

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



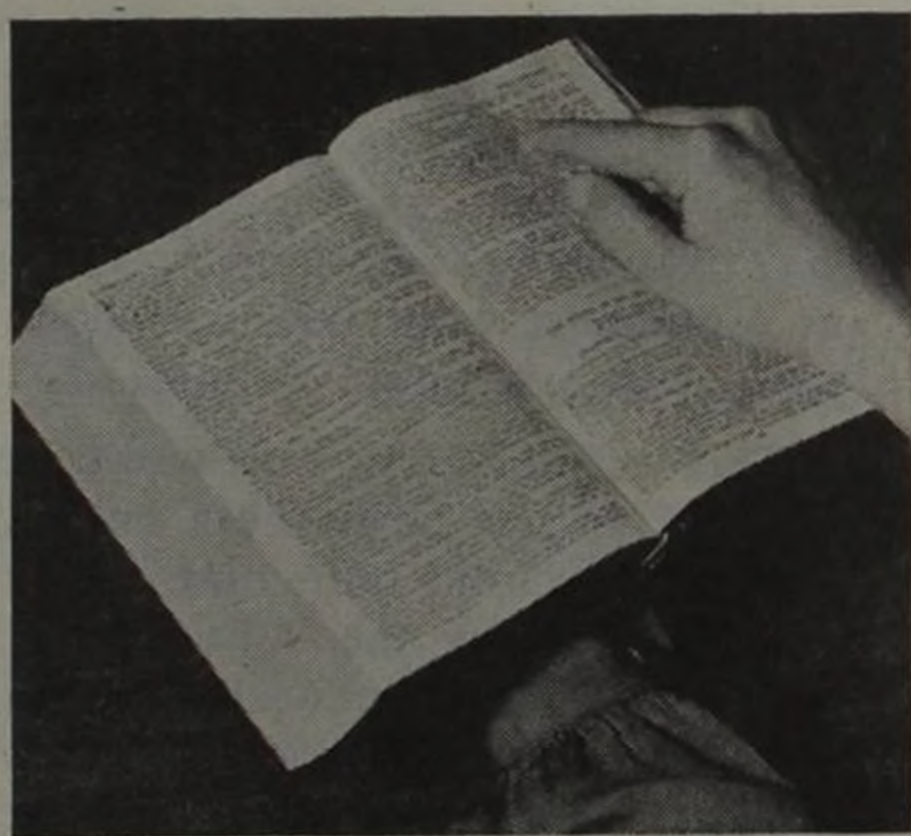
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## Why I Am a Baptist



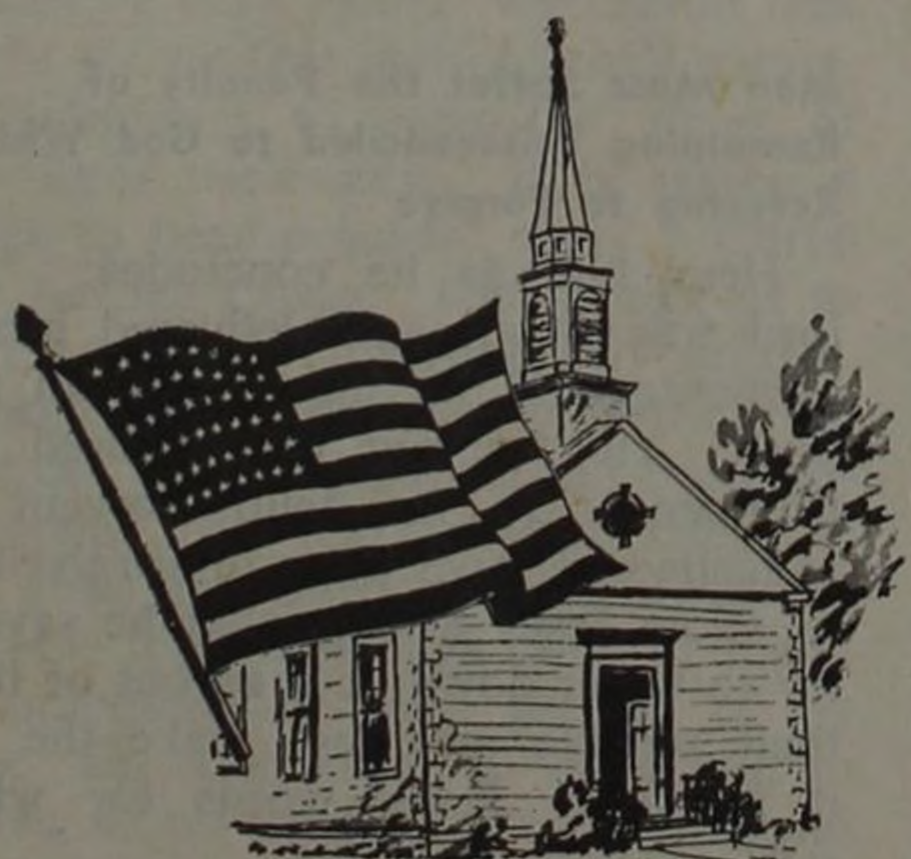
I love the beautiful symbolism of the ordinances of the Baptist churches. I love a baptism that does not have to be argued, defended or explained, but is in itself such a loving picture of burial and resurrection that even the blind eye must close itself if it would not see.

And I love the creed that is written nowhere save in the New Testament, which allows growth and changes which must come with increase of life and stature without periodical revision.

Then, I love the simplicity of the Baptist organization. If there wasn't a Baptist church in the world there would nevertheless be millions of Baptists in every generation. I love the democratic churches.

And I love the Baptist recognition of the right of private judgment, the liberty of personal opinion. I love the free responsibility of the human soul standing on a level platform face to face with God, with no shadow of pope, bishop, or priest, or man-made creed falling between himself and his Master. That's why I am a Baptist!

. . . Robert J. Burdett



LEBANON TENN  
10-52



# CAN YOU FORGIVE?

In learning how to live nothing is more important than learning to forgive.

Peter asked a question that underscores the fact that human relationships are disturbed by wrongdoing, "How oft shall my brother sin against me, and I forgive him? Until seven times?" (Matt. 18:21). According to common standards, Peter was rather generous. Many don't think they should forgive twice; perhaps some, not even once.

## Disturbed Personal Relationships

This question about forgiveness reminds us that human relationships are jarred, marred, and broken by wrong. What responsibility rests on us to make a wrong relationship right?

Oglethorpe, founder of Georgia, said to John Wesley, "I never forgive anyone." Wesley answered, "Sir, I trust you never sin." There is none who does not need to forgive someone; there is none who does not need to be forgiven.

## Jesus Teaches Us to Give First Attention To Righting Relationships

Matt. 5:24 "... first be reconciled to thy brother, and then come and offer thy gift." We can't worship God acceptably if we allow wrong relationships to continue which we can make right. Jesus says that reconciliation comes first, yet we sometimes put it off till last! Make the wrong right, then come and offer your gift to God! "First be reconciled!"

For this reason Jesus has much to say about forgiveness; for only as we learn to forgive can we learn to live so that wrong relationships be made right.

Forgiveness is the way of turning enemies into friends.

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This is the need in life today, the need in our world; for there are many enemies, many bitter toward one another who need the poison of ill will and hate turned out, and respect and kindness put in their place.

## Learn to Forgive Because the Experience Of Reconciliation Cannot Be Apart from It

We must learn to forgive for our own sake.

We hurt ourselves first of all when we refuse to forgive. Harboring resentment, bitterness, ill will is like spilling sulphuric acid on your clothes; the very fabric comes apart from the effect of the burning acids. Your own life comes apart, deteriorates, under the effect of the acids of ill will, bitterness, hate. There are four enemies of personality: self-centeredness, anxiety, the sense of guilt, and the desire to "get even." These attitudes destroy personality. Whenever we refuse to forgive, we open the door to the invasion of these destructive attitudes. Leonardo Da Vinci painting the Last Supper took revenge on his enemy, a fellow-artist with whom he had quarrelled, by painting the face of this personal enemy as Judas; and everyone recognized. That happened at the beginning of his painting of the figures and faces. Later he attempted to paint the Christ, but found he couldn't do it. He was utterly frustrated and defeated in his work. Then he began to search his soul and found he was wrong in his heart. Painting out the face of Judas, whom he had depicted as his fellow artist, he started over again. Later he painted such a representation of Christ as has moved all who have looked on it. None of us can paint Christ in our souls while we hold a grudge against anyone.

We must learn to forgive for the sake of the one who needs to be forgiven. We hurt others so long as we refuse to be reconciled to them.

We must learn to forgive for the sake of Christ. We sin against Him when we refuse to forgive. This is the great truth we must never lose sight of. Eph. 4:32 "Be ye kind."

## Forgiveness Is Received from God, Not As an End in Itself, But That It May Flow Through Us to Others

We are forgiven that we may forgive. Our prayers must ever be, "forgive us as we forgive." We cannot have the divine blessing of reconciliation with God apart from expressing the desire to be reconciled to our fellowman.

Forgiveness is a spirit seeking the mending of broken relationships. God forgives that we may be restored to his fellowship. This restoration to fellowship with God issues in our restoring the broken relationships we have with men.

So Jesus told the parable of the debtors. One owed a sum impossible of repayment,

10,000 talents (more than 12 times as much as the whole annual revenue of the five provinces of Palestine).

This debt was impossible of payment. We miss the story if we fail to see that fact. "And the lord of that servant being moved with compassion, released him and forgave him the debt." The debtor could never repay it. But the king forgave him all that debt.

This is grace. The debtor is shown mercy. He is released and set free. What does he do? "But that servant went out and found one of his fellow-servants who owed him a hundred shillings, (which is about seventeen dollars), and he laid hold on him and took him by the throat and said, "Pay what thou owest." How heartless. The king had had pity on him, but he shows no pity, though his fellow-servant makes the same plea he had made to the king. He is harsh, brutal, exacting, showing no mercy to the man who asks mercy of him, but casts him into prison, "till he should pay that which was due." He expects payment, yet makes it impossible for his fellow-servant to pay.

There is a contrast here between the debt this man owed and the one owed him. That is the contrast ever existing between what anybody may owe us and what we, on the other hand, owe God. Suppose somebody has sinned against you and you refuse to forgive that debt. How big a thing is that you can't forgive? In comparison with your sin against God, the debt you owe God, and the sin anybody commits against you is like the little debt of \$17 over against your sin against God, an impossible debt of 10,000 talents! Let's get a sense of proportion in our debts; what wrong is done us, and what wrong we have done God.

This unforgiven servant was called before his lord whose forgiveness he had abused and the lord said unto him, "Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldn't thou not have also had mercy on thy fellow-servant, even as I had mercy on thee?"

We are forgiven and therefore we should forgive. There is no mathematical limitation to forgiveness. It is a new spirit, a spirit of reconciliation. If we receive it, we must needs show it.

## Men Must Suffer the Penalty of Remaining Unreconciled to God While Refusing to Forgive

Hear him as he concludes: "And his lord was wroth and delivered him to the tormentors till he should pay all that was due." This servant that refused to show forgiveness to his fellow-servant thereby cancelled his own hope of forgiveness. Let us allow Jesus to say what he says. Don't try to water down or read out of his words their terrible meaning. Take the Bible as it is. Take Jesus' words for what they say.

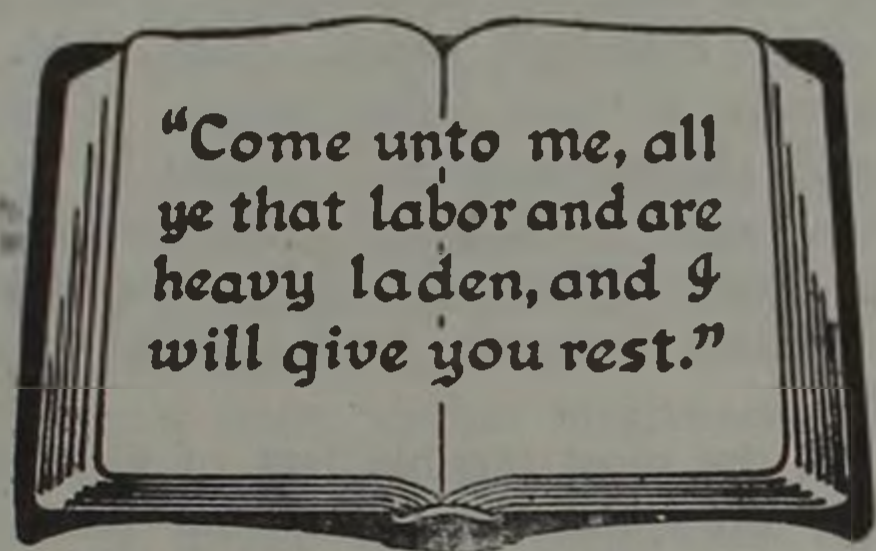
Forgive or else! This is no threat. It is no arbitrary pronouncement. It is simple statement of fact. There is no other door



into reconciliation with God except we forgive as we are forgiven. God does not release from sin the man who refuses to be released. As we refuse to forgive we hold to sin. Forgiveness is a spirit of reconciliation.

If we are forgiven our sin, then we are reconciled to God, and in that restored fellowship we receive his redeeming love. It becomes operative in us and through us. Our nature is renewed, we become new creatures in Christ, sharing his attitude and his spirit of forgiving love.

So long as we hold to revenge, ill-will, bitterness, hate, we are unforgiving, unresponsive to God's redemptive love. Listen then to the solemn words with which Jesus



drives home his great lesson, "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts" (Matt. 18:35). If we will not have forgiveness in dealings with our fellow man then we cannot have forgiveness.

#### How Then Can We Learn to Forgive?

We must be sincere. "If ye forgive not every one his brother from your hearts." We can't simply ignore wrong. Nor meet it with disdainful dismissal, "I consider the source." That too often is mere contempt. Nor can we meet wrong by simply refusing to retaliate. This thing must come from the heart. That's the rub of it! The heart must be cleansed, converted, renewed.

*We must be born again!* We cannot imitate Christ till we first share Christ's nature. Asking worldlings to copy the ethics of Jesus is sheer uselessness. It is asking a thorn tree to bear peaches. Only a Christian can be like Christ. That brings us to this fact: only the forgiven can forgive. Only those released from sin by God's grace in Christ can in freedom from self-centeredness, freedom from fear, freedom from the sense of guilt, and freedom from the desire to get even, forgive wrongs done to them. Sin is something we can't get rid of by ourselves. Sin is so cruel, so enslaving, so destructive, so powerful, that only God can deliver us from it. He cannot do it easily and cheaply. He can only do it by suffering and dying for us. That is the meaning of the cross.

#### Attention!

### Non-Resident Baptists

by B. H. Duncan, Editor, Arkansas Baptist

We would urge non-resident Baptists to re-think the doctrinal basis for their Baptist faith and convictions. If the Bible doctrines as held by Baptists are basic and significant in Christian faith and living, then it is a hazardous thing for an individual to take these doctrines lightly or to ignore them to such an extent that he can live apart from and independent of a local Baptist church by failing to transfer his membership to the church in the community in which he lives.

The non-resident Baptist does not reflect credit upon the doctrinal basis of the Baptist faith and practice. The person who is willing to live away from home, and who takes up his residence somewhere else, casts reflection upon his home. By so doing he discredits the values of the home, the standards of the home and the principles upon which the home is based and by which it is maintained. By the same reasoning the person who lives away from his church home also discredits the values of the church, the principles upon which it is based and by which the program of the church is maintained.

We would also appeal to non-resident Baptists to re-examine their obedience to the scriptures. Obedience is fundamental in Christian faith and in Christian living. Disobedience invokes severe penalties. When a person violates the laws of spiritual life and growth, he will suffer the inevitable consequences just as he will suffer the consequences for disobeying the laws of the physical life. God chastens His children.

Baptists who are living away from their church home feel little or no responsibility toward the program of the church and its ministry of evangelism, missions, and service; and because they are not attached to the church in the community where they live, they feel no responsibility there.

Jesus and the apostles laid great stress upon obedience. Obedience, while not essential to salvation, is essential to Christian service and to the joys of Christian experience. Obedience is necessary to the carrying out of the commissions of Jesus, it is necessary to the co-operative efforts of our Baptist denomination, it is necessary to the promotion of the local church program. Without obedience to scripture instruction, our whole church life and denominational program would break down. Hence, it is necessary that non-resident Baptists should realize that their course of action, if followed by all our Baptist people, would completely destroy our churches and our denomination. They should consider their non-cooperative position in the light of their declaration of faith in Christ, in the light of scripture teaching, and in the light of the program of evangelism, missions, education and benevolence which their fellow Baptists are promoting both in the local churches and through the denominational program.

### Reflections



The record-breaking heat wave has caused an almost endless amount of talk. It was a Negro Baptist pastor however, down in Montgomery, who really put the topic to use in a newspaper ad to stimulate church attendance when the 100-degree weather hovered over that city for a solid month. This was his ad to beat the heat: "Brave a reasonable amount of heat now instead of risking too much hereafter."

What we need is a return to the morality that says, "Right is right even tho nobody is right; and wrong is wrong even when everybody is wrong."—Clement C. O'Sullivan, *Missions*.

The free man is not he who defies the rules . . . but he who, recognizing the compulsions inherent in his being, seeks rather to read, mark, learn and inwardly digest each day's experience.—Bernard I. Bell, *Think*.

You cannot force the growth of human life and civilization any more than you can force slow-growing trees. It is the economy of Almighty God, that all good growth is slow growth.—*Grit*.

Doing easy things does not tax us, neither does it challenge us. It is a good plan to tackle one hard job every day. If we do this, we will find that we have exercised our will power, our mind, and our body to good purpose. One of the rewards of learning to do hard things is the capacity for doing still harder things.—*Author Unknown*.

If the farmer gave away the cotton for a \$3.95 shirt, it would still cost \$3.65. If the farmer gave away the wool for a \$50 suit, it would still cost \$44.30. If the farmer gave away the livestock for \$10 worth of meat, it would still cost \$4.90 in the butcher shop. If the farmer gave away the wheat for a 16-cent loaf of bread, it would still cost 14.7 cents.—J. C. Stevens.



# "FROM DEATH UNTO LIFE"

DR. ROBERT G. LEE . . .

In 1888, sixty-five hundred persons died of diphtheria in New York State. But the black wings of diphtheria that fluttered above many cradles and darkened many homes have been clipped and death thwarted. The medical helplessness of that awful time is no more—mainly because of Robert Koch who died in 1910, sixty-seven years old. Famous he for his postulates that revolutionized the concepts of disease and its treatment. Famous he for his bacteria studies, far more thorough and definitive than those of Pasteur. Many today who know of his researches give thanks to Koch for his work of incalculable benefit to mankind—against diseases that ravaged the world.

In a world where sin is rampant and ruinous how much more abundant should be the thanks of millions for the chance to have salvation—to pass from death to life through the Lord Jesus Christ.

Jesus, who spake as never man spake, said:

*"He that honoureth not the Son honoureth not the Father who hath sent him. He that heareth my word and believeth on him that sent me, hath everlasting life—and shall not come into condemnation but is passed from death unto life"* John 5:23-24.

Paul, who compassed the earth with the truths of redemption, said:

*"You hath he made alive who were dead . . . in sins"* Eph. 2:1.

John from whose pen Gospel truths fell like golden pollen from the stems of shaken lilies, wrote: *"We know we have passed from death unto life"*—(I John 3:14).

## I.—DEATH.

But Jesus and John and Paul speak not in these words of bodily and temporal death—of that death whose only flowers are faded garlands on coffin lids, whose only music is the sob of broken hearts, whose only pleasure fountains are falling tears, whose only light is darkness, whose only gold is bones scattered at the grave's mouth, whose only palace is a huge skull. For saved and unsaved die that physical death—finding no exemption from this debt of nature. Jesus and John and Paul mean *spiritual* death—ending in *eternal* death, the death of soul and body, the dreadful destruction Christ taught men to fear, saying: "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28), the death which ultimately is "going away into the everlasting fire, prepared for the devil and his angels"—"punished with everlasting destruction from the presence of the Lord," the endurance of "the wrath of the Lamb"

*This message (slightly abbreviated here) was delivered over the "CBS Church of the Air" by Dr. Lee, pastor of Bellevue Church, Memphis.*

—death with its sting unremoved!

*"There is a death whose pang  
Outlasts the fleeting breath,  
Oh, what eternal terrors hang  
Around the second death.  
Lord God of Truth and Grace,  
Teach us that death to shun,  
Lest we be banished from Thy face.  
And evermore undone."*

Paul said: "You being *dead* in your sins"—Col. 2:13.

This means that men, their souls brought "into captivity to the law of sin"—evil hearts, unholy passions, depraved affections predominating—are outside of Christ's saving mercy—dead by means of sin and their sins. This fearful statement—universal in rule since Adam fell—means that sinners impenitent, hating not sin, loving not God, not acquitted in Christ, not made perfectly righteous through faith in Christ, not washed in Christ's blood, the eyes of their souls not directed toward the Cross, having never come to Christ, refusing to come to Christ that they might have life (John 4:40), never having experienced a sense of reconciliation, their natural enmity toward God stubbornly maintained, are as dead as entombed Lazarus before the voice of Jesus summoned him. Spiritually dead, though naturally alive.

The unregenerate man is spiritually dead without Christ. His soul in its unredeemed state is under the power of sin, the curse of the law, the influence of the present world, the frivolous habits of life, and other spiritual enemies. Dead he to well-founded hope and to the covenant of grace. Without Christ as Saviour by faith—dead. Dead, though respectable. Dead, though honored of men. Dead, though positioned in places of political power. Dead, though educated and cultured. Dead, though decent, exemplary, and satisfied with outer forms of outward godliness. Dead because they have rejected God's Son as Saviour—excusing themselves from accepting Gospel invitations, alibi-ing themselves into hell.

Their aliveness in the body is described by Job: "They take the timbrel and harp. . . . They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" (Job 21:12-15).

A man may be blind and alive, deaf and alive, dumb and alive. But if he is insensible to material things he is dead. So it is with the unrenewed soul; it meets all objects and agencies of the spiritual world with cold indifference, with utter unconcern. Though he is charged with numberless transgressions, and the wrath of God abideth on him, he is sensible of no burden. Though destruction and misery are in his ways, he is unalarmed. Though God reproves, en-

courages, asserts His authority, displays the reasonableness of His command, addresses man's hope and man's fear, draws back the veil that hides the eternal world and sets life and death, blessing and cursing before them, men turn away from Him that speaketh.

Spiritually dead "the wide world through" is the natural man—completely devoid of natural life. Alive worldwards, alive selfwards, alive sinwards, but dead Godwards. Such is the sad, deplorable deadness of the unsaved individual, the unsaved hosts, the unregenerate world.—

## II.—CAUSE OF THIS DEATH.

SIN, enmity against God, his attributes, and God's government which would depose God from his sovereignty, is the cause of this dreadful death. "Sin slew me" (Romans 7:11). "The wages of sin is death" (Romans 6:23). "Dead by means of your sins" (Col. 2:13). "Sin hath reigned unto death" (Romans 5:21). "Sin when it is finished bringeth forth death" (James 1:15).

Sin, the most terrible fact of God's universe, life's most dreadful and inexorable curse, manifest inwardly in discrowned faculties and degradation of human love and brutalized spirits, is the death's-head set amidst life's feast, the desert breath that drinks every dew—a madness in the brain, a poison in the heart, an opiate in the will, a frenzy in the imagination. Sin, promising velvet and giving a shroud, promising liberty and giving slavery, promising nectar and giving gall, promising good fruit and giving the cast-out rinds of carousal, promising perfumed handkerchiefs and giving foul rags, promising silk and giving sackcloth, provides only mimic crowns and ghostly garlands. *Sin's* gold has no purchasing power. *Sin's* revelry is burlesque, sin's splendors, faded spangles, sin's pleasures, ghostly fictions.

But, let us ask, through whom and by whom do we pass from death unto life? To that question there is only one answer—now and forever. The answer is.

## III. JESUS CHRIST.

From a condition so utterly corrupt, from the death so to be dreaded, how is the lost sinner to be rescued? The diseased soul cured? The captive made free? The dead made alive? By puny articulations of human eloquence? By arts of speech? By improvement of environment? By culture? Can the influence of moral suasion affect this work? No. These things are as impotent to bring this rescue from death to life, from bondage to liberty, from rottenness to health, from the pit to the throne, from the depths of ruin untold, as is an infant's arm to chain the lightning, as is a teaspoon to stay the mad plunge of an avalanche. But in Christ is this rescue, this life, this health, this liberty.

There is no way but in the sacrificial death of Jesus who "appeared to put away



sin by the sacrifice of himself" (Heb. 9:6), and to whom is given the only name "under heaven among men whereby we must be saved" (Act 4:12). And this remedy, this rescue, this being made alive from the dead in the sacrificial death of Christ is available by faith—because through Christ "is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses" (Acts 13:38-39).

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). Christ Jesus only is the everlasting source of human salvation. He only, by a work consistent with the character of God, can break the power which holds us in chains, avert punishment which threatens us, fortify with fresh sanctions the law which we have broken, and, reconciling justice with mercy, open to mankind the fountains of grace. Through Him the law is vindicated, the holiness of God doubly honored and mercy in richest munificence proclaimed to the sinner.

Sin is debt—and divine forgiveness is God's acceptance of the crimson coin of Christ's blood as payment for the debt.

Sin is a cloud: divine forgiveness is the sun which drinks it.

Sin is a stain: divine forgiveness is the bath which cleanses it away.

Sin is dross: divine forgiveness is the furnace which burns it out.

Sin is darkness: divine forgiveness is the light which dispels it. Sin is a burden: divine forgiveness is the burial of it in the sea's depths.

Sin is a poison: divine forgiveness is the antidote that eliminates it.

Sin is a coral reef on which ships go down: divine forgiveness is the power that removes it.

Sin is the foul miasma: divine forgiveness is the pure wind that sweeps it away.

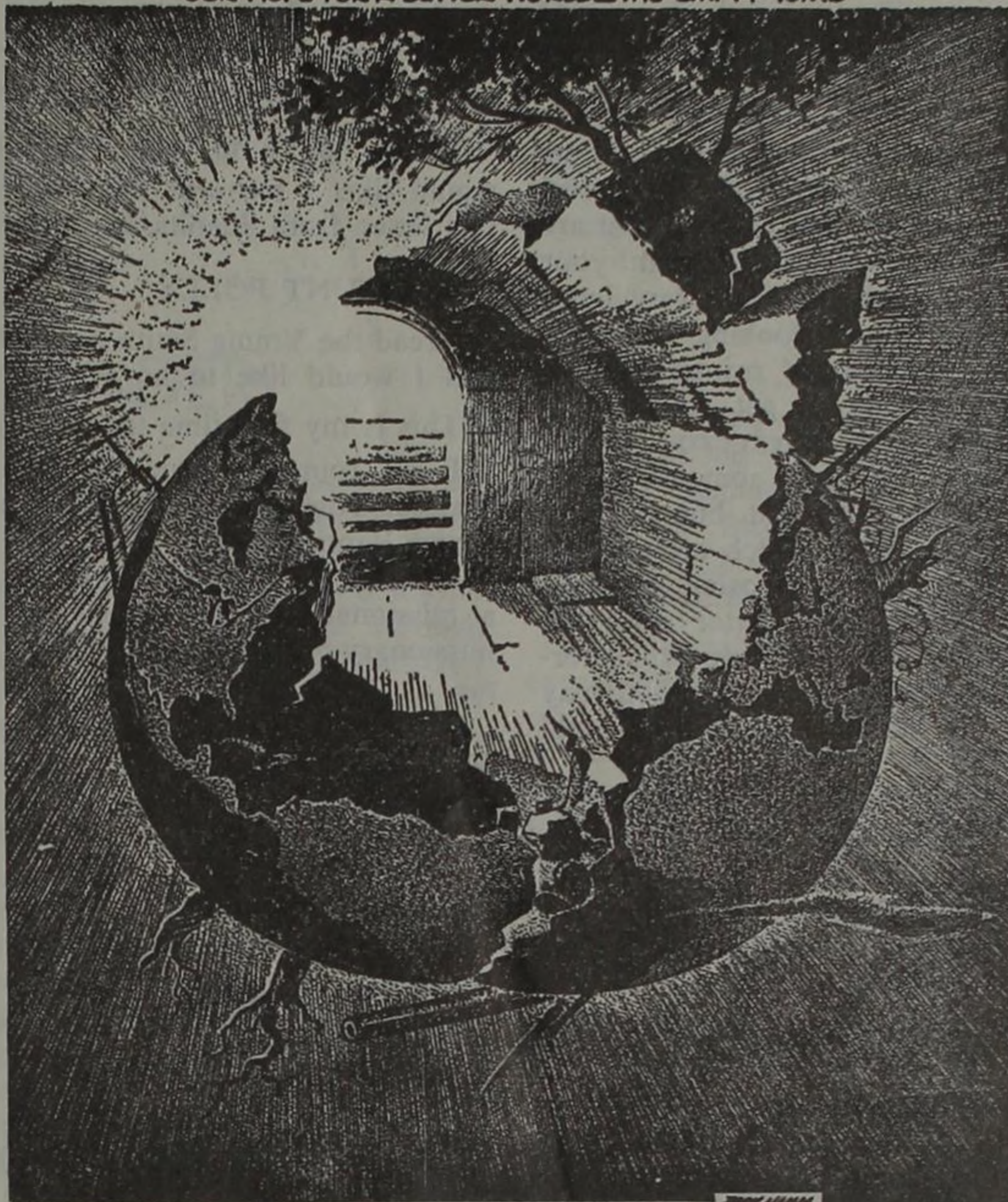
Sin is a sewer pipe: divine forgiveness is the transformation that makes it a rose garden.

Sin is the blotted and blurred record: divine forgiveness is the erasure of the page from life's book.

The God of all grace poured out wrath upon the sinless Christ. Forsaken was He that our sins might be forgiven and forgotten. He received the wages of sin which He never earned that we might have eternal life which we never deserved. To the bottom of the pit went He that we might be in the bosom of the Father. Christ, the Mercy Seat for the whole world, found no mercy for Himself. He went into awful gloom that we might enter into glory. Sold was He that we might ransomed be. Denied was He that He might confess us to the Father. Bound was He that He might bestow on us true freedom—the freedom of sons. Unjustly judged was He that we might escape the severity of God's judgments. Scourged was He that by His stripes we might be healed.

*"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"* (II Cor. 5:21).

OUR HOPE FOR A BETTER WORLD...THE EMPTY TOMBS



Meaning what? Meaning that on the cross Jesus became for you, for me, for every man, all that the holy and just God must judge that we, through faith in him, might become all that God can not judge. Meaning that on the cross, Jesus the perfectly righteous one was judged as unrighteous that we, the unrighteous sinners, through faith in him, might be judged as righteous. Meaning that on the cross he stood before God with all of our sins upon himself that we might stand before God with none of our sins upon ourselves. Meaning that on the cross God, in our behalf, dealt with Jesus as he must deal with sin—in severe and unrelenting judgment.

What will you do with this Christ in whom are all the riches of grace?—whose arms are never closed against penitence?—who went through the gates of death that the gates of death might never hold you in. He lay in your grave that you might sit on His throne. He "brought immortality to light through the Gospel." He bore your sins in his own body on the tree. What will you do with Him?

Even though the portals of hell are open and you have lifted your foot to step inside, if you will turn around and cry unto him for divine forgiveness, the salvation that found Jonah in the depths of the sea, the soiled woman at Jacob's well, the rich Zacchaeus in his home, the dying thief on the cross, will find you at the mouth of hell. The Saviour—"able, willing, mighty to save"—stands ready to bring from death to life. No reluctance, but only highest willingness is on his side. You can pass from death to

life through him. What will you do with him who was assaulted that you might be acquitted?—smitten that you might be healed?—lacerated that you might be liberated?—slain that you might be saved?—who met all tortures of condemnation for your justification?—and who some day will change the whole world by the brightness of His coming?

Without Jesus—in death there is no assurance; without Jesus—in trouble there is no refuge; without Jesus—in sorrow there is no comfort; without Jesus—in temptation there is no strength; without Jesus—in disaster there is no courage; without Jesus—in clamor there is no judgment; without Jesus—in sin there is no grace; without Jesus—in perplexity there is no prompting; without Jesus—in darkness there is no light; without Jesus—in storms there is no calm. But *with* Jesus, through faith in His Name, trusting in the omnipotence of His blood you have assurance of victory over sin and the world and eternal punishment. By fastening your faith to Christ's great sacrifice and nothing else, that sacrifice shall evermore speak for you. And one day, because of this, you shall find yourself standing before God unashamed and unafraid, faultless and free from every stain—a sinner washed in the blood of the Lamb.

Therefore, as a lost and guilty sinner, claim the sinner's Saviour. Rest your all on Christ's work for you, not on your works for Him. Say:

*"Nothing in my hand I bring,  
Simply to Thy cross I cling."*

Then you will pass from death to life.



I wish you could see the stack of letters on my desk! You have been wonderful about writing this summer. I hope you are finding lots of new friends through your Young South column. Almost every letter I get says the writer is looking for more new pen pals. Because of printing schedules, it takes a while to get your letters in your BAPTIST AND REFLECTOR. I am glad you are not waiting for someone to see your letters and write to you, but that you are reading other letters which are appearing in the column, and choosing pen pals from them. When your letter does get printed, someone else will have an opportunity to choose you! That way, you may make twice as many new friends—real quick!

Let's look and meet some more new friends today. Can you find in this girl's letter an idea for an easy way to become acquainted with her?

DEAR AUNT POLLY:

I am a girl thirteen years old. My birthday is July 30. I will be fourteen.

I have blonde hair and blue eyes.

I will be in the ninth grade when school starts. I go to Bartlett School. My favorite subject is English. My favorite sports are softball, basketball, and horseback riding.

I go to Eads Baptist Church. I don't have any pen pals, but would like for boys and girls everywhere to write me.

Yours truly,

BETTY SUMMERS

Box 84-A  
Arlington, Tennessee

Did you find the idea? Yes, it's almost Betty's birthday, and you could send her a card. On the inside, you might tell something about yourself and invite Betty to write to you. Be sure to give your full address.

Here is another letter which you will enjoy. You'll enjoy knowing the writer, too.

DEAR AUNT POLLY:

I am twelve years old. One day I was sick and I wanted something to read and my mother brought me the Young South and I have been reading it ever since. I also enjoy it very much.

I live just outside the city and have plenty of room to play. I have one sister who is 14, and two brothers, 23 and 18. My daddy is the pastor of Concord Baptist Church. We have 505 enrolled in Sunday school. I am secretary of my Sunday school class and a group captain in Training Union.

I guess I will have to go now. I enjoy getting mail.

Yours truly,

SIBYL SPLAWN

East Brainerd Road  
Route 1  
Chattanooga, Tennessee

If you are a bit older than Sibyl and would like a teen-age pen pal, you'll like this letter from Juanita Rhoads:

DEAR AUNT POLLY:

I read the Young South page every week, and I would like to have some pen pals.

This is my first time to write you.

I am fourteen years old and I go to Malesus High School. I belong to Liberty Grove Baptist Church. Rev. Neil Moore is our pastor. I have dedicated my life to be a missionary. I had rather be a foreign missionary but I will go anywhere God leads me.

I would like for anyone to write me. I will answer every letter I receive.

Love,

JUANITA RHOADS

Route 3  
Jackson, Tennessee



Isn't that a nice letter? Juanita will appreciate hearing from you—especially other young people who plan to prepare for mission work. You will have much to share with each other.

This young friend is already doing something to help find new friends for herself. She says:

"I live on a farm. My grandmother takes the BAPTIST AND REFLECTOR, so I go up to her house to read it. I found a pen pal, Myra Carol Gravitt. I think I will like her for a pen pal. And I would like to have more.

"I am ten years old, will be eleven in December. I am in the sixth grade. My hobby is writing. I will try to answer all letters I receive."

SERRITA ROWLETT

Route 3  
Humboldt, Tennessee

By now Myra Carol and Serrita have probably exchanged two or three letters. I hope they have become good friends and will keep on writing each other.

And I hope Young South friends everywhere will keep on writing to me! The more letters I get, the more I like it! Each letter will be shared through your column just as fast as possible. Have you written your July letter? At least one a month helps us to keep up-to-date on you!

Love,

AUNT POLLY

Belcourt at Sixteenth Avenue, South  
Nashville, Tennessee



A child exclaimed, "What a beautiful sunset! To think that God paints it with his left hand." The mother asked him, "Why do you think he paints with his left hand?" The child answered, "Because Jesus stands on His right hand."

Beth: "You make me think of the sea."

Jack: "You mean I'm rough, wild, and romantic?"

Beth: "No, you make me sick."

"Oh, Hank, before getting your razor, I have a confession to make; I used it yesterday for cutting screen doors."

"What, again?"

"Y-Yes, but I sharpened it on the stove."

Elder B: "I have a hard time getting people to come to church."

Doctor D: "But its easier than trying to get them to heaven."

Elder B: "Yes! We preachers only point the way to the pearly gates. When it comes to getting people there, we fall back on the doctors."

"I sent a check to the Salvation Army, but, not believing in parading my charity."

"Go on!"

"I signed a fictitious name to it."

Storekeeper: "Yes, I want a lad to work for me."

Applicant: "What will my duties be?"

Storekeeper: "Both indoors and outdoors."

Applicant: "What becomes of me when the door slams?"

One of the guests at a recent banquet in the deep South, after partaking freely of Possum and ginger beer, remarked to the colored waiter, "This Possum has gone to my head."

The waiter replied, "Yessah, boss, and Possum always hunts a hollow when you crowd hem."

A young man ordered two dozen roses to be sent to his sweetheart, age twenty-four. On the card was written, "A rose for every year of your life."

The florist said, "He's a good customer, so throw in an extra dozen. The young man has never heard of her again."

"Isn't he too fast for you my dear?" asked the girl's father.

"He is pretty fast, but I don't think he'll get away," replied the girl.

"He grows more like his father every day," said a proud mother of her young son. A neighbor, being a former friend of the boy's father, said, "And have you tried anything?"



## Next Sunday's Lesson

by O. L. RIVES, Professor of Religious Education, Carson-Newman College

Lessons based on International Sunday School Lessons: the International Bible Lesson for Christian Training, copyrighted by International Council of Religious Education

TEXTS: I Samuel 1:1 to 4:1a (Larger)—I Sam. 1:20, 24-28; 3:1, 16-4:1a (Printed)—I Sam. 2:26 (Golden).

# GOD PREPARES A LEADER

The following has been suggested as an approach to this lesson. "Opportunity is given in this lesson to point out the place of home background, the responsibilities of parenthood, and the importance of home-church cooperation in the religious training of youth." Still another approach would be to show the difference between God's preparation of one for leadership and man's preparation apart from God's grace and guidance. The former always produces the wrong sort of leadership, while the latter proves lastingly beneficial.

### Born in Answer to Prayer (I Sam. 1:20)

This thought is formulated in Hannah's expression concerning the birth of Samuel, "I have asked him of the Lord." Could there be a better way to bring a child into the world than to ask of God in earnest prayer that one be given? Children who come like this have a decided advantage over others who do not so come. For one thing, it insures that one or both of the parents believe in and practice prayer. And there is no way to calculate what this will mean to the child all during its period of growth and development. The home may be poor and lacking in many matters of a material nature, but if it is headed by praying parents the child is definitely started in the right direction.

### Dedicated to His Service (I Sam. 1:24-28)

Again, Hannah is responsible for the formulation that furnishes the thought, "I have lent him to the Lord." And this is what all parents should do, and do early, with regard to their offspring. In the case of Samuel, this took place soon after he was weaned. God's people, in modern times, have been slow to arrive at this concept. But, as an indication that they are at last arriving, we now have the Nursery and Cradle Roll Departments in our churches. We feel that the best time to give our youth to God is to surround them with every favorable feature even from the time they are old enough to leave their mother's arms. In addition, the atmosphere of the home should be positively Christian so that when this young person reaches the age of accountability he will find it easy to give his heart and life to God in personal faith in Jesus Christ.

### Filling a Great Need (I Sam. 3:1)

The dearth of spirituality existing in the land is indicated by the statement in this

verse, "the word of the Lord was precious" or in the statement, "there was no open vision." Eli and his house had miserably failed in their priestly functions so that God refused to speak to His people through them. There was a great need that God determined to fill in and through Samuel who would become His spokesman first to Eli and later to the people as a whole. The most precious output of a country is in the God-called preachers that it produces. Scotland, for instance, is limited in natural resources but it has been the land of some of the world's greatest preachers. It is a significant day in the life of any land when God calls one of its sons into the ministry and makes him His mouth-piece to fill up the spiritual destitution as well as to lead the people towards the good life. This, in many respects, becomes one of His most beneficent acts. What would happen if this were not so?

### Speaking Fearlessly for God (I Sam. 3:16-18)

It was a difficult assignment for the young boy, Samuel, to tell the old priest, Eli, what God was planning to do; but he did it with admirable courage and tact. This is summarized in the expression, "And Samuel told him every whit." Thus early in his life as a prophet, Samuel fulfilled the essential qualification of his office. A prophet is one who speaks in behalf of another. This is the fundamental meaning of the word itself. The prophet is closely related to the herald or the evangelist or the announcer of the good news. God's message must be delivered and Samuel delivered it with fidelity and accuracy.

### Recognized by the People (I Sam. 3:19-4:1a)

It is one thing to be called of God and prepared to lead His people. It is another thing to be recognized by His people as such. But if one is faithful in responding to that call and gives himself earnestly and honestly in preparation at God's hands and through His established agencies, the recognition is sure to come. This is glimpsed in the statement, "And all Israel . . . knew that Samuel was established to be a prophet of the Lord." The Holy Spirit will see that the word gets around among His people, if only all concerned will be patient and yielded. The world has never had too many God-called and God-prepared leaders and prophets. Nor will it ever have, for that matter. The need was great, then. It still is.

## Manual Advises Corporations On Aiding Religious Groups

WASHINGTON, D. C.—(RNS)—A 400-page book of questions and answers as to how corporations can set up a long-range program to give five percent of their annual income to tax-exempt religious, educational, and charitable organizations has been issued here by the National Planning Association.

The planning group said that the new publication has been prepared in response to heavy demand from business organizations which literally "gobbled up" 75,000 copies of a booklet titled "The Five Percent," issued by NPA last year.

The association has been urging business executives to give the maximum five percent to charitable purposes allowed by present corporation income tax laws and to do so on a comprehensive long-range program rather than merely as piecemeal "hand-outs."

Entitled "The Manual of Corporate Giving," the new volume has been edited, as was the first, by two eminent business economists, Beardsley Ruml and Theodore Geiger.

Corporate donations cost the companies making them as little as 18 cents on the dollar, the manual emphasizes, and bring tangible as well as intangible rewards to American business.

H. Christian Sonne, president of the planning association said, in releasing the volume:

"Our interest in the 'five percent' springs from the conviction that the maintenance of private educational, scientific, and welfare organizations and activities is vital to the continued health of our democracy."

"More private support of such activities is imperative today when private institutions are increasingly confronted with the dilemma of fixed incomes and rising costs."

The NPA manual, in addition to being of interest to businessmen, will be of considerable value to leaders of religious, educational, charitable, and welfare groups who have the responsibility of directing fund raising.

## L. J. Thompson Awarded Ph.D. by Edinburgh

Luther Joe Thompson, pastor of First Church, McAlester, Oklahoma, received the Doctor of Philosophy degree at the July 4 convocation of the University of Edinburgh, Edinburgh, Scotland.

Mr. Thompson holds the Bachelor of Arts degree from Carson-Newman College, Jefferson City, and the Master of Theology degree from the Southern Baptist Theological Seminary, Louisville, Kentucky.

He is now going on his third year as pastor of First Church, McAlester. He came to McAlester from a five-year pastorate of the First Church, Springfield, Tennessee.



# FOUR DAYS IN CUBA

Under the capable direction of Mr. B. M. Crain, business manager of the Home Mission Board, we joined the pre-convention tour of our Baptist mission fields in nearby Cuba. Let us right here pay a deserved tribute to Mr. Crain: his efficiency, patience, good humor, and Christian courtesy were unfailing, and the high degree of our pleasure and profit from the Cuban visit is due in great measure to Mr. Crain's leadership.

By bus we rolled over the Florida Keys to Key West, which is more Cuban than

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## by Ruth and Francis Warden

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American. It was our special good fortune to ride with a driver who was not only skillful and careful (on the bridges there are three inches to spare in meeting other traffic), but amazingly well informed in the background and development of the Keys. The 160 miles of the Keys highway seemed short, as our driver gave attention to scenic, recreational, and reclamation features making the Keys fascinating.

In Key West our visit took us to the Baptist Mission, where we heard the children of many tongues sing gospel choruses in English. Rev. and Mrs. Ismael Negrin are our missionaries in charge. This mission has services for all ages of people, a Kindergarten with 95 enrolled, and W. M. U. work with all the junior units. The zeal of the workers has resulted in the embarrassment of too little space, and a new building has just been acquired in which to expand.

After lunch on Jew fish and turtle steak at cafeteria and a bit of sightseeing in the one-by-four mile island, we proceeded to the airport of the "Q" Airlines, a Cuban company, for our short flight to Havana over the Caribbean Sea. The four busloads of the party made also four plane-loads. The actual time spent in flying was scarcely over thirty minutes; then we swept in over the surpassingly beautiful city of Havana. Havana, with its suburbs, contains nearly a fourth of Cuba's four million people. Though the city has its unattractive features, the general impression is one of beauty, both in the homes and larger buildings, and in the love and care for trees, shrubs, and flowers, which in the subtropical land are in profusion throughout the year. We wish that our great, swarming cities might each have so charming a feature, for example, as the Prado—a wide boulevard with a shaded "promenade" running through the center, wherein pedestrians may leisurely stroll.

The friendliness of the Cubans was always in evidence; not only our fellow-Baptists welcomed us, but also the entire popu-

*Pastor Francis Marion Warden and Mrs. Warden of First Church, Jefferson City, here share with us their visit to our Cuban mission fields.*

lation seemed genuinely glad to have us among them. Some of our party were for the first time experiencing the unique situation of *being* foreigners; we wondered throughout our visit whether any city in the States, large or small, would have given to a visiting party of foreigners the patient courtesy that the Cubans gave to us.

After assignment to our hotels, we had the rest of Thursday evening at our disposal, with instructions to meet early at the great bus terminal on Friday for the trip throughout Cuba. On this day, we had with us some of the Missionaries from the States as guides; our own bus carried Mr. A. C. Queen, Baptist Student Union Secretary for the University of Havana. Mr. Queen is working among the 16,000 students, seeking and finding Baptist students—of whom to date about 93 have been located. Mr. Queen is also pastor of the English-speaking Church in Havana, and of the Mission at Marianao, which he organized and which has been self-supporting from the first Sunday. From him we learned that of our Baptist students, 23 per cent are entering medicine and 19 per cent are entering the teaching field. Cuban women are gaining leading positions in the professions, notably in law and education.

The points visited on that Friday journey included: Cotorro (parrot), where Pastor Santana has been serving Christ for thirty years; San Jose, where we met Pastor Domingo Fernandez, a native of Spain. Brother Fernandez is pastor, professor in the Baptist Seminary in Havana, and the "Cuban Baptist Hour" preacher. The radio program is a fruitful ministry, reaching Florida, Mexico, Central and South America. Then on to Catalina de Guines—and there we had one of the primary thrills of the visit, for here is where serves Brother Hernandez, retired a few years ago for age and illness, but improved enough to be back in the Christian service, though feeble and trembling, and weeping that he cannot go on forever. We heard Brother Hernandez tell us through Miss Christine Garnett, our senior Missionary in Cuba, "I want God to let me die—preaching!" Next we stopped at Madruga (daybreak), then on to Cuba's city of culture, Matanzas, with 100,000 population. Only briefly did we stay in Matanzas, for we were due to be at the Cuban Baptist Assembly in Yumuri Valley for lunch. At this growing "Ridgecrest" of Cuba, we had a delicious and bountiful dinner of *arroz con pollo*, rice with chicken, then spent a bit of time in meeting the Cuban leaders, taking pictures, and learning more of the work generally.

Saturday was spent in visiting Havana itself, the several Baptist Churches, the beautiful new Baptist Seminary, high on the "Hill of Light" overlooking the city, Morro Castle (the Spanish fort during our war with Spain), an alligator products factory, and a cigar factory. In the evening we gathered at the Baptist Temple, three blocks

from the National Capitol, for Training Union, always in Cuba held on Saturday evening. In honor of the visitors from the States the members of the Baptist Temple presented a magnificent pageant, showing the spiritual unity of all Christian people, with special emphasis on the unity of the Cuban and American Baptists; displayed also were all the units of this great Church: W. M. U., Brotherhood, Sunday School, Training Union. With about 1800 members, the Baptist Temple is carrying on an incredible program: eight mission Sunday Schools and additional preaching stations are operated; an English-speaking mission, supporting in turn a Spanish-speaking mission in the suburbs; two members of the Church are Missionaries in Spain. There is also being formed a Baptist Medical Clinic.

On Sunday morning, the visitors were gathered into a small group to hear the Pastor, Dr. Aurelio Travieso, interpreted by the Sunday School Superintendent, Mr. Alfredo Levy, tell of the work of the Church. As we listened in amazement to the Christian service that is being performed, we noticed one of the men's classes in the Spanish Sunday School—the earnestness of teacher and members, the wholesome disregard for the color of one's skin, for in Cuba there is no segregation because of color. In the Churches, many shades of pigmentation are found among the members, for—

"In Christ there is no East or West,  
In Him no South or North,  
But one great fellowship of love,  
Throughout the whole wide earth."

The morning worship service was characterized by beautiful music, both by the congregation and by a contralto solo, sung with musical and spiritual quality seldom surpassed anywhere. The message was shared by Dr. Medearis, Executive Secretary of the Missouri Baptist Convention, and Mr. A. C. Queen, Student Secretary for the University of Havana. Mr. Queen besought us to return to our homes and Churches to tell:

What we have seen: great devotion among Cuban Baptists, matched with their ability; great wealth not devoted to Christ in Cuba, and paganism openly displayed.

What we have heard: "Cuba Para Cristo!" Cuba for Christ! The Cuban Baptists have for their goal this year one thousand souls won to Christ.

What we have felt: that no man has a right to hear the Gospel twice when so many have not heard it once.

We came away from Cuba with the realization of the spiritual hunger of most Cubans, with gratitude to God for our noble Missionaries and Cuban Baptists there; and a prayer that He will thrust forth more laborers to work beside the—believe it or not—only TEN Missionaries from the States who now serve Him in the land called the "Pearl of the Antilles."

"Whom shall I send, and who will go for us?"



## Religion and the Public Schools Issues Before NEA

DETROIT — (RNS) — Non-controversial courses in public schools stressing love of God and man were recommended to the 90th annual meeting of the National Education Association here by Charles P. Taft of Cincinnati, O.

Mr. Taft, internationally known Protestant layman deplored a tendency by public schools to regard religion as "an extra-curricular activity usually less important than football or basketball."

He also advocated the released-time program of religious education being conducted in many states.

"I have little sympathy with objections to the program," he said. "No child is required to go. The so-called pressure for conformity is no more than any independent mind has to resist from current crazes for slang phrases or wearing certain articles of apparel."

Mr. Taft offered two specific suggestions for increasing religion and spiritual and moral values in education. The first was that teachers who have "personal religion" be picked and trained. The second was that every effort be made to secure agreement among the major faiths in any locality for the inclusion, in non-religious courses, of the maximum amount of religious material of a non-controversial nature.

Urging that the churches support the public schools Mr. Taft said also that the public school teacher, "informed within by the spirit of religion, should aim constantly and in every lesson, to relate what is taught to the basic elements taught in the churches.

"Without that cooperation, our civilization will fail and all our vaunted know-how will go for nothing," he said. "With it, we shall have the spirit which will conquer the evil obstructionists of our day and give us the power and the irresistible outburst of effective and liberating ideas which the world needs today."

Another speaker, Mrs. Agnes Meyer, member of the President's Commission on Higher Education and wife of the publisher of the Washington (D. C.) Post, accused "paid propagandists, the Catholic hierarchy and reactionary Protestants" of seeking "fringe" benefits for sectarian schools.

"We must . . . devise means that will make crystal clear the determination of American people never to support sectarian institutions with public taxes, whether federal or local," she said.

Mrs. Meyer also charged that Protestant and Catholic groups had for 30 years impeded public school progress by blocking attempts to pass legislation granting federal aid to public schools.

"Our public schools would not now be in the desperate plight they are," she said, "if the clerical forces had not put the progress of their own schools above the educa-

tional and social progress of the nation as a whole."

Dr. Henry H. Hill, president of George Peabody College for Teachers, Nashville, Tenn., told the annual convention of the National Education Association that church groups would be the first to object if religion were included in the public school curriculum.

The only religion which the schools can safely teach, he said, is moral and spiritual values.

"Religion itself cannot be taught in our public schools," Dr. Hill said. "If one religious group will not permit the King James Version of the Bible to be read and another will not permit the Douay Version, can we expect further excursions into purely religious matters?"

"It is dangerously easy and appallingly irresponsible to voice hurtful and sweeping criticism against the public schools for the very conditions which divergent religions have in part produced."

The educator said he agreed with the right of any religious group to maintain its own schools, but added: "I would regret to see the day come when the last Lutheran, Catholic, Presbyterian, Methodist, Baptist, Episcopalian or Congregationalist disappeared from the public schools.

"Would we not then have laid a possible foundation for the spread of the necessary religious diversity to other facets of public life at a time when we need unity in facing a hostile world of Communists."

### Congressmen to Take Up Religious Liberty Question

WASHINGTON, D. C. — (RNS) — A group of congressmen agreed informally here to take up the question of religious liberty in Spain with President Truman and Secretary of State Acheson at "the earliest possible moment."

The decision was made at a luncheon, sponsored by Rep. O. K. Armstrong of Missouri, at which congressmen from various sections of the country, heard the Rev. Paul E. Freed, Baptist evangelist from Greensboro, N. C., report on the situation of Protestants in Spain.

Mr. Freed recently visited Spain where he received promises from Interior Minister Blas Perez Gonzalez that Protestants would be granted more religious freedom.

At the luncheon, the evangelist said that he believed Spanish government officials were acting in good faith when they talked with him.

"However," he added, "extreme pressure from certain radical and medieval-minded sources did much to make the desired action on the part of the Spanish government almost impossible."

### Truman May Make Recess Appointment to Vatican

WASHINGTON, D. C.—(RNS)—Congress has cleared the way for President Truman to make a recess appointment of an American ambassador to the Vatican, if he so desires.

The Senate passed and sent to the White House the State Department appropriation bill without the Preston rider which would have banned the use of funds for any new diplomatic mission the first chief of which had not been confirmed by the Senate.

The State Department indicated that it had allotted \$70,000 in its 1952-53 fiscal budget for the establishment of an embassy at the Holy See. The Department now has that money without any strings.

The rider introduced by Rep. Price H. Preston (D.-Ga.) was adopted by the House when the bill originally passed that body. Subsequently, the Senate, in considering the appropriation measure, deleted the rider and in a conference between the two chambers, the House accepted the Senate version of the bill.

President Truman, who withdrew the nomination of General Mark Clark as first ambassador to the Vatican in January at the general's request, has indicated that he will make a new nomination. Such a nomination, if made while Congress is in recess, would take effect immediately, but would be subject to Senate confirmation in 1953.

The President, however, might follow the precedent set by President Roosevelt who sent Myron C. Taylor as his personal representative to the Vatican. No Senate confirmation is required under this procedure and the State Department now has the funds for such a mission.

Informed circles here expect a nomination of an ambassador or personal representative before fall.

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# Woman's Missionary Union

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MISS LAURA FRANCES SNOW  
Young People's Secretary

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

## A Song to Sing

*Through the Tithe* (Tune: "To the Work")  
Through the tithe, through the tithe, let us  
pledge one by one

That we'll do what our Christ said "Ye  
ought to have done"

With the joy of salvation enlightening the  
way

Let us bring in our tithes on the Lord's  
Holy Day.

Chorus

Bring the tithes: Bring the tithes: Bring the  
tithes: Bring the tithes:

Let us pledge, let us pay our tithes until the  
kingdom comes.

(Contributed)

## Summertime Is Reading Time

During this good old summertime when  
it is too hot to work, it is a delightful sea-  
son to read. Why not check up on your  
group and see that each one reads at least  
one missionary book? Your church library  
should have some choice missionary books.

More societies failed on meeting the  
standard last year on point eight, two thirds  
reading a mission book, than any other one  
point. It should be the easiest to reach.

## Books to Study

Have you studied this summer "Steward-  
ship Applied in Missions" or "Lower Levels  
of Prayer?" These are the two books sug-  
gested for the W.M.S. Free teaching helps  
may be obtained from State W.M.U. on the  
Stewardship book. In Royal Service you  
will find helps for the book on prayer.

On August the first the new foreign mis-  
sion books will be off the press. These are,  
"Scattered Abroad" by Routh for adults—  
price is sixty cents. This is a study of the  
new fields entered by the foreign board.

"Rainbow South" by McClellan—price  
sixty cents is for the Y.W.A.s. It tells us  
of the work in Central America. W.M.S.  
may also receive credit for this study.

The Intermediates will enjoy "Clash of  
Swords" by Pittard, price thirty-five cents.

The Juniors "The Birthday Wish" by  
Mary Christian, and the Sunbeams "A Lei  
for Malcolm" by Cornelia Leavell—price  
thirty-five cents. Free helps may be secured  
from the Baptist Foreign Mission Board,  
Richmond, Virginia.

The books may be bought from your Bap-  
tist Book Store. The W.M.U. sells no book.

## New W.M.U. Seals

If you are making yearbooks for your  
circle or society, you will find the loveliest  
decoration for the cover will be the large  
W.M.U. seal, price fifteen cents a dozen or  
\$1.15 for one hundred. Order from your  
W.M.U., Birmingham, Alabama.

## An R.A. Playlet

Why not order this new R.A. Playlet,  
"The Brown Paper Bag"—price fifteen  
cents, from W.M.U., Birmingham, for your  
boys?

They will enjoy giving it before your  
society in August. It is a community mis-  
sion playlet. All playlets come from the  
Birmingham office.

## Some Stewardship Quotations

"Stewardship is not a thing of logic, it is a  
thing of life.

It is not the law of God for us, but the life  
of God in us."

"Good stewardship is the response of our  
hearts to the love of God in Christ."

"The outcome of our income must be the  
success of Christ's cause."

"Personal salvation must mean purse-and-  
all salvation."

"He who gives when he is asked has waited  
too long."

"The test of life is not its duration, but is  
donation."

## Junior R.A. Camp

One hundred forty-five Junior boys,  
with counselors, pastors, and leaders, spent  
a busy four days (June 23-27) at Camp  
Carson, one of our two Baptist camps in  
Tennessee, four miles off the Knoxville-  
Newport highway. From 6:30 in the morn-  
ing until 9:30 at night there was lively ac-  
tivity. The schedule was so set up that  
every boy knew what he was to do at any  
given time. The daily program was very  
much as follows: From morning watch to  
breakfast; mission study, handcraft, rank-  
ing, missionary address, (with brief free  
periods) until noon; rest period, recreation,  
lowering of the flag and supper; brief mes-  
sage, relaxation, evening service, devotional  
in rooms; lights out at ten.

In the decision service on Thursday eve-  
ning ten boys accepted Christ and six others  
indicated that they believed God was calling  
to some kind of special service.

Friday afternoon by bus and car the  
boys left, singing the praises of the camp.  
All the workers joined with them in this.

T. C. Meador, Camp Pastor

## How to Secure the Film "HOW MUCH"

The Tennessee Baptist Convention has  
one film of the religious picture "HOW  
MUCH" which may be had by churches  
desiring it. Applications should be mailed  
to Charles W. Pope, Belcourt at 16th Ave-  
nue South, Nashville, Tennessee. However,  
the handling of the film requires facilities  
which we do not have. Mr. J. L. Minton of  
the Audio-Visual Aids Department has  
agreed to take care of the matter of mailing  
and collecting for us.

Here are some of the questions which  
most people will want to ask before order-  
ing the film:

1. How long does it run? Answer 15  
minutes.

2. Can it be used on a 35 mm projector?  
No. It must be used on a 16 mm sound  
motion picture projector.

3. Rental Price? \$1.50 plus out-bound  
postage, plus 10 cents damage insurance.

## Selective Service Cautions on Exemption of Lay Workers

WASHINGTON, D. C.—(RNS)—A 4-D  
(ministerial) classification will be given by  
draft boards to unordained laymen only  
on the basis of special consideration of  
individual cases, Selective Service head-  
quarters said here.

A Selective Service spokesman noted that  
a number of appeals had been received  
following a recent liberalization of this class-  
ification to include lay workers for religious  
groups. The spokesman said that no com-  
prehensive national ruling has been made  
on the subject nor is one anticipated.

"In some particularly meritorious cases  
4-D classification may be granted," he said.  
"However, each individual case is to be  
weighed on its own merits. The local draft  
board has merely been given discretion to  
do this, and it does not follow that each  
and every young lay worker will be classi-  
fied 4-D. For obvious reasons we are not  
going to make such a blanket exemption."

In general, lay missionaries who have  
shown special preparation for their field  
of work and an intention to devote their  
career to missionary activities are being  
classified 4-D. In certain cases, also, ex-  
emption is being given to full-time lay work-  
ers for churches and religious bodies in the  
United States. But the exemption is neither  
mandatory nor blanket.

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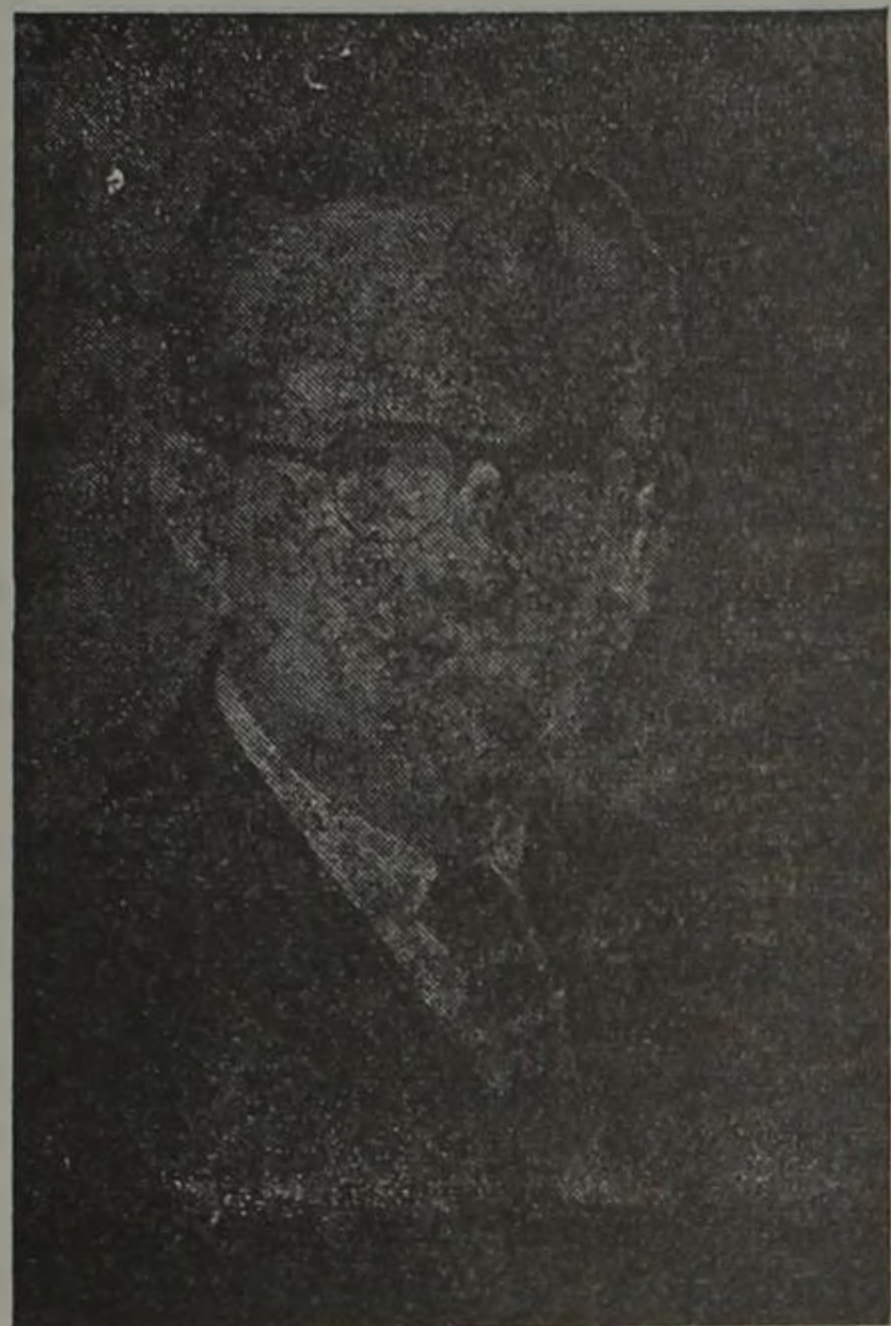
BAPTIST AND REFLECTOR





# Sunday School

JESSE DANIEL, Secretary



DR. CHARLES L. MCKAY

Dr. Charles L. McKay is now connected with the Sunday School Department of the Baptist Sunday School Board as Secretary of Enlargement and Enlistment for Evangelism. Dr. McKay is a native of Mississippi and a graduate of Mississippi College. Southern Baptists are fortunate in securing the services of such a man. We welcome him as he begins his new work.

## Ridgecrest

The three Sunday school weeks at Ridgecrest were a great success with 5,609 people attending. More than 600 people from over Tennessee attended during the three weeks.

We want at least 1,000 there for the three Sunday school weeks next year. Make your plans to attend. Make reservations early.

## On to Camp

Get your reservation in for Camp Linden August 11-15; Camp Carson August 18-22. We want a capacity crowd this time.

Reservations indicate that interest is growing in Sunday school assembly. We want every association well represented. Urge your church to pay expenses of a worker for the week.

## Vacation Bible School Reports

V.B.S. reports are coming in from all over the state. Bigger, longer and better schools is the note from most every school this year. We rejoice in that. The total number of schools to date is 601.

The total number of reports by associations is as follows: Beech River 1; Beulah

8; Big Emory 12; Big Hatchie 9; Bledsoe 6; Bradley 17; Campbell 30; Carroll-Benton 9; Chilhowee 37; Clinton 16; Concord 15; Crockett 4; Cumberland 5; Cumberland Gap 1; Cumberland Plateau 0; Duck River 7; Dyer 8; East Tennessee 4; Enon 0; Fayette 1; Gibson 8; Giles 3; Grainger 8; Hamilton 23; Hardeman 3; Hiwassee 3; Holston 33; Holston Valley 5; Indian Creek 9; Jefferson 5; Judson 1; Knox 38; Lawrence 6; Madison-Chester 15; Maury 6; McMinn 14; McNairy 5; Midland 3; Mulberry Gap 1; Nashville 34; New Duck River 11; New River 5; New Salem 2; Nolichucky 16; Northern 2; Polk 9; Providence 14; Riverside 4; Robertson 13; Salem 0; Sequatchie Valley 10; Sevier 2; Shelby 32; Southwestern District 0; Stewart 4; Stockton Valley 0; Stone 9; Sweetwater 3; Tennessee Valley 8; Truett 2; Union 7; Watauga 16;

Weakley 3; Western District 11; West Union 2; William Carey 8; Wilson 13; Wiseman 0.

Get that report in as soon as possible after school closes.

## Training Awards

June has been another good training month. A total of 1213 awards were issued to churches in Tennessee.

Our total number of awards for first nine months were 29,434 with 905 churches participating. We have three months to go. What will your church do?

Many associations are planning to get into every church with training this year. Check up on your churches and if necessary enlist volunteer teachers to teach course in churches that need help.

## Standards

We have a total number of 267 standard units in Tennessee to date. Has your Sunday school reached the standard? Your Department? Your class? Why not check and see.



# Training Union

CHARLES L. NORTON, Secretary

## Camp Linden Program

### Morning Session

7:00 REVEILLE

7:30 BREAKFAST

8:30 DEVOTIONAL

Tuesday

Dr. J. Clark Hensley

Wednesday

Miss Roxie Jacobs

Thursday

Miss Mary Anderson

Friday

Miss Roxie Jacobs

9:00 WORKSHOP

General Officers

Miss Mary Margaret Boggs

Adults

Dr. J. Clark Hensley

Young People

Miss Mary Anderson

Intermediate-Junior Leaders

Miss Roxie Jacobs

Intermediate Boys and Girls

Mrs. Frank Boggs

Junior Boys and Girls

Mr. Henry Guy Jackson

Children workers

Mrs. Jesse Meek

Mrs. Charles L. Norton

10:45 RECESS

10:30 CONFERENCES

Bible—Book of Romans

Dr. W. A. Boston

Young People

Miss Mary Anderson

Intermediates

Miss Roxie Jacobs

Juniors

Mrs. Stuart Magee

Children

Mrs. Jesse Meek

Mrs. Charles L. Norton

11:30 SPECIAL

Adults—Tuesday

Dr. J. Clark Hensley

Young People—Wednesday

Miss Mary Anderson

Intermediates—Thursday

Miss Roxie Jacobs

Juniors—Friday

Miss Roxie Jacobs

12:00 ADJOURN

12:15 LUNCH

Afternoon

Recreation—Creative Art

Evening

6:00 SUPPER

7:30 EVENING ASSEMBLY

Song Service

Mr. Wayne Maddox

Devotional

MESSAGE

Dr. W. A. Boston

8:30 FELLOWSHIP

9:45 CAMPFIRE SERVICE

Dr. J. Clark Hensley



# WEST TENNESSEE NEWS

By Edwin E. Deusner, Lexington

Pastor P. O. Davidson, Frayser Church, Memphis, has been in revivals at Woodstock and Grace churches in Shelby Association.

Pastor Otis Smothers will be assisted in a revival at Wildersville the first week in August by his brother, Pastor D. D. Smothers, Fayetteville.

The first wedding in the new Rhodes Memorial Chapel of Union Avenue Church, Memphis, was that of Rev. Haddon Eugene Cotey and Miss Dorothy Jean Lipsey. Pastor J. G. Hughes performed the ceremony on June 6. The groom will continue his studies at Southern Seminary, Louisville.

Bible Grove Church, near Darden, will ordain A. G. Hayes, of Lexington, to the full work of the ministry on the night of July 26.

Gordon Paschall supplied the pulpit of First Church, Paris, O. E. Turner, pastor, on July 6.

Calvin Meacham, a former pastor in Shelby Association, has been released from the Chaplaincy and has accepted a call from the First Southern Baptist Church, Grover City, California.

Pastor R. G. Lee, Bellevue Church, Memphis, preached at First Church, Caruthersville, Missouri, Vernon Sisco, pastor, on the night of June 30. This was the first service of the revival in which Pastor Sisco was the evangelist. In the 45 months he has been at Caruthersville there have been 700 additions to the church. A ground-breaking service for their new educational building was held on June 20. Bro. Sisco was formerly at Halls and Ridgely.

Floyd B. Chaffin, Executive Secretary of the Louisiana Baptist Convention, will do the preaching in a revival at Humboldt, Hayward Highfill, pastor, the week of September 7-14. Your reporter has been invited to lead the singing.

A revival was conducted in the new Cherokee Subdivision of Memphis the week of July 13. Services were held under a tent with Pastor J. G. Hughes, Union Avenue Church, doing the preaching on the first day and with Evangelist Pete Lunati preaching the rest of the time. Frank G. Charton, minister of music at Union Avenue, led the singing. Mr. Wallace Johnson, a member of the church, opened the subdivision and set aside a nice lot for future

use as a mission. It is hoped that eventually a new organization can be perfected in this thriving settlement.

William S. Fesmire, a product of the First Church, Lexington, is the new educational director and minister of music at First Church, New Albany, Mississippi. He is a graduate of Baylor University.

Westover Church, near Jackson, has extended a call to Bob Smith, a Missourian, and he has accepted. The church has been without a pastor since Charles Dinkins went to Royal Street Church, Jackson.

Jesse L. Boyd, Jr. is the new pastor of Hollywood Church, Memphis. He has resigned the pastorate of First Church DeWitt, Arkansas.

W. C. Creasman supplied the pulpit of Boulevard Church, Memphis, while Pastor C. M. Pickler was in a revival at Strong River Church in Mississippi on July 13.

L. B. Cobb will return to his native West Tennessee to assist Pastor R. H. Dills and Hillcrest Church, Dyersburg, in a revival beginning August 10.

P. B. Kinsolving, Memphis, supplied the pulpit of North Jackson Church, Waif Hamilton, apstor, on July 13 and 20.

From his home in Hot Springs, Arkansas, comes a letter from Evangelist Homer E. Kirkpatrick. He reports more than 400 additions to the six Tennessee churches he has assisted in recent weeks. His most recent was with the church at Oakdale. He will return to Memphis in the fall for two more meetings.

Pastor Earl Owens of the Second Church, Lexington, led his people in a revival the week of July 7 in which there were six additions to the church. J. E. Wilkins, sheriff of Henderson County, led the singing.

Robert Somerville, Baptist student from Morlaix, France, spoke at Calvary Church, Jackson, James Canaday, pastor, on July 13. On July 27 the congregation heard a message from Missionary George Jennings of Spain.

Pastor W. A. Moody, Mammoth Spring, Arkansas, is preaching in a revival at Buena Vista beginning July 23. T. L. Campbell is the pastor.

## Less Church Construction First Half '52

WASHINGTON, D. C.—(RNS)—With the effects of the nation-wide steel strike yet to be recorded, starts on construction of new churches in the first half of 1952 were 19 percent under the value of such construction started in the first half of 1951.

During the first six months of this year new church edifices to cost an estimated \$179,000,000 were begun, according to a report prepared by the Departments of Commerce and Labor. This compares with \$221,000,000 worth of construction started in the first half of 1951.

New churches to cost \$32,000,000 got under way in June, the report disclosed, compared with \$41,000,000 in June a year ago.

From mobilization officials who released the report have come indications that the steel strike has put a serious dent in earlier optimistic forecasts for an increase in church and school construction in the latter half of this year.

Instead of an increase in the third and fourth quarters, as had been anticipated from the relaxing of controls, it now appears that there may be a further decrease. According to an informed source, cuts in allocation of scarce building materials to churches and other non-government institutions will be a virtual certainty if the steel strike is extended.

Mrs. R. H. Dills, wife of the pastor of Hillcrest Church, Dyersburg, underwent a major operation at Baptist Memorial Hospital July 7. Her condition was regarded as serious for a few days but now she is on the road to recovery.

Sunday night, July 6, DeSoto Heights Church, Memphis, ordained DeWayne Dickey to the full work of the ministry. Ralph Moore, city missionary, preached the sermon and Chaplain Loman of Baptist Memorial Hospital gave the charge. Brother Dickey has been called as pastor of Longcrest Church near Memphis. This is the first ordination in the new building of DeSoto Heights. The basement is being used as an auditorium while the building is being completed. Loyd T. Shelton is pastor.

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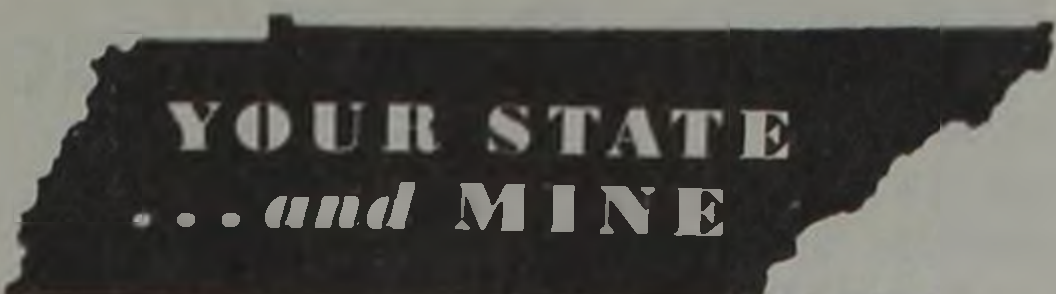
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ATTENDANCES AND ADDITIONS TO THE CHURCHES  
SUNDAY, JULY 13, 1952



by AGNES GIBBS FORD

| Church                       | Sunday School | Training Union | Additions | Church                  | Sunday School | Training Union | Additions |
|------------------------------|---------------|----------------|-----------|-------------------------|---------------|----------------|-----------|
| Alamo                        | 264           | 51             | ---       | Harriman, South         | 349           | 144            | ---       |
| Alcoa, First                 | 257           | 78             | ---       | Trenton Street          | 450           | 104            | ---       |
| Ashland City, First          | 96            | 42             | ---       | Humboldt, First         | 615           | 174            | 2         |
| Athens, Antioch              | 115           | 56             | ---       | Jackson, Calvary        | 514           | 190            | ---       |
| Bethsadia                    | 35            | 31             | 1         | First                   | 785           | 127            | ---       |
| East                         | 447           | 139            | ---       | West                    | 756           | 264            | ---       |
| First                        | 528           | 193            | 1         | Jefferson City, First   | 418           | 137            | 1         |
| West End Mission             | 68            | 40             | ---       | Northside               | 239           | 75             | ---       |
| Calvary                      | 45            | 59             | ---       | Johnson City, Antioch   | 201           | 103            | 1         |
| Calhoun                      | 126           | 47             | ---       | Kenton, Macedonia       | 118           | 65             | ---       |
| Clearwater                   | 95            | 44             | 2         | Kingsport, Calvary      | 229           | 59             | 4         |
| Coghill                      | 80            | 54             | ---       | First                   | 657           | 148            | ---       |
| Conasauga                    | 20            | 20             | ---       | Glenwood                | 364           | 105            | 1         |
| Cotton Port                  | 96            | 74             | ---       | Lynn Garden             | 391           | 105            | ---       |
| Double Springs               | 40            | 29             | ---       | Knoxville, Alice Bell   | 178           | 67             | ---       |
| Eastanalle                   | 63            | 23             | ---       | Arlington               | 489           | 109            | ---       |
| Englewood                    | 143           | 38             | ---       | Bell Avenue             | 858           | 350            | ---       |
| Etowah, East                 | 85            | ---            | ---       | Fifth Avenue            | 833           | 231            | 2         |
| Etowah, First                | 286           | 66             | ---       | First                   | 802           | 71             | 5         |
| Etowah, North                | 309           | 116            | ---       | Lincoln Park            | 820           | 212            | ---       |
| Etowah, West                 | 42            | ---            | ---       | Sevier Heights          | 585           | 224            | 4         |
| Good Field                   | 112           | 45             | ---       | South                   | 612           | 151            | ---       |
| Good Springs                 | 124           | 56             | ---       | LaFollette, First       | 308           | 61             | ---       |
| Idlewild                     | 92            | 55             | ---       | Mission                 | 39            | 10             | ---       |
| Lake View                    | 106           | 53             | ---       | Lebanon, Cedar Grove    | 102           | 65             | ---       |
| McMahan Calvary              | 80            | 26             | ---       | Fairview                | 228           | 96             | ---       |
| Mt. Harmony No. 1            | 73            | 43             | ---       | Immanuel                | 190           | 87             | 1         |
| Mt. Verd                     | 35            | 29             | ---       | Rocky Valley            | 69            | 22             | ---       |
| New Bethel                   | 85            | ---            | ---       | Lenoir City, First      | 426           | 114            | ---       |
| New Zion                     | 57            | 67             | ---       | Kingston Pike           | 31            | 13             | ---       |
| Niota, East                  | 137           | 65             | ---       | Nelson Street Mission   | 12            | ---            | ---       |
| Niota, First                 | 120           | 38             | ---       | First Avenue            | 186           | 77             | ---       |
| Old Salem                    | 57            | ---            | ---       | Pleasant Hill           | 166           | 139            | ---       |
| Pond Hill                    | 151           | 75             | ---       | Lewisburg, First        | 634           | 181            | 4         |
| Riceville                    | 96            | 36             | ---       | Lexington, First        | 248           | 40             | 1         |
| Rocky Mount                  | 35            | 29             | ---       | Loudon, First           | 302           | 100            | ---       |
| Rodgers Creek                | 37            | ---            | ---       | Martin, Central         | 321           | 83             | ---       |
| Shiloh                       | 74            | 38             | 1         | First                   | 350           | 90             | ---       |
| Short Creek                  | 124           | ---            | ---       | McKenzie, First         | 254           | 85             | ---       |
| Union Grove, Meigs           | 62            | 34             | ---       | Grace                   | 51            | ---            | ---       |
| West View                    | 38            | 20             | ---       | McMinnville, Shellsford | 123           | 82             | ---       |
| Wild Wood                    | 86            | 46             | 1         | Maryville, First        | 824           | 267            | ---       |
| Zion Hill                    | 55            | ---            | ---       | Laurel Bank             | 90            | 75             | ---       |
| Auburntown, Auburn           | 169           | 109            | 1         | Maynardville            | 105           | 13             | ---       |
| Benton, First                | 163           | 53             | 6         | Medina                  | 152           | 75             | ---       |
| Bristol, Tennessee Avenue    | 541           | 110            | 1         | Memphis, Ardmore        | 295           | 66             | 2         |
| Chattanooga, Avondale        | 684           | 229            | ---       | Barton Heights          | 145           | 81             | ---       |
| Braincrd                     | 694           | 253            | 3         | Bellevue                | 2460          | 1005           | 23        |
| Cedar Hill                   | 178           | ---            | ---       | Beverly Hills           | 138           | 60             | ---       |
| Central                      | 278           | 99             | 4         | Boulevard               | 729           | 183            | ---       |
| Concord                      | 263           | 81             | ---       | Brunswick               | 101           | 42             | ---       |
| Daytona                      | 120           | ---            | ---       | Calvary                 | 297           | 84             | 3         |
| East                         | 411           | 53             | ---       | Central Avenue          | 985           | 289            | 3         |
| East Lake                    | 600           | 141            | 1         | Cordova                 | 89            | ---            | ---       |
| East Ridge                   | 441           | 146            | 2         | Eads                    | 51            | ---            | ---       |
| First                        | 965           | 237            | 8         | Egypt                   | 116           | 88             | ---       |
| Highland Park                | 3833          | 1005           | 49        | First, Chapel           | 85            | 55             | 1         |
| Mount Carmel                 | 95            | 33             | ---       | Frayser                 | 337           | 114            | 8         |
| North Market                 | 134           | 49             | 3         | Glenview                | 53            | ---            | ---       |
| Oak Grove                    | 236           | 99             | ---       | Highland Heights        | 1084          | 499            | 6         |
| Red Bank                     | 744           | 224            | 1         | LaBelle                 | 695           | 235            | 4         |
| Ridgedale                    | 527           | 188            | 3         | Levi                    | 163           | 77             | ---       |
| Second                       | 175           | 57             | ---       | Mallory Heights         | 231           | 62             | ---       |
| Silverdale                   | 154           | 54             | ---       | Malcomb Avenue          | 217           | 76             | ---       |
| Soddy, Oak Street            | 208           | 71             | ---       | McLean                  | 382           | 150            | 5         |
| Spring Creek                 | 279           | 140            | 4         | McLean Chapel           | 81            | 36             | ---       |
| White Oak                    | 360           | 110            | 2         | Merton Avenue           | 377           | 90             | 1         |
| Clarksville, First           | 435           | 131            | 1         | Park Avenue             | 390           | 106            | 7         |
| Cleveland, Big Spring        | 279           | 138            | ---       | Parkway                 | 507           | 201            | 1         |
| Waterville                   | 135           | 86             | 1         | Poplar Avenue           | 361           | 132            | 2         |
| Calvary                      | 167           | 75             | 1         | Riverside               | 111           | 64             | ---       |
| First                        | 503           | 155            | ---       | Seventh Street          | ---           | 272            | 3         |
| Clinton, First               | 484           | 119            | ---       | Southland               | 168           | 50             | 1         |
| Collierville, First          | 233           | 74             | 2         | Speedway Terrace        | 843           | 175            | 4         |
| Columbia, First              | 413           | 159            | ---       | Sylvan Heights          | 378           | 170            | 2         |
| Godwin Chapel                | 55            | ---            | ---       | Trinity                 | 406           | 237            | 7         |
| Second                       | 199           | 103            | ---       | Union Avenue            | 1091          | 304            | 9         |
| Cookeville, West View        | 192           | 103            | 1         | Whitehaven              | 309           | 109            | ---       |
| Corryton, Atkin              | 129           | 83             | ---       | Winchester              | 269           | 128            | 2         |
| Crab Orchard, Hailey's Grove | 75            | 27             | ---       | Woodstock               | 80            | 55             | 5         |
| Crossville, First            | 214           | 93             | ---       | Monterey, First         | 280           | 80             | ---       |
| Antioch                      | 38            | ---            | ---       | Buffalo Trail           | 150           | 62             | 3         |
| Immanuel                     | 12            | ---            | 1         | Morrison, Wilson Chapel | 79            | 67             | 2         |
| Laurel Grove                 | 20            | ---            | ---       | Morristown, First       | 638           | 123            | 2         |
| Dyersburg, Calvary Hill      | 113           | 65             | ---       | Murfreesboro, First     | 531           | 113            | 3         |
| Elizabethon, First           | 506           | 127            | 2         | Walnut Street Mission   | 45            | ---            | ---       |
| Oak Street                   | 131           | 71             | ---       | Powell's Chapel         | 136           | 105            | ---       |
| Siam                         | 258           | 151            | ---       | Third                   | 178           | 62             | ---       |
| Fountain City, Central       | 1049          | 319            | 6         | Westvue                 | 479           | 130            | ---       |
| Hines Valley Mission         | 55            | ---            | ---       | Nashville, Bordeaux     | 166           | 50             | 2         |
| Friendship                   | 153           | 40             | ---       | Eastland                | 660           | 139            | ---       |
| Gleason, First               | 135           | 38             | ---       | First                   | 1252          | 342            | 8         |
| Grand Junction, First        | 94            | 51             | ---       | Friendly Chapel         | 100           | 65             | 2         |

During the War Between the States, sixteen young Rhea County, Tennessee, girls organized the Cavalry Company of Confederate Girls. They participated in dangerous raids on Union Forces to provide food and other items needed by Confederate troops. All of the girls were captured by the enemy, but were released because of their age.

The method of execution in Tennessee is electrocution.

Motor Vehicle Laws in Tennessee as of January 1, 1951: Speed limit, reasonable and proper; date new license plates can be used, March 1; driving license is required; minimum driving age, 16 years; gasoline tax, \$.07; 2% sales tax; period of stay of non-residents, 30 days; Tennessee has a safety responsibility law; a certificate of title is required. (Source: American Automobile Association).

The Battle of Shiloh was fought in Tennessee during the Civil War, and the fighting on Lookout Mountain was called "The battle above the clouds."

Hernando de Soto entered the state in 1541.

Tennessee is the home of TVA which operates 27 dams and distributes power from eight others. Benefits of flood control, navigation, and electrical power reach into six other states (Kentucky, Alabama, North Carolina, Georgia, Virginia, and Mississippi). The Tennessee River, already the most completely used major river in the world, is insufficient to supply energy needs, and the power system is being doubled by use of steam generation plants.

|                           |     |     |     |
|---------------------------|-----|-----|-----|
| Cora Tibbs                | 62  | --- | --- |
| T. I. S.                  | 207 | --- | --- |
| Grace                     | 841 | 257 | --- |
| Glenwood                  | 73  | 40  | 4   |
| Inglewood                 | 876 | 138 | 3   |
| Due West                  | 77  | 29  | --- |
| Lockeland                 | 511 | 135 | 5   |
| Mill Creek                | 119 | 73  | --- |
| Park Avenue               | 591 | 168 | --- |
| Radnor                    | 417 | 138 | 4   |
| Newport, First            | 365 | 119 | 2   |
| Second                    | 150 | 47  | --- |
| Bethel                    | 91  | 67  | --- |
| Forest Hill               | 57  | 43  | --- |
| French Broad              | 84  | --- | --- |
| Holder Grove              | 55  | --- | --- |
| Manning Chapel            | 100 | 110 | --- |
| Pleasant Grove            | 95  | --- | --- |
| West End                  | 160 | --- | 1   |
| Oak Ridge, Central        | 342 | 96  | --- |
| Robertsville              | 456 | 148 | 4   |
| Old Hickory, First        | 493 | 203 | --- |
| Rayon City                | 78  | 38  | --- |
| Oneida                    | 323 | 26  | 3   |
| Philadelphia              | 195 | 49  | --- |
| Portland, First           | 275 | 63  | --- |
| Pulaski, First            | 264 | 72  | --- |
| Rutledge                  | 101 | 42  | --- |
| Oakland                   | 127 | 51  | --- |
| Savannah, First           | 146 | 54  | 1   |
| Pickwick Road             | 19  | --- | --- |
| Sevierville               | 469 | 109 | --- |
| Somerville, First         | 195 | 104 | --- |
| Stantonville, West Shiloh | 217 | 164 | --- |
| Tullahoma, First          | 236 | 30  | --- |
| Mission                   | 33  | --- | --- |
| Highland                  | 95  | 54  | 3   |
| Union City, First         | 577 | 84  | 1   |
| Watertown, Round Lick     | 221 | 121 | --- |
| White Pine                | 192 | 77  | 1   |

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June 2, 1952  
July 14, 1952



# What Our Sunday Schools Can Do

by J. L. Corzine, Director of Sunday School Work, South Carolina

Every Baptist living in one community with his church membership in another is a hindrance to kingdom progress. Many times, when taking a religious census in the interest of Sunday School growth, I have observed that the number of unsaved persons recorded in the tabulation was almost exactly the same as the number of unaffiliated Baptists. It would probably be wrong to say that each unaffiliated Baptist is keeping one person out of the kingdom, but the fact is that the correlation here is very high, and there is, therefore, some positive relationship between the number of lost people and the number of unaffiliated Baptists in a community. The probabilities are that if we reach our unaffiliated Baptists we shall open new areas for evangelizing the lost. Something should be done.

What can our Sunday Schools do? First, our Sunday Schools can, through a census, discover and record the names, addresses, and present church affiliations for all Baptists who have membership outside our church community.

If the census is not practical at this time, the Sunday School can promptly make a list of all non-resident church members now enrolled in its classes. Perhaps this list can be supplemented from a former census tabulation or from information furnished by class members, officers, and teachers.

Second, the lists can then be furnished to the pastor for use in the over-all program of enlistment of these persons, continuing from this time on to Sunday, September 21, when the climactic effort for enlistment of non-resident members is to occur throughout the South.

The list can also be graded on the age basis so that an appropriate list can be given to each responsible person. Five copies of such listings should be made. A complete list could then be furnished the Sunday School superintendent. A second list could be assigned by departments to the department superintendents. A third list could be assigned by departments to all class

presidents. The fourth list could be assigned to class vice presidents in charge of spiritual ministries. A fifth list can be further broken and distributed appropriately to group captains.

Third, with these lists distributed, every one should be prepared to take his part. This would include a conference for all departmental superintendents, class presidents, vice presidents in charge of class ministries, and group captains involved. (This would probably include all departments above the primary). The pastor could lay before them the challenges presented in this campaign of enlistment. The superintendent could emphasize the importance of the Sunday School making this a teaching campaign, purposing to develop in every person in the school a higher appreciation for the values in church membership in one's own community.

A selected department superintendent—preferably an adult superintendent, because there is where most of these people will belong if they are members or prospects for membership in the Sunday School—could emphasize the need for cooperative effort in all the classes in bringing these unaffiliated church members into the fellowship of Baptists who are their closest neighbors.

The vice president should then explain just how he plans to locate responsibilities on his group captains, what they are to do, how and when they are to report results, and inform them of the time limit for the undertaking—when the campaign is to reach its climax throughout the South—September 21.

Fourth, after this, every worship program in the departments co-operating should make mention of the effort and urge co-operation from all members. All can pray. Call for that. All can speak encouraging words. Suggest that. All can invite other persons to church worship services. Appeal for that.

Let us try to concentrate the attention

## "Voice of Christianity" Station Nears Completion

GREENSBORO, N. C. (RNS)—A "Voice of Christianity" station, broadcasting Christian messages to people behind the Iron Curtain, will get into operation within the next few weeks.

The station, now being set up in the international zone at Tangiers, North Africa, is the creation of the Rev. Paul Freed of Greensboro, a Southern Baptist evangelist who has spent the past few years crusading for religious freedom. It is backed with funds from various church groups and individuals.

At present, a 1,000-watt transmitter, turntables, tape recorders and other broadcasting equipment is being set up by a skeleton force of six engineers, Mr. Freed said. The station will be ready to go on the air when it gets final approval from the State Department.

In addition to its broadcasts to Iron Curtain countries the station will beam messages to Portugal, Spain, Italy, North Africa and the Near East.

Mr. Freed lately has been seeking greater religious freedom for Protestants in Spain. On his last trip to that country he won a promise from Interior Minister Blas Perez Gonzalez that Protestants would be given more freedom in the future and that some closed churches would be permitted to reopen.

The evangelist is now contemplating another to Spain to help speed action by the Spanish government to liberalize its laws dealing with Protestants.

of all our Sunday School forces on this one big and significant objective for the glory of God and the spiritual improvement of our church members. To work together in order to bless others in a specific manner is to learn the great truth stated by Jesus in this way, "Whosoever will come after me let him deny himself, and take up his cross, and follow me" (Mark 9:35b).

The effort should be sustained throughout the year—not dropped after September 21. The Sunday School is our teaching agency. We must assume responsibility for teaching our people the full meaning of worthy church membership. Each Baptist should belong to the church where he can best serve Christ. That generally will be the church in his own neighborhood.

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# The Bottleneck in the West

Courts Redford, Assistant Secretary, Home Mission Board

Southern Baptists have constituted in the western states an average of more than two new churches every week. Each of these new churches needs a pastor and a building.

The Home Mission Board and respective state mission boards have done much in providing pastoral leadership. The need has not been fully met. Many additional pastors will be needed in the months ahead. But schools in that area and funds to help mission pastors have done much to provide trained leaders for these churches.

The bottleneck in reaching the West for Christ seems to be the lack of church buildings. Many additional fields now without a Baptist ministry could be reached if help could be provided for buildings.

These churches, if they can secure pastors and buildings, will become a great asset to the kingdom. The growth of Southern Baptist work in California illustrates the potential value of these new churches throughout the West. In 1944 there were 76 Southern Baptist churches in California and in 1951 there were 295, a gain of 288 per cent. In 1944 there were 5,048 members; in 1951, 40,963, a gain of 694 per cent. In 1944 the total mission gifts were \$15,473.00; but in 1951 they had increased to \$211,974.00, a gain of 1,261 per cent. The churches in California reported 5,094 baptisms in 1951, or 694 per cent more than were reported in 1944. These churches will continue to baptize more and give more as the years go by. The median age of the California churches is a little more than three years. At the rate we are now going we shall have about 320 additional churches in the West in three more years and these new churches will be giving more than a quarter of a million dollars annually to missions. New churches added to the Convention in the past ten years gave approximately \$1,750,000.00 to missions last year and \$19,000,000.00 in total gifts to all purposes.

The phenomenal growth of churches in the West comes at the time when there is an unusual expansion of Baptist work throughout the Convention. New churches are springing up everywhere. There has been an average of more than one a day for the past ten years. Not only are new churches seeking buildings but older churches are enlarging their present buildings or adding new ones. This expansion in our work means that we now have the greatest church building program among Southern Baptists that we have ever had.

As a result the Home Mission Board has been receiving about five inquiries per week from churches concerning the possibility of securing loans. This means 250 to 300

requests during the year and many churches have been deterred from making a request because they knew our Board's inability to meet such requests without a long period of waiting.

The Board, through all of its loan funds, made seventy-seven loans last year. Thus it was able to meet only about the one-fourth of the requests. If money had been available, loans could doubtless have been made to 500 churches that cannot borrow to advantage elsewhere.

There are at present at least 300 churches in the West that have urgent need for new buildings or additions to their present buildings. This number is being augmented by sixty or seventy per year that cannot even provide a first unit of a building from their own resources. They must have help.

The Home Mission Board now has about \$1,800,000.00 in its Church Building Loan Fund and approximately \$440,000.00 in other loan funds that can be made available for church buildings. This makes a total of \$2,240,000.00 with which to meet this ever-increasing need. Loans have been approved that will take every cent that is available and three or four hundred additional requests have been filed for consideration as soon as money is available.

Realizing the needs of the churches in the West and the inability to meet these needs with present resources, the Board asked the Southern Baptist Convention in session in Miami on May 17, 1952, to authorize its Executive Committee to consider and act upon such requests as the Home Mission Board may make looking to the enlarged usefulness of its three church loan funds. The Southern Baptist Convention unanimously passed that motion.

To implement the spirit of that motion the Executive Committee of the Home Mission Board made a request of the Executive Committee of the Southern Baptist Convention meeting in Nashville on June 12 that it be allowed to borrow \$500,000.00 from banks in Atlanta at an interest rate of three per cent per annum or from any other source from which the money may be secured at a better advantage, and that this amount be made available to new churches in the West and in the border states on

such terms and under such conditions as the Home Mission Board may prescribe. The request was made with the further understanding that the action be ratified at the semi-annual meeting of the Home Mission Board at Ridgecrest on August 14.

The Executive Committee of the Southern Baptist Convention authorized the Home Mission Board to borrow the \$500,000.00 on the conditions and terms specified with the understanding that it would be repaid from the over-and-above of the Co-operative Program or from Capital Needs Funds at the rate of \$100,000.00 per year, so that the entire loan of \$500,000.00 will be liquidated within a five-year period.

It is expected that the Home Mission Board will be in a position to help some of these churches with their building projects after this plan has been ratified at the Board meeting in August. It is evident that the \$500,000.00 will not meet the need in full. Southern Baptists must give careful consideration to their responsibility of providing additional funds with which the very urgent needs of these new churches can be met. Many have expressed the conviction that this is the most urgent demand upon Southern Baptists at this time. It is certainly an opportunity that will pay large dividends both in financial returns to the denomination in the years to come and in evangelistic and missionary opportunities in areas where the Baptist message is needed. A fund of at least five million dollars is needed to meet this challenge. Southern Baptists are abundantly able to provide this amount. Let us all cooperate in making the money available at the earliest possible moment.

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## J. P. Edmunds Briefs

### In the World of Religion

... Some 20,000 persons from 26 states attended the 64th annual convention of the Church of God, meeting in Anderson, Ind. A five-acre tract adjacent to the church's national headquarters was covered with tents. They reported \$936,000 in contributions to their world service fund, and set a goal of 100 new churches for the year.

... Pravda, Moscow newspaper, reports that the Movement of Atheists in Bulgaria gained 200,000 new members last year, bringing the total membership to 1,600,000. The movement arranged 90,000 lectures, which were attended by 2,000,000 people. Commenting, the paper said: "Those achievements can truly be described as good work."

... The Senate Appropriations Committee has removed from the State Department appropriations bill a House-approved "rider" which would have banned use of funds for a diplomatic mission to the Vatican. Efforts are being studied to return the "rider" to the bill.

... A Presbyterian church seating 120 people and valued at \$50,000 has been built in Santa Rosa, California in five hours and sixteen minutes. One hundred, eighty men, under the direction of the pastor, completed the job three hours ahead of schedule. The church is part of a national \$12,000,000 building campaign of the Presbyterian Church, U. S. A.

### Facts of Interest

... The United States Brewers Foundation reports that 62 per cent of all beer now is bought for home consumption. Home television is seen as a major factor in this trend. ... In a survey of 165 major business concerns to determine the employment fitness of high school graduates it was revealed that high schools are turning out graduates deficient in spelling, arithmetic, and writing. More than 60 per cent of the employers said the graduates expected "too high a starting salary and too rapid promotion." Eighty-four per cent said they found a "satisfactory willingness to work."

... According to a recent Census Bureau survey, the marital age has fallen as much since 1940 as in the previous half century. In 1940, it was 24.3 years for men and 21.5 for women. In 1951 it was 22.6 years for men and 20.4 for women. There were 2,100,000 divorced persons living alone in 1951, as against 1,400,000 in 1940.

... The National Association for Mental Health reports that about 9,000,000 people, about 6 per cent of the present population, are suffering from mental illness and other personality disturbances. In addition, there are about 1,500,000 mentally deficient people. On any day of the year there are about 650,000 patients in mental hospitals, or almost half of all the patients in all the hospitals in the United States. Each year about 250,000 new patients are admitted to mental hospitals, plus 100,000 re-admissions. The Federal Government spent in tax funds in 1951 approximately 54.8 million dollars chargeable to mental disorders.

## Ask Ban on Liquor Advertising

BIRMINGHAM, Ala.—(RNS)—The Birmingham Methodist Ministers Association adopted a resolution calling on Governor Gordon Persons to ban "high pressure" liquor advertising on billboards and in newspapers, radio and television programs.

Commending the governor for his current campaign to reduce traffic accidents, the resolution cited figures from the National Safety Council to prove that a great number of traffic accidents are caused by drinking drivers or pedestrians.

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E. C. Routh PAPER, 60c  
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A study and an analysis of Baptist mission work and an appeal for support in Central America.



### Intermediates

**CLASH OF SWORDS**  
Pen Lile Pittard PAPER, 35c  
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