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STATE SUNDAY SCHOOL CONVENTION



"First Baptist Church, Knoxville is happy to offer her warmest welcome March 4 and 5 as host to the State Sunday School Convention. All our facilities are for your use. If we may serve you in any way the pastor and staff of the church are at your call. Let us wish for you a most pleasant and profitable Convention."—Charles A. Trentham, Pastor (whose picture together with edifice of First Church, Knoxville, are here shown).

Observations

By
OWEN



One of the Finest Statements

I have just finished reading a little booklet which is one of the finest statements that I have yet come upon. It is the book, "*Is Baptism Essential to Salvation?*" which has just come from the Broadman Press. Dr. Austin Crouch is the author. Dr. Crouch needs no introduction to Southern Baptists, particularly Tennessee Baptists among whom he has lived and labored so well during more than thirty years, as a beloved pastor and a wise denominational leader. I read through the 75 pages of this book at one sitting. It was so interesting and so helpful that I did not put it down until I finished the last page.

There has been an age-long clash of opinions over some passages of scripture as to whether they do or do not teach Baptism as essential to Salvation. Dr. Crouch examines the main passages, nine in number, upon which proponents of salvation by Baptism depend largely for proof of their contention. In a very thorough way, Dr. Crouch discusses each of the following disputed passages: Romans 6:3; I Pet. 3:21; Mk. 16:16; John 3:5; Acts 2:3-8; Acts 22:16; Galatians 3:27; Eph. 5:26 and Titus 3:5.

The study given by Dr. Crouch to these passages is reverent, scholarly and thorough. Dr. Crouch shows himself to be a great student of the word of God, a man concerned to get at the truth, a student thoroughly versed in the intricacies of language, both New Testament Greek and our own mother tongue. He brings a profound understanding of all of the scriptures

to a clear interpretation of these most controversial passages. He leads the reader to a logical understanding of them which strengthens faith in the fact, made abundantly clear in the scriptures, that Salvation is by the grace of God through faith in Jesus Christ. This comes before Baptism and is in no wise dependent upon Baptism. Baptism does not provide, produce, procure or perfect salvation, but it does furnish a picture of that salvation so freely given to the believer in Jesus Christ, who died for our sins and rose for our justification. In Baptism the believer symbolizes the grounds on which his salvation depends; namely the death, burial and resurrection of Jesus Christ, the Son of God.

Train Bells to Church Bells

Mr. Robert M. Lester believes in ringing bells. He planted an idea with Mr. James B. Hill in 1950, then president of the Louisville and Nashville R. R. which saved 270 of that company's bells from silence. These brass bells now ring worshippers to services in 270 chapels and churches from Illinois to Alabama. The bells were to be scrapped as the railroad converted from steam locomotives to diesels.

Mr. Lester is secretary of the Carnegie Corporation in New York City. He wrote President Hill asking if the railroad had "an old bell around that you don't need" which could be mounted in a building down near Columbiana, Alabama. The building was just then being completed by the congregation to replace one destroyed by a storm. That started the L. & N. reconditioning and polishing bells salvaged from the old locomotives it was discontinuing.

Mr. Lester has always believed in "setting bells to ringing" and putting things to good use, as those of us know full well who once had him for a teacher. He was principal of Byars Hall High School and athletic coach at Covington in our own days there in school. Mr. Lester's plea has not only set the old train bells to ringing in 270 rural churches of the South but there is also one now calling worshippers in Max Gorvie Chapel at Freetown, Sierra Leone, W. Africa.

Crowding the Calendar

The good old calendar can no longer contain all the "days" and "weeks." We refer, of course, to the various special days and this, that, and the other "weeks" commercially sponsored. Not only have the

retailers, manufacturers, advertisers and promoters used up the whole 365 days of the year but they've still got days left over designated for something or somebody. According to the Special Days list put out by the Chamber of Commerce of the U.S. the 365-day-year now has 400 special observance days. There aren't enough days to pass around to all who seek the spot-light.

That brings us to our hard-working Southern Baptist Committee seeking to co-ordinate denominational activities.

Despite the limitation of 52 weeks in the year, the committee has listed 53 different emphases in the calendar of co-ordinated denominational activities. To the committee that has arranged this we would like to say that they have done well a difficult task. They have diligently sought to bring all causes into remembrance and emphasis. But any additional special observances will have to hunt hard for unallotted time. To keep all interests and causes in proper perspective and right balance, such a co-ordinated calendar is essential. These special emphases, days and weeks, serve good ends. But we all recognize that none of the emphases, however worthy, are to lessen in anywise our year around recognition and observance of the first day of the week as the Lord's.

Let Me Say . . .

In my opinion the give-away shows on radio and television, the raffles, the drawings in stores and the like are among the most vicious influences that we have to face in our modern day. These are vicious because they create evil desires and ambitions in people to get something for nothing. They say that all of these fabulous things are free, but are they really? There is an economic law which says that nothing is free but that everything has to be created and paid for. And that applies to these "free gifts." People may get them with the slightest effort on their part and without cost to themselves, but the bill is being paid by others.

It is immoral to get something at the expense of other people. This is the reason it is evil to steal. In so doing one is taking that which belongs to another without cost to himself.

This unholy desire to get something without working for it, earning it, deserving it, creating it, is wrong by every standard of morality and rightness. This is where the evil in gambling comes in. A person will risk a small amount with the covetous desire of getting much more in return. But in order to get this more someone else has to lose. Someone's gain must be at the cost of another's loss and this is wrong.

People were created to work, to become little creators. Abilities, powers of reason, physical strength, talents, resources come into being for purposes.

Only as people have an honest desire to use their powers and earn their way—render a service worthy of reward—can there be goodness and moral living. C. Ray Dobbins, in *The Cumberland Presbyterian*

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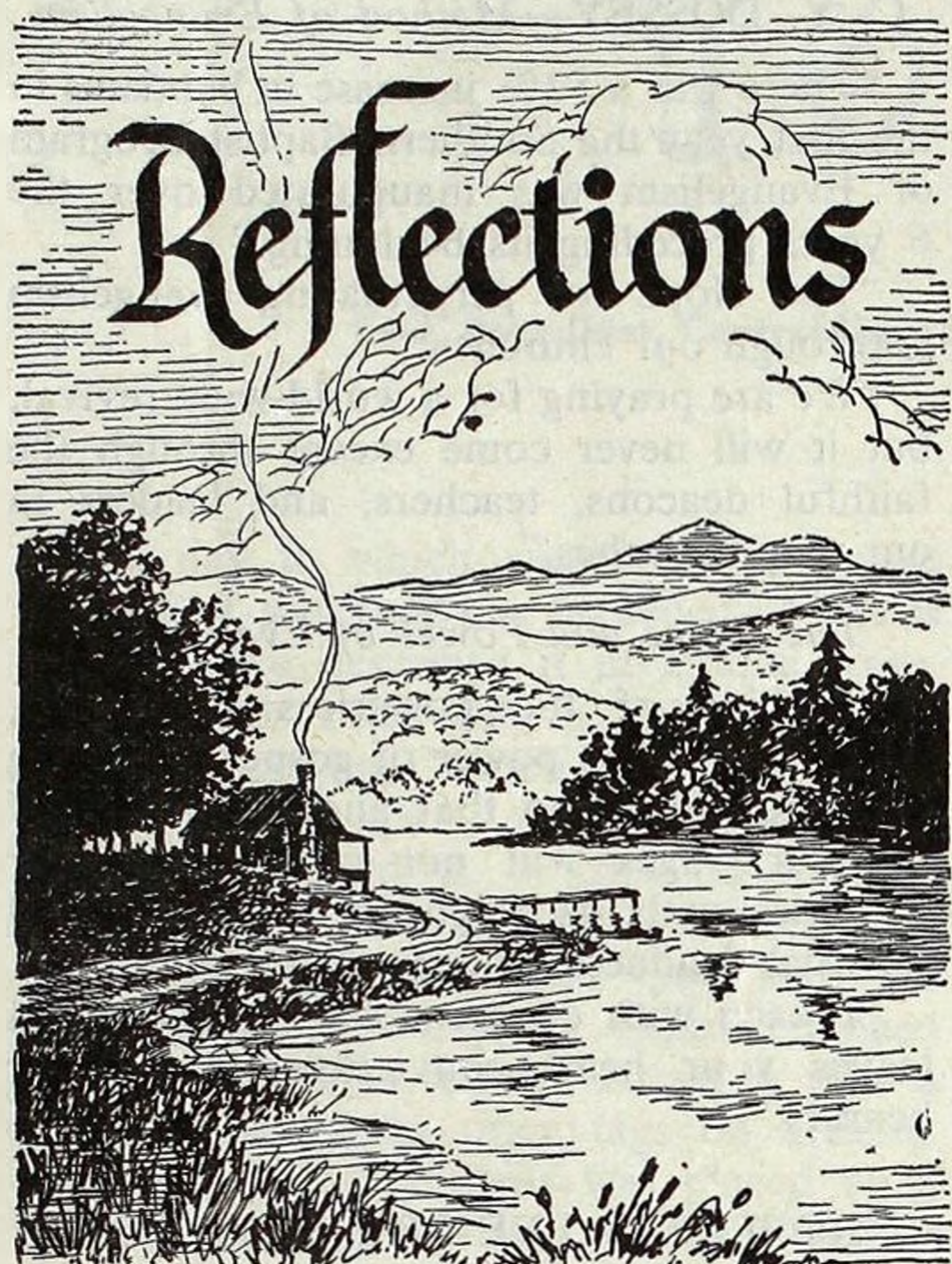
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The driver is safer when the roads are dry; the roads are safer when the driver is dry.—*Pure Oil News*.

The present "horsepower race" is costing American motorists billions of dollars a year. It contributes nothing to safety and economy and will lead to the creation of one of the most lethal machines in our time . . . Horsepower has no place in the automobile beyond reasonable limits until the average individual is conditioned to control and use the same with some degree of common sense.—Andrew J. White, Director of Motor Vehicle Research.

A prosperous merchant was approached for a contribution for a charitable cause. "Yes, I will give my mite," he responded. "Do you mean the widow's mite?" asked his friend. "Certainly." "I shall be satisfied with half that much," suggested the solicitor. "Approximately how much are you worth?" "Seventy thousand dollars." "Then," said the friend, "give me your check for thirty-five thousand: that will be half as much as the widow gave, for she gave, as you remember, 'all that she had, even all her living.'"—*Christian Victory*.

No man is more foolish than he who thinks that freedom comes only from breaking the rules—for once he has broken them, he has started to weld the links of a chain that leads eventually to complete shackling. Violate the rules of nature, and you shackle yourself with future pain. Violate the rules of man, and even though you are successful in keeping the jailer's chains off your wrists and ankles, you are bound forever with the chains of constant fear. Violate the rules of success, and you are bound forever with the chains of future failure. There is no freedom save in living by the rules—the guideposts of happiness.—*Megiddo Message*.

Church Must Join Pastor in Ministers Security Plan

All over the Southern Baptist Convention, churches are responding to the resolution passed at state Baptist conventions that the Ministers Security Plan be adopted. Already many churches have written requesting information.

The new Plan will ask churches to contribute on a 5% church-5% member-5% convention basis, instead of the present 3%-3%-2% basis of the Ministers Retirement Plan.

Churches and pastors active in the MRP will be given opportunity to transfer into the new Plan the latter part of February. No pastor may participate unless the church agrees to enter the New Plan with him. In each state, $\frac{2}{3}$ of the churches and members must transfer.

Changes as they affect the churches are as follows. Frequently a pastor needs to lay aside his ministry because of age or infirmity before he reaches retirement (age 65). The Church must either keep him past his days of usefulness, or they must dismiss him. If they dismiss him without financial provision, the church is embarrassed. If they keep him on the payroll, the church is burdened financially.

These contingencies are provided for under the Ministers Security Plan by two provisions: (1) maximum disability annuity is increased from \$500 to \$900 annually, or, if disability occurs after age 60, retirement on a commuted annuity is possible, (2) commuted annuity is available after age 60 for any member, if needed.

The pastor's wife will be protected after the member's retirement as well as before. Currently, the pastor may take a reduced annuity, and his wife would receive 50% of that annuity should he die after retirement. Now, protection offered by the Widows Supplemental Plan which at present ceases at retirement, will continue in force.

Two-thirds of the Ministers Retirement Plan active churches must agree to transfer into the Ministers Security Plan before July 1, 1954. Church treasurers will be contacted before the last of February. It is imperative that churches take action on this in February or March. The pastor cannot join without his church.—Relief and Annuity Board, SBC, Dallas, Texas.

R. S. Jones Elected to Relief and Annuity Post

DALLAS, Tex.—(BP)—R. S. Jones, associate secretary, Relief and Annuity Board, Dallas, Tex., was elected acting treasurer of the Board at the quarterly meeting of the Executive Committee January 20. He succeeds Orville Groner who died January 4.

Jones will work with the Board's finance committee as in the past in carrying forth the investments of the Board.

Where Is Your Authority?

By E. N. Patterson—New Orleans Baptist Theological Seminary

Through the years I have been impressed with the different ideas held by people of different Christian circles. Sometimes I would wonder just where a certain preacher or teacher got his idea about the church or some specific doctrine.

Let me give you the key that will help you to understand why certain teachers or preachers believe and teach certain things.

First understand this, every preacher or teacher has some source of authority. This source of authority for his beliefs about the things of God colors everything he thinks, teaches, or does. I believe you can catalogue sources of authority under three headings as far as leaders in Christian circles are concerned.

The first source of authority used by preachers and teachers in organized Christianity is a church. One teacher has called this source tradition. Probably the largest group in organized Christianity turns to their church and accepts its teachings as the final authority. They do this in many instances without thinking. It does not make any difference what a person thinks or what the Bible teaches, whatever the church teaches is final authority for them. You will run into this source of authority many times, on the radio, in television, in newsprint, in personal work.

There is another source of authority for preachers and teachers that has produced modernism in its many forms today. This source is man's self-sufficiency. This person believes that whatever seems best for a particular situation is authority enough for acting. He does not need the teaching of the church or of the Scriptures. His intellect is the final authority in everything connected with Christianity. This will cause any man to turn to sociology or psychology as a basis for most of his preaching.

Then there are many preachers and teachers who turn to the Scripture as their source of authority. This is basic for all New Testament churches. Our churches were built upon the Bible as God's Revelation to man. These same churches will be destroyed any time we turn from this foundation.

If you understand that every preacher or teacher has a source of authority, you are better able to understand why he believes and teaches certain things. You have a right to know of any preacher or religious teacher, *where is your source of authority?*

The Executive Committee is as follows: Paul Danna, chairman, vice-president, retired, First National Bank; Ben C. Ball, vice-president, Republic National Bank; Harry Harlan; J. M. Higginbotham, Jr., Higginbotham-Bailey-Logan Company; Ben H. Wooten, president, First National Bank; Wallace Bassett, pastor, Cliff Temple Baptist Church; and Walter R. Alexander, executive secretary of the Board, all of Dallas.

QUOTES

by Ray F. Dykes

G. A. LEICHLITER—*The Problem of Sin*

"In dealing with sin God could assume one of four possible attitudes: He could ignore it which would mean anarchy; he could be indifferent to it but that would prove that he was without compassion; he could consent to it which would be caprice; or he could condemn it, and that he did."

"God must condemn by penalty . . . justice says let the sinner die. Mercy says let him live. But, justice and mercy could and did operate in one person at one and the same time only in a substitute, the Lord Jesus."

Tell the Vision to No Man

"Coming down from the Mount of Transfiguration, Jesus literally said to his three faithfuls, 'Don't make small talk of this great event . . . don't gossip about this marvelous vision until the Cross has become a reality . . . until you have seen what I tried to tell you, but which you were so densely ignorant as to be wholly incapable of grasping it.'"

"Jesus' Cross of agony and suffering was infinitely small in comparison to the faithlessness of his people."

NORRIS GILLIAM—*Fishing Techniques*

"In winning souls to Christ, when the soul-winner comes to the 'tip-over' point he has gone as far as he can go. You must stop there. You must wait on God."

"You may reach out your hand for the lost to grasp in token of his acceptance of Christ, but it is more than a handshake . . . he must let Jesus come into his heart."

C. O. JOHNSON—*Christ and This Tragic Age*

"This is an age of tension . . . because of the lack of attention."

"The tragedy of this age is that Christian people possess the cure for the ills of all society but they don't seem to care."

"The tragedy of the Cross is not that Jesus died a tragic death, but that only 50%, or one out of two, who died with him was saved."

The Brand Marks of the Lord Jesus

"In the beginning God put his stamp upon men, and if the devil gets any of

them he steals from the real owner. We are to go out and find those who have been stolen."

"If we did not have the gospel and if I were asked to write a description of the God-man, I could not improve on the record of Matthew, Mark, Luke, and John."

"Their very bodies, their carriage, the radiance of their faces bear witness that they had been with the Master . . . these are the marks of Jesus."

Using the picture of the round-up in the spring on the plains, the speaker drew this comparison . . . "When many mavericks (unbranded calves) have the brand marks too shallow, they go away often and get lost. The brand must be to the 'red' (brand them to the red) deep enough to last."

HOWARD BUTT—*We Have a Message*

"Our mission is not to stand and despair of what the world is coming to, but our mission is to stand and proclaim what came to the world . . . the good news of God's redemption in Jesus."

"Social implications of the gospel there are plenty, but the gospel is not primarily a social gospel but a vitally individual matter."

"Our institutions . . . hospitals, schools, colleges, seminaries, orphanages . . . must have a Christian distinctive."

We are indebted to Pastor Ray F. Dykes of White Oak Baptist Church, Chattanooga, for furnishing BAPTIST AND REFLECTOR with "quotes" from speakers on the program of the eighth evangelistic conference of Tennessee Baptists at First Church, Chattanooga, January 18-20. Total of 1,063 were registered from 54 different associations.

"Modernism has failed because of its low birth-rate."

The speaker quoted the English Principal Denny by saying, "The man who shoots above his target does not prove that he has superior ammunition . . . it proves that he can not shoot."

"God expects the same consecration, the same stewardship, the same evangelistic efforts from the layman as from the minister in the pulpit."

"If we try in the weakness of the flesh to do God's work, it is sheer folly and sure failure."

"God does not operate in a bargain basement. Dwight D. Eisenhower said it just before D-Day when he declared 'There are no victories at bargain prices.'"

The Cost of Full Surrender

"I don't like spirituality in spasms, nor Christianity with the jerks."

"It is possible for you to be so tactful that you will never win anybody to Christ when what you need is what the disciples had . . . boldness in the face of persecution under the power of God."

"Once a man is filled with the Spirit of God it will not be a matter of what he will have to 'give up' but what he will have to 'throw away.'"

C. Y. DOSSEY—*Method of Evangelism*

"There was a 52% increase in baptisms in the first year the Southern Baptist Program of Evangelism was inaugurated over the 6 years preceding its beginning."

"The Hope for perpetuating evangelism is through our churches."

"We are praying for a world-wide revival, but it will never come except through the faithful deacons, teachers, and leaders in our own churches."

The Scope and Power of Evangelism

Speaking of the powerless dark ages, Dossy said, "The power of gospel preaching is needed today so that another period of the dark ages will not come upon our churches with its reign of formalism and spiritual deadness among our people."

"Preach with concern, for when concern leaves your heart conviction leaves your hearers."

ROBERT G. LEE—*Preach the Word*

"Paul the Apostle drew the two poles of the earth and bound them together at the Cross."

"More than atomic or hydrogen bombs, we need the revelation of God's power as described in his inerrant word."

"Some of these moderns who are attacking God's word . . . their intellects have been dead for years."

JAMES L. SULLIVAN—*Spirit Filled*

"Jesus deposited spiritual riches to our credit . . . the Holy Spirit checks out those riches and places them in our hand."

"The perils and poverty of a spiritless life will get you into every sort of difficulty."

"At Pentecost they spoke not in unknown tongues, but they spoke in well-known tongues . . . language of some 20 different nations represented in that Jerusalem group. Language barriers were simply wiped away in the miracle that took place."

"The spiritual capacity of some is so small that to attend two services on Sunday would appear almost like spiritual gluttony."

"There are more lost people in the state of California than there are citizens in Texas."

"The Holy Spirit gives no comfort, no power, no inspiration to the heart of a sinner, but only misery."

"God is unknowable apart from the Holy Spirit . . . but for the Holy Spirit we could put up another altar on any church corner marked 'to an unknown God.'"

"The Holy Spirit gives conviction, conversion, and instruction."

"Some folks that brag that they are broad-minded have fooled themselves, for it turns out that they are only scatter-brains."

"The church in adversity is the church in its element."

"We cannot be filled with the Spirit if we are full of ourselves."

"The prolonged prayer that proceeded Pentecost was not for purpose of praying down the Holy Spirit. He would come any-

By J. Pope Dyer, Central High School, Chattanooga, Tennessee

The day in which we live is the most unusual of any that has preceded. Various persons have described it in unique ways. H. G. Wells said, only a few years ago, that this age was "much like a jet plane piloted by an ape." Another writer has said, "The world is a kind of spiritual kindergarten where millions of bewildered infants are trying to spell God with the wrong blocks." A great Bishop likened our generation to a thief breaking into a store and changing price tags on articles. A price tag of five cents was placed on a piano and a tag of one thousand dollars was placed on a waste basket. Recently some one asked Einstein what type of weapons would be used in the next war. He replied, "I don't know what kind of weapons will be used in the next war but

way. Jesus had promised that He would send Him. The early Christians were really praying their own hearts into a position and condition to receive Him when He came."

"Pentecost was miracle. There is no need to try to understand its truths apart from divine miracle."

"At the baptism of Jesus, God trumpeted forth to the world 'This is my beloved Son, Hear ye Him'. At Pentecost God thundered forth the truth with the 'rushing mighty wind' and flashed forth the fact with the fiery tongues 'this is my Spirit, follow ye Him'."

"There is not enough might in the combined armies of the world to operate a single Baptist church. They must move forward on spiritual might . . . which comes only from the Spirit's leadership."

"Jesus was spoken of in prophecy as the 'consolation of Israel'. On earth his purpose was to minister to those in need and to comfort them in their distress. But God's clock struck, and Jesus' hour of departure came. That is why He said that He would send another comforter. The Holy Spirit would begin where Jesus ended His earthly ministry and would carry on from there."

"The disciples of Jesus possessed many qualities immediately after the ascension of the Lord. They knew His messages, His ministry, and His mission. But they were not ready for the missionary conquest of the world until they were filled with His Spirit. That is why Jesus asked them to 'tarry at Jerusalem'. They were not fully ready until they possessed His power."

"No minister is so capable or oratorical that he can serve successfully as a pastor without the Spirit's leadership. To serve God acceptably demands spiritual insight which can come only from the Holy Spirit."

the weapons used on the war that follows the next will be stone axes." It is clearly evident that we are living in the most complex and confused times of all history. No one seems to know the answer.

But we are certain that education alone, even though it is tremendously important, does not have the solution to our present serious problems.

We are sure that dollars alone, even though they are significant, cannot give the answer to our perplexing times.

We are positive that politics alone, even though we know its place, does not hold the key to our dilemmas.

The needs of the people of our nation can best be remedied in the realm of the spiritual.

Depressions, recessions, readjustments, declines, atom and hydrogen bombs are not things that worry those who live by the philosophy of the negro woman who said, "I wears dis world like a loose garment."

The source of most of our concern centers around a restriction of our material prosperity. Our chief concern should center around our Christian expansion. We ought to major in spiritual progress and minor in material prosperity.

A wise person has well said that people asked in the nineteenth century, Is God Dead? But in the twentieth century the question is, Is Man Dead?

It seems that we have tried every avenue but the right one to peace, prosperity, and happiness. We have tried dollars—recall the great number of depression suicides. We have tried guns—recount the great number of our most select youth who gave their all on the field of conflict. We have tried politics—review the many blunders our nation has made in every administration. Man is always looking for improved methods to do all things. God is always seeking better men to do His work.

In 1954 our problems are not due to become easier—they are due to become more complicated. Our material prosperity, according to expert economists, is due to drop something like ten percent. This is a ripe time for a ten percent increase in our spiritual activity. We talk of "a million more in '54." A ten percent increase in prayer, Bible reading, witnessing, and visitation will mean a million more. Economic recessions are always boosts to education and church activity. The church has always thrived in crises and been throttled in spiritual activity during material prosperity. I recently heard one of America's leading ministers speak of visiting the church of one of the most noted preachers of the world and only about thirty persons were present that Sunday night. It is a common thing

Home Breaking Up

Question: Our married life has consisted of many sorrows and struggles. My husband has always been self-willed and stubborn. His treatment of me has been beyond description. I am never considered a partner in business affairs, except to blame me when things go wrong.

To top it all off, he has been "stepping out" on me for quite some time. He has even chosen another color who is or was available for the general public. Right now (for about two months) she has been in jail so that has temporarily closed the affair. But he has not changed and may find another.

My home is at the breaking point. I have been sick a lot but that does not excuse him. We are past middle age and have grandchildren. What can I do?

Answer: I can understand how desperate and humiliated you are. Your greatest problem is within your own heart. If you can by prayer and forgiveness overcome your "hurt" you will be a rare woman. Perhaps only time and the grace of God can heal this wound, and even change your husband.

But I doubt that leaving your husband is the solution. Men have been known to come to their senses and to straighten out.

What your husband needs is help. Perhaps he can be persuaded to turn to his pastor or the family doctor for counsel. However, this is not too likely.

Try to handle your hostility on your knees. The chances are that your husband has "stepped out" on you as an act of hostility toward you. It is not just sex drive that makes men or women unfaithful. But you cannot overcome hate by expressing hate. Try love. Some of these days he will try to show some understanding and kindness to you. When he does, be prepared to meet him more than halfway.

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

to visit some of the largest churches in membership in our nation and find about a hundred persons present on Sunday evenings. The best test of the spiritual vigor of a congregation is to be found in the attendance at Prayer meeting and Sunday night services.

1954 should be our greatest spiritual year. It will be if we decide early to put first things first and place secondary matters where they belong but not where they have been for a long time. Our prosperity in dollars and cents may decline but our peace based on a solid spiritual foundation will certainly increase. In the finality—the spiritual is the only thing of eternal consequence.

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 6 (Larger)—John 6:48-59, 66-69 (Printed).

Christ, the Living Bread

Instead of the topic suggested above, based as it is upon the printed text, these notes prefer another one, based upon the larger text or the entire sixth chapter of John. It has been called, "The Crisis of Faith in Galilee," and conforms to the over-all pattern of the impending conflict arising between Jesus and His enemies. Concerning the alternative topic, Godet has given us the following: "If one wishes to understand this crisis it is enough for him to cast a glance at the Christianity of today. It declares and thinks itself Christian, but material instincts have more and more preponderance over religious and moral needs. Soon the Gospel will not answer any longer to the aspirations of the masses. The words, 'You have seen me and believe not' will have their application to them on a still vaster scale; and the time will come when the great defection of Christendom will, for a time, reproduce the Galilean catastrophe. Our epoch is the true commentary on the sixth chapter of the Gospel of St. John."

Feeding and Walking (vv. 1-25)

Dr. A. T. Robertson thinks that the events of this chapter took place about a year before the Crucifixion. If this is the case, it is easy to understand the approaching storm of opposition to Jesus upon the part of those who had long since determined to get rid of Him. The feeding of the Five Thousand is recorded by all four Gospels; in Mk. 6:30-44, Mt. 14:13-21 and Lu. 9:10-17. From it we may learn something of the concern and compassion of our Lord for the hungry, as well as His ability to satisfy the same. We see, also, how He uses the little things (when turned over to Him) to accomplish God's purposes. Too, we observe a lesson in frugality when the remains of the bounteous meal were gathered and conserved at His command.

Mark and Matthew parallel John's account as he tells of Jesus' prevention of the people's purpose to proclaim Jesus as political leader in revolution and also of His walking on the sea of Galilee in coming to the disciples during the night. The first of these incidents is a clear refutation of the age-old saying, "Vox populi, vox dei" (The people's voice is God's voice); while the latter is an object lesson of Divine Power as well as re-assurance to those who belong to Him but become afraid when darkness and danger approach.

Explaining and Dividing (vv. 26-51)

The next day after the Feeding and the Walking, in the Synagogue at Capernaum, Jesus speaks to the same crowd who had been fed and who wished to make Him king. He explained that His kingdom was

spiritual, pointing out that He was the Bread of Life. He cut through their materialism, hoping to find at least some who would grasp what He had in mind. Moses and the manna, like a mere political leader and provider, were and are secondary. Jesus, with perfect insight, realized that mankind's needs are primarily of a spiritual nature. It is useless, in the long run, to feed hungry stomachs without ministering to dying souls. Herein lies the fundamental difference between communism (or state capitalism as seen in Russia) and socialism (or statism as seen in the United States) and genuine Christianity. The first two are of the earth while the third is from heaven. True Christianity will feed hungry people and then go on to provide for them the Bread of Life, Jesus Christ.

The net effect of Jesus' explanation was to divide the crowd. Most of the people who had been fed and wanted to make Him their Political Messiah turned away in disgust when He spoke about spiritual matters. Like so many today, all they wanted was a full stomach. Missionaries tell us, for instance, of the "rice Christians." Here at home we all too often measure success and

growth in Christian effort by the size of the crowds or by the ornateness of the buildings in which worshippers meet or by the eloquence of the preacher. And so the Galilean campaign collapsed because Jesus would not conform to the popular expectations, leaving only a handful of faithful followers.

Promising and Testing (vv. 52-71)

Eating Christ's flesh and drinking His blood clearly have no reference to the Lord's Supper. But rather they refer to having Him within the heart as source and sustainer of spiritual life (read again John 20:31 on this). Jesus promises eternal life to those who accept and appropriate Him within their hearts and lives. Such a promise becomes effective the moment such trust and committal are exercised. Of course, eternal means everlasting.

In turning to the Twelve, Jesus inquires if they too would turn away from following Him. Simon Peter replies for the group in expressing their renewed allegiance to Him with the words, "Thou hast the words of eternal life." It was an accurate statement, confirmed again and again across these hundreds of years since. The words of Jesus continue to pulsate with life, eternal life and saving life. Both history and contemporary events demonstrate what John wrote in the opening part of his Gospel: "In Him was life; and the life was the light of men" (Jn. 1:4). Reader, do these notes find you too at a crisis concerning Jesus? If so, answer as did Simon Peter and you will always be glad you did.



The Young South

As you read today's letters, see how much you can learn about the friends who wrote them. Can you discover one thing which each friend likes to do? Can you find at least one thing about which you could write to each friend?

Dear Aunt Polly:

I am a girl fourteen years old. I go to Silver Springs Mission. My pastor is Brother J. C. Fuller. My Sunday school teacher is Mr. E. D. James. He is also my Training Union teacher. My hobbies are playing basketball and reading. I would like to have some pen pals between the ages of fourteen and sixteen.

Route 2 SUE JANE BROWN
Martha, Tenn.

Dear Aunt Polly:

I have written to you before. I am ten years old and in the fifth grade at school. I hope to get some pen pals for I haven't any now. My hobbies are reading and collecting books. I also collect pictures. I take piano lessons. I would like to have some pen pals, please.

DANIEL WEBSTER

Route 1

Whitwell, Tenn.

Dear Aunt Polly:

I am ten years old. This is my first time to write you. I go to Lynn Gardens Baptist Church. I am a member of the G.A. and I am a Christian. My pastor is Brother J. L. Trent.

I would like to have many pen pals, eight to twelve years old. I will try to answer every letter I get.

I go to Lynn Gardens School. I am in the fifth grade. My teacher is Mrs. Ball.

BEVERLY GILLENWATER

116 Forrest Hill

Kingsport, Tenn.

Dear Aunt Polly:

I am nine year old. I am not a Christian but hope to be one soon. I am a member of the G.A. at West View Baptist Church. My G. A. leader is Mrs. Thompson, our pastor's wife. My Sunday school teacher is Mrs. Dewey Smith, my mother. I would like to have lots of pen pals, ages eight to eleven.

WANDA SMITH

400 Armstrong St.

Rogersville, Tenn.

Dear Aunt Polly:

I am thirteen years old. My birthday is September 25. I am in the seventh grade this year. I am not a Christian but hope I will be one soon.

I go to the First Baptist Church at Byrdstown. The pastor down there is Brother Bob Dallas.

My hobbies are writing letters and collecting photographs.

This is my first time to write to the Young South. I have twelve pen pals. Wish I had more. I would answer every letter, because I like to write letters.

JUDY CROUCH

Forbus, Tenn.

Dear Aunt Polly:

I am ten years old. I have brown hair and brown eyes. I would like to have some pen pals. I will try to answer all the letters I get. I am in the fifth grade. I am a Christian.

SANDRA SUE BAIRD

1011 W. Walden St.

La Follette, Tenn.

Dear Aunt Polly:

I am fourteen years of age and in the seventh grade at school. My teacher is Mrs. Henry. My birthday is January 25.

I am a Christian and belong to West View Baptist Church. My pastor is Brother Howard Thompson. My Sunday school teacher's name is Mrs. Mae Jarret.

My hobbies are basketball and reading. I would like to have lots of pen pals, ages eleven to sixteen, I will answer every letter.

WILMA SMITH

400 Armstrong St.

Rogersville, Tenn.

Dear Aunt Polly:

I am twelve years old. I go to Whithorne Junior High School and am in the seventh grade. I am a Christian and a member of Highland Park Baptist Church.

BEVERLY HARVILL

Campbellsville Pike Route 7

Columbia, Tenn.



Dear Aunt Polly:

I am ten years of age. I am in the fifth grade at Jackson School. I have one pen pal but would like to have more. I will answer every letter I get. I go to the First Baptist Church where Dr. Davis is pastor. My hobbies are drawing and roller skating.

ELLEN JANE GRUVER

137 W. Sevier Ave.

Kingsport, Tenn.

What have you discovered in today's letters?

Did you find letters from sisters?

Did you find a boy who wants to become your pen pal?

Did you find a girl who enjoys the G.A. in her church?

Did you find a girl who has not waited for people to write to her first, but has already found a dozen pen pals herself?

Did you find some friends who are not yet Christians? Could you help them?

How many friends did you find who would like to have some new pen pals? Which of them will you write to this week?

Love,

AUNT POLLY

Belcourt at Sixteenth Avenue, South
Nashville, Tennessee



An old Negro philosopher once said: "Unless a man is in trouble, his prayers ain't got no suction!"

Early last December a man whose garage delivers and picks up his car found on the front seat a card reading, "Merry Christmas from the boys at the garage." He had every intention of sending the garage a Yuletide check for his well-wishers, but he had taken no action when he was favored with another card; to wit: "Merry Christmas from the boys at the garage. Second Notice."

It was in the music class and the teacher was giving a lecture on the lives of the various great composers. As she talked she noticed that one youngster sat in the back of the room with a finger in one ear. The teacher glanced at him several times during her talk and finally she could stand it no longer. "What are you doing with your finger in your ear?" she asked sharply. "My mother says that everything anyone tells me goes in one ear and out the other," replied the youngster seriously, "and I want to remember this!"

A first-grade boy asked a fifth-grader what he'd have to do to pass the grade this year. "Oh, you just have to make A's and B's on your report card." "Well," asked the puzzled youngster, "will the teacher learn me how to make them?"

The teacher had her class write a short composition on the subject "water." One pupil seemed to be having difficulty, but finally he turned in his paper and this is what he wrote: "Water is a light colored liquid which turns dark when you wash in it."

"What's the matter with you?" growled a man at his wife. "Why do you keep talking about that mistake I made? I thought you said you had forgiven me and forgotten?" "I have forgiven and forgotten," snapped the wife. "But I just don't want you to forget that I have forgiven and forgotten."

The offer for the mean-eyed mule was tempting, but after studying a moment, the old farmer shook his head. "No sir," he told the would-be buyer. "I don't aim to do it. If I traded him, he'd figure it was a personal victory. He's been trying for three years to get rid of me!"

Every pedestrian will envy a friend of ours who has constructed a little gadget that he carries in his pocket. It makes exactly the same sound as an auto horn, and whenever a motorist honks at him, he takes out the gadget and honks back vigorously.

Mid STATE Briefs

By W. Alvis Strickland, 2635 Nolensville Road, Nashville, Tennessee

Newly elected deacons at Una Church, Nashville are: Tommy Potts, Ben Rice, Malcolm Barrett, C. L. Sparks, Odell Pulley, Harvey Douglas, H. A. Martin, Harold Alexander, A. S. Roberson. E. B. Roberts is pastor.

First Church, Cookeville, John M. Sykes, pastor, has published a new Church Year Book listing all church officers, committees, and church sponsored programs.

Evangelist Carl Allen, Lewisburg, has been secured to lead the Spring revival at First Church, Portland. Dewey Roach is pastor.

Consecration Week services at Westwood Church, Nashville, were led by E. H. Daniels, L. Carlyle, John Moore, W. D. Fox, Jack Webb, Wayne Fisher, and Charles Garrett.

Lawrence County Association met recently for a clinic on evangelism and stewardship at First Church, Lawrenceburg. Leonard Sanderson, Joe L. Wells, Norris Gilliam, E. L. Delzell, and E. C. Sisk were on the program.

Antioch, Una, and Glenwood churches in Nashville met in joint Bible Study Week with pastors as teachers.

Work has begun on \$20,000 mission building for the James A. Cayce housing unit. The building will accommodate about 200 in Sunday school and worship services. The project is sponsored by Edgefield Church, Nashville, J. T. Spurlin pastor. Marvin Agee is chairman of mission committee of Edgefield Church.

Guest speakers for Doctrinal Revival at Richland Church, Nashville, were: Carl Daw, G. Allen West, and Hobert Ford. Music was led by Neil Darnell, Roy Bethune, Dewey Yeager, and Ed Nelson.

Executive Board of Robertson Association voted in last meeting to sponsor banquet for prospective students for Belmont College.

We have just received a copy of the first edition of The Baptist Newsletter, published by Wilson County Association. Lenore Tomlinson and Edlyne Ligon are the editors, typists, and printers. W. B. Woodall is the chief reporter.

Haywood Highfill, Humboldt, was guest speaker at the last Sunday school meeting of Robertson Association. "A Church Using its Sunday School" was the subject discussed by Brother Highfill.

Richard Sims, Mrs. David Alexander, Mrs. Frank Boggs, Miss Roxie Jacobs, Mrs. Jesse Meek make up the faculty for Training Union Enlargement Campaign at First Church, Cookeville, in Stone Association.

"Queen-for-a-Night" is the theme of a Mother-Daughter Banquet sponsored by the W.M.U. of Woodmont Church, Nashville.

Tommy Smothers, son of D. D. Smothers, Fayetteville, was recently ordained in a service at his home church. Those taking part in the service were: Joe L. Wells, E. L. Smothers of Athens, Alabama, Barney Flowers of Medina, Dewey Mercer of Louisville, R. B. Kennedy of Cash Point, and D. D. Smothers. Tommy is pastor of Bethel Church near Troy.

With the coming of Pastor E. E. Alexander, Walker Memorial Church, Franklin, adopted a \$7,337 budget for the remaining nine months of the church year. Missions will receive 10 per cent of church income through Cooperative Program.

A Life Service Band has been organized by students of Belmont College. Officers are as follows: Betty Hackney, president; Kenneth Floyd, vice-president; Elizabeth Beaty and Mary Ethlene Prince, program leaders. This group is available to conduct services in churches on Wednesday evenings.

First Church, Pulaski, has published the following progress report, "January 1, 1950, we had physical property assets of \$41,000 with \$2,000 indebtedness. January 1, 1954, we have property conservatively valued at \$160,000 and other assets of approximately \$25,000 with an indebtedness of \$49,000, showing a net gain of assets in four years of \$97,000. Doxology! New members in a similar period 348."

The G.A.'s of Bell Buckle Church were recognized in a candle light service recently. Mrs. Charles Vaughn, Shelbyville, was guest speaker. Mrs. C. N. Barclay is the local leader. Participating in the service were the following: Marvel Baker, Maiden; Mary Ethel Stiener, Lady-in-waiting; Gladys Vance, Lady-in-waiting; Marie Vance, Lady-in-waiting; Evelyn Lemmons, Princess, and Shirley Richards, Princess.

The following quotation from the bulletin of Belmont Heights Church, Nashville, calls attention to the third anniversary of Pastor Harold Purdy. "Our growth has been steady and substantial, not sensational or spectacular. The membership has climbed from 2,477 to 2,792 and our total expenditures from \$162,000 to \$179,000. Our Sunday school enrollment shows a gain from 2,123 to 2,351. Training Union has climbed from an average attendance of 278 to 388. In our building program we have seen one building completed and another nearing completion. At the close of 1950 we had in the Building Fund approximately \$55,000. Since then we have raised and spent for this purpose approximately \$135,000."

A special offering for the Tennessee Baptist Children's Home was received January 10, by First Church, Hartsville. Henry B. Stokes is pastor.

Secretary L. S. Sedberry, Commission on the American Baptist Theological Seminary, is available to churches to speak on the subject, "Who Is My Neighbor?" The education of negro ministerial students is dear to the heart of Brother Sedberry. More of our churches should hear his message.

Raymond Coppenger, Robert Brundige, and Walter Jacobi, all of Belmont College, were guest speakers at Grandview Church, Nashville, while Pastor W. Alvis Strickland spent two weeks with the First Church, Hapeville, Georgia.

On the afternoon of Easter, April 18, Nashville's first Associational Easter music festival will be presented at Belmont College. The choir will be composed of 300 singers from Baptist churches of Nashville. Mr. Genter Stephens will direct the choir.

Magness Memorial Church, McMinnville, H. Curtis Erwin, pastor, has voted to begin a fund raising campaign for the construction of a three story Young People's building costing about \$40,000.

Sunday night, January 24, Grace Church, Nashville, ordained Charles Taylor to the ministry. L. S. Ewton, gave the charge; Pastor W. L. Stigler preached the ordination sermon; John Buck presented the Bible; and H. W. Crook, led the ordination prayer. Brother Taylor has been called as pastor of Woodcliff Church near Monterey.

Southwide Rural Church Conference

May 11-14, 1954

First Baptist Church

Decatur, Georgia

(Suburb of Atlanta)

for

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and

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FREE: Bed and Breakfast in the homes of Atlanta people.

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ASSOCIATIONS: Send your Missionary.

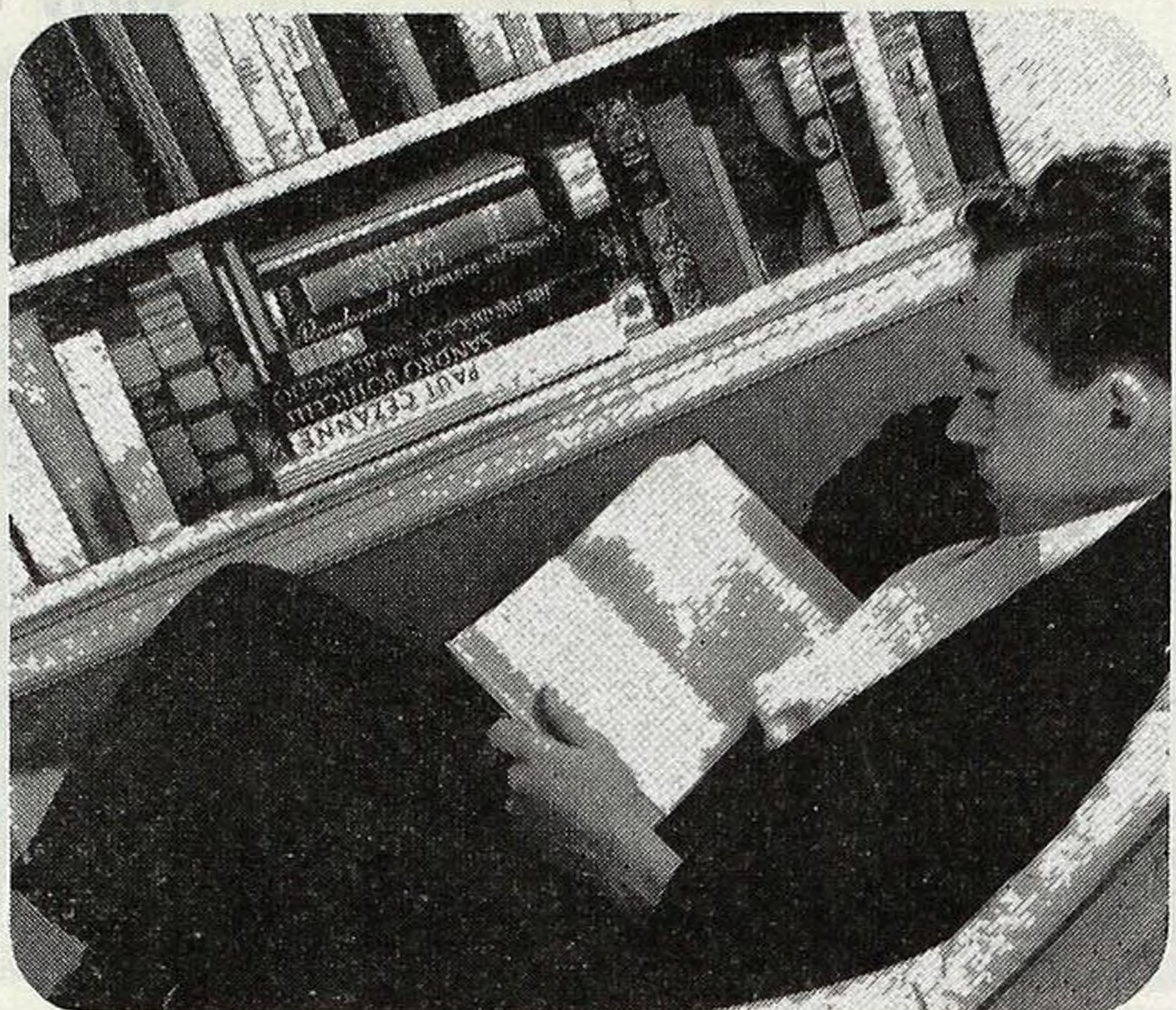
Write for plans and program.

L. G. Frey, Belcourt at 16th Ave., S.
Nashville, Tenn.

New Books

Received for Our Shelf

Books Listed Can be Bought At
Your Baptist Book Store



The Lord of the Harvest by S. Franklin Logsdon; Zondervan; 153 pp.; \$2.00. Sixteen sermons on the manifestation and ministry of the Holy Spirit by the Pastor of Immanuel Baptist Church, Holland, Michigan.

MacLaren's 1024 Best Illustrations, formerly published as "Pictures and Emblems" by Alexander MacLaren; Zondervan; 296 pp.; \$2.95. It has been nearly 100 years since McLaren was coming into fame, but we of today can see some of the reason for it in the clarity of his expression and aptness of his illustrations.

A Call to the Unconverted by Richard Baxter; Zondervan; 142 pp.; \$2.00. This is a reprint of the warning, pleading gospel preaching first sent forth by the great English preacher Dec. 11, 1657 when he prefaced his messages to the lost with: "I beseech thee, I charge thee, to hear and obey the Call of God, and resolvedly to turn, that thou mayest live. But if thou wilt not, even when thou hast no true reason for it, but because thou wilt not, I summon thee to answer it before the Lord, and require thee there to bear me witness, that I gave thee warning . . ."

Pathways to Power by Merrill F. Unger; Zondervan; 160 pp.; \$2.00. The paths of prayer, knowledge, faith, consecration and service are set forth in 21 scriptural sermons which show unmistakably the way of life that is power for good.

How I Can Make Prayer More Effective by Herbert Lockyer; Zondervan; 125 pp.; \$1.50. Here are some clear steps toward finding prayer more meaningful.

The Master's Indwelling by Andrew Murray; Zondervan; 180 pp.; \$2.50. Challenging messages for Christians who would grow.

Dictionary of the Bible by the late John D. Davis; Baker Book House; \$5.95; 840 pp. with maps. Fourth revised edition of this scholarly work, originally appearing in 1898. It is a compendium of Biblical facts together with explanatory and supplemental material based on records of people's contemporary with ancient Israel. The print is very fine but clear.

Is Baptism Essential to Salvation? by Austin Crouch; Broadman Press; \$.50; 75 pp. There is a thorough examination of the special scriptures bearing on this subject which is of such vital importance that none of us dare accept anything less than the true answer. Dr. Crouch ably shows that baptism is not essential to salvation.

Prayers of the Early Church edited by J. Manning Potts; The Upper Room; \$.50; 96 pp.

The Very Thought of Thee; arranged and edited by Douglas V. Steere and J. Minton Batten; The Upper Room; 87 pp.; \$.35 or 3 for \$1.00. Selections from three mystics: Bernard of Clairvaux, Jeremy Taylor and Evelyn Underhill.

Getting to Know God by John A. Redhead; Abingdon-Cokesbury; \$2.00; 126 pp. Sixteen sermons by a popular Presbyterian minister of Greensboro, North Carolina.

My Second Valley by William Goulooze; Baker Book House; \$2.50; 170 pp. This is a personal testimony to God who gives victory in suffering. Readers of the author's previous books "Victory Over Suffering, Blessings of Suffering, and Pastoral Psychology" will eagerly welcome this new volume recounting the victory of faith through Christ.

101 Select Sermon Outlines by Minister's Handbook Series; Baker Book House; \$1.75; 95 pp.

The Ministry of Angels by A. S. Joppie; Baker; \$1.50; 97 pp. This is a guide to a Biblical study of angels—that order created by God, about which the average person knows next to nothing despite the fact that the Scriptures contain many references both to the good and to the evil angels.

Heaven, Hell and Other Sermons by T. T. Martin; Heart's Harbor Tabernacle, Inc. \$1.25; 253 pp.

God's Plan with Men by T. T. Martin; The Harvester; \$1.25; 197 pp.

The Virgin Birth of Christ by Howard A. Hanke, Th.D.; William B. Eerdmans Publishing Company; \$.60; 52 pp.

Doctrinally Speaking:

PERSEVERANCE OF SAINTS

by Robert S. Scales

It was an insurance company's road sign, but its key words expressed greater truth than that for which they were meant. There they were in bold letters, easily readable while driving down the highway at a rapid speed, "Security by Contract." That applies in a limited way to the person who is insured, but it is the amazing lot of every Christian. He has security, eternal security, by contract.

The Christian's contract reads, "I give unto them eternal life, and they shall never perish." "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."

This is just a part of the contract, all of which agrees to the same eternal security. There is no fine print that abrogates or cancels out a single one of these assurances.

No contract is greater than the contractor. His integrity, his ability to fulfill his obligations are vital to any agreement. Can any question the integrity of God? "He is faithful that promised." "Which of you convinceth me of sin?" A father promised his wife and children that he would remain sober, bring home his pay, and provide for them a happy Christmas. He lacked integrity and Christmas eve foodless and giftless little children watched their drunken and penniless father stumble home. But God is faithful. His honesty is impeachable. He will fulfill His part of the contract.

Some have made contracts with the best intentions, and have honestly sought to fulfill them, but have been incapable of doing so. God has the ability to fulfill any contract he has made. When He contracted to keep us from falling He knew that He is greater than all and no man could pluck us out of His hand.

This contract is so marvelous that I fear no one could be convinced of its reality except it were written. It is written. It is in black and white on the pages of God's Book. You do not have to question if your ears have heard this wonderful news correctly. Hour by hour, day by day, throughout the years you can examine it in its written form.

A friend once left his Bible at the church. I picked it up to see if there was a name in it that I might return it to its owner. There on the fly leaf I saw a contract this friend had made with God—and it was signed in his own blood. God has signed His contract for our eternal security in the precious blood of His Son, our Saviour, the Lord Jesus Christ.

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



A commencement was held at the Clifton Hill Baptist Church, Chattanooga, Tennessee graduating those who had completed the required study course books in order to receive the Sunday school Worker's Diploma presented by the Sunday School Board of the Southern Baptist Convention.

This was the first time in the history of Baptist Churches in this area that a commencement was held graduating eligible students for the Sunday School Diploma. Dr. Charles McKay, who conducted the

daily pastors conference at Ridgecrest this year, inspired us to use caps and gowns. This is an excellent idea as it promotes interest among the students.

The baccalaureate was brought by the Pastor, John S. Trent.

Pictured left to right front row: Mrs. Eva Ellis, Mrs. Lester Long, Mrs. Pauline McClure, Rev. John S. Trent, Miss Ruby Greene, Mrs. Bobby Queen, and Mrs. John S. Trent. Second row: Mrs. Nancy Quinton, Mrs. W. M. Lyles, Mrs. Farrel Lawson, Mrs. Lynora Thompson, Mrs. L. T. Jackson, Mrs. J. K. Allen, and Mrs. Roy

Winton. Third row: Mrs. Earl Brannon, Miss Margaret Cope, Mrs. John Searcy, Miss Grace Griffin, Mrs. Horace Gazaway, Mrs. Roy Lyles, and Mrs. Herbert Murray. Fourth row: Mr. Kenneth McClure, Mr. John Searcy, Mr. Bobby Scudgins, Mr. G. H. Gilbert, Mrs. E. P. Underwood, and Mrs. G. H. Gilbert. Those not pictured are Mrs. J. C. Mason, Mrs. Lizzie Williams, Mr. J. B. Ray, and Mrs. J. B. Ray.

We congratulate this church for its interest in training.

We recommend this plan to other churches in Tennessee.

Rural Church Conferences Set for East Tennessee

The third annual rural church conferences have been scheduled in East Tennessee for February 15-19 according to an announcement by C. H. Watson, Director of Off-Campus-Education for Carson-Newman College. Pastors are invited to attend conferences nearest to them. These have been scheduled at First Churches, Elizabethton, February 15; Rogersville, Feb. 16; Athens, Feb. 17 and at Carson-Newman College, Jefferson City, February 18 and 19.

These conferences are jointly sponsored by: Carson-Newman College Bible Department, the Off-Campus-Program of Education for Christian service conducted by Carson-Newman, the Tennessee Baptist Convention's Department of Missions and also its Department of Evangelism, and the Home Mission Board of the Southern Baptist Convention.

The following Program has been arranged for the meetings at Elizabethton, Rogersville and Athens:

10:00 A.M.—WORSHIP

10:10 A.M.—“Worthy Goals for a Rural Church.” Conference led by Rev. A. B. Cash, Field Secretary of the Home Mission Board.

11:10 A.M.—“A Church Program of Evangelism.” Rev. Leonard Sanderson, Secretary of Evangelism and Promotion, Tennessee Baptist Convention.

12:10 —Lunch served by the host church.

1:00 P.M.—“The Church Program of Worldwide Missions.” Rev. L. G. Frey, Supt of Missions, Tennessee Baptist Convention.

2:00 P.M.—“Using the Bible to Build a Rural Church.” Dr. R. E. Guy, Professor Emeritus of Bible, Union University, Jackson, Tenn.

3:00 P.M.—Open Forum led by Dr. C. H. Watson, Director of Off-Campus Education for Christian Service, Carson-Newman College.

3:30 P.M.—Adjourn.

The second day of the Program will be a continuation of that presented above. It will be given at Carson-Newman College, Jefferson City, as follows:

3:00 P.M.—WORSHIP.

3:10 P.M.—“The Financial System for a Rural Church.” Rev. L. G. Frey.

3:55 P.M.—“Using the Bible to Build a Rural Church.” Dr. R. E. Guy.

4:40 P.M.—Open Forum led by Dr. C. H. Watson.

5:00 P.M.—Adjourn until evening.

7:00 P.M.—WORSHIP.

7:05 P.M.—“Worthy Goals for a Rural Church.” Conference led by Rev. A. B. Cash.

7:50 P.M.—“A Church Program of Evangelism.” Rev. Leonard Sanderson.

8:35 P.M.—Adjourn.



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Woman's Missionary Union

MISS MARY MILLS, Executive Sec'y-Treas.

Tennessee Woman's Missionary Union Convention

March 23-25, 1954

B. W. C. CONVENTION

March 20-21

First Baptist Church

Chattanooga, Tennessee

Make Reservations Early

DOWNTOWN CHATTANOOGA HOTELS

Key Hotel, 831 Georgia Avenue
Single, \$2.00 up without bath
\$3.25 up with bath
Double, \$3.00 up without bath
\$5.00 up with bath
Twins, \$6.00 up with bath

Northern Hotel, 201 West 8th Street
Single, \$2.00 without bath
\$3.00 with bath
Double, \$3.00 without bath
\$4.00 with bath
Twins, \$6.00 with bath

Park Hotel, 117 East 7th Street
Single, \$3.25 up with bath
Double, \$5.00 up with bath
Twins, \$6.50 up with bath

Patten Hotel, 1 East 11th Street
Single, \$4.00 up with bath
Double, \$7.00 up with bath
Twins, \$8.00 up with bath
Parlor Suite, \$15.00 and up

Plaza Hotel, 1006 Market Street
Single, \$2.50 without bath
\$4.00 up with bath
Double, \$4.00 without bath
\$7.00 with bath
Twins, \$6.50 up with bath

The Read House, Broad at 9th Street
Single, \$4.00 up with bath
Double, \$6.00 up with bath
Twins, \$7.00 up with bath
Parlor Suite, \$18.00

Ross Hotel, 816 Georgia Avenue
Single, \$3.00 without bath
\$4.00 up with bath
Double, \$4.00 without bath
\$6.00 up with bath
Twins, \$6.00 up with bath

TOURIST COURT RATES

Alamo Plaza, 3000 South Broad Street
1, \$4.50—2, \$6.50-\$7.50
3, \$8.50—4, \$9.00

***Cascades Motel**, 3625 Ringgold Road
1, \$5.00—2, \$6.00-\$8.00 (US 41S)
3, \$8.50—4, \$10.00

City View Motel, 830 Cherokee Blvd.
2, \$7.00-\$10.00 (US 27N)
3-4, \$9.00-\$11.00

Colonial Court, Cummings Highway
1, \$5.00—2, \$6.00 (US 41-64-72)
3, \$7.00

Gateway Motel, U.S. Highway 41S
2, \$6.00-\$7.00
3, \$9.00—4, \$10.00

Rolyat Courts, 114 McBrien Road
(1 Block off US 11-64)
2, \$4.00 up—4, \$7.00 up
* Kitchenettes Available

1953

Tennessee A-1 Full-Graded W.M.U's

Chattanooga, White Oak, Hamilton Association; Pastor, Ray F. Dykes, 310 Memorial Drive, Chattanooga; W.M.S. President, Mrs. G. M. Dean, 21 Wickley Road, Chattanooga.

Goodlettsville, First Nashville Association; Pastor, B. Frank Collins, Hollywood Street, Goodlettsville; W.M.S. President, Mrs. Lee Binkley, Moss Trail, Goodlettsville; Y.P.D., Mrs. B. Frank Collins, Hollywood St., Goodlettsville.

Knoxville, Broadway, Knox Association; Pastor, Ramsey Pollard, 200 Emoriland Blvd., Knoxville; W.M.S. President, Mrs. W. M. Foster, 5801 Woodale Drive, Knoxville; Y.P.D., Mrs. Harry Hunter, 1025 Irwin Street, Knoxville.

Martin, Central, Weakley Association; Pastor, George Archer, Martin; W.M.S. President, Mrs. Allie Parish, Martin; Y.P.D., Mrs. George Archer, Martin.

Murfreesboro, First, Concord Association; Pastor, Robert Palmer, 120 Gayle Lane, Murfreesboro; W.M.S. President, Mrs. Carlyle Jennings, Murfreesboro; Y.P.D., Miss Addie V. Earp, 1426 East Main, Murfreesboro.



Training Union

CHARLES L. NORTON, Secretary

Eleventh Anniversary of Charles L. Norton Recognized

On Saturday, January 16, to commemorate the beginning of the twelfth year of service of Mr. Charles L. Norton, State Training Union Director, a group of co-workers gathered for a surprise luncheon in



Faye Jenkins—all of Nashville.

Speaking for the group as he presented Mr. Norton a beautiful Elgin wrist watch, Dr. Hensley said in part—"As the face of this watch is opened toward its owner, so do we believe you, Mr. Norton, seek to please your Creator as you keep your face turned toward God. As the hands of this instrument are ready to mark the time of the day, so have we found you ready day or night to keep your hands busy in the work of the Kingdom. As the main spring of this watch motivates and gives power for the synchronizing of all its parts, so do we believe your heart is motivated by the love for Christ and concern for His Cause. Like the wrist-band that holds this watch to your person, so have you fastened yourself to us in the bonds of friendship. Therefore, with love and appreciation for what you mean to each of us, in recognition of the service you have rendered in Training Union work and with all best wishes for the future, we make this presentation."
—J. Clark Hensley, Chas. W. Pope

Nashville. This recognition was arranged by the staff in the State Training Union Department and approved workers. In addition to the honor guests, Mr. and Mrs. Norton, Dr. and Mrs. C. W. Pope were guests for the occasion.

These participated in the affair—Dr. J. Clark Hensley, Pulaski; Mrs. Hattie Potts Rogers, Knoxville; Mrs. Frank Boggs, Humboldt; Mrs. Jesse Meek, Jackson; Mr. and Mrs. Emmett Golden, Mr. and Mrs. Stuart Magee, Miss Helen Jarrett, Miss Roxie Jacobs, Miss Mary Anderson, and Miss

Mars Hill College

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Hoyt Blackwell, D.D., Pres.
Mars Hill, North Carolina

Second Semester Begins January 25

Does Profanity Matter

Profanity, an obnoxious habit, is one of the most serious faults among men today. There is nothing to be gained by swearing. It is simply stupid. It destroys self-respect and deadens the conscience. It sets a bad example for the young. God puts those who are profane in a category with people addicted to other forms of evil. You can never overtake an evil word. It is irreverent. Any man who takes the Lord's name in vain is condemned. The snare of minced oaths is that they are just a pitiful camouflage. (Matthew 12:36.)

Why do people use profanity? Why are Christians using minced oaths, such as "gosh," "gosh darn," "gee," "for heaven's sake," and the like? It is a bad habit. People say "I didn't mean it." Could not a murderer say the same thing? It must be confessed to God and his forgiveness asked. It is a manifestation of weakness of vocabulary, of mentality, of character. Such people mentally are impoverished. It takes strength to stand alone when others are swearing; strength of character. People use profanity because of Satan, who is the lawless one and the deceiver. People use profanity because of a diseased heart. It is from the heart that a man speaks. The product of an evil heart is evil speech. The fountain is the heart, the speech is the stream.

What is the remedy of profanity? In two words it is "new heart." A man or woman must confess the profane speech, and ask God to cleanse his heart. "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10). This is the prayer. "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14). Cultivate a reverence for God in prayer and testimony. Confess him with praise and thanksgiving.

Does profanity matter? Most assuredly it does. We must be careful of minced oaths. When Christ is in control, then the mouth speaks the Word of God, and sound speech. By Robert S. Hess, *Watchman Examiner*.

Are You Robbing Me?

by O. R. Shields

Another Lord's day had come to a close and my wife and I were grateful for the many blessings he had given during the day. We had witnessed many victories, people had been saved and many had united with the church. After a time of relaxation and fellowship with my family, we retired early, for the day had been a strenuous one.

The peace of the night was disrupted by the jangling of the telephone. "Benton, Ill., calling," came to my ear as I answered the call. From the distant place a voice asked, "Is this you, Pastor?" Without any explanation the lady insisted that I must come at once to her home in the distant town. Patiently I tried to determine the reason for the distress and see if I could come the next afternoon. I was so unusually tired and I had an engagement to speak at the Ministers' Conference early next morning and to my sleep-hungry body it just seemed impossible to make the exertion necessary to answer the call in the middle of the night. The lady hung up unquieted.

A glance at the clock revealed within an hour of the first disturbance, that the phone again was interrupting my rest. "Benton, Ill., calling." The distressed voice of the

woman insisted that I please come to help her before morning even. I realized that the lady was in serious distress and told her I would come as soon as I could. Within a few minutes my father and I were on the road to see if we could give relief to the woman's troubled soul in the city more than 100 long miles away.

Upon arrival in the town a short inquiry was made to determine the location of her home and when we drove to the address it was easy to see by the well lighted house that we were expected. While my father waited in the car for developments, I went to the front door. The lady invited me in and asked me to sit down. She hurried into another room with the remark that she would be only a minute. In two clenched hands she thrust several church envelopes before her as she returned and asked me to please take them.

With a seriousness and spirit in her voice which I will never forget she told her story. "Pastor, several months ago I made a covenant with my Lord and with our church to tithe my salary. My husband also joined me in the dedication of our lives and our money to the Lord. We faithfully kept our promise for a few weeks and we were happier than we had ever been. Then we began to be careless with our tithe and

OUT OF REACH



soon we were not tithing, not even giving anything. Trouble began to come. Now our home is broken, my husband has gone, we have had nothing but sickness and trouble month after month. I believe it is because I have been robbing God of his money. Last evening I made it right with the Lord and before another day is finished I have to give the Lord what I owe him. Here is my tithe. I want you to take it to the church. Now I can lie down and sleep for I know I have tried to do what I ought to do for my Lord. You cannot fool God. He has a way of collecting and I have learned my lesson. I will never fail to tithe again. I know he is going to bless me for trying to get right with him."

After a word of prayer with the lady, I returned to my home. The trip brought a blessing to my heart which I will never forget.

Constantly by many such experiences I am convinced of the truth of God's word which we find in Lev. 27:30. "The tithe is Holy to the Lord." As Christians we need to pray that the Lord will give us the courage to heed his call, to be faithful stewards of our possessions and claim the promise of Mal. 3:10, RSV, "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

"The tithe is the Lord's."

O. R. Shields is pastor of the Lafayette Baptist Church, St. Louis, Mo.

ATTENDANCES AND ADDITIONS TO THE CHURCHES SUNDAY, JANUARY 24, 1954

| Church | Sunday School | Training Union | Additions |
|--------------------------------|---------------|----------------|-----------|
| Alamo, First | 217 | 89 | 1 |
| Alcoa, First | 346 | 128 | |
| Calvary | 258 | 120 | |
| Athens, Antioch | 135 | 35 | |
| Bethsadia | 40 | 27 | |
| East | 469 | 134 | 3 |
| First | 606 | 206 | |
| Mission | 89 | 90 | |
| North | 211 | 56 | |
| Calhoun | 109 | 45 | |
| Cambria | 18 | 19 | |
| Clearwater | 116 | 45 | |
| Coghill | 80 | 78 | |
| Conasauga | 22 | | |
| Cotton Port | 55 | 68 | |
| Double Springs | 23 | 21 | |
| Eastanalle | 47 | 31 | |
| Englewood | 227 | 76 | 1 |
| Etowah, East | 69 | | |
| Etowah, First | 364 | 122 | |
| Etowah, North | 381 | 156 | 6 |
| Etowah, West | 36 | | |
| Good Field | 103 | | |
| Good Hope | 30 | | |
| Good Springs | 109 | 66 | |
| Idlewild | 63 | 38 | |
| Lake View | 96 | 66 | |
| Liberty South | 40 | 32 | |
| McMahan Calvary | 76 | 47 | |
| Mt. Harmony No. 1 | 81 | 52 | |
| Mt. Harmony No. 2 | 33 | 14 | |
| New Bethel | 76 | | |
| New Zion | 68 | 37 | |
| Niota, East | 145 | 73 | |
| Niota, First | 136 | 57 | |
| Oak Grove | 74 | | |
| Old Salem | 40 | | |
| Pond Hill | 175 | 69 | |
| Riceville | 90 | 37 | |
| Rocky Mount | 22 | | |
| Rodgers Creek | 75 | | |
| Sanford | 56 | 32 | |
| Shiloh | 70 | 30 | |
| Short Creek | 74 | 33 | |
| Union Grove No. 1 (McMinn Co.) | 66 | 54 | |
| Union McMinn | 106 | | |
| West View | 35 | 28 | |
| Wild Wood | 123 | 62 | |
| Zion Hill | 62 | 26 | |
| Bolivar, First | 291 | 114 | |
| Bristol, Calvary | 391 | 95 | |
| Brownsville | 380 | 104 | |
| Chattanooga, Avondale | 863 | 177 | 6 |
| Brainerd | 812 | 369 | 3 |
| Calvary | 405 | 110 | 3 |
| Concord | 276 | 100 | 1 |
| East | 326 | 54 | 2 |
| Eastdale | 424 | 131 | |
| East Lake | 685 | 175 | 3 |
| East Ridge | 566 | 176 | 2 |
| First | 1143 | 284 | 5 |
| Northside | 357 | 87 | 10 |
| North Market | 184 | 62 | 4 |
| Red Bank | 845 | 319 | 2 |
| Ridgedale | 588 | 175 | 4 |
| Ridgeview | 230 | 82 | 9 |
| St. Elmo | 411 | 120 | |
| White Oak | 416 | 150 | |
| Cleveland, Waterville | 138 | 103 | 2 |
| Calvary | 206 | 116 | |
| North | 178 | 90 | |
| Clinton, First | 576 | 212 | 4 |
| Bethel | 102 | 47 | |
| Second | 446 | 150 | |
| Columbia, First | 510 | 155 | 36 |
| Highland Park | 254 | 160 | 2 |
| Cookeville, First | 483 | 237 | |
| Corryton, Atkin | 200 | 132 | 2 |
| Cowan | 207 | 70 | |
| Crossville, First | 227 | 106 | |
| Antioch | 32 | | |
| Emmanuel | 67 | | |
| Pleasant Hill | 22 | | |
| Dyersburg, First | 525 | 221 | |
| Fowlkes | 128 | 78 | |
| Elizabethton, First | 677 | 224 | 1 |
| Siam | 235 | 157 | |
| Fayetteville, Park City | 95 | 64 | |
| Fountain City, Central | 1117 | 321 | 4 |
| Hines Valley Mission | 45 | 30 | |
| First | 411 | 194 | |
| Smithwood | 770 | 301 | 2 |
| Friendship | 136 | 43 | |
| Gallatin, First | 467 | 103 | |
| Gladeville | 118 | 49 | |
| Gleason, First | 155 | 47 | |
| Hampton, Rittertown | 146 | 123 | 2 |
| Harriman, South | 418 | 200 | 1 |
| Trenton Street | 538 | 176 | |
| Hohenwald, First | 127 | 53 | |
| Humboldt, Antioch | 209 | 88 | |
| First | 469 | 173 | |
| Huntingdon, First | 214 | 63 | |
| Jackson, Calvary | 640 | 243 | 1 |
| First | 982 | 196 | 1 |
| North | 318 | 152 | |
| Parkview | 394 | 124 | 1 |
| West | 895 | 350 | 4 |
| Jellico, First | 233 | 91 | |
| Johnson City, Unaka Avenue | 324 | 130 | |
| Kenton, Macedonia | 102 | 66 | |

| Church | Sunday School | Training Union | Additions |
|-----------------------|---------------|----------------|-----------|
| Kingsport, First | 854 | 176 | 5 |
| Cedar Grove | 145 | | |
| Glenwood | 450 | 139 | |
| Lynn Garden | 463 | 151 | |
| Knoxville, Alice Bell | 196 | 94 | 1 |
| Arlington | 566 | 170 | 4 |
| Bell Avenue | 904 | 379 | |
| Calvary | 239 | 118 | |
| Deaderick | 277 | 93 | 1 |
| First | 1119 | 256 | 3 |
| Lincoln Park | 977 | 280 | 3 |
| Meridian | 229 | 71 | |
| Mt. Olive | 347 | 98 | |
| North | 359 | 140 | 8 |
| Sevier Heights | 671 | | |
| South | 697 | 276 | 2 |
| LaFollette, First | 99 | 21 | |
| First | 315 | 141 | |
| Lawrenceburg, First | 286 | 120 | 3 |
| First Avenue | 36 | | |
| Hoover | 23 | | |
| Lebanon, Fairview | 259 | 92 | |
| First | 498 | 149 | |
| Mt. Olivet | 71 | 45 | |
| Rocky Valley | 66 | 50 | |
| Lenoir City, First | 595 | 232 | |
| First Avenue | 209 | 70 | |
| Kingston Pike | 97 | 57 | 1 |
| Second Avenue | 134 | 50 | |
| Lewisburg, First | 518 | 158 | 2 |
| Loudon, Blairland | 197 | 92 | |
| First | 350 | 138 | |
| Mission | 71 | 23 | |
| Martin, First | 394 | 111 | 4 |
| Central | 238 | 97 | |
| McKenzie, First | 305 | 95 | 1 |
| Martel, Midway | 159 | 110 | 3 |
| Maryville, Broadway | 480 | 180 | |
| Everett Hills | 465 | 213 | 2 |
| Little River | 28 | | |
| First | 965 | 443 | 1 |
| Mission | 63 | 19 | |
| Madison Avenue | 110 | 60 | 2 |
| Medina | 150 | 65 | |
| Memphis, Ardmore | 396 | 130 | |
| Bartlett | 233 | 112 | 1 |

With this issue BAPTIST AND REFLECTOR has 60,133 subscribers. Help this figure climb.

| | | | |
|--------------------|------|------|----|
| Barton Heights | 216 | 114 | |
| Bellevue | 2789 | 1201 | 21 |
| Berclair | 680 | 300 | 4 |
| Beverly Hills | 246 | 93 | |
| Boulevard | 828 | 267 | |
| Brooks Road | 45 | 29 | 4 |
| Calvary | 250 | 80 | 1 |
| Central Avenue | 1006 | 326 | 9 |
| Cherokee | 295 | 172 | 1 |
| Cordova | 71 | 29 | |
| De Sota Heights | 179 | 122 | |
| Eads | 64 | 40 | |
| Eudora | 263 | 106 | 2 |
| Fairlawn | 134 | 54 | 5 |
| Faith | 69 | 91 | |
| Fisherville | 107 | | |
| First | 1083 | 295 | 15 |
| Flynn Avenue | 63 | 31 | |
| Frayser | 468 | 182 | 2 |
| Glenview | 115 | 75 | |
| Graham Heights | 101 | 76 | |
| Greenlaw | 224 | 119 | 1 |
| Highland Heights | 1297 | 672 | 8 |
| Hollywood | 349 | 152 | |
| Kennedy | 343 | 115 | 3 |
| LaBelle | 747 | 336 | 2 |
| Mission | 37 | 24 | |
| Lamar Heights | 835 | 282 | 1 |
| Leawood | 502 | 177 | 6 |
| Linden Avenue | 49 | 33 | |
| Levi | 231 | 86 | 1 |
| Mallory Heights | 221 | 114 | 2 |
| Malcomb Avenue | 241 | 100 | |
| McLean | 558 | 227 | 2 |
| McLean Chapel | 82 | 50 | |
| Millington | 365 | 191 | 6 |
| Mt. Pisgah | 116 | 100 | 1 |
| Mullen's Station | 76 | 64 | 3 |
| Park Avenue | 511 | 196 | 4 |
| Parkway | 637 | 221 | 8 |
| Poplar Avenue | 370 | 190 | 4 |
| Prescott Memorial | 675 | 185 | |
| Raleigh | 570 | 273 | 15 |
| Riverside | 62 | 42 | |
| Rugby Hills | 163 | 107 | |
| Sanga Mission | 42 | | |
| Seventh Street | 469 | 198 | 2 |
| Southland | 214 | 104 | |
| Speedway Terrace | 790 | 186 | 1 |
| Sylvan Heights | 522 | 188 | |
| Temple | 1297 | 426 | 2 |
| Union Avenue | 943 | 381 | |
| Wells Station | 230 | 63 | |
| Whitehaven | 483 | 118 | 5 |
| Milan, First | 378 | 107 | |
| North Side Mission | 72 | 41 | |
| Mitchellville | 64 | 37 | |
| Monteagle, First | 58 | 56 | 4 |

Church Architecture and Equipment Exhibit At Southern Seminary

An event of interest to many more than Seminary students is the annual Church Architecture and Equipment Exhibit to be held this year at "The Beeches" Louisville, Ky. Wednesday through Saturday, February 17 to 20.

The exhibit will be under direction of Mr. W. A. Harrel and his staff, of the Department of Architecture of the Baptist Sunday School Board, Nashville. Floor plans and exteriors of many types of church buildings will be shown. More than twenty exhibitors will be present, representing leading manufacturers and distributors of church pews and other furniture, heating, cooling, and lighting systems, electronic devices, office equipment, folding doors, accessories for the expediting of church work, and the like. Descriptive literature will be available without cost.

On Thursday evening, February 18, "open house" will be held from 7:00 to 9:00 o'clock in Fellowship Hall, Alumni Memorial Chapel. At this time Mr. Harrell will speak briefly concerning the church building situation and will then introduce the various exhibitors. From Wednesday through Saturday the exhibits may be seen, but friends are especially invited to be present Thursday evening.—G. S. Dobbins

B. L. Bridges Improved

LITTLE ROCK, Ark.—(BP)—B. L. Bridges, executive secretary of the Arkansas Baptist Convention, listed on the critical list at the Arkansas Baptist Hospital a few days ago is much improved.

| | | | |
|----------------------------|------|-----|----|
| Murfreesboro, First | 569 | 157 | |
| Calvary | 69 | | |
| Mt. View | 207 | 71 | |
| Powell's Chapel | 94 | 78 | |
| Ward's Grove | 99 | 44 | |
| Woodbury Road | 186 | 54 | |
| Nashville, Belmont Heights | 1030 | 349 | 4 |
| Glendale | 160 | 44 | |
| Jordonia | 50 | | |
| Madison Street Mission | 92 | 22 | |
| Donelson | 674 | 90 | |
| Eastland | 602 | 139 | 4 |
| First | 1389 | 454 | 15 |
| Cora Tibbs | 144 | 51 | |
| T. I. S. | 345 | | |
| Grace | 944 | 328 | 2 |
| Mission | 58 | 53 | |
| Harpeth Heights | 111 | 49 | |
| Inglewood | 1067 | 269 | |
| Lockeland | 591 | 129 | 2 |
| Park Avenue | 711 | 242 | 5 |
| Riverside | 261 | 81 | |
| Seventh | 253 | 107 | 2 |
| Woodbine | 245 | 61 | 1 |
| Woodmont | 541 | 249 | 7 |
| Newport, First | 428 | 146 | |
| Oak Ridge, Central | 494 | 130 | 2 |
| Robertsville | 690 | 223 | 4 |
| Old Hickory, First | 567 | 261 | |
| Rayon City | 128 | 65 | 3 |
| Paris, West | 225 | 99 | 1 |
| Parsons, First | 198 | 56 | |
| Philadelphia | 171 | 42 | |
| Portland, First | 256 | 69 | |
| City Hall | 10 | | |
| South First | 16 | | |
| Ripley, First | 332 | 152 | 4 |
| Rockwood, First | 465 | 197 | |
| Whites Creek | 87 | 63 | |
| Rutledge, Blue Spring | 211 | 114 | 11 |
| Oakland | 105 | 56 | |
| Shop Springs | 120 | 68 | |
| South Pittsburg | 200 | 68 | |
| Springfield, North | 108 | 44 | |
| Sweetwater, First | 439 | 121 | 2 |
| Trenton, Poplar Grove | 83 | 36 | |
| Union City, First | 656 | 160 | 1 |
| Watertown, Round Lick | 191 | 95 | |
| Winchester, First | 314 | 97 | 20 |

Foreign Mission Board Reports To the People

Cauthen Reports On Orient Trip

Dr. Baker J. Cauthen, Southern Baptist Foreign Mission Board's executive secretary, reported on his recent trip to the Orient at the January meeting of the Board. Here is a brief summary:

Hawaii: Here there is a rapidly developing Baptist work in a territory which seems destined to become the 49th state in the Union.

Japan: One hundred Southern Baptist missionaries are located in 30 strategic cities extending the full length of the country. Strong churches have come into life and good buildings are being constructed. The Japan Baptist Convention, with headquarters in Tokyo, is working consistently on a program of advance aimed toward 1,000 Baptist churches within 25 years.

At Fukuoka is Seinan Gakuin, with more than 3,000 students from junior high school through senior college, where groundbreaking ceremonies were held for the university chapel which will bear the name Rankin Memorial Chapel.

The Baptist seminary and training school in Fukuoka have a combined enrolment of 115 students. At Kokura, Seinan Jo Gakuin, approximately 1,300 girls attend schools ranging from junior high through junior college.

Buildings to accommodate 200 people have been erected on land which was purchased by the Southern Baptist military personnel on the Izu Peninsula.

Korea: Evangelism, relief, medical work, care of the aged and orphans, and training of workers for the ministry is part of the effort being extended in the name of Christ amid the suffering of Korea.

Daily more than 800 people come to the clinic in Pusan for attention. Two missionary doctors, three missionary nurses, three Korean doctors, and four Korean nurses make up the staff. Bible school work

has already been opened at Taejon with 45 students.

Mr. and Mrs. John A. Abernathy have returned to Seoul, making three locations where Southern Baptists now serve in Korea—Seoul, Taejon, and Pusan. Korean Baptists plead for missionaries in 25 cities of South Korea.

Formosa: A visit to Formosa impresses one with evidences of increased stability. Many new buildings are under construction. Missionaries of Southern Baptists are located in seven cities extending the length of the island.

There are now 11 Baptist churches and more than 20 chapels, many of which will become churches soon. Approximately 1,000 were baptized in 1953 and many others made profession of faith in the Lord. Nearly 5,000 are in the Sunday schools and many children are enrolled in kindergarten.

The Baptist seminary in Taipeh has 50 students. An assembly location has been secured on a mountainside overlooking the capital city. Missionaries on Formosa indicate that a staff of 50 missionaries is needed.

Hong Kong and Macao: Here Baptists have a definite opportunity in the doorway of Red China. Churches in these cities are strong and many have excellent buildings. The Hong Kong Baptist Association is vigorous in its program and is making strong effort to give the gospel to the 2,000,000 people in that city.

In Hong Kong are located Pooi To and Pooi Ching, Baptist schools conducted by the Hong Kong Association, with branches in Macao. The Pooi Ching School in Hong Kong has just completed a building at a cost of \$200,000, toward which Southern Baptists have made a contribution of \$25,000. The enrolment is 3,500. Two hundred of these students will soon be baptized in the Stirling Road Baptist Church.

Pooi To School is completing a building costing \$115,000 toward which Southern

Baptists have contributed \$35,000. The school has a strong Christian program among its 1,300 girls.

The Hong Kong Baptist Seminary has a student body of 45. The Baptist Press in Hong Kong is producing Chinese literature for all the Chinese work in Southeast Asia.

Southern Baptists have 15 missionaries in the Hong Kong-Macao Mission.

Philippines: Work was begun in the Philippines first among the Chinese who number about 225,000; and Chinese churches have been organized in Davao, Dagupan, Manila, and Baguio. The missionaries then found themselves confronted with an open door to the Filipino population which numbers 20,000,000. Throughout the island of Mindanao, groups are asking that Southern Baptists help them to hear the story of Christ.

The Foreign Mission Board has just received a petition from Mati—a city on the eastern coast of Mindanao where medical work is being projected—signed by 52 of its leading people urging Southern Baptists to send evangelistic missionaries as well as more medical personnel to work among them.

The Baptist seminary in Baguio is preparing national leaders, both among the Chinese and the Filipinos.

Indonesia: Two years ago Southern Baptists were hoping to get permission from the government to begin work in Indonesia. Now the Lord has established Southern Baptists firmly in four main cities—Djakarta, Bandung, Semarang, and Surabaya. In Bandung a recent city-wide service attracted more than 1,400 people in the largest auditorium in the city.

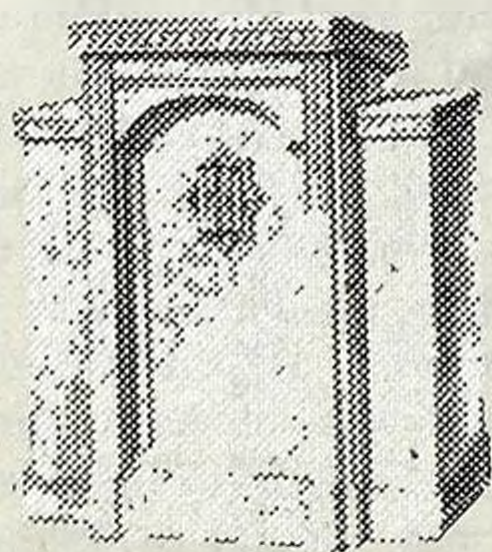
Indonesia, a republic of 80,000,000 people, is an area of major importance where Southern Baptists should have a minimum staff of at least 75 missionaries.

Malaya: The cities are quite secure in this country where Southern Baptists are represented by 11 missionaries. Trains run freely, air lines connect the cities, and people can drive on paved highways all the way from Singapore to Alor Star. The Malaya Baptist Convention has been organized with seven churches. This month seminary work will begin in Penang, where an excellent piece of property has been secured.

A Baptist clinic has been dedicated at Kuala Lumpur, the capital city of 300,000 people. There are limitless opportunities for service in Christ's name among the 3,000,000 Chinese people of Malaya.

Thailand: The Thailand Mission is made up of 15 missionaries with locations in Bangkok, Ayuthia, and a new one being

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projected at Chonburi. In Bangkok both a Chinese church and a Thai church have been organized. Recently seven Thai and six Chinese committed themselves to Christ in the services of those churches on a single day.

A Baptist seminary is already in operation; and the Mission is giving consideration to the opening medical work. Among the 18,000,000 people of Thailand there are many areas where there is no Christian witness whatever. At least 50 missionaries should be appointed over a period of time to serve this country.

Familiar Policy

Dr. Everett Gill, Jr., secretary for Latin America, said at the Board meeting that Special Ambassador Milton S. Eisenhower, in his report to the President on Latin America, "has announced a governmental policy which sounds strangely like the policy of our own Foreign Mission Board." Then he read the following paragraph from Mr. Eisenhower's report:

"In each 'servicio' project, the policy of the United States should be to withdraw when that project has become well established, local personnel have been trained, and the local government is able to carry on. Thus, when an agricultural experiment station or a health center has been operating successfully for a time and local personnel are ready to take over full management, United States funds should be put into a new project where a pioneering contribution can be made."

Financial Picture

The Board agreed to study carefully its general financial picture before appropriating \$998,520 received from beyond-the-Convention-budget goal funds at the close of 1953.

Kentucky Pastor Enters Army

COVINGTON, KY.—(BP)—Darrell C. Richardson resigned as pastor of the Fort Mitchell Baptist Church, Covington, Ky., to become a chaplain in the United States Army effective January 30.

He served as chairman of the Children's Commission of the General Association of Baptists in Kentucky, and also was a member of its Executive Board.

Richardson has written articles for *The Baptist Program*, *The Baptist Training Union Magazine*, *The Teacher*, *United Evangelical Action*, *The Intermediate Teacher*, and also a number of programs for the *Young People's Training Union Quarterly*.

Herbert L. Redd, pastor, Friendship Baptist Church, Bon Secour, Ala., was awarded an army decoration for meritorious action while serving as chaplain in Korea from August 1, 1952 to August 1, 1953.—(BP)

First Television Film Viewed by Millions

"The Coming of Christ," first of the film series, "The Life of Christ," which is being prepared for the Radio and Television Commission of the Southern Baptist Convention, has been shown to date on 32 television stations in 25 states. The stations are located as far west as Portland, Ore., and as far north as Duluth, Minn.

According to information contained in the December 28 issue of "Broadcasting and Telecasting" magazine, based on sworn affidavits from television stations, 11,471,004 television sets have been within viewing distance of the stations showing "The Coming of Christ."

This is a potential audience of approximately 50 million persons. It is estimated that a minimum of 15 to 20 million persons have seen the film.

The second film of the series depicting the crucifixion of Christ will be released around Easter to television stations.

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—John Ruskin.



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Florida Church Installs Closed TV Circuit

ST. PETERSBURG, Fla.—First Baptist Church here became the third church in the country to televise Sunday morning services on a closed circuit to overflow congregations.

While pastor Dr. Earl B. Edington preached, 500 worshippers in the lower auditorium watched through four TV sets. They participated in all phases of the service.

The closed TV circuit will be continued until Eastern when most winter visitors will have returned north. Duplicate morning services have been eliminated by this method.

The other churches using closed circuits are Marble Collegiate Church, New York City, and First Baptist Church, Atlanta, Ga.

Democracy Gone to Seed

The word that I would pass on here had its birth in a country church a few weeks ago. It came about in this way: when I walked into the front door of the church, a plain, godly countryman was leading in prayer. Of course I stopped, hat in my hand, stood quietly and reverently and tried to join in the beautiful prayer the man was making. The feeling of humble reverence in the man's soul transmitted itself to the atmosphere about him as far as his voice could be heard. My feeling was, and is now, that that man's spirit was a rebuke to those who would approach our Maker in the spirit of slapping Him on the shoulder. In saying this I am reminded of several things in the Holy Word: (1) When our Lord was responding to a request from His immediate followers for instructions in the sacred art of praying, His first word after the address, "Our Father," was "Hallowed be thy name;" (2) When God spoke to Moses in the burning bush (Exodus 3), his first word was "Put off thy shoes from off thy feet." In this connection it may be well to remind my readers that the Bible is an Eastern book. In the West we remove our hats when we go into our places of worship. In the East they remove their shoes to show reverence. Mrs. Browning has this in mind when she says that every bush is aflame with the Divine presence, but only those who take off their shoes see it. (3) In our Lord's parable of the Pharisee and the Publican (Luke 18), the one that went to his house with the approval of God resting on him, was the one who would not so much as lift up his eyes unto heaven, but kept smiting (imperfect tense) on his breast saying, "God be merciful to me the sinner."

Much more of the same sort might be gathered from the Word, but this is enough. I believe in Democracy with all my soul, but real Democracy places the Holy God as the center of all life, keeps Him there, and adjusts every detail of life to this elementary and fundamental fact.

W. R. Cullom

Wake Forest, N. C.

BAPTIST RESEARCH

By Samuel W. Scantlan

Some one has asked, "What is research?" Dr. Charles F. Kettering once defined it: "To find out what we are going to do when we can no longer keep on doing what we are now doing."

We often resent outside criticism of ourselves, our churches or our denomination. We don't want anyone trying to tell us of our short comings, or maybe we should severely criticize ourselves.

Every pastor should do some research concerning his own ministry. Denominational workers should closely scrutinize their work. Why doesn't the program we have succeed? Does it need research? Are we always willing to do things just like old Brother Wonder did them? Does our preaching program need improvement?

Should the pastor enter the pulpit from another door? Would it be better to rearrange the music program? Is the baptismal service the best it could be? Any changes needed? Does the person who enters our churches have the feeling, "I've seen and heard this before?"

An outstanding preacher almost ruins his messages by having acquired a bad habit of hitching his trousers every few minutes. He needs some outside criticism. But he wouldn't like that, so he should have a dose of self-criticism.

Baptists must keep on with more and better research. But, even so, we are much like the farmer when asked to buy some books on "Better Farming," replied, "I'm not farming now as well as I know how." So most of us preachers and most of our churches are not doing as well as we could.

Yet, I would say that all of us should criticize ourselves sharply and diligently search out anew the reasons for many of our short comings.

If a church can't keep a preacher she needs some inside research—and if a preacher is always without a church, he should also do some very serious research into his own life and methods.

Baptists everywhere must do some research into their ways of doing things. If there is a better way we must find it.

Samuel W. Scantlan is superintendent of rural and city missions of the Baptist General Convention of Oklahoma.

Baptist Briefs

A. M. McCool, 84, pastor emeritus of the Heboken Church, Waycross, Ga., died recently in Waycross. McCool, minister for sixty-six years, was a former vice-president of the Georgia Baptist Convention and served for many years on its Executive Committee.—(BP)

P. Boyd Smith terminated a five-year pastorate of the First Southern Baptist Church, Glendale, Calif., in order to devote all his time to duties as president of California Baptist College. For more than three years he has been pastor of the church and president of the college.—(BP)

WCTU Announces Abstinence Sermon Contest

EVANSTON, Ill.—(RNS)—Cash prizes totaling \$2,700 will be awarded this year by the National Woman's Christian Temperance Union to ministers giving the best sermons on total abstinence.

Mrs. Glenn G. Hays, president, said the contest is one of a series of projects planned by the W.C.T.U. to commemorate the 80th anniversary of its founding at Cleveland, O., in 1874.

Churches will be grouped in two divisions for the sermon contest, she said, with those having congregations of more than 200 in one division and those with less in another.

To be eligible, the sermons must be delivered before next Oct. 31 at a Sunday morning service.

Mrs. Hays said that, under the slogan, "Eighty More in Fifty-four," state W.C.T.U.s will undertake to organize 80 more new local units and youth organizations while each local will seek to enroll 80 more members.

Lord's Day Alliance Names New General Secretary

NEW YORK—The Rev. Melvin M. Forney of Philadelphia, secretary of the Lord's Day Alliance of Pennsylvania for ten years, was elected general secretary of the Lord's Day Alliance of the United States at its 65th annual meeting here.

He will succeed the Rev. Harry Bowlby, general secretary for the past 40 years, on Feb. 1, six days after the latter observes his 80th birthday.

Mr. Forney will resign the pastorate of a large Philadelphia Baptist church in order to accept the national post in New York City. His father also served as secretary of the Pennsylvania Alliance for many years.

Earl L. Stark, pastor, First Church, Holdenville, Okla., for the past seven years, resigned, effective January 31, to become field secretary for the Oklahoma Baptist Orphans' Home. In his work, Stark will direct the home's fund-raising activities, both gifts from churches and individuals, and donations through wills and trust funds.—(BP)

Rev. Cecil Brewer's eighth consecutive year of service at Springhill Church, Western District Association, was marked January 1, 1954. During his pastorate a new edifice was built in 1947 and decorating completed in 1948 in time for the 100th anniversary of the church. Recently Bro. Brewer was called for full time. The Sunday school went over the 100 mark for the first time on record.

Miss Dorothy Minner reports Ashport Church, Big Hatchie Association, reorganized its Sunday school with 12 departments; which are doing well under Superintendent Leon Williams and Pastor Le Roy Jones.