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Knoxville—Meridian Baptist Church on Chapman Highway is now worshipping in this new structure completed with furnishings at a cost of about \$125,000.00. The auditorium seating 600 has light, soft green walls. The educational building which can care for 700 has departments for all age groups. Elmer J. Foust is pastor.

LEBANON TENN

M&E 2-54

Observations

You Must Try To Understand

"Is there something in your religion about a baby born in a stable? Is it not significant continued the woman that the inn which once sheltered pilgrims on their way to the Holy place today shelters pilgrims waiting to return to their homeland?" The young woman who asked this question was, herself, a refugee from Haifa. It was in the courtyard of an ancient inn, not far from Damascus. Where once camels and donkeys used to sleep, now human beings sleep.

Few of us understand the Arabs. We have been made familiar with the other side of the picture. But we know little about the more than 850,000 displaced Arabs camping in Syria, Lebanon, Jordan and the Gaza strip west of Israel. For four years these people have been homeless. After the British withdrew from Palestine in 1948, open war broke out between the Arabs and the Jews and a year later in May, 1949 a cease-fire was arranged by the United Nations. By this time the Jews had occupied more land than the United Nation partition plan included. Since the end of the war two great human tides have been in movement, Arabs leaving Israel, Jews moving into Israel. The Jews say that the Arab refugees left their homes voluntarily, but the Arabs contend that they were either forced out or were frightened away. For four years the best minds in the world have tried to find a solution to satisfy both Arabs and Jews. The Blandford Plan, or the 250 million-dollar Integration Plan as it is sometimes called, is now under consideration. In brief, it would be the purchasing in neighboring Arab states which have room for them, new homes for these refugees. But the refugees want *repatriation*, and oppose this plan because it would make the nation, Israel, an accepted *fait accompli*.

Since 1948 more than 650,000 Jews have come into Israel from every country of the world. Many are refugees, but not all. Many have come at the call of the Zionists who see in the establishment of Israel, the fulfillment of Biblical prophecy.

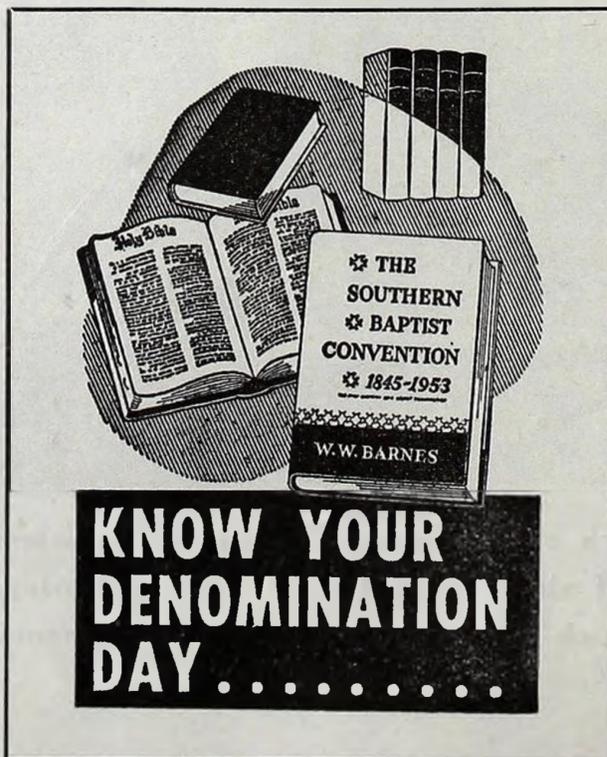
Great tension exists now between Israel and Arab Palestine. Overcrowded Israel fears the Arabs may try to regain the land which was captured by the Jews during the war. The Arabs fear that Israel will try to take more territory than she now has. These fears are most intense, especially in the city of Jerusalem which is now divided between the Jews, who occupy the modern part, and the Arabs who are in the old part of the city.

Miss Alice Cobb, a trained social worker, has recently given us in her book, "*War's Unconquered Children Speak*," some sobering insights into how these refugees feel.

By
OWEN



She spent four months in visiting and talking with refugees in various tent cities and D.P. camps. Some of this time was spent in Palestine. She tells of visiting a ragged, tent town huddling close to a hill not far from Bethlehem, mocking Christian history, mocking Christianity itself. The relentless rain poured in through gaping holes and ran in little rivers underneath the canvas sides of the tents. Most of the men and women and all the children were barefoot, cold, sick, dirty. One wondered if these could be human beings. But they were human all right. Gesticulating and shouting in Arabic, they said, "Tell the Americans how we live." "Tell them about the homes we left. Tell them we want our homes." In front of one tent a man probably twenty-five, although he looked much older, reached down and picked up a tiny boy who was clinging to his knees. "His father held him out to me," said Miss Cobb. "The child smiled and I made a motion to speak to him, the father snatched him back and shouted in Arabic "This little child shall be taught that all the world are his enemies and his children shall remember and his children's children the miseries of the Arab people. And they will never forget. For I promise you that we shall not die. I and my son, and my son's sons. Weak in body, strong in spirit, we shall live to remember, and to curse our betrayers, the British, and the Americans." Joseph Haddad, the camp director, tried to modify this, "They do not understand what they are saying," he explained. "The man is not angry at you or at the English or the Americans, he is really angry at the cold and the holes in the tent. You must try to understand how they feel—that they are cold and hungry."



BAPTIST AND REFLECTOR

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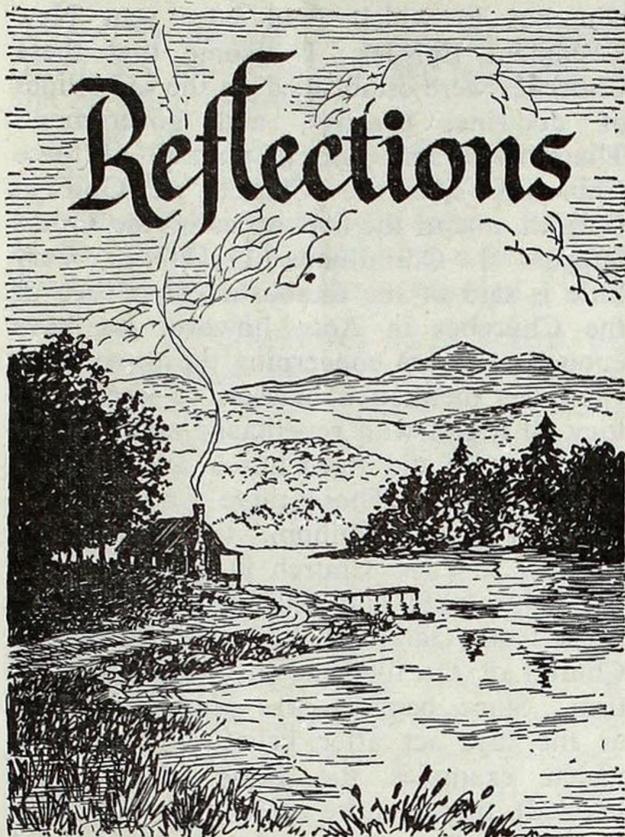
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Take a Good Look, Southern Baptists!

"We are convinced," state J. W. Storer and Porter Routh, "that the more people know about our denomination, the more devoted they will be to it." In a joint letter from the President of the Southern Baptist Convention and the Executive Secretary of its Executive Committee this statement is made in a request that special attention be given by Baptists January 24 to becoming better acquainted with themselves.

"We have concentrated on doing the work of the Lord in many ways," Dr. Storer and Dr. Routh point out, "but somehow have neglected to learn as much as we needed to know about our denomination." January 24 is suggested as "Know Your Denomination Day." Just released this month is the heretofore untold story of Southern Baptists which Dr. W. W. Barnes recounts so well in his book, "The Southern Baptist Convention, 1845-1953." We are glad to note that an unusually large number of copies of this book were ordered before its release date January 12, 1954. It should be in the hand of every Southern Baptist who would seek to serve the Lord better. It is the unfolding of a great story.

Let Southern Baptists take a look at their spiritual forefathers and themselves January 24. Let them get to know something about those principles for which they have stood. Then let Southern Baptists take a good look at the cross and draw even nearer to the One who died there that henceforth all men should live for God. Let us know our history that we may become better servants of Christ!



Up in Minnesota there is an insurance man who takes with him on his rounds among the farmers an all-round farm hand. When he calls on a farmer who is plowing, or pitching hay, or milking cows and says he hasn't time to listen, the agent's farm hand continues with the farmer's work. Under such circumstances the farmer will invariably sit down and lend an ear.—*Friendly Thoughts*.

We must face life as it is and understand that diversity is its most essential feature. . . . Fear of difference is dread of life itself.—Mary Parker Follett, *Creative Experience*. (Longmans, Green).

We will never have real safety and security for the wage-earners unless we provide for safety and security for the wage-payers and the wage-savers, and then, by all means, protection for both against reckless wasters and wage-spenders.—Wm. J. H. Boetcker, *Forbes*.

Maybe the kids could do a better job of keeping on the straight and narrow if they were getting road information from someone who had traveled the route.—D. O. Flynn.

Facts that are not frankly faced have a habit of stabbing you in the back.—Sir Harold Bowden, *NEA Journal*.

Man can take the atom apart. It takes God to hold it together.—*SAE Journal*.

The Office of Business Economics, has estimated that total expenditures of consumers for alcoholic beverages in the U. S. in 1952 were over \$9.5 billion. This was an increase of \$770 million since 1948.—Department of Commerce report.

Words are a difficult and elusive tool. It is easy to use the tool carelessly and loosely; it is hard to use it with much exactness, even if you know what you want to say.—Vardis Fisher, *God or Caesar?* (Caxton).

The Power of Awakened Conscience

by Albert McClellan

Early in December the Associated Press carried the following story concerning sale of liquor on military property.

"An order putting all military officers' clubs and messes on government property out of the bottled liquor business was issued by the defense department yesterday.

"Deputy Defense Secretary Roger Kyes signed a directive which will end a privilege exercised by the navy for many years and by the army and air force since December 1.

"No further purchases of liquor for sale in package or bottle form will be made by the military departments after January 1, Kyes decreed. Officers' clubs and messes will be permitted to sell liquor by the bottle until April 1 to dispose of stocks on hand.

"Thus ended an experiment begun by the army last September when for the first time in more than half a century it decided to allow liquor to be sold by the bottle to commissioned and non-commissioned officers in open messes."

Here is the simple truth. The temperance leaders of America became vocal against the vice and the government retreated.

It calls for two things:

(1) Letters of approval from every Baptist in America to Mr. Kyes, to President Eisenhower, and to Mr. Charles E. Wilson, secretary of defense.

(2) Determination of all Baptists to be more vocal against the organized evil of our land.

When we make up our minds to do it, we can silence the liquor and beer advertisers on radio and TV and we can give our newsstands a much needed bath.

If the Baptist conscience will assert itself there will be a new holy day in America's moral life.

Albert McClellan is director of publications, Southern Baptist Convention, Nashville, Tenn.

The late Charles Dalton used to measure boredom in an audience by counting, as he sat on the platform, the number of movements a person made per minute. If the speech was intensely interesting, hands or legs were shifted only about once in 60 seconds. But if the speaker droned on and lost his grip, there might be as many as 10 signs of restlessness every minute.—*"New Hope for Audiences," National Parent-Teacher, 10-'53.*

An old landlord was asked if he set a good table. "Well," he replied, "that depends a good deal on whether people come to it hungry or not."—W. D. Hoard, *Hoard's Dairyman*.

Two to One

The American people in 1953 spent two dollars on liquor for every one dollar for religious, charitable and educational institutions.

This shocking fact hits us through the findings of the family economics bureau of Northwestern National Life Insurance Company of Minneapolis.

Last year, according to the bureau's findings, \$17,000 a minute was spent by Americans for alcoholic beverages. In shameful contrast Americans contributed only half that or \$8,500 a minute for all religious and benevolent purposes.

Other national per minute expenditures by the American people last year were: Federal taxes, \$135,000; State and local taxes, \$38,000; National defense, \$85,000; Foreign aid, \$11,000.

The bureau calculated American income at \$600,000 a minute.

"When we make up our minds to do it," Dr. Albert McClellan writes, "we can silence the liquor and beer advertisers on radio and T.V. and we can give our newsstands a much needed bath." You are so right, Dr. McClellan! There will be a new day in America's moral life if sluggish Christian consciences are aroused. Already Christian people have spoken up to such an extent that Deputy Defense Secretary, Roger Kyes, has put a ban on the sale of liquor by the military departments which had been started last September. Officer's clubs, and messes are given till April 1 to get rid of their present stocks.

Let Baptists speak up! Only an aroused Christian conscience can curb the evil interests enriching themselves by promoting the sale of liquor to the tune of \$17,000 a minute from the American people.

Beer advertising on TV hits the home with a terrible wallop. We believe those who own and control TV stations will heed sincere protests against such advertising. Parents who will take the time to write their own letters of protest to the management of these stations will be doing something that has weight with the stations. If parents feel this threat to the home enough to cut out TV stations carrying beer advertising—and make that fact known, the management will pay attention. Stations which do not carry beer ads should be commended on the other hand. We would like to record here appreciation for WSM-TV of Nashville on this point.

Books Received

Teen-Age Etiquette by Grace Ramquist; Zondervan; 85 pp., \$1.00. Attractive paper bound book written in simple detail for teen-agers.

How to Plan a Party for Teen-Agers by Leslie and Lora Lee Parrott; Zondervan; 61 pp., 75 cents. A small book giving one an idea what teen-agers want in a party plus six well-planned parties.

Why Only the Baptized Should Take the Lord's Supper

A photographer who aimed to please everybody once advertised: "As you look at me, \$1.00; as you think you look, \$1.50; as you would like to look, \$2.00." The true preacher of the Word of God cannot take the position of this photographer. He is to preach the Word of God as it *is*, not as his hearers *think* it to be, nor much less as his hearers would *like* it to be. This is true also when it comes to the subject of baptism and the Lord's Supper in the Church.

Some would like us to preach that the Lord's Supper is for all of God's people, regardless of baptism. This we cannot do. To do so would be to teach that which is contrary to the Word of God! "We cannot but speak the things which we have seen and heard" (Acts 4:20). We have not seen any or heard of any instance in the sacred Scriptures where the unbaptized ever partook of the Lord's Supper. We have seen and heard of many instances in the Word of God where people were saved and baptized before they observed the Lord's Supper. Is it not reasonable then to conclude that in every other instance the saved were baptized before they took the Supper?

Others will charge me with preaching on trifles and non-essentials, but their charges are groundless. What! was Jesus Christ, my Lord, "baptized of John in Jordan" (Mark 1:9), and shall I call the baptismal waters He purified and sanctified with His holy person a trifle, and non-essential? Christ said of the broken bread, and the out-poured wine, "This is My body, This is My blood" (Mark 14:22-24), now shall I speak contemptuously of the Lord's Supper as being a trifle, and non-essential? God forbid!

Examples given to us of order and procedure in the Word of God carry the authority of commandment! For example, Christ nowhere tells us specifically: "Weep over sinners"! Yet, in that He wept over Jerusalem, His actions are the same as a command to His followers to do the same over lost souls (Luke 19:41). For this reason the Church of Jesus Christ observes the First Day of the Week as the Christian Sabbath, or holy day, because we have the example of the Lord meeting with His disciples after His resurrection, on that day, and the further example of the Church continuing to meet on that day (John 20:19; Acts 20:7; and 1 Corinthians 16:2). And for the same reason in our celebration of the Lord's Supper we serve the bread first, and then the wine, and not the wine first, for

that is the order in which the Supper was served by our Lord, and mentioned by the apostle (1 Corinthians 11:23-26). Now there are no specific rules saying that we must do all these in this order, but we are bound to do them just as much as if there were such rules, why? Because of the force laid upon us from these examples!

We weep over sinners because that is what Jesus did. We meet on the First Day of the Week, and not on Monday, because that is when the early Church met. We serve the bread first, and then the cup, in the Lord's Supper, because that is the way the Lord did. Then we also baptize believers, and give them the Lord's Supper, and do not reverse the order! for that too is what the apostolic Church did.

It is clear from the requirement laid down in Acts 1:22, that every one of the apostles was baptized by John the Baptist. That was the initial step after repentance! They did not begin with the Lord's Supper, but they began with the baptism of John. Later on Christ sat down with His twelve apostles and presented to them the Supper (Mark 14:17-24). At that time they had already been baptized. They were thus baptized before they took the Supper.

On the Day of Pentecost under the fiery fervent preaching of Peter, and the other apostles, the multitudes were pricked in their heart and cried out: "Men and brethren, what shall we do?" Peter, filled with the Holy Ghost answered: "Repent, and receive the Lord's Supper." Did he? He did not! Yet I hear many in this day who do it. They say: "This is the Lord's Table. If you have repented, if you have believed in Christ, we invite you." Equal to saying: "Repent, and receive the Lord's Supper." This is tampering with the Word of God. The correct order is: "Repent, and be baptized"! That is what Peter answered. Baptism is the first step after salvation, not the observance of the Lord's Supper. "Then they that gladly received his (Peter's) word were baptized, and the same day there were added unto them about three thousand souls. And they," who were baptized and added to the Church, "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:37-42). They did not enter into the fellowship of the Church, or the breaking of bread at the table, until they had first repented and were baptized. Dare we change the order?

Read through the Book of Acts. Therein you read of the organization of five

churches to which Paul later sent New Testament Epistles. I assume that these Churches were established on the same lines of doctrine, practise, and government. Therefore I also assume that all of these Churches, like the Church of God at Corinth, one of the five, observed the Lord's Supper (1 Corinthians 11:17-34). Very little is said of the establishment of two of the Churches in Acts, however we have enough evidence concerning the three other Churches mentioned in Acts to know that they all began with repentance and baptism (the same as did the Church at Jerusalem on Pentecost!). Those three Churches are the Church in Philippi, the Church in Corinth, and the Church in Ephesus (Acts 16:12-33; 18:8; and 18:24-19:5). And we learn from Galatians 3:27 that the fourth Church of the five had also received baptism. Since baptism was *always* received as the first act after belief in Christ (of which examples the Book of Acts is flooded), there can be no denying that these early Churches were made up of baptized believers *before* they partook of the Lord's Supper! When any one offers the Lord's Supper to the unbaptized he is guilty of ignoring or rejecting the authoritative order of the Word of God.

Shall this Church dare to offer the Lord's Supper to all Christians, regardless of baptism? No, we cannot and be faithful to the Word of God for the following reasons:

1. The unbaptized are not saved as far as their outward testimony is concerned. Their soul may be saved, as was the thief's on the cross, without baptism (Luke 23:42-43), but they have not as yet declared their salvation outwardly. The unbaptized who profess to be saved need to hear Scriptures like these: "He that believeth and is baptized shall be saved" (Mark 16:16); "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. . ." (Acts 2:38); "And why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Though they may say that they are saved, we have the Scriptural right to question their salvation in our minds as long as they reject baptism. It is by that act that we are told of their conversion. Now if, by their refusal of baptism they do not declare their salvation, shall we offer them the Lord's Supper? What! shall we offer the Supper to the unsaved? For that is how they *appear* whether they are or not.

2. The unbaptized have not as yet Scripturally confessed Christ before the world. The Lord says: "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27). But they have refused baptism for one reason or another, and therefore they have **not** put on Christ. Before the believers at Pentecost could come into the Church and take the Lord's Supper they had to save themselves from the untoward generation in which they were living (Acts 2:40). How did they make this break of separation? By being baptized (Acts

2:41). By putting on Christ in baptism. Then, and only then did they fellowship in the breaking of bread.

3. The Lord's Supper is never for the disobedient! (1 Corinthians 11:17-34). The Christian, if he is such, who refuses baptism is disobedient. Therefore we cannot offer the Lord's Supper to the unbaptized.

4. The unbaptized are divided from us. We are Baptists. And if we come together in the Church and there are divisions among us, "this is not to eat the Lord's Supper," or "ye cannot eat the Lord's Supper" (1 Corinthians 11:18-20). If we therefore invite the unbaptized to the Lord's Table to be courteous, or because they are our friends, or relatives, or because we are trying to win them, or trying not to offend them, we are at the same time guilty of division, and we cannot in reality eat the Supper! We cannot win people by compromising the truth! Far better to offend the unbaptized, than to offend God!

And since baptism is only sanctioned by the Word of God when it is a burial in water (not sprinkling or pouring) we can only offer the Lord's Supper to believers who have been immersed (Romans 6:4; Colossians 2:12). If you have not been buried with Christ in baptism, you have not been baptized! And since baptism is only endorsed by Scripture when received after the person has repented of sin, and believed on Christ (see the Book of Acts!), infant baptism is not baptism! We cannot recognize it as such. It is contrary to the Word of God.

Therefore the Lord's Supper can only be offered to the baptized Christian, and by that we mean one who has been immersed in water after he has repented and believed in Christ. This rejects sprinkling and pouring of water, and rejects infant baptism (so-called).

In the face of such Scriptures, and the passionate meaning of the ordinances shall we dismiss this as trifling and non-essential?

Shall we disregard the example of Christ first giving this Supper to baptized apostles? and the same order carried on in the New Testament Church?

Shall we offer the Supper to the unbaptized who appear as if unsaved by their indifference to baptism?

Shall we offer the Supper to the unbaptized who by such neglect have not as yet confessed Christ?

Shall we offer the Lord's Supper to the disobedient? The unbaptized are such.

Shall we offer the Supper to those who are divided from us, the true Church on this earth?

Shall we offer the Supper to those who have substituted a man-made ordinance of sprinkling or pouring or infant sprinkling for the burial of the believer in Christ in water?

No, we cannot and be true to Jesus Christ!

Southern Baptists Gave \$15 Million for SBC Causes in 1953

By Porter Routh, Executive Secretary-Treasurer

Southern Baptist Convention causes received \$15,359,142 during 1953 through the offices of the Executive Committee, a 10.31 per cent increase over 1952.

Cooperative Program receipts for Convention-wide causes received from the twenty-three state conventions accounted for \$9,683,360 of the amount, and designated gifts accounted for \$5,675,781. This is a gain of \$607,313 in Cooperative Program gifts for the Southern Baptist Convention during the year, and an increase of \$823,803 in designated gifts. The designated gifts are made up largely of the Lottie Moon and the Annie Armstrong offerings sponsored by the WMU.

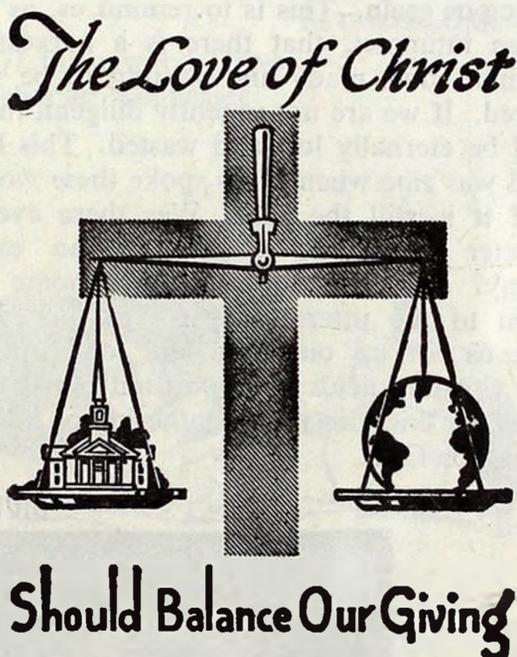
More than half of the total money, \$8,373,630, went to foreign missions. This

\$2,590,580 going to home missions in 1952. Total of Advance funds received through the Cooperative Program, that is, funds above the operating and capital needs of Southern Baptist Convention agencies, went \$998,520 to foreign missions and \$332,840 for home missions. This compares with Advance funds of \$1,038,035 for foreign missions in 1952, and \$346,011 for home missions in 1952.

All states showed an increase in gifts for the Cooperative Program over 1952, with the exception of California, Florida, Missouri, New Mexico, TENNESSEE, (\$74,058 less in 1953 Editor's note) and Virginia. New Mexico was the only state failing to show an increase in designated gifts over 1952.

The combined operating and capital budget for 1954 is \$8,750,000 and all receipts over that amount, after \$160,000 is paid to the Carver School of Missions and Social Work for capital needs, will go 75 per cent to foreign missions and 25 per cent to home missions.

The comparative Southern Baptist Convention receipts by states for the Cooperative Program and designated for 1953 and 1952 is as follows:



compares with \$7,482,064 going to foreign missions in 1952. A total of \$2,757,796 went to home missions. This compares with

	Cooperative Program 1953	Cooperative Program 1952	Designated 1953	Designated 1952
Specials	\$ 5,301.31	\$ 2,669.79	\$ 13,214.04	\$ 10,841.21
Alabama	467,079.37	459,268.74	257,065.19	224,401.05
Alaska	2,941.22	2,264.56	2,597.59	1,528.54
Arizona	28,958.90	22,205.77	24,016.45	12,657.17
Arkansas	354,475.02	334,306.40	127,813.26	105,284.18
California	30,952.68	35,612.68	30,093.34	22,610.51
District of Columbia	32,417.98	29,067.76	31,170.57	23,747.89
Florida	484,499.66	520,824.45	208,748.58	170,660.90
Georgia	674,261.76	598,488.98	396,217.58	347,267.81
Illinois	164,786.70	135,193.22	53,584.53	43,987.49
Kansas	9,472.50	6,864.03	7,433.62	6,487.05
Kentucky	535,052.76	428,724.33	239,977.14	198,744.27
Louisiana	410,409.57	311,647.06	248,518.96	184,560.40
Maryland	88,135.44	70,439.97	5,401.29	3,450.13
Mississippi	444,829.00	382,173.62	234,170.03	212,011.16
Missouri	490,684.51	498,094.28	236,613.00	193,046.08
New Mexico	59,072.68	65,929.94	52,141.13	63,907.29
North Carolina	768,029.66	728,706.16	558,428.28	475,981.61
Oklahoma	623,000.54	536,133.68	226,365.49	204,198.43
Oregon-Washington	6,981.14	4,269.62	6,562.43	4,190.97
South Carolina	886,644.90	803,149.24	323,277.89	280,976.94
Tennessee	752,826.71	826,984.71	231,928.43	197,907.25
Texas	1,733,520.35	1,597,288.45	1,764,209.67	1,508,923.11
Virginia	629,026.59	675,740.38	396,233.15	349,606.47
Totals	\$9,683,360.95	\$9,076,047.82	\$5,675,781.64	\$4,846,977.91

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: John 4:1-42 (Larger)—John 4:27-42 (Printed).

Jesus and the Samaritans

We may take the words of Alexander Maclaren as an introduction to this lesson, leading as they do to a consideration of the printed text. "This Evangelist (John) very significantly sets side by side our Lord's conversations with Nicodemus and with the Woman of Samaria. The persons are very different: the one a learned Rabbi of reputation, influence, and large theological knowledge of the then fashionable kind; the other an alien woman, poor (for she had to do this menial task of water-drawing in the heat of the day) and of questionable character. The diversity of persons necessitates great differences in the form of our Lord's address to each; but the resemblances are as striking as the divergencies. In both we have His method of gradually unveiling the truth to a susceptible soul, beginning with symbol and a hint, gradually enlarging the hint and translating the symbol; and finally unveiling Himself as the Giver and the Gift." After His conversation with the Woman of Samaria, we note His contact with the Samaritans.

Winsome Witnessing (vv. 27-30)

Herein lies the sincerity and genuineness of the Woman's conversion: she wanted her people to know the One who had changed her own life. Jesus had revealed Himself to her as the Messiah, after probing her sinful life with divine understanding and healing. She left her waterpot at the well and hastened to tell her people in the town of Sychar of her wonderful discovery and experience. Her witness must have been winsome indeed, for they came out to Jacob's well to see Jesus for themselves. Her experience with Him was so transforming and glorious that she wanted others to share it. This sort of thing has transpired many times since that day. It is always characteristic with a new Christian to bring another to Christ.

Spiritual Sustenance (vv. 31-34)

It was the usual time of day to take food, with the disciples having provided it following their journey into Sychar for that very purpose (v. 8). Food for the body is necessary but food for the soul or spirit of one is even more necessary, as these verses clearly suggest. We feed our bodies usually three times each day, but how about our souls? They too hunger and thirst (see Mt. 5:6). Our Lord's reply here in these verses, teaches that the essence of satisfying the hunger of soul lies in the doing of the will of God. Clearly, this starts with the reading of the Bible and engaging in prayer. It leads to the performance of His work in the world. We can never become healthy and growing Christians if we neglect food

and exercise of the spirit. The will of God in the world is epitomized in John 6:38-40. Our daily living, as His followers, should contribute directly or indirectly to this end.

Hurried Harvest (v. 35)

When the time of harvest arrives, there can be no leisurely or desultory efforts upon the part of those responsible for the gathering of the increase. Those of us who grew up on the farms well remember the days of wheat harvest, for instance, when we worked twelve, fourteen or even sixteen hours per day in order to take care of the precious grain. This is to remind us, as this verse intimates, that there is a harvest of human souls ready and waiting to be garnered. If we are not urgently diligent, many will be eternally lost and wasted. This harvest was ripe when Jesus spoke these words, and it is still the case. Was there ever a greater need and challenge than exists today? It is all about us, close at home and even to the uttermost parts of the earth. Let us lift up our eyes and look out on the ripening fields of opportunity, and then turn our energies to the gathering of human souls for God.

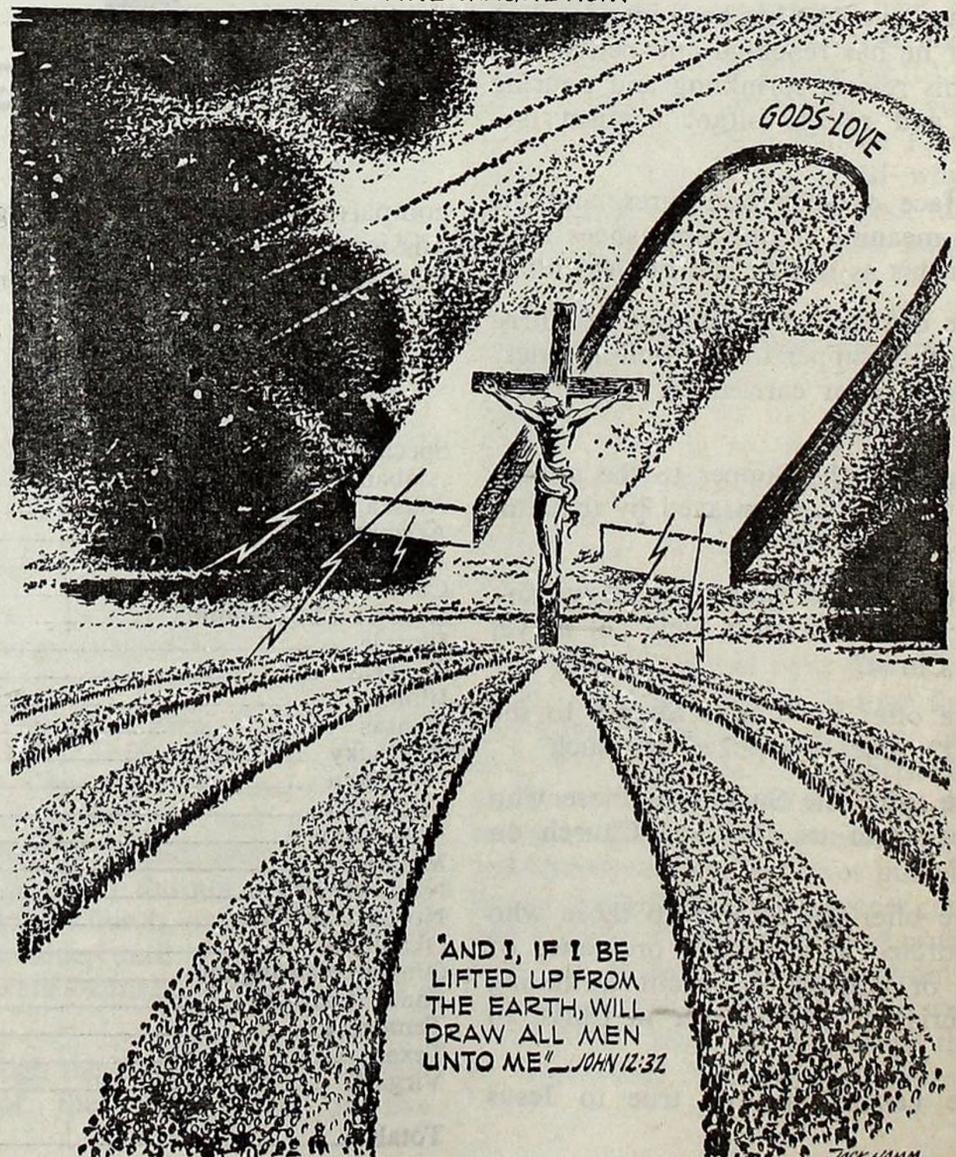
Rejoicing Reapers (vv. 36-38)

To some there has been given the task of sowing the Word of God (Mt. 13:1-23). This is absolutely indispensable, for there can be no reaping of the harvest unless and until the seed is sown. To others there has been given the task of thrusting in the sickle and binding the sheaves and threshing the grain. For all alike, there is to be unbounded joy. But for the sower, the joy must of necessity be anticipatory in nature. It may be that those who do the reaping will overlook the importance of the sower, even to the point of ignoring him altogether. But this never seriously disturbs the faithful and patient sower. He understands that there is enough joy for all concerned and believes that the Lord of the harvest will be just as pleased with him as with the one or ones who actually do the reaping. Conceit in doing God's work is ill-becoming.

Exalting Experience (vv. 39-42)

The people of Sychar had an exalting and exhilarating experience during those two or three days while Jesus was in their midst. They who believed on Him, found in Him the hope of the ages. He became to them the Christ and the Saviour, as a result of personal experience. Let it be repeated, as these notes have often stated, that Christianity is fundamentally and primarily a matter of experience. Creeds, ceremonies and confessions have their places but their places are secondary. To become a Christian, and to live and grow as a Christian, one must have vital and meaningful experiences and contacts with the living Christ.

DIVINE MAGNETISM



How many new friends have you made in this first month of the New Year? Have you met new friends at school or church? Have you made some new friends through your Young South column? You have had several invitations to become pen pals of friends in other cities. Have you accepted any of those invitations?

Here are some more friendly letters which I want to share with you. I hope that you will find at least one new pen pal through these letters. Which letter will you choose to answer?

Dear Aunt Polly:

I am a girl thirteen years old. I am a Christian, was saved about five months ago. My father is a preacher. He is pastor of two churches. There have been about fifty-two people saved at one of his churches during the last month!

I would like to have lots of pen pals. I promise to answer every letter I receive.

CLEMMER PATTON

Route 2

Vonore, Tennessee

Dear Aunt Polly:

I am ten years old, in the fifth grade at Adamsville School. I go to the Adamsville Baptist Church. I would like to have many pen pals and will answer every letter I receive. My birthday is August 30. My hobby is collecting dolls.

CHARLOTTE PROVINCE

Box 101

Adamsville, Tennessee

Dear Aunt Polly:

I have written to you once before, so please put my letter in the Young South column. I am eleven years old and in the seventh grade at school. I go to Moodyville Church. My father is pastor. My hobby is stamp collecting. I would especially like to have some pen pals ten to thirteen who collect them. I will answer every letter I receive.

DEANNA THOMPSON

C/o Post Office

Moodyville, Tennessee

Dear Aunt Polly:

I read the Young South every week. I am eight years old. My birthday is June 15. I am in the third grade at Newport Grammer School. My teacher is Miss Ruth Horton.

I go to the First Baptist Church. My pastor's name is Brother L. D. Milburn. My mother is superintendent of the Primary Department in Sunday school. In Training Union I have Mrs. Thornton and Mrs. Overhalt. I am a Christian. Brother Milburn baptized me last January.

LUCY ELLEN RUSSELL

R. R. 1, Box 264

Newport, Tennessee

Dear Aunt Polly:

This is my first time to write to you. I was ten years old April 18, 1953. I have brown hair and brown eyes. I am not a Christian. I go to Margaret Allen School and am in the fifth grade. My teacher is Mr. DePriest. I have five in my family. I want many, many pen pals and will answer every letter I get. Happy New Year!

GEORGIA MAY TAYLOR

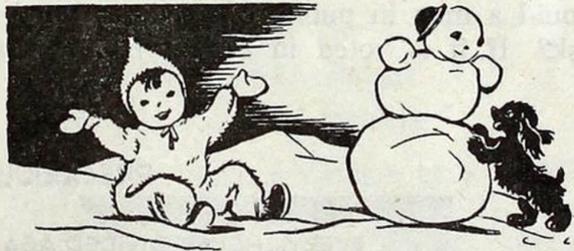
Woodycrest Avenue
Nashville, Tennessee

Dear Aunt Polly:

I have never written to you before. My name is Patricia G. Harris. I am in the fifth grade. I go to Dan Mills School. I go to Gallatin Road Baptist Church. My pastor is Brother W. W. Harrison. I am a Christian. I would like to have some pen pals.

PATRICIA HARRIS

1207 Littonwood Drive
Nashville, Tennessee



Dear Aunt Polly:

I am a Christian. I was twelve the fourteenth of January. I go to Huntland Baptist Church. Our preacher's name is Brother James Harvey.

I am in the sixth grade and my mother teaches me. I have brown eyes and brown hair and I wear glasses. I have a sister. She goes to the same church. At school she is in the fifth grade. I want a lot of pen pals and will answer every letter I get.

ALFRED RAMSEY

Box 178

Huntland, Tennessee

I hope you have found a letter to answer. And through your get-acquainted letter, I hope you will find one of the nicest pen pals you have ever had! Isn't it fun to meet boys and girls like these?

Your friend—who would like to have a letter from you —

AUNT POLLY

Belcourt at Sixteenth Avenue, South
Nashville, Tennessee



LAUGHS

From

Here and There

Many an after-dinner speaker who rises to the occasion stands too long.

Most of our troubles are caused by too much bone in the head and not enough in the back.

As everyone knows, Gladstone and Disraeli were political opponents though in private life they were friends and met one night at a reception at the home of Lord Halford, where there arose a question as to the difference between an accident and a disaster. With his usual wit Disraeli saved the situation by offering an explanation of the difference. "If," he said pointing to Mr. Gladstone, "our Rt. Hon. friend here were to fall into the Thames it would no doubt be an accident, but if anyone pulled him out it would certainly be a disaster."

The shortest distance between two points is seldom an after-dinner speaker's.

A former Washington writer, before transfer to New York, explained how he avoided getting parking tickets for leaving his car in forbidden zones. He just put this printed note behind a windshield wiper: "Please note this is government property. All tickets, therefore, must have 9 duplicates, be notarized, and bear an autographed photograph of the officer registering the complaint."

Too many preachers are like the one of whom a parishioner said, "Six days of the week he is invisible, and on the 7th day, incomprehensible."

Wisdom is knowing the difference between pulling your weight and throwing it around.

The City National Bank at Binghampton, New York, sent flowers recently to the manager of the Binghampton Savings Bank, congratulating the latter upon the opening of its new facilities. But, unfortunately, the card accompanying the flowers read: "Deepest Sympathy." Later, the florist, who made the mistake, called the bank to apologize. What really worried him, he added, was the other bouquet, intended for a funeral and carrying the message intended for the bank—"Congratulations on Your New Location."

According to new reports our jet planes have passed the speed of sound and are fast approaching that of gossip.

A young husband informed his wife, "I don't want to wipe dishes; it isn't a man's work." The wife replied with a quotation from II Kings: "And I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down."

"It Was Done in Etowah!"

Dr. H. Cowen Ellis, Pastor, First Baptist Church

Beer parlors, saloons and whiskey stores are moral cancers eating at the spiritual fiber of our cities and communities. They are a constant source of pollution to morality and cleanliness and Etowah once had its share of such places. The action we took may encourage others. Therefore I want to share these facts with you.

Fourteen months ago it was my belief that the people who wanted a clean main street, free from the foul stench and raucous noise of beer parlors, far out-numbered those who wanted to keep them. The action and loyalty of the Christian people of this city in the months to follow proved this opinion correct.

We did it this way. Maybe your community will do it too. It was begun at an eleven o'clock service in the First Baptist Church in November 1952. The general subject of "Christian Faith Applied to Modern Problems" was the theme and the need for action outlined. Needless to say there were those who said it could not be done and believed that church members should confine their activities to the churches. Many people, however were confident of victory.

The following week we organized a "Citizen's Committee" composed of the pastor and two members of each of our churches. We investigated state laws and planned carefully each step to avoid legal entanglements and complications.

Our next move was to talk with candidates for seats on the City Council. We told them we were planning to sample the opinion of the voters and we wanted their pledge to abide by the results. The statements of these candidates were then made public and at the same time of the city election but in a separate room and on separate ballots (all expenses paid by the churches represented on the Citizen's Committee) the voters expressed their preference concerning the outlawing of the sale of beer in Etowah. The vote opposing the sale of beer was in excess of three to one and ninety-eight percent of those voting in the city election voted also on the beer issue. The opinion of the people was known to the City Council and at their next meeting they passed the ordinance drawn up by our Citizen's Committee making it a violation of the law to sell beer within 5000 feet of a church or school. This ordinance exceeds by 3000 feet the state law which prohibits such sale within 2000 feet of a church or school. With us it had to be 5000 feet to get it out of town.

Beer interests do not accept defeat easily. The opinion of the citizens of Etowah was known but the beer dealers were not impressed by the wishes of the majority of the people. They placed an injunction against the City Council and the case went to court. The beer industry has money to spend in such a fight and they do not hesitate to use it. If they won, it meant a

serious blow to them. They did not want to lose.

The opinion was handed down by the District Court upholding the action of the City Council. The beer dealers could have been cited for contempt of court in their injunction but we did not press the issue.

This was not the end. The case was now more important than the beer industry wanted it to be and unfortunately for them it was receiving publicity. They would try again and this time they must win. The case went before the State Supreme Court. Their best legal council represented them. At the expense of the churches we again sent council. The decision of the District Court was upheld in a final decree from the Supreme Court, published in December 1953.

Let me list briefly a few pertinent facts: First of all, if such an ordinance will be upheld here it will be in your community. The Supreme Court is not likely to reverse its decision. You can get beer out by having the governing body of your city pass a similar ordinance.

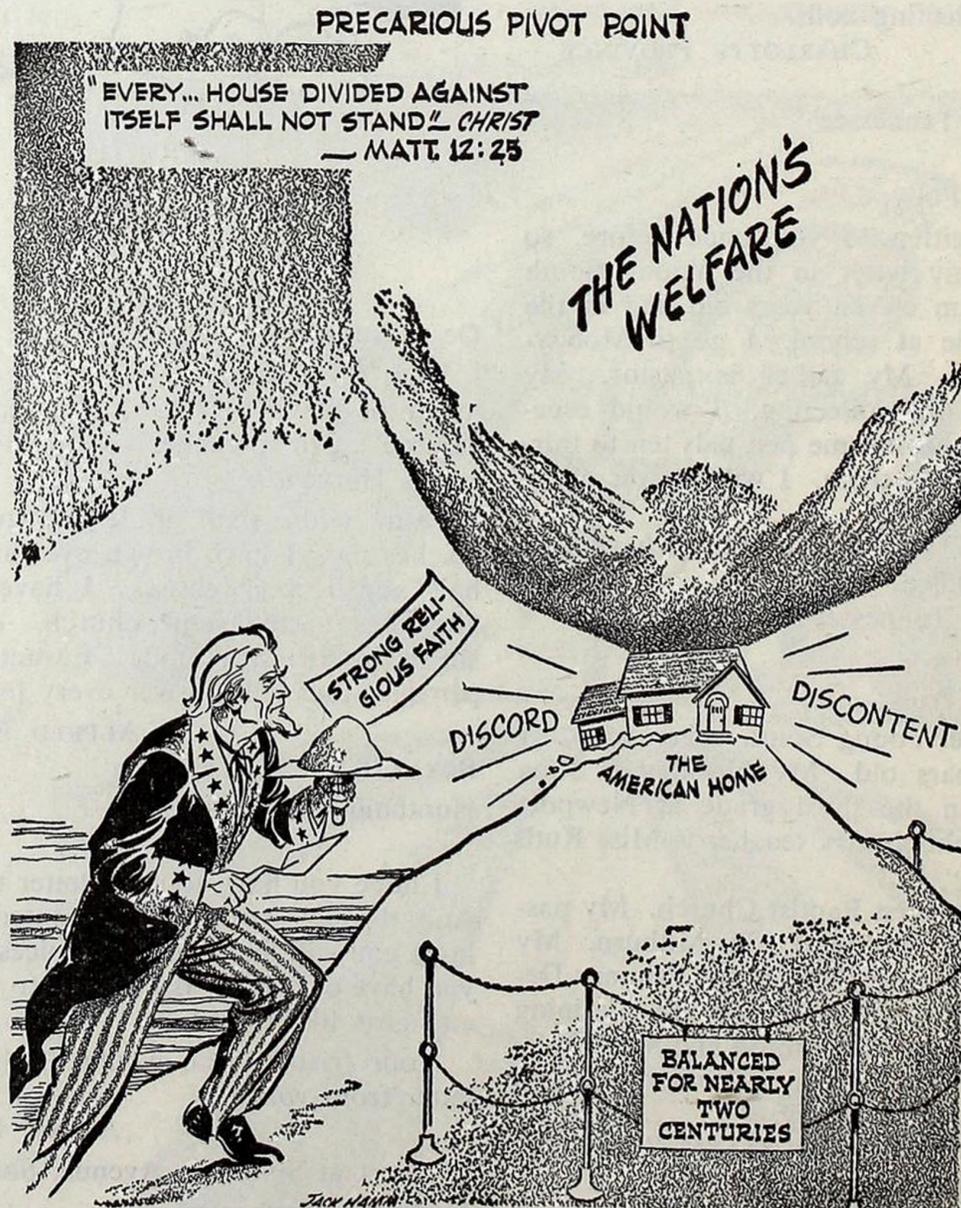
Someone may say "if the City Council can vote it out they can vote it in again." That is true, but with the overwhelming majority of people opposing such action, would a man in public office dare run the risk? If it is voted in here I have every

confidence that at the next election only a City Commission could be elected that would express the will of the people. If your present governing body will not take this action then at the next election elect one that will. In all probability the Christian citizens of your city are in a similar proportion to those of Etowah.

One objection was that we will lose a source of revenue. That is also true. We lost a considerable amount but the answer we gave repeatedly was, "What, doth it profit (a city to gain money) if it loses its soul." This reply was never challenged. Those wanting the saloons simply increased their volume and tried to ignore the answer.

Others said "if we put beer out of the city will the dealers not open up their places just outside the corporate limits?" "Would it not be better to have them in town under police protection where they can be supervised?" Such we answered by an analogy. Just because there are beer parlors in the city hardly justifies keeping beer in our homes for our children so they will not go to the saloons; and thus remain at home where parents can supervise their drinking and keep them locked in a room until they are sober. (Most people agreed they would just put it out of the house.)

Other objections of a similar caliber were. "It interferes with one's personal freedom. . . ." "It will not stop people from drinking. . . ." "There have always been saloons. . . ." "Those who want beer can



Counselor's Corner

by Dr. R. Lofton Hudson

Grouchy Husband

Questions: My husband and I have been married for more than thirty years. For almost four years now we have been in the house together twenty-four hours a day.

During this time he has developed a terrible disposition, cross, grouchy, snappy, and pouty, never in a good humor. His attitude towards me is as if he hated me. He does not want me to go any place and criticizes me for talking across the back yard fence to neighbors, calls my friends hypocrites.

The hardest thing I've ever tried to do is pray for him. It is difficult to love and appreciate him as I used to do. The doctor advises me to leave him.

Answer: Your doctor may be right but I doubt it. You know more about your husband than any outsider. If you have lived with him thirty years, my judgment is that you may gain the inner resources to stick it out to the end.

Of course your husband hates you. Don't you hate him? If not, why can you not pray for him?

My dear lady, human ill-will is deep in the human heart. The closer people are thrown together the more hostility comes out. This does not mean that you two do no love each other. Of course you do. But it means that somehow each of you is bringing out the worst in the other. This is very destructive and very anxiety creating.

I think your husband is sick. If you will realize this and deal with it as an illness you will be more charitable and more realistic. Grouchiness is a childhood pattern which has become chronic in his case.

Isn't there some kind of recreation that you two could participate in? Can you find some way that will frustrate him less? If not, and if he will not get scientific help, you should live with him if you can, or leave him if you must. Only God knows, but He cares.

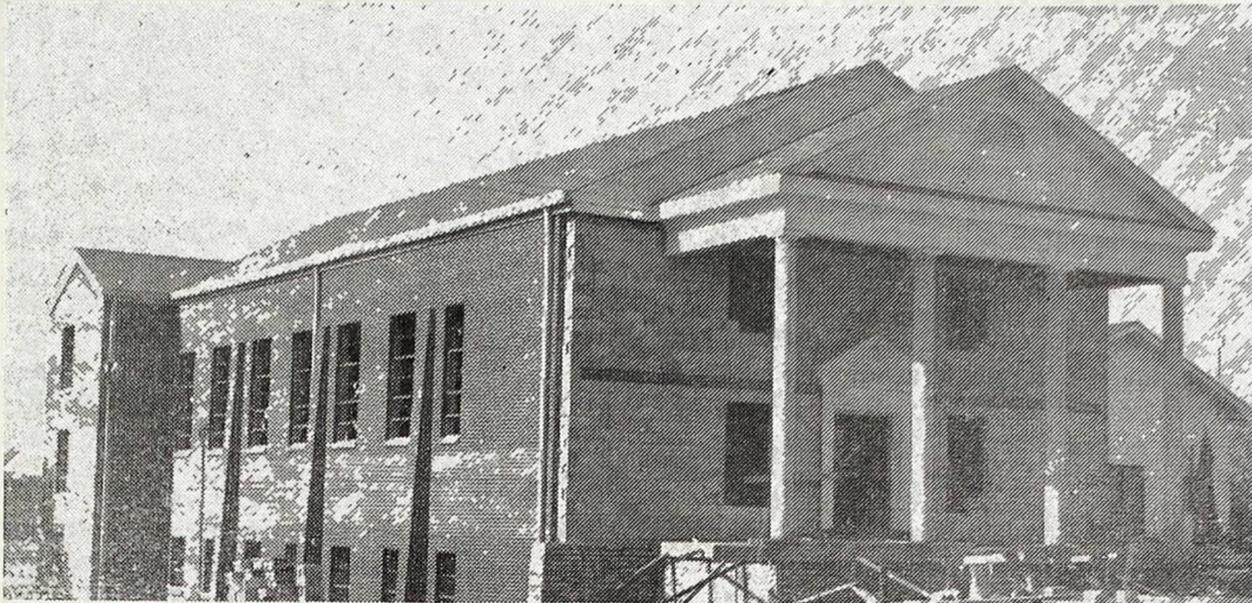
(Address questions to Dr. Hudson, Wornall Road Baptist Church, Kansas City, Mo.)

go somewhere else and get it. . . ." There must have been others of equal thoughtfulness and importance but I have forgotten them.

Some reader may, upon first thought, sincerely ask "Is not this an attempt to legislate morals?" My answer is simply that if cleaning up one's home and community; if removing a social cancer from the moral heart of a city; if carrying out through law the will of the people for a wholesome environment leading to cleanliness, decency and sobriety comes in the category of "legislating morality," then may God help us to legislate a few more morals.

THURSDAY, JANUARY 21, 1954

SUBURBAN JACKSON CHURCH BEING COMPLETED



"Poplar Heights Church just outside the city limits of Jackson, on Bells Highway, started from a mission about 25 years ago begun by Dr. R. E. Guy, pastor of West Jackson Church.

"In the past several years the city of Jackson has grown in the direction of our church, and many new homes have been erected in our neighborhood. This of course, has brought about an increase in our Sunday school and preaching attendance that made our old building inadequate. For the past several months we have been averaging 200 in Sunday school and 100 in Training Union, our offerings running

better than \$300 per Sunday. Our Sunday school is organized to go to a completely departmentalized school when the building is completed. Our old building will be remodeled for educational purposes, enabling us to accommodate from four to five hundred in Sunday school.

"We feel we will be able to reach many more for Christ and train and educate our people for greater Christian service through the use of our new building. We trust that it will bring glory and honour to our Saviour and truly minister to the people within its influence in the name of our Lord and Master."—Paul Isbell, Pastor.

Knoxville's Meridian Church Makes Gains

Meridian Baptist Church of Knoxville is now in its 79th year. The church has moved from its old location on Sevierville Pike to a four-acre plot located in the 7000 block on Chapman Highway which leads out of Knoxville to the Great Smokies.

Here a new edifice has been constructed at a cost of \$125,000 including grounds and furnishings. Three months ago the congregation began worshipping in the new building. During the past few weeks 70 new members have been received. All organizations of the church have shown increased attendance; in the Sunday School, 30%; Training Union 22%; while offerings have increased 44%. A Brotherhood has been organized with 27 members. All mission gifts have increased. The largest budget in its history, \$35,000, has been adopted for the coming year.

Of Colonial architecture with exterior of red brick, the new edifice seats 600. The soft, green walls with white paneling and natural oak trim, and carpeting in green on the entire floor, present a pleasing appearance in the auditorium. A new Hammond organ has been purchased for the church, and six pianos for departments.

Space in the educational building can provide for 700 in Sunday School with departments for all age groups, including two nurseries with new beds and mattresses. Some of the departments will not be finished for a few weeks.

Meridian Church has the rotation system

for deacons and will put into effect the same plan concerning its trustees. Elected as deacons on January 3 were: Glenn Morris, Walter Coleman, Roy Harris, John W. Nipper, Paul Kerr and Arthur Owens, Jr.

Pastor Elmer J. Foust, a graduate of Harrison-Chilhowee and Carson-Newman College, both in this state, and Southern Seminary of Louisville, Kentucky, has been pastor of Meridian for 21 months. He held previous pastorates in Baltimore, Md., Blaine, Tennessee and Owensboro, Kentucky. Mrs. Foust, the former Mary Elizabeth Reed of Knoxville, is a former member of Bell Avenue Baptist Church of that city. The Fousts have one daughter, Brenda Maria, age 4.

Meridian Church issued 6% bonds to finance its building program. The Church has moved forward under the leadership of Pastor Foust.

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East STATE Briefs

by Lloyd T. Householder, Maryville

O. D. Fleming, well and favorably known in Tennessee, passed away in a hospital at Daytona Beach, Florida, December 31. He had served as pastor of St. Elmo, Chattanooga and First Churches in Sweetwater, Etowah, and Morristown. Funeral services were conducted at the latter church January 4. His wife and three daughters survive.

Pastor Ralph Murray of Smithwood Church, Knoxville, and his family spent the Christmas holidays at his parents' home in Los Angeles, California. It was the first time he had spent Christmas with them since 1940.

From reports concerning Christmas, many churches over East Tennessee thought of their pastors and their families. First Church, Clinton, remembered the Paul Turners with a silver coffee service, and Brother Turner with a check for \$25 for new books. First Church, Alcoa, presented Pastor W. H. Lodwick with a boat. We hope that the cruises which he takes in it will not take him away from Alcoa. The writer's church presented the family with a generous check. Such kindnesses always bring joy to those who serve the people in this glorious work of the ministry.

While Charles Trentham was absent from his pulpit on a Christmas vacation, Fred Brown, pastor emeritus of First Church, Knoxville, filled the pulpit January 3.

Pastor J. Frank Boston in the bulletin of Alice Bell Church, Knoxville, expressed gratitude to Mrs. David Hill, donor to the church of a set of chimes in memory of her father; and to Mrs. E. W. Fair for the gift of a refrigerator. Such things would make any pastor's heart glad.

Wayne Ward, professor of Theology at Southern Seminary, taught "Studies in the Psalms" at McCalla Avenue, Knoxville, January 4-9. The same week Dale Moody, also of the Seminary taught the Book of Romans at Smithwood Church, Knoxville. Pastors Warren Rust and Ralph Murray are to be congratulated upon securing the services of these outstanding young professors to lead in this important study.

Central Church, Bearden, has been presenting some Sunday evening programs on Station WROL-TV recently. Henry M. Chiles is pastor.

Pastor M. K. Cobble of Gillespie Avenue Church, reports a fine revival in this Knoxville church, led by Arthur Fox, evangelist, resulting in 36 additions.

M. W. Egerton, well known Knoxville layman, taught his book, "The Functioning Deacon in a New Testament Church" to the deacons of Central Church, Fountain City, January 4-6.

Central Church, Johnson City, has called James W. Cox as pastor. Dr. Cox, who is a graduate of Carson-Newman, received the Doctor's degree from Southern Seminary recently. For eight years he has been pastor of Memorial Church, Frankfort, Kentucky. He succeeds W. R. Rigell, who retired last September.

T. G. Davis was guest preacher at Mount Olive Church while Pastor Wyman Wood was on a brief vacation. Brother Davis is a former pastor of this Knoxville church.

After six very fine years Charles Lemons has resigned his pastorate, Calvary, Knoxville, to accept a call to Northside Church, Chattanooga, where he began his work January 3.

A. B. Van Arsdale of Decatur, Alabama, led Broadway Church, Knoxville, in its annual Bible Study. Ramsey Pollard is pastor.

January 2, *The Knoxville Journal* recounted progress being made by churches of all denominations in the city, at the same time listing churches planning building programs during 1954. Included in this group were 14 Baptist churches with estimated expenditures totaling \$987,000.

First Church, Kingsport, has called Robert Medaris as director of Church Activities. He is a native of Nashville, a graduate of Cumberland College, and Southern Seminary. For the past year he has been connected with First Church, Joplin, Missouri.

November 19, Holston Association filled a freight car with produce for the Children's Homes. Included were 340 dozen jars of fruits and vegetables as well as other foods. This was indeed a generous gesture on the part of this great association.

Farrell Brown has recently gone from Unicoi Church to the Midway pastorate in Holston Association.

Tom D. Fritts, pastor of Mount Harmony No. 1 in McMinn, has been appointed association reporter. We appreciate this and wish other associations would follow this plan. Brother Fritts came to this church last February and is leading in a fine way.

East Niota Church has had a very fine revival with Fletcher Lingerfelt, of North Sweetwater Church, preaching. Fourteen conversions resulted and a number of rededications. The steady growth of the church has necessitated the purchase of property for construction of an educational plant. Roscoe Long is pastor.

First Church, Athens, is building a three-story educational annex at a cost of \$95,000. F. M. Dowell is pastor.

Drewey Garner recently came from Southwestern Seminary to be pastor of First Church, Niota. The ladies of this church entertained workers of the Associational Sunday School Department at dinner. Jesse Daniel, State Sunday school secretary, was speaker.

First Church, Englewood, has completed a re-modeling program costing \$15,000. Another building program to care for the rapid growth of the church is being planned. Frank Kroger is pastor.

Antioch Church in McMinn Association is making plans for a new building; Arlin Baker, pastor.

On the evening of December 31, Dr. and Mrs. Cowen Ellis held open house at their home in Etowah. Guests went to First Church for a watch night service.

Polk County Association has called James Queen, formerly pastor at Mount Harmony as missionary. Antioch Church called Ed Payne as pastor. Victory Church has called Paul Johnson of Cleveland to be pastor and ordained A. L. Mathis to the ministry. George Stuart has resigned at Mt. Zion Church to go to Fairmount, Georgia, as pastor.

Hopewell Church, Chilhowee Association, dedicated its new building. Brooks Ramsey, of First Church, Maryville, and Clell Gibson, of Central, Alcoa, assisted with the service. W. S. Linginfelter is pastor.

Chilhowee Association purchased a building at Kinzel Springs in the Great Smoky Mountains, planning a mission there soon. Clyde Cobb is the missionary.

Albert S. Hale, formerly at Jefferson City, has resigned at First Church, High Point, N. C., and has accepted a call to Memorial Church, Pulaski, Virginia. Brother Hale has many friends in East Tennessee.

Almost every week bulletins come to us from former Tennesseans, now in other states. It is always a joy to note progress of the work of these men whose foundations were laid in our State.

Friends of Harrison-Chilhowee Academy will be interested to know that the walls of the new auditorium are rapidly nearing completion, and in the near future the building will be finished. This is a much needed addition to its facilities. W. Stuart Rule, the president, is leading the work of this institution in a very fine way.

The writer recently had the joy of preaching in a good revival at Wildwood Church, Chilhowee Association where W. F. Hall, professor of Bible at Harrison-Chilhowee Academy is pastor.

Lloyd T. Householder, Jr., a Senior at Southern Seminary, supplied for Cedar Grove Church, Chilhowee Association, January 3.

First Church, Maryville, presented Pastor and Mrs. Brooks Ramsey a set of sterling candelabra and an imported linen table cloth at Christmas.



Woman's Missionary Union

MISS MARY MILLS, Executive Sec'y-Treas.

A-1 Woman's Missionary Societies

The following is a list of A-1 WOMAN'S MISSIONARY SOCIETIES which were reported as having reached all points on the Standard of Excellence during the year 1952-1953. Check this list carefully and if any errors have been made, notify the W.M.U. Office immediately.

Big Emory Association—Crossville, First—South Harriman, Riverside, Walnut Hill

Bledsoe Association—New Hope

Big Hatchie Association—Brighton

Carroll-Benton Association—Camden, First—Huntingdon, McKenzie, First

Chilhowee Association—Armona, Stock Creek

Concord Association—Murfreesboro, First

Crockett Association—Bells

Duck River Association—Magness Memorial, McMinnville

Dyer Co. Association—Hillcrest, Dyersburg

Gibson Co. Association—Antioch, Dyer, Fruitland, Kenton, Medina

Giles Co. Association—Pulaski, First

Hamilton Co. Association—Oak Grove, White Oak, Woodland Park

Hardeman Co. Association—Middleton

Holston Association—Greenville, First—Lynn Garden, Kingsport, Ninth St., Erwin, Pinecrest, Virginia Ave., Johnson City—Virginia Ave., Bristol

Jefferson Co. Association—Buffalo Grove

Knox Co. Association—Broadway, Calvary, Central, Fountain City, Meridian

Madison-Chester Association—Madison, Parkburg, Parkview, West Jackson

Nashville Association—Belmont Heights, Goodlettsville, Park Avenue, Seventh, Westwood

New Salem Association—Carthage, First

Providence Association—Midway

Robertson Co. Association—Barren Plains, Mt. Carmel, Oakland, Springfield, First

Shelby Co. Association—Berclair, Boulevard, Calvary, Eudora, Memphis, First; Highland Heights, Longview Heights, Millington, Park Avenue, Raleigh

Stewart Co. Association—Model

Tennessee Valley Association—Spring City, First; Tennessee Valley

Watauga Association—Elizabethton, First; Immanuel, Oak St., Elizabethton

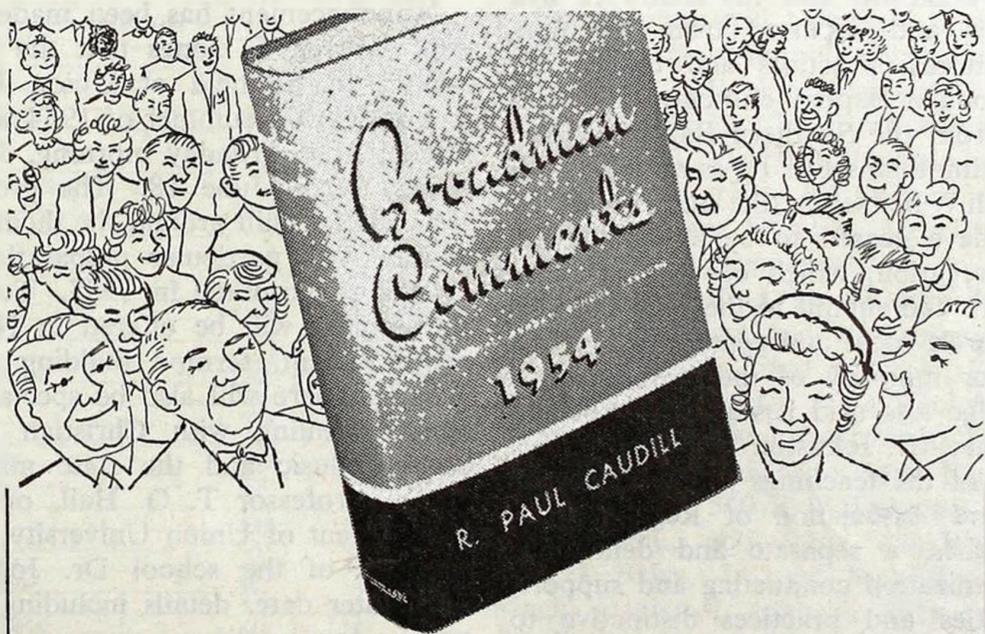
Former Tennessean Writes

"Our work goes well here. I have missed preaching one Sunday since coming in August. For six weeks I served as interim pastor of the Silver Leaf Church in Virginia. At present I am interim pastor of the school church—Clear Creek Baptist. Along with my pastoral work, I'm teaching a full schedule in the Mountain Preacher's Bible School.

"Our second semester begins January 11. A number of new students will enroll." P. B. Baldrige, Pastor, Clear Creek Springs, Pineville, Kentucky.

Weakley Co. Association—Central, Martin, Dresden

Wilson Co. Association—Mt. Juliet, Shop Springs



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HICKORY, NORTH CAROLINA

Court Rules Against Members Who Withdrew from Conventions

NASHVILLE, N. C.—(RNS)—Members of the North Rocky Mount Baptist Church who voted last August to withdraw the congregation from the Southern Baptist Convention thereby "ceased to be a part of the true congregation and are not entitled to share in the use and possession" of its \$250,000 property, Superior Court Judge Malcolm C. Paul ruled here.

The decision was handed down following trial of a suit filed by four men who had been officers of the church until the congregation, under the leadership of the Rev. Samuel H. W. Johnston, voted 241 to 144 to withdraw from the state and denomination-wide Southern Baptist organizations. The congregation has 1,300 members.

Counsel for the group headed by Mr. Johnston immediately filed notice that the decision will be appealed to the State Supreme Court. Judge Paul directed that, pending judgment of the appeal, the two factions of the divided congregation continue using the church for services at the different and specific hours he assigned them at the time the suit was instituted.

In his 15-page decision, Judge Paul held that Mr. Johnston and his followers had "repudiated and departed from the doctrines, customs, practices and usages" of the Missionary Baptist churches by withdrawing from the Southern Baptist bodies.

"By setting themselves up as an independent church," he said, "the individual defendants have ceased to be a part of the true congregation, which consists of those who adhere and submit to the regular order of the church, local and general, whether a majority or minority of the membership."

The judge also said it was established in the trial that Mr. Johnston "approves and is a disciple of the teachings and practices of the General Association of Regular Baptist Churches, a separate and denominational organization conducting and supporting activities and practices distinctive to itself." He cited the minister's record as a pastor of churches in the North affiliated with the latter body.

He noted also that Mr. Johnston, prior to accepting a call to the North Rocky Mount church had assured officers of the congregation that "it was not his purpose or plan to cause the church to withdraw from the Southern Baptist Convention."

"A majority of the membership in any given Southern Baptist congregation," Judge Paul said, "is entitled to control the church property so long as it remains a missionary Baptist church or true to the fundamental usages, customs, doctrines, practices and organization of missionary Baptists."

But, he pointed out, after the August vote the seceding group stopped using Sunday school and other religious literature of the Southern Baptist publishing house, withdrew its support from the mission program of the state and Southern Baptist Conventions and from Southern Baptist schools and seminaries, and "discharged several church officers and Sunday school teachers."

In addition, the judge noted, a new board of deacons set up after the August vote "approved and submitted to the congregation 'Proposed Articles of Faith,' some of

which would require adherence to doctrines and beliefs not heretofore required by the North Rocky Mount Missionary Baptist church."

Judge Paul further cited Mr. Johnston's testimony during the trial that he "required exclusive use of his pulpit as a condition for serving" the church as a "departure from the customs of missionary Baptist churches."

Summer Preacher's School At Union to Center On Evangelism

Announcement has been made by President Warren F. Jones that the Preacher's School to be held at Union University, Jackson, in the summer of 1954 will be conducted from Monday morning, June 14 to Friday noon, June 18. The program this year will be built around the theme of evangelism, with particular preparation for the evangelistic crusade in 1955. To that end, the courses will be offered in New Testament content, sermon building and evangelism. There will also be special hours of lecture dealing with Christian education, church music and the state mission program. Professor T. O. Hall, of the Bible Department of Union University, will serve as dean of the school Dr. Jones stated. At a later date, details including personnel will be announced.

Folding Church Trailer Designed for Pioneer Evangelism

To those interested in the possibility of evangelism on wheels or pioneer evangelism, a former Canadian missionary tells of a folding church trailer he has designed, a number of which have been built in other countries as well as the United States.

This folding church trailer has been designed by the Rev. J. M. Ruthven now of Narka, Kansas. When on the road it approximates size and weight of a long house-trailer. It can be unfolded by two men in an hour or two to a structure twenty-four feet wide with the sides unfolded to rest on blocks. Rev. Ruthven states it can be built from twenty-feet to forty feet in length, with seating capacity up to 150. Walls and roof can be built of 1/4" marine plywood or sheet aluminum on 2 x 2 studs and rafters, and 3/4" plywood floor on 2 x 4 sleepers. The designer states that it is insulated for any weather and very presentable in appearance with round top, colored cathedral glass windows. Plans can be secured from Mr. Ruthven.

Doctrinally Speaking:

GOD'S PURPOSE IN GRACE

by Robert S. Scales

In 1952 the citizens of the United States elected their president by the greatest majority in history. The successful candidate in an election feels



a great deal of pride in being "the people's choice." Every child of God can take even greater pride in being "God's choice." As Baptists we believe "that election is the eternal purpose of God."

There is a great deal of uncertainty about the outcome of some elections in our nation. In 1948 one of the nation's outstanding newspapers reported the wrong person winner before the final report revealed victory for his opponent. There is no such uncertainty in God's election. It is His *eternal* purpose to regenerate, sanctify, and save sinners.

In some other nations of the world there has been no such uncertainty as to the outcome of the elections, because actually there was no element of choice. Only one candidate's name was allowed on the ballot. According to God's eternal purpose of grace His election is "perfectly consistent with the free agency of man. It comprehends all the means in connection with the end."

God's purpose so operates that man does have a choice. Since man's freedom of will is respected, God's purpose of grace encourages the use of every means possible to bring men to the right choice, that thereby they may reveal in their experience the eternal purpose of God.

In man-made elections the successful candidate may take great pride in his victory. It may be through his personal merit, or his ingenious campaigning that he has accumulated sufficient support. On the other hand, he may be proud because he has acquired power to purchase what money can buy.

In God's election there is no place for pride. The objects of His choice are unregenerate, undeserving, unworthy sinners. No amount of wealth or power can procure this place in the family of God. There is no place for boasting, no place for pride, for He "hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace . . ."

Robert S. Scales is pastor of the Trinity Baptist Church, Oklahoma City, Oklahoma.



ATTENDANCES AND ADDITIONS TO THE CHURCHES

SUNDAY, JANUARY 10, 1954

O. D. Fleming Dies in Florida

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo, First	210	44	—	Broadway	1332	407	7
Alcoa, Calvary	280	95	—	Calvary	240	112	—
Central	227	77	—	City View	426	123	—
Athens, Antioch	119	20	—	Deaderick Avenue	277	88	2
Bethsada	40	25	—	Fifth Avenue	837	240	—
East	469	150	—	First	961	153	2
First	667	217	1	Lincoln Park	864	225	—
West End Mission	102	64	—	Mt. Olive	375	86	—
North	220	50	—	Sevier Heights	649	229	1
Calhoun	107	35	—	LaFollette, First	249	126	—
Cambria	22	17	—	Lawrenceburg, First	253	105	—
Clearwater	135	43	—	First Avenue	20	—	—
Coghill	94	70	—	Hoover Street	20	—	—
Conasauga	22	—	—	Lebanon, Fairview	215	72	—
Cotton Port	84	81	—	First	372	107	—
Double Springs	48	29	—	Mt. Olivet	59	11	—
Eastanalle	47	27	—	Rocky Valley	47	—	—
Englewood	234	68	—	Southside	100	52	—
Etowah, East	71	—	—	Lenoir City, First	575	174	2
Etowah, First	386	108	—	First Avenue	195	52	—
Etowah, North	378	156	—	Kingston Pike	70	31	—
Etowah, West	45	—	—	Nelson Street Mission	68	—	—
Good Field	107	68	—	Pleasant Hill	231	138	—
Good Springs	109	61	—	Second	126	39	—
Idlewild	75	38	—	Lewisburg, First	474	130	1
Lake View	97	53	—	Lexington, First	306	49	—
Liberty South	59	41	—	Loudon, Blairland	172	77	1
McMahan Calvary	88	55	—	First	337	108	—
Mt. Harmony No. 1	91	54	—	Mission	76	19	—
Mt. Harmony No. 2	53	17	—	Madisonville, First	381	102	—
Mt. Verd	40	32	—	Martel, Midway	155	85	—
New Bethel	94	—	—	Martin, Central	170	65	—
New Zion	61	31	—	First	334	85	4
Niota, East	182	89	—	McMinnville, Magness Memorial	356	87	—
Niota, First	137	58	—	Maryville, Broadway	500	142	3
Oak Grove	75	—	—	Everett Hills	417	206	—
Old Salem	46	—	—	First	964	400	—
Pond Hill	188	70	—	Mission	88	18	—
Riceville	123	70	—	Madison Avenue	116	46	—
Rocky Mount	44	21	—	Little River	21	—	—
Rodgers Creek	95	—	—	Medina	104	45	—
Sanford	37	33	—	Memphis, Barton Heights	157	82	—
Shiloh	70	40	—	Bellevue	2614	713	11
Short Creek	99	47	—	Berclair	647	176	5
Union Grove McMinn	81	40	5	Boulevard	779	128	1
Union McMinn	93	—	—	Calvary	229	47	—
West View	45	25	—	De Sota Heights	140	55	—
Wild Wood	107	47	—	First	1116	158	12
Zion Hill	51	24	—	Glenview	99	38	—
Bolivar, First	273	64	—	Greenlaw	192	53	1
Bristol, Calvary	301	109	—	Highland Heights	1202	503	7
Brownsville	356	100	—	Kennedy	301	100	—
Carthage, First	173	71	—	LaBelle	728	181	3
Charleston	115	36	—	Mission	46	19	—
Chattanooga, Brainerd	881	336	4	Lamar Heights	757	150	1
Calvary	403	109	3	Leawood	480	100	2
Concord	285	85	—	Linden Avenue	50	25	—
East	296	79	3	McLean	540	104	1
East Ridge	594	156	2	Mission	69	—	—
First	1238	356	12	Merton Avenue	408	59	6
Northside	345	93	5	National Avenue	372	56	—
Red Bank	880	323	—	Park Avenue	503	100	1
Ridgedale	587	158	2	Prescott Memorial	648	75	1
Ridgeview	248	96	4	Rugby Hills	154	25	2
Second	178	60	—	Seventh Street	411	83	—
Signal Mountain	80	24	—	Southland	205	45	—
White Oak	367	132	2	Sylvan Heights	532	118	—
Clarksville, First	335	158	2	Temple	1293	218	1
Cleveland, Waterville	168	86	2	Winchester	272	73	1
Calvary	213	121	—	Milan, First	342	76	—
First	576	181	—	North Side Mission	56	28	—
North	181	79	2	Morristown, First	718	171	5
Columbia, First	426	135	1	Murfreesboro, First	464	116	1
Godwin Chapel	37	—	—	Calvary	62	—	—
Cookeville, First	416	104	—	Mt. View	142	57	4
Cowan	182	62	—	Powell's Chapel	92	62	—
Crossville, First	223	93	—	Woodbury Road	142	47	6
Antioch	29	—	—	Nashville, Belmont Heights	920	282	10
Emmanuel	77	—	—	Jordonia	51	—	—
Pleasant Hill	24	—	—	Madison Street Mission	62	18	—
Dandridge, Piedmont	119	46	—	Fairview	49	30	—
Dyersburg, First	443	146	—	First	1223	413	7
Elizabethton, First	672	239	3	T. I. S.	326	—	—
Siam	248	147	—	Glendale	136	35	6
Fountain City, Central	1055	293	2	Grace	871	271	6
Hines Valley Mission	52	29	—	Mission	69	41	—
First	355	169	—	Harpeth Heights	78	18	—
Smithwood	346	240	4	Inglewood	965	197	5
Fowlkes	94	55	—	State School	35	—	—
Gallatin, First	404	70	—	Park Avenue	611	191	4
Gladeville	111	29	—	Riverside	218	58	2
Gleason, First	117	31	—	Seventh	216	85	1
Grand Junction, First	87	45	—	Newport, Bethel	116	39	—
Harriman, South	385	201	—	English Creek	60	41	—
Trenton Street	525	164	2	Oak Ridge, Central	403	115	2
Humboldt, Antioch	207	—	—	Robertsville	505	158	1
First	446	160	—	Old Hickory, Rayon City	115	49	1
Jackson, First	874	137	4	Temple	172	100	1
North	328	105	—	Philadelphia	180	65	—
West	855	206	5	Portland, First	180	31	—
Jefferson City, Mill Springs	93	67	—	City Hall	10	—	—
Northside	233	109	—	South First	10	—	—
Johnson City, Unaka Avenue	316	112	—	Ripley, First	300	46	10
Kenton, Macedonia	84	51	—	Rockwood, First	404	177	—
Kingsport, Cedar Grove	140	55	1	Rutledge, Oakland	130	42	—
First	717	169	—	Sevierville	632	180	—
Glenwood	356	126	5	South Pittsburg	167	73	2
Lynn Garden	392	117	—	Sweetwater, First	455	94	—
Knoxville, Alice Bell	185	78	8	Union City, First	555	137	3
Arlington	509	162	10	Winchester, First	292	90	—
Bell Avenue	869	311	—	Coolmont	14	—	—



Dr. O. D. Fleming, 70, retired pastor, died December 31 following a severe stroke in Daytona, Florida. Funeral services were held at First Church, Morristown January 4 with interment in Jarnagin Cemetery.

Dr. Fleming will be remembered for his gracious manner, humble spirit and genuine friendliness. His life was spent in introducing people to Christ and banding them together in Christian fellowship and love. He held pastorates in Dalton, Ga., and in Chattanooga, Etowah, Morristown and Sweetwater in Tennessee.

Although failing health forced him to retire a few years ago, he remained active as a visitor for First Church, Knoxville, and as supply pastor for churches in that area until his recent removal to Florida.

Surviving are his wife, Mrs. Bertha Lovvorn Fleming, 340 S. Ridgewood, Daytona Beach, Fla., and three daughters: Mrs. Robert Bales, Jr., of Morristown, Mrs. Mack Davis of Johnson City and Miss Sarah Fleming of Schenectady, New York.

Kingston Church Opens New Building

First Church, Kingston occupied its new educational building with a record-breaking attendance January 3. The expansion program was launched three years ago and the first of three units has been finished to care for 400 in Sunday school. Dr. C. W. Pope of Nashville brought the Dedication Message to a capacity congregation. The present unit cost \$60,000, of which \$22,000 was on hand when construction began and \$18,000 has been contributed during construction. The church trustees borrowed \$20,000 from a local bank for a two-year period, during which time the church expects to retire the debt on its building.

Pastor Fred Rudder states that Kingston's expansion program contemplates a new Sanctuary as a second unit and a wing corresponding to the unit just completed as the third unit.

With these facilities this congregation will be well equipped for Christian service in one of the fastest developing sections in Tennessee.



Sunday School

JESSE DANIEL, Secretary

January and February Check up Months

Each association is urged to conduct a check up meeting in January or February.

The purpose is to ask each church to be ready to make a report on Sunday school enrolment gains since the beginning of the new Sunday school year, October 1, 1953, to date.

It has become necessary in a number of cases for churches to reset their goal.

Pastor Clifford Dalton says, "The Russellville Church like many others has entered into the tremendous task to reach "A Million More in '54" with a spirit of conquest. Our goal was 44 more in '54. On December 6 we reached our goal. Our enrolment now is 200. The Russellville Sunday school has not yet raised the goal, but at the next meeting of the officers and teachers a new goal will be set."

The First Baptist Church of Newport, Tennessee, has already reached more than half their goal in the "Million More in '54 Campaign" under the leadership of the Pastor, Lowell D. Milburn, and the Sunday school superintendent, Ben D. Stokely. In their efforts to reach more people several Sunday school classes have been divided to make additional classes, two new departments have been formed, and a Mission Sunday school has been begun. Miss Jean Alexander, Educational Secretary, is in charge of the Mission Sunday school, and the present enrolment is fifty-eight.

Due to the growth in the numbers reached and the number in attendance, the church is planning to begin a \$200,000 building program in March. The new building will include an Adult department, four Nurseries, two Beginner departments, three Primary departments, a Married Young People's Department, and an auditorium seating 800. If the progress continues on this scale, then we will surely reach a million more people for Christ through our Sunday schools in 1954.

(Please send us a statement of your progress.)

Apply Now For Tulsa Clinic

Gainer E. Bryan, Jr.

A program to conserve the results of "A Million More in '54" will be offered at the Convention-wide Bible Teaching Clinic, First Baptist Church, Tulsa, Okla., February 22-26.

Sponsoring the five-day event will be the Sunday School Department, Baptist Sunday School Board, Nashville, Tenn., Dr. J. N. Barnette, secretary, A. V. Washburn, superintendent of teaching and training, will preside.

Tulsa Baptist churches will provide accommodations and three meals a day for a maximum of 500 out-of-town clinicians. There will be a registration fee of \$10.

Space is still available for about 150 persons to apply for entertainment, Dr. Barnette stated. Applications should be mailed immediately to state Sunday school headquarters or Dr. J. N. Barnette, 161 8th Ave., No., Nashville 3, Tenn.

Those especially urged to apply are pastors, educational directors, Sunday school superintendents, teachers, and associational officers responsible for the promotion of better Bible teaching.

"Bible material relating to current lessons will be analyzed and definite help given in lesson planning, teaching methods, and classroom procedure," Dr. Barnette declared. "Principles of teaching will be pre-

sented in morning general sessions and will be applied in age group conferences each evening. There will be conferences on visual aids, buildings, and library work."

Among those on the program are Dr. James L. Sullivan, executive secretary, Baptist Sunday School Board; Dr. T. L. Holcomb, executive secretary, Southern Baptist Foundation; Dr. Barnette; Dr. H. H. Hobbs, pastor, First Baptist Church, Oklahoma City.

Other leaders will come from Baptist seminaries, teachers' colleges, various departments of the Baptist Sunday School Board, state Baptist field forces, and outstanding Baptist churches.

In charge of local arrangements are Leo M. Perry, superintendent of missions, and Cecil P. Ruff, associational Sunday school superintendent, Tulsa-Rogers Baptist Association.



Training Union

CHARLES L. NORTON, Secretary

TENNESSEE TRAINING UNION CONVENTION

FOR '54

FEBRUARY 18-19

CENTRAL BAPTIST CHURCH, JOHNSON CITY

Opening Session

7:00 P.M.

Hotel Accommodations:

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This is a picture of the 16-year Training Union group, Red Bank Baptist Church, Dr. Ralph Norton, pastor. This group has been standard for five consecutive years—their last year in the Junior Department and all four years in the Intermediate Department.

Front row, left to right: Alvada Hunt, Sarah Keeler, Judy Parker, Mary Keels, Barbara Troughton, Glynda Jackson and Barbara Clem. Back row, left to right: Mrs. Kelly Lusk, Tommy Conger, J. P. Burkhalter, Billy Welch, Reed Smith, George Sanders, Earl Marler, Jr., and Kelly Lusk.

George Sanders is director and J. P. Burkhalter, associate director; Mr. and Mrs. Kelly Lusk are leader and sponsor.

A State Within a State

Of interest is the following statement by Rev. W. E. R. O'Gorman who, last July, resigned from the Catholic order of the Paulist Fathers after twenty-three years service:

Church and State. "The most dynamic and controversial question in America today is that concerning the relations between Church and State. On both sides there is every evidence that vast and powerful forces are being marshalled for a complete show-down. Even the status of members of the American Hierarchy—Bishops and Archbishops; American born Papal Nuncios and Apostolic Delegates is being challenged. It is claimed that they are agents of a foreign State.

"Why is there so much strife between the Church and State, especially here in America? First of all, the Catholic Church has her own complete code of laws—Canon Law. These 2,414 laws, supplemented by many decrees from the Vatican, and codified in the famous 'Codex Iuris Canonici' regulate the lives and activities of all Catholics. Many of these laws, of Canons, run directly against the laws of the State, v.g. denouncing of a Cleric to civil authorities even where grave crimes are concerned; laws concerning marriage; the sending of all children to public schools; Inquisitions, etc. etc. These laws are all enforced by the Vatican, working through the Hierarchy here and Church Officials, Clergy, down to the lay-people.

"Thus there will always be conflict between the Church and State until one of two things come to pass: Either the State alters her laws to completely conform with Canon Law, and the American Constitution is altered accordingly; or the Catholic Church alter her Constitution and code of laws to conform with the State. This, of course, she can never do. Therefore, continual conflict is unavoidable—in spite of those would-be ostriches who bury their heads in the sand, and would have others do the same.

"It is to be noted that the average American Catholic knows little or nothing of the fundamental issues involved. Catholics who hold public office, official positions, and professional men are the only ones who do

know. As a Churchman of many years standing I have often been saddened to see those men torn between conflicting loyalties—their oath of office, and their Catholicity. Often such men have appealed to me, 'Off the record,' for I have known Bishops and other Church Officials bring pressure upon Catholic Civil Officials, so that the individual was caught in a dilemma—if he failed to cooperate he was denounced as being a poor Catholic; and if he cooperated he knew he was disloyal to his oath of office. I have known many cases where Public Officials were 'used' for the purpose of enforcing Canon Law of the Church, directly in opposition to Statute Civil Law.

"Why, then, should the Church be so surprised whenever she is accused of being a 'State within a State?' At the present moment I, myself, am the centre of an issue that can only be described as being 'Loaded with dynamite.' As you all know, I sent in my resignation from the Paulist Fathers, after twenty-three years' service, direct to Pope Pius XII with whom I have had the privilege of personal correspondence for many years. This was on July 26 last. I did not, of course, resign from the Priesthood, but only from the Paulists. I have juridical proof that the document was received at the Vatican. Further, I sent an official copy to the Superior General of the Paulist Fathers and received an acknowledgement, but claiming that my procedure was not in conformity with Canon Law. So, therefore, I am classed as a fugitive—something in the class of an outlaw, to be pursued.

"It also happens that I am blessed by being a citizen of the United States of America—even though one of the documents of which I was robbed in New York happened to be an important citizenship document. There is a strong suspicion that certain highly placed Civil Officials are being 'Used' by Catholic Church authorities to enforce Canon Law. Within the last few weeks I was the victim of one of the lowest tricks that could be played upon an American citizen, in which highly placed Catholic Public Officials were concerned. Things got so 'Hot' that I followed the advice of friends and 'disappeared' for a week in the Californian mountains till all necessary precautions could be taken to protect me and my interests and personal files and microfilm. Those who are still interested in the latter please take notice that it would take another Gold Rush to California to unearth them. Further, they have been copied or photographed and placed in safe-keeping. Federal, State and other officials have been alerted, and renowned lawyers retained for me. Various organizations, editors, Statesmen and others are watching events closely. The matter may yet become a 'Cause celebre' between Church and State."—Rev. W. E. R. O'Gorman, Glendale 5, Calif.

Seeks to Bar Free Electricity Water to Catholic School

AKRON, O.—(RNS)—A suit to prevent suburban Cuyahoga Falls from continuing to supply electricity and water without charge to St. Joseph's Roman Catholic school was filed in Common Pleas Court here by Claude B. Cleverdon, a resident of the suburb and one-time candidate for its mayoralty.

Cuyahoga Falls' municipally owned utility systems have been supplying free electricity and water to the Catholic parochial school as well as to the community's public schools since 1942 when its City Council authorized such action.

In his petition, Mr. Cleverdon, as an active member of the Summit County Property Owners Association, charged the provision of free light and water service to St. Joseph's school "is an abuse of corporate powers and a misappropriation of funds and is in violation of the Constitutions of the United States and the State of Ohio."

"Pupils at St. Joseph's school," he said, "spend a part of each day learning the Catholic religion, its rules, doctrines, purposes and rituals. No other religious society in Cuyahoga Falls receives free electric power and water."

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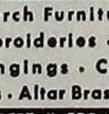
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"YOUTH WORK"

Every now and then those who are placed in a position of leadership in colleges and other institutions are faced with a request for training in "Youth Work." A few days ago, a young woman stated that she would not go on to the seminary because she wanted to do "youth work." Our Seminary Extension Department has had a number of requests for courses in "youth work."

Now I would not want to kill Santa Claus, nor chase away the fairies, and certainly I am not so earthly as to desire a cessation of the old-fashioned art of dreaming, but those who become obsessed with the notion of doing "youth work" are under a delusion. Baptists do a world of youth work, but their leaders are trained to do Christian service. They get fundamental instruction on teaching, church administration, and learn the traits of all the groups. They could specialize in "Adult Work," or "Primary Work," for they have been schooled in the value of all age levels. "Youth Work," as such, is a substitute for an all-life program. Such specialization is important in large churches, but it is not the same as that done by the inter-denominational youth movements. These attempt to sweep every one else aside in a mad rush for recognition without labor; honor without accomplishment, and enthusiasm without limitation.

There are serious complications involved in the inter-denominational youth movements. Not the least of these is the fact that they are hot-beds for non-denominational colleges. Instead of engaging in the delusion of "youth work," young people should be led to do "Christ's Work." There is no commission to young people alone. Those who do the work of winning people to Christ cannot count on the Holy Spirit to burden their hearts for young people only.

Hard work is needed in our churches to enlist young people in the various activities of the work of the church. Youth choirs, youth classes in the Sunday School, Training Unions, well-planned youth socials, youth visitation, and youth mission studies are only a part of the great opportunities for "youth work" in Baptist churches.

Meanwhile, the churches should look upon the renewed interest on the part of young people as a great avenue of service. They should be given more chances to serve, and the church should provide understanding leadership. The church which overlooks this avenue will live to regret it; the church which does nothing, should not object to those who want to do something, although it may be mis-named "Youth Work."

Lee Gallman, Director
Seminary Extension Department
P. O. Box 530
Jackson, Mississippi

An Invitation to Baptists Everywhere

Dear Friends,

In the name of the Baptist Union of Great Britain and Ireland, the churches and individuals who comprise it, and the Baptists of London, it is our privilege and pleasure to invite you to the Golden Jubilee Congress of the Baptist World Alliance to be held in London from July 16th to 22nd, 1955.

You will shortly be receiving from the offices of the Alliance in Washington, and from your own National headquarters, information as to how to register for this notable Baptist gathering. We are already busy with preparations here in London, and we have been delighted to hear that parties and individuals in all parts of the world are eagerly making plans to attend. All can be assured of a welcome. We shall do our best to see that your stay in Britain, whether long or short, is pleasant and profitable.

It is to be a Golden Jubilee Congress. We shall celebrate the formation of the Baptist World Alliance in 1905, and shall recall all that it has accomplished and the wonderful growth of the Baptist community during the past fifty years, in spite of the world-shattering events which have occurred. The membership of our churches in the five continents has nearly trebled in this relatively short space of time. We shall together seek a clearer understanding of God's purpose for us, a fuller experience of His power, and a strengthening of the ties that unite us in Christian brotherhood and service.

May we appeal to you to remember in prayer the officers of the Alliance who will be responsible for the programme; those of us in Britain who have to make the local arrangements for the Congress; and the leaders of all our Unions and Conventions as they seek to secure that the gathering be fully representative of our world-wide fellowship?

We invite each one of you to consider whether you can be with us.

Yours very sincerely,

F. Townley Lord, President, Baptist World Alliance

C. T. Le Quesne, Eastern Treasurer, Baptist World Alliance

Henry Bonser, President, Baptist Union of Great Britain and Ireland

Ernest A. Payne, General Secretary, Baptist Union of Great Britain and Ireland

F. E. Eileen Le Quesne, Chairman, Baptist Missionary Society

Ernest Brown, Treasurer, Baptist Missionary Society

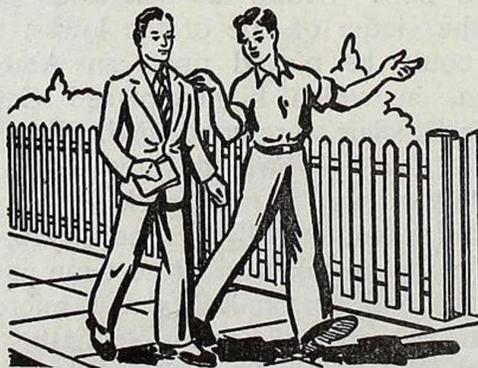
J. W. Beaumont, President, London Baptist Association

C. V. Bloom, Chairman, London Baptist Missionary Union

Through Different Eyes

by Ollin J. Owens

We walked from door to door together of the little village. I was taking a religious census, a part of my summer Sunday school work which helped earn my seminary ex-



penses. He was my local guide. He was also my informer. Before we approached a house, he poured out a description of the inhabitants.

"The Youngs live here, big church workers, but a lot of hypocrites, if you ask me."

I didn't ask him, but he told me anyhow. Approaching the next house he disposed of the occupants with dispatch.

"Deacon and Mrs. Black live here. They

think they are better than everybody else. You go in by yourself; I don't speak to them."

On and on we went, but my companion did not seem to approve of any of his fellow citizens. He annoyed me deeply but I needed him to guide me. "Besides," I kept telling myself, "I won't be here long; I can stand anything for awhile."

Three years went by. I finished the Seminary and took my first pastorate. And where was the pastorate? In the same town where I took the census! One of the first people to greet me was my guide for the religious census. But he didn't look the same. He grasped my hand with cordiality, welcomed me with enthusiasm.

"Pastor," he exclaimed, "shake hands with a new man! Remember how critical, how harsh I was when you were here before?"

I tried to pass lightly over his former behavior, but he would not let me.

"You don't have to tell me how mean I talked. I remember how I thought everybody was wrong but me. Brother, I was converted and when I was, I saw things differently. I found out that I was the one who was wrong."

Ollin J. Owens is pastor of Eastland Baptist Church, Greenville, S. C.