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Join Protestant Churches

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But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 6:14

For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. Colossians 1:19-20



The Exodus from Rome

Within the week two books came to our desk from pens of disillusioned Catholics. *People's Padre* is the autobiography of Emmett McLoughlin who "left the Roman Church to find God in the slums." It is a very interesting and illuminating story of the soul-searching career of a man who resigned the Catholic priesthood, feeling that he had to break with the hierarchy's laws which were not productive of creative life nor peace, but barrenness of spirit and bleakness of ignorance. Mr. McLoughlin has done a monumental work. He is acclaimed throughout the Southwest as the Superintendent of the 232-bed Memorial Hospital in Phoenix, Arizona.

People's Padre is a powerful story which will acquaint Roman Catholics with themselves, should they read it. It will inform non-Catholics of the viewpoint of one who, from experience, tells what needs telling for the sake of maintaining America as a land of religious freedom.

The second is the manuscript for a book entitled, *A Priest Speaks His Mind* by Rev. W. E. R. O'Gorman. It is the story of one man's crusade for Christ—a man for 30 years a member of the Roman Catholic Church, 23 of which were spent with one of its religious communities. Last July 26, Rev. O'Gorman, because of the flagrant abuses of Romanism, filed his letter of resignation to Pope Pius XII, feeling that "the bright jewel of Christ's teaching is too precious to all men to be beclouded by scandal, hypocrisy and double-dealing."

Rev. O'Gorman's book relates as he says, "why I returned to the faith of my fathers." He believes that the need today is for reaffirmation of the principles of the Reformation. He finds Romanism's abuses rooted in its false doctrines. "I would like to see every Protestant from seven years of age onwards be able to stand up and give powerful reasons why he or she is a Protestant," this former Paulist Father declares.

The impression is frequently given in the press that Rome is winning many converts from Protestantism and that this is a one-way movement. This is due to the powerful influence of the hierarchy on the press. "In America practically everything unfavorable to the Roman Catholic Church, even though it may be absolute truth, is being kept out of the press. On the other hand, the church of Rome is spending untold millions every year on propaganda, and attacking every other Denomination in her newspapers, magazines, books and pamphlets. The moment any Christian church resents this," this former priest points out,

"it is berated and charges of being anti-Catholic are shouted from the housetops."

Therefore, it comes as something of a surprise to the people of America to learn that more than 4,000,000 American Roman Catholics have joined Protestant churches in the last 10 years. This is the statement according to the findings of a questionnaire conducted by Christian Herald, a non-denominational monthly as reported in its April issue.

We refer to these books coming from former Catholic priests. Many other priests have broken with the hierarchy because of the deeply rooted evils in the Roman system. We call attention to the startling number of those leaving Roman Catholicism, as Christian Herald has revealed. More Catholics are turning to Protestant churches than Protestants becoming Catholics.

No empty religious forms nor husks of ceremonialism nor blind adherence to ecclesiastics brings satisfaction to man's heart. Its needs can only be met by a saving faith in the Lord Jesus Christ and by the experience of newness of life through the gift of His Spirit.

Take Your Choice

The wets are determined to give America a whiskey bath and to lead us down the road to drunkenness and ruin. A bill has been introduced to the Senate, Saylor Bill HR 5407, asking relief of the tax load on distillers. One argument advanced for its passage was that the manufacturers are "troubled by surplus stocks."

The formula proposed by these men is like this:

Less taxes equal lower prices
Lower prices equal more liquor sold
More liquor sold equals lower inventories
Lower inventories equal more room to store new liquor.

Just how dumb do the wets think America is anyway?

Actually the true formula is:

Lower taxes equal lower prices
Lower prices equal more whiskey sold
More whiskey sold equals more whiskey drunk
More whiskey drunk equals more drunkenness
More drunkenness equals a ruined America.

There it is, take your choice: Richer whiskey-makers and a ruined America or poorer whiskey-makers and America at least as well off as it is.

The action needed: A wire or letter to your senator, NOW! AT ONCE! TODAY!

It Doesn't Pay to Skimp On Some Things

"Feed costs are higher than ever," said Farmer Skimp to his wife. "We'll just have to do something." So he mixed a bit of sawdust in with the grain he fed his cows, and a few wood chips in each serving of hay. Gradually he increased the amount of wood chips and sawdust when the cows weren't looking, until at last he was feeding mainly sawdust and wood chips.

It worked. He kept his feed bills down. His cows, too. They died.

It doesn't pay to skim on some things.

Some congregations try to skim on literature. They cut it down to a bare minimum. Their people get confused and misinformed. They are not inspired to give because they are ignorant of God's plan for their lives.

Other churches try to cut down costs at the expense of children, operating on the theory that children can struggle through Sunday school in a dingy, unattractive room just as well as they can in modern, appealing surroundings. But memories of Sunday school in a room like that sticks with the youngsters a long time and may well change their attitude toward Sunday school and the church in general.

When they find themselves without a pastor, some churches endeavor to save money by getting supplies for as little expense as possible and as long as possible, thus "saving money." Sometimes they might end up with one of these eager supplies as pastor—and they'll learn that it doesn't pay to skim in this field either.

Some churches, and we are happy to say they are in the minority, try to skim on just about everything that helps spread the Gospel—missions, benevolences, Christian education, etc. This keeps down expenses, to be sure, but these churches soon died—just like the cows of Farmer Skimp.—(BP)

BAPTIST AND REFLECTOR

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Says 4,000,000 Catholics Have Joined Protestant Churches

NEW YORK — (RNS) — More than 4,000,000 American Roman Catholics have joined Protestant churches in the last 10 years, Christian Herald, non-denominational monthly, reported in its April issue.

The magazine said its conclusions were based on replies to a questionnaire sent to 25,000 of the 181,000 Protestant ministers in the United States.

Projecting the number of converts reported in the replies against the total of Protestant pastors, Christian Herald estimated there had been 4,144,366 Catholic-to-Protestant conversions during the decade.

Allowing for error, the magazine said, the national figure "could not be less than 3,000,000" and probably was closer to 5,000,000.

Christian Herald said many clergymen had replied that they knew of "many" converts from Catholicism in their church but could provide no actual figures. Only exact figures were counted in tabulating the survey results, the magazine said.

Mixed marriage was the reason most frequently given for conversion of Catholics to Protestantism. Others were: "intellectual differences with Roman Catholic dogma"; "need for greater freedom of personal belief and interpretation"; "rebellion against the 'iron discipline' of the Roman Church"; divergence with Rome on both doctrinal and sociological grounds"; "an appreciation of the approach of love instead of fear, and forgiveness by faith instead of words"; "preference for the simpler and more direct Protestant approach to worship and prayer."

Dr. Daniel A. Poling, the magazine's editor, said the survey had been undertaken to get the true facts about conversions.

Wide publicity about conversions to Catholicism, he said, had led many Americans, Catholic and Protestant alike, to believe that conversion was a one-way street.

Dr. Poling added the findings prove that the number of Catholics converted to Protestantism is overwhelmingly greater than the 1,071,897 converts reported by the Roman Catholic Church in the same 10-year period.

Christian Herald's conclusions were presented in an article by writer Will Oursler, son of the late Fulton Oursler, well-known author and editor.

The study sought to find out how many Catholics had been converted to Protestantism in the last 10 years, whether Protestant pastors provide "instruction" periods for converts and whether the ministers actively proselytize among Catholics.

Questionnaires were sent to all parts of the country, the magazine said, including those areas where the Catholic Church has reported its greatest gains.

Ministers reported widely varying numbers of conversions, ranging from the total

of 278 reported for 10 years by 34 ministers in Georgia to 7,581 reported by 209 New York state pastors.

Almost all clergymen, the magazine said, reported that the number of Catholics that had converted was far more than the number of their church members who had gone over to Catholicism.

In some areas the ratio was close to even, the article said, but mostly it ranged from three and four to one to as high as ten to one, in favor of Protestantism.

Protestant ministers were said to be opposed to active proselytization among Catholics by almost 20 to 1.

Christian Herald said this statement by a pastor was typical:

"Under no circumstances do we proselytize Roman Catholic members. We are not concerned in trying to disturb them in the free exercise of their religious convictions. But when a Roman member approaches us for questions pertaining to our church, we pull no punches."

A few clergymen said they discouraged potential converts, especially those whose reasons for wanting to change did not appear sound.

One pastor was quoted as saying that if a Catholic approached him, apparently discontented, he would call on the man's priest in an attempt to get the would-be convert to return to the Catholic Church.

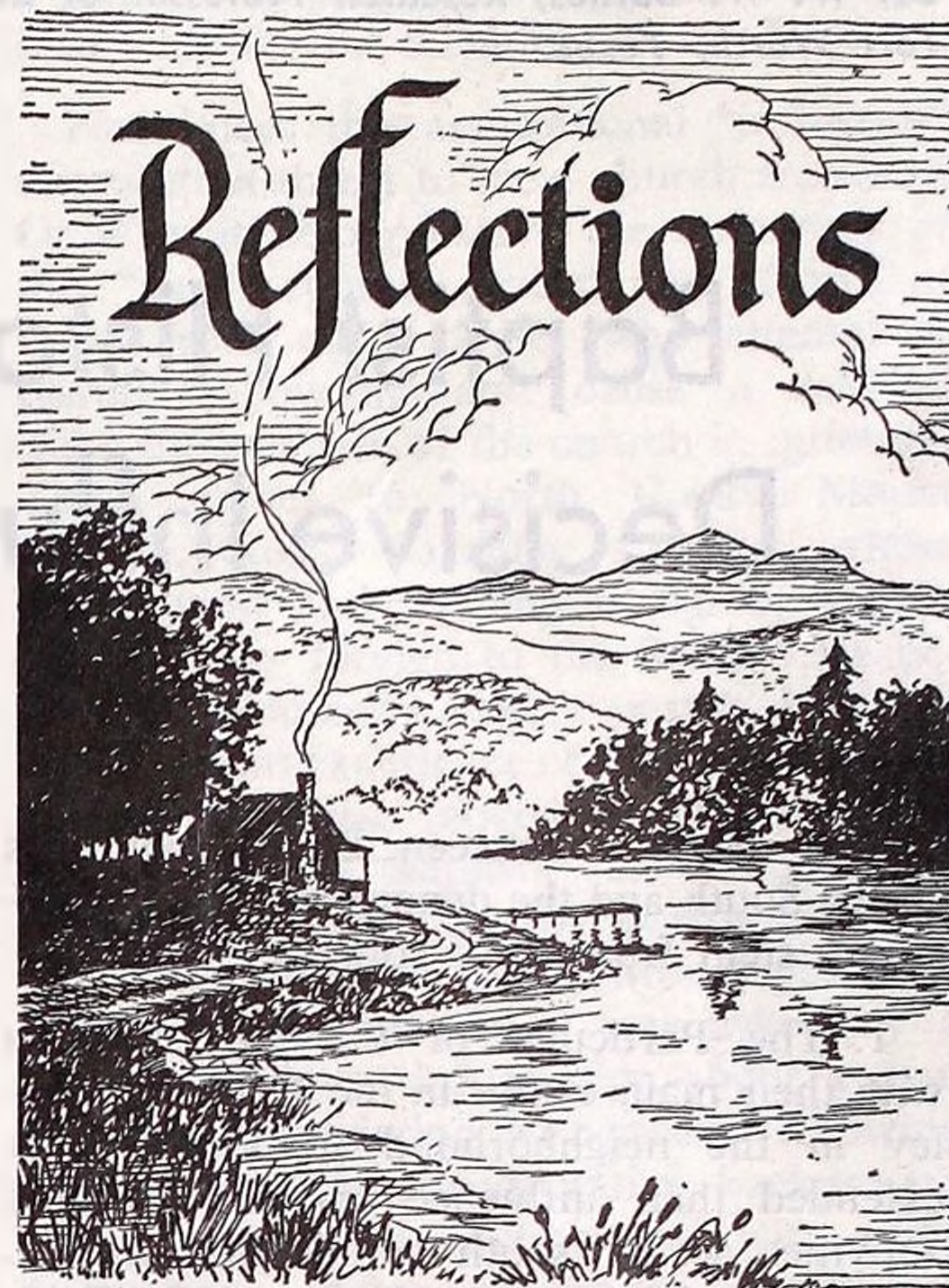
Two-thirds of the ministers declared they gave some form of instruction to would-be converts. The amount varied with the denomination and was usually no more or less than that given to others preparing for membership in the church.

Christian Herald said it uncovered no evidence of animosity against Catholicism or any other religious body in the survey.

Convention-Goers Invited To Foreign Mission Tea

RICHMOND, Va.—(BP)—Messengers and visitors attending the Southern Baptist Convention in St. Louis, Mo., June 2-5 are invited to a reception in the Gold Room of the Jefferson Hotel from 3:00 to 5:00 p.m., on Thursday, June 3, as guests of the Southern Baptist Foreign Mission Board.

Baker James Cauthen, executive secretary of the Board, in announcing this departure from the usual Foreign Mission Board breakfast at the annual meeting of the Convention, said the reception will give Southern Baptists an opportunity to become better acquainted with many of their missionaries. Missionaries on furlough, recent appointees, and members of the Board's headquarters staff will receive the messengers.



Uncertainty is the one certainty of life.—
Major General Lewis B. Hershey.

J. Edgar Hoover, Director, Federal Bureau of Investigation: "Our crime bill is \$20 billions a year. For every dollar spent on education \$1.82 goes to crime; for every dollar donated to churches, \$10 goes to crime."

Christians are like tea; their real strength comes out when they get into hot water.—Clovis G. Chappell, quoted in Houston Times.

A good many musical instruments sound best in an orchestra, and a great many people do their best work in an organization.—Christian Advocate.

No man is so insignificant as to be sure his example can do no hurt.—Life Today.

Correcting faults is like tying a necktie; we can do it easier on ourselves than on anybody else.—Sunshine.

I came to know one guard well. But if I could bring this convinced communist to the U.S. to try to change his mind, I'm not sure I'd show him legislatures at work or even courts where the accused has a chance. Rather, I'd take Dee Soon Yur first to an American supermarket, past a 100-foot retail meat counter . . . to see in one minute more meat than he's seen in an entire life. I'd like him . . . to see milking machines in a modern dairy, Kansas wheat elevators and an Iowa cornfield, a big knitting mill and 1000 sheep in a band. I'm not sure the processes of democracy would impress him especially. But if I could show him the products of democracy—this man whose father and grandfather were hungry—I think I could unmake a communist fast.—Major General William F. Dean, "My Three Years as a Dead Man," Saturday Evening Post.

Baptist History Reveals the Directing and Decisive Influence of Association on Church

The relations between Baptist churches in the South and the denominational organization stem from three sources:

1. The Particular or Calvinist Baptists with their main center in the Delaware Valley in the neighborhood of Philadelphia extended their influence and associational activities as far south as North Carolina. The Philadelphia Confession of Faith adopted in 1742 defines the church as the universal spiritual body of Christ. That spiritual body takes expression in particular churches. This was the second type of Baptists that came into the area south of the Potomac.

2. The first type to come into the southern area were the General or Arminian Baptists of England. They came into southeast Virginia and northeast North Carolina and into Charleston. There is evidence of their presence in Carolina some years before 1700. The General Confession of Faith of 1678 (England) defines a local church and then the larger group made up of the local churches.

3. The third group or type to come into the South arose out of the Great Revival known as the Great Awakening in the second quarter of the eighteenth century. Shubal Stearnes and Daniel Marshall came from New England. They made their center of activity the Sandy Creek Church in what is now Randolph County, North Carolina. Stearnes was a Congregationalist, Marshall is sometimes called a Congregationalist, sometimes Presbyterian. In New England, especially Connecticut, his native state, those two groups were not so very far apart. The Separate Baptist movement inherited from the background of Congregationalism and Presbyterianism a semi-connectional denominational life.

All of these elements entered into the Baptist life in the South which, in the opening years of the nineteenth century, resulted from these three distinct types.

As associations came to be formed there is evidence in theory and in practice of the influences of those three types that coalesced into the Baptistism in the South.

The first association in American life was the Philadelphia. It took its beginnings in 1707. I quote from the record of that year: "Before our general meeting, held

in Philadelphia, in the seventh month, 1707, it was concluded by the several congregations of our judgment, to make choice of some particular brethren, such as they thought most capable in each congregation, and those to meet at the yearly meeting to consult about such things as were wanting in the churches, and to set them in order." It will be seen that the first step toward forming an association was for the purpose of setting in order conditions in the churches that called for some action. In 1749 the Philadelphia Association adopted an *Essay* on the powers and duties of an Association of churches. This document is too long for quotation, but a sentence or two will be given to show the consensus of opinion of the churches gathered in association. "An Association of the delegates of confederate churches may doctrinally declare any person or party in a church, who are defective in principles or disorderly in practice, to be censurable, when the affair comes under their cognizance, and without exceeding the bounds of their power and duty, to advise the church that such belong unto, how to deal with such, according to the rule of gospel discipline; and also to strengthen such a church, and assist her, if need be, by sending able men of their own number to help the church in executing the power vested in her by the ordinance of Jesus Christ, and to stand by her, and to defend her against the insults of such offending persons or parties."

The second Association to be formed in the United States and the first in the South was the Charleston, 1751. The Charleston was in a sense a daughter of the Philadelphia. Oliver Hart, reared in the Hopewell, New Jersey, church (Philadelphia Association) became the pastor of the church in Charleston in 1749. In 1751 he led in forming the Association after the model of the Philadelphia. It became customary for the churches to send queries, doctrinal or practical, to the annual meeting of the Association for discussion and answer. The churches governed themselves generally in the light of those answers. There were no denominational papers as channels of communication.

In 1756 a query was sent to the Charleston Association: "Whether all matters debated in a church are to be determined by plurality of voices, and that determination

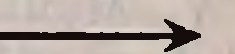
final, though it grieve the conscience of some?"

Answer. "No church, or majority of a church, has power to bind the conscience: If therefore, the majority should introduce errors subversive of the peace of the church, and wound the consciences of the brethren, the minority may, after all proper methods to reclaim the rest by calm reasoning, by calling in the assistance of other churches, and by referring the matter to the Association, should these prove ineffectual, be received as the church, and the majority disowned."

The second Association to be formed in the South (1758) was the Sandy Creek resulting from the labor of Stearnes and Marshall working from the Sandy Creek Church. That association exercised a certain measure of superintendence of the churches, even approving candidates for ordination and ordaining them and approving candidates for baptism and authorizing baptism.

The third Association to be formed in the South was the Kehukee (1769). The center of the Sandy Creek Association was central North Carolina. The main center of the Kehukee was northeast North Carolina. In 1788 the Kehukee Church was reported to be in disorder. The Association appointed three ministers to visit the church and propose suitable measures for straightening out the disorder. In 1789 the committee reported to the Association that they had visited the church, had heard each of the members relate his religious experiences, and that the church was reorganized by the committee of the Association.

A fourth Association to be considered is the Georgia (1785). In the History of the Georgia Association, published by Dr. Jesse Mercer in 1838, pp. 79-81, there is the story of the Association deciding between the minority and the majority in the Williams' Creek Church. Dr. Mercer quotes from the minutes of 1822 a long record of the activities of Elder Thomas Rhodes, a disorderly man. He disrupted the fellowship of the Williams' Creek Church and caused a majority to follow him. The Association reviewed the history of the situation and adopted three resolutions



the second of which reads: "*Resolved*, that the members of Williams' Creek Church who connected themselves with the said Rhodes be hereby declared no church—but a disorderly faction." The third resolution reads: "*Resolved*, that the part of the Williams' Creek Church, who have remained unmoved by the said Rhodes, are hereby declared the proper church, and that their conduct has the unqualified approbation of this body." A committee of seven ministers was appointed to visit the minority to assist them in their present situation.

It will thus, be seen that in the beginning and first decades of associational life in the South the association exercised oversight in doctrinal and practical matters, but the independence of the local church was not destroyed. Through the queries (and respective answers) that were sent to annual meetings of the association the churches were assisted in doctrinal and in practical matters. The fathers of that far-away time evidently believed that in the multitude of counsel there is wisdom.

From another approach it will be seen that the association even on down to the present day has a directing influence in the life and activity of independent Baptist churches. A church is usually formed by the meeting together of a presbytery composed of members from neighboring churches. In the old days when the number of churches was small it was customary to have one or more members from each church in the association. The presbytery so composed directs the order of exercises in the formation of the church. When the church applies to the next annual meeting of the association for recognition and reception into the fellowship, the association appoints a committee on petitionary letters. That committee examines the procedure of the presbytery as to practical and doctrinal matters, reports to the association that the church is a regularly constituted church and has adopted a covenant and articles of faith that are satisfactory, the association votes to recognize the church and authorizes the moderator to give the members or messengers the right hand of fellowship.

The association exercises its judgment to recognize the group of members recently constituted into a church as a Baptist church. The association from the very earliest times of associational activity in the South has exercised that judgment to decide which faction, majority or minority, constitutes the church which was originally approved and received, if and when a division occurs. All such activities have gone on for 200 years and more, and Baptist churches are still functioning as independent bodies. Our fathers began such customs because history shows that democracies without restraint may go off to extravagances or chaos. Our national government was formed on a proper adjustment between "checks and balances." Perhaps the wisdom of our fathers directed by providence worked out a comparable method of preserving the independence of

a Baptist church and at the same time making possible continued fellowship and cooperation in the work of the Kingdom. Representatives from the churches in associational fellowship supervised the formation of a new church; the association in annual meeting recognized the new body as a Baptist church; the other churches, already in fellowship, accepted the decision of the association. A situation arose in which that church divided into two factions. Ultimately, the association recognized one faction as the true church. The churches

Know Your History!

Dr. W. W. Barnes' article printed on this and the opposite page helps you do just that. Baptists need to know the historical influence of their corporate consciousness on the life of the local church.

True Baptists have respected the influence exerted by the association on the church. Recognition of Baptist corporate thinking, expressed through the association, is no threat to the freedom of the local church, but proves a needed safeguard to the autonomy of the true church against those from without who might mislead some and thus disrupt Baptist fellowship.—The Editor.

accepted the decision of their messengers in annual meeting.

In the history of American Baptists there are two distinct underlying ideologies in regard to the church. The meeting of these two has determined much of the history of Baptists in America.

From Philadelphia northward the emphasis has been upon the "local" idea. President Wayland of Brown University may be taken as a representative of that type. Their preferred method of work has been through the "society" plan. A separate society was organized for each phase of work—Foreign Missions, Home Missions, Education, Publication, etc. So predominant has been that conception that the Northern (American) Baptist Convention was not formed until 1907-8.

South of Philadelphia there was more corporate thinking. Associations and, later, conventions functioned with a more definite denominational corporate consciousness. When the Southern Baptist Convention was formed (1845-6), that corporate consciousness was embodied in the constitution of the Convention—one organization with a Board, appointed by the Convention, to function in each respective sphere of activity, and these Boards continue to be responsible to the Convention. This Convention, based on this corporate consciousness, has grown great and strong, leading self-governing Baptist churches into

a world-wide program of aggressive evangelical work for the Kingdom of our Lord.

Now, does this associational "influence" constitute a threat to local church freedom? Or does it help preserve the autonomy of the "true" church against the efforts of those from other bodies who attempt to disrupt fellowship and cause a schism? Take the example of the church in question. There comes to North Rocky Mount Church, North Carolina, a pastor whose background and training is wholly within the ideology foreign to the South. He becomes a Southern Baptist pastor, knowing nothing from experience of "the fundamental usages, customs, doctrine, practice and organization of Baptists" in the Southern Convention. The near-by pastor who secured this man the Rocky Mount pastorate writes: "Sometime ago I was asked by a church to secure information about a man they were considering for a pastor. Knowing of his previous uncooperative background I proceeded with caution and with some hesitation. After receiving two signed statements of his absolute conviction that the Southern Baptist Convention was all right and having stated that he wanted nothing to do with any off-brand Baptist, interdenominational groups, or others contrary to S.B.C., I related this information to the committee. It has been a matter of great concern and distress to me that he later repudiated the two letters and signed statement." (*Biblical Recorder*, Oct. 31, 1953, p. 23). Evidence was presented in the court proceedings that tended to show that he came to Rocky Mount with the intent to withdraw the North Rocky Mount Church from its Southern affiliation. At any rate, before his first year had ended he was proposing to the deacons that such withdrawal be made and that the church affiliate with the General Association of Regular Baptist Churches (headquarters at Chicago). The character of the G.A.R.B. is radically different from that of the S.B.C. Its work—Foreign and Home Missions and Education—is conducted after a different plan, a plan foreign to the ways of the Southern Baptist Convention.

A word of caution may here be given to those, reared in the ideology and ecclesiology foreign to the South to pause. If they may be thinking of allying themselves with Southern Baptist work, let them ask themselves the question, whether they can adjust themselves to Southern Baptist principles and customs in all sincerity. If they cannot do so, it is best for all concerned that they seek other alignment.

The Lord's blessing be upon any group of Baptist churches (whatever be their special emphases within the sphere of self-government) in their efforts to extend His Kingdom. May they be guided and blessed in doing their own work in their own way; and may each group be led of His Spirit in expending their energy on their own task, and not in seeking to hinder other brethren in trying to do likewise, is the prayer of—William W. Barnes.

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 18 and 19 (Larger)—John 19:17-30 (Printed).

Betrayal and Crucifixion

At last the enemies of Jesus have their way. They succeed in having Him arrested, tried and finally put to death. Dr. A. T. Robertson has given us these words. "Pilate, of course, could not escape full legal and moral responsibility for his cowardly surrender to the Sanhedrin to keep his own office. The guilt of the Sanhedrin (both Pharisees and Sadducees unite in the demand for the blood of Jesus) is beyond dispute. It is impossible to make a mere political issue out of it and to lay all the blame on the Sadducees, who feared a revolution. The Pharisees began the attacks against Jesus on theological and ecclesiastical grounds. The Sadducees later joined the conspiracy against Christ. Judas was a mere tool of the Sanhedrin, who had his resentments and grievances to avenge. There is guilt enough for all the plotters in the greatest wrong of the ages." If we center our attention and study on the printed text, we of course automatically limit ourselves to the Crucifixion proper.

Regarded as a Thief (vv. 17, 18)

Jesus was crucified on Golgotha, between two thieves or robbers or malefactors. Throughout His stay on the earth He completely identified Himself with sinners or wrongdoers, so that it was even in His hour of death. Although He was without sin, He allowed Himself to be counted as a sinner in order to assume the burden of the sins of the whole world. Thus He was and is the Lamb of God who takes away the world's sins. The other Gospels tell us of His promise of pardon to the penitent thief. He exercised His saving power even in the hour of death. The experience of the penitent thief can be that of any and all who trust Him as Saviour.

Portrayed as a King (vv. 19--22)

The title, or superscription, placed on Jesus' cross portrayed or proclaimed Him as king of the Jews. Pilate was urged to change the writing but he refused to do so. Was he stubbornly refusing to be pushed around any more at their hands? The title was written in the three prevailing languages of that day and place: Hebrew, Latin and Greek (languages of religion, government and learning). Pilate never imagined just how much truth that inscription bore. For Jesus was and is the king of the Jews as well as of all mankind, and will so be regarded one day (Phil. 2:9-11). He will reign finally, in all of His majesty and grace and power. Accept Him as king now.

Humiliated as a Criminal (vv. 23, 24)

The heartless soldiers at the foot of the Cross divided among themselves all of Jesus'

garments except the one for which they gambled. It was an expression of brutality upon their part, as well as deep humiliation upon the part of Jesus. They no doubt regarded Him as another criminal and treated Him accordingly. Those who had made these garments more than likely never dreamed that they would ultimately fall into such hands. And none but Jesus ever dreamed that He would undergo such shameful humiliation. But it was a part of the Father's plan, and so He endured it with complete resignation. Indeed, there seems to have been joy and satisfaction in so doing (Heb. 12:2).

Concerned as a Son (vv. 25-27)

Jesus was concerned about the welfare of His mother, now that He was dying on the Cross. He gave her into the care and keeping of His disciple, John the Beloved. John gladly accepted the committal, taking Mary from that day to his own home. So far as is known, she lived with him the rest of her life. It was a beautiful and thoughtful act upon His part. The Son of God was, in this act, acting in characteristic fashion as

the Son of Man. Mary had cared for Him when He was unable to care for Himself. Now He would, through John, care for her. We do not know how long she lived after this terrible experience of witnessing her first-born son die on a cruel cross, shamefully and unjustly condemned to death. It must have been a terrific shock to her. Did she recall there and then the prophetic words of old Simeon uttered more than thirty years before (Matt. 2:35)? It is quite likely that she did. Those were dark hours when Mary turned away from the Cross, but they were made more bearable by the tender compassion of the sympathetic and understanding John.

Suffered as a Man (vv. 28-30)

These verses record two other of the Seven Sayings that Jesus uttered while dying on the Cross. And in both of these, we glimpse something of His humanity. "I thirst," Jesus said. The fever of death was increasing. He had been through terrible ordeals during the past several hours, mental and spiritual as well as physical. His body had been beaten, mercilessly. He had felt Himself deserted not only by His disciples, but also even by the Father (Mk. 15:34 and Mt. 27:46). His body was gradually losing its strength. His heart was already broken, both from the anguish of the bearing of the sins of humanity and also from the cruelties connected with the act of crucifixion. "It is finished," He uttered in what has been called the Cry of Victory. His suffering was completed and perfected (Heb. 2:10).

THE CROSS AND THE CUDGEL



The Young South

In today's letters can you find:

Two from girls who have just had birthdays?

Two from girls with the same interests or hobbies?

One which begins with a friendly question?

Two from girls living in the same town?

A promise in each one?

Dear Aunt Polly:

How are you this fine spring morning? I am a girl seven years old and in the second grade at Coopertown School. I am a Christian and am a member of Battle Creek Baptist Church. Mrs. Albert Seay is my Sunday school teacher.

I would like to have some pen pals. I will answer all the letters I get.

DEBORAH C. WOODHAM

Route 1

Springfield, Tenn.

Dear Aunt Polly:

I am thirteen years old. My birthday is March 26. I go to the First Baptist Church in Union City. I go to River High School. I like music and basketball.

This is my first time to write to the Young South. I would like to have some pen pals from thirteen to sixteen years old. I will answer all the letters I get.

VIOLET MARIE BATTS

Route 5

Union City, Tenn.

Dear Aunt Polly:

I am a girl thirteen years old. My birthday is April 6. I have brown hair and blue eyes. I am a Christian and go to the First Baptist Church of Bells. I am in the seventh grade at Bells Schools. I play the piano. I would like very much to have many pen pals. I will answer all letters. If there is anyone with the same birthday as mine, I hope they will please write to me.

MARY NOBLE LEATHERS

Box 21

Bells, Tenn.

Dear Aunt Polly:

I am ten years old. I go to Philadelphia Grammar School. I am in the fifth grade. I read the Young South every week and enjoy it very much. This is the first time I have written to you. My birthday is November 11.

ANN MALLER

Box 122

Philadelphia, Tenn.

Dear Aunt Polly:

I am a girl ten years old. I am in the fourth grade at school. I have written you once before. I go to Atkins Baptist Church. My pastor is Rev. Nelson Pitts. I would like to have some pen pals and will answer every letter I get.

JANICE GARRETT

Route 12

Knoxville, Tenn.

THURSDAY, APRIL 8, 1954

Dear Aunt Polly:

I am a girl thirteen years old, in the eighth grade. I am a member of the First Baptist Church where Brother J. E. Sharp is pastor. I have dark brown hair and hazel eyes.

My favorite sports are basketball and softball. I take piano lessons and enjoy playing the piano. I would like to have many pen pals. I will try to answer every letter I receive.

So come on, boys and girls, please fill my mail box!

DONNA SUE PEARSON

Bells, Tenn.



Dear Aunt Polly:

I am a little girl eight years old. This is my first time to write to you. I am in the third grade at City Park School. I go to the First Baptist Church. Brother F. M. Dowell is my pastor. I would like to have some pen pals and will answer all their letters.

JUDY CUNNINGHAM

303 Douglas St.

Athens, Tenn.

Which of today's letters did you choose to answer? Will you write your letter today? In it, ask your new friend some questions that will tell you more about her. Tell her a bit about yourself—your interests, and perhaps something you have done at school or church this spring. That will make it easier for your pen pal to answer your letter, and will help you to get acquainted.

Love,

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LAUGHS

From

Here and There

"Where did you absorb your fine principles?" asked the interviewer, "At your mother's knee?"

"No," replied the great industrialist. "Across my father's knee."

Judge: "Could the motorist have avoided you?"

Injured man: "He could, your honor. He had the choice of hitting me or the missus, and he picked on me."

One housewife to another, over the back fence: "I got to thinking yesterday—you know how you'll do when the television set is broken."

Free speech is a great blessing—until the other fellow begins talking too much.

We're always grateful when the moderator of a radio panel repeats at the end of the program what the subject was, as there is no way of telling just by listening to the arguments.

A lawyer named Strange was asked by a friend what he would like to have inscribed on his tombstone. "Just put, 'Here lies an honest lawyer,'" he said, "But," said the friend, "that doesn't tell who it is." "Certainly it does," the lawyer argued. "Passers-by will say, 'That's Strange'."

A speaker on farm management, according to a story Dr. Timm of Texas A&M tells, had belabored an audience of negro farmers at much length with wise advice. When at last he sat down the chairman summed up: "What the speaker has said to us is very plain. If our outgo exceeds our income the upkeep will be our downfall."

Drive carefully; don't insist on your rites.

Kirk was pugnacious, but he didn't live long. A few days after his funeral, his widow was hanging pensively over her front gate. A neighbor stopped to offer her some consolation. "Well, poor Kirk," she remarked, "'e'll be 'itting the 'arp with the hangels, now." "Not 'im," replied the widow. "More likely 'e'll be 'itting the hangels with the 'arp."

A girl applied for a job as stenographer. They gave her a test in spelling. "How do you spell Mississippi?" she was asked. "The river or state?"

Save your pennies and the sales tax will take care of them.



Woman's Missionary Union

MISS MARY MILLS, Executive Sec'y-Treas.

"Declare His Glory"

The Sixty-sixth Annual Meeting of Woman's Missionary Union of Tennessee convened March 23-25 at First Baptist Church, Chattanooga.

The theme, "Declare His Glory" was given new meaning to the 1964 delegates and visitors to the W.M.U. Convention.

The call to worship for each session was "Open the Gates of the Temple" by John Bailey. Mrs. Carl Giers, song leader, Mrs. L. T. Merchant, pianist, and Mr. J. Manning Sullivan, organist, were in charge of music.

The opening session Tuesday afternoon found a large group gathered for the devotional period led by host-pastor, Carl J. Giers, and the welcomes by local committee chairmen, Mrs. C. A. Brooks and Mrs. R. W. Hill. Response was made by Mrs. Fred V. Brown of Knoxville.

Mrs. M. K. Cobble challenged the hearts of all present by her message, "Our Heritage, Our Responsibility." "Declaring His Glory in Japan" was the message of Miss Floryne Miller, who is leaving April 1 for her field. Miss Irene Chambers told of Home Mission work in the out-post of our territory.

A harp and violin duet by Misses Betty and Naomi Isbell called to worship the Young People's Session of the W.M.U. Convention. Eighty Hamilton County young people, carrying open Bibles, marched to the platform and sang "Take the Light." The processional was followed by a lovely Candle-lighting Service directed by Mr. and Mrs. C. W. Junker. Young people lighted candles representing Hope, Awareness, Beauty, Faith, Brotherhood, Service, Truth and the idea of the spread of the Gospel was depicted as all of the participants lighted candles. "Send the Light" was the hymn sung by the audience. Mrs. L. G. Ping, Young People's Leader of Hamilton County Association, with the help of Miss Phanoy Tallant and Mr. Ted Hale, trained the boys and girls for the program.

Miss Juliette Mather, Editorial Secretary of Woman's Missionary Union, told of the heart-hunger of multitudes around the world as she spoke on the subject, "The Glory of the Light." Taking her audience on a rapid tour of the world, Miss Mather pointed to the eager millions in Japan, the miserable refugees in Korea, the idol worshipers of all the eastern lands. She reminded Christians of their responsibility of taking the Light to those in darkness.

Mrs. C. D. Creasman of Donelson, pronounced the benediction.

Wednesday morning and each session thereafter opened with devotional periods led by Miss Helen Falls, New Orleans Seminary. She urged that women open the windows of their souls, and Declare His Glory in our personal lives, in our homes, and in our communities.

The officers of Tennessee W.M.U. presented reports of the work in a panel discussion on our accomplishments the past year and goals for this next year. Moderator of the panel was Miss Mary Mills, Executive Secretary. Those joining in the discussion were Miss Laura Frances Snow, Mesdames C. T. Bahner, B. E. Cockrum, William J. Fallis, Frank Boggs, Merrill D. Moore and Mr. Jimmy Allen.

The need for emphasis on enlistment, reporting, goals for magazine subscriptions and leadership training were mentioned.

Miss Mary Northington reported on her trip to Latin America last summer. She emphasized the fact that on every hand in every field the Lottie Moon Offering made progress possible.

The needs of the great areas in the west were brought to attention by Mrs. Ira Marks, of Salt Lake City, Utah, who with her husband, work among the Mormon people of that area.

Dr. B. J. Cauthen, Executive Secretary of Foreign Mission Board, brought the message on the program of advance—"Through all the World." He reminded the people of their individual responsibility to the peoples everywhere—in every clime, in every culture. 912 missionaries carry the Southern Baptist Message. We need a minimum force of 1750. According to our present rate of appointment, it will be fifteen years before they will be on the fields. We need more missionaries, more prayers,

Color Film On Children's Home

"WHERE LOVE IS" is the title of a movie film which has just been completed for the Tennessee Baptist Children's Homes, Inc. It was filmed by the Visual Aid Department of the Sunday School Board, and produced through the cooperative effort of all of the child care agencies of the Southern Baptist Convention. It is the story of a child's experiences in a Baptist Children's Home.

This is a 16 MM color film and can be secured for showing in churches at a service cost of two dollars, plus postage. Churches or groups desiring this film may order from the Baptist Book Store, 161—8th Avenue North, Nashville, Tennessee, or write to Dr. W. C. Creasman, Belcourt at 16th Avenue South, Nashville, Tennessee.

Bookings should be made well in advance of showing date.

more money. We need to pray our young people to the fields.

The Wednesday evening session was inspired by a message by Dr. L. S. Sedberry, Secretary of American Baptist Seminary. "Who is my Neighbor" as taken from Luke 10, was the scripture on which Dr. Sedberry based the discussion of the needs for helping Negro friends who lack trained workers and a youth program within their churches. There is a real need for more young people to surrender to the call of Christian service.

Mrs. Roy Starmer gave a fervent account of needs among Italians, and told of the growth of Southern Baptist work. "Italian Baptists Salute Thee" said Mrs. Starmer as she brought their greetings.

Thursday morning the Memorial Service for deceased members was conducted by Mrs. W. B. Mount. Miss Mary Mills presented the plan of work "His Will—Our Work," which was adopted by the convention. There were the regular items of business, reports of committees. The time and place committee report that Nashville was inviting the convention to meet there, March 23-25, 1955, was adopted. The place will be First Baptist Church.

The convention voted to send Miss Laura Frances Snow, Young People's Secretary, to Baptist World Alliance, London, England, in 1955.

"Declaring His Glory in Colombia," was the missionary message of Miss Crea Ridenour. Miss Juliette Mather, spoke on "Christ in You, the Hope of Glory," as she told of experiences on her recent trip around the world. A season of prayer and meditation followed with the benediction by Rev. Gordon Greenwell of Knoxville closed the convention.



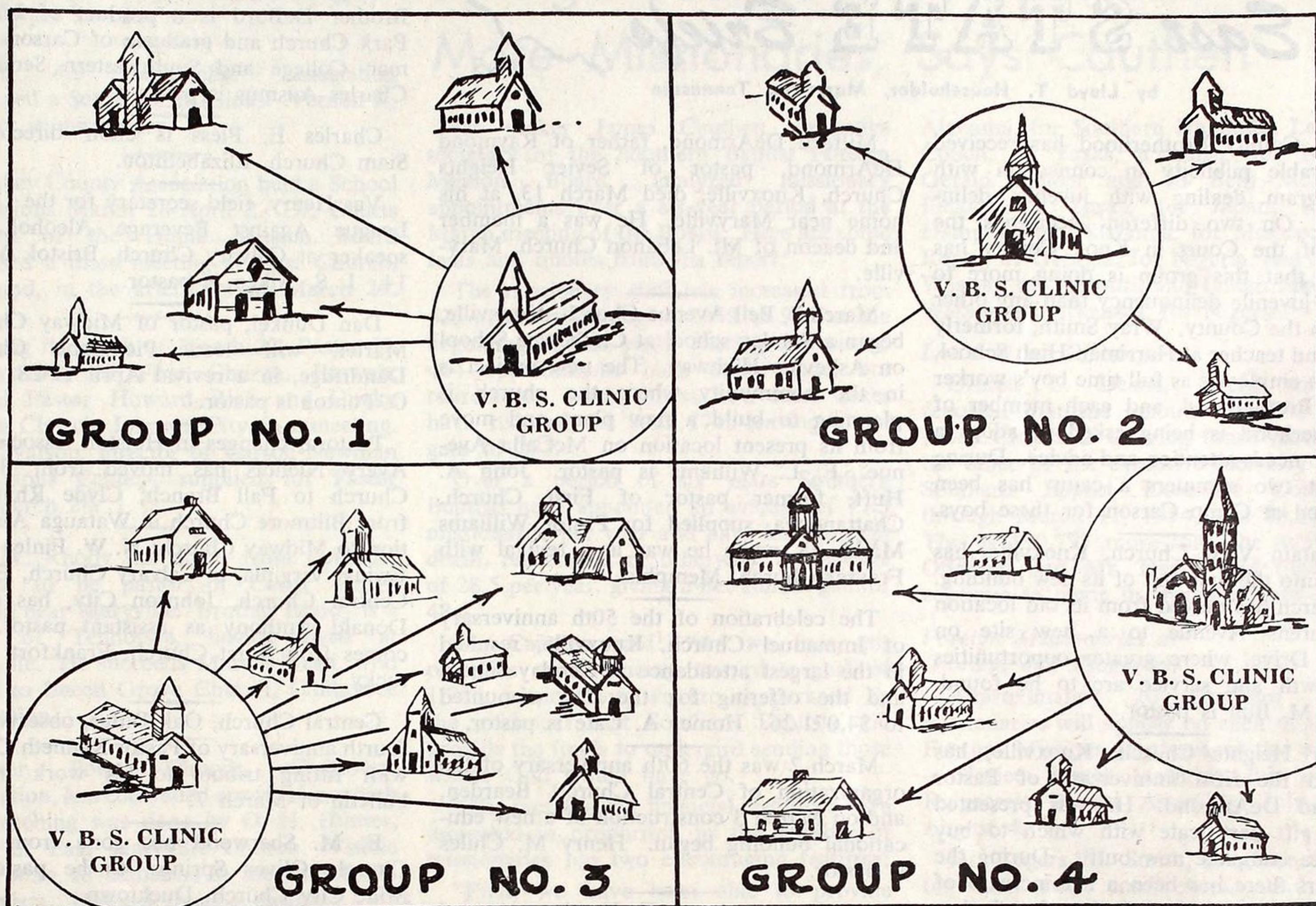
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VACATION BIBLE SCHOOL TIME



Get ready for your school. Planning precedes progress. Order all necessary supplies. Books to be used this year are Nursery A, Beginner A, Primary B, Junior A and Intermediate A. Elect the V.B.S. workers. Attend associational V.B.S. Clinic nearest you. Contact associational officers—V.B.S. Leader, Missionary, or Gen-

eral superintendent as to date and meeting place of clinic.

Our objective this year is a V.B.S. in every church or every church community. Every boy and girl from 3-16 years of age should reap some of the benefits of a Vacation Bible school this year.

Early Approval Seen For New Security Plan

From replies received at Baptist State Building, Nashville, "speed" seems the word characterizing action by Baptist Pastors and churches in Tennessee agreeing to participate in the New Minister's Security Plan. This Plan now being offered Tennessee Baptist Pastors and churches becomes effective if two-thirds of the 457 members in the present plan transfer to the New Plan before July 1, 1954. Of the 305 required to make the Plan effective in Tennessee, 297 pastors and 280 churches have signed Agreement Cards as of March 29. The additional eight pastors and twenty-five churches necessary for the Plan's effectiveness are expected at an early date. And most participating members and churches will probably be sending in their Agreement Cards ahead of the deadline, according to Rev. Leonard Sanderson, Secretary of Evangelism and Promotion for the Tennessee Baptist Convention.

Those contemplating entering the New Security Plan are cautioned to act before the July 1 deadline.

Ask Extension of Capital Needs Program Thru 1958

NASHVILLE, Tenn.—(BP)—Extension of the \$3,000,000 annual Capital Needs Program of Southern Baptists for two additional years after 1956 will be recommended to the pre-convention meeting of the Executive Committee of the Southern Baptist Convention and, if approved, to the Southern Baptist Convention meeting in St. Louis, Mo., June 2-5. The recommending group is a joint committee made up of the Finance and Administration Committees of the Executive Committee which met in Nashville, March 23, Louie D. Newton, Atlanta, Ga., chairman.

The extension will make possible completion of the capital needs goals for Southern, Southwestern, and New Orleans Baptist Theological Seminaries as adopted by the 1951 Convention in Miami, Fla., and will provide an additional \$2,000,000 to the Golden Gate Baptist Theological Seminary for erection of buildings on their new Strawberry Point campus site in San Francisco, Calif. It will also provide an

additional \$1,400,000 to Southeastern Seminary for conversion and renovation of the Wake Forest campus when the North Carolina college, now occupying the premises, moves to Winston-Salem in 1955. The recommended plan will continue to provide \$600,000 annually to the Foreign Mission Board for capital needs and will increase Home Mission Board capital needs allocation from \$439,800 in 1956 to \$500,000 annually in 1957-58.

The suggested plan would provide \$135,000 to meet the capital needs of the Radio Commission in 1957-58, \$300,000 to meet capital needs at the new Southern Baptist Hospital at Jacksonville, Fla., in 1957-58, and \$35,000 to Baptist Brotherhood Commission, dependent on transfer of the Royal Ambassadors, Southern Baptist boys' program, to that organization.

A total of \$12,000,000 will be distributed to Southern Baptist Convention agencies and institutions for capital needs in 1955-58 if the plan is approved.

East STATE Briefs

by Lloyd T. Householder, Maryville, Tennessee

Knox County Brotherhood has received considerable publicity in connection with its program dealing with juvenile delinquency. On two different occasions the Judge of the Court in Knox County has insisted that this group is doing more to combat juvenile delinquency than any other group in the County. Wray Smith, formerly coach and teacher at Harriman High School, has been employed as full time boy's worker by the Brotherhood, and each member of a Brotherhood is being asked to adopt a boy who needs attention and advice. During the past two summers a camp has been sponsored at Camp Carson for these boys.

Mountain View Church, Knoxville, has moved into the first unit of its new building. The church has moved from its old location on Laurens Avenue to a new site on Groner Drive, where greater opportunities for growth and service are to be found. Buford M. Bull is pastor.

Sevier Heights Church, Knoxville, has observed the fifth anniversary of Pastor Raymond DeArmond. He was presented with a gift certificate with which to buy himself a complete new outfit. During the five years there has been a net increase of 400 in membership and the church has built a magnificent house of worship.

Free Grace Church, Knoxville, has changed its name to Fort Hill Church. The church is located at 2622 Blankenship Street, but has purchased property on Sevier Avenue and expects to build a new building. Louis O. Ball is pastor.

Since March 7 McCalla Avenue Church, Knoxville, has been conducting two morning services. April 4 the church held open house in connection with the completion of its new educational unit. E. Warren Rust is pastor.

Milford DeArmond, father of Raymond DeArmond, pastor of Sevier Heights Church, Knoxville, died March 13, at his home near Maryville. He was a member and deacon of Mt. Lebanon Church, Maryville.

March 7, Bell Avenue Church, Knoxville, began a Sunday school at Chilhowee School on Asheville Highway. The new project is in the community where the church is planning to build a new plant and move from its present location on McCalla Avenue. E. L. Williams is pastor. John A. Huff, former pastor of First Church, Chattanooga, supplied for Pastor Williams March 28, while he was in a revival with Frayser Church, Memphis.

The celebration of the 50th anniversary of Immanuel Church, Knoxville, resulted in the largest attendance at Sunday school and the offering for the day amounted to \$4,071.26. Homer A. Cate is pastor.

March 2 was the 60th anniversary of the organization of Central Church, Bearden, and on March 3 construction of a new educational building began. Henry M. Chiles is pastor.

March 14-21 James E. Harris, pastor of Deaderick Avenue Church, Knoxville, conducted a revival at First Church, Spring City. Deaderick Avenue is now making a special effort to complete the third floor of its educational unit, and expects to have it ready to use by July 27.

E. L. Williams, Knoxville, was the evangelist at First Church, Rockwood, Wallace Carrier, pastor. Elmer Bailey, minister of music, Broadway Church, Knoxville, led the music.

March 7 was the third anniversary of the ministry of Pastor Melvin G. Faulkner with Arlington Church, Knoxville. At the close of the evening service the church honored the pastor and his family with a reception and presented them a television. In the three years 634 have united with the church.

March 28 was observed by South Knoxville Church as "Stanfield Appreciation Day" honoring Dr. V. L. Stanfield, Southern Seminary, who has been supply pastor during recent months.

James M. Finley, pastor of Calvary Church, Greeneville, South Carolina, will lead Lynn Garden Church, Kingsport, in revival services April 18-25. J. L. Trent is pastor.

A. Roy Greene, president of Tennessee Baptist Convention, spoke at First Church, Newport, March 21. Pastor Lowell D. Milburn was in a revival with Russellville Church.

April 4-11 Sammie DeBord leads, Lincoln Park Church, Knoxville, in a revival. Brother DeBord is a product of Lincoln Park Church and graduate of Carson-Newman College and Southwestern Seminary. Charles Ausmus is pastor.

Charles E. Pless is choir director at Siam Church, Elizabethton.

Vas Henry, field secretary for the United League Against Beverage Alcohol, was speaker at Calvary Church, Bristol, March 14. J. S. Aiken is pastor.

Dan Dunkel, pastor of Midway Church, Martel, will lead Piedmont Church, Dandridge, in a revival April 19-28. Fred O. Ponton is pastor.

Pastoral changes in Holston Association: Avery Nichols has moved from Beulah Church to Fall Branch; Clyde Rhinehart from Biltmore Church in Watauga Association to Midway Church; N. W. Finley from Ewing, Virginia, to Calvary Church, Erwin; Central Church, Johnson City, has called Donald Anthony as assistant pastor. He comes from First Church, Frankfort, Kentucky.

Central Church, Oak Ridge, observed the fourth anniversary of Pastor Kenneth Combs with fitting tribute to his work in the bulletin of March 7.

E. M. Sherwood has gone from First Church, Oliver Springs, to be pastor of Mine City Church, Ducktown.

Douglas Aldrich, pastor of Forrest Hills Church, Raleigh, North Carolina, is leading First Church, Clinton, in a revival with Eddie Nicholson leading the singing. The week preceding the revival the church engaged in an extensive visitation program. Paul Turner is pastor.

Another newcomer to our growing list of contributors is Main Street Church, Lake City. Items of interest here include announcement of a revival to be conducted by David Livingstone beginning April 11. C. N. Warren is pastor.

O. O. Denny has resigned as pastor of Black Oak Church, Clinton Association, to become associational missionary in Upper Cumberland Association in Kentucky.

Second Church, Clinton, has finished a new educational building and made use of it March 28.

Ramsey Pollard, Jr., minister of music at First Church, Maryville, assisted First Church, Sylacauga, Alabama, in a revival. Mack Douglas is the Alabama pastor.

Homer A. Cate, Knoxville, will be the evangelist in a revival at Robertsville Church, Oak Ridge, beginning April 18. W. C. Summar is pastor.

Dewey Adams, pastor of Fiftieth Street Church, Birmingham, Alabama, recently led East Brainerd Church, Chattanooga, in a revival.

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Pastor Carl Giers of First Church, Chattanooga, will do his own preaching in a revival April 11-18.

April 4-9 Sequatchie Association conducted a School of Missions. Vernon R. Webster is missionary.

Bradley County Association held a School of Missions March 28-April 2. Dr. Courts Redford of the Home Mission Board addressed a mass meeting at First Church, Cleveland, in the afternoon of March 29.

During the week of March 22, Pastor H. Cowen Ellis of First Church, Etowah, assisted Pastor Howard Rich and Unaka Avenue Church, Johnson City, in a meeting. C. H. Watson, director of Carson-Newman Off-Campus Centers, supplied for Pastor Ellis March 28.

W. W. Rhody has come from Orlando, Florida, to be pastor of Cedar Grove Church, near Maryville. Brother Rhody is a native of Tennessee, having lived at Smithville. He succeeds Marcus Reed, who moved to Beech Grove Church, Chilhowee Association.

Center Point Church, Chilhowee Association, has concluded a revival in which the preaching was done by O. H. Hunter, pastor of East Maryville Church. Visible results were 18 additions to the church, 14 by baptism. Howard Jones is pastor.

Frank W. Wood of Knoxville led Wildwood Church, Chilhowee Association, in a revival. W. F. Hall is pastor.

Two former Tennesseans teamed up recently in a revival at College Place Church, Monroe, Louisiana. Earl Stallings, pastor of First Church, Ocala, Florida, was the evangelist and Earl Ogg is the pastor of the church. Since October 1, there have been 145 additions to the College Place Church.

Rev. and Mrs. David N. Livingstone of Sweetwater are the proud parents of a baby girl, born at Blount Memorial Hospital, Maryville. Brother Livingstone is well and favorably known by many people in Tennessee.

Loudon First Church, Paul Hall, pastor, recently recognized the unusual record of Miss Margaret Watts, who for 21 years has maintained a perfect Sunday school attendance in that church. Superintendent Robert Hudson awarded an attendance pin to Miss Watts who is general secretary of the Sunday school and clerk of the church.

John Ellington, Bob Thompson, Reece Love, W. J. McWaters, John Massengale and Sidney Thompson were ordained deacons March 24 by Ridgeview Church, Chattanooga, with John L. Huff, former pastor of First church, preaching the ordaining sermon.

Foreign Board's Greatest Need Is More Missionaries, Says Cauthen

Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, analyzed missionary appointments over a six-year period at the March meeting of the Board. Here are some facts and quotes from his report:

The missionary staff has increased from 625 at the beginning of 1948 to 908 at the beginning of this year. During this period 464 appointments have been made; but retirements, death, illness, and other losses have reduced the staff 171, leaving a net gain of 283.

Over a period of six years Southern Baptists have appointed an average of 77.3 missionaries per year and have lost through death, retirement, or otherwise, an average of 28.5 per year, giving a net annual gain of 48.8.

Dr. Cauthen said: "As we face our objective of advancing toward a goal of 1,750 missionaries, we are encouraged by the evidences that Southern Baptists will provide the funds to undergird sending those whom God would have go.

"The fact that our financial resources have increased in proportion to the number of missionaries has two encouraging features:

"First, we have been able to provide urgently needed capital developments in many lands. Second, we can continue to appoint missionaries on an advance basis, even within the limits of our present income.

"The need for missionaries is so urgent, especially in new areas, that the missionaries in all lands would without hesitation recommend the appointment of reinforcements, even if it should require the sacrifice of having less money available for capital needs and current operations.

"As valuable as are capital developments and funds for current operations the most vital part of our missionary effort is the missionary himself with his fervent witness to a living Christ."

Dr. Cauthen said the 1953 Lottie Moon Christmas Offering which has already exceeded the amount received last year, with more yet to come in, is abundant evidence of Southern Baptists' determination to advance.

He continued: "Regardless of what may occur in world affairs in days ahead, we can rest assured that the investments we make in giving the message of Christ to the nations of the earth is the wisest investment that can be made by followers of Christ. Even when the Iron Curtain drops around areas and missionaries are swept out, the work of a living Christ continues."

March Appointees—

Nine young people were appointed missionaries at the March meeting of the Foreign Mission Board. They are: John Cheyne and Marie Golson Cheyne, of

Alabama, for Southern Rhodesia; Lawanda Couch, of Texas, a nurse, for Nigeria; Gerald Fielder and Jo Beth McKneely Fielder, of Texas, for Japan; Roberta Hampton, of Oklahoma, for Mexico; Anita Roper, of Georgia, for Nigeria; and Melvin Wasson, of Missouri, and Lillian Strickland Wasson, of Arkansas, for Nigeria.

Lottie Moon Offering—

Everett L. Deane, Board treasurer, reported that the amount of 1953 Lottie Moon Christmas Offering funds received in the office of the executive secretary of the Southern Baptist Executive Committee through March 11, 1954, was \$3,371,169. This is \$90,797 more than the total 1952 Offering; and Mr. Deane said funds will continue to come in through April 30.

Foreign Missionaries at Glorieta and Ridgecrest

Approximately 20 Southern Baptist missionaries will appear on each of the two Foreign Missions Conferences this summer—Glorieta Baptist Assembly, July 1-7, and Ridgecrest Baptist Assembly, July 29 to August 4.

Dr. Rogers M. Smith, program director for the two conferences, said these missionaries will represent every general area of the world where Southern Baptists work.

Carlos Cruber, of Plainview, Texas, who led the singing for the Baptist World Youth Conference in Rio de Janeiro, Brazil, last summer, will direct singing at the Glorieta conference. Genter L. Stephens, of Nashville, Tenn., will return to Ridgecrest to lead that conference for the second time.

The Bible study leader at Glorieta will be Dr. Glenn Blackburn, pastor of the Baptist church, Wake Forest, N. C.; at Ridgecrest will be Dr. Dale Moody, professor at Southern Baptist Theological Seminary.

The Brotherhood Conferences will be held simultaneously with the Foreign Missions Conferences at both encampments. Some of the morning meetings and all of the evening services will be combined.

"Daring for Christ" is the theme of both Foreign Missions Conferences. Dr. Baker James Cauthen will deliver the keynote address.

Baptist Clinic, Korea, Cited

The Baptist clinic, Pusan, Korea, where more than 137,000 patients were treated last year, has been awarded five citations in two years: (1) from the governor of the province to Dr. N. A. Bryan, now in the States due to the illness of Mrs. Bryan; (2) from the governor to Dr. A. W. Yocum; (3) from the Department of Public Health in appreciation for the tuberculosis work; (4) from the Provincial Department of Education; and (5) from the Department of Public Schools in Pusan.

Mid STATE Briefs

by Herman J. Ellis, 211 Oak St., Springfield

Inglewood Church, Nashville, was led in a revival, March 28-April 4, by James L. Sullivan of the Sunday School Board. J. Harold Stephens is pastor.

Dr. William Hall Preston of Nashville and sons, John and Bill, led in a revival at First Church, Yazoo City, Mississippi, of which Dr. W. C. Fields is pastor. John and Bill, students at Baylor University, majored in song leading, solos, recreation, and visitation.

Judson Memorial Church, Nashville, was led in a revival March 28-April 11, by C. H. Bolton, pastor of First Church, Avon Park, Fla. as evangelist and Wayne Maddox directing the music.

Rev. and Mrs. Eugene Roberts, Una Church, announce the arrival of a new daughter, Elizabeth Jane.

First Church, Mt. Pleasant, recently established a new mission with B. W. Powell, John L. Smith, John L. Rewis in charge. J. Lowell Knupp is pastor of this church.

Youth week officers for Belmont Heights Church, April 4-11, are: Kenneth Floyd, pastor; Archie Lawrence, educational director; Harris Deere, minister of music; Martha Blount, organist, Joyce Tummins—pianist, James Long—chm. deacons, Rou Dobyns, Sunday School supt.; Terry Dickey, Training Union director, Phillip Donavant, Brotherhood president, Betsy Daly, church secretary.

Bethel Church, Robertson County, ordained six deacons March 21. J. Howard Young brought the sermon, Tom Madden gave the charge to church and Earl Waggoner the ordination prayer. Deacons ordained were: Tom Templeton, Charles Fehrman, Don Grubbs, Clark Dorris, John A. Templeton, and Vernon Jones. M. C. Miles is pastor.

North Springfield Church was led in a revival March 28-April 4, by W. C. Summar, Robertsville Church, Oak Ridge as evangelist and William Ball, Riverside Church as music director. Herman J. Ellis is pastor.

The Sunday school of Springfield Church reached the standard for the second consecutive year. J. G. Humphrey is superintendent and J. Howard Young, pastor.

First Church, Donelson, held a reception Sunday afternoon, March 28, in honor of Pastor and Mrs. W. L. Baker, who were married in Chattanooga, March 15, with Pastor Ray F. Dykes of White Oak Church officiating. Mrs. Baker is the former Mrs. Olive Perle Starke.

Vernon Powers of First Church, La-Follette, did the preaching in a revival at First Church, Centerville, March 21-28. Pastor Charles Franklin led the singing. There were 11 additions. Brother Franklin and his people plan to enter their new educational building by Easter. This new addition of 19 rooms will make it possible to have a completely graded Sunday school.

Our thanks and those of Baptist and Reflector to Rev. W. Alvis Strickland who has rendered a fine service during the past two years as Mid-State correspondent. We wish him and his family our best as they go to California where on May 1 he takes up his duties as Director of Sunday School work for California Southern Baptists.

You are invited to send your news items from Middle Tennessee to Rev. Herman J. Ellis, 211 Oak St., Springfield, Tennessee, who with this issue is kindly giving his assistance as our temporary area correspondent.—The Editor

The Billy Graham revival in Nashville has been moved up a week according to an announcement made by Rev. James M. Gregg who is general chairman for the Nashville campaign. The new date will be August 22 through September 19 with the campaign beginning a week earlier than previously scheduled. Bro. Gregg states that the services will be held in Dudley Stadium in Nashville and in case of rain in the 8,000-seat Vanderbilt gymnasium adjacent to Dudley field.

Leonard Sanderson, director of Promotion and Evangelism, has just closed a meeting with Pastor John Huffman and First Church, Gallatin. April 11-18 he will be with First Church, Donelson. Genter Stephens, state music director, will direct the music.

Bethlehem Church, Robertson County, has called J. C. Fuller as pastor. Brother and Mrs. Fuller and daughter will move on the field and assume their duties April 11. He has been pastor in Wilson County.

L. W. Hart is doing his own preaching in a revival at First Church, Old Hickory, April 4-14. W. C. O'Barr of Fort Worth, Texas is directing the music.

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Eastland Heights, Mission of Springfield Church, broke ground March 11 for their new building 42 by 68. Structure to include a new auditorium and full basement for educational space; auditorium to seat 285 of concrete block and brick veneer, and will cost approximately \$32,000. L. W. Walling of Springfield is construction contractor. J. Howard Young is pastor of the Springfield Church and Harold Ford is pastor of Eastland Heights.

ATTENDANCES AND ADDITIONS TO THE CHURCHES SUNDAY, MARCH 28, 1954

Church	Sunday School	Training Union	Additions
Alamo, First	300	115	5
Alcoa, Calvary	268	105	—
Central	219	90	—
First	394	134	2
Athens, Antioch	139	34	—
Bethsadia	37	25	—
East	513	142	—
First	627	209	—
West End Mission	106	94	—
North	241	71	3
Calhoun	97	39	—
Cambria	21	20	—
Clearwater	141	32	—
Coghill	100	67	—
Conasauga	23	—	—
Cotton Port	104	86	2
Double Springs	38	32	—
Eastanalle	57	29	—
Englewood	226	68	—
Etowah, East	54	—	—
Etowah, First	405	182	—
Etowah, North	550	302	23
Etowah, West	47	—	—
Good Hope	112	58	—
Idlewild	76	65	—
Lake View	89	59	—
McMahan Calvary	74	50	—
Mt. Harmony No. 1	94	52	—
Mt. Harmony No. 2	54	—	—
Mt. Verd	36	28	—
New Bethel	106	—	—
New Zion	74	54	—
Niota, East	183	64	—
Niota, First	136	47	—
Oak Grove	88	—	1
Old Salem	46	—	—
Pond Hill	166	57	—
Riceville	112	39	—
Rocky Mount	39	25	—
Rodgers Creek	105	—	—
Sanford	47	36	—
Shiloh	102	60	—
Short Creek	98	61	—
South Liberty	37	32	—
Union Grove McMinn	95	57	3
Union McMinn	87	—	—
West View	69	39	—
Zion Hill	60	40	—
Atwood, First	113	50	—
Auburntown, Auburn	152	57	3
Prosperity	188	124	4
Blaine, Block Springs	197	86	11
Bolivar, First	303	117	1
Bristol, Calvary	451	134	4
Tennessee Avenue	612	168	3
Carthage, First	206	119	—
Centerville	132	69	4
Chattanooga, Brainerd	967	368	7
Concord	339	108	—
East	327	71	—
East Ridge	630	163	1
First	1168	308	5
Northside	336	64	—
Red Bank	912	351	—
Ridgedale	607	162	—
Ridgeview	254	88	1
St. Elmo	422	102	—
Second	161	65	—
White Oak	419	108	1
Woodland Park	604	226	3
Chesterfield, Union	84	—	—
Clarksburg, First	587	198	5
Cleveland, Big Spring	253	152	—
Calvary	217	123	—
First	611	181	1
Galilee Mission	35	—	—
North	227	153	—
Waterville	174	84	1
Clinton Bethel	155	57	—
First	534	192	—
Second	658	126	11
Columbia, First	533	174	2
Godwin Chapel	51	—	—
Highland Park	290	175	—
Cookeville, First	492	204	1
Cowan	203	68	—
Crossville, First	339	134	8
Antioch	26	—	—
Cumberland Homestead	179	75	1
Emmanuel	75	—	—
Pleasant Hill	22	—	—
Dyersburg, First	655	212	—
Elizabethton, First	729	147	—
Immanuel	266	103	—
Siam	231	134	1
Fountain City, Beaver Dam	158	55	—
Central	1174	293	—
Hines Valley Mission	77	38	—
Smithwood	845	278	1
Fowlkes	122	102	—
Friendship	207	71	1
Gallatin, First	734	138	56
Bethpage Mission	15	—	1
West Eastland	58	30	1
Gladeville	58	30	—
Gleason, First	193	91	2
Goodlettsville, First	312	99	—
Grand Junction, First	111	63	—
Harriman, South	422	196	—
Trenton Street	549	182	4
Hendersonville	110	43	1
New Hope	120	71	—
Hohenwald, First	110	56	—
Sycamore Mission	30	—	—
Humboldt, Antioch	292	103	—
Emmanuel	189	59	7

Church	Sunday School	Training Union	Additions
First	559	166	1
Huntingdon, First	297	88	1
Jackson, Calvary	676	274	5
First	994	231	2
North	355	146	—
Parkview	453	104	1
West	983	402	6
Jellico, First	235	68	—
Johnson City, Central	750	127	3
Fall Street	128	67	—
Unaka Avenue	305	127	11
Kenton, Macedonia	118	87	—
Kingsport, Cedar Grove	192	59	5
First	813	177	3
Glenwood	504	159	—
Lynn Garden	391	135	6
Knoxville, Alice Bell	218	84	6
Arlington	596	188	4
Bell Avenue	1029	334	11
Broadway	1555	771	46
Calvary	265	81	—
Central (Bearden)	372	138	—
Deaderick Avenue	268	63	1
Fifth Avenue	942	281	6
First	1145	192	—
Gillespie Avenue	284	111	3
Inskip	657	232	2
Lincoln Park	984	235	2
Mt. Olive	376	102	—
Meridian	287	114	4
North	430	184	—
Roseberry	402	82	—
South	755	259	—
LaFollette, East	106	29	—
First	356	123	—
Lavinia	71	—	—
Lawrenceburg, First	314	132	—
First Avenue	21	—	—
Hoover Street	28	—	—
Lebanon, Fairview	298	132	—
First	533	182	3
Southside	150	90	1
Immanuel	261	130	—
Mt. Olivet	92	47	—
Rocky Valley	71	47	—
Lenoir City, First	660	219	2
Kingston Pike	100	62	—
First Avenue	241	68	—
Second	125	45	—
Lewisburg, First	615	192	15
Lexington First	383	60	1
Loudon, Blairland	210	64	—
First	348	99	—
Mission	87	21	—
Prospect	134	70	—
McMinnville, Magness Memorial	417	85	3
Madisonville, Chestua	94	43	—
Martin, Central	298	95	2
First	429	102	2
Maury City	117	21	—
McKenzie, First	307	86	—
McLemoresville	93	—	—
Martel, Midway	146	92	—
Maryville, Broadway	550	232	27
Center Point	138	79	—
Everett Hills	444	185	—
First	1002	354	—
Mission	91	23	—
Madison Avenue	144	52	4
Mt. Lebanon	156	76	4
Medina	200	74	—
Memphis, Adams Street	95	55	—
Bartlett	261	130	2
Barton Heights	212	112	—
Bellevue	2880	1175	7
Berclair	721	327	12
Beverly Hills	240	90	1
Boulevard	970	311	2
Brooks Road	75	43	2
Brunswick	146	74	5
Calvary	300	102	—
Central Avenue	1114	381	8
Chacean Mission	352	140	—
Cherokee	353	175	9
DeSota Heights	170	101	6
Eads	85	34	—
Eastland	56	32	—
Egypt	189	89	1
Eudora	344	108	3
Fisherville	144	—	—
Flynn Avenue	43	11	—
Frayser	722	186	32
Highland Heights	1414	644	20
Hollywood	385	140	1
Kennedy	397	142	1
LaBelle	788	314	2
LaBelle Mission	50	35	—
Lamar Heights	808	267	3
Leawood	617	180	6
Linden Avenue	51	50	2
Levi	227	73	2
Longview Heights	351	214	3
Mallory Heights	250	92	—
Malcomb Avenue	267	109	1
McLean	487	171	1
Mission	96	67	2
Merton Avenue	459	115	1
Millington	421	213	11
Millington Mission	55	27	2
Mullins Station	85	58	3
Oakville	221	71	—
Park Avenue	525	189	3
Parkway	689	287	6
Prescott Memorial	690	157	1
Prospect Park	41	39	15
Raleigh	590	218	2

Seventh Street	531	206	25
Southland	204	120	—
Southmoor	216	86	1
Speedway Terrace	864	325	3
Sylan Heights	595	257	10
Temple	1361	423	10
Union Avenue	1103	349	3
Wells Station	272	75	3
Whitten Memorial	78	35	—
Milan, First	491	126	—
North Side Mission	140	57	4
Monteagle, First	53	43	—
Morristown, Alpha	109	51	—
First	770	197	—
Hillcrest	85	41	7
Murfreesboro, First	588	139	3
Calvary	59	—	—
Mt. View	201	110	1
Powell's Chapel	97	71	—
Third	247	83	2
Woodbury Road	210	73	1
Nashville, Belmont Heights	1122	351	1
Jordonia	68	—	—
Madison Street Mission	83	21	—
Berryville	92	73	—
Calvary	188	81	1
Criewood	62	22	5
Edgefield	646	230	1
First	1338	482	2
T.I.S.	373	—	—
Cora Tibbs	97	43	—
Freeland	126	66	1
Gallatin Road	311	122	—
Glendale	148	51	2
Glenwood	196	86	3
Grace	1062	375	2
Grace Mission	92	67	2
Grubbs Memorial	267	86	1
Fairview	64	40	—
Inglewood	1061	271	4
Joelton	152	52	—
Judson	782	183	6
Lockeland	625	132	—
Neelys Bend	85	48	2
Park Avenue	797	222	3
Radnor	537	183	—
Richland	185	74	—
Riverside	263	68	1
Saturn Drive	254	109	2
Seventh	295	108	—
Spring Hill	87	47	—
Tabernacle	84	35	4
Walker Memorial	96	61	1
Westwood	228	127	—
Woodbine	275	56	1
New Market, Pleasant Grove	122	86	—
Newport, English Creek	66	49	—
Oak Ridge, First	789	102	15
Robertsville	664	220	4
Old Hickory, First	587	236	—
Rayon City	105	58	—
Temple	224	131	1
Paris, First	515	99	1
West	265	91	—
Parsons, First	232	57	—
Philadelphia	178	51	—
Portland, First	280	80	—
City Hall	35	—	—
South First	23	—	—
Ripley, First	391	123	—
Rockwood, Eureka	130	63	—
First	506	219	3
Whites Creek	89	60	—
Rogersville	423	121	—
Henard's Chapel	232	154	—
Rutledge, Helton Spring	167	39	—
Oakland	110	29	—
Sevierville, First	596	163	5
Shop Springs	115	58	1
Somersville, First	239	147	—
South Pittsburg	226	80	—
Spring City, Tennessee Valley	125	80	—
Springfield, North	119	36	—
Stantonville, West Shiloh	200	142	3
Sweetwater, First	463	102	—
Tracy City, First	38	—	—
West Side Mission	17	—	—
Tullahoma, Rutledge Falls	165	70	—
Watertown, Round Lick	208	100	—
Whitehaven	515	134	5
Winchester, First	317	105	—
Coalmont	16	—	—
Whiteville, Harmony	103	54	—

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J. CHESTER DURHAM

Students from many campuses of the state gather Easter weekend at Camp Linden for their Annual Spring Retreat. Program will feature inspirational messages, student testimonies, and practical methods conferences for the newly elected Council Members.

As featured speakers for the program this year we have secured Chester Durham, State Student Secretary of Kentucky; Bill Cody, Associate in Southwide Student Department, Nashville; Rev. Jim Yates, pastor of Brownsville Baptist Church, Brownsville, Tennessee; and Dr. T. E. Halsell, pastor Poplar Avenue Baptist Church, Memphis.

The theme of the retreat this year will be "I Know Whom I Have Believed." After consideration of the Christian basic affirmation, the elements of Christian growth will be discussed. Much attention will be given to the student's role in his church.

Reservations for the retreat should be sent to the STUDENT DEPARTMENT, Tennessee Baptist State Convention, Belcourt at Sixteenth Avenue South, Nashville, Tennessee.

Visitors will be welcome to any part of the program. The retreat will open with supper at 6:00 p.m. on Friday and close at noon on Sunday.

the people."

In the closing appeal, the declaration said:

"We petition our people to be calm and watchful, should leaders seek to hurry them into any action not in keeping with their profession as followers of Jesus Christ. We beg them to stand for the freedom of our public schools from political and sectarian involvement.

"We further petition those who offer themselves for public office to earnestly endeavor to keep all references to the above problem on the highest possible plane and with the fullest appreciation of the feelings of all our citizenry."

General Information

Who should attend? All Training Union Members

Registration Fee

\$1.00 will be charged for registration fee and should accompany your reservation. 50c will be charged for children 8 years of age and under.

What to Bring

Blankets, all linens, wrap, etc.

Opening

Registration Monday afternoon. First

meal will be served at 6:00 p.m. Camp will close Friday after the noon meal.

Reservations

Reservations should be sent as soon as possible to: Charles L. Norton, Belcourt at 16th Avenue, South, Nashville, Tennessee.

Cost

Children under eight years of age—\$11.00 per week;—all others \$13.00 per week plus registration fee.

Transportation

Transportation facilities available to and from bus station.

Plea For Public Schools Should Court Ban Segregation

GAINESVILLE, Ga.—The Ministerial Association of this city, aware of efforts in some Georgia political circles which might scuttle the state's public school system should the Supreme Court ban segregation, has declared itself "mortally afraid of efforts to tamper" with the public schools.

The action was in a "declaration for the prayerful consideration of our people" adopted by the conference as the Supreme Court ruling on the segregation issue nears.

"We desire to affirm our faith in continued constitutional government and in the public school system as two of the great cornerstones on which our democracy rests," the declaration said. "We are mortally afraid of efforts to tamper with these two cornerstones."

The ministers went on to say: "We do not

now foresee any predictable future developments that would justify the extreme and dangerous proposal of some to amend our Georgia Constitution to make available public tax funds for some possible private ownership or administration of our school system.

"We earnestly appeal to our people to think long, should leaders seek to lead them into any sort of extreme measure that might ultimately destroy our public schools or the control of them."

"We affirm our confidence in the leaders of our state educational system and their ability to make any necessary adjustments, should the Supreme Court rule that the present pattern of separate, but equal, schools is not in keeping with American ideals and the constitutional rights of all

THE RIGHTEOUS AND THE WICKED

by Bruce H. Price

Soon after a British jet plane crossed and recrossed the Atlantic Ocean in about eight hours, a cartoonist drew a picture which was published in the *New York Times*. It showed a plane flying at high speed. On it were printed the words, "man's scientific progress." On the ground was a large turtle trudging along slowly. It was marked, "man's moral progress." On first thought this may seem to be a true picture of the contrast between the righteous and the wicked.

However, let us not be disheartened. The prophet pulled back the curtain of time some 700 years and looked into the future, viewing the Messiah in his priestly office, and said, "He shall not fail nor be discouraged, till he have set judgment in the earth" (Isa. 42:4, ASV). It may take time, and we may become impatient but in God's own time righteousness shall prevail.

One of the fundamental principles running through all the scriptures is to emphasize the final loss of the wicked and the victory of the righteous. A glance at any community will show the footprints of the wicked which have broken homes and blighted lives. On the other hand in the same community can be seen the blessings of the righteous, not because of their own righteousness nor Pharisaic righteousness which is outward action of ceremony and ritual, but because of an inward unity with Christ. Since all have sinned, this unity is

not attained by natural development or as a gift from some church leader. It is from above and is bestowed by a supernatural power. It is received by faith in Christ.

Last week I heard a young man pay tribute to his grandfather who has been dead several years. Later his pastor, Rev. I. E. Belch, confirmed the statement. The grandfather was the most prominent member in a rural Baptist church. The grandson said, "He was a righteous man. None of his employees used profane language or smoked in his presence. Everyone in the community respected him and his high Christian ideals. His home was the home of visiting ministers across the years. The memory of his life is a benediction to me."

This was the kind of character the wise man had in mind when he wrote, "Righteousness exalteth a nation" (Prov. 14:34). When such a one stands before the Judge of all the earth he will go to the right into eternal blessedness. But the wicked will go to the left into eternal punishment.

Bruce H. Price is pastor of the First Baptist Church, Newport News, Virginia.

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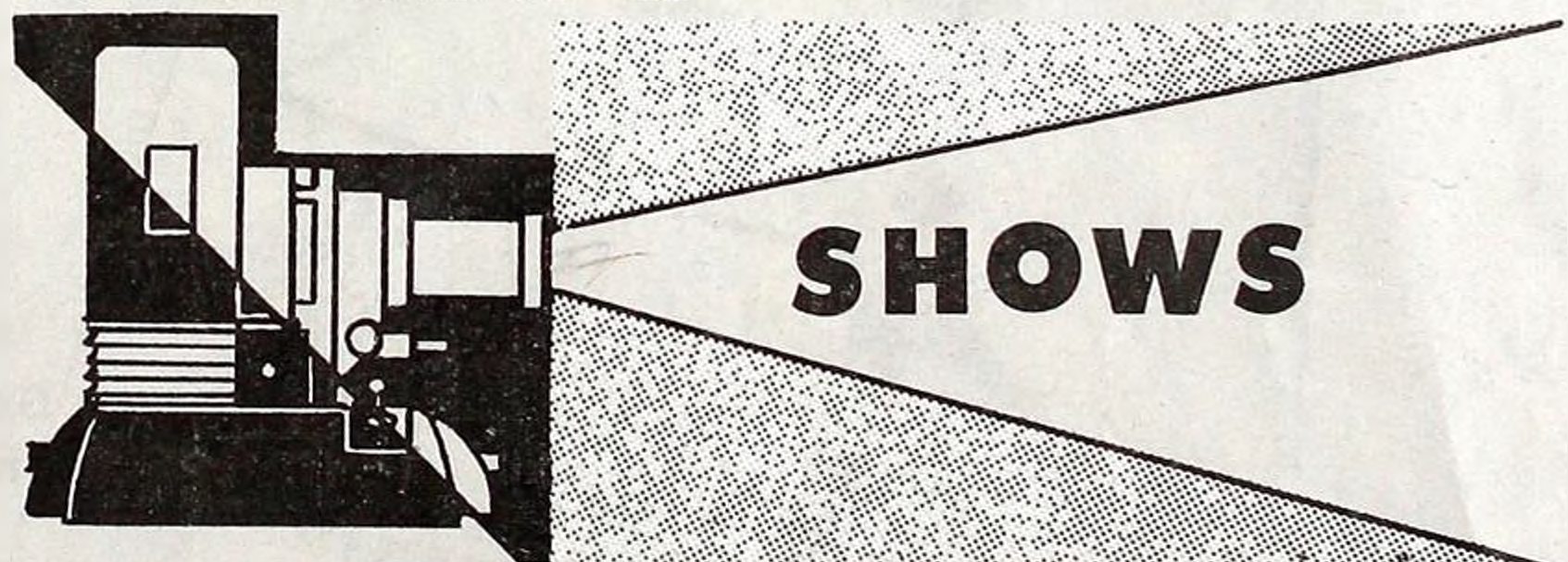
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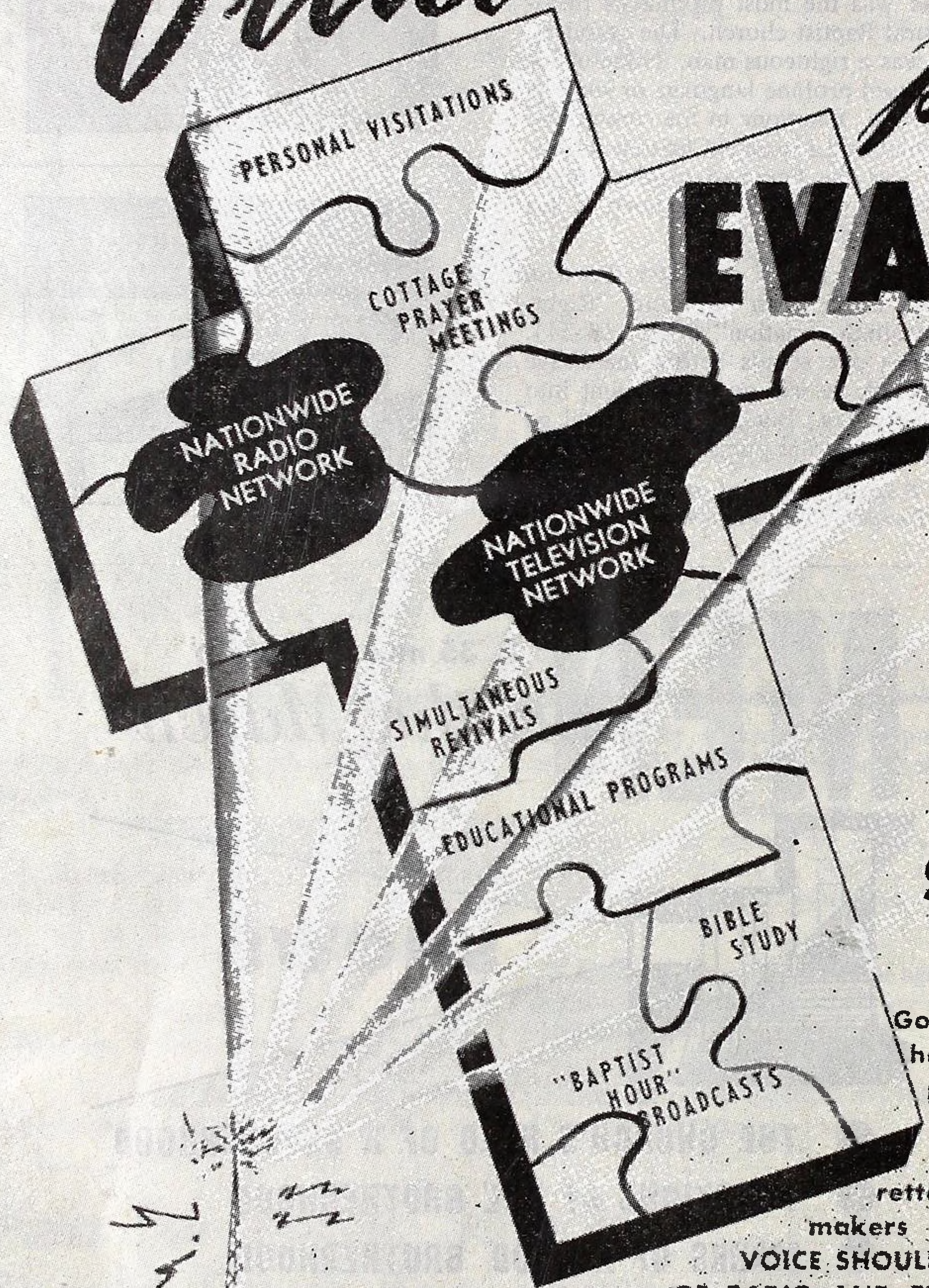
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