DRILL ★ HYMN FESTIVAL ★ SPEAKERS' TOURNAMENT

On July 6 on the campus of Belmont College the State Eliminations for the Sword Drill, Hymn Festival, and Speakers' Tournament were held. This, indeed is one of the most significant occasions of the year for Training Union work.

With a great deal of joy we present the name of Gale Gardner, Jr., a member of First Baptist Church, Knoxville, who will represent Tennessee in the Southern Baptist Speakers' Tournament at Ridgecrest Assembly on July 21. (A copy of Gale's speech will be printed in this column a little later.)

Miss Sammie Louise Jenkins, from Belmont Heights Baptist Church, Nashville, has been chosen to represent our state at Ridge-

crest in the Intermediate Sword Drill on July 28. All of us will want to support these two splendid young people with our prayers.

### Hymn Festival Participants

Interest in the Hymn Festival has greatly increased from year to year and it was inspiring to observe the tremendous improvement in the various choirs participating and to note the beautiful competitive spirit which prevailed throughout the program.

We present here a list of the choirs and directors participating in the 1951 Hymn Festival along with the grades given each choir.

### JUNIOR

#### Small Churches

#### Grade Church

|    |                                  | <i>Director</i>   |
|----|----------------------------------|-------------------|
| B- | Park Grove, Lawrenceburg .....   | Mrs. B. C. Dooley |
| C  | Mt. Pleasant, Mt. Pleasant ..... | Mrs. Opril Hicks  |
| B- | Round Lick, Watertown .....      | Billy Blankenship |
| B  | Oak Grove, Church Hill .....     | George W. Markham |

#### Larger Churches

|    |                               |                     |
|----|-------------------------------|---------------------|
| A- | First, Memphis .....          | Leslie Thompson     |
| B+ | Union Avenue, Memphis .....   | Frank Charton       |
| A- | First, Union City .....       | Byron T. Sherbenou  |
| C+ | First, Old Hickory .....      | Wallace McGill, Jr. |
| B- | Grace, Nashville .....        | James Dearing       |
| C+ | First, Cookeville .....       | Mrs. Tom Brown      |
| B+ | Red Bank, Chattanooga .....   | Kenneth Cochran     |
| B  | First, Greeneville .....      | Mrs. Paul D. Brown  |
| A- | Immanuel, Elizabethton .....  | Mrs. Ray F. Brown   |
| B- | First, Elizabethton .....     | C. R. Farley        |
| B  | First, Lenoir City .....      | John A. Hausser     |
| A- | First, Maryville .....        | Harry Harter        |
| B+ | Fifth Avenue, Knoxville ..... | Mrs. Robert Acker   |

### INTERMEDIATE

#### Small Churches

|    |                        |                  |
|----|------------------------|------------------|
| C  | First, Tullahoma ..... | Mrs. Bob Brigham |
| B+ | First, Dayton .....    | Allen Jewett     |

#### Larger Churches

|    |                               |                   |
|----|-------------------------------|-------------------|
| A- | Bellevue, Memphis .....       | Thomas P. Lane    |
| B+ | Union Avenue, Memphis .....   | Frank Charton     |
| C+ | First, Lebanon .....          | Mrs. Robert Gay   |
| C+ | Red Bank, Chattanooga .....   | Kenneth Cochran   |
| A- | First, Elizabethton .....     | C. R. Farley      |
| A- | Fifth Avenue, Knoxville ..... | J. T. Johnson     |
| C+ | First, LaFollette .....       | John P. Bollinger |
| B  | First, Maryville .....        | Harry Harter      |

### YOUNG PEOPLE AND ADULT

|    |                            |                     |
|----|----------------------------|---------------------|
| C+ | Grace, Nashville .....     | James Dearing       |
| B- | First, Old Hickory .....   | Wallace McGill, Jr. |
| B  | First, Cookeville .....    | Roy Bethune         |
| A- | Concord, Chattanooga ..... | James E. Dooley     |
| B+ | Immanuel, Knoxville .....  | J. B. Lyle          |
| A- | First, Maryville .....     | Harry Harter        |

## "Divorcees Anonymous" Organizing Chapters

MINNEAPOLIS, Minn. (RNS)—An effort is being made here to organize a local chapter of "Divorcees Anonymous," which seeks to reconcile squabbling couples.

Samuel Starr, Chicago attorney who founded the group, came here at the invitation of the Rev. Paul Engstrom, associate minister of Wesley Methodist church and secretary of the Minnesota legislature's interim commission on domestic relations.

The interim commission drafted a series of bills providing for the establishment of conciliation courts that would attempt to bring divorce-seeking couples back together.

The legislation failed to pass, however, and Mr. Engstrom and associates began seeking other means of curbing divorces. Among the possibilities, they found, is "Divorcees Anonymous."

The idea of "Divorcees Anonymous" is based on group therapy, the organization's founder explained here.

"When a divorce-bound couple hears first hand the unhappiness and frustration that follow the breakup of a home," Mr. Starr said, "they frequently decide to give their marriage another try and often this final effort is successful."

He said that "Divorcees Anonymous" was founded in his law office in September, 1950, "by accident."

An arguing couple, each blaming the other for threats to their marriage, attracted the attention of a former divorce client of Mr. Starr's who was waiting in an outer office.

On an impulse the lawyer asked her to talk to the quarreling couple and the divorcee agreed. After hearing her story, the husband and wife patched up their differences and went on a second honeymoon.

This led to the creation of an informal group of women who called themselves "Divorcees Anonymous" and pledged themselves to do everything possible to prevent others from making the same mistake they did.

### Association Meetings

Truett association will hold its annual meeting August 4-5 at the Sylvia church, Sylvia.

Stone association will meet at Westvue church, Cookeville, October 4 and at Hampton X Roads, Sparta, October 5.

The Executive Committee, Big Emory association, drew up resolutions of appreciation for the seven years' service rendered by their associational missionary Clarence S. Little who has recently taken up the work of missionary in Holston association. Wallace H. Carrier, clerk, sent us a copy of the resolutions for Big Emory Association.



## Tennessee Baptist Sunday School Assemblies

"My Church Providing for Every Member of Every Family"

Camp Linden—July 30-August 3, 1951

Camp Carson—August 6-10, 1951

### MONDAY

- 3:00 to 5:00—Registration
- 6:00—Supper
- 7:00—Special conference
- 8:00—Song service
- 8:30—Inspirational message

### TUESDAY THROUGH FRIDAY NOON

- 6:00—Rising bell
- 6:30—Morning watch
- 7:00—Breakfast
- 8:00—General conference
- 8:45—Simultaneous conferences (Dept.)
  - Cradle Roll
  - Nursery
  - Beginner
  - Primary
  - Junior
  - Intermediate
  - Young People
  - Adult
  - Extension
  - Jr. and Int. boys and girls
  - Pri. and Beg. boys and girls
- 9:30—Recess
- 9:40—General Conference (same as 8:00)
- 10:20—Simultaneous (same as 8:45)
- 11:00—Recess
- 11:10—Song service
- 11:30—Inspirational Message
- 12:15—Lunch

### AFTERNOON—RECREATION

Volley ball, badminton, croquet, fishing, horseshoes, softball, etc.

- 5:00—Quiet hour
- 6:00—Supper
- 7:00—Special conferences  
(feature associations)
- 8:00—Song service
- 8:30—Inspirational Message
- 9:15—Fireside chat
- 10:30—Lights out

Brother Pastor—Mr. Superintendent: Talk this matter over in your church and see that at least one Sunday school worker from your church plans to attend one of these Sunday school weeks. Get your reservation in as soon as possible to Mr. Jesse Daniel, Sunday School Department, 149 Sixth Avenue, North, Nashville, Tenn.

*Remember:* Cost: For children 8 years and under—\$10.50; all others, \$13.00 for the week.

Bring your Bible, notebook, pencil, sheets for single bed, pillow case, towels, soap, etc.

One church we know about is sending ten of its Sunday school workers and paying the entire expenses for the week. What will *your* church do? Be sure to get in your reservations right away.

## Non-Catholics Fight Lotteries

SPRINGFIELD, O. (RNS)—Protestant ministers here are urging members of their congregations to sign a resolution lending support to a City Commission policy of enforcing anti-lottery laws.

The executive board of the Clark County Ministerial Association passed the resolution. After church members sign copies, the resolution will be turned over to the City Commission to use in its fight against so-called charitable lotteries.

State law specifies that charitable organizations can stage lotteries. But a municipal ordinance states that no lotteries can be held.

Before the Senate crime investigating

THURSDAY, JULY 19, 1951

committee hearings, the city's law was not enforced. Now it is. And various fraternal organizations are asking for a moratorium on enforcement. They specify such activities as bingo and the raffling of cars.

Joseph C. Shouplin, local industrialist, told the commission that the annual fair for the benefit of Mercy Hospital, operated by the Sisters of Mercy, would be wrecked if lotteries were not allowed to operate.

The Ministerial Association resolution follows:

"We, the undersigned Christian citizens, being aware of the evils of gambling, and in view of the nation-wide recognition of the same, wish to lend our support to the City Commission in its efforts to curb all such practices in our community. We would urge that the firm stand that has been taken by the City Commission be maintained."

## Southern Baptists to Enter TV Field

Plans to enter the television field were approved by the Southern Baptist Convention at San Francisco.

The plans were outlined in an adopted report of the Radio Commission. They include fifteen-minute religious dramas and a fifteen-minute presentation of the Baptist Hour filmed for TV station use.

The report stressed, however, that execution of the plans would depend on the availability of additional funds.

## Baptists Commemorate First Service in Nation's Capital

WASHINGTON, D. C. (RNS)—President Truman joined other Washington Baptists in celebrating the 150th anniversary of the first preaching service by a Baptist minister in the nation's capital.

Mr. Truman, who frequently worships at First Baptist church here, sent a letter which was read at a service held on the south steps of the Treasury Building where the Rev. Lewis Richards of Baltimore on July 5, 1801, held a preaching service in the basement. First Baptist church was organized on March 7, 1802, as a result of this service.

In his letter Mr. Truman said:

"What a flood of memories will be evoked when you and our fellow Baptists gather on the steps of the United States Treasury to celebrate the one hundred fiftieth anniversary of the first Baptist service held in the Capital City. It is of happy significance that this spot has been chosen for the commemorative service since that faraway event took place in the basement of the old Treasury Building.

"In July, 1801, Washington had but lately become the Capital of the young Republic. Thomas Jefferson had been inaugurated President in the preceding March. The present Metropolitan City was little more than a forest and unclaimed swamp land. But the seed sown at that first Baptist service of praise and worship fell upon good ground and has fulfilled the Scriptural parable and 'brought forth fruit. . . an hundredfold.'

"May I, in extending hearty felicitations and warmest personal greetings, express the hope that our Church will go on from strength to strength through all the generations ahead."

Dr. Edward Hughes Pruden, pastor of First Baptist church, presided at the service. Senator Robert S. Kerr (D.-Okla.), brought greetings on behalf of Southern Baptists and Senator Frank Carlson (R.-Kans.), spoke for American (Northern) Baptists.

Dr. J. M. Dawson, executive director of the Baptist Joint Committee on Public Affairs, pointed out that Baptists in the United States grew from only a few thousand members before the American Revolution to a present membership of over 16,000,000.



# Woman's Missionary Union

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

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

## A Visit to Hawaii

by Mary Northington

There is a Hawaiian saying "You have not lived until you have seen Hawaii!" This trip for your secretary is a dream come true. I worked so my vacation could be taken at this time. After having an invitation to speak to the Island Assembly and then a most cordial letter from Mrs. H. P. McCormick, our missionary, to be her guest, the decision was made. Mrs. Sam Holloway is my partner on this trip and together we have visited four islands and most of the churches. An orchid lei was placed on my neck when I flew in and many others have been given us.

We landed on Oahu, with its gay, colorful city of Honolulu on its threshold. More than half the population of the island live in this city. Our first impression was the beauty of its palm trees, the royal poinciannas, the golden shower trees, the hibiscus trees and croatan forming hedges around the homes. The homes, the stores, the hospitals and the churches are all very modern in their architecture. Even the Buddhist Temple had loud speakers, electric clock and fan! Never have I seen anywhere on the mainland (never say America for Hawaii is proud to be a territory) such buildings. It is never cold here so they are built for comfort.

Our first stop was the Academy church where our friend, Rev. H. P. McCormick is pastor. On that day, Dr. H. C. Goerner of the Louisville Seminary was preaching. He had flown over with Dr. Clifton Allen, Fon Schofield and others en route to a trip around the world.

The Academy is a grammar and high school with Mr. McCormick as principal. They have a splendid lot and now only temporary buildings. There are six nationalities in this school and in every other one we have seen.

The Japanese predominate here, white people are called hauli. There are a large number of service men and their families here. On Sunday evening we were in the Nuana church where Rev. J. H. Ware is pastor. It is a beautiful church, built recently. In the Training Union that evening when we were presented, the director

asked if any of the servicemen were from Tennessee and a boy just behind us said he was from Nashville. He told me he was converted in this church and I was told that he was one of their best workers. A Tennessean led to Christ in a foreign land! What a privilege it was to see a young couple reared in Texas come to join the church by letter, a Japanese girl to come on confession of faith and a fine soldier surrender to preach all in one Sunday evening service! Rev. Petillo of South Carolina preached that evening.

On Tuesday we spoke to the WMU of this island at Olivet church. Ruth Kuwata is president. Some of you will remember her as our scholarship girl to the New Orleans Seminary a few years ago. She has the kindergarten in this church. This church has the most beautiful, modernistic building I have ever seen. It was designed by an architect in their own church and is a dream of beauty and a riot of color. It has 950 in Sunday school, 330 in VBS and 700 members in the church. Rev. Malcolm Stewart is the pastor. They have the full-graded Union with very large membership in the auxiliaries.

We flew to three other islands, Maui, Hilo and Kauai. At each place we found consecrated missionaries busy in V. B. S. supremely interested in leading the young people to Christ.

We have both spoken daily to these groups. Lack of time now forbids me telling you many interesting experiences, like speaking to a Japanese Sunday school class through an interpreter, visiting in a Japanese home, sitting on the floor eating sushi!

To describe the Waimea Canyon, almost as large as the Grand Canyon, the fern grotto, the pineapple fields, the extinct volcanos, the fields of blue grass waving sugar cane, the wild orchids, the flowers of every kind is beyond my powers.

The greatest joy to me has been visiting with the McCormick's, Cornelia Leavell, Evelyn Swartz of Winchester, the Tatums of Johnson City and all the other missionaries who have opened their homes and their dream to us. Everywhere we see what the Lottie Moon offering has made possible. Dr. Rankin has been here with us and we have enjoyed sharing his messages to the missionaries on three islands. He repeatedly stated that the Lottie Moon offering had made possible every building on the island. One missionary who must go many miles for a number of his people calls his bus "Lottie Moon." He is the only Baptist missionary on the island so he is so dependent on this bus given him by this offering.

## First Church, Maryville, Honors Pastor

James M. Windham, pastor of First church of Maryville and director of the campaign to raise more than \$200,000 for Harrison-Chilhowee Baptist Academy, was honored by members of the church on his fourth anniversary at Maryville on Sunday, July 1.

The church set attendance goals and showered the parsonage with anniversary greetings, flowers and gifts while the pastor was en route to Maryville from the Southern Baptist Convention meeting in San Francisco. The church presented him with a 35 mm. camera.

Although Brother Windham has given much of his time recently to the Harrison-Chilhowee campaign, serves as a member of the Board of Trustees of the school, has served as President of the Chilhowee Baptist Pastors Conference and President of the Blount County Ministerial Association, and is a member of the Tennessee Baptist Education Board, he has led the church in a continued growth over the past four years.

During that time the Sunday school enrolment has climbed from 863 to 1,242, the Training Union has increased from an enrolment of 138 to 333, and the WMU membership has increased from 183 to more than 300. During the same period, 578 persons have joined the church, bringing the present membership to 2,007.

The church has also completed a \$142,000 educational building, developed a six-choir program which has been recognized throughout the Southern Baptist Convention, established a Baptist Student Union for Baptist students at Maryville College, and been active in establishing local missions since Brother Windham accepted the pastorate.

Jennie Fetzer Rymer, clerk, First church, Etowah, has sent BAPTIST AND REFLECTOR resolutions concerning the home going of Brother C. S. Brown. "Brother Brown was one of the most loyal deacons, Sunday school teacher, and consistent member." The resolutions were prepared by H. C. Holt, J. H. McClain, and Spence Dixon.

## Protest Inequalities in Tax-Exemption

EASTON, Pa. (RNS)—A group of Protestant ministers has protested to the Northampton County commissioners here against the tax exemption granted property owned by Mary Immaculate Seminary in the county.

The ministers said that parsonages are assessed but that farms owned by the seminary are not. They held that the farms should be taxable. The commissioners replied that under Pennsylvania law lands owned by educational institutions are tax exempt, provided the income is used for educational purposes.

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# ATTENDANCES AND ADDITIONS TO THE CHURCHES

## SUNDAY, JULY 8, 1951

| Church                       | Sunday School | Training Union | Additions | Church                        | Sunday School | Training Union | Additions |
|------------------------------|---------------|----------------|-----------|-------------------------------|---------------|----------------|-----------|
| Alamo                        | 246           | 52             |           | Knoxville, Alice Bell         | 96            | 34             |           |
| Ashland City, First          | 66            | 53             |           | Arlington                     | 460           | 117            | 2         |
| Athens, Antioch              | 104           |                |           | Bell Avenue                   | 787           | 327            | 3         |
| East                         | 409           | 125            | 3         | Broadway                      | 1192          | 365            | 6         |
| First                        | 515           | 197            |           | Fifth Avenue                  | 833           | 219            | 5         |
| West End Mission             | 82            | 32             |           | First                         | 849           | 68             | 5         |
| Calhoun                      | 115           | 46             |           | Lincoln Park                  | 664           | 203            |           |
| Clearwater                   | 55            | 23             |           | LaFollette, First             | 323           | 92             | 1         |
| Coghill                      | 98            | 65             |           | Mission                       | 65            | 21             |           |
| Cotton Port                  | 77            | 80             |           | Lawrenceburg, First           | 252           | 110            | 1         |
| Eastanalle                   | 62            | 15             |           | Lebanon, Cedar Grove          | 110           | 47             |           |
| Englewood                    | 135           | 31             |           | Fairview                      | 169           | 68             |           |
| Etowah, East                 | 77            | 30             |           | Immanuel                      | 90            | 61             | 4         |
| Etowah, First                | 350           | 78             |           | Rocky Grove                   | 26            |                |           |
| Etowah, North                | 290           | 120            |           | Lenoir City, First            | 408           | 95             |           |
| Good Springs                 | 106           | 59             |           | Kingston Pike                 | 33            |                |           |
| Idlewild                     | 84            | 54             |           | Nelson Street Mission         | 12            |                |           |
| Lake View                    | 99            | 65             |           | Lewisburg, First              | 495           | 135            |           |
| McMahan Calvary              | 107           | 32             |           | Lexington, First              | 243           | 53             | 1         |
| New Hope                     | 64            | 33             |           | Madisonville, Chestnut        | 80            | 38             |           |
| New Zion                     | 61            | 44             |           | Maryville, Broadway           | 376           | 169            |           |
| Niota, East                  | 124           | 52             |           | First                         | 792           | 219            |           |
| Niota, First                 | 133           | 34             |           | Tabernacle, Mission           | 65            | 35             |           |
| Riceville                    | 134           | 49             |           | Maynardville                  | 118           | 14             |           |
| Rocky Mount                  | 43            | 25             |           | Medina                        | 140           | 79             |           |
| Rodgers Creek                | 37            | 34             |           | Lathams Chapel                | 109           | 53             |           |
| Union Grove No. 2            | 82            | 70             |           | Memphis, Bellevue             | 2545          | 1071           | 10        |
| Westview                     | 61            | 40             |           | Boulevard                     | 723           | 197            |           |
| Union, McMinn                | 54            |                |           | Central Avenue                | 794           | 264            | 5         |
| Wild Wood                    | 84            | 95             |           | Highland Heights              | 1140          | 511            | 3         |
| Zion Hill                    | 60            |                |           | Levi                          | 267           | 149            | 3         |
| Bemis, Herron Chapel         | 262           | 81             |           | Prescott Memorial             | 542           | 148            | 4         |
| Brownsville                  | 430           | 128            | 3         | Seventh Street                | 505           | 191            | 11        |
| Camden, First                | 204           | 89             | 1         | Bickford Mission              | 48            |                |           |
| Carthage, First              | 174           | 26             |           | Southland                     | 183           | 61             | 1         |
| Charleston                   | 75            | 15             |           | Speedway Terrace              | 793           | 153            | 3         |
| Chattanooga, Avondale        | 787           | 215            | 13        | Temple                        | 1373          | 318            | 4         |
| Brainerd                     | 511           | 190            | 5         | Union Avenue                  | 1210          | 276            |           |
| First                        | 1001          | 237            | 10        | Winchester                    | 258           | 129            | 2         |
| Highland Park                | 3523          | 833            | 37        | Morristown, First             | 614           | 111            |           |
| Red Bank                     | 567           | 162            |           | Buffalo Trail                 | 108           | 37             |           |
| Soddy, Oak Street            | 195           | 85             | 1         | Murfreesboro, Barfield        | 60            | 71             |           |
| Clarksville, First           | 369           | 120            | 1         | First                         | 466           | 89             | 3         |
| Cleveland, Big Spring        | 312           | 166            | 2         | Walnut Street Mission         | 46            |                |           |
| Calvary                      | 193           | 105            | 2         | Powell's Chapel               | 103           | 81             |           |
| Rutledge Memorial            | 60            | 34             |           | Third                         | 184           | 72             |           |
| Clinton, First               | 382           | 84             | 2         | Westvue                       | 413           | 110            | 1         |
| Columbia, First              | 425           | 150            |           | Whitsett Chapel               | 77            | 70             |           |
| Godwin Chapel                | 38            |                |           | Woodbury Road                 | 78            | 34             |           |
| Second                       | 177           | 133            | 2         | Nashville, Belmont Heights    | 1012          | 280            | 8         |
| Corryton, Atkin              | 143           | 76             |           | Eastland                      | 611           | 84             | 1         |
| Fairview                     | 155           | 90             |           | First                         | 1317          | 371            | 7         |
| Crab Orchard, Hailey's Grove | 81            | 28             |           | Grace                         | 748           | 221            |           |
| Crossville, First            | 169           | 71             |           | Inglewood                     | 742           | 174            |           |
| Dyersburg, Calvary Hill      | 129           | 115            |           | Due West                      | 61            | 34             |           |
| First                        | 579           | 202            | 2         | State School                  | 36            |                |           |
| Southside                    | 140           | 65             |           | Madison Heights               | 145           | 87             | 1         |
| Elizabethton, Beck Mountain  | 140           | 80             |           | North End                     | 171           | 66             |           |
| First                        | 551           | 147            |           | Park Avenue                   | 580           | 142            | 2         |
| Immanuel                     | 194           | 80             |           | Radnor                        | 360           | 150            |           |
| Oak Street                   | 125           | 66             |           | Third                         | 254           | 42             | 3         |
| Siam                         | 236           | 208            |           | Westwood                      | 106           | 42             |           |
| Erwin, Ninth Street          | 297           | 152            |           | Woodmont                      | 367           | 116            | 2         |
| Fountain City, Central       | 868           | 195            |           | Woodmont Center               | 140           | 108            |           |
| Smithwood                    | 462           | 146            |           | New Middleton                 | 127           | 461            |           |
| Fowlkes                      | 119           | 86             |           | Oak Ridge, Highland View      | 292           | 77             | 1         |
| Friendship                   | 130           | 39             |           | Robertsville                  | 342           | 90             |           |
| Gallatin, First              | 461           | 103            | 1         | Paris, Fairview               | 81            | 36             |           |
| Gladeville                   | 117           | 46             |           | Philadelphia                  | 186           | 28             |           |
| Grand Junction, First        | 114           | 56             |           | Rockwood, First               | 317           | 89             |           |
| Harriman, Trenton Street     | 381           | 130            | 1         | Rogersville, Hennard's Chapel | 187           | 117            |           |
| Walnut Hill                  | 267           | 76             |           | Rutledge                      | 102           | 35             |           |
| Humboldt, Antioch            | 227           | 91             |           | Oakland                       | 127           | 57             |           |
| First                        | 569           | 127            |           | Savannah, First               | 146           | 77             |           |
| Jackson, Calvary             | 500           | 145            |           | Pickwick Road                 | 39            |                |           |
| First                        | 785           | 99             | 9         | Shelbyville, El Bethel        | 137           | 59             |           |
| North                        | 261           | 98             |           | Shelbyville Mills             | 226           | 70             | 15        |
| Jefferson City, First        | 367           | 124            | 2         | Snedville                     | 58            | 29             |           |
| Northside                    | 218           | 107            |           | Statesville, Smith Fork       | 62            | 78             |           |
| Kingsport, First             | 722           | 166            | 2         | Tullahoma, First              | 217           | 58             | 2         |
| Fort Robinson                | 132           | 71             | 1         | Highland                      | 95            | 54             | 3         |
| Glenwood                     | 273           | 92             |           | Union City, First             | 628           | 123            | 1         |
| Lynn Garden                  | 351           | 103            | 3         | Watertown, Round Lick         | 142           |                |           |
|                              |               |                |           | Winchester, First             | 208           | 68             | 3         |



The stingy farmer was scoring his hired man for carrying a lighted lantern to call on his best girl.

"The ideal!" he exclaimed. "When I was courtin', I never carried no lantern; I went in the dark."

"Yes, said the hired hand sadly, "and look what you got."

"I suppose," remarked the superior young man, "that you are one of those women who read the ending of a book first."

"Oh, no, I'm not that silly, I always start in the middle?"

"Yes. It doubles the suspense. Then I can wonder how the story will end and also how it began."

"Children," said the teacher, "bear in mind that the affix 'stan' indicates 'the place of.' Thus: 'Afghanistan'—'the place of Afghans'; 'Hindustan'—'the place of Hindus.' Now, can any one tell me another example?"

"Yes, teacher," replied little Clarence. "'Umbrellastan'—'the place of umbrellas.'"

The mother was briefing her small daughter who was about to return a little friend's call. "If they ask you to stay for dinner, say 'no thank you, I have dined.'" But at the visit, the friend's father said, "Come along, my dear, and have a bite with us." "No thank you," the little guest replied, "I have already bitten."

Your application says you left your last job because of illness?" said the personnel man. "What was the nature of the ailment?" "Well," replied the applicant, "the boss just got sick of the way I had been doing things."

In preparation for a banquet the chairs had been given a new coat of varnish. It was a hot humid evening and as the after-dinner speaker started to rise, he found himself stuck to the seat. But unabashed he said, "Ladies and gentlemen, I had expected to bring you a plain unvarnished talk, but circumstances make it impossible."

A motorist travelling in a remote section of the country stopped to chat with a native who was sitting on a fence whittling. "How are the roads in this section?" asked the driver. "Fine," was the native's reply. "We've abolished bad roads around here." "That was a big job, wasn't it?" asked the motorist. "Nope," placidly replied the man on the fence. "Whenever the going is 'specially hard, we don't call it a 'road'. We call it a detour."

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# West Tennessee NEWS

by Edwin Deusner

First church, Paris, O. E. Turner, pastor, has called Charles Orr as Educational Director. He has already entered upon his duties. A recent honor graduate of Murray College, Brother Orr will devote the major part of his time to young people's activities.

First church, McKenzie, cooperated wholeheartedly in the recent revival at Grace church, J. O. Coltharp, pastor. L. H. Hatcher did the preaching.

In 2½ years First church, Sharon, has advanced from quarter-time to full-time preaching. A \$5,000 annex has been built and paid for; also, a modern heating plant. Gifts to the Cooperative Program have increased 400% and church membership by 50%. Union University is in the church budget. In recent months the Sunday school has made great gains. A. B. Adams is the present pastor.

The new educational building at Parsons, Archie L. Partain, pastor, is going up nicely. At this writing the outer walls are just about completed.

First church, Alamo, Floyd Cates, pastor, has voted to begin their new educational building. The Home Construction Company, Bells, Tennessee, was the low bidder.

Pastor and Mrs. J. G. Hughes began their eleventh year with Union Avenue church, Memphis, on July 1. The staff of the *Memphis Mirror* took notice of the fine record of the past ten years which includes: 765 baptisms, 2,410 additions to the church, over a million dollars paid into the treasury, with \$215,000 being allotted to missions. Sunday, July 1, was set aside as a special day to honor the gracious pastor and his splendid wife.

Associate Secretary George W. Schroeder is scheduled to be the guest speaker at the Brotherhood session of the Louisiana State Assembly, Mandeville, July 29.

The Church at Grand Junction, Roy Ferguson, pastor, had an unusual service recently when eight student nurses came up from Baptist Memorial Hospital and put on a program. Before the service they were guests at a family supper provided by the Training Union.

Pastor Ferguson served as one of the Counselors at the R. A. camp at Linden and took five of his members with him.

Another outstanding activity at Grand Junction was the trip to Memphis to hear Evangelist Billy Graham. Twenty-three members made the trip and enjoyed a picnic at Overton Park before attending the Revival.

First church, Humboldt, Hayward Highfill, pastor, has established a new mission to be known as Baptist Chapel. Don Booker has been elected pastor and the work is getting started in a fine way. Pastor Highfill conducted a Revival there June 4-10 with 10 additions.

Levi church, Memphis, has had a revival at their Chapel with Pastor W. F. Carlton, Marked Tree, Ark., doing the preaching. Pastor R. O. Pittman is leading his people in an aggressive program. The enlargement of their facilities is on the immediate agenda.

The program for the first conference on Rural and Village Church Work at Camp Linden, August 13-17, merits the attention of all who are interested in Baptist life. The venture will be promoted jointly by L. G. Frey and Jesse Daniel.

Brotherhood Secretary Lawson H. Cooke, Memphis, recently assisted the men of Riverside Baptist church, Fort Myers, Fla., Aubrey B. Allen, pastor, in conducting a Layman's revival.

Friends of A. Donald Anthony, educational director at Union Avenue, Memphis, will regret to learn of the continued serious illness of his father at Baptist Hospital, Lynchburg, Va.

By June 24 all of the excavation work had been completed for the new basement at Boulevard church, Memphis, C. M. Pickler, pastor. Some of the concrete had been poured.

The Middleton church, Hardeman county association, has recently called Billy F. McIlwain as pastor. He recently was graduated from Southern Baptist Theological Seminary and has moved on the field.

Pastor R. G. Lee, Bellevue church, Memphis, was scheduled to go to Lima church in North Greenville (South Carolina) association on July 14 to participate in all-day services. This mountain church was the first one to call Dr. Lee as pastor while he was a student at Furman University. The present pastor is H. K. Albright.

## Leawood Church Dedicates Building

With an all-day service Leawood church, Memphis, dedicated its new unit of worship, July 8. The church set a goal of 600 in the Sunday school and an offering of \$1,000.00. Dinner was served at the church.

Leawood also reached the Standard in its Vacation Bible school. The enrollment was 253 and the offering to the Cooperative Program was \$45.84. There were 36 decisions for Christ.

R. J. Sedberry, Jr., is the pastor.

## Southern Baptist Church In Gary

The organization of the First Southern Baptist Church of Gary, Ind., was perfected Sunday, June 24, with 36 charter members.

This is the fifth Southern Baptist church in the general area of Chicago since September, 1950.

Nine churches of the Great Lakes Baptist association were represented in the service with 15 ministers and deacons serving on the council.

A. G. Rednour, Calumet City, pioneer missionary of the Illinois Baptist State association, was elected moderator of the council and S. Otho Williams, Carbondale, Ill., secretary of the Department of Evangelism and Missions of the Illinois Baptist State association, delivered the organization sermon.

The new church chose C. O. Sheely as pastor. It will seek affiliation with the Great Lakes association, the Illinois Baptist State association, and the Southern Baptist Convention.

The church will purchase a building site to erect its first unit. For the present the church will meet in the I.O.O.F. building at 464 Roosevelt.

Miss Mary Rose Smith, pianist at Bellevue church, Memphis, for the past two years, and Kenneth Hardin were united in marriage on June 16 in the church sanctuary. Pastor R. G. Lee performed the ceremony.

Your reporter will do the preaching in a revival at Pine Grove church, T. L. Maddux, pastor, July 29-August 3. From August 5 through 11, he will lead the singing for Antioch church, near Humboldt, W. M. Martin, pastor. Pastor Hayward Highfill, Humboldt, will do the preaching in this meeting.

Pastor Thomas J. Tichenor and the Seventh Street church, Memphis, will have Evangelist Wade House as their preacher in a revival, August 5-30.

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# Porter Routh Reports . . .

## Baptist Highlights

J. D. Grey, the new president of the Southern Baptist Convention, is the youngest man elected president of the Southern Baptist Convention, but he will not be the youngest president to preside at a session. James P. Boyce, elected at the beginning of the session in 1872, was 23 days younger than Grey will be when he picks up the gavel at Miami. P. H. Mell and George McDaniel are only other presidents elected under age of 50. J. B. Gambrell is the oldest, elected at the age of 78. Grey is third man from Louisiana elected, second native of Kentucky.

A recent study of open country churches with resident pastors shows one baptism for each 17.3 members, compared with one baptism for each 19.5 members of open country churches with non-resident pastors. The open country churches with resident pastors reported per capita gifts of \$21.84, \$2.82 per capita going to missions. The open country churches with non-resident pastors reported \$11.55 per capita gifts with \$1.26 per capita going to missions. The resident pastor of the open country church received an average salary of \$1456. The non-resident pastor of the open country church received an average salary of \$559.

Ralph Herring, Winston-Salem, N. C., will be the featured speaker at the Ridgecrest Bible Conference, August 16-22.

The Texas Baptist Foundation has published a book reviewing the growth of the organization from 1930-1950 under the leadership of George J. Mason.

A survey made by the American Baptist Convention shows that 38 per cent of their 16,000,000 members never attend church. Only 43 per cent attend more or less regularly. The survey indicated that only 50 per cent contributed to the support of their churches and 24 per cent contributed 75 per cent of the total contributions.

The Training Union Department reports 55,700 awards for the month of May.

Baptist groups in Italy have charged that the Italian Ministry of the Interior has closed a Baptist church in Lentini and has required special authority to open new churches.

## In the World of Religion

Pope Pius reports that the number of Roman Catholic missionaries in the world has increased from 14,800 in 1926 to 26,800 today. This includes native clergy.

The Presbyterian Church in the U. S. A. has commissioned 56 new missionaries to make the total for the year 81. Only 17 are ordained ministers.

The New York Commissioner of Education has ruled that baccalaureate services in public schools are in violation of the state constitution.

The Lutheran Church-Missouri Synod,

has designated \$150,000 to produce a regular Lutheran television program.

Sam Morris has been elected the executive director of the National Temperance League, and plans to launch an aggressive campaign against liquor advertising.

The first mass has been broadcast on TV from Boston.

## Facts of Interest

A survey of American soldiers shows that their favorite drink is milk. The Quartermaster Corps reports that it cost about 44 cents a day to feed a soldier in 1940, 55 cents in 1946, and \$1.38 in 1951.

The average American baby born today can expect to live until the year 2018, 18 years longer than he could expect 50 years ago.

The U. S. population was more than 154,000,000 on June 1.

Americans spent \$8.7 billion for liquor in 1950, \$210,000,000 more than in 1949. A total of \$4,400,000,000 went for tobacco, and \$3,800,000,000 went for recreation and spectator amusements.

The motion picture industry spent \$66,750,000 in advertising in 1950. Average weekly attendance for U. S. theatres was 60,000,000 in 1950.

There were 294,000 births reported in April, compared with 260,000 for the same month in 1950. There were 356,206 marriage licenses issued in the first three months of 1951, compared with 301,238 for the first three months of 1950.

A survey of high school students shows that 57 per cent of the girls and 62 per cent of the boys picked a watch as the preferred graduation gift.

And the Federal Trade Commission has ordered the American Tobacco Co. to stop claiming that Lucky Strikes are "less irritating."

## June Cooperative Program Receipts Highest in History

NASHVILLE, Tenn.—(BP)—Cooperative Program receipts totaled \$775,973.99 for the month of June, 1951. This is the highest total for any single month in the twenty-six years' history of the Cooperative Program.

Designated gifts totaled \$156,701.11, bringing the total receipts to \$932,675.10 for the month of June. Total receipts this year through June were \$7,414,129.70 as compared to the total to date, 1950, of \$6,276,610.73. This shows an increase in 1951 of \$1,137,518.97 over the same period for 1950.

## Sunday Schools Show Record Growth

Sunday schools of the Southern Baptist Convention achieved in 1950 the greatest growth in the denomination's history, it was reported to the Convention's 94th annual meeting at San Francisco.

Dr. T. L. Holcomb, executive secretary-treasurer of the Sunday School Board, reported an enrollment of 5,024,553 in Sunday schools last year, a gain of 380,903 over the preceding year.

Total circulation of the Sunday School Board's periodicals in 1950 was 42,816,297, an increase of 4,922,150—more than 13 per cent—over 1949.

Dr. Holcomb also reported that the Braille Evangel was sent without cost to blind Southern Baptists throughout the country.

Training of Sunday school workers and teachers has been increased and teacher's clinics are now being held, Dr. Holcomb said. Vacation Bible schools had an enrollment of 1,830,847 in 1950, he reported.

Dr. Holcomb said that emphasis is now being placed on music and music training in connection with Sunday school work. An aggressive audio-visual aids program is under way. The department of church architecture rendered service to 4,068 churches during 1950.

"Gains in every phase of the work of the Board this year are outstanding," he said.

## School Suit Filed in Iowa

MAQUOKETA, Ia. (RNS)—A suit filed in district court here charges the Otter Creek township board of education with permitting its subdistrict No. 8 to be operated as a parochial school.

L. L. Long, county school superintendent, is plaintiff in the suit, which was filed by Ralph Kauffman, county attorney. Defendants are members of the board of education.

The petition charges that the Otter Creek township board hires as teachers for subdistrict No. 8 two Catholic nuns who appear in their classrooms in religious garb; that the board rents space in a building owned by the Roman Catholic diocese of Dubuque, and that two grades of a parochial high school operate in the same building.

It also alleges that religious pictures and symbols are displayed in the school rooms, and that the rooms are used for religious instruction, although not during school hours.

"All the above practices carried on in sub-district No. 8 with the consent of the defendants," the petition declares, "are contrary to the constitution and statutes of the state of Iowa and the principle of separation of Church and State."

# *ATTENTION: All Baptist Brotherhood Men*

## *Some Important Dates*

### *First*

Shelby County Baptist Brotherhood Association will observe its annual outdoor picnic celebration Friday, July 27th, beginning at 6:00 p.m. This celebration will be in honor of Dr. Robert G. Lee, Pastor of Bellevue Baptist Church and three times President of the Southern Baptist Convention. Dr. Lee will bring a special message at 8:00 p.m. for the occasion. Besides the basket lunch, ice cold watermelon will be served to all at the close of the celebration about 9 o'clock. We will see you on the lawn at the McLean Baptist Church about 6:00 p.m.

### *Second*

Baptist Brotherhood Week at Ridgecrest, August 16-22. The only state having more men at Brotherhood Week in the past few years is South Carolina. Mr. John Farmer is the efficient Brotherhood Secretary of that state. He has challenged me to have more men this time than he. I am appealing to the Baptist men, (Let's beat John).

### *Third*

All Baptist men of the state of Tennessee will meet at Camp Carson Springs, August 24-25-26. One dollar for reservation will be required. The total expenses for lodging for two nights and six meals will be \$6. The dollar sent for reservation will apply on this \$6. Send reservation to E. N. Delzell, 149 6th Avenue, North. A good program is being arranged and East Tennessee Baptist men have set a goal to break our attendance record for Baptist Brotherhood. West Tennessee Baptist men and Middle Tennessee Baptist men should remember that East Tennessee Baptist men came to Camp Linden in June. Let us have more men to go to Camp Carson Springs than they had to come to Camp Linden.

### *Fourth*

Layman's Day comes Sunday, October 14. We are preparing some literature and posters to send out for this occasion, but let us begin to prepare now to emphasize Layman's Day, Sunday, October 14, and make it the biggest day of the year for our churches. Remembering that the Brotherhood promotes the full program of the church. Let us plan to have the largest attendance in Sunday school, the largest attendance in Training Union, the largest attendance at both services of the church. Our motto being "The Pastors fill the pulpits, the laymen fill the pews." A special message is being prepared for Laymen on the Baptist hour.

E. N. DELZELL  
*Brotherhood Secretary*