

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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## JEHOVAH TSIDKENU

### "THE LORD OUR RIGHTEOUSNESS"

I once was a stranger to grace and to God,  
I knew not my danger, and felt not my load;  
Though friends spoke in rapture of Christ on the tree,  
Jehovah Tsidkenu was nothing to me.

I oft read with pleasure, to soothe or engage,  
Isaiah's wild measure and John's simple page;  
But e'n when they pictured the blood-sprinkled tree,  
Jehovah Tsidkenu seemed nothing to me.

Like tears from the daughters of Sion that roll,  
I wept when the waters went over His soul;  
Yet thought not that my sins had nailed to the tree  
Jehovah Tsidkenu—'twas nothing to me.

When free grace awoke me by light from on high,  
When legal fears shook me, I trembled to die;  
No refuge, no safety, in self could I see;  
Jehovah Tsidkenu my Saviour must be.

My terrors all vanished before the sweet name;  
My guilty fears banished, with boldness I came  
To drink at the fountain, life-giving and free:  
Jehovah Tsidkenu is all things to me.

Jehovah Tsidkenu! my treasure and boast;  
Jehovah Tsidkenu! I ne'er can be lost;  
In Thee shall I conquer by flood and by field,  
My cable, my anchor, my breast-plate and shield.

Even treading the valley, the shadow of death,  
This "watchword" shall rally my faltering breath;  
For while from life's fever my God sets me free,  
Jehovah Tsidkenu my death-song shall be.

—Robert Murray McCheyne.



# Baptist and Reflector

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## EDITORIAL

### Eyes Upon Christ, Eyes Upon Truth

A BRILLIANT churchman says that if denominational representatives would meet and keep their eyes upon Christ rather than upon the practices of a particular communion organic union would follow. But his conclusion is not deducible from the premise.

Christ is not truly seen except as He is revealed in the Scriptures. "They are they which testify of me" (John 5:39). Any other view is merely "the wisdom of this world." Even the Pentateuch, which a certain brand of scholarship has mutilated, is necessary to the right concept of Jesus. "For had ye believed Moses, ye would have believed me: for he wrote of me. *But if ye believe not his writings, how shall ye believe my words?*" (John 5:46, 47). Spiritual eyes see Jesus only in the measure in which they are Biblically instructed.

This bears upon union. With the right view of Jesus, goes loyalty to the Word of God, which reveals Him, and rejection of those things which are contrary to the Word. Eyes upon Christ versus some merely human concept of Him do not condone unscriptural teachings and practices. This rules out the notion of unionists meeting together and keeping their eyes off the practices of the communions, if they keep their eyes on Christ.

To the extent that leaders and people "walk with the Lord in the light of His Word," they give up unscriptural teachings and practices. Eyes upon Christ lead to "one Lord, one faith, one baptism" (Eph. 4:5), which is the basis of true union. But this sets aside popular current unionism, which covers everything in general doctrinally and touches nothing in particular.

Jesus said: "Sanctify them through thy truth: *thy word is truth*" (John 17:17). The notion that by keeping their eyes upon Christ Christians will fellowship both truth and error in alleged "brotherliness" is a figment of the imagination. Starry-eyed sentimentality is not Biblical spirituality. But by the very suggestion of keeping the eyes off the practices of communions, currents unionism proclaims that it expects these practices to be swallowed, or at least condoned, *even if they are unscriptural*.

One wishes that men would quit presuming that "the Christian spirit" smiles approvingly upon both verity and falsity.

### Stanley High Reaches High

STANLEY HIGH was graduated from modernist Boston University's School of Theology. For three years he served as an unordained pastor in the Congregational connection. Then he turned to editing, lecturing and writing. He edited The Christian Herald for awhile, became roving editor of The Readers Digest. Internationally known, he has been rated as a liberal.

As reported in Time, of Aug. 18, 1947, Mr. High, the week before, addressed a religious gathering at East Northfield, Mass., on the idea that "the church has failed me." By "church," he meant, in his own words, "the modern, modernist Protestant church." Having stated that "the way it is failing me is, I think, a key to the way it is failing and due to continue to fail society," he went on to speak, in part, as follows:

... I think that the first business of the church is to redeem me. And I don't mean redeem me in the merely social sense which convinces me that the Golden Rule should be my Confession of Faith. By redeeming me, I mean personal redemption—the process by which I am spiritually taken apart and spiritually put together again, and from which I—the personal I—emerge a totally different person.

... I'm simply not as good as modern Protestantism assumes me to be. I haven't got the spiritual stuff to do, on my own, what modern Protestantism expects me to do. It has assumed that all I needed was the right hand of fellowship . . . when what I am in greater need of is a kick in the pants.

Ever since my Sunday School days I've had it dinned into my ears that I'm a child of God, that I'm made in His image. It seems to me that those who lay so much emphasis on my bearing such a resemblance to the Almighty are not only mistaken about me, they're also mistaken about history.

Man was made in the image of God in the first chapter of Genesis. He didn't stay that way very long. In fact, he only stayed that way until the third chapter of Genesis. Then he had what the theologians call a Fall. He's never been the same since, not on his own . . . The whole of the Bible and the whole of the ministry of Jesus, as I understand it, were designed to persuade man not how good he is on his own, but how evil he is on his own. And how good, by the process of redemption, he can become.

\* \* \* \* \*

But the church which we need will have more of Dante and Dostoevsky in its message and less of Alfred Lord Tennyson and Eddie Guest; more of the Last Judgment and less of the Golden Rule. It will not only have a Living God, but a Live Devil. Its Heaven will have a Hell for its alternative. Its objective—so far as I am concerned—will not be my cultivation, but my rebirth. I might fail that kind of church. But that kind of church could never fail me.

Stanley High reaches high. He gives "the modern, modernist Protestant church" a black eye. We are glad that sound Baptist churches are not a part of this "church." There were such Baptist churches declaring the truth of God centuries before the bodies which came to be known as "Protestant" ever came on the scene.

It may be that Mr. High does not go as far as sound Baptists and conservatives in other bodies in the acceptance of revealed truth. But the high plane to which he points can never be reached except by way of the old, historic, revealed "faith once for all delivered to the saints," centered in the atoning cross, empty tomb and occupied throne of God-in-Christ.

Stanley High is of internationally recognized caliber. When such a man explicitly or implicitly sounds out the revealed faith and affirms the failure of the modernist message, it really means something. It makes one feel that old-fashioned believers in the Word of God are, after all, "intelligent"!

Intellectual pride religiously occupied is doing its best, in its own way, to merit the description, "Christian." It is trying to produce Christians without the process of redemption, by which one is "spiritually taken apart and spiritually put together again," resulting in "a totally different person." It is trying to have sinners saved by cultivation instead of regeneration. But the Savior's imperative still stands: "*Ye must be born again.*" In the face of such things, this weary old world desperately needs to learn what God, through the prophet, declared centuries ago:

"*To the law and to the testimony: if they speak not according to this word, it is because there is no light in them*" (Isa. 8:20).



# A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE

Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

## Diplomats and Liquor

*The Union Signal*

Closed bars on election day brought a storm of protest from United Nations delegates at Lake Success, New York, according to George Barrett, writing in the *New York Times* (November 6, 1947). "Chagrined diplomats posed a 'liquor immunities' problem that may have to be carried to the International Court of Justice for final settlement," Mr. Barrett states. They maintain, he continues, that local election are no concern of the international organization and should not interfere with headquarters' privileges and immunities." One representative argued that drinking was "necessary for the full execution of our functions." Drinkers and abstainers alike are loud in their criticism of the part liquor plays in United Nations conferences, where clear thinking and concentration are needed as never before—in the most important meetings the world has ever known. How can we expect men who protest against the laws of communities in which they are guests, to make laws that will bring world unity and international understanding? Let us hope that by election day next year these chagrined diplomats may be able to put their stomachs under and bring to the fore their heads and hearts.

(O Lord, give us some Christian leaders in the United Nations organization!—R. B. J.)

\* \* \*

## Preaching

Vance Havner in  
*The Biblical Recorder*

Much of our preaching is at a dangerous point today. We are not speaking of those who have gone completely overboard and denied the faith and have at least been honest enough to avoid double-talk in saying so. At least they can be identified and have declared themselves. But this twilight zone in preaching where men speak half the language of Israel and half the speech of Ashdod, this wave of low visibility in our pulpits, these theological fogs wherein one thinks it smart to keep people guessing as to what he believes no deadlier state is possible in the ministry. It is always better to be either cold or hot, but lukewarmness is the fashion in these Laodicean days. God grant us a return of old-fashioned preaching that not only sounds like it used to sound but is what it used to be! It will not be easy, for many will have to admit that they have been deceived by the new foolishness and have sought to sound smart instead of speak for God. But God will forgive and bless and people will know what the preacher is talking about.

(Some Southern Baptist preachers may need this.—R. B. J.)

\* \* \*

## The Restoration of Backsliders

*Word and Way*

Maybe we are calling it by some other name today, but the restoration of backsliders is scarcely ever recorded any more. It is definitely apparent that there are backsliders, many of them, men and women once active in the church and now carrying a chip on their shoulders and generally at odds with those whom they once professed to love. Many have allowed a worldly type of activity to claim them for a season and in consequence have lost their enthusiasm for circumcision and wholesome righteousness. These too have been lost to Christian service. The falling away was once a matter of conscience and the return was with penitent tears. Perhaps we are pronouncing it now by the easy name "re-enlistment," but the fact is this term is a long ways from "restoration". Backsliding is a sin and should be the object of repentance. It is a sin against the church as well as the Lord of the church, and the church people are en-

titled to an apology from the quitter. Merely to re-enlist a backslider on his own terms is not restoration, and it is an unsafe day for our churches when membership carries so little premium that a disrespect for church duty is allowed to go unnoticed. We wonder if the slackening of discipline has increased backsliding and at the same time reduced restorations. It does so appear. Backsliders should become the object of a prayerful search during these days when the full force of the church is so desperately needed.

(Some of the backsliders still come and vote. How can you get them interested in "restoring" the backsliders that don't come?—R. B. J.)

\* \* \*

## Campaign Against Sunday Movies

*The Watchman-Examiner*

Pennsylvania appears to be taking the lead in an effort to arrest the growing monopoly of the motion picture industry over the Christian Sabbath. Thirty-six representatives of Protestant church groups have launched a campaign against Sunday movies. In this they are receiving the support of representatives of Roman Catholics and Jews. Rev. George L. Leech, Catholic bishop of Harrisburg, stigmatizes the constant efforts of the movie industry as a "cynical attack upon our Christian Sabbath." Rabbi Philip David Bookstaber joins the Protestants because he opposes Sunday movies on the principle of preserving the character of the Protestant Sabbath. But what are Christians in other states doing? Have not Christians in many states accepted the idea that there is nothing harmful in Sunday movies? It is depressing to see on Sunday long lines of children and young people in many cities and towns waiting for a chance to get in and see the show. This could not be if ministers and churches were not indifferent to desecrations of the Lord's day. Maybe the Pennsylvania struggle will stir churches in other states to become more militant against an industry which has little interest in the moral and spiritual well-being of the people. (Something, if the love for decency, should stir us to action.—R.B.J.)

\* \* \*

## Catholics and Labor Unions

*Home Missions*

The Catholic Committee of the South, in its seventh annual convention in Charlotte, North Carolina, recently, was called on to support the Labor Union Organizers in the South and elsewhere. The Rev. Joseph F. Donnelly, director of the Hartford, Connecticut, Labor Institute, is reported by the Associated Press to have said. "Today the Catholic Church sees the worker treated not as a person with human dignity and rights, but as a replacement cog in the industrial process, much like coal, iron, steel and other raw materials. This is inhuman and immoral and the church condemns it." The Rev. Maurice Shean of Rock Hill, South Carolina, said, according to the dispatch "The Priest must be a strong moral supporter of the Union Organizers who are following the advice of the Pope in trying to establish honest, democratic labor unions."

The Catholic Church is putting itself on the side of every movement which would give it favor with the people and increase its influence and power. This is especially true in the South where the Catholic Church is putting forth a tremendous effort to win not only the Negroes but also the laboring class among the white people. There is no objection to this, of course. All of our churches are on the side of every movement that makes for the moral and spiritual uplift of men, but it is rather an anomalous position for a totalitarian church to be talking about "honest, democratic labor unions."

(And they will get the South, if we don't watch out.—R. B. J.)



# Why I Love America

By HYMAN APPELMAN

**B**ORN IN RUSSIA, I came to the United States when I was twelve years old. I cannot tell you in detail why I love America, but every crimson drop of blood in my body carries that affection.

I love America because of its greatness. It is great in territory, great in resources, great in man strength, great in woman beauty, great in child sweetness. It is great in achievement, in accomplishments, in activities that have led the world in every line and sphere of human venture and adventure. It is great in its history. Washington, Jefferson, Lincoln, Wilson (giants who stand out above the run of even the mighty!) America has never lost a war, never dipped its flag in any sort of defeat. From Bunker Hill to the Argonne, Old Glory has been covered with honor and praise.

I love America because of its graciousness. America has shared its wealth, its scientific discoveries, its medical accomplishments, with all mankind. Pleas for help from many quarters of the world have been heeded. Belgian children lived because American food ships landed on their shores. German babies have grown into manhood (God forgive them for their ingratitude) because with the signing of the Armistice in 1918 American relief lifted the hunger bans of that luckless land. Starving Russians and emaciated Chinese knew hope when American soup kitchens lined them up for charity. Japanese cities were rebuilt; Japanese homes were re-established; Japanese men, women and children were given a new lease on life when the American Red Cross crossed the wide Pacific to bring help and hope. I love America because at terrific sacrifice, it has been the world's big brother.

I love America because of its gifts to me and to countless others. It gave me an education that I should never have had in Russia. It gave me a chance at freedom denied me as a Jew everywhere else in the world.

I love America most of all because it gave me Christ and salvation. Here the gospel was preached to me. Here the cross of the Lord Jesus was lifted up before me. Here salvation was proffered me as the gift of God's grace backed up by yearning, loving anxiety of Christian hearts. Here the waters of baptism laved me. Here the theological seminary opened its doors to me. Here I was and am, praise God forever, given the right to preach the burning conviction of my soul that Jesus Christ the Son of God came into the world to save sinners.

You ask me why I love America? The blood-marked sentry of George Washington's ragged Continental hallowing Valley Forge is my answer. The laconic report of Commodore Perry on Lake Erie, "We have met the enemy and they are ours . . ." is my answer. The Texan's cry, "Remember the Alamo," is my answer. Abe Lincoln's "with malice toward none, with charity for all, with justice in the right as God gives us to see the right . . ." is my answer. The bloody Meuse, Chateau Thierry, Argonne, the tomb of the Unknown Soldier is my answer. The handful of Marines on Wake Island holding back the yellow horde is my answer. Douglas MacArthur and his sweat stained, blood-soaked heroes in the fox holes of the Philippines is my answer.

You ask me why I love America? My grammar school, my high school, my university is my answer. You ask me why I love America? My home, my wife, my two babies, living unashamed, unafraid (I weep as I write this) is my answer. You ask me why I love America? My Bible, my church, my Christ is my answer.

You ask me why I love America? I am a Jew! I am a Christian! Let the deep fathomless depths of gratitude out of the very innermost being of my life, on my knees, on my face, thanking God for Christ, for the Constitution, for the Declaration of Independence, answer you, shout to you, rejoice with you—I love America.—*Christ for the World.*

# The Challenge of Communism

PAUL HUTCHINSON

*Managing Editor, "The Christian Century"*  
*Selected from Life Magazine, March 10, 1947*

**T**HE INESCAPABLE challenge which beyond all others confronts the world of faith today arises out of Communism. Within thirty years more than one-fifth of the world's habitable land has passed under Communist control. Communism is officially atheist. The Comintern declared in 1928: "The ultimate aim of the Communist International is to replace world capitalist economy by a world system of Communism . . . It will bury forever all mysticism religion, prejudice and superstition." That pronouncement has never been modified. Yet Communism, with its unflagging zeal for converts, seems to be as much a religion as a system of politics and economics.

Communists scorn such an interpretation. They hold theirs is simply a "scientific" application of the teachings of history to the problems of man's livelihood and social organization. Not only a *scientific* system of government, but *the only* such system. Religion in all its forms they lump with superstition, something designed to deaden the masses to their exploitation at the hands of capitalist masters. Yet Communism reproduces the characteristic marks of organized religion more faithfully than do many churches. It has its sacred scriptures, inspired revelators, its dogma, its heresy trials, excommunications, saints, martyrs, hierarchy, pope, priesthood missionaries, proselyting passion, sacred shrines and apocalyptic future to compensate for a grim present. Save in the purposes for which they exist, there is little difference between the international of the Kremlin and the Vatican. And in the spirit which inspires Communists there is a devotion that can hardly be understood except as the oblation of a religious zealot.

Thus understood, Communism and Christianity become the great rival faiths of this desperate time. Theirs is a struggle for men's souls. Hence they are right who call Communism the supreme enemy of Christianity.

Many religious leaders in the West, apprehensive at the possible results of the implacable opposition to Communism proclaimed by the Pope and responsive to the humanitarian goals that are avowed aims of Communist society, shrink from facing the reality of *this* challenge. In some way they apparently believe the difference can be transcended, the tensions resolved and Communism and Christianity find a way to live together in peace and mutual regard.

Yet the fact is that Christianity believes one thing about the nature of the universe, and Communism believes the opposite. Christianity believes one thing about the nature of man and his destiny, the nature of morality and the basis of ethics, while Communism believes the opposite. Under these circumstances, how can there be any true accommodation or even a prolonged truce between these two faiths—unless, that is, one or the other modifies its nature and creed? However distasteful the fact, Christianity needs to realize that it is just at the beginning, and not nearing the end of its struggle with this materialistic faith.

This is by no means to suggest that the Communist challenge indicates a weakening of Christianity. The police character of the Communist State when experienced in actual practice, the helplessness of the individual in the hands of a totalitarian order, the mocking meaning which is attached to terms like "freedom" and "democracy" and "virtue" within a Communist society—such things are ending the religious indifference of thousands of Europeans. In this sense a militant Communism may prove to be the awakener of new religious loyalties, the welcome executioner of a stultifying period of religious indifference and formalism.—*Spiritual Mobilization.*



# THE TITHE

## One of Two Things God Set Apart For Himself Alone

MRS. J. B. HESTER, *Chattanooga, Tenn.*

IT CAN SAFELY be said that nine-tenths of the world's people and one-third of the church people labor under the false impression that the church is an organized appeal to benevolence and charity. Generally they think no more of their gifts to the church than they do the War Chest or to the Red Cross.

Men look differently upon other expenditures of life, such as daily necessities, taxes, rent, etc. They wisely argue that the government is a "necessity of well-being" and must be maintained; that each individual is a factor of the government, and therefore responsible in part for its support. He realizes that this support is for his own good and protection. Thus, he pays taxes buys victory bonds, etc. on the principle of self-preservation, pays them neither as a charity or benevolence, but as a duty which he owes to himself and the government which is his protection.

The same is true of rentals, insurance on property, etc., which are not paid as charity, but as an obligation of justice, honor and well-being. To view our obligation to Christ and His Church as charity is a very sad mistake.

Is not Christianity also a necessity of well-being? Are we not indebted, directly or indirectly for all we have and are to the Church? We should give to it with the same feeling, but even more generously.

Below we point out some Biblical reasons which prove to us that the tithes is the Lord's:

1. Things which grow without cultivation are His: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." Gen. 2:9.

2. The produce of the cultivated fields are His: "And God said, 'Behold I have given every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat.'" Gen. 1:29. Some might say, surely the fruit of the fields that are tilled by the labor of men belong to them. But the fact remains that labor is really only one of the factors necessary.

3. All animal life is His: "For every beast of the forest is mine and the cattle upon a thousand hills. I know all the fowls of the mountain and the wild beasts of the field are mine." Psalms 50:10, 11.

4. THE GOLD AND SILVER ARE THE LORD'S. "The silver is mine and the gold is mine saith the Lord of hosts." Haggai 2:8.

5. God gives ability to make money. Deut. 8:18.

Let us understand this clearly. All the silver and the gold in the world belong to our God; whether it is still hidden away in some undiscovered vein deep in the heart of the earth, or whether in the vaults of our banks, or forming the gold reserve in the treasuries of some of the great nations of the world; every ounce of it belongs to God, and for the use of it we shall render account unto God. He says so Himself.

Now we have shown from the Bible that all the material universe belongs to God, and that we are only tenants. The things that we have said all the time were ours do not really belong to us, but are the property of the great Creator. This is God's world. It must be used for holy and lofty aims which will not turn it from its divine intent.

Thus it becomes a sacred task to use God's land, God's timber, God's minerals and God's cattle. Stewardship glorifies in this way the everyday toil of life and makes the hours that we spend in labor as sacred as if we were listening to songs of the angels.

### WHAT GOD REQUIRES OF US

God's plan from the beginning of time was that man should give back to Him 1/10 of all that he received, and that plan has

never been changed. Leviticus 27:30 tells us, "The tithe is the Lord's . . . it is holy unto the Lord."

In the beginning God set apart two things for Himself alone . . . 1/7 of man's time and 1/10 of his income. These are the only things that God asks us to give Him. He set apart "a day of rest" for man's own good, and the tithe which is that portion of a man's income which belongs to the Lord and not to himself. No man has a right to it! So strikingly true is this fact that the prophet Malachi in Malachi 3:8 says that a man robs God if he uses this portion of his money as his own.

We said that God set apart two things for Himself. Have you ever heard a person say, "I cannot live if I keep one day in seven. I must work seven days in a week to support my family and we can't get by if I don't." People just don't say that truthfully. Working seven days in a week has proved disastrous to man for his physical make-up cannot stand up under it.

Is it any less appalling, think you, if God is right in the request, to use His money in the same way? It is just as reasonable. God's plan is the best for man and he must realize it. God even tells us He will "pour you out a blessing that there shall not be room enough to receive it."

### THE SPIRIT IN WHICH WE SHOULD GIVE

In II Cor. 9:7 we find the true spirit in which we should give, "Let each man give according as he hath purposed in his heart: Not grudgingly, or of necessity for God loveth a cheerful giver."

Our giving should be a result of a deep love for God. There can be neither life, nor love, nor religion without essential costs and sacrifices. The student loves books, but he loves ease and pleasure also, but he willingly deprives himself of the latter because the former is supreme in his life. The husband loves his wife and joyfully sacrifices other loves to promote comfort and happiness, because his love for her is above other things.

Any love in which you discover the absence of the spirit of self-sacrifice, will at once sink in our estimation to empty sentiment. What would we think of a man's love for his wife and family if it never led him to sacrifice one pleasure, or desire, or plan, or a single dollar to make them comfortable and happy? No man can convince himself or satisfy his own heart that he really loves one whom he is not willing to sacrifice something for. True love is expressed in these ways—wanting to give to and make happy.

Very often that is what we do to our Lord. Other less important things take such a great part in our lives that we let the ones who should be our "first love" be neglected. We do not love Him enough to sacrifice for Him. Should our love for Christ be any less than any sacrificial physical love?

Would we like for our love for Christ to be measured by our offerings. It is. Each time we fill out an offering envelope, we measure our love for Him—not in the amount we put in the envelope, but in the amount we give in proportion to what God has prospered us with.

The tithe is only reasonable, for "The earth is the Lord's and the fullness thereof." Also, it is reasonable, for any money given to the Church goes for the most worthy cause we can find anywhere. Every dollar given blesses the giver and goes to help people throughout the world. It is used to fight sin and win people to Christ.

*(Editor's Note: Mrs. Hester is the wife of the pastor of East Lake Baptist Church, Chattanooga. This article was sent by Norris C. Shiflett, Director of Music and Religious Education in the church.)*

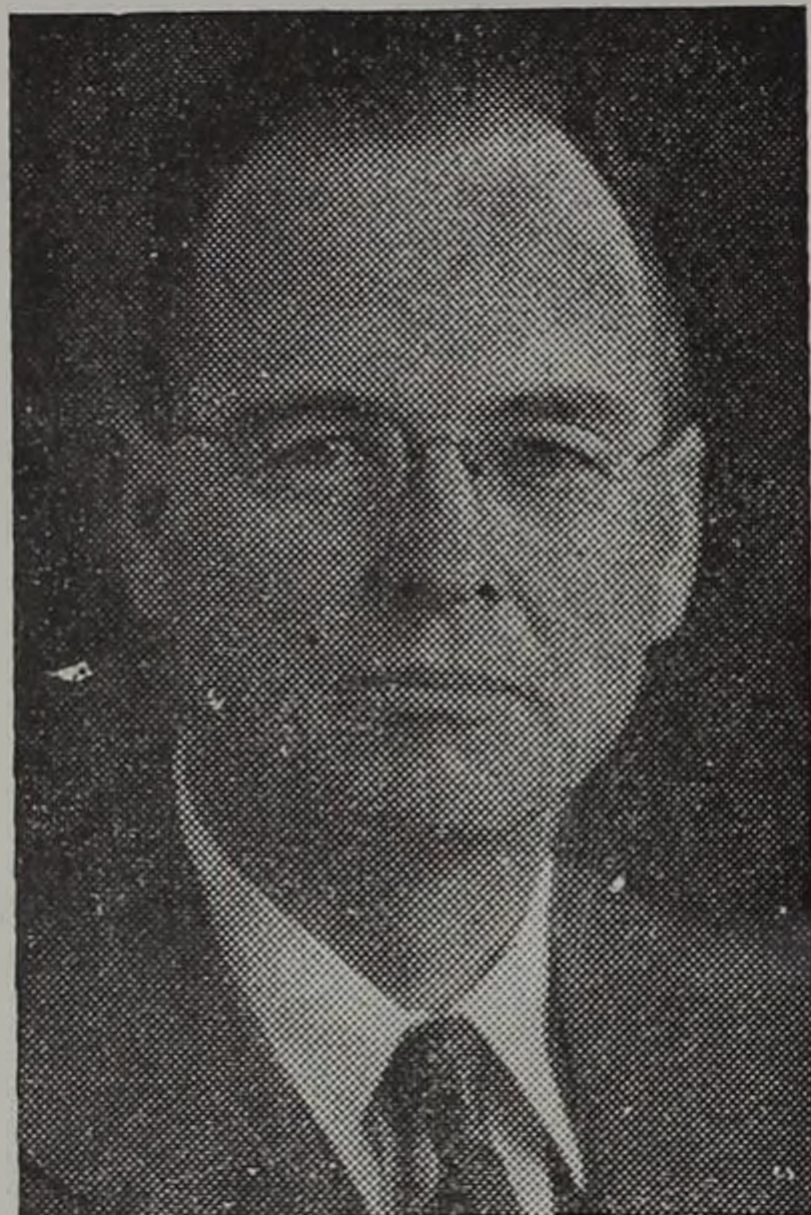


# Immanuel Baptist Church, Nashville, Celebrates Sixtieth Anniversary

DECEMBER 12, 1947, marked the sixtieth anniversary of Immanuel Baptist church; however, it marks the seventy-fourth year of continuous work since the founding of the Watkins Park Mission which later became Immanuel Church. Since the year 1873 Immanuel has functioned either as a mission or a church.

## THE EARLY DAYS OF IMMANUEL

In the summer of 1873 Watkins Park Mission was started by some members of the First Baptist Church. (notably, Miss Lizzie Morris, P. R. Calvert, Ebenezer Calvert, and Mrs. Jeff Bolling) led



MERRILL D. MOORE

by Mr. B. Pilcher, who had served as a captain in the Army of the Confederacy, and was then a prominent businessman of Nashville, as the superintendent. It was first known as Immanuel Mission, and on December 12, 1887, was constituted "Immanuel Baptist Church" with forty-four charter members. The first service as a church was held on Wednesday night, December 14, 1887.

## BUILDINGS

Immanuel Mission first met in a brick building the corner of Gay and North Park Streets in Mr. Sam Watkins' home in the summer of 1873. This home was used until the fall of 1875 for an afternoon Sunday school of fifty scholars.

The second building, used from the fall of 1875 until 1883 was an old frame building on Stonewall (15th Avenue) near Church Street, built for the U. S. Army as a Federal barracks when they occupied the city during the War Between the States. The Presbyterians also held services there until they moved into the Moore Memorial Church, as did the West End Methodists and Episcopalians until they built elsewhere.

The third building was a brick chapel on Stonewall Street (now 120 15th Avenue North) on the east side opposite the end of Hayes Street. It was used from 1883 until sold by its owner in June, 1890. From June, 1890, until November, 1890, Immanuel worshipped in the Moore Memorial (now Westminster) Presbyterian Church building on Broad, opposite 15th Avenue, until its own church building was completed.

The fourth building was the little red brick church at 17th and Broad, dedicated on Sunday, November 30, 1890. This was used as a church until the erection of the present church house in 1913, after which it was used as a Sunday School building until erection of our educational building was begun in 1925.

The fifth building, our present church auditorium at Seventeenth and West End, was formally opened on September 1, 1913.

The sixth building, the present educational building, replacing the little red brick church house on Seventeenth and Broad Street, was formally opened on March 10, 1929. Dr. George W. Truett was the preacher for the occasion.

## THE BAPTISTRY

The Baptistry, on one side of the pulpit, is a memorial to Captain Matthew Barrow Pilcher, who was the founder of Immanuel

Baptist Mission which afterward became this church. The baptistry is a marble replica of a tomb in Westminster Abbey and was designed to symbolize burial in baptism.

## THE NICHE FOR THE SERVING OF THE LORD'S SUPPER

Opposite the baptistry and on the other side of the pulpit is our Table for the observance of the Lord's Supper. The table is dedicated to Hilda Jones Adams and was presented by the Demerich Family. Mr. O. C. Demerich is a grandson.

## THE PULPIT

In the central position is the pulpit platform. The pulpit and chairs were presented by Mrs. I. J. Van Ness. They stand now as a memorial to Dr. I. J. Van Ness, who was pastor from 1890 to 1896, and later was Executive Secretary of the Sunday School Board of the Southern Baptist Convention.

## AUDITORIUM DESIGN

The architectural arrangements of the church auditorium visualize the main function and the two great ordinances of a Baptist congregation. The pulpit is in the center to represent the pre-eminence of Bible preaching, supported by the ministry of music in the choir and the organ. On each side are symbols of the two great ordinance, the Lord's Supper and the Baptismal service.

## SPECIAL ITEMS TODAY

The vase before the pulpit was given by the girls of Immanuel and contains the names of the World War I servicemen from this church. It is hoped that some similar method of preserving World War II names will be devised.

In our Sunday School building hang the portraits of Captain M. B. Pilcher and Mr. Peter Calvert. Mr. Calvert was clerk of the church from its constitution until his death January 11, 1931.

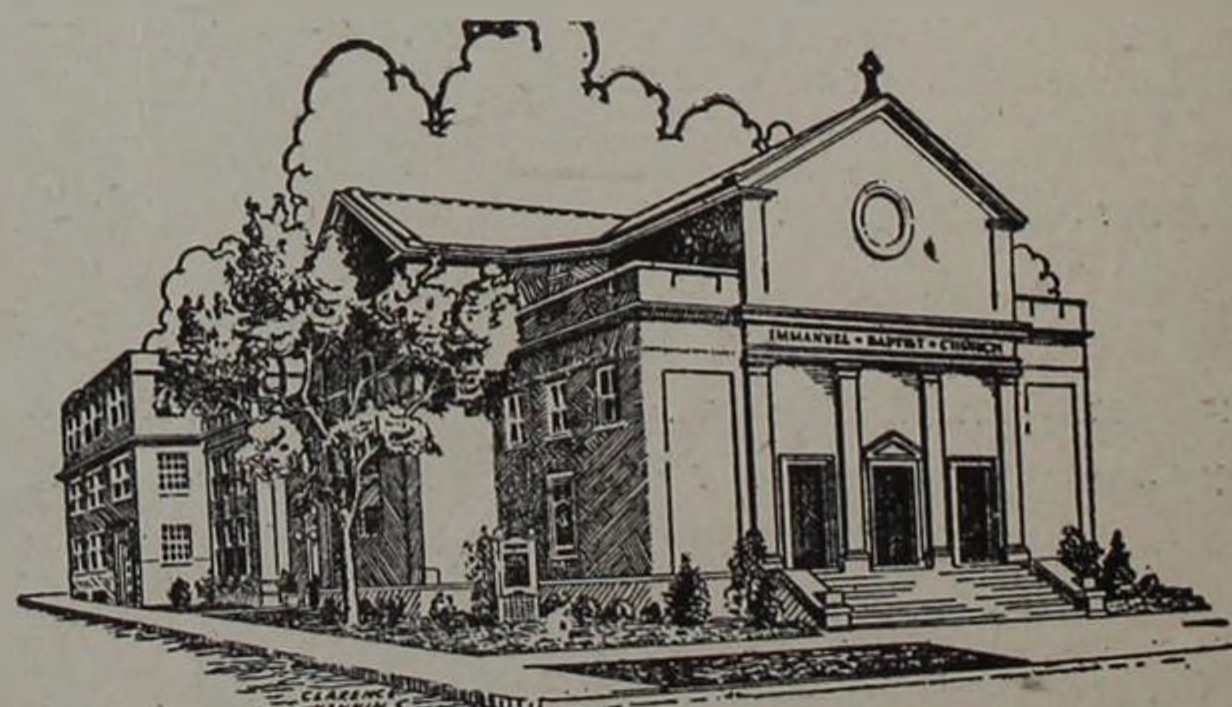
## PASTORS OF THE MISSION

Rev. George E. Truett—(not Dr. Geo. W. Truett) 1883-1884; Mr. Cathcart, June to December, 1887.

## PASTORS OF THE CHURCH

Rev. W. H. Ryals, February, 1888-April, 1888; Rev. Frank Hawes, May, 1888-July, 1888; Rev. T. T. Thompson, September, 1888-April, 1890; Dr. I. J. Van Ness, July 1890-1896; Rev. A. J. Ramsey, 1896-1898; Rev. T. B. Ray, 1898-1906; Dr. A. T. Robertson, 1906-1908 (Supply); Dr. Rufus W. Weaver, 1908-1917; Dr. Ryland Knight, 1918-1925; Dr. P. W. James, 1925-1931; Dr. A. U. Boone, 1932-1934; Dr. C. S. Henderson, 1934-1941; Rev. Merrill D. Moore, 1941-.

(Editor's Note: Dr. Moore has resigned to become Director of Promotion of the Southern Baptist Convention, to begin his work Jan. 15, 1948. A news item in last week's paper said his decision had not been announced, which was true at the time the note was written.)



IMMANUEL BAPTIST CHURCH



## W. M. S. Gets Direct News From Mission Field Via Telephone

**T**HREE HUNDRED members of the Woman's Missionary Society of the First Baptist Church of Nashville heard first hand from a missionary on the foreign field.

The missionary was H. W. Schweinsberg, representing Southern Baptists in Columbia, Venezuela and Ecuador, who spoke via inter-continental telephone from his office at Barranquilla. Nashville end of the 15-minute conversation was handled by Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention and chairman of the local church's Mission Education Council.

An amplifier, installed by the telephone company, brought the conversation to the hearing of the audience.

The conversation was the principle feature of a day-long mission study program in connection with the annual Lottie Moon Week of Prayer for Foreign Missions as emphasized by Baptist Woman's Missionary Unions throughout the South. Mrs. W. Maxey Jarman was in charge of the day's activities.

Reverend Mr. Schweinsberg told the women that 7 candidates for baptism await completion of the baptistry in a new church building at Barranquilla financed by the Jarman Foundation of Nashville. This is one of several such buildings erected with Jarman funds.

Severe restrictions have recently been placed by the Columbian government against the entry of new missionaries, Schweinsberg reported, adding that the last two American Baptists to enter the country had to do so as students rather than missionaries. It is hoped, he explained, that the visas can be revised later when the newcomers have learned the language. He said there has been no trouble getting entry permits for Venezuela. Baptists now have 13 missionaries in the two countries.

Of keen interest was the missionary's announcement that flourishing Baptists congregations have recently been found on St. Andrews and Providence islands, though these people have been isolated from other Baptists for more than a century. "They simply had based their beliefs and their organization on the reading of a Bible in their possession, and the churches they organized were identical with ours." And still more interesting, the missionary reminded the women, is the fact that these islands had been headquarters of pirates in centuries past and the Baptists he found are descendants of the pirate clans.

Thirty-seven churches in Venezuela had a like beginning, he said, and the organization set up entirely without any pattern except that of the New Testament was Baptist. "Really," he explained, "your Baptist missionaries who came here to pioneer Baptist teachings in these countries found their principles already being practiced."—C. E. BRYANT, *Baptist Press*.

## Don't Ever Say "Can't"

**A**BOUT THE ONLY TRUE "Can't" we know of is this: You just can't predict what can't be done. A newspaper once thought it could; and in 1876 editorialized, "Well-informed people know that it is impossible to transmit the human voice over wires . . . and that, were it possible to do so, the thing would be of no practical use or value." A famous mathematician, too, proved that it would be impossible to fly a heavier-than-air craft and people refused, therefore, to believe that the Wright Brothers had actually flown their plane. Mr. W. N. Matthews in telling of these two "predictions", called our attention to a sign General Motors once posted. It said, "According to the theory of aero-dynamics . . . the bumble bee is unable to fly. This is because the size, weight, and shape of his body in relation to the total wingspread make flying impossible. BUT THE BUMBLEBEE, BEING IGNORANT OF THESE SCIENTIFIC TRUTHS, GOES AHEAD AND FLIES ANYWAY!" After

## Parade To Join Catholic Church Is Not On One-Way Street In South

**N**ASHVILLE, TENN.—(BP)—Porter Routh, Southern Baptist statistician, has declared following a survey of Southern states that "The parade to join the Roman Catholic Church, advertised by national magazines through publicity given the reported conversion of several well-known Americans, is not on a one-way street in the South."

Mr. Routh's survey of Southern Baptist churches, covering the period from 1942 to 1947, indicates, he said, "that thousands of nominal Roman Catholics have renounced their vows to the Roman Church and have asked for membership in Southern Baptist churches."

Mr. Routh's findings are given in the First Quarter, 1948, issue of the Quarterly Review published by the Baptist Sunday School Board.

The survey indicated that "the rethinking of religious values had brought many nominal Catholics into a new relationship with God," Routh said. He stated further, "the dispersal caused by the war brought many nominal Roman Catholics into contact with a vital faith for the first time, according to the testimony of a number of pastors. Several wrote of young men from Catholic homes in the North who attended Baptist churches while stationed in an army camp in the South and became interested in Christianity as a personal religious experience. A number of chaplains reported the conversion of nominal Catholics while in the service."

Mr. Routh stated however that "without question, there are members of Baptist churches who leave and join the Catholic church." An Oklahoma church reported that 19 Catholics had joined the church during the five year period, but that 11 members had been lost to the Catholics, nine of them through marriage.

"Records of many churches are incomplete, since no effort is made to indicate the church background of those coming on profession of faith for baptism," Routh continued. "All nominal Catholics are received in this fashion (by baptism) by Southern Baptist churches."

Then he declared, "No special effort is being made by Southern Baptist pastors to proselyte members of the Roman Catholic Church. But Baptist pastors have been willing to pray and confer with nominal Roman Catholics who desire a more vital religious experience. They have come in large numbers. The parade is not on a one-way street."

## Baptists Lead As Bible Readers Says Oxford

**N**EW YORK—(BP)—A survey by the Oxford University Press has revealed that:

Nine out of ten American families (88.8) own Bibles.

Bibles are more popular in small towns (94 per cent of people own Bibles) than in the cities (73.5 per cent).

Southerners own more Bibles per family (3 plus) than people of any other section.

Baptists read their Bibles more often than any other denomination: 80.9 per cent of the Baptists polled read it daily or almost daily.

thinking it over, we've decided there must be a very special "Laughing Place" where all the people who've done what couldn't be done go to do their laughing. We'll bet Columbus, Jules Verne, Alexander Graham Bell, and Wilbur Wright have an especially good time—particularly over that little item about a telephone never being of any practical use or value.—*The Southern Coachman*, Dec. 20, 1947



# The Committee on Evangelism

of the

## Baptist World Alliance

TO BAPTISTS, THE WORLD AROUND,

DEAR BRETHREN IN CHRIST:

At the Congress of the Baptist World Alliance in Copenhagen, the Committee on Evangelism was encouraged to promote a program of evangelism and to send this message to all Baptist people, earnestly and lovingly inviting them to join in a worldwide conquest for Christ.

### THE SUFFICIENT CHRIST

Of the need for evangelism, it is unnecessary to write at length. We live in a sinful, disillusioned and despairing world. People everywhere are yearning for a message of hope and saving power that will lift them out of their present unhappiness, give them new life and help create a better world. Men the world over are lost. Only the crucified, risen and victorious Christ can save them. We urge all our churches to set themselves seriously and persistently to a perennial program of evangelism whereby Christ shall be lifted up before the people.

### EVANGELISTIC METHODS

Methods of evangelism will vary. Your Committee on Evangelism urges all leaders to write the Chairman or the Secretary, outlining methods adopted and proved successful in soul-winning in the various conventions and unions. But basic to all is the passion for souls, the deep desire to save men from sin and despair.

### WORLD-WIDE PRAYER

Nothing is possible without Him, and we, therefore, call our people everywhere now to earnest, unceasing, believing prayer. Some conventions and unions have fixed 8:00 A.M. and others the noon hour for definite intercession for God's blessings on our world-wide evangelistic effort. We urge the leaders of Baptist unions and conventions to get their people to join in one of these hours, or some other advantageous daily plan, in a concerted program of intercession for souls. All things are possible to him who asks, believing. Let us prove God now, and let Baptists in all lands lift hands and hearts to Him, praying that He will pour out His Spirit abundantly in Pentecostal blessing.

### EVANGELISTIC MISSIONS

The Congress at Copenhagen and the Administrative Committee later in Washington, D. C., have urged the Committee on Evangelism to promote evangelistic mission tours throughout various continents, holding conferences and conducting evangelistic services wherever possible. Active plans are being formed. It is possible that such a mission will go to South America in 1948, and to other areas in succeeding years.

We respectfully request that this communication be translated if necessary, be sent to all denominational papers, and be read to congregations by all pastors who will.

Attached we are sending the recommendations on evangelism adopted unanimously by the Baptist World Alliance in Copenhagen.

Yours in the glad service,

HENRY COOK, *Chairman,*

ROLAND Q. LEAVELL, *Secretary.*

## Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

### Harsh Chapel Youth Revival

The Baptist Student Unions conducted possibly the most successful Youth Revival ever held in Nashville at Harsh Chapel Baptist Church December 3-7, following the theme of all Nashville Youth Revivals, "Sufficient Is Jesus." The meeting registered sixteen decisions, including fourteen by profession of faith, one rededication, and one by letter. The attendance increased from eighty on the opening night to over two hundred for the closing service in the church which had one hundred and fifty members.

The success of the meeting was due at least partly to the pre-revival planning conferences and prayer meetings. Arrangements for the revival began nearly a month before the opening service. They included several planning meetings in which the young people and adult advisors from the church met with the evangelistic chairman of the Vanderbilt and Peabody B. S. U.s to plan the visitation and publicity. The speakers also had several conferences, at which time they discussed their responsibilities and prayed for God's will to be done in their preaching.

Soul winning courses were offered on the two Wednesday nights preceding the meeting. There were classes for the Juniors, Young People and Adults which were taught by Sara Crawford, Sue Eidson and Patsy Hillman. The attendance was about sixty, with a good adult representation.

Two weeks before the campaign began a social was held at the church to give the B. S. U.ers an opportunity to get acquainted with the local young people, and so that the persons from the church would be able to personally meet the speakers and leaders in the meeting. About forty were present for the banquet, and afterwards all were treated to witty remarks and jokes by Carl Stevens, Carr Suter and other B. S. U.ers present. However, all of the jokes were like broken pencils—without any points to them. A song service and circle of prayer followed in which definite prayers were offered for persons who should make decisions.

The visitation program lasted four nights. After being served supper by the ladies of the church, about twenty-five young people went visiting in pairs for two hours each night. The first night all of the young people in the community were visited, and many were enlisted as the visitation teams moved from house to house. In the other three nights the entire church territory was covered, each person being given a personal invitation and a folder announcing the Youth Revival. Among the B. S. U.ers who helped in the visitation program were: Jean Key, Saranan Morgan, Joan Graves, Lucille Donnell, Gene Curtis, Harry Dilmore, Preston Powell, Bill Beck, Gerry Williams, James Hampton, Bryon Frizzell, and Roy Rollins.

The night before the revival began the young people again met for a time of prayer and inspiration marked by personal testimonies.

Frank Tacker, a junior at Vanderbilt, opened the revival with the subject "Why?" Thursday night James Kirby preached on "Why Persecuteth Thou Me?" Friday Carl Stevens spoke on "But A Youth"; and Saturday Don McCoy, a sophomore at Peabody, brought the message on "Can Any Good Come Out of Nazareth?" Stanley Fowler, a Peabody graduate student, led Sunday morning with "It Satisfies," and Carr Suter closed the meeting with "The Transforming Touch."

Stanley Fowler and Bill Highbaugh led the singing during the week and Sam Seat, a student at T. P. I., led it at both the Sunday services. The singing was sparked by a thirty-voice choir and several special numbers, which were brought by Faye Rogers, Bill Highbaugh, and Marvin Spry.

Students taught all of the Sunday school classes the last day of the revival, emphasizing the necessity of making decisions in the meeting; and at a mass youth meeting at Training Union about fifty were present for a special dedicatory service for full-time Christian work. As a result one young person accepted the call to the Foreign Mission field.—Carr Suter, Vanderbilt.

The Evangelistic Committees of the Nashville B. S. U.s have several open dates before June during which time they are willing to conduct Youth Revivals or special one-day services in churches in Middle Tennessee. For information write Marvin Spry or Sue Eidson, Peabody B. S. U. or Carr Suter, Vanderbilt B. S. U., at the Baptist Student Center, 1509 21st Avenue, South, Nashville 4, Tennessee.



# The Sunday School Lesson

LESSON FOR SUNDAY, JANUARY 11

By R. PAUL CAUDILL, Pastor  
First Baptist Church, Memphis, Tenn.

Topic: "WHAT WE KNOW ABOUT GOD"

Scripture: Isaiah 40:28-31; John 14:8-14

IT WOULD BE DIFFICULT to find a passage of Scripture in which one more of the attributes of God are set forth than in Isaiah 40:28-31. In fact, the entire fortieth chapter deals with the incomparable greatness of the Lord.

## ONE INCOMPARABLY GREAT

For the fuller picture of the greatness of God, as presented by Isaiah, one should begin at the twelfth verse of the fortieth chapter and continue through verse 11. The prophet piles metaphor upon metaphor in his attempt to portray, graphically, the character of Israel's God.

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balances: behold he taketh up the isles as a very little thing. . . . All the nations are as nothing before him; they are accounted by him as less than nothing and vanity."

The prophet then, in verse 22, goes on to say that it is he that sitteth "above the circle of the earth, and the inhabitants hereof are as grasshoppers." It is he that stretcheth out the heavens "as a curtain" and spreadeth them out "as a tent to dwell in." In the light of his greatness the princes of the earth and the judges of the earth pale into shadowy insignificance. Yea, they are as frail plants that have never taken root in the earth and that, in the end, wither and become as dry stubble.

The ancient psalmist found the greatness of God a satisfying refuge. "God is our refuge and strength, a very present help in trouble. Therefore will we not hear, though the earth do change, and though the mountains be shaken into the heart of the seas; Though the waters thereof roar and be troubled, Though the mountains tremble with the swelling thereof" (Psalms 46:1-3).

God's tender regard for the needy as reflected in verse twenty-nine (Isaiah 40): "He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youth shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint."

In his endeavor to show the power of God to deliver the children of Israel from captivity, the prophet stresses two thoughts. First, he dwells on the "wonderful order and proportion in the universe" and suggests how they set forth his infinite power and wisdom (verses 12-17). In the second place, he reminds us of the fact that no adequate representation can be made of him (verses 19-26). "To whom then will ye liken God? or what likeness will ye compare unto him?" Certainly, the mere idols that men make are futile. Graven images, however finely wrought, cannot represent the glory of his majesty and power and wisdom.

In his sight, and in comparison with him, all earthly powers are transitory and short-lived (verse 24). Only his kingdom lasts forever; only his mercy is from generation to generation.

## GOD THROUGH CHRIST JESUS

Throughout the centuries men had longed for an infinite One. They longed to see a manifestation of God incarnate. In Jesus Christ they found the perfect answer to that longing.

When Phillip sayeth unto him, "Lord, show us the Father, and it sufficeth us," Jesus replied unto him, "Have I been so long time with you, and dost thou not know me, Phillip? He that hath seen me hath seen the Father; how sayest thou, Show us the Father?" (John 14:8-9).

If Jesus were not also the Christ, the Son of the living God, he was not even a good man. No man could be thought of as "good" if he were to make such declarations as Jesus made and then those assertions were to be proved false. Jesus declared himself to be divine. "Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Jesus reminded Phillip that to see Him was to see the Father.

Phillip desired to come face to face with the eternal and invisible God. He wanted to look upon him as a "distinct being beside the Son." He desired a visible Theophany. He no doubt longed for a vision such as Isaiah had in the death year of King Uzziah (Isa. 6:1-8).

## THE WORKS OF HIS FOLLOWERS

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father" (John 14:12).

The followers of Christ, inspired by the spirit of the risen and Ascended Lord, are to perform works that will be great to behold. The "Comforter" which Jesus promised to send unto his followers is to be with them forever. The world, of course, cannot receive the Spirit of Truth because it does not behold him or know him.

It is at this point that the Christian might well pause as he thinks of the meaning of Jesus Christ for human life. Only in proportion as we realize ourselves unto him in loving Christlike service will we be able to demonstrate to the world that we have seen the Father and have come to know him as Saviour, Redeemer, and Cleanser from sin.

THURSDAY, JANUARY 8, 1948

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

THIS LETTER came in during December:

"Dear Aunt Polly: I would like for the word picture plan to continue through 1948. I am not well acquainted with this plan since I have not been taking the BAPTIST AND REFLECTOR long, so I want to continue it through next year."

There may be other Young South friends like the writer of this letter. Do you know what our word picture file is? It is a group of cards arranged in alphabetical order, each card containing a description of one Young South friend. Where do we get these descriptions? From the letters which are written to Aunt Polly. Each time a letter comes in, Aunt Polly reads it carefully, then transfers to a card all the information which the letter gives about the writer.

Sometimes the letter gives valuable information like the age of the writer, his grade at school, the name of his church, whether or not he is a Christian, his hobbies, his favorite sport or game, his parents names and occupations, and many other things. It is nice to know how the writer looks—his outside appearance. The word picture cards often show this, along with an *inside* picture of things which would never show in a photograph, like interests and ambitions and personalities.

None of us choose friends because of their outward appearance, do we? We like for our friends to be neat and clean and attractive, but we want them also to have pleasant dispositions. We like for them to be interested in some of the same things we are interested in. We want them to enjoy the things we enjoy.

Young South boys and girls have made many new friends through their Young South column. They have read letters and word pictures of boys and girls from many places. Often they have the same hobbies or interests, or have had a similar experience which makes the reader want to know the new friend better. Even though they live many miles apart, these boys and girls often become very good friends through letters, or pen-pal correspondence.

Several of you have said that you do like the word-picture plan and have found it easier to choose pen pals after seeing their word pictures. So we shall keep on sharing them with you.

We have a change in the picture of EMMA GRACE ALLRED, Jamestown, Tennessee. Emma Grace used to be president of her Junior Sunday school class. Now she is a member of the Intermediate department. This year in G.A.'s, she will be Program Chairman instead of President. Emma Grace wants pen pals. Wonder if some other G.A. Program Chairman would not like to exchange program plans with her.

BETTY CAREY, Route 1, Huntingdon, Tennessee, already had a card in the file, too. She wrote a letter this time, sending in the clipping of the cornucopia which was in the Thanksgiving issue of BAPTIST AND REFLECTOR. Betty's cornucopia had been filled with a long, long list of good gifts for which she was especially thankful. It adds a great deal to our picture of her to know the type thing she thought of for this thank-you list—things like friends, warmth, home, stars, churches, parents, and so on. Doesn't that give you a nice inside picture of Betty? She wants more pen pals.

ANNA MAE KERLEY, 203 Person Street, Jackson, Tennessee (14 years old), is also an old friend, whose picture we already have. Anna Mae has misplaced the addresses of some of her pen pals. She wants these friends to write to her again—and she would also like to have some new pen pals. She promises to answer promptly every letter which she receives.

It had been some time since we heard from Anna Mae, so she told of the good Vacation Bible school which her church had this summer. There was a good revival meeting, too, and Anna May says, "Several that I had been praying for were converted." We rejoice with Anna Mae in this glad news.

Some of our cards are out of date, because they show only the information which was written early last year. All of us develop new interests and change a great deal during a year. So it is necessary to add new bits of information to the cards in our file. How about your card? Is the word picture on it still a true one? Or are there changes which should be made? Wouldn't it be nice if we could have an up-to-date card for every Young South reader? May I expect a letter from you this week, so that I can add to your card and share the new picture with other friends?

Love, Aunt Polly



# Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE  
Superintendent

MISS HELEN HELTON  
Office Secretary



MISS OLETA MERK  
Elementary Worker  
MISS GLADYS LONGLEY  
Associational Worker

# Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director  
MISS ROXIE JACOBS, Int.-Jr. Ldr.  
MISS MARY ANDERSON, Assoc.



MISS EVELYN WILLARD  
Office Secretary  
ORELLE LEDBETTER  
Convention President

## Churches With Training First Quarter (Oct., Nov., Dec.)

(Continued)

HOLSTON—	Hendersonville	18
Blountville	Hermitage	1
Bluff City, First	Judson Memorial	4
Bristol, Calvary	Lockeland	6
Ninth Street, Erwin	Madison	17
Greeneville, First	Old Hickory	22
Johnson City, Central	Riverside	14
Kingsport, Calvary	Shelby Avenue	1
Kingsport, First	NEW DUCK RIVER—	
Glenwood	Cornersville	1
Lynn Garden	Shelbyville	27
Litz Manor	NEW RIVER—	
HOLSTON VALLEY—	Oneida	16
Rogersville	NEW SALEM—	
INDIAN CREEK—	New Home	20
Victory	NOLICHUCKY—	
Lutts	Philippi	1
JEFFERSON—	OCOEE—	
Jefferson City, First	Avondale	34
Mill Springs	Big Springs	6
KNOX—	Brainerd	47
Bell Avenue	Brainerd Hills	20
Central, Fountain City	Calvary	5
Fifth Avenue	Candies Creek	3
First, Knoxville	Cedar Hill	4
Island Home	Cedar Springs	19
Lonsdale	Central	6
McCalla Avenue	Chamberlain Avenue	17
Mountain View	East Baptist Tabernacle	5
Powell Station	First, Chattanooga	14
Riverdale	First, Cleveland	61
Sevier Heights	North Cleveland	11
South Knoxville	South Cleveland	2
MADISON—	Clifton Hills	16
Ararat	Concord	2
Bemis	Daisy	20
Bible Grove	Daytona Heights	1
Clavry	Eastdale	26
Cotton Grove	East Lake	9
First, Jackson	Eath Ridge	3
Henderson	East Twenty-Sixth Street	1
Liberty Grove	Edgewood	5
Malesus	Falling Water	14
North Jackson	Goodwill	3
Parkburg	Highland Park	1
Parkview	Hixson	21
Pleasant Plains	Kingwood	6
Poplar Heights	Michigan Avenue	13
Royal Street	Mountain Creek	3
West Jackson	Northside, Chattanooga	30
Westover	Oak Grove (B)	29
Hillcrest	Oakwood	1
MAURY—	Ooltewah	5
First, Columbia	Philadelphia	7
Mt. Pleasant	Philippi	3
McMINN COUNTY—	Red Bank	7
Athens, First	Ridgedale	16
Niota	Ridgeview	2
McNAIRY—	St. Elmo	19
Selmer	Shepherd	18
NASHVILLE—	Signal Mountain	2
Belmont Heights	Silverdale	6
Centennial	Second Baptist	21
Eastland	Temple	1
Edgefield	Victory	1
First, Nashville	White Oak (B)	9
Grace	Woodlawn Park	1
Grandview	RIVERSIDE—	
	Allons Chapel	7
	SEQUATCHIE VALLEY—	
	South Pittsburg	18

(to be continued)

## STATE TRAINING UNION CONVENTION

February 19-20, 1948

### First Baptist Church, Memphis, Tennessee

Through the efforts of Mr. Orelle Ledbetter, arrangements are being made by the Memphis folk to care for some visitors in homes at one dollar a night. These rooms will be reserved for those who write in first. Address all inquiries to the Chairman of Homes Committee: Miss Bernice Chapman, 1111 Lamar Avenue, Memphis 4, Tennessee, or Mr. Orelle Ledbetter, State President, same address.

## Study Course Awards Issued in Tennessee During the Month of November

BEULAH—	MADISON—
Macedonia	Jackson, Calvary
	Jackson, West
	Jackson, West
	Friendship
BIG EMORY—	
Trenton Street	
	MAURY—
	Columbia, First
CLINTON—	
Glenwood	
Highland View	McMINN—
	Cotton Port
	Eastanallee
CROCKETT—	
Bells	McNAIRY—
	Selmer
CUMBERLAND—	
Clarksville, Second	NASHVILLE—
	Belmont Heights
CUMBERLAND GAP—	First, Nashville
Pump Springs	Grubbs Memorial
	Inglewood
	Ivy Chapel
DUCK RIVER—	Lockeland
Estill Springs	Union Hill
	Woodbine
	Woodmont
HARDEMAN—	Temple
Bolivar	
	NEW DUCK RIVER—
HOLSTON—	Smyrna
Baileytown	
Roan Hill	OCOEE—
	Birchwood
HOLSTON VALLEY—	Brainerd
McPheeters Bend	Cedar Springs
Rogersville	Cleveland, South
	Daytona Heights
JEFFERSON—	Eastdale
Piedmont	East Ridge
Rocky Valley	Falling Water
	Highland Park
	Hixson
KNOX—	Michigan Avenue
Arlington	Northside
Central, Bearden	Woodland Park
Deaderick Avenue	Dallas
Central, Fountain City	Rutledge Memorial
Grove City	
Knoxville, First	PROVIDENCE—
Lincon Park	Midway
McCalla Avenue	
Sevier Heights	
Black Oak	

115

(to be continued)



## Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. SAM HOLLOWAY  
President

MISS MARGARET BRUCE  
Young People's Secretary



MISS MARY NORTHINGTON  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN  
Office Secretary

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

B. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary

### Tennessee Foreign Missionaries

Dr. J. R. Saunders (emeritus), 1128-C 16th St., Santa Monica, California

Rev. and Mrs. W. H. Tipton (emeritus), Black Mountain, N. C.

Rev. R. E. Pettigrew (emeritus), 108 Johns St., Corinth, Miss.

Mrs. O. P. Maddox (emeritus), 2110 Morrow Ave., Waco, Texas

Rev. and Mrs. C. L. Neal (emeritus), 1515 Buena Vista St., San Antonio, Texas

Mrs. A. R. Gallimore (emeritus), Box 445, Wake Forrest, N. C.

Dr. and Mrs. N. A. Bryan, Baptist Hospital, Yangchow, Kiangsu, China

Rev. Z. Paul Freeman, San Lorenzo 1086, Tucuman, Argentina

Mrs. James W. McGavock, Box 116, El Paso, Texas

Mrs. J. L. Bice, Caixa 178, Recife, Pernambuco, Brazil

Mrs. W. Q. Maer, Casilla 68, Quintralue, Chile

Mrs. Charles W. Knight, c/o I. N. Patterson, Box 48, Abeokuta, Nigeria, W. Africa

Rev. and Mrs. James E. Lingerfelt, Jaquaquara, Bahai, Brazil

Miss Kathleen Manley, Joincrama, Baptist Mission, Shaki, Nigeria, West Africa

Mrs. H. D. McCamey, Baptist Hospital, Ogbomosho, Nigeria, West Africa

Miss Floryne Miller, 415 1-chome, Shimo-Ochiai, Shinjuku-ku, Tokyo, Japan

Mrs. Roy F. Starmer, 1013 Henrietta St., Inskip, Knoxville, Tenn.

Rev. and Mrs. P. D. Sullivan, Martin, Tenn.

Miss Lorene Tilford, International House, 500 Riverside Drive, New York, N. Y.

Dr. William L. Wallace, Stout Memorial Hospital, Wuchow, Kwangsi, China

Miss Janell Greer, Baptist Mission, Soochow, Kiangau, China

Mrs. Orval W. Reid, Independencia 657, Guadalajara, Jalisco, Mexico

Miss Annie Rines, 2801 Lexington Road, Louisville, Ky.

Mrs. T. N. Callaway, 4503 Park Ave., Nashville 9, Tenn.

Mrs. A. E. Blankenship, First Baptist Church, Lenoir, North Carolina

Miss Crea Ridenour, Apartado Nacional 713, Barranquilla, Colombia

Mrs. W. R. Medling, 1029 Seta-Machi, Tamagawa, Setagaya-ku, Tokyo, Japan

Mrs. A. L. Gillespie, Seinan Jo Gakuin, Itazu, Kokura, Japan

Dr. John N. Bryan, College of Chinese Studies, Peiping, China

Rev. J. Winston Crawley, College of Chinese Studies, Peiping, China

Rev. and Mrs. George E. Jennings, 1054 Loiska Lane, Cincinnati, Ohio

Mrs. A. G. Dunnaway, Baptist Mission, Shaki, Nigeria, West Africa

### FOUR NEW BROTHERHOODS ORGANIZED

#### McNairy Association

##### Adamsville Baptist Church

REV. M. E. PRESLEY, Pastor

After a brief comment on some involvements of church membership, stressing the importance of men in promoting the program of Christ's New Testament churches, a unanimous vote to organize a Brotherhood resulted in the election of officers for next year as follows:

President.....	C. N. Paris
Activities Vice-president.....	W. B. Crotts
Program Vice-president.....	V. G. McDaniel
Membership Vice-president.....	Harold Caperton
Secretary-treasurer.....	M. D. Swinney

There are fifteen charter members of this Brotherhood.

#### New Duck River Association

##### Short Creek Baptist Church

Information came to us from Mr. J. W. Zumbro, president, New Duck River Associational Brotherhood, announcing the organization of this new Brotherhood. The following leaders were elected to serve for the ensuing year:

President.....	W. B. Johnson
Activities Vice-president.....	Clifford Clark
Program Vice-president.....	Clifford Clark
Secretary-treasurer.....	Jordan Brandon

Nine men are enrolled as charter members and will meet monthly.

#### Nashville Association

##### Antioch Baptist Church

REV. NORRIS G. HITE, Pastor

On Monday night, December 8, 1947, we met with a group of men of this good church for the purpose of discussing the aims and objectives of a Brotherhood. This meeting was held in the high school building where the ladies of the Baptist church served a delightful dinner.

Unanimous approval for the organization of a Brotherhood was voted and officers elected as follows:

President.....	Hugh Hickerson
Activities Vice-president.....	Ward Middleton
Program Vice-president.....	L. F. Briley
Membership Vice-president.....	James Miller, Jr.
Secretary-treasurer.....	H. F. Baker, Jr.
Chorister.....	Burton Donnell

It was announced that these officers, with the pastor, should meet December 19 to select committee chairman. The Brotherhood will meet monthly on Monday night following the second Sunday.

#### Maury County Association

##### First Baptist Church

##### Linden, Tennessee

REV. W. E. EDMONDSON, Pastor

We enjoyed the privilege of worshipping with this progressive new church in the Sunday school and eleven o'clock service. It was announced that we would meet with the men at 1:45 P.M. for the purpose of organizing a Brotherhood. This resulted in the election of the following to lead in the Brotherhood activities:

President.....	Stanley Madden
Activities Vice-president.....	J. C. Strickland
Program Vice-president.....	N. C. Young
Membership Vice-president.....	C. F. Estes
Secretary-treasurer.....	Mr. Muse



## Upper Cumberland Baptist Pastors' Conference

Meeting With Salem Church, Liberty, Tenn.  
Monday, January 19, 1948

- 10:00 Song led by Rev. James Boyd, Sparta  
Devotional by Rev. Thomas Freney, Dowelltown
- 10:20 Churches Fostering Missions—Open Discussion led by Rev. John Brown, Cookeville
- 10:50 Doctrinal Preaching by Rev. Joe Harting, Carthage  
Special music by Rev. and Mrs. Howard Thompson
- 11:20 Doctrinal Sermon by Rev. Buford M. Bull, Doyle  
Lunch and fellowship
- 1:20 Song led by Rev. R. L. Franklin, Alexandria  
Devotional by Rev. Ralph Debord, Crossville
- 1:40 Business: Election of officers, etc.
- 2:00 Baptist Churches Co-operating with Churches of Other Denominations by Rev. B. N. Ramsay, Cookeville
- 2:20 Ministerial Ethics by Dr. W. E. Richardson, Lebanon (Followed by questions, comments, etc.)

Rev. Ephraim Henry Marcum, 83, Baptist minister for about 60 years died recently at his home near Readyville. He was a native of Wilson County and was a former employee of the Louisville and Nashville railroad, retiring from railroad work about 12 years ago. He became an evangelist in East Tennessee. He is survived by his wife, Mrs. Margaret Amma Jaquess Marcum, two daughters, Mrs. L. F. Stewart of Nashville and Mrs. D. Knowles of Walling; and a son, Sam Marcum of Walling. God's grace be upon the bereaved.

—B&R—

BAPTIST AND REFLECTOR recently carried a news item about the coming of Chas. Ausmus from the Seminary at Fort Worth, Texas, to the pastorate of the Lincoln Park Baptist Church, Knoxville which stated that he would finish his doctor's degree January 15. We are informed that the degree he will receive is Bachelor of Divinity, given for the regular three years' Seminary course. This note was written on the basis of information supplied us by a party in the Lincoln Park Church.

—B&R—

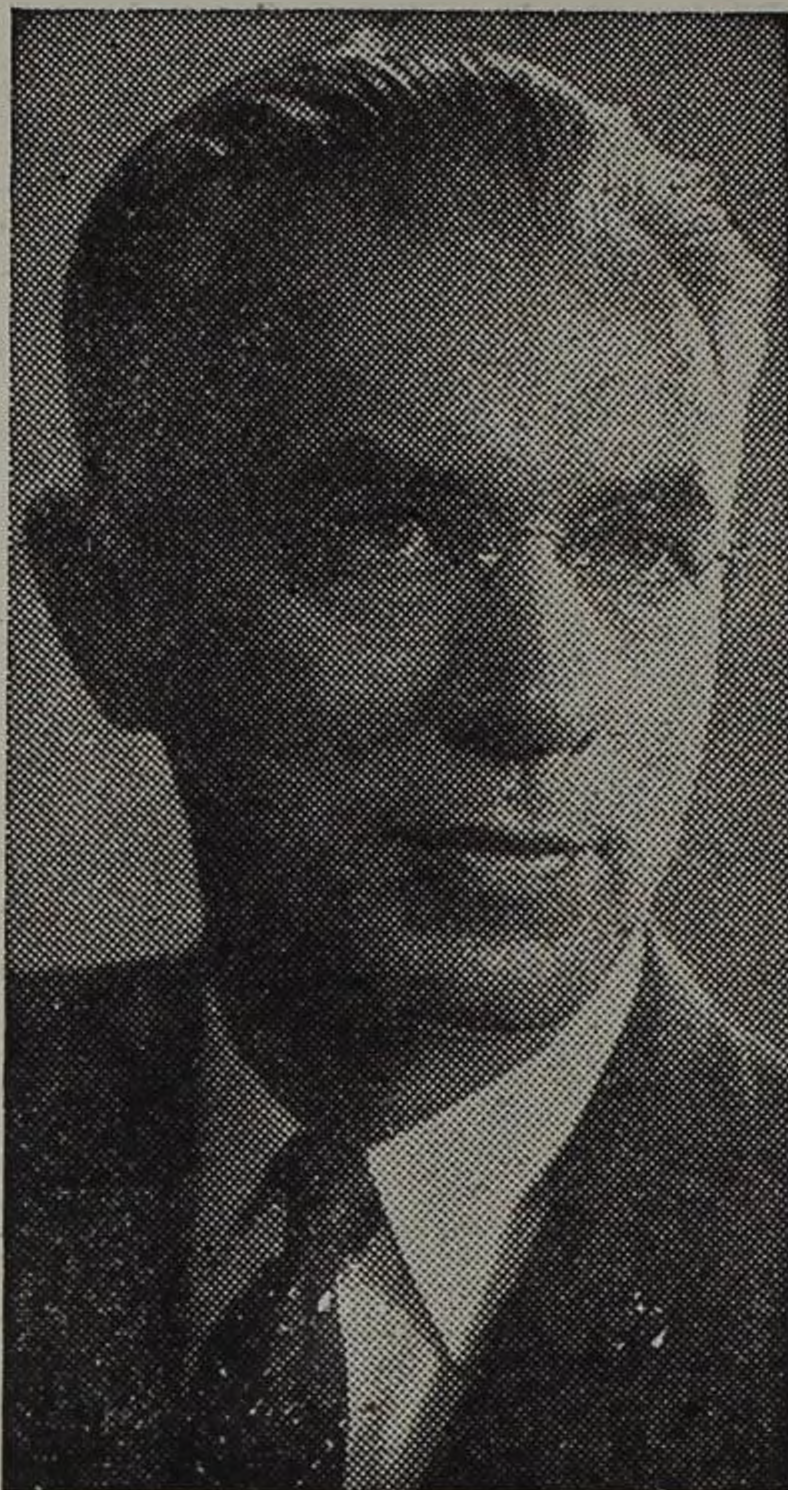
The first edition of Helps for Soul Winners, by Dr. L. E. Barton of Montgomery, Ala., has been exhausted and an enlarged edition with two new chapters came from the press January 1. The price is \$2 and it may be bought from the Baptist Book Store in your state.

—B&R—

G. R. Reynolds, pastor of Pleasant Hill Baptist Church, Lenoir City, wishes to purchase a copy of the condensed and revised edition of "Theodosia Ernest," by Lucie Dayton Phillips, which was published by Baptist Book Concern, Louisville, Kentucky. If anyone has a copy for sale, correspond with Bro. Reynolds.

Dr. S. A. Murphy, General Chairman of entertainment for the Southern Baptist Convention meeting in May, 1948, requests that all future correspondence for hotel reservations be sent direct to the committee chairman, Mr. Codie D. Bell, 2119 Hallwood Drive, Memphis, Tennessee.

## The Baptist Hour January 11



Speaker: Dr. Kyle M. Yates, Houston, Texas  
Subject: "Love—God to Man"

Heard at 7:30 A.M. over Radio Stations WCYB, Bristol; WNOX, Knoxville; WSM, Nashville; and over WREC, Memphis at 8:30 A.M.

Executive Secretary Duke K. McCall of the Executive Committee of the Southern Baptist Convention calls attention to the complimentary citation by Religious News Service of the Baptist Press originated by Mr. C. E. Bryant, publicity director of the Southern Baptist Convention. RNS called the Baptist Press "the prototype of all denominational reporting." Then having listed the varied nature of Baptist releases, RNS said: "If it appears that the (Southern Baptist) denomination is receiving the best kind of publicity—straight objective reporting of newsworthy events, it is only because the denominational correspondent is on the job."

—B&R—

Geo. W. Schroeder, associate secretary of the Baptist Brotherhood of the South, complimenting the center spread in BAPTIST AND REFLECTOR of December 18, goes on to say: "This is my first opportunity as a newcomer in Tennessee to say that I appreciate immensely my state demonimational paper. It is always well written and full of practical messages for the average layman. Keep up your good work."

—B&R—

Beginning Friday evening, January 2, with open house in all classrooms followed by a program in the main auditorium, the First Baptist Church of Atlanta initiated its Centennial Celebration.

—B&R—

Frank Q. Crockett, Union University class of 1919, is moving to Catron, Mo., February 1, having served three Missouri pastorates in the past seventeen years.

—B&R—

The editor and Mrs. Taylor wish to thank all those who so kindly sent them Christmas greetings during the recent holidays.

## News From Union University

The following eleven students of Union University have been elected to membership in Who's Who in American Universities and Colleges: Betty Jones Pearce, Jackson; Mollie Smith, Kenton; Andrew Saunders, Jackson; Tom Brandon, Benton, Ky.; Fred Sanders, Humboldt; John Meador, Jr., Jackson; Margaret Ann Rogers, Ripley; Dolly Bandy, Danville, Ky.; Robert Mizell, Memphis; Mary Frances Mays, Jackson; Charles Taylor, Jackson. Membership to this organization is based upon scholarship, leadership, participation in school affairs, character, and other similar high qualities. All of those elected to membership at Union are seniors with two exceptions, Margaret Ann Rogers and Tom Brandon, who are juniors.

The following people have been added to the Union University faculty for the current year: Miss Frances Honchell, A.B., M.A., Chairman of Foreign Languages, Richmond, Ky.; Chester Smith, B.S., A.B., Instructor in Mathematics, Jackson; Miss Evelyn Carter, B.S., M.A., Assistant in English, Knoxville; Miss Ruth Gibbons, A.B., B.S., L.S., Librarian, Dyersburg; R. C. Briggs, A.B., Th.M., Th.D., Greek and New Testament, Granite, Okla.; J. H. Williams, A.B., M.A., Instructor in History, Nashville; Turney Ford, A.B., Assistant in Athletics and Physical Education, Franklin; Mrs. James H. Williams, B.S., M.D., Assistant in Biology, Nashville; Hughlan Pope, B.S., M.S., Tallapoosa, Ga., Assistant in Chemistry; Miss Maggie Jo Gray, A.B., M.A., Instructor in Languages, Jackson; C. W. Davis, B.S., M.S., Ph.D., Head of Biology, Jackson; C. J. Garrett, B.M., M.M., D.M.Ed., Head of Fine Arts Department, Dallas, Texas; Mrs. C. J. Garrett, B.M., Instructor in Vocal Coaching and Piano, Dallas, Texas; Mrs. Floy S. Wise, B.S.E., Home Economics, Jackson; J. W. Boulton, A.B., M.A., Assistant in Economics, Jackson; Samuel Perry Marshall, B.S., M.D., College Physician, Jackson; J. Franklin Ray, A.B., D.A., Audio-Visual Education, Jackson.

Rev. Clyde Cobb and Miss Myrtis Keller were united in marriage in the First Baptist Church, Whiteville, on December 23 at 4 o'clock. Both Bro. and Mrs. Cobb are graduates of Union University, and Bro. Cobb is a graduate of Southwestern Seminary. Mrs. Cobb has been teaching in the Whiteville high school the last few years. They will be at home in Monterey, where Bro. Cobb recently became pastor of the First Baptist Church. Their many friends congratulate the happy couple.—(Contributed)

—B&R—

Students of the Southern Baptist Theological Seminary, Louisville, Ky., have started a drive to raise funds for the purchase of a station wagon to be given to their fellow students in Hungarian Baptist Theological Seminary at Budapest.

—B&R—

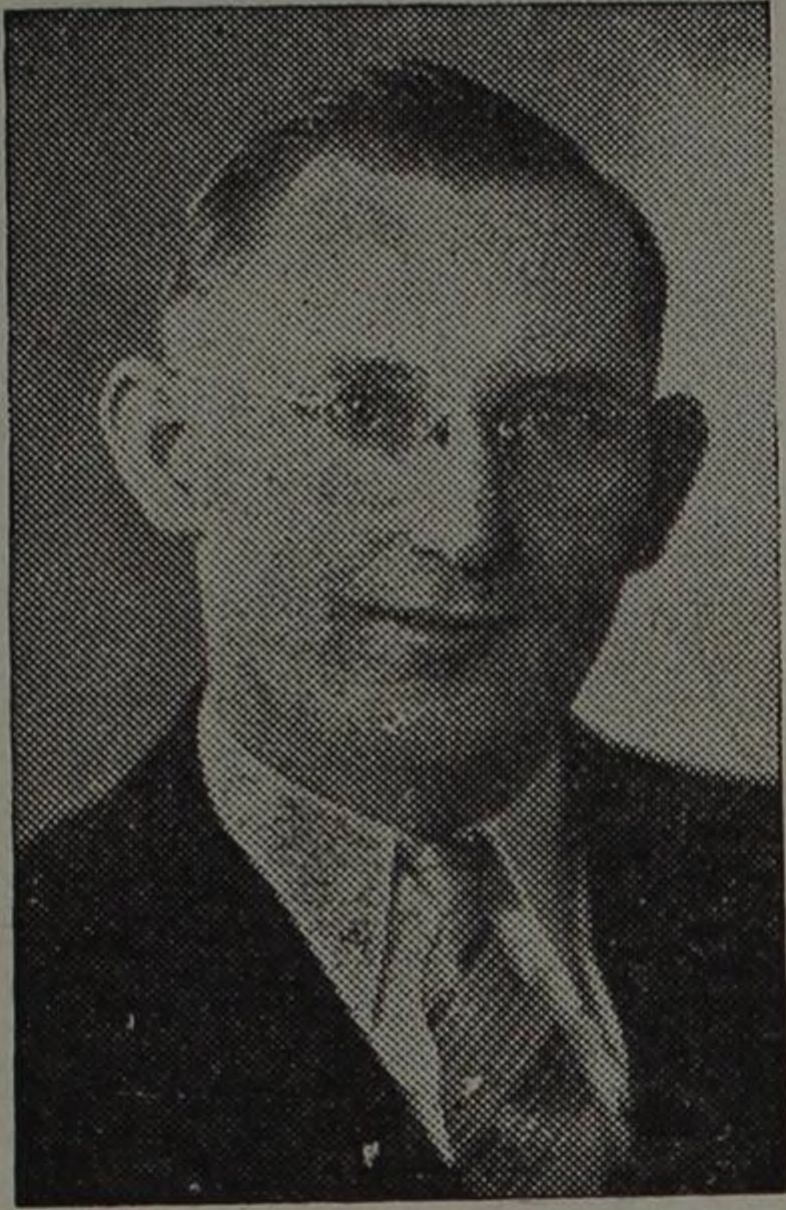
Red Bank Baptist Church, Chattanooga has called Ralph Norton as pastor and he has accepted to begin work February 1. He is a brother of our State Training Union Director, Chas. L. Norton, and is completing his doctors degree in Louisville.

## Statewide Evangelistic Conference

A statewide evangelistic conference will be held in the First Baptist Church, Nashville, March 1-3. Keep this date in mind and be making arrangements to come.



## New Pastor At Edgefield



WM. CLYDE KIRK

The Edgefield Baptist Church, Nashville has called Rev. Wm. Clyde Kirk as pastor to succeed W. Henderson Barton who resigned some months ago to accept a position with the Anti-Saloon League. Bro. Kirk was the former pastor of Ensley Baptist Church of Birmingham, Ala.

He is a graduate of Howard College where he received his A.B. degree and of Southwestern Baptist Theological Seminary where he received his Thm. degree. His first pastorate was at Attalla, Ala. and from there he was called to a larger field at Ensley.

During his 5½ years at Ensley there were about 900 additions to the church, a majority of which were by baptism. The Sunday school was doubled in organization and attendance as were the other organizations of the church. Under his leadership a debt of \$225,000 was refunded and liquidated by the Ensley church.

In addition to his pastoral duties he served as president of the Birmingham Baptist Pastors' Conference, vice-president of the Protestant Pastors' Union. For three years chairman of the City Missions Committee of Birmingham Baptist Association during which time Birmingham led the entire Southern Baptist Convention in the City Mission Program. He was a member of the Executive Board of both the Birmingham Association and the Alabama State Convention, as well as a member of the Board of Directors of the Alabama Baptist State paper.

His wife is also a graduate of Howard College and Southwestern Seminary. Bro. and Mrs. Kirk and their twin daughters have already occupied the parsonage at 818 Russell Street, Nashville.

Dr. John L. Hill was the speaker at the annual Christmas Service of the First Baptist Church, Lexington, on the night of December 21. Pastor Edwin Deusner reports that one of the largest crowds ever to attend a religious service in Lexington was on hand for the occasion. Dr. Hill gave his popular talk, "What Christmas Means to Me."

—B&R—

Harry L. Winters who has been serving the Chewalla Baptist Church for half time for the past three years has been called as full-time pastor of the church. During his pastorate additional Sunday school rooms have been built. The Chewalla church has been redecorated, the mission work has more than quadrupled and there has been a splendid gain in all phases of the work.

—B&R—

Daytona Heights Baptist Church has called A. A. "Bob" Travis as pastor and he is already on the field.

## Ordination of Deacons

The Linden Baptist Church, Linden met on Sunday afternoon, November 23, 1947, for the purpose of ordaining two deacons, Joe Starbuck and Clifford Young.

Ministers of the ordaining council were D. A. West, pastor Centerville Baptist Church; W. C. Corley, pastor Hohenwald Baptist Church; L. A. Lawler, Parsons; Currie Moore, Trace Creek; and W. E. Edmonson, pastor, Rock Hill and Linden Baptist Churches. Deacons composing the ordaining council were: D. C. Peeler, Stanley Jenkins, C. W. Peeler, Roy Williams, Everett Dyer, J. A. Tinker, Esco Carrington, A. F. Talley, Charlie White, George Wallace and H. C. Stark, Sr.

Officers were elected as follows: D. A. West, moderator; Mrs. Claude Nix, clerk; W. E. Edmonson to examine the candidates; D. A. West to deliver the message; W. C. Corley to give the charge to the candidates and church and W. E. Edmonson to lead the ordination prayer.

After the examination of the candidates the council recommended to the church that it proceed with the ordination. The church accepted the recommendation and voted for the council to proceed with the ordination. Then Bro. West delivered his message and Bro. Corley gave the charge to the church and deacons, followed by prayer led by Bro. Edmonson, after which the laying on of hands by the presbytery.

The service was closed by singing "The Old Rugged Cross" and prayer.

D. A. WEST, moderator  
MRS. W. C. NIX, clerk

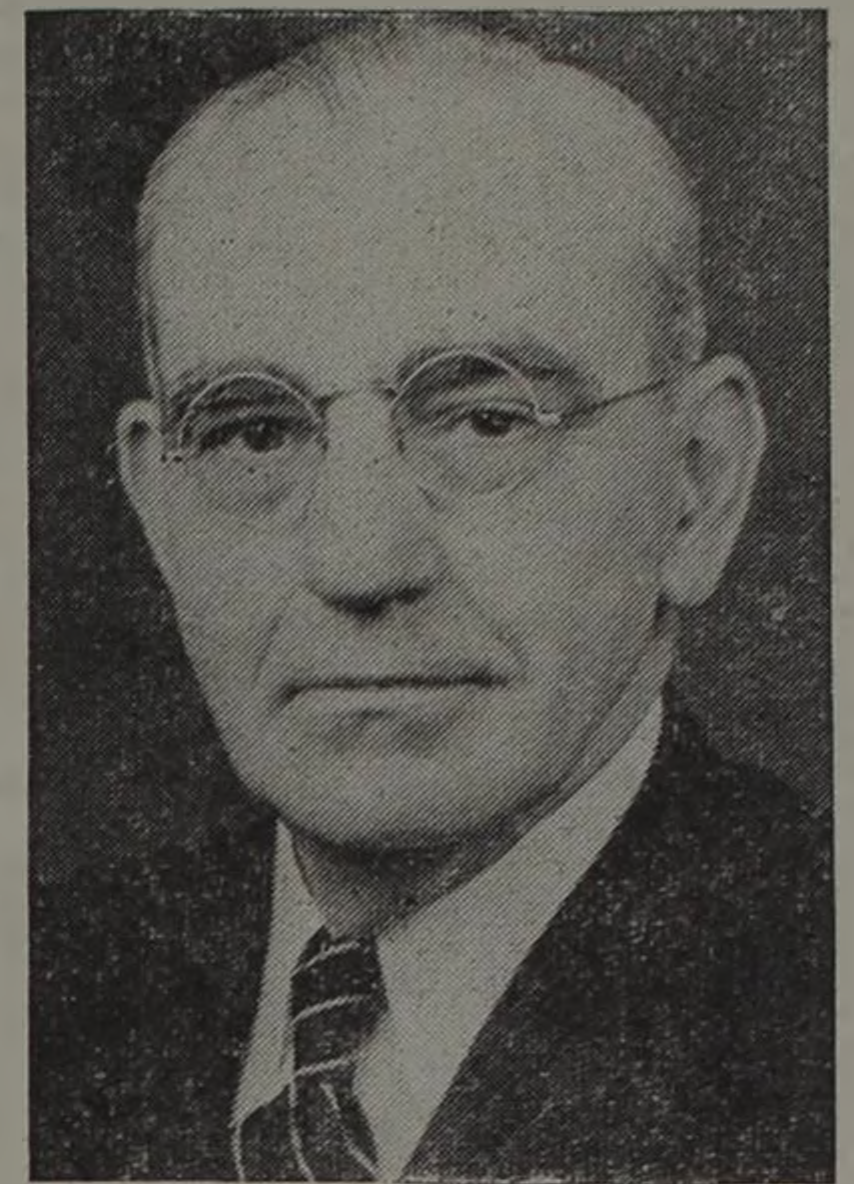
## Help!!!—For 62,000 Hungry Americans

The Navajo Indian tribe numbering more than 60,000, with its vast reservation located in Northwest New Mexico and Northeast Arizona, is in dire need of food and clothing for the winter. Complete crop failure and continued drought is cause of immediate distress.

According to recent press articles, the Navajo Indians have made available an appropriation of \$243,000 of their own funds from the sale of tribal timber to meet this emergency, but this is less than \$2.50 per capita. President Truman is extending assistance to rescue these Indians and prevent "starvation on the reservation."

Southern Baptists have two missionary couples doing work on this enormous reservation. One is Rev. and Mrs. Harold Baer, Tonalea, New Mexico (which is off the railroad), and the other is Rev. and Mrs. S. L. Isaacs, Baptist Indian Center, Gallup, New Mexico.

## Dr. Wm. H. Davis In Bible Conference at Woodmont



DR. WM. H. DAVIS

A Bible Conference will be held at Woodmont Baptist Church, Nashville, January 25-31, under the leadership of Dr. Wm. Hersey Davis, Professor of New Testament Interpretation at the Southern Seminary in Louisville, it was announced this week by the pastor, G. Allen West, Jr.

For more than twenty years Dr. Davis has taught at the Southern Baptist Theological Seminary. His major field is the Greek and English New Testament, where he ranks among the world's greatest scholars. He is author of many articles and several books and is now working on a new translation of the New Testament.

There will be two sessions each day, with two separate themes being discussed. Of special note is the invitation to the pastors and friends of Middle Tennessee to attend the meetings.

The Macedonia Baptist Church met December 10 and made plans to finish the new church. We are very happy that we have been so graciously Blessed in building. Also the New Bethel Church of Limestone Association requested us to ordain Bro. Hugh Mitchell to the ministry as he is one of our members. On December 17 Bro. Mitchell was ordained to the gospel ministry with Bro. Garland Smith from Giles Association, Bro. Howard McGehee from Madison Liberty Association and the deacons of New Bethel church where Bro. Mitchell will serve for half time.—JERRY MCGEHEE, pastor, Macedonia Church, William Carey Association.

## Camp Program Campaign Receipts

Received to October 31, 1947	\$17,393.44
Additions during	
November	3,862.48
December	3,547.64
Total	\$24,803.56

"The development of the camps will depend almost wholly upon the response of Tennessee Baptists to the appeal for funds."

*Send your gift for this worthy project at once*

to the

TENNESSEE BAPTIST FOUNDATION

149 6th Ave., N.      Norris Gilliam, Ex.-Sec'y.      Nashville, Tenn.



# Calvary Hill Baptist Church, Dyersburg, Tennessee, Organized From Mission

Two hundred and nine persons attended the organizational meeting of the Calvary Hill Baptist Church, formerly the West-side Mission of the First Baptist Church, Dyersburg, Tenn., which was held on Sunday afternoon, November 9th.

W. R. Hamilton, Pastor of the First Baptist Church, Dyersburg, and Moderator of the Dyer County Association, presided over the council, composed of all the pastors and deacons of the Dyer County Association. The Churches represented were Fowlkes, Finley, Beech Grove, Hillcrest, First Baptist Church, Newbern, Springhill, Curve, Mount Vernon, and South Side.

The Church Covenant, which was read by J. T. Barker of Newbern, and the Articles of Faith which was read by W. E. Chadwick of Fowlkes, were adopted by the new church. Other organizational matters of business were transacted at this time.

Joe Harris, Pastor of the Male-sus Baptist Church in Jackson, accepted the call to become Pastor of Calvary Hill Baptist Church, effective January 1, 1948. Bro. Harris recognized those who had helped in a generous way to make possible the organization of the church, and the erection of the beautiful church building.

After the service members of the new church



stood at the front of the auditorium while friends and visitors came forward to express their good wishes and desires for God's blessing on the

Calvary Hill Baptist Church. Bro. Harris began a revival the same night which lasted for ten days.

## Minister Ordained

On Sunday afternoon, 2:30 o'clock P.M., recently, the Unicoi Baptist Church met in a called session at the request of Oak Hill Baptist Church of Washington County, Tennessee to set aside B. M. Taylor to the full work of Gospel Ministry.

Ministers and Deacons from Oak Hill Baptist Church in Washington County and Calvary, First Baptist, Ninth Street, Shallow Ford and Unicoi Baptist Churches were represented from Unicoi County and other fellow members were also in attendance.

Rev. H. F. Wright, pastor Unicoi Baptist Church, called the meeting to order and announced that the ministers and deacons would repair to another room for the purpose of organizing the presbytery.

Rev. H. F. Wright acting as chairman called the meeting to order and announced that the first step would be to elect a moderator. Rev. Wright was unanimously elected on motion by Dr. T. C. Meador duly seconded. H. L. Reeves, First Church at Erwin was duly elected secretary.

Rev. Wright, as moderator opened this service by having those present sing "How Firm a Foundation" followed by prayer and message, "Call and Character of a Minister," by T. C. Meador. His text was taken from the 4th Chapter of II Timothy the second verse.

Brother B. M. Taylor was then examined scripturally by Rev. R. H. Dills. Brother Taylor gave a clear statement testifying that he had been converted at the age of 14 and definitely was called to preach the gospel, the first impression coming at the age of 18, and no peace and satisfaction coming to his heart until he answered this call. This examination being answered in a satisfactory and creditable manner, a motion was moved and seconded that the ordination of Bro. Taylor continue was unanimously approved.

The ordination prayer was pronounced by Rev.

C. W. Adams which was followed by the laying on of hands by the ministers and deacons.

Rev. A. B. Griffin presented a copy of the Bible and delivered the charge to Brother Taylor after which the right hand of fellowship was extended to Brother Taylor, his wife and son.

The meeting was closed with prayer by the newly ordained minister.

H. F. WRIGHT, Moderator  
D. H. REEVES, Secretary

Since the December meeting of the Board of Trustees for the Tennessee Orphanage, I have been so delighted over the condition of this institution that I wanted to pass it on to the Baptists of Tennessee. I am sure it does make our people rejoice as they learn of the splendid condition of any of our institutions. There is a perfect harmony and unison among all members of the Board of Trustees, and also between the Trustees and the Superintendent, Dr. W. C. Creasman. We all admire and appreciate his splendid leadership. The business affairs of the institution are in splendid shape, the children are being well cared for, and there is a complete co-operation among the entire staff of workers.

There is a note of optimism and progress for this needy and fine type of Christian service. Mr. Maxey Jarman has done a splendid steering of the home as President of the Board, though we regretted his resignation because of the press of business, yet we rejoiced that he will continue to serve as a Trustee and member of the Executive Committee and thus his influence will still be felt. Dr. Sedberry, the new Chairman, has been a very valuable member on the Board of Trustees and we follow his leadership gladly. It is refreshing and inspiring to attend the meetings of the Trustees. I always come away with an upward look.—MARK HARRIS, Pastor Speedway Terrace Baptist Church, Memphis.

## News From Newport News

By the time you get this I shall be heading back to my home, Jackson, Tenn. This interim pastorate at the First Church has been delightful indeed. It is by no means the largest church in Virginia, but it is the second largest in gifts to Co-operative Program, and this year gave more to outside causes than it spent on itself.

And do they know how to treat an interim pastor? We arrived at noon, and that night one of the deacons gave to Mrs. Hurt and me a reception in his elegant home, to which were invited all other deacons and their wives, and several Baptist ministers and their wives. Then came at irregular intervals little dinner parties at Smithfield (capitol of Hamdom), Williamsburg, Langley Field, Old Point, and private homes.

During the last two months the church has oversubscribed its budget for 1948 by nearly \$10,000, has raised \$2,000 for the support of two foreign missionaries (from this church), has broken all previous records for the Lottie Moon Offering. We have had between thirty-five and forty professions, and one young man has decided to give up his business position to enter college in preparation for religious work.

And they have invited me back for a month next summer. Would you accept if in my place?

Yours, JOHN JETER HURT

Ed. F. Vallowe, former assistant pastor of the First Baptist Church of West Memphis, Ark., has accepted the pastorate of Mallory Heights Baptist Church, Memphis, Tenn.

In a recent revival in the Mallory Heights Baptist Church in which the preaching was done by Evangelist Del Fehsenfeld, assistant editor of *The Sword of the Lord* and in which Harry Bundy of Glendale, Calif., led the singing. There were more than 50 conversions and additions.



## Baptist "Brain Trust"



Presidents of sixteen Baptist colleges of the South, in Louisville, Ky., for the annual meeting of the Southern Association of Colleges and Secondary Schools, were guests at a dinner in their honor given by the Southern Baptist Theological Seminary.

From the front, and left to right, are: Dr. Carlyle Campbell, of Meredith College, Raleigh, N. C.; Dr. Paul M. Cousins, Shorter College, Rome, Ga.; Dr. Edgar Godbold, Louisiana College, Pineville, La.; Dr. J. T. Warren, Carson-Newman College, Jefferson City, Tenn.; Dr. Thomas H. Taylor, Howard Payne, Brownwood, Tex.; Dr. G. M. Modlin, University of Richmond, Richmond, Va.; Major H. G. Davis, Howard, Birmingham, Ala.; Dr. O. L. Elliott, Gardner-Webb, Boiling Springs, N. C.; Dr. J. L. Plyler, Furman University, Greenville, S. C.; Dr. W. F. Jones, Union University, Jackson, Tenn.; Dr. L. T. Lowrey Blue Mountain, Blue Mountain, Miss.; Dr. H. C. Garwood, Stetson University, DeLand, Fla.; Dr. John I. Riddle, Judson College, Marion, Ala.; Dr. R. N. Richardson, Hardin-Simmons University, Abilene, Tex.; Dr. I. E. Rouse, Mississippi Women's College, Hattiesburg, Miss.; and Dr. S. S. Hill, Georgetown College, Georgetown, Ky.

## Board Expands Home Curriculum

By DR. T. L. HOLCOMB

**A**N EXPANDED home curriculum for Christian family life education is being planned by the Sunday School Board under the direction of its department of Home Curriculum.

This enlarged curriculum will function through the existing organizations for which the Sunday School Board bears direct responsibility. No new organizational machinery is contemplated, but rather the plan is to make full use for Christian family life education of these organizations which are already operating effectively.

The home curriculum is an outgrowth of much effective work done for years by the Board, especially through the Training Union and Sunday school. The Training Union has pioneered in sponsoring Christian Home Week, now promoted jointly by the Training Union and Sunday school. Many lessons, programs, and some study courses on home life have been issued by these departments.

Now it is planned to add additional materials in what will ultimately be a comprehensive home curriculum making use of all the appropriate church organizations.

The first tentative outline of such an integrated program for the promotion of Christian family life includes a long list of possible effective materials which should make up the comprehensive home curriculum, these materials being grouped under the church organizations in a logical manner with reference to the functions of those organizations.

Thus for instance, the list includes lessons, departmental programs, and study course texts in the Sunday schools; programs and study courses in the Training Union; books for general reading and for study; tracts on family life; Christian home films.

The Board's Home Curriculum Department, now two years old, was set up in 1945 because of the urgent need for a planned, aggressive, positive ministry aimed at building spiritual values into home life. Early activity of the department, which has been headed from the outset by

Joe W. Burton, has been directed to the establishment of *Home Life*, A Christian Family Magazine, which in its first year has achieved a circulation of above 250,000.

*Home Life* will continue to be the major publication of the department, its popular style pages going out month by month to many thousands of homes as a constructive force contributing to Christian values in home living.

The next publication of the department, now planned for early release, will be a handbook on "The Church and Family Life," written by Joe W. Burton. This manual will be a guide to pastors and other church workers. It will be a summary of suggested activities for the church in its home ministry.

The Board's plan of fostering Christian home life is based on the conviction that the most effective way of reaching the homes is through present church organizations. The church can use these organizations and their leadership to serve every home in the church membership and to reach the homes in the church's constituency. It is our further conviction that the energies of the denomination in the interest of Christian home life can best be channeled through these organizations.

The Board's Home Curriculum Department will therefore serve as a co-ordinating, co-operative agency. The department will initiate plans to collaborate with other departments of the Board and other agencies in the production and promotion of home curriculum materials.

Our Board is eager to serve the churches in this matter. We are aware of a major crisis threatening our homes—one so grave that it can be met only by using all of the church leadership which can be enlisted in this effort.

We would earnestly call upon our churches, their pastors and various leaders, upon our denominational leaders, and upon our colleges and seminaries to join us in a crusade for Christian homes, utilizing the material made available for this supremely important cause.

## Important Business Transacted

At a called Business Meeting of the Church last Wednesday night, Mr. W. H. Ramsey reported to the church for a Special Committee that the Parker property could be purchased for the sum of \$8,000.00. Without a dissenting vote the church voted to purchase the property out of its reserve fund. The question of making a contribution to Clear Creek Mountain Preachers School for its operating expenses, several spoke concerning the worthiness of this school and its great possibilities as a missionary agency for the people of the mountain districts. A motion was made that the church contribute \$1,000.00 to the School. The vote was called for and the motion passed unanimously. The question was also raised of buying coal for some of the needy families of Somerset as a Christmas Gift and the matter was left in the hands of the Benevolence Committee with power to act.—*Bulletin*, First Baptist Church, Somerset, Ky.

(EDITOR'S NOTE: Bro. Ramsey was formerly pastor of the First Baptist Church, Covington, Tenn., where A. H. Hicks is now pastor.)

On Sunday, December 7, the First Baptist Church of Pineville observed the Second Anniversary of Rev. Wayne Dehoney as pastor. The church honored as special guests the 270 persons who joined its fellowship during the past two years. There was "dinner on the ground" and an afternoon program of negro spirituals sung by the choir of Swift Memorial College, Rogersville, Tennessee.

During the two-year ministry of Rev. Dehoney, the church membership has reached 1000 with 270 additions to the church within this two-year period. During this time, \$62,678.84 has been given through the church for all causes. Rev. Dehoney is a graduate of the Southern Seminary in Louisville, and came to Pineville from the First Baptist Church of Rogersville, Tennessee.

The First Baptist Church of Pineville carries on a progressive missionary program that has attracted much attention. The church conducts five Mission Sunday Schools each week, held 11 mission Bible Schools last summer, and owns a revival tent and loud speaking equipment for the promotion of its rural mission work. The church has a well promoted visual education program, publishes a four page weekly paper, supports a paid staff of 4 workers, and contributes to the salary of 2 mission pastors. The latest addition to the church program is a wire recorder which is used to carry the church services to the sick and shut-ins of the church membership and to the hospital wards.—*Knoxville News-Sentinel*.

Visiting in the BAPTIST AND REFLECTOR recently were: Vern B. Powers, Greenbrier; Lloyd T. Householder, Knoxville; Sterling L. Price, Athens; C. P. Holladay, Indian Mound; E. L. Ross, Model; C. Y. Stewart and Roy Anderson, Seymour; Walter Warmath, Jackson; D. A. Ellis, Memphis; Edwin E. Deusner, Lexington; W. R. Hamilton, Dyersburg; U. W. Malcolm, Fayetteville; E. L. Smothers, McMinnville; Hobart B. Ford, Rockwood; A. S. Hale, Jefferson City; Lyn Claybrook, Lewisburg; A. A. McClanahan, Chattanooga; F. M. Dowell, Jr., Cleveland; Rupert Nanne, Lookout Mountain; Edward Lee and Mack Pinkelton, Pulaski; Lewis A. Myers, Albuquerque, N. Mex.; John Hurt, Atlanta, Ga.; D. A. Dudley, Dallas, Tex.; Floyd Looney, Fresno, Calif.; B. H. Duncan, Little Rock, Ark.; J. T. Barbee, Carlsbad, N. Mex.; George Ragland, Lexington, Ky.; L. L. Gwaltney, Birmingham, Ala.; Albert McClellan, Oklahoma City, Okla.; Glenn H. Delzell, Decherd; O. L. Nash and Ernest Wood, Gainesboro; Hugh W. Delzell, Biloxi, Miss.; Hughlan Pope, Jackson; Shirley Lee, Waco, Tex.; Clinton S. Wright, Louisville, Ky. and Walton Brown, Liberty.



# Book Reviews

**DARK GLORY.** By Harry V. Richardson. Published by Friendship Press, New York, 1947. Price, cloth \$2.00, paper \$1.00.

This is a study of Negro rural churches in the South. Four counties, two in the deep South and two in the upper South, were selected for the study. Dr. Richardson, the author, has been for fourteen years chaplain of Tuskegee Institute and director of religious activities in that institution and comes to us with eminent preparation for such a task. A study of the physical properties, the ministerial preparation and the organization and activities of 130 rural churches in Dallas County, South Carolina, Calhoun County, Alabama, Mississippi County, Arkansas and Northumberland County in Virginia. This study of the handicaps and hardships of rural Christians among our colored brethren ought to be visualized by every Southern Baptist. Surely it would stir our hearts and move us to greater sympathy for and a more worthy endeavor to help these people and to glorify our common Lord.—J. C. MILES.

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**THAT THE WORLD MAY KNOW.** By W. R. White. Published by Broadman Press, Nashville. Paper binding. Price, ?

An up-to-date, stirring appeal for missionary living, praying, and giving. Since Dr. White brought out the best annual commentary on the Sunday School Lessons, BROADMAN COMMENTS, we have read with profit everything of his that we have seen. This little book visualizes a broken and needy world and pleads convincingly for the giving of the gospel to the world. The gospel is the only solution for the world's problems, the only balm for its healing. And "this is the day of glad tidings, if we tarry until the morning light some mischief will come upon us. Let us rise and tell the King's household." Read this book for a new stimulus to missionary zeal and service.—J. C. MILES.

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**REVIVAL APPEALS.** By John R. Rice. Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois. Price, \$1.50. Copyright 1945. 222 pp.

Revival Appeals is a book containing 16 evangelistic messages filled with Bible exposition that are calculated to stir the human heart. These messages are in simple language, therefore, are very readable. This is the third book of Dr. Rice's sermons I have read and every one is true to the Bible, well illustrated, and ought to stimulate any pastor to greater Bible preaching in his own pulpit. I recommend this volume without reservation.—L. G. FREY.

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**BROADMAN COMMENTS.** By W. R. White. Broadman Press, Nashville, Tenn. Price, \$1.50. What Dr. White says and writes is always good. He is widely known and appreciated for

his "deep devotion to the Bible and for his loyalty to the Baptist cause." One need never hesitate to recommend his books. One has said of this particular work: "It is rapidly spreading to include an ever-increasing number of our own teachers, and many teachers of other denominations testify to its excellence." The author follows this plan in his presentation: text of the lesson, a digest of the Scripture, special notes, lesson interpretation, and concludes with the practical application and illustrations.—T. C. MEADOR.

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**VERITIES OF THE GOSPEL.** By Dr. Zeno Wall, Pastor First Baptist Church, Shelby, N. C. Broadman Press, 1947. Price, \$1.50.

"Preach nothing down but the devil, and nothing up but Christ," the great Spurgeon used to say to his students. In these seventeen sermons Dr. Wall is positive and firm in his stand against sin—calling by name many of the sins

of today which destroy the souls and blight the lives of men. With an equal fervency he exalts Christ as man's only Saviour from sin. In the opinion of this reviewer, Dr. Wall who has been preaching from the pulpit of one of our great churches for more than twenty years, has given us, not only good examples of but, in fact, good, heart-searching, Gospel preaching.

Each sermon in this volume is passionately evangelistic. "They probe, challenge and comfort," says Dr. R. C. Campbell in the Introduction. Dr. Wall writes in a smooth flowing style which is easy to read. In phraseology and select illustrations chosen from his personal experiences as a minister for many years, the gentle personality of the Author is stamped upon every page.

Both pastors and lay-members of churches will read with great personal profit these Gospel messages of our dear friend and fellow minister. —FRANK W. WOOD, Pastor Fifth Avenue Baptist Church, Knoxville, Tennessee.

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