

Baptist and Reflector

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

VOLUME 17

THURSDAY, OCTOBER 11, 1951

NUMBER 41

THE LAYMAN

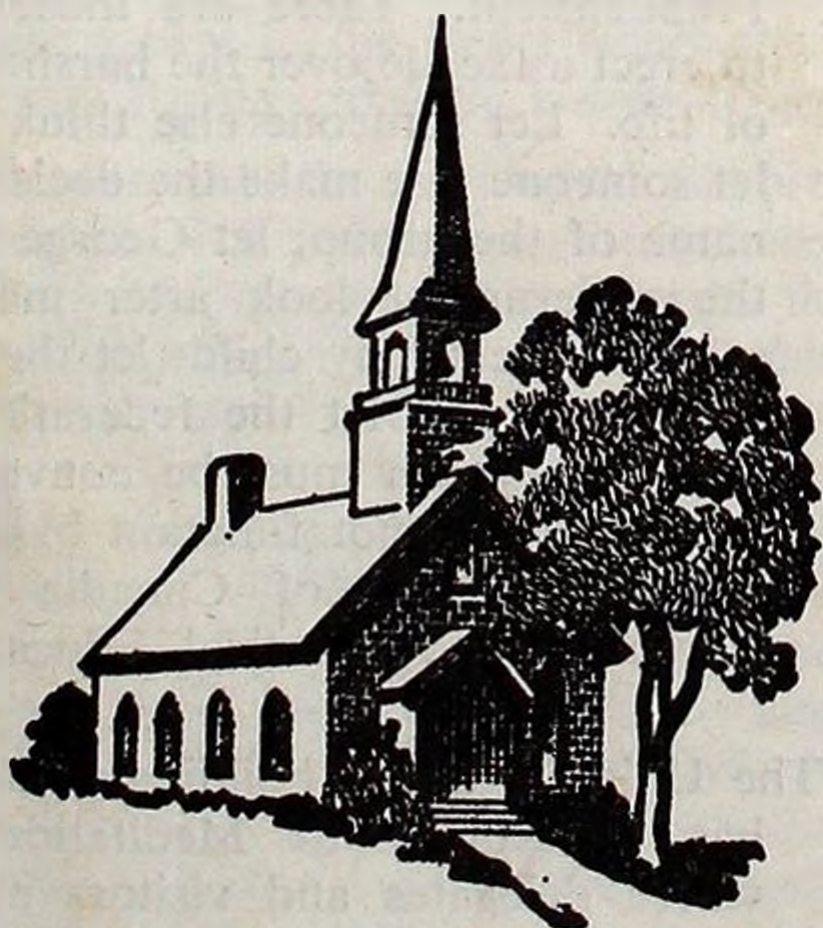
by EDGAR A. GUEST



Leave it to the ministers, and soon the church will die,
Leave it to the women-folk—the young will pass it by.
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a Godless atmosphere?

It's the church's special function to uphold the finer things,
To teach that way of living from which all that's noble springs;
But the minister can't do it, single-handed and alone,
For the laymen of the country are the church's cornerstone.



When you see a church that's empty, though its doors
are opened wide,
It is not the church that's dying. It's the laymen who
have died;
For it's not by song or sermon that the church's work
is done,
It's the laymen of the country who for God must carry
on.

—Michigan Christian Advocate

OBSERVE LAYMAN'S DAY IN YOUR CHURCH OCTOBER 14

"They stood every man in his place"

LEBANON TENN

10-52

Provision for Intoxication None for Intercession?

The rating of the United Nations takes a new tumble and falls to a new low if we are to credit recent press reports concerning plans relative to its new Manhattan quarters to be completed in 1952. This report was to the effect that Secretary-General Trygve Lie is considering abandoning an announced plan for a prayer room in the new UN building in midtown Manhattan. On top of this possible scuttling of the provision of a room for prayer or meditation in its General Assembly building the same dispatch tells that the U.N. is setting up an elaborate place for a bar for the delegates in the Security Council area, with a view overlooking the East River.

The Winston-Salem, N. C., *Journal* is so aroused over learning this that it has called upon the people of its state and of the nation to insist on a Prayer Room at the United Nations quarters. Urging the people of its community and state "who believe in prayer together with other people of the nation" to voice their protest to Warren Austin, American representative on the United Nations Security Council, this North Carolina daily paper stated, "Surely, if the United Nations is able to afford the luxury of a bar, it is not too hard up for funds to furnish people, delegates and secretariat a place to pray and meditate."

If the United Nations leadership has gone so far afield that its quarters would provide a place for *intoxication* but no place for *intercession* then the death warrant has been signed concerning its effectiveness. It would turn away from the only source of wisdom adequate to meet its problems and in its stead throw up a *bar* against all possibility of success in dealing with the evils that plague and damn human life.

BAPTIST AND REFLECTOR

149 Sixth Avenue, North • Nashville

Official Publication of the Tennessee Baptist Convention

CHARLES W. POPE, Executive Secretary

RICHARD N. OWEN Editor
FRED W. NOE Business Manager

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

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

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

The Perilous Business Of Being a Turtle

This has no reference to the four-legged kind carrying about a hard shell affording some sense of protection against sticks and stones and broken bones. We have never been a turtle of that type and are not aware of their patterns of thought, their hopes and fears, if any.

But we do mean the two-legged, turtle-paced pedestrian foolishly cherishing the hope of crossing some busy street in the middle of the block only to find himself caught, wishing he could make himself as thin as the white line where he unhappily stands as traffic hurtles by.

The saving of souls is important beyond all words but the preservation of life also is important—beyond the care many of us exercise. We have needless waste of life and limb on our streets and highways. If the present rate of traffic fatalities continues America's millionth traffic death will occur some time in December. The most dangerous period of the year for pedestrians has its beginning in October. Its up to all of us to improve our driving and walking habits. Be sure you have enough time to cross before stepping into a street. Remember that approaching cars are probably traveling much faster than they seem.

"The *quick* and the *dead*" can well apply to the difference between those agile enough to avoid being hit and those otherwise.

Perhaps it is for this reason that the workmen marking the traffic lanes are now painting white silhouettes of turtles at these dangerous crossings. The matter of traffic accidents has its concern with the careless driver—and also with the careless pedestrian. If you can only move slowly therefore these white turtles painted on the pavement are a warning—don't try to make a crossing—you may not fare as well as a turtle.

Send Your Pastor to Chattanooga

Yes, see to it that your pastor goes to Chattanooga to the Tennessee Baptist Convention meeting there in First church November 13-15. No meeting of all the year is so vitally important to pastors and Baptist churches in Tennessee as this annual state convention. Your pastor needs to be on hand and you as church members should see to it that he goes at church expense. If you haven't already done it, do it now. Get the church to take action on this and vote to send the pastor to Chattanooga to the Tennessee Baptist Convention.



He who carries a tale makes a monkey of himself.

The trouble with Socialism is that when folks all lean on each other, they soon get too weak to stand.—Olin Miller, *Chicago Sun-Times Syndicate*.

The real art of conversation is not only to say the right thing in the right place, but to leave unsaid the wrong thing at the tempting moment.—Dorothy Nevill. *Under Five Reigns* (Methuen).

People are divided into two classes: the ones you count on, and the ones you just count; the kind of folks who are important beyond all numbers, and on the other hand, the people who are only numbers.

When we spend our time thinking about our troubles we become self-centered and selfish. Instead of worrying about yourself, take on the problems of another and you will lose your own.—Charles Ray Goff, *A Better Hope*.

We are in danger of creating our own Frankenstein. There are those who try to erect a facade over the harsher realities of life. Let someone else think about it; let someone else make the decision in the name of the group; let George do it; let the government look after me; let the school educate my child; let the management find out; let the federation decide . . . Our youth must be convinced that democracy cannot function by *watching*.—Morgan Reid of Canadia Research Committee on Practical Education.

The United Nations building in Manhattan has an "interfaith Meditation Room" where delegates and visitors may retire between meetings and pray for peace. The architecture is simple; no altar, no windows. One southern preacher looking over this arrangement said, "A prayer will have a hard time getting out of here and reaching Heaven."

The Denominational Paper

by LOUIE D. NEWTON

Our beloved and versatile President of the Southern Baptist Convention, Dr. J. D. Grey, has written a very able and timely article on "These Are Basic," referring to the District Association, the State Convention, and the Baptist College, introducing his thesis with this paragraph:

"The District Association, the State Convention, and the Baptist College are basic in our Baptist denominational life. What is done at the local and state levels by our churches through these three answers the question, 'Whither bound, Southern Baptists?' Our solidarity, advance and witness depend very largely upon them."

And how true! But, President Grey will agree, I believe, that equally basic, and, in several instances actually taking precedence in point of chronology, is the Denominational Paper. I rise, therefore, to fraternally and earnestly amend President Grey's motion by adding, "And also, the Denominational Paper."

For Example

When Luther Rice came back to America and began his crusade to arouse our Baptist people to the importance of Missions, and the necessity of establishing Baptist Colleges in which to train preachers and missionaries, he found himself in need of a channel of communication and propaganda. Immediately, he urged the importance of establishing Baptist papers in the states where there were enough Baptists to form a community.

Jesse Mercer saw the wisdom of this proposal, went to Philadelphia and purchased *The Columbian Star*, in 1820, brought the paper to Georgia and gave it to the Baptists, and thus established the first Baptist State Paper in 1821, *The Christian Index*. The next year the Georgia Baptist Convention was organized, and in 1833 Mercer University was founded. Adiel Sherwood, one of the prime movers to establish a Baptist school, said, "Mr. Mercer provided the essential factor in uniting Georgia Baptists for effective Kingdom service when he gave us 'The Christian Index.'"

Essential to Baptist Progress

I submit that the Denominational Paper is now and has been from the earliest days

of Southern Baptist life an essential factor in Baptist progress. Every agency, local, state and south-wide, must rely upon the Denominational Paper for its contact with the local church. Once our people are informed, they will respond to the basic plans through which we advance all the interests of our beloved denomination.

Mr. Gladstone was fond of saying, "One example is worth a thousand arguments," and I believe that the Denominational Paper has demonstrated that it is absolutely essential to sustained progress in our cooperative Baptist life and work. It supports everything the District Association, State Convention, Mission Boards, Benevolent Institutions and Education are trying to accomplish. It informs, enlists, indoctrinates and inspires the individual yonder in the local church. It undergirds evangelism, stewardship and every other phase of our total effort.

Therefore, I beg that we add the Denominational Paper to President Grey's essential factors in the onward march of Southern Baptists, and I believe he will be the first one amongst us to accept the amendment.

"Good Assistant Pastor and Teacher"

That is the way Dr. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, regards his state paper which is in the budget of Bellevue church. Concerning it Dr. Lee writes:

"Since the cost of the BAPTIST AND REFLECTOR has been put in our budget and since it goes to many homes, I feel comforted in knowing that our church life is strengthened.

"Our people know more about the facts and figures of our Baptist life as a denomination. They are blessed with added wisdom because of the many splendid articles read. The BAPTIST AND REFLECTOR in a home is a good assistant pastor and teacher—making a weekly visit. Every church should put it in the budget," concludes Dr. Lee.

Aid to Ministerial Education

It was a new day in the history of state missions when our state Secretary, Dr. C. W. Pope, recommended a plan for helping our ministerial students with their tuition in our Baptist colleges. This aid became effective for the first time in 1941, in the amount of \$2,620.34 out of total Cooperative Program receipts amounting to \$309,476.87. This was slightly less than one per cent, although I believe that the original plan called for one per cent, and the total amount was not needed during this first year because there were not nearly so many ministerial students as we have today in our colleges.

Through the years since 1941 our gifts through the Cooperative Program have increased until last year the gifts totaled \$1,444,301.71, which is almost five times what was given in 1941.

Last year we gave \$15,334.75 for ministerial aid as applied on the tuition of our ministerial students in our Baptist Colleges in Tennessee. This amount is fairly well in line with the approximately one per cent that was appropriated for this worthy purpose in 1941. During the last years, however, the number of ministerial students has increased more rapidly than the gifts through the Cooperative Program. Last year we had 330 ministerial students enrolled in our Baptist schools, and the money available for ministerial aid today is not nearly enough to pay the tuition of our preacher boys in the colleges.

For 330 students at \$250.00 per student for tuition we have a total of \$82,500.00 that would be needed. With all of the other demands for Cooperative Program funds we could scarcely expect to pay \$82,500.00 for ministerial aid, unless our over-all gifts should be greatly increased. This large figure would represent about six per cent of total receipts.

I am therefore writing this article to say two things:

First, to say to our preacher boys that our present receipts for the Cooperative Program can hardly be expected to pay all of the tuition for all of our preacher boys in Tennessee.

Then, in the second place to say that Tennessee Baptists ought to increase their gifts through the Cooperative Program so as to more adequately meet all of our needs.

There is no greater investment that we can make in missions than in the education of our ministers for greater service.

The student generation of today, if given a thorough appreciation for the Cooperative Program, will be the ones who will be able to lead our churches in the future toward a greater support of our entire mission program.

What Makes Southern Baptists Tick

by CHARLES G. HAMILTON

Why have Southern Baptists 4,000 more churches than they had a decade ago? Why have they gained 4 million members in less than a generation? Why are they growing more rapidly than any comparable religious group in the United States? In the quarter-century I have been in the ministry, the Southern Baptist Convention has *added* more members than the total of all there are in my communion, or in any other American communion but the Roman Catholic and Methodist. How do you explain it?

There are those who attribute this increase to purely biological phenomena. They point out that more Baptists are born. Baptists thrive in the economic group and the geographic area where there are the highest birth rates. Half the children of the nation are born in the part which lies between Maryland and New Mexico. The south is winning its old war, at least in a biological sense. It seems that most Americans will be part southern in the future. Moreover, the movement of millions of southerners west and north has undoubtedly scattered and multiplied Southern Baptists. They have become a national church almost unconsciously. This factor is certainly part of the explanation.

More Than Biology Involved

But it would be foolish to consider this the sole, or even the major, factor in Southern Baptist growth. One must take other factors into account. Consider the sociological. The growing group in America stems from the group which a century ago was considered the underprivileged. Since most of today's privileged are probably children of those underprivileged, the fluidity of American class lines is apparent. The respectable eastern denominations which once dominated the ecclesiastical scene are largely restricted to the still more privileged group, which is losing out economically as well as biologically.

Southern Baptists are not rich, as a rule, but one suspects that there are more rich people who are Southern Baptists than are members of any other two communions put together. (Don't forget those Texas and Oklahoma oil fields.) In urban areas and in small towns the Baptist churches have become the churches of the dominant middle class which controls American culture patterns and is the arbiter of our present destinies. Working people and rich folks

can feel at home in such conditions, as both have social ties with the middle level.

The Rural Note

But this sociological explanation, which is frequently given as the reason for this Southern Baptist growth by those in other churches, is not the major reason either. Those who stress the rural note may have keener ears. The south remains predominantly rural. Rural life is more than biological growth, sociological status and economic uncertainty. Country life is a way of life, and is often transplanted into cities. Many of our newer cities are only large collections of country folk. The Baptists hold the allegiance of rural people. As some of these move to the small towns and take them over, Baptist influence rises. As they move to the cities—how about it, Detroit?—it rises again.

It's interesting to see ourselves through another's eyes. Here Charles G. Hamilton, rector of the Episcopal church, Aberdeen, Miss., gives his interpretation of the growth of Southern Baptists. This article is reprinted courtesy of The Christian Century.

It is easy to point to towns all over the south where all other churches have stood still or declined in the past twenty years while the Baptists have gained. If the Baptists had to depend on the loyalty and attendance of their older town members, their percentages might be no better than the others'. It is the continual recruiting of rural Baptists moved to town which has given their churches the numerical lead.

All Things to All Men

The local independence which has characterized the Southern Baptists has also played its part. It has made it possible for rural areas to represent different attitudes and still have churches of the same allegiance. It saves Baptists from raiding by ecstatic sects, for it is easy to channel this sort of thing into a Second Baptist Church for those who prefer more emotional religion. It is similarly easy to channel the growing aesthetic consciousness of a minority into Baptist churches which emphasize stately worship. Some of the finest worship services

in the south, in the liturgical sense of the word, can be found in such Southern Baptist churches and colleges. The continuation of Sunday evening services by almost all their churches results from the interest of many members whose lives center around the church.

This leads into another major cause of growth. Most of these churches are centers of social life for their members. Their doors are open almost every night. They have numerous organizations and study classes for people of every age and condition. They encourage recreation and fellowship. Their recreation programs are generally conservative, but so are most church people. Young people grow up with the church as the major fellowship of their lives. City Baptist churches sometimes offer the individual the only contact where his personality is important.

Aggressive laymen have a part in this advance. Laymen frequently organize churches. They usually control the churches they have organized. And they can always start a new church or move to an old one if they do not feel recognized where they are. The mere existence of a large number of churches of one kind encourages this. The continuing importance of the Sunday school and the Bible class is another token. The music of the church is largely in the hands of laymen, and most of it is at the level at which they feel at home. Enthusiastic singing undoubtedly builds up Southern Baptist morale as well as sociability and fellowship. The aggressive Southern Baptist press is another sign of this strength, and a reason for its advance into the north and west.

Growing Social Emphasis

There is an increasing social consciousness among Southern Baptists of which many on the outside are unaware. They were probably the only southern church group whose social leadership denounced the hate-mongering and racial demagoguery of the Dixiecrats in 1948. The recent decision to open all Southern Baptist seminaries to students of all races is no sudden change, but rather the culmination of a policy of aiding in the education of Negro Baptist ministers which has been in progress for years. One may well anticipate this after a few prominent laymen and less prominent

pastors have viewed this with alarm, the average Southern Baptist will take it in as part of his mental growth.

What is remarkable about this development is that Southern Baptists have made their seminaries interracial before this has been done by national denominations with much more loudly enunciated interracial ideals and presumably with a more tolerant clientele. Maybe the others did not realize that the Southern Baptists were going to anticipate them. The leadership against the liquor traffic, which was once almost a Methodist private concern, has in many areas been taken over by Baptists. Their country associations furnish an ideal basis for political pressure on legislators inclined to ignore the growing public desire for temperance and cleaner government.

A Simple Faith

Perhaps the major cause for Baptist growth has been their biblical emphasis. The Bible is still the basis of most Baptist sermons. Their congregations still maintain an outward allegiance to the Scriptures, and often an inward devotion to them. The doctrines of the Southern Baptist church are simple. This has a profound appeal to the American mind, if not to the universal mind. The doctrinal position of a Southern Baptist requires no intricate confession or patristic creed to state, and it is in terms that the humblest can understand. It is not primarily a theology; it is rather a collection of points on which in the process of time Baptists have found themselves united. Any attempt to extend it even to the Calvinism which was once the prevailing mode of Baptist thought would probably prove unacceptable. When state conventions or associations attempt to enforce rigid standards of theological belief they usually fail to convince their members. There is a growing breadth in the theological views held within this communion, and the membership has not been much disturbed.

The preaching of the fundamental doctrines of the Christian faith is the strength of the Baptist message. Many who might not agree with all niceties of Baptist interpretation are attracted by the preaching of redemption and forgiveness. The modernist interpretation of a generation ago has lost by default; a more liberal interpretation has at times been too diluted to stand in a world of conflict and fear. Institutionalists have survived, but not with much attraction for the present generation. But the people of this land, not only of the south—and perhaps not only of this land—are still hungry for the faith of their fathers, the gospel of the God who died for them on Calvary. Southern Baptists would be the last to claim that they have a monopoly of this, but the tired worker and the stumbling sinner who is each of us is always at home wherever he hears of the mercy of God and the love of Jesus.

The Witness

by GEORGE C. HUMPHREY

Our word "martyr" comes from the word which is translated "witness" in our Bibles. Many of the early Christians were put to death because of their persistent, consistent witness to the Lordship of Christ and so we get our word "martyr."

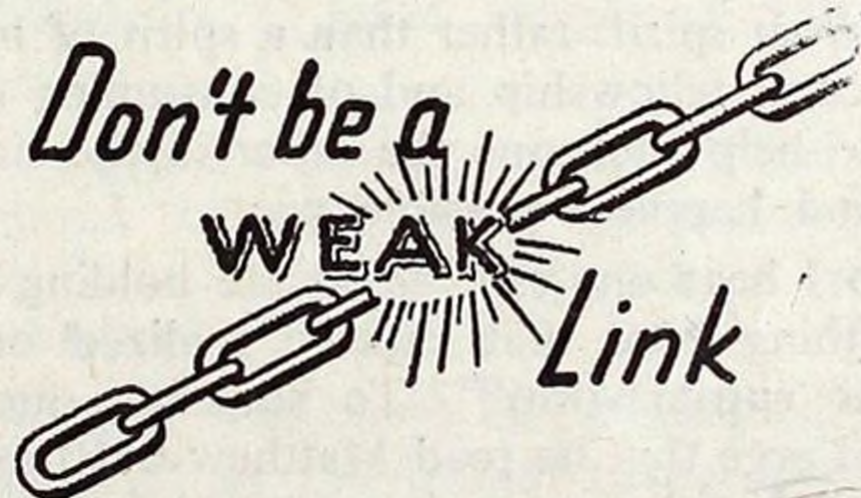
A true witness does not speak in general terms concerning some vague something. The true witness is specific and definite. A study of Christian witnessing in the New Testament shows this definiteness. Jesus said to his disciples "Ye shall be *my* witnesses."

Christianity is not a philosophical system or a code of ethics. *Christianity is Christ*. Philosophy and ethics have their true place only when life is Christ-centered. But so much has been said about Christ and can be said of him as example, teacher, leader, friend and brother that the question arises "Is each person a witness who speaks words of commendation concerning Christ?"

The record as we have it in the book of Acts consistently connects two words, *witness* and *resurrection*.

When the brethren were selecting someone to fill the place of Judas the only one qualified to be "a *witness* with us of his

~~~~~



~~~~~

resurrection" (Acts 1:22) was someone who had been with them from the first.

When Peter preached on the day of Pentecost he preached the risen, ascended, glorified and enthroned Christ. "This Jesus did God *raise* up whereof we all are *witnesses*." (Acts 2:32)

Peter and John going to the temple at the hour of prayer healed the lame man. He would not let them go but holding each of them with giant strength he entered with them into the temple walking and leaping and praising God. This commotion attracted a great crowd and Peter preached the risen Christ "whom God *raised* from the dead whereof we are *witnesses*." (Acts 3:15)

Being imprisoned Peter and John defended themselves by testifying that the man had been healed "in the name of Jesus Christ of Nazareth whom ye crucified, whom God *raised* from the dead." (Acts 4:10) When warned by the council not to speak or teach in the name of Jesus they answered "We cannot but speak the things which *we saw* and *heard*." (Acts 4:20)

Talking Book for the Blind

The first "talking book" to be published by the John Milton Society is scheduled for this December and will be good news indeed to the many blind people who cannot read Braille. This talking book is composed of long playing records containing gems of Christian literature in poetry and prose. It will be made available to the blind without charge.

The John Milton Society has published Braille magazines, quarterlies of Sunday school lessons, religious calendars and books for many years and adds this new venture to its fine list of blessings to the blind. The Society represents more than 50 denominations in the United States and Canada.

Churches should send in the names of blind persons who would like to secure this talking book and who have a machine or record player for playing recordings at 33½ r.p.m. The address is: The John Milton Society, 156 Fifth Ave., New York 10, N. Y.

Baptist Youth of Japan Promise Hope for Future

One hundred twenty-four young Japanese Baptists gathered at the foot of Mt. Fuji on August 28-31 for their Annual Youth Conference. Forty-two of the 43 churches of the Japan Baptist Convention were represented.

Some of the young people came to take musical training so that they might lead in the Japan Preaching Mission now in progress under the direction of Baker James Cauthen, the Southern Baptist Foreign Mission Board's secretary for the Orient, and seven other Southern Baptist preachers. Other young people, representing organizations in their churches, came to learn better methods of work.

They were challenged to search diligently for God's will for their lives. Miss Akiko Endo, well known to many Southern Baptists, sponsored a 45-minute quiet time in which every person was asked to get alone with God for personal covenant-making.

A candlelight devotional service directed the young Japanese Christians to look to God for cleansing, life-giving light in a dark hour. They were urged to become soul-winners. A story was told about a young woman who shrieked out before the communist firing squad, "I'm dying for a cause! What are you living for?"

Then, as the youths lighted individual candles from two larger ones, they were reminded that Jesus said, "Ye are the light of the world." Quietly, young men and women stood in the candlelight to pledge their lives to God. Fifty stepped forward on an invitation to commit life to Christian service.

Thus, the Japan Baptist Convention looks forward with confidence to future years when the bottleneck of inadequate national leadership will be overcome.

Evangelize the Churches

The first section of this paper which appeared recently was largely *diagnosis*, and, therefore, more or less—and probably more than less—negative. It is hoped that this section may suggest a *cure* and will, therefore, be positive, constructive and more pleasing in its outlook to those who like to walk on the sunny side of the street, of whom I like to count myself as one. I would cry with the beloved Jeremiah (8:22), "Is there no balm in Gilead; is there no physician there?" And would hasten to declare "the Great Physician" is ever at hand, and that he is amply able and abundantly willing to enter our churches and to do for them what I am contending that they (we) so sorely need. He says to one such church in unmistakable language, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me" (Rev. 3:20). I know of no figure of speech that is equal to the one used here to express fellowship—sitting and eating together at the table. It is my earnest desire and my fervent prayer to God that this paper may be used of Him to do two things: (1) Turn the attention of his people to this important matter in a way that will bring them to do something about it; (2) that the something that they shall do about it will not be "to destroy, but to fulfill."

It will be recalled that in my former paper mention was made of Dr. Elton Trueblood's observation that the human race is for the first time in history divided into two fairly equal parts that stand opposing each other with two diametrically opposite ideologies. One of these sides is leaving it mainly to the traditional "George"—the preachers and the organized machinery—to meet the opposing force and bring to pass what is needed. The other side has "a philosophy, a program and a *passion*" in which every member is brought to share in a personal way, and to work at his task seven days in each week and twenty-four hours in each day. The crux of the whole matter is in the nature of the ideology of each side. The ideology of the one side is love—a love that will win the opposing side to Jesus and to the adoption and faithful use of his spirit in all of life's relationships that of the other side is to conquer by brute force, and so bring the human family to a sort of "hog and hominy" concept of life. The two concepts are set sharply over against each other where our Lord was contending with Satan in the mount of temptation and said when tempted to put bread ahead of the inner spirit, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). So here are the two philosophies of life set sharply over against each

other, and the groups respectively that espouse, foster and would spread them to the ends of the earth. The triumph of the materialists would, as I see it, engulf the human race in what Dr. Ralph W. Sockman has very appropriately designated as "global gloom." The triumph of those who hold that each man is an immortal spirit, and that this spirit is made for eternal fellowship with God, will mean life everlasting in its largest, richest and most meaningful sense. My plea is for an evangelism that will bring us who bear the name of Jesus to incarnate his spirit and live that spirit in such a way that our Lord's prayer shall be answered when he teaches us to say, "Thy Kingdom come. Thy will be done in *earth* as it is in heaven." If we are to see this brought to pass we shall have to cease standing up on Sunday and singing,

"Shall we whose souls are lighted
With wisdom from on high:
Shall we to men benighted,
The light of life deny?"

and then go out to hold and to practice a cut-throat spirit, rather than a spirit of mutual care, fellowship and of consuming desire to help each one the other in the richest and happiest possible way.

Do I hear one say, "You are holding up something here that can be realized only in the spirit world?" To such an one I would urge that he read Matthew 6:10 over and over and over again until two words in that verse shall register themselves in his soul forever, viz., the words "ON EARTH." It took me many years to approximate this. May those who shall read my exhortation be able to prove themselves better pupils of our Lord's words than I have.

Perhaps most of those who read these words feel, feel more or less strongly, and feel sincerely that they would like to see what I am pleading for brought to pass, and would ask, "Have you any suggestion to offer looking toward this end?" I shall offer only one, but if we could see this *one* adopted and practised by those who bear our Lord's name, we should see a change "on earth" at once toward the conditions in our lives that I am trying to suggest. My one suggestion is that we cease thinking in terms of the future and bring ourselves to think in terms of the *present*. This is to say that we shall think of *God* as being just as present with us just now and right where we are as He ever will be at any time or at any place in all His universe; that we think of *God's salvation in Christ* as being a present reality rather than something that we are to find in "the sweet by and by," that we begin to take time and give thought to the matter of *appropriating this salvation* just now and just where we are rather than

to wait until we shall have dropped the flesh and entered into the world of spirit and spirit alone; that *we begin to live here and now* ("on earth") as we expect to live when we shall come into heaven. These are a few of the things I mean when I speak of ceasing to think and live in terms of the future and begin here and now to live *in the present*.

If we are to approximate what I have tried to suggest, don't you think that we shall have to begin with us "whose souls are lighted with wisdom from on high?" Don't you think that we should evangelize the churches?

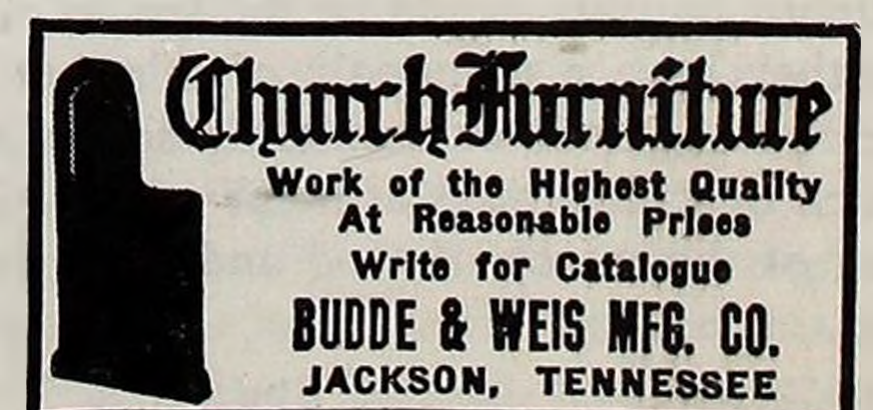
Protestants Meeting Communist Challenge

WASHINGTON, D. C.—(BP)—Protestants are meeting the challenge of Communism better than any other Christian group, according to a report of the Committee on World Issues presented by Dr. M. Theron Rankin. The report was made to the Joint Committee on Public Affairs, composed of representatives of America's leading Baptist groups.

The report stated, "The very diversity of those who constitute the Protestant forces is in itself a testimony to freedom and liberty. Even with our lack of complete unity and coordination, we are in a more favorable position to combat Communism than if we were under the necessity of conforming to a pattern and being regimented by an oppressive ecclesiastical hierarchy."

Dr. Rankin, who is the Executive Secretary of the Southern Baptist Convention Foreign Mission Board, which has maintained a large number of missionaries in China, said concerning the Christian situation in China: "The communist control of the government of China in its bearing on the Christian church and missionary effort is bad. Moreover, on the human level, it does not give promise of being any better soon. The freedom of the church to do its distinctively Christian work has been greatly abridged at the point of declaring its gospel and the judgment of the gospel on the whole of life. It is abridged almost to the point of absolute prohibition with respect to vital contact with the world Christian fellowship. Almost all missionaries have been cut off from both the churches and the people. Most of them have left China. Almost all of the others are awaiting permission to leave. Even so, Christians are not without hope."

The committee also asked for general observance of United Nations Week, October 21-27, reciting UN's aims and achievements.



Seven Baptist Leaders Now Preaching in Japan

Seven Southern Baptist pastors and educators are preaching daily in Japan in the second preaching mission sponsored by the Japan Baptist Convention and the Foreign Mission Board of the Southern Baptist Convention.

They began September 23 and will continue through October 28. During these five weeks each of the 43 Baptist churches in the Japan Baptist Convention will have the services of one man from three to five days.

Dr. Clyde V. Hickerson, Barton Heights Church, Richmond, Va., Dr. E. D. Head, president, Southwestern Seminary, and Dr. E. Norfleet Gardner, First Church, Henderson, N. C., are working in South Kyushu around Fukuoka. Dr. John L. Slaughter, First Church, Birmingham, Ala., and Dr. Monroe F. Swilley, Ponce de Leon Church, Atlanta, Ga., are in North Kyushu around Kokura. Dr. Roland Q. Leavell, president, New Orleans Seminary, is preaching in the Kansai area which includes Kobe, Osaka, Hiroshima, Kyoto, and surrounding towns. Dr. M. Ray McKay, Second Church, Little Rock, Ark., and Dr. Baker James Cauthen, the Board's secretary for the Orient and director of the campaign, are working in the churches of the Tokyo area.

Last year's preaching mission, conducted on a smaller scale than this one, resulted in 8300 decisions. The follow-up work reached many of this number for church membership—enough to double the membership of the churches in the Japan Baptist Convention.

The visitors were entertained in missionary homes in Tokyo and officially welcomed at a fellowship meeting given at Meiji-ro-ga-oka Baptist Church. Kiyoka Yuya, pastor of the host church and president of the Japan Baptist Convention, spoke for Japanese Baptists. Dr. Leavell, spokesman for the visiting preachers, declared that they had "come to lift up Christ whose winsome grace and love would draw all men unto himself."

Missionary Edwin B. Dozier and Dr. Cauthen accompanied the evangelists as they left Tokyo to visit a few of Japan's famous sites before beginning their work.

Dr. McKay wrote of his first impressions: "Attended my first Japanese worship service. I was struck by sincerity and Scripture content of the message. All sat on floor. Ninety per cent were young people. They were attentive, reverent, responsive. After two hymns the pastor prayed and

was followed by volunteer prayers: young woman in whose voice there was warmth, love, and emotion, young man of strength and sincerity.

"The plans for congregational participation in preparing for the preaching mission amazed me. From the congregation of one hundred, 45 teams were going out two hours per day for three days in house to house calling to distribute 10,000 leaflets and put up 500 large posters.

"The faces of the congregation were alight with new life and enthusiasm."

Baptists Warn of Threat To Freedoms

WASHINGTON, D. C.—(RNS)—The Baptist Joint Committee on Public Affairs adopted a resolution here warning against any abridgement of American freedoms whether by public officials or "self-styled private vigilantes."

"We urge our people vigorously to oppose those who would destroy those freedoms by organized heresy hunts and character assassination," the resolution said.

The committee, which comprises representatives of four major Baptist groups in the United States, also warned that the low level of public and private morality, if unchecked, is a grave threat to American democracy.

It urged Baptists to re-examine their own personal attitude toward government and "their own departures from simple honesty in everyday living."

In other resolutions, the committee urged ratification by the United States Senate of the Japanese peace treaty and the United Nations Genocide Convention, and expressed renewed concern over imminent plans for national universal military training.

The committee also deplored the persecution of Christian missionaries in China and attempts by the Peking Communist government to cut off the Chinese people from all contact with Christians abroad.

The Baptists called for "a never-ending cycle of prayer for the Chinese people."

Dr. E. B. Willingham, pastor of National Memorial Baptist church, Washington, D. C., was re-elected chairman of the committee. Dr. Hugh Brimm, executive secretary of the Southern Baptist Social Service Commission, Louisville, Ky., was elected secretary.

As regards universal military training, a plan which is due to be submitted to Congress by October 29, the committee called attention to the fact that Baptist Conventions in the past have condemned UMT as unnecessary, inefficient, and contrary to the American way of life. The committee said that since Congress must approve the final program, there is still time to re-examine the issue.

The Baptist group not only urged prompt ratification of the Japanese treaty, but expressed hope that Japan would soon be admitted to membership in the United Nations.

Full support of United Nations Week October 21-27 was urged by the committee which remarked that "with all its imperfections, the UN unquestionably represents men's best political means at the moment of averting international chaos."

"Upon the foundations which have been so carefully laid a greater and more substantial structure must surely be built," the group declared.

The Baptists said that Protestantism, despite the divisions within its ranks, is an effective force in combatting Communism.

"We would point out that the very diversity of groups which constitute the Protestant forces is in itself a testimonial to freedom and liberty which we cherish and which is being threatened by Communism today," the committee said.

It added that opposition which is spontaneous and reflects the sum total of individual rejections of Communism will be more effective in the long run than that directed from on top through a rigid chain of ecclesiastical command.

Malik Praises Work Of Missionaries

WASHINGTON, D. C.—(RNS)—The work of American missionaries abroad is more important than diplomacy in expressing the desire of the American people for peace and plenty in the world, Dr. Charles Malik, minister of Lebanon to the United States, told a meeting of churchmen here.

"Your missionaries constitute the finest act of American charity abroad," said Dr. Malik, who also represents Lebanon at the United Nations.

"The hospitals and schools you have built are the best evidence you have abroad to show your concern for the world."

Speaking in feeling terms about the worldwide struggle between Marxism and Christianity, Dr. Malik said that the Church's greatest task must be to continue supplying "servants of Christ abroad."

By preaching the gospel and getting men and nations closer together, he suggested, churches can bring to bear great indirect influences on the forces which are molding history.

He expressed the hope that American churches would encourage understanding of the movement for freedom which is sweeping Asiatic nations.

"No man who loves freedom can help but rejoice at this awakening," he said. "The people of Asia want the right to live as dignified human beings, with complete social and human equality."

A gift to

HARRISON-CHILHOWEE'S ENLARGEMENT CAMPAIGN

is an investment in God's tomorrow

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

Jacob Receives the Promise

TEXTS: Genesis 28:10 to 33:17 (Larger)—Gen. 28:10-22 (Printed)—Gen. 28:15 (Golden).

"Happy is he that hath the God of Jacob for his help" (Ps. 146:5a). This statement has been a blessing to the writer of these notes, for it reminds of God's love and choice and preservation of one whose name means "supplanter" which, in the light of much of his life, involved trickery and border-line scheming. One commentator has described him in these words, "Jacob had a coarse and carnal nature, dogged, double, cowardly and cunning, that must have made him a terror to his neighbor and might have made him a despair to God." The point is that if God dealt as He did with Jacob, gradually leading him away from being a supplanter and to becoming as his later name (Israel) indicates, i.e., "as a prince hast thou power with God and with men" (Gen. 32:28); He may deal similarly with any one of us, if we will but yield ourselves into His powerful but loving hands.

What happened to Jacob in his experience at Bethel (or Luz as it was called at first) and how may the place be characterized? As we carefully and prayerfully examine the printed text, suggested above, what may we learn about Jacob while at Bethel that will be of help to us?

Conviction, Because of a Need (vss. 10-11)

First, Jacob seems to have been overcome with a feeling of loneliness and helplessness. He was likely homesick and at the same time unable to go back home with any degree of safety, due to the anger of Esau whom he had shamefully tricked but a short time before this. We are always in a desirable condition when we are brought face to face with our own inadequacy and made willing to have the Lord take over and help us.

Second, Jacob was partially out of touch with the past in his religious life. He perhaps imagined that he had left God back at home with Isaac, not realizing that God is everywhere and readily available to all who call upon Him. One of the greatest needs that the present generation has is to make real and vital to itself the presence and power of God, just as real and vital as to the generations that have passed and gone.

Conversion, Because of a Dream (vss. 12-15)

Do we believe in dreams? Before answering, let us recall Joel's prophecy (Joel 2:28) and referred to on the Day of Pentecost (Acts 2:16 ff). Jacob believed in his dream and directed his life by it. What a beautiful

and meaningful dream was this! The ladder reaching from earth to heaven, with ascending and descending angels, and God's voice of assurance and promise; all to change Jacob's life and turn it into the direction where it might be used and made a blessing both to those of his own day as well as those who would come after him.

First, God identified Himself as the god of Jacob's father. Second, He promised to abide with him wherever he went. Third, He assured Jacob of numerous offspring. Fourth, He guaranteed that Jacob would return to this place. Fifth, He pronounced a blessing upon future generations through Jacob. Is it any wonder, then, that we dominate this place as one of conversion for Jacob? He will be converted again after this, to be sure, for he will need to be (just as do all of us); but this appears to have been his first conversion experience. We are regenerated but once but we need conversion just as often as we get off the path of duty and righteousness. If the Lord will open our eyes both to our own lack and the need of the world (or give us a vision or a dream) we might have an experience similar to that of Jacob as he slept that night at Bethel.

Consecration, Because of a Promise (vss. 16-22)

First, Jacob consecrated his life. Bethel suggested "the house of God." The best place for consecration of life today is at the house of God, usually thought of as the church-house. For this is the place that has been set aside as the place of worship and spiritual communion with God. It is the place where God's people are accustomed to assemble for praise and testimony. It is the place where many have found God as personal Saviour. If one is willing to consecrate, or dedicate, one's life with all of its abilities and possibilities (such as time, talent and influence); it will be easy to follow Jacob in the second phase of his consecration.

Second, Jacob consecrated his substance. This is indicated in his covenant with God in agreeing to give Him the tenth or tithe. It will be observed that this took place long before the giving of the Law to Moses on Mt. Sinai. Tithing antedated, by a long time, the Law's formulation. To be sure, the giving to the Lord of the tithe is but a step in the direction of consecration of substance (incidentally, the first step) but one must take the first step before taking the second step. Later on, the Lord's people will be taught that the tithe is holy and belongs to God.

Tape and Wire Recorder Service At State Convention, Chattanooga

J. L. Minton of Audio Visual Aids Service, Baptist Book Store, Nashville, announces that provision will be made for those who bring their recording devices to make records of the next session of the Tennessee Baptist Convention in Chattanooga Nov. 13-15.

Stating that this provision will be without cost to those who use it, Mr. Minton adds, "This recording service will be located with the book exhibit and the audio visual aids exhibit in the basement of the church. The recording device will take care of twenty recorders and there will be no service charge connected with using this service. The device is equipped with a speaker so that those using this device can also hear what is being said from the platform of the main auditorium. We will have new spools of tape and wire along with us for the benefit of those who need them. All of the output sockets on this recording device are of the Webster type and it will be necessary for those using the device to bring along a six or eight foot length of microphone cable with this two prong Webster output plug on one end and an input plug on the other end to fit their own particular machine."

A youth revival was held at North Side church, Jefferson City, September 9-16, with the preaching being done by William Kelley, a student at Carson-Newman College and member of the North Side church. Cova Duvall, also a student at Carson-Newman led the singing. J. B. Cross is pastor.

Books Received

The 1951 Foreign Mission Graded Series (Broadman Press) including the following: "Pilgrimage to Spanish America," Everett Gill, Jr., for Adults. "Inca Gold," H. W. Schweinsberg, for Young People; 108 pp.; 60c. "Under the Southern Cross," Anne Sowell Margrett, for Intermediates; 80 pp.; 50c. "Keys to Brazil," Edith Ayers Allen, for Juniors (a Teacher's Manual) 82 pp.; 75c. "Dickie in Mexico," Marie Saddler Eudaly, for Primaries; 50c.

"Adventures in Christian Journalism" by E. C. Routh; Broadman Press; 92 pp.; \$1.50. Here is the challenge of Christian journalism set forth in the interesting life story of a great Baptist editor.

"The Condensed Bible" William A. Cocke, Exposition Press; \$4.00; 516 pp. Selecting 7,564 verses out of the 31,173 of the complete Bible Mr. Cocke, a Texas lawyer and Methodist circuit rider's son, presents his condensation of the Bible story with the hope of "popularizing the essential contents." His digest includes "gems" of moral teaching but lacks the dynamic content of the miracles which are omitted in his condensation.

Today we complete our new word paintings. This last part of the picture is in many ways the most important part. Even if you haven't sent in the other three letters, I hope you will fill in today's letter and mail it to me. This is the part which we referred to at first as "just you." We might call it the "finishing touch" to our word painting.

Of course, the things you've included in

your other three pictures—your home, and church, and school—tell many things about you. But there are so many other things we would like to know that could not be included under any of the first three parts of the picture.

Do you have a nice, sharp pencil? Ready? Then let's write one more letter!

Dear Aunt Polly:

You seem really to want to know me better. So I am writing this letter to tell you a bit more about myself.

You may remember that I am _____ years old. I (am, am not) a Christian.

I guess most boys and girls have favorites. I have already told you some of mine. Here are some more. Maybe they will help you to get a clearer word picture of me:

MY FAVORITES

Color _____ Musical composition _____

Kind of shoes _____ Pet _____

Radio program _____ Sport _____

Beverage _____ Playmate _____

Place to go _____ Older friend _____

Bible verse _____ Athlete _____

Kind of weather _____ Book _____

Indoor activity _____ Author _____

Musical instrument _____ Ambition _____

Comic book character _____ Work for grownups _____

Way to travel _____ Way to choose pen pal _____

Hobby _____ Rainy day activity _____

Kind of story _____ Poem _____

Picture _____ Food _____

I hope this letter will reach you quickly. I may think of something else to tell you about myself. If so, I'll send it later. One time you said you wanted to hear about all the interesting things we do, so I will try to keep you informed. I don't want my word picture to get out of date again!

Your friend,

Address _____

Your State and Mine



by AGNES GIBBS FORD

Tennessee, in addition to being called "The Volunteer State," is also called "The Big Bend State," after the deep southward sweep of the Tennessee River, along which mighty dams have been built to generate electric power and to control floods.

* * *

The word "Tennessee" is derived from an Indian name whose origin and meaning are unknown.

The chief village of the Cherokee Indians, called Tamassie or Tanasie is probably the source of the name to the river and the state. The name originally was used by Henry Timberlake, a young British officer who visited the Cherokee tribe in 1761.

* * *

The Tennessee appellate court is divided into East, West, and Middle divisions.

* * *

Tennessee was the home of Daniel Boone and Davy Crockett who blazed the trails for settlers going west.

* * *

Tennessee was the last state to secede from the Union in 1861 and the first to be readmitted after the War Between the States had ended.

* * *

Tennessee is second only to Florida in the output of phosphate rock. It ranks high in the production of chemicals, rayon, and aluminum.

* * *

Marble quarried in Tennessee has been used to build the state Capitols of Tennessee, South Carolina, and New York, and portions of the National Capitol at Washington, D. C.

* * *

In Knoxville are the greatest marble-finishing works in America, and the second largest marble quarries.

* * *

At Nashville is the biggest rayon and cellophane factory in the world.

* * *

The area of Tennessee is 42,246 square miles (285 square miles of which are inland water); thirty-third in size among the states. Its greatest width is 120 miles; greatest length, 430 miles.

* * *

The chief mountain ranges in Tennessee are Bald, Cumberland, Great Smoky, Iron, Stone, and Unaka.

* * *

The chief mountain peaks in Tennessee are Clingman's Dome (6,642 feet), Mount Guyot (6,621 feet), Mount Le Conte (6,593 feet), Roan Mountain (6,227 feet).

The highest elevation in Tennessee is Clingman's Dome, 6,642 feet, in Sevier County, eastern border of state; the lowest is 182 feet, along the Mississippi River in Shelby Sounty, Southwestern corner of state.



Training Union

CHARLES L. NORTON, Secretary

WHAT?

Training Union

Regional Planning Meetings

For Whom?

All Associational and Church Training Union Officers

WHEN? WHERE?

Southwestern, Oct. 22, Brownsville Church, Brownsville

Northwestern, Oct. 23, First Church, Dresden

South Central, Oct. 25, First Church, Lewisburg

Central, Oct. 26, First Church, Springfield

North Central, Oct. 29, First Church, Cookeville

Southeastern, Oct. 30, First Church, Dayton

Northeastern, Nov. 1, First Church, Greeneville

Eastern, Nov. 2, First Church, Jacksboro

Why?

That we might plan our year's work, set up worthy objectives toward which to strive, and become informed concerning the execution of special events, let us come together in the name and in the strength of the Lord.

Ten Commitments

For

Associational Young People's Leaders

Miss Mary Anderson, Associate

1. I will locate and *list* all Young People's presidents, counselors, department officers in all churches in my association.
2. I will send them promotional *material* concerning our local, associational and state program. I will seek to obtain regular quarterly *reports* from each union and I will encourage them to send reports to the State office.
3. I will *study* Young People's union methods and Associational Training Union methods and young people themselves.
4. I will prepare and conduct the *Young People's Conference* at the Officer's and Leader's Councils.
5. I will present the Standard of Excellence as a regular program of work for Young People's unions.
6. I will plan for and engage in *extension*

work in churches with no Training Union or with no Young People's unions.

7. I will promote the *Speakers' Tournament*, set a date for the Associational Tournament and urge each church to have a Church Tournament or at least one representative.
8. I will cooperate in all *Associational* plans and programs, attend meetings, teach study courses, lead conferences.
9. I will urge each church to observe *Youth Week*. I will encourage each church to provide a *Fellowship Hour* for her Young People.
10. I will set *goals* for a definite number of new Young People's unions, standard

unions, and awards; and with the help of our Lord, I will work and pray to accomplish these goals.

(Much of this will be discussed at the Regional Planning Meeting for your region.)

Hamilton County Associational Central School

One of the best leadership schools ever held in this association took place last week under the leadership of Mr. O. O. Mixson, Associational Director, and Mr. Bill Lucas, Educational Director of First Church, Chattanooga, who acted as dean.

The assembly programs were impressive under the guidance of Miss Mildred Williams, who used on Tuesday evening the film, "In His Name," Wednesday evening, "Bible on the Table" and Thursday evening, "Training Union is a Family Affair."

We wish to take this opportunity to thank all who made the school a success.



Sunday School

JESSE DANIEL, Secretary

DATES TO REMEMBER

1. October 14—The Brotherhood is honoring the laymen of the churches by observing Laymen's Day. Plan to give this day a special emphasis in your church.
2. October—Group Training schools. Has your association conducted these group training schools yet?
3. October 28—State Mission Day in the Sunday school.
Mr. Superintendent, have you made plans for the observance of State Mission day in your Sunday school? If necessary, change the date from October 28 to whatever Sunday in October is best for your church.
Appoint a committee from your workers' conference (pastor, department officers, and teachers) to be responsible for presenting the program.
Emphasize the educational value of this Missionary Day. Call on all organizations of the church to cooperate. Ask your pastor to preach on state missions, preferably on the Sunday before Missionary Day.
Set worthy goals for attendance and offering. Display the announcement poster where everyone can see it.
Send your offering, designated "For State Missions," to your own state Baptist headquarters. The amount will be credited to your church.
4. Plan now in the coming Sunday school year to observe Home and Foreign Missions Day, March 30.
5. Use Christian Home Week, May 4-11, to help provide more Christian homes.
6. Have a Vacation Bible school and one or more mission schools in May, June, or July.
7. Send from five to twenty of your Sunday school workers to one of the three Ridgecrest Sunday School Weeks:
June 20-26
June 26-July 2
July 3-9
8. Cooperate with your annual associational planning meeting, September 16.
9. Hold your church planning meeting as early in October as possible.

* * *

Have your organized and elected new Sunday school class officers in your new Sunday school classes for the coming year? Organize your classes as soon as possible, have a class meeting soon to get things started, and really go places this year in your Sunday school work! We challenge you!



Woman's Missionary Union

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

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

W M U Divisional Meetings

Beginning the evening of October 15th our W M U meetings will start. Again we give the dates and places: 7:00 P.M. South Central Division, McMinnville; B W C and Young People. All day October 16th.

Evening of October 16th, Central Division B W C and Young People, Springfield. On Tuesday, October 16th, there will be a dinner for the B W C in the Main Street Grammar School cafeteria at 6:30 P.M. Please make reservations not later than October 13th. Send \$1.00 to Mrs. Howard Young, 330 Walnut Street. All day meeting the 17th.

All day and evening, October 18th, Southwestern Division, First Church, Jackson.

All day and evening, October 19th, Northwestern Division, Dyersburg, First. A banquet will be served in Dyersburg at 6:30 for the B W C at First Christian Church for one dollar. Reservations to be made with Mrs. Marvin Peckenpaugh at Dyersburg.

The second week we start with Northeastern Division at Morristown, First on Monday evening, October 22nd, with the young people and B W C. The B W C will have a banquet. The meeting is to be all day October 23rd.

Lenoir City, First is host for the Eastern Division. Banquet for B W C evening October 23rd, at Central Methodist Church at 6:45. Price \$1.25. Then meeting all day October 24th.

Southeastern Division is all day and evening October 25th at Athens, First, and Northcentral Division at Murfreesboro, First all day and evening October 26th. The speakers are missionaries, state officers and Mrs. William McMurry, mission study chairman of the Southern Union. We are expecting 3000 W M U members in these meetings. You will miss something if you fail to attend.

* * *

Our New Address Is:

Belcourt at Sixteenth Ave., South
Nashville, Tennessee

HAVE YOU EVER MOVED?

Well, we are having that experience at this time! For more than a week our supplies have been packed up in boxes so it has been impossible to fill your orders during this time, but we are beginning to open up our stock today so your orders will be filled as soon as possible. The Birmingham office is moving into their lovely new Headquarters Building at this time, also, so they have been unable to fill our orders, so please be patient, we are doing our best to serve you as quickly as possible.

D. J. G.



MRS. WILLIAM MCMURRY
Southwide Mission Study Leader

Italian Evangelicals Protest Question on Broadcasts

ROME—(RNS)—The Federal Council of Italian Evangelical Churches protested here against a question raised during a recent session of the Italian Senate in regard to Protestant radio broadcasts.

The Council said its protest was motivated by the action of Senator Mario Riccio who asked the Prime Minister whether he "would not consider putting a stop to the devious Protestant propaganda which offends the Catholic religious soul of the Italian population."

Senator Riccio's question, the Council stated, offended the dignity of the Italian Evangelical churches and the freedom guaranteed by the Italian Constitution.

"Freedom of religious worship in any form, and therefore also on the air," the Council said, "is guaranteed by Article 19 of the Constitution. Evangelical religious services on the air are essential to those citizens who live in small communities where evangelical churches do not exist and for those who are physically incapable of attending church services."

The Council charged that during the past two years, Protestant religious broadcasts have been arbitrarily shifted by the network's management without previous notice. It requested that Protestant broadcasts be guaranteed every Sunday, Christmas, New Year's Day, Good Friday, and on other special occasions.

Italian Baptists Protest Ruling on New Churches

ROME—(RNS)—A recent ruling by the Italian Ministry of the Interior concerning the opening of places of worship was criticized here by the Italian Baptist Church as a "new and arbitrary interpretation" of the law regarding non-Catholic cults in Italy.

Baptist officials said that according to the ministry's ruling the opening of any place of worship, however small, must be authorized by local police authorities.

A statement issued on behalf of the Baptist Church said it "protests against the devious interpretation and application of the above-mentioned law, and calls to the attention of all freedom-loving Italians the dangerous and progressing confessionism of the Italian government which annuls the spirit and the letter of the Constitution."

The Baptist statement requested the Ministry of the Interior "promptly to abrogate its restrictive decision concerning evangelical cults" and to recall to all local authorities "the respect due to religious freedom in all its manifestations."

Doubt? What a Tragedy!

by R. PAUL CAUDILL

At the recent meeting of our Executive Committee, Dr. M. T. Rankin, Executive Secretary of the Foreign Mission Board, in reviewing the work of the Foreign Mission Board expressed doubt that we would be in position, financially, to appoint as many as seventy new missionaries in 1952. He stated that in all probability we would soon have to "start turning down" applications for service on the foreign field.

When I heard those words they literally sent a quiver through my frame. I thought: "Is it possible, Lord, that this shall have to come to pass on account of our lack of concern for the lost around the world?"

Unless there is an awakening on the part of Christians in behalf of world missions—an awakening greater than any we have yet known—we shall never, never, never make any appreciable impact upon our world in the name of the Lord Christ.

There is not a church to be found that could not double its offerings in behalf of world missions immediately, if the membership of that church as a whole could be awakened to a reasonable love for Christ and His commission to evangelize the world.

Help spell

S-U-C-C-E-S-S

for Harrison-Chilhowee's

Enlargement Campaign



Bellevue church, Memphis, marks another forward step as a tiny silver trowel placed atop the cornerstone of its new \$1,200,000 auditorium September 9 with more than 1,000 people present. In the ceremony were Robert R. Meadows (left) chairman of the Building Committee and Dr. Robert G. Lee, pastor. The above picture appeared in the Memphis "Commercial Appeal."

Reports Protestant Gains In Latin European Countries

PRINCETON, N. J.—(RNS)—Protestants have made gains in Latin European countries with the exceptions of Italy and Spain, Dr. John A. Mackay, president of Princeton Theological Seminary, said here.

Dr. Mackay reported on a recent trip to five European countries in which he surveyed the problems faced by Protestants in carrying on their religious work. His trip was made under the auspices of the International Missionary Council, of which he is chairman.

In Belgium and France, Dr. Mackay said Protestants enjoy full religious freedom and official protection. This same protection is given them in Portugal, but there they have "relative" freedom, he said. In Italy, he declared, although Protestants are constitutionally entitled to religious freedom, "they are merely tolerated." And in Spain, according to the theologian, "freedom is dead," and Protestants live under "intolerable" conditions.

The last of the charter members of First church, Dyer, Mrs. Ellen Halliburton McCaslin, died September 9 at 89 years of age. Funeral services were conducted by the Rev. Woodrow Shanklin assisted by the Rev. Virgil Barr. Mrs. McCaslin was the widow John Asa McCaslin. A special day had been observed in her honor in First church, Dyer, April 29, 1951. She died at the home of her daughter Mrs. J. B. Barr of Dyer. Other survivors are three sons: J. H. McCaslin of Dyer, A. B. and B. S. McCaslin of Memphis; a sister, Mrs. Pearl Sansom, of Jackson, a brother, H. F. Halliburton, of Dyer; twelve grandchildren and eight great-grandchildren.

Ban Religious Garb In N. M. Schools

SANTA FE, N. M.—(RNS)—In a unanimous opinion, the New Mexico Supreme Court banned the wearing of religious garb in the public schools of the state. It did not, however, bar members of religious orders from serving as public school teachers.

At the same time, the high court upheld District Judge E. T. Hensley in enjoining 124 specified brothers and nuns from serving as instructors in public schools on the grounds that they taught religion. Judge Hensley's decision had barred 139 religious from teaching in the state's tax-supported schools. The Supreme Court dismissed the injunction against 15 nuns, declaring "there was no evidence to support a finding that they taught religion."

The court's opinion, written by Justice James McGhee, declined to direct the "blanket" injunction against all members of Roman Catholic orders sought by a group of Protestant residents of Dixon and other New Mexico communities.

It's a Christian Education First for Bob

WACO, Tex.—(BP)—Bob Easley has enrolled in Baylor University this fall even though he can't play football.

Bob was a Houston high-school star last year but because he attended a professional football game in Dallas recently as the guest of a Baylor alumnus, he lost his first two years of eligibility to play varsity football in the Southwest conference should he attend Baylor.

Bob insists that he never seriously considered any school but Baylor and he had no trouble deciding what came first. "I was born in a Baptist family and reared in a Baptist church," he said. "I still want a Christian education first. Second, I like to play football."

Help spell

S-U-C-C-E-S-S

for Harrison-Chilhowee's
Enlargement Campaign

Recorded Bible Plays Available

Now available through our Baptist Book Stores is a non-profit service of recorded Bible plays produced by Radio Church Associates of Springfield, Mass.: quarter-hour dramas of Old and New Testament stories on unbreakable records for regular phonographs, complete with teaching texts for youth instruction by Church schools and parents.

Highly praised by Dupree Jordan of our Radio Center in Atlanta, Ga., as well as by Readers Digest Foundation, Parents Magazine and the Association of American Colleges, this service features a Christmas gift album of two plays portraying St. Matthew's and St. Luke's accounts of the Birth of our Christ Child.

The service of twenty-six plays also is designed for radio presentation, with free formats and publicity for sponsoring Church groups or lay organizations.

BAPTIST AND REFLECTOR

ATTENDANCES AND ADDITIONS TO THE CHURCHES

SUNDAY, SEPTEMBER 30, 1951

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	231	52	---	Jackson, First	915	156	4
Athens, Antioch	99	---	---	North	330	131	---
East	434	102	---	West	894	293	3
First	603	199	---	Jefferson City, First	704	389	20
West End Mission	79	54	---	Northside	208	115	---
Calhoun	117	49	---	Kingsport, First	904	177	1
Clearwater	99	65	---	Fort Robinson	151	74	---
Coghill	80	50	---	Glenwood	338	135	5
Conasauga	19	46	---	Lynn Garden	396	128	1
Cotton Port	79	75	---	Knoxville, Arlington	518	134	8
Eastanalle	58	22	---	Bell Avenue	853	374	---
Englewood	156	45	---	Broadway	1601	471	28
Etowah, East	95	36	---	Fairview	162	105	15
Etowah, First	365	88	---	First	1003	164	7
Etowah, North	374	157	---	Inskip	557	183	---
Good Springs	126	87	---	Lincoln Park	722	204	---
Lake View	93	64	---	Sevier Heights	589	234	2
McMahan Calvary	91	29	---	Cedar Grove	113	73	---
Mt. Harmony No. 1	87	59	---	Fairview	294	131	6
Mt. Verd	28	---	---	Immanuel	124	71	3
New Bethel	65	---	---	Rocky Grove	32	---	---
New Hope	51	35	---	Rocky Valley	71	77	---
New Zion	64	50	---	Lenoir City, First	456	129	---
Niota, East	149	76	---	Kingston Pike	25	19	---
Niota, First	134	43	---	Nelson Street Mission	30	25	---
Old Salem	46	---	---	Pleasant Hill	166	110	---
Riceville	117	45	---	Lewisburg, First	630	179	---
Rocky Mount	44	27	---	Lexington, First	261	48	---
Rodgers Creek	25	---	---	Martin, First	443	130	21
Union Grove No. 2	62	46	---	Maryville, Broadway	510	222	11
West View	49	37	---	Everett Hills	494	211	5
Wild Wood	102	62	---	Maynardville	99	---	---
Zion Hill	74	---	---	Medina	183	101	---
Auburntown, Auburn	141	88	1	Lathams Chapel	80	67	---
Bemis, Herron Chapel	317	100	---	Memphis, Barton Heights	181	93	3
Bristol, Calvary	472	142	---	Boulevard	881	223	---
Camden, First	227	179	1	Central Avenue	854	317	7
Carthage, First	208	83	---	Highland Heights	1217	530	18
Chattanooga, Avondale	725	205	2	LaBelle	844	230	---
Birchwood	94	57	---	McLean	385	144	5
Brainerd	607	236	7	Chapel	92	55	---
Brainerd Hills	127	42	---	Parkway	548	200	3
Cedar Hill	274	40	1	Poplar Avenue	411	148	3
Clifton Hill	217	93	---	Speedway Terrace	956	200	5
Concord	300	96	1	Sylvan Heights	378	199	6
Dunlap, First	149	47	4	Union Avenue	1303	393	1
East	383	60	---	Winchester	259	126	---
East Lake	676	225	3	Millington	300	127	---
East Ridge	519	152	1	Monterey, First	323	148	---
First	1218	327	14	Morristown, First	645	237	1
McCarty	64	38	---	Morrison, Wilson Chapel	83	32	---
Ridgedale	685	206	1	Buffalo Trail	123	69	---
St. Elmo	251	127	1	Murfreesboro, Barfield	108	78	---
Signal Mountain	88	51	---	First	565	158	10
Soddy, Oak Street	173	86	---	Walnut Street Mission	50	---	---
Suck Creek	62	32	1	Powell's Chapel	151	123	---
White Oak	462	114	2	Taylor's Chapel	75	29	---
Woodland Heights	257	79	---	Third	197	83	---
Woodland Park	843	261	---	Westvue	425	125	1
Clarksville, Gracey Avenue	164	64	2	Nashville, Belmont Heights	1217	388	6
Cleveland, Big Spring	265	200	2	Ewing	63	43	---
Calvary	185	108	1	Grace	881	304	3
First	503	140	---	Lockeland	625	176	---
Rutledge Memorial	74	43	---	Madison Heights	180	96	2
Clinton, First	470	135	6	Park Avenue	669	171	---
Columbia, First	509	152	2	Westwood	128	67	1
Godwin Chapel	31	---	---	Woodmont	455	148	1
Rock Springs	80	67	---	Woodmont Center	159	77	---
Cookeville, West View	219	92	---	Oak Ridge, Robertsville	464	126	4
Crab Orchard, Halley's Grove	91	52	---	Paris, Fairview	109	74	3
Cowan	196	57	2	Philadelphia	171	32	---
Crossville, First	198	114	---	Portland, First	305	75	---
Dyersburg, Calvary Hill	149	120	2	Pulaski, First	387	98	2
First	669	257	2	Rockwood, First	340	151	---
Beck Mountain	133	107	3	Rutledge	105	31	1
Elizabethton, Beck Mountain	133	107	3	Oakland	94	66	1
First	547	184	---	Savannah, First	183	82	3
Slam	218	150	---	Pickwick Road	17	---	---
Fountain City, Central	1043	247	---	Shelbyville, First	530	115	4
Hines Valley Mission	72	---	---	Big Springs Mission	67	25	---
Smithwood	596	196	3	Somerville, First	177	123	---
Fowlkes	162	124	---	Spencer	84	36	9
Friendship	108	23	---	Stantonville, West Shiloh	185	122	---
Gladeville	125	37	---	Tullahoma, First	285	54	---
Grand Junction, First	105	53	---	Highland	92	43	---
Harriman, South	321	117	3	Union City, First	667	112	1
Trenton Street	491	134	---	Watertown, Round Lick	192	118	---
Walnut Hill	250	83	---	Winchester, First	280	88	1
Humboldt, Antioch	253	115	---				
First	567	145	9				



LAUGHS

From
Here and There

Salesman: Boy, I want to see someone around here with a little authority.

Office Boy: Well, I have about as little as anyone. What is it you want?

A farmer put up this sign at the entrance to his pasture: "Hunters, please don't shoot anything on my place that isn't moving. It might be my new hired man."

"Don't you think it would be a good thing if our legislators were limited to one term?"

"It would depend on where the term was to be served."

Mistress (to cook she had just discharged): "Why did you throw that dollar to the dog?"

Cook: "I never forget a friend; he used to help me with the dishes."

"Never despair. Somewhere beyond the clouds the sun is shining."

"Yes, and somewhere below the sea there's solid bottom. But that doesn't help a man when he falls overboard."

A suburban minister, during his discourse one Sunday morning, said: "In every blade of grass there is a sermon." Next day, one of his elders found the good man mowing his lawn. "Well, sir," he said, "I am glad to see you engaged in cutting your sermons short."

A young soldier in a hospital had received many kindnesses from a woman visitor, who asked him one day if there was anything she could send him to while away the long hours of his convalescence. He replied that he would like to have a record of Beethoven's "Moonlight Sonata."

Some days later he was astonished to receive a letter which read: "I have got you a record of Frank Sinatra singing 'Moonlight,' but nobody seems to have heard of Bert Hoven's band."

Available Annuities

Gifts to the Lord's work may be made on annuity basis.

For information write . . .

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

Methodist Group Asks Declaration on Inter-Marriage

CHATTANOOGA, Tenn.—(RNS)—Inclusion of a declaration stressing the "seriousness of Protestant-Roman Catholic alliances in marriages" in the discipline of The Methodist Church was urged here by the Holston Methodist Conference. Some 500 churches in east Tennessee, southwest Virginia and northern Georgia comprise the Holston Conference.

The recommendation, made in a memorial to the denomination's General Conference, said that such a declaration could be used by pastors in advising young people contemplating mixed marriages.

"Many Methodists are facing decisions for marriage with Roman Catholic partners," the memorial stated, adding that "the Roman Catholic Church makes unreasonable demands on the Protestant party to such contracts with consequences hurtful to Protestant freedom in the home."

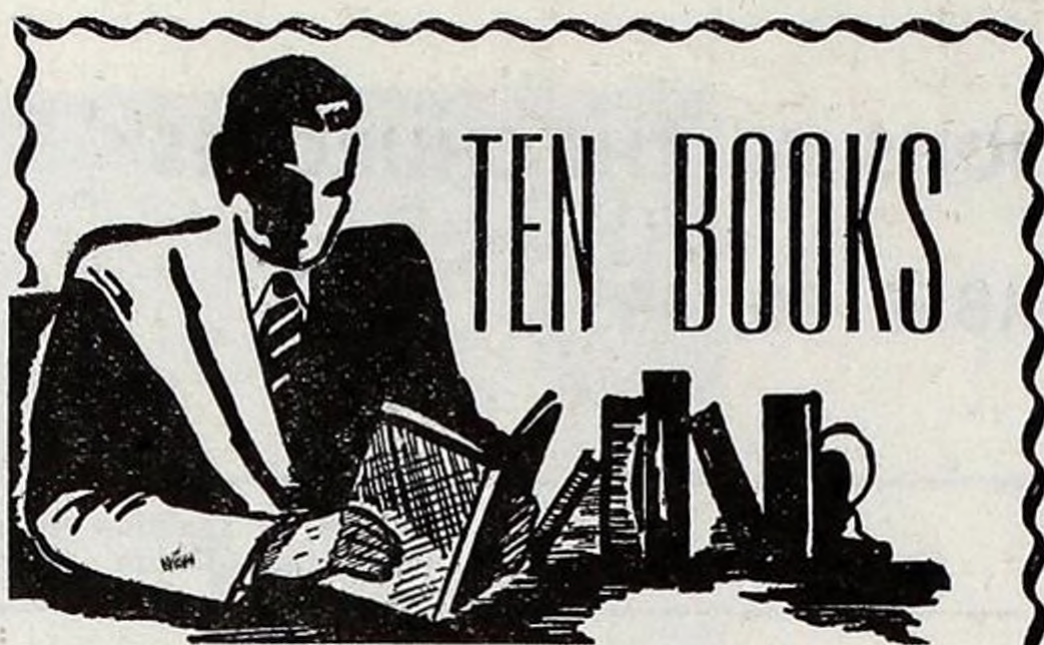
F. A. Bickers of Beaver Dam, Ky., recently conducted a revival at Burnett's chapel 5 miles northwest of Ridgeley. In 1936 while employed by the Tennessee State Mission Board he held revival services in this church with 27 professions of faith and 19 additions by baptism; an unusable building was torn down and replaced by a new one at that time, Brother Bickers continuing with the church for two years. This time the church was pastorless. Mr. and Mrs. Dan Throgmorton of Wynnburg directed the music. A youth choir of 74 was organized. Large congregations attended and there were 4 additions to the church.



ASSOCIATION MINUTES

—may be secured from your own **Baptist Press**. Dependable printing at money-saving prices. Call 42-6594 or write us at 412 Demonbreun St., Nashville 3, Tennessee.

CURLEY PRINTING CO.



THAT HELPED ME MOST

The Bible Excepted

Mrs. George W. Locke, 600 Ninth St., W. Birmingham, Ala., chooses these:

In the Steps of the Master, Morton
The Herdsman, Wilson
The Brother, Wilson
Mary, Asch
Kenilworth, Scott
Jane Eyre, Bronte
David Copperfield, Dickens
The Twenty-third Psalm, McNeil
Look Homeward Angel, Wolfe
Grow Lovely Growing Old, McDaniel

J. Nelson Roach has resigned as pastor of Ewing church, Nashville, to accept a teaching position in Decatur, Ga. The Sunday school more than doubled during his pastorate at Ewing.

Sam Morris, executive director of the National Temperance League is coming back to Tennessee for a series of meetings in Middle and East Tennessee the week of November 11-18 inclusive. It is hoped that great temperance rallies conducted by Dr. Morris will greatly further the cause of temperance in the state and aid in securing the county local option on beer. Both the United Dry Forces of Tennessee and the Temperance League are cooperating in the interest of these meetings.

Dr. Henderson Barton is setting up an itinerary for Dr. Morris. Pastors who are interested in having a rally in your section should write to Dr. Henderson Barton, Honeywood Drive, Nashville.

Church Furniture
SOUTHERN DESK COMPANY



Selected hardwood pews in classical designs. Painstaking workmanship and sound construction identify pieces made by Southern Desk Company. Write for free illustrated literature.

SOUTHERN DESK COMPANY
HICKORY, NORTH CAROLINA

Sees Barroom Drinking Becoming "Less Fashionable"

EVANSTON, Ill.—(RNS)—Barroom drinking is becoming "less fashionable," according to Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union. She cited the "sharp drop" in the number of bars and other liquor, wine, or beer retailers in the country.

"This year's report of the Bureau of Internal Revenue just out, on the number of tax stamps issued, shows nearly 10,000 fewer booze retailers," Mrs. Colvin said. "It is the first decrease since the war years.

"The report shows 484,804 liquor, wine, or beer sellers now operating, as compared with 494,450 last year. Greater decrease was in the number of hard liquor vendors, from 295,006 to 287,586, or 7,410 fewer.

"The number of wine and beer retailers also dropped. Since tavern keepers have recently complained loudly and bitterly in their journals about their loss of patronage, it appears obvious that more bars than package stores went out of business, and fewer new bars have started up.

"The current decrease compared with an increase of 12,417 bars and other drink retail places in 1950 over 1949, and a post-war year-by-year climb that brought the number of booze vendors near the half-million mark last year."

Mrs. Colvin said that local option elections have been ousting several hundreds of bars and liquor stores from numerous communities annually, but the present trend "most clearly shows fewer people drinking in public places."

She added that the decrease appears general the country over, since the number of tax stamps is off in the majority of states.

Daily Creed

Let me be a little kinder,
 Let me be a little blinder
 To the faults of those about me;
 Let me praise a little more;

Let me be, when I am weary,
 Just a little bit more cheery;
 Let me serve a little better
 Those that I am striving for.

Let me be a little braver
 When temptation bids me waver;
 Let me strive a little harder
 To be all that I should be;

Let me be a little meeker
 With the brother who is weaker;
 Let me think more of my neighbor
 And a little less of me.

Author Unknown.

Every Baptist a Tither



NORRIS, TENN., Ground-breaking exercises September 9 for Norris Baptist Church, with the chairman of the building committee, Mr. Wiley Karrh, spading the dirt; on left Norris Mission pastor, Herman Ellis and Pastor Paul W. Turner of First church, Clinton—Mother Church of the new one at Norris. Other members of the Norris and Clinton congregations are gathered around spot where \$20,000 unit of building will be located. The Mission has 91 members and will be organized into a church following completion of this 2-floor educational unit with temporary auditorium.

Laubach Bids U. S. Win Loyalty of Asia Masses

NEW YORK—(RNS)—Dr. Frank Laubach, pioneer literacy expert, told a dinner meeting of nearly 200 church and business leaders here that there will be "a dozen more Koreas" all over Asia unless the United States can win the loyalty of the masses of Asian people.

The dinner, given in Dr. Laubach's honor, was sponsored by the Committee on World Literacy and Christian Literature of the National Council of Churches.

Dr. Laubach, who recently returned from a seven-months' working tour of Asia, warned that "our everlasting advertisement of our terrible weapons is losing the cold war."

"We are losing the masses of Asia and Africa," he said, "because they read and hear only how we are using our money to make hydrogen bombs and jet fighters. This will not awe them into submission. It makes them hate us. It drives them toward the Communists."

Not military strength, but technical skills and resources used in "compassionate service," can save Asia from becoming "an island of freedom surrounded by a hostile sea of Communism," Dr. Laubach said. "The masses will welcome any nation that unselfishly offers to help them and has the good sense not to drive shrewd bargains."

Dr. Laubach recalled that he was in

India during the Congressional debate over giving or selling two million tons of grain to relieve the Indian famine.

"We saw the fury of the people as they read what some of our foolish Congressmen said against India and Nehru," he commented. "What saved the situation was the fact that while Congress tarried and waited and wrangled, the people of the United States sent almost as much foodstuff to India in shipload after shipload as Congress finally decided to sell."

Dr. Laubach reported that his team of literacy experts prepared simple readers for foreign doctors and agricultural experts in India, Afghanistan, Burma and Indonesia who could not speak the language of the people they were trying to help.

As the first Christian teacher officially invited to Afghanistan, Dr. Laubach said, he found "the warmest brotherhood" in the "100 per cent Moslem country."

Recalling also details of his tour in Lebanon, Syria, Jordan and Jerusalem. Dr. Laubach said that the threat of Communism is growing in the Near East as well as in India, Malaya, Burma and Indonesia.

**Help provide
for Baptist ministers
CHRISTIAN HIGH SCHOOL
TRAINING
Harrison-Chilhowee Enlargement
Campaign**

He said that in Burma, "five revolutions were going on simultaneously." In Malaya, he added, "the Communists are killing owners, operators, and workers on the rubber plantations in an effort to destroy the country."

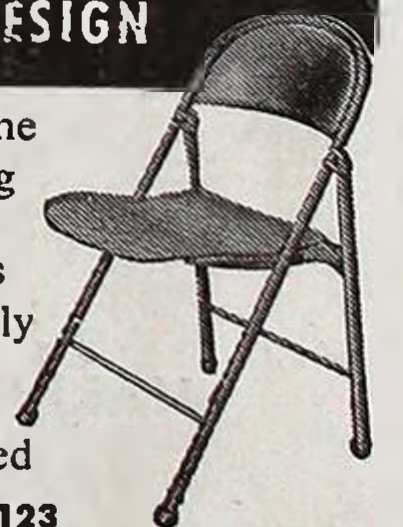
Reporting on his visit to Indonesia, Dr. Laubach said: "We arrived in Java just after one Communist revolt and just before another, and reached the Celebes just before a bloody uprising."

Declaring that his picture-syllable charts and his "each one teach one" methods had helped an estimated 60,000,000 people learn to read in over 200 languages around the world, Dr. Laubach said: "The awful fact is that three-fifths of the human race is still illiterate. Only the way of loving help can save them and the world from perishing from despair and revolutions."

American Folding Chairs

NEW IMPROVED DESIGN

DURABLE—strong steel frame
SAFE—can't tip, pinch, snag
COMFORTABLE—extra-wide and extra-deep seats, backs
FOLD QUICKLY, quietly, snugly
SEAT STYLES—formed plywood, durably lacquered; or vinyl-plastic upholstered



Write Dept. 123

AMERICAN SEATING COMPANY

World's Leader in Public Seating
354 Nelson St., S. W., Atlanta 3, Georgia

Survey Facts and Highlights

Baptist Highlights

... Several churches doubled their membership in the recent Oregon-Washington simultaneous revivals. A total of 420 members were added to the churches, including 178 for baptism.

... Ray Gilliland, a native of Kansas, has accepted the position of secretary of the Department of Religious Education for Kansas Southern Baptists.

... The Georgia Baptist Executive Committee has authorized a loan not to exceed \$750,000 to complete construction of the Georgia Baptist Hospital.

... Baker James Cauthen, secretary for the Orient for the Southern Baptist Foreign Mission Board, left Richmond, Virginia, September 7, for Tokyo, where he will maintain headquarters.

... Texas Baptists have established a \$250,000 loan fund to aid small churches to build buildings.

... Joe Dillard Ray of Corinth is the new Royal Ambassador secretary for Mississippi.

... Southern Baptists have given \$41,389 to the work of the American Bible Society so far this year. This is \$6,017 less than for the same period in 1950.

... Mercer University has established twenty extension centers in Georgia. Ten others are planned.

... A Mexican Baptist preacher was recently slain by a fanatical mob. The Mexican Press called it a "cowardly outrage." Military forces have arrested four of the mobsters.

... A state governor in Mexico confiscated property belonging to a Baptist church and sold it to a bus company for a terminal. Federal authorities, ruling the action illegal, have ordered the governor to return the property to the congregation.

In the World of Religion

... Cathedral Films has launched a three-year project to film the life of Christ at a cost of \$500,000. It will be offered for use both in churches and on television.

... Hungarian Communists are demolishing various churches under the pretext that they are unsafe for use.

... The committee to select a national headquarters city for the National Council of Churches has agreed not to consider any city practicing racial discrimination.

... Hot Springs, Arkansas, ministers have severely criticized the local county grand jury for openly favoring legalized gambling.

... America spends six times as much for liquor as for religion.

... One fifth of the 1,035 congregations of the Cumberland Presbyterian Church are without pastors.

... Several American cities have passed ordinances which forbid uninvited solicitation in house to house calls. *The Alabama Baptist* points out that this endangers church visitation.

... A new surge of Roman Catholic propaganda in Mexico is aimed at ousting protestants from the country.

... Roman Catholics in Memphis, Tennessee, have been warned by police that even church-sponsored Bingo games are illegal.

Facts of Interest

... American income increased from 87 billion dollars in 1929 to 239 billion in 1950, a gain of 175 per cent.

... The Labor Department says that the average city family of four needs \$3,600 to \$4,200 to make ends meet. A retired elderly couple needs \$1,700 to \$1,800. The survey was based on October, 1950 prices.

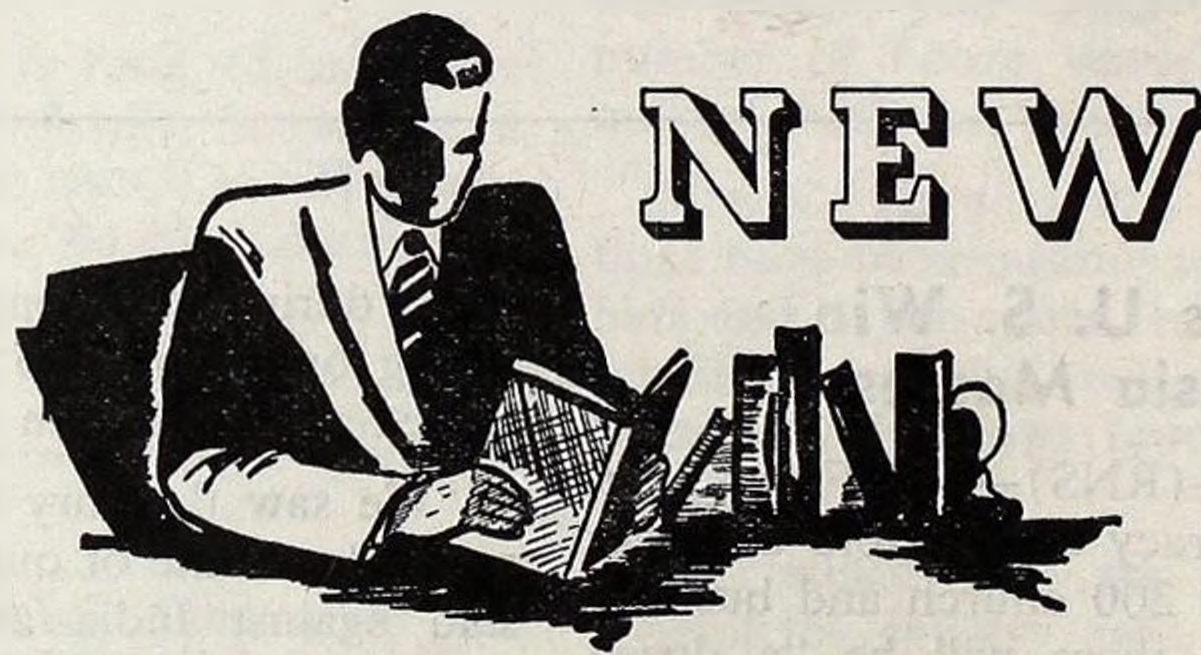
... Unemployment in most countries has dropped sharply since June, 1950. A decrease of 42 per cent is reported in the United States.

... American automobile factories are running at fifty per cent capacity. Yet this year they will make 5,150,000 cars and 1,400,000 trucks.

... The Television industry manufactured 7,500,000 sets in 1950, but will make only 5,300,000 in 1951.

... It is estimated that there are from 500,000 to 800,000 persons in the U. S. suffering from epilepsy.

Don't overlook these two



Broadman Books of Merit

A CALENDAR OF PARTIES

\$3.15

Jack B. and Edith Fellows

Complete plans for 52 parties of special appeal to young people and young adults. Clever in theme—the game suggestions are ingenious—thoroughly appropriate for fun-loving church groups.

In twelve parts, one for each month, with four or five parties for each month. Line drawings for poster and invitation suggestions for every party. Invitations—decorations—reception of guests—games—refreshments—suggestions for all these for every party make this an invaluable aid for the party planner.

DON'T DISAPPOINT GOD

\$2.00

R. L. Middleton

A positive, provocative presentation of the ideals of Christian living. In his intriguing, straightforward manner, the author emphasizes Christian service, life purpose, sharing, prayer, Bible study, Christian witnessing, and other themes of deep spiritual value. Because of its variety of subject matter and wealth of illustrative material, this book can serve profitably as source material for worship programs and talks before youth groups.

ORDER FROM YOUR

BAPTIST BOOK STORE

SERVES BRADLEY AND HAMILTON ASSOCIATIONS
103 E. SIXTH STREET
24 N. SECOND ST.
308 N. CHURCH AVE.
127 NINTH AVE, N.

CHATTANOOGA
MEMPHIS, SHELBY COUNTY
KNOXVILLE
EASTERN & NORTHEASTERN DISTRICTS
NASHVILLE, REST OF STATE

Give for

HARRISON-CHILHOWEE
BAPTIST ACADEMY

Tennessee Baptists' OWN "mountain"
school for preachers