

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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NASHVILLE



FIRST
BAPTIST
CHURCH



March 23-25

Theme: In Royal Service



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President, WMU of SBC



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EDITORIAL

Displaced Persons

WHEREAS, there are in camps in Germany, Italy, and Austria, nearly a million displaced persons of various denominations, composed of men, women, and children, 80 per cent of whom are Christians, and 20 per cent Jews, including 150,000 children below the age of 17, and;

"Whereas, these displaced persons are unable to return to their own homes because of persecution or fear of persecution by reason of their race, religion, or political beliefs, and desire above all else to start a new life in a nation where there is freedom of speech, freedom of worship, and freedom of movement, and have demonstrated their faith that this nation and others allied with it will do them justice, be it:

"Resolved that the Southern Baptist Convention go on record as favoring the admission by the United States of its fair share of those displaced people, such share amounting to 400,000 over a period of the next four years; and urge the Congress to provide emergency legislation to accomplish that result."—Resolution adopted by the Southern Baptist Convention at St. Louis, Mo., May, 1947.

The Pot Cannot Consistently Call The Kettle Black

ACCORDING to an Associated Press Dispatch in the *Nashville Tennessean* of Feb. 23, 1948, former Secretary of War Robert P. Patterson said in Dallas, Texas, that "there is just as much racial and religious prejudice and discrimination in the North as in the South."

H. W. Newell, Negro political leader of Chattanooga, said in the press Oct. 31, 1947, that "Equality up there (in the North) is a lot of hooley."

We heard a Southern Baptist minister say that he heard a prominent northern speaker declare that the attitude of the North toward the Negro is as follows: "Oh, yes, come on up here and we'll make you socially equal with us and you will be one of us, but we dare you to try to be that!"

The northern pot cannot consistently call the southern kettle black. But both the North and the South ought to be ashamed of any unchristian treatment of any race.

Wolves In Sheep's Clothing

A PIOUS exterior may hide an impious interior. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15) This is a warning that a bland, plausible, apparently Christian appearance may conceal the fact that a man is a wolf—"Greedy for gain, power, self." (Robertson)

The fact that "false prophets," the proclaimers of heretical teachings, are called wolves shows that they are thus described doctrinally. These are the "grievous wolves" of Acts 20:29; the "false apostles, deceitful workers" of II Cor. 11:13-15; the "false brethren" of Gal. 2:4,5; the "false teachers" of II Peter 2:1, 2; and the harmful men "crept in unawares" of Jude 4.

The unscriptural teachings in mind here are not the inadvertent errors of men who do not know better and who will make correction when they do know better. They are fatal errors at the point of the Gospel and the plan of salvation centered in the person and work of Christ. In the light of the clear teaching of the Scriptures, there is no excuse for such errors at the point of the Gospel. To make such errors, one must stubbornly shut his eyes to the Word of God. These errors are what Simon Peter calls "damnable heresies" because they pervert or nullify the Gospel of grace, and they are fatal because they ruin and damn the souls of men. Those who claim to be authorized proclaimers and expositors of the Word of God and yet preach "another gospel: which is not another" (Gal. 1:6, 7) and and build their doctrinal system and project their religious program on this basis are the "ravaging wolves" of the scripture before us.

Descriptive terms applied to such men show their wolfish character. They work "privily" (cunningly, craftily, deceptively). They are "false prophets," "false apostles," "false brethren," "false teachers." They are "deceitful workers"; "creep unawares"; and proceed "by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). Their teachings damn the souls of sinners who go into eternity on that basis and on earth they disrupt and divide the saints. The most dangerous man on earth is the polished, bland, plausible proclaimer of a false gospel.

Such individual truths as these men may preach and teach are but credentials of a counterfeit religious system and are set forth "in pretence," not with a good and spiritual motive (Phil. 1:15-18). Such men are "Greedy for gain, power, self." This may be shown in a church connection when a professedly orthodox man adroitly maneuvers to get himself in the forefront and then employs divisive and perhaps rough measures to keep himself in the forefront. He is like "Diotrephes, who loveth to have the preeminence." Many a church has been torn asunder by men who were openly heretic or, worse, still, by men who used professed orthodoxy for self-aggrandizement.

Wolfish conduct may be manifested in a denominational connection. Failing to achieve the prominence he feels he deserves, some man may pull off from brethren every whit as sound as a whole as he claims to be and become divisive and venomously slash the brotherhood right and left. Whence comes such divisiveness and bitterness but from a wolfish spirit within?

Wolves may come from the outside, "not sparing the flock" (Acts 20:29). Sometimes a Baptist church has been ruined by some bland heretic posing as a Baptist or by some man who was orthodox in word, but who used his advantage for personal ends.

Again, wolves may come from the outside. "Also of your own selves shall men arise, speaking perverse things to draw away disciples after them" (Acts 20:30). Here is a man claiming to be a Baptist who ought to know what Baptists believe and teach. But "greedy for gain, power, self," or popularity and under the guise of "broadness" versus "narrowness," he sets forth unscriptural, unbaptistic although he knows that such will either rend the church asunder or destroy its distinctive Baptist testimony. Whatever his appealing exterior, he is wolfish on the inside.

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.

Serious Trends

Bulletin,
First Baptist Church,
Chattanooga, Tenn.

The business of the Church is to win the lost to Christ and enlist the saved for service. To do this, there must be a ministry to the Church in order that there may be an effective ministry by the Church. Every department of our program is organized to this end, but what are the trends? We have classified and departmentalized our work in the larger churches to the point where there is no longer any unity of effort, solidarity of purpose, nor co-operative spirit among us for the whole church program. We have come to the place where instead of unifying our forces and efforts we have actually divided them into separate and sometimes competitive and antagonistic groups. Most of the organized classes and departments have resolved themselves into little separate schools conducting their own programs, taking their own collections and fostering their own projects. This is serious. Unless this situation is completely reversed, I predict that in less than a decade we will have a church group, a Sunday School group, a Training Union group, a Woman's Missionary group with their special and particular interests, but there will be no united program of activities for any one department. A small group will, as they are now, be identified with all phases of the work, but the vast majority will go their separate ways. That's what many are doing now in this church. Unless this situation is changed, the church, under a mandate from its head and founder to preach the gospel to the whole Creation, we will fail in its two-fold purpose and its failure will be charged up to the forces responsible for its work.

(What do you think of this?—R. B. J.)

Layman Tells the Preacher

BEN WHITTINGTON
in the *Presbyterian Outlook*

We have too many young ministers—and some who are not so young — who, apparently, are preaching to please their congregations and to make themselves secure in some useless but fashionable pastorate where they can attain social popularity and be what they think are big shots in the community, catering to the wishes and whims of a few fossilized and self-righteous church officers, whose wills must be done (I am a church officer) . . . We laymen do not want our pastors to be always telling us how good we are. We want sermons straight from the Book that will make us conscious of our sinful condition and create in us a desire to be better men and to better serve the Master.

(If this is true, it is a fearful condition.—R.B.J.)

New Low in Apostasy

Moody Monthly

Evangelicals have long been aware of growing apostasy in the organized Church, but when the members of the committee on evangelism of the Chicago Congregational Association received answers back from fifty of their ministers to whom they had sent questionnaires previously, no one was more horrified than they. Appointed by the Chicago Association to make recommendations regarding evangelism, they reported back that the theological confusion in their ranks made any program of evangelism almost impossible. If the church is to hold preaching missions, they asked, what is to be preached? If it is to organize con-

firmation classes, in what are young people to be confirmed? The committee summed it up as an "appalling situation." In the questionnaire the fifty ministers were asked their views on basic Christian beliefs. Only eight believe the Bible is authoritative in matters of faith. The majority think that redemption through the blood of Christ is unnecessary, and that "union with God is to be found in prayer, in faith and good works, without specific initiative in bridging the divine-human gulf . . . Knowledge of God is a human attainment." Thirty deny the total sinfulness of man, holding that there is only "a tendency toward evil in human beings." So complete is the apostasy that even the secular magazine, *Time*, reported, "About the only thing Congregational ministers agree on is a belief in God."

This startling disclosure of unbelief among supposed Christian leaders only emphasizes the need on our part to hold dearly the precious truths of the gospel against any denial or compromise. But rather than bemoan apostasy, we need to be aggressively proclaiming the truth. If some of the battalions have capitulated to the enemy, we will have to fight the more fiercely to uphold the banner of the cross.

(II Chronicles 7:14 still works.—R. B. J.)

Revival

W. O. Carver in
The Commission

There is a distinct evangelical revival going on in the Western world. It seems to be a more comprehensive, a deeper and a more ethical revival than any which has been experienced in the course of the centuries. It emphasizes the christianizing of the whole man, the emphasizing of our common religious responsibility and opportunity, the acceptance by the churches of a social responsibility and a sanctification of the community life such as we have not had in any previous religious awakening through the centuries since the first. There is a rethinking of their significance, of their mission, and of their ministry on the part of practically all of the historic denominations. That there is yet much confusion and uncertainty and many tentative directions which may need to be corrected is easy to see. Yet there is definite hope if only we shall accept the leadership and the consecration of the Holy Spirit in these various channels.

(Thank the Lord for this.—R.B.J.)

Study Catholic Strategy

Scottish Rite News Bulletin

It needs to be kept carefully in mind by all non-Catholics (and non-Catholics form seven-eighths of the citizenry twenty-one years of age and over) that the strategy of the Catholic hierarchy, acting for the Vatican, is to destroy the free, tax-supported, public school system as an important step in making the U.S.A. Roman Catholic. Furthermore, the evidence is strongly supported by Roman Catholics themselves, when speaking off the record that the poor families of the Roman Catholic Church cannot afford to pay the assessments levied on them by their church for the support of the parochial schools and also pay taxes for the support of the public schools. This means that unless the hierarchy of the Catholic Church gets public funds, parochial schools, will be forced out of business in many localities.

(This will be denied, of course. But it is probably true.—R.B.J.)

Southern Baptist Convention

Memphis, Tenn.

Suggested Order of Business

May 19-23, 1948

Theme: *Christ is the Answer*

DR. LOUIE D. NEWTON, President
Presiding

MR. W. PLUNKETT MARTIN
Director of Music for Convention

WEDNESDAY MORNING

- 10:00—Song and Praise
- 10:10—Devotional and Prayer
Wallace Bassett, Cliff Temple Church, Dallas
- 10:25—Secretaries' Report on Registration
- 10:30—Report of Committee on Order of Business
B. Locke Davis, Chairman
- 10:35—Welcome Address Slater Murphy, Memphis
- 10:40—Response Homer G. Lindsay, First Church, Jacksonville, Fla.
- 10:45—Address of President Louie D. Newton
- 11:45—Recognition of Fraternal Messengers and Visitors
- 11:40—Special Music
- 11:45—Convention Sermon
W. R. Pettigrew, Louisville, Ky., Herschel Hobbs, alternate
- 12:30—Adjournment

WEDNESDAY AFTERNOON

- 2:00—Song, Scripture and Prayer W. F. Carlton, Marked Tree, Ark.
- 2:10—Appointment of Committee on Committees and Committee
on Resolutions
- 2:15—Miscellaneous Business
- 2:25—Executive Committee Administrative Report
Duke K. McCall, Executive Secretary
- 3:30—Southern Baptist Hospital Frank Tripp, Administrator
- 4:00—Committee on Church Organizations
Gaines S. Dobbins, Chairman
- 4:30—Adjournment and meetings of State Groups

WEDNESDAY EVENING

"Brotherhood Night"

- 7:00—Song Service, Scripture and Prayer
Henry L. Lyon, Highland Church, Montgomery, Ala.
- 7:30—Committee on Evangelism John L. Slaughter, Chairman
- 7:45—Baptist Brotherhood Lawson H. Cooke, Executive Secretary

THURSDAY MORNING

- 9:00—Song, Scripture and Prayer
W. C. Howard, Water Valley, Miss.
- 9:10—Baptist Foundation Report Duke K. McCall, Secretary
- 9:35—Relief and Annuity Board
Walter R. Alexander, Executive Secretary
- 10:15—Sunday School Board—T. L. Holcomb, Executive Secretary
- 11:15—Executive Committee Promotion Report
Duke K. McCall, Executive Secretary
- 11:45—Public Relations Report J. M. Dawson, Secretary
- 12:00—Special Music
- 12:05—Religious Liberty Walter P. Binns, Liberty Mo.
- 12:35—Adjournment

THURSDAY AFTERNOON

- 2:00—Song, Scripture and Prayer James M. Baldwin, Salem, Ill.
- 2:10—Historical Society W. O. Carver, Chairman

- 2:25—Committee on Baptist Papers L. A. Myers, Chairman
- 2:40—Committee on Baptist Papers Circulation Campaign
Louie D. Newton, Chairman
- 2:55—W. M. U. Work Mrs. Geo. R. Martin, President
- 3:30—Miscellaneous Business
- 3:40—Committee on Western Assembly Perry F. Webb, Chairman
- 4:05—Election of Officers
- 4:30—Adjournment

THURSDAY EVENING

- 7:00—Song Service, Scripture and Prayer
Will Edd Langford, San Francisco, Cal.
- 7:30—Foreign Mission Board M. T. Rankin, Executive Secretary
- 9:45—Adjournment

FRIDAY MORNING

- 9:00—Song, Scripture and Prayer Harold W. Seever, Florence, S. C.
- 9:10—Education Commission Charles D. Johnson, Chairman
- 9:25—Inter-Convention Committee on Negro Ministerial
Education S. A. Newman, Chairman
- 9:40—Committee to Study Field of Theological Education
John H. Buchanan, Chairman
- 10:00—American Baptist Theological Seminary
L. S. Sedberry, Chairman of Commission
- 10:15—New Orleans Baptist Theological Seminary
Roland Q. Leavell, President
- 10:30—Southwestern Baptist Theological Seminary
E. D. Head, President
- 10:45—Southern Baptist Theological Seminary
Ellis A. Fuller, President
- 11:00—Song
- 11:05—Christian and Ministerial Education
Roland Q. Leavell, New Orleans
- 11:45—Special Music
- 11:55—Facing the World in Which We Live
Chaplain Paul J. Maddox
Presented by Broadus E. Wall, President Southern
Baptist Chaplains' Association
- 12:30—Adjournment

FRIDAY AFTERNOON

- 2:00—Song, Scripture and Prayer
Howard C. Bennett, Kilgore, Texas
- 2:10—Report of Committee on Committees
- 2:20—Report of Committee on Time, Place and Preacher
- 2:25—Social Service Commission J. B. Weatherspoon, Chairman
- 2:45—Radio Commission S. F. Lowe, Director
- 3:05—Committee to Discuss "Common Problems" with
Northern Baptists W. R. White, Chairman
- 3:30—Committee to Consider Kansas Application
E. H. Westmoreland, Chairman
- 3:50—The Baptist World Alliance C. Oscar Johnson, President

FRIDAY EVENING

- 7:00—Song Service, Scripture and Prayer
J. W. Suttle, Shelby, N. C.
- 7:30—Home Mission Board J. B. Lawrence, Executive Secretary
- 9:00—Special Music
- 9:05—"Christ is the Answer!" Robert G. Lee, Memphis

(Continued on Page 5.)

You . . . and World Destiny!

MERRILL D. MOORE

FROM EUROPE last summer some of us came back with two outstanding impressions. First, it was pressed upon us that the obscurest crossroad in our country is really at the cross-currents of world affairs. It is trite to say, but true to recall that no one is far from anywhere today. All over Europe we came across both men and women from the villages and towns of the Southern United States.

In a Copenhagen streetcar there was a WAC sergeant who a few years before was a young people's leader in W.M.U. work in Tennessee. Aboard a train thru Germany, there was a high ranking American officer, member of Smithwood Baptist Church in Knoxville and another officer and his wife who were baptized in Texas by a pastor who was in our party. Playing at ten thousand feet in a Constellation plane shortly after leaving Shannon, Ireland, the First Officer of the plane (which carried a crew of ten) said, "Mr. Moore, I remember when you used to speak in chapel to us at Carson-Newman College."

Saved by Boys from the Crossroads

It has been such a short time since civilization was saved from crisis by boys who were suddenly snatched up from the crossroads of America. If it is saved from our present crisis, it will be by those who receive their training from some humble parents somewhere "back home," where crowds do not press, or traffic jam, or the lights of publicity focus.

Does one want to influence world affairs? Let him do a good job as a father on an obscure Alabama farm, or let her be a devoted Christian mother on a distant plains ranch in Texas. Let him teach a group of children in a mountain school of North Carolina, or be a faithful pastor to God's small flock in an Arizona town. In this day when distance is no longer a valid standard of measure in world affairs, one may thus reach from where he is to affect the current of events on the other side of the world.

Spiritual Revival Needed

A second conviction which one brings back from the war-torn countries is that which was voiced by Major Charles Ramier, late of the 25th Battalion, Eleventh Sikhs Regiment, who served in India for the past nine years until his recent separation from the British service. He is a military man of years of service, a member of the Church of England, and a man versed in world affairs. We had passed India House in London early in the morning, and had there seen the flag of independent India flying almost a matter of minutes after it was raised for the first time in history. We had visited Bunyan's Meeting House at Bedford, and crossed the bridge where the prison had once stood in which he was incarcerated for twelve years. We had visited the Widow Beebe Wallace's home in Kettering whence William Carey had gone as the Father of Modern Missions.

Some of us asked Major Ramier, "Major, we have seen something of the war's destruction in England. We hear a great deal about a threatening economic crisis here. What, in your judgment is England's greatest need right now?"

The Major replied with deep feeling: "England needs an economic revival. There are many things not well with her economy just now. We need also a moral revival. But we cannot have either without first having another. *What we need in England most of all is a spiritual revival!* We want it, believe me, more than we want an American loan." Then with earnestness and wistfulness he added, "Go back and tell the people of America this. Maybe you can begin such a revival in America, and let it come over to us."

THURSDAY, MARCH 11, 1948

Southern Baptist Convention

(Continued from Page 4.)

SATURDAY MORNING

- 9:30—Song, Scripture and Prayer R. Houston Smith, Pineville, La.
- 9:40—Report of Committee on Co-Ordinated Denominational Activities H. H. Hobbs, Chairman
- 9:55—Report of Committee on Boards T. F. Calloway, Chairman
- 10:10—Report of Committee on Resolutions
- 10:25—Miscellaneous Business
- 10:35—American Bible Society Thomas T. Holloway, Dallas, Tex.
- 10:50—Southern Baptists Making a Commitment W. R. White, Waco, Tex.
- 11:10—Baptist Relief Around the World R. Paul Caudill, Memphis
- 11:35—Special Music
- 11:45—Memorial Service Ryland Knight, Pulaski, Virginia
- 12:30—Adjournment

SATURDAY NIGHT

- 7:30—Song Service, Scripture and Prayer E. C. Routh
- 8:00—Service on the Christian Home under leadership of Joe W. Burton, Nashville, with closing message by Ellis A. Fuller, Louisville
- 9:30—Adjournment

SUNDAY MORNING

(Services in Memphis churches under direction of local committee.)

SUNDAY AFTERNOON

- 2:45—Song, Scripture and Prayer Harold J. Purdy, Bowling Green, Ky.
- 3:00—Evangelistic Service under joint direction of Southern Baptist Convention Committee on Evangelism, C. E. Matthews, superintendent of evangelism of Home Mission Board, and Memphis churches.

SUNDAY EVENING

- 6:45—Young People's Night under auspices of Training Union Department of the Sunday School Board, J. E. Lambdin, Secretary.
- 9:30—Final Adjournment.

Submitted by:

Committee on Order or Business

B. LOCKE DAVIS, Anniston, Ala., *Chairman*,
W. R. PETTIGREW,
MISS BLANCHE WHITE,
R. G. LEE,
JAMES W. PARRISH,
CHARLES A. MADDY,
A. L. KIRKWOOD.

Why Not a Revival?

Brethren, it would be difficult for one to forget his words. Why not a spiritual revival, begun at the crossroads of rural, village and urban America, in our Southern Baptist churches?

One, now a boy in the hill country of Georgia, and under the influence of a faithful Baptist pastor and devoted Christian parents, may soon be our hope in a forthcoming struggle for civilization. Flames kindled in obscure places in Arkansas may be the fire to sweep over the world.

Prayer In Business

MAXEY JARMAN, Nashville, Tennessee

(Mr. Jarman is chairman of the General Shoe Corporation.—Editor)

WHAT PLACE should prayer have in a man's business affairs? Is it proper for me to use prayer in connection with problems that come up in my business? As a Christian I know that prayer has great power when it is properly used. If it is proper to use it, certainly it can mean great things for the Christian business man.

All Life in the Will of God

I believe that when a man becomes a Christian his whole life, every phase of it, should be in the will of God. God is interested in every phase of our lives. We cannot separate our lives and say that this part is for the Lord when we go to Church and worship or read the Scriptures, and the other part is something that the Lord doesn't having anything to do with. Therefore, I feel that the business part of our lives should certainly be talked over with the Lord in prayer. I believe that the Father wants us to talk intimately with Him and not hold back any of the things that bother us about any phase of our lives. I know from personal experience that the Lord does hear prayer and answer prayer about individual business problems.

Business exists to render a service to people. I believe God intended for each of us to render a service to other people, according to the talents and abilities that God has given us. God will help us render a greater service if we put our lives at his direction, and as a business or a person in business renders a greater service, success will result accordingly.

Praying in the Right Way

I do not believe that prayer should be made in an ostentatious way in business gatherings. Our Company was started by Christians with definite convictions. Each of our stockholders meetings is opened with prayer. We want to express our gratitude for the favors that we have enjoyed from God and to ask for His wisdom in the problems that are ahead of us. I believe, however, that the most important place of prayer in connection with business is private, personal, individual prayer.

In praying about our business problems, we must be especially careful to be sure that our prayers are properly made. We must always put God first. Our thoughts and efforts must be to glorify Him. It is hardly proper to pray for success in the ordinary sense of the word, or to pray that we might make more money, or to get a better job. When we get ready to pray about our business and our relations with it, we need to be sure why we are taking certain things to the Lord, why we are presenting certain petitions to Him. Isaiah says "show forth your strong causes." Sometimes when we analyze the reasons why we are asking for something we don't go any further with it in our prayers because we realize we were asking for our own glory and not putting God first in our lives.

Just as in other prayer matters we must pray with thanksgiving for the blessings that God has given us, realizing that "all things work together for good to them that love the Lord, who are called according to His purpose." We must pray with a confession of sin and acknowledgement of our shortcomings. I think frequently we need to pray humbly for realization of our own lack of power to dependence upon the strength of the Lord. But we need to rejoice in that dependence and realize too that God's power is able to overcome everything else.

I believe it is proper for the business man to pray for God's help to use his talents and abilities to the fullest extent. God has given each one of us certain abilities and aptitudes. It has been said that most people on the average use only about 15% of their minds and abilities. Jesus condemned the man who buried his talent and put it to no use. I believe the Lord wants us to use our abilities to the fullest possible extent, and I believe He will help us.

Obligated to be Busy

I believe the Lord wants us to be busy—to use our time properly. Certainly we need to pray about that. In business as in so many other affairs, there are so many opportunities for wasted time, so many interruptions, so many useless things with which to occupy our time, that we need to have wisdom and help from God to know how to use our time to the best advantage.

We should pray for more wisdom to know how to meet problems in business as a Christian should meet them. There are many temptations in business. We see others taking short cuts and we sometimes are tempted to say that you have to do certain things in business that we might not otherwise approve. I don't believe that is necessary at all, and I believe the Lord will give us wisdom to know how to meet our problems in this right way. We need to pray for strength and courage to stand up for what is right and I believe the Lord will give it to us. He will show us how to meet those temptations. He will show us how to handle our relationships with other people in the business who may not be Christians. I believe the Lord will give us help in making decisions about what to do when the person that we are working for is not a Christian, who may ask us to do things that we do not approve. Those are hard problems. I am thankful that the Lord is always available for counsel and guidance, wisdom and strength and courage. At any time of day, I can breathe a prayer to the Father and know that He will help.

We should certainly pray for God's help in witnessing of Him in our business life. The people we are associated with in business are watching us all the time, and what we say, how we act, what we are will have an effect on them. If we are Christians we want to be sure that others see Christ in us. We do not want to be obnoxious and make ourselves disagreeable to people by being self righteous or overly pious. We want to develop attractive personalities. We want to be cheerful and optimistic and show that we have real joy in our lives so that others will be attracted to us, and will want that inner strength that comes from Christ when they realize what great things it is doing for us. Let's pray for God's help in witnessing.

Prayer does not have great power. God moves in mysterious ways. I have seen the Lord work out problems that seemed impossible. Prayer is practical and can be definite. It is a source of great power and blessing to the Christian business man who will properly use it.

Modernism and Communism

Modernism poisons the spiritual life of a nation: Communism pollutes government and oppresses its people.

One starves the soul; the other ignores it.

Modernism discounts the omnipotence of the One God and the incarnation of his only and sacrificial Son; Communism denies the reality of any one God, the coming or existence of any Son . . .

George Arnstead, Sr., THE BAPTIST STUDENT.

Racial, religious, and political conflicts, and worldwide apprehension as to the possibilities of the atomic bomb have brought us face-to-face with the choice—one world or no world. There is only one hope for civilization, the gospel of Jesus Christ accepted and lived in every nation. It is either evangelism or annihilation . . .

E. C. Routh . . . THE SUNDAY SCHOOL BUILDER.

Samuel Mitchell McCarter . . . "Man of God"

By JOHN R. CHILDS, Pastor of Baptist Church, Lockhart, Florida

THESE WORDS in quotation are applied often in the book of Second Kings to Elisha, the prophet. Over and over again, a dozen times or more, after something he had done or said was mentioned, this little floral like tribute was given to him. Even the mention of his name seemed to bring it afresh from the pen of the writer. It makes us think of a regenerated heart, a dedicated life, a triumphant death and a happy eternity.

Those words come to me as I think of the life, character and work of S. M. McCarter of Jefferson City, Tenn., who "passed away very unexpectedly and suddenly at his home about 9:30 Wednesday night, Jan. 28" as per a letter from our mutual friend J. R. Johnson, former teacher of the Bible in the college there.

He was a native of Sevier County, converted at about the age of 16 and began preaching at once. He had not gone to school much and had to get others to read the texts for his sermons. However he longed for an education and went to Carson-Newman college without either the money or the literary requirements for entrance. In Prof. John T. Henderson he, as did so many others, found a sympathetic and helpful friend. Older students were found to tutor him, and other young men who were "keeping house" took him in as a partner.

When I went there at 16 years of age, he was still there at 25 years of age and pastor then of some good churches as Pleasant Grove and White Pine that enabled him to pay his way.

From the college he went to the Seminary at Louisville and at the same time became student pastor of churches at Walesboro and Nortonburg, near Columbus, Ind. One summer later on I had the privilege of supplying there for those churches in that goodly land.

Next he went to the state of Washington and was pastor for four years first at Wenatchee and then at Snohomish, new churches, in new towns, in a new state.

He then returned to Tennessee and became pastor at West Nashville, now Park Avenue church. He came in between J. M. Phillips, his former college pastor, and E. K. Cox his former schoolmate there. He was at Clinton, Tenn., for awhile following J. C. Shipe, another schoolmate.

He then became pastor in Kentucky, at Trenton, I think, and soon was elected State Evangelist up there, a kind of work he loved and in which he was successful. Lawrenceburg church then called him and prospered under his ministry for five years. He then became pastor at Cox's Creek, which many consider one of the best rural fields in Kentucky.

There his wife, nee Carrie Calloway of Knox County died. He brought her body back to Knoxville for burial, and sent back his resignation to the church.

My wife and I knew his loss and his sorrow and sent for him to come to our home at Rogersville, rest for awhile and get his bearing again. He did so and soon was called to McPheeter's Bend church for half time. He later became pastor at Sevierville for the other two Sundays and still later was united in marriage to Mrs. Minnie Marler Kennedy of Alexandria, Tenn. She became the mother of his two sons who survived him.

He then accepted a call to Oakwood church at Knoxville, but after a few months returned to McPheeter's Bend to lead in the movement for a new pastor's home at Church Hill, which when completed was one of the best in East Tennessee. Madisonville church called him and he was there for about three years. He had built a home at Jefferson City, moved there and went out from there to supply various churches that called him as pastor: Sunrise, Tazewell, Persia, where a new brick meeting house was erected, and a third time at McPheeter's Bend, where he served altogether

for about 15 years. They greatly loved him there, and looked upon him in their various homes, more nearly as "home folks" than any pastor I have ever known anywhere.

During his first pastorate there I helped him in a protracted meeting of 12 days, and during the time we never spent two nights nor ate two meals under the same roof. We literally "went from house to house." It bore fruit too in a good ingathering. Wm. R. Hamilton, Sr., then a business man in Knoxville came up to do personal work in his old home community. An aged man there by the name of Patterson lived by himself and "never went to church," and seemed not to think too much of those who did go. Brother Hamilton went to see him, and brought him back with him to the church. He was happily converted. At the baptizing in a large pond, he wanted both preachers to go into the water with him as he thought he was so frail. He did fine, and asked the pastor the privilege of saying a word which was that he had a happiness and a peace that he had never known before and "sorry that I have put off my duty to my Saviour for so long."

Brother McCarter had a long spell of sickness, and his life was despaired of. About the time he began to get better, the faithful wife took sick with a lingering illness and died.

After some years he came back to fairly good health and four years ago was united in marriage to Miss Mary Hayter of near Rogersville. In a letter to me today she said: "We were a happy couple."

Some marks of the life of this "man of God."

He had a deep personal assurance of his own salvation.

He had a genuine love for the people of God.

He believed in "the faith once for all delivered to the saints."

He was devoted to missions and denominational education, especially the college that did so much for him.

He managed well moderate income; his gifts surprised many.

He loved to preach the gospel and liked to hear others preach it.

He was much interested in the salvation and education of his own children and next to that the children of his sister. One of the latter is Isaac N. Carr, dean of Carson-Newman college and now since the death of President Warren, chairman of the faculty.

The Greatest Need

By FRANK H. LEAVELL

The greatest need of colleges is religion.

The greatest need of education is Christianity.

The greatest need of churches is power.

The greatest need of Christians is spirituality.

The greatest need of homes is love.

The greatest need of states is righteousness.

The greatest need of Christianity is proclamation.

The greatest need of athletics is clean sports.

The greatest need of missions is consecration.

The greatest need of Europe is compassion.

The greatest need of the United Nations is leaders.

The greatest need of the world is peace.

The greatest need of the ministry is divine illumination.

The greatest need of church members is loyalty.

The greatest need of deacons is devotion.

The greatest need of men is holy determination.

The greatest need of women is modesty.

The greatest need of labor is consideration.

The greatest need of capital is unselfishness.

The greatest need of Baptists is better Christians.

The greatest need of the world is Christ . . .

—The Baptist Student

Does Death Begin At Forty?

By J. HAROLD STEPHENS, Inglewood Baptist Church, Nashville, Tenn.

SOME YEARS AGO a popular book was written entitled, "Life Begins At Forty." The one who wrote this book evidently did not know much about Baptist churches and Baptist preachers. The author might well have entitled the book, "Life Begins at Forty, Except for Baptist Preachers." At least, this might be the title as evidenced by the trends among many of our Baptist Churches in prescribing, "under forty", as qualification number one for prospector pastors.

No one can say, "Sour Grapes," to me in what I am saying herein, for I am still nearer thirty than I am forty. I do realize, however, that if the Lord lets me live I will some day attain the "Ripe old age of forty." My main purpose in writing this article is to deny that death begins at forty, notwithstanding the fact that so many of our churches are laboring under this erroneous impression.

First, let us raise the question, "Why should death begin at forty for Baptist Ministers, while in so many other walks of life the forty year old person is considered still in his prime, and with many unfolding possibilities?"

Our Baptist Churches are presenting the makings of a dilemma to the ministry of today. This dilemma is to be found in the two-fold demand for the highly educated ministers, and for the ministers under forty. The scholastic road leading to the degree of Doctor of Theology is one eleven years in length after finishing high school. In this eleven year period we have four years of college work to obtain the Bachelor's degree, four years in the Seminary to get the degree of Master of Theology, and an average of three more years to get the Doctor's in Theology. Allowing for some intermissions to recuperate financially and physically, and allowing for a late call to the ministry on the part of some, a man may be approaching, if not already in his thirties by the time he completes his formal training. It is then observable that one of the same churches that would look for the man with the highest degree, also, may be looking for the man under forty. Can it be that the minister must spend these toilsome, sacrificial, and expensive eleven years in preparing himself for a work in which his services will be desired for only eight or ten years following his graduation from school. Under the Psychology of death beginning at forty, the ambitious student faces the discouraging shadows that cluster about the forties, that thicken and bear down with depressing force in the fifties, and that become almost insurmountable in the sixties. Under the present trends well prepared ministers are sought in their thirties, they are tolerated in their forties, they are endured in their fifties, and rejected in their sixties.

The theological requirements and stands are such, and rightfully so, that in point of time and study might become a skilled and specialized surgeon before he could get the highest degree in theology. We believe in these high standards, and thank God for those who have persevered and triumphed in the field of scholarship; but can we feature the public relegating the forty year old surgeon to the realm of the antiquated under the delusion that death begins at forty? Can we imagine the public boycotting a certain bank because the Cashier has just celebrated his fortieth birthday? Can we conceive of the public cancelling subscriptions to a newspaper or current periodical because it has been rumored that the editor is now in his "doughties," in that the processes of death associated with the forties, have laid hold upon him? Are we able to recall the bitter enemies of any political candidate disqualifying their adversary because he had lived to be somewhere between forty and fifty years old?

Death does not begin at forty for me, or for my beloved fellow-ministers of the Gospel of Jesus Christ. God knows what He is doing when He calls our young men into the ministry, and we re-

joice in the labors of them all; but He also knows what He is doing in sparing His saintly servants for His service, though they may be no longer classified among the young preachers.

There is undoubtedly a place in His service for every one of us, if we will, as both churches and preachers, seek, and follow His leadership.

I am going to venture an opinion on how this idea of death beginning at forty has developed. We pastors have helped to create the atmosphere through almost vying with each other on who can put on and carry on the biggest program. We have geared our churches to such programs and schedules that we have made of ourselves "Errand Boys," for individual members, committees, organizations and the denomination as a whole. Because the emphasis has been shifted from great pulpit preaching to that of running errands the churches have concluded that the best marathon racers are under forty, and that for such death begins at forty.

We have led our churches into such programs of activity that the once cherished hours for study in the mornings are now consumed with office details of administering the whole program of the church, and with answering the inquiries over the telephone, relative to all of the assignments, which we have made through the bulletin, or by mail. All too often our afternoons in reenlisting the unenlisted instead of being able to witness to lost souls. When the evening comes we must be back at the church for the meeting, which we announced the preceding Sunday. Is it any wonder that so many of our churches are concluding that they need a young-man? They would not have the heart, as a rule, to impose upon an older man what might currently be expected of him. If, at forty death has not begun, it soon will under the strain of sixteen hour days and seven day weeks of dealing with the multitudinous problems of others, both private and public, individual and corporate.

May I conclude by appealing to the churches to give the man above forty a chance. If he has survived the thirties in this complex and many sided age there is a strong probability that he will be prepared for many more fruitful years in our Lord's Vineyard, and in this world of sin.

Missionaries In Orient Face Grave Difficulties

Richmond, Va.—(BP)—"With world conditions as they are, we are compelled to accept that fact that the work of Christian world missions cannot be maintained without our being willing to incur grave risks of life as well as of property."

So read a "blood, sweat, and tears" statement adopted by the Foreign Mission Board of the Southern Baptist Convention after a study of extremely perilous mission conditions in China.

The Board had just read a letter from Dr. Baker James Cauthen of Shanghai, regional mission secretary for the Orient, in which he said: "With economic insecurity, civil war abounding and multiplied problems of a war-ravished country trying to feel its way into new life, we are in the midst of a work where we are sustained only by a consciousness that it is God's work."

"We realistically face the fact," Dr. Cauthen continued, "that we must project a program of missions under just these conditions or not project any work at all. God chose His servants to come to this land knowing that these were the conditions we will have to face."

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

Think on These

Since our work is primarily concerned with young people and recognizing the importance of habits formed in the youth time of life, we try to share with our young people any information that we think will be helpful to them. We feel that the two articles quoted below will be very helpful. The article on smoking is a very strong indictment of this wasteful, harmful, and unnecessary habit. The second article has some very fine things that any Christian person could very well emulate.

Dr. W. A. Criswell is pastor of the largest Baptist church in the world, the First Baptist Church, Dallas, Texas. His article on smoking, we quote below:

"There are many wonderful things about our First Baptist Church, not the least of which is the much appreciated fact that you can attend any meeting down here and not be drowned and suffocated in tobacco smoke. Whether it be a men's meeting, women's meeting, or young people's meeting you can actually breathe, and if it be a dinner meeting, you can eat your meal without some foul-odored addict blowing his pulmonary exhaust into your face.

"It is a terrible habit to drink liquor, it is a nasty habit to dip snuff, it is an offensive habit to many, many people for smokers to be everlastingly blowing their fetid breath all around the place, until the entire establishment smells like a honky tonk.

"I guess from the above one might suspect that the pastor does not like tobacco any too much. Your suspicions are confirmed! He actually deplores the use of tobacco among Christian leaders. When the pastor goes to a trustee meeting for our denominational institutions, the chances are the long hours of discussion are so saturated with the stench of tobacco until the whole thing is as foggy as the city of London in wintertime. He comes out smelling like the inmate of a sorry beer joint. When a group of preachers get together to discuss some matters of kingdom importance, if the thing is at all permissible, about a half (east of the river) or about a third (west of the river) will immediately light up. Even Hitler allowed no smoking in councils of state. Nor did anyone smoke in his presence. Apparently the good Nazi thought much more of his feuhrer than the tobacco smoking preacher thinks of his Lord. Could you conceive of Jesus shepherding His flock of little children and needy men and women with a cigarette between His lips? Removing it with yellowed fingers in order to speak? Gesturing with it as He spoke? Then why do His servants do it in His presence? Why do you?"

* * *

RULES FOR LIVING:

In South India 45,000 Christians have adopted a 16-point program. Brevity but pointedness characterizes these tenets. No illiteracy, no filth in or around the house, every Christian's clothes clean; cleansing of tobacco from personal and social habits, no expensive feasts, no liquor, no excessive interest charges, no debts contracted through marriage, all disputes settled out of court, a cooperative in every village, no recreation that cannot be taken in the name of the Lord Jesus, one-tenth of each one's income to the church, caste remnants wiped out, family prayers in every home, punctuality stressed, salute everyone in a respectful Christian manner.—Copied, *Labourers Together*.

"What makes a good Sunday school teacher?"

"Why do I like my Sunday school teacher?"

"If I were a Sunday school teacher, how could I be sure of being a good one?"

These and many other questions have probably been buzzing round and round in your head, as you tried to put on paper your "Best Sunday School Teacher" word picture. I hope you have about finished your word picture and that you will mail it to me this week. (Please don't forget to include the information requested in the Entry Blank which appeared with the rules in last week's *Young South*.)

While you are working on your Teacher word pictures, let's use the remainder of our March *Young South* columns to catch up on the word pictures in our card file.

Perhaps you will have an experience similar to that of CATHERINE ADAMS, 917 Atlantic Avenue, Knoxville, Tennessee. Catherine's word picture appeared in the January 15 column and already she has five pen pals!

LOIS BLACKMAN, Brighton, Tennessee, is thirteen years old and in the seventh grade. Her favorite subjects are reading, arithmetic, and spelling. Her hobby is music. Lois has been a Christian two years and is a member of Brighton Baptist Church. She'd like to have pen pals ten to thirteen years of age.

LORETTA BLEVINS, Gordonsville, Tennessee, will be ten years old the first of May. She is in the fourth grade at school. Last August she became a Christian and joined the Baptist church at New Middleton, where Brother J. H. Ramsey is pastor. Loretta attends Sunday school regularly and is going to be one of the first members of the G. A. which is being organized at her church. Perhaps you'd like to help this G. A. group get off to a good start, by writing Loretta and telling her about your own G. A. and some of the things you especially enjoy doing there.

JOHNNIE FAYE BRASWELL, Box 165, Smyrna, Tennessee, is ten years old and wants pen pals. The only other information we have for Johnnie Faye's word picture is that she goes to Smyrna Baptist Church. Hope she will write and tell us more about herself. In the meantime, Johnnie Faye may choose pen pals from the word pictures in today's column.

BARBARA ANN BUCY, Route 1, Paris, Tennessee, says that when the BAPTIST AND REFLECTOR arrives at her house, the first page she turns to is ours, and that she enjoys it very much, especially the word pictures. Barbara Ann is in the fifth grade at Cottage Grove School and her favorite subjects are history and science. She has been a Christian almost a year and is a member of Union Friendship Baptist Church. Barbara Ann wants pen pals.

JAMES CASON, 1204 Ardee Avenue, Nashville 6, Tennessee, is eight years old and in the third grade at Dan Mills School. He likes art, poetry, reading, and football. So many interests should make it easy for him to find pen pals. James goes to Inglewood Baptist Sunday school.

SALLY JO CASON, 1204 Ardee Avenue, Nashville 6, Tennessee, is James' twelve-year-old sister. Her birthday was January 7. A sixth-grade student at Dan Mills School, Sally Jo's hobbies are reading, skating, letter writing, and music, especially piano. She'd like to have some pen pals with similar hobbies.

BARBARA COPELAND, Box 5, Monterey, Tennessee, is a thirteen-year-old friend whose word picture appeared in our column last year. She has twelve pen pals now, but has lost the address of one who used to live at Readyville, Tennessee. Perhaps he will see this and send his new address to Barbara.

Barbara would like to have some pen pals, ages twelve to fifteen. She promises to answer every letter. Her hobbies are drawing, riding a bicycle, and playing basketball. Her ambition is to be a stewardess, and naturally she enjoys stories about airplanes and navigation.

LOUISE CRAWFORD, Route 1, Philadelphia, Tennessee, will be eighteen years old in September. She works in a hosiery mill. Louise is not a Christian, and she said in her letter, "Please pray for me that I may become a Christian soon." Surely you will join me in such a prayer. Perhaps some of you who are about Louise's age will write and tell her of the time when you became a Christian, and something of your happy Christian experiences. As pen pals, you may be able to help her to trust Jesus as her Saviour. Here's hoping Louise's next letter will contain the good news that she has become a Christian.

There are lots of other new word pictures to share with you. Next week we will begin with the first new card back of our place-marker. If your own card is not up-to-date, please take time to write a newsy note and send it along with your "Best Teacher" entry.

Love, Aunt Polly

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS OLETA MEEK
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

More Than 1,400 Enrolled In Shelby County Training School

The annual Shelby County Training School was held February 23-27 at the Bellevue Baptist Church. The school's enrollment reached 1409. Both morning and evening classes were offered. During the morning, classes were given in teaching phases of Sunday school work and in the evening the organization of the different departments was emphasized. The following books were taught:

MORNING CLASSES

Book	Teacher
<i>When Do Teachers</i>	Miss Helen Gardner
<i>Teaching Adults in the Sunday School</i>	W. G. Rutledge
<i>Teaching Young People in the Sunday School</i>	Philip B. Harris
<i>The Art of Teaching Intermediates</i>	Miss Mary Virginia Lee
<i>Guiding the Junior Boys and Girls in the S. S.</i>	Mrs. Lillian Rice
<i>Guiding the Primary Child in the Sunday School</i>	Miss Allene Bryan
<i>Guiding the Little Child in the Sunday School (Beginner teachers)</i>	Mrs. Edgar Williamson
<i>Guiding the Little Child in the Sunday School (Nursery teachers)</i>	Miss Margaret Grogard

EVENING CLASSES

<i>Building a Standard Sunday School</i>	W. G. Rutledge
<i>Adults in the Sunday School</i>	William P. Phillips
<i>Young People's Department in the Sunday School</i>	Phillip B. Harris
<i>Intermediate Sunday School Work</i>	Miss Mary Virginia Lee
<i>Junior Sunday School Work</i>	Mrs. Lillian Rice
<i>Primary Sunday School Work</i>	Miss Allene Bryan
<i>Beginner Sunday School Work</i>	Mrs. Edgar Williamson
<i>Nursery Department of the Sunday School</i>	Miss Margaret Grogard
<i>Cradle Roll Department of the Sunday School</i>	Miss Oleta Meek
<i>Extension Department of the Sunday School</i>	Mrs. Will S. McCraw

SPECIAL STUDIES

<i>The Technique of Conducting</i>	C. Lamar Alexander
<i>Tomorrow You Lead</i>	D. C. Applegate
<i>Class for Juniors</i>	Jack Brashear

Register Now For Ridgecrest

This year the various states have allotments for attendance at the Ridgecrest Sunday School Work. A card from Mr. Robert Guy dated February 21 indicates that there are 55 places still available the first week, 35 second week, and more than 100 for the third week. Make your reservation directly to Mr. Robert Guy, Baptist Assembly, Ridgecrest, North Carolina. Accompany this request with a registration fee of \$1. This fee will be returned to you if you cannot attend, provided you notify Mr. Guy 20 days before your reservation begins.

The dates for the Sunday school weeks are as follows:
June 24-30; July 1-7; August 12-18.

Since We Became Standard

(Testimonies from Nursery Superintendents in 1947)

"Our church has become more conscious of the importance of the Nursery."—MRS. JACK COLLINS, Second Baptist Church, Griffin, Georgia.

"We have a more effective program of visitation."—MISS VERTA BRAN-
YON, First Baptist Church, Memphis, Tennessee.

"We have secured more and better equipment."—MRS. W. R. SULLIVAN,
First Baptist Church, Bainbridges, Georgia.

"An extra room has been provided. Now we have two Nurseries instead of one."—MRS. W. R. POWERS, Nursery II, Eastern Heights Baptist Church,
Columbus, Georgia.

Sunday Schools Conventions

EAST TENNESSEE SUNDAY SCHOOL CONVENTION,
BROADWAY BAPTIST CHURCH, KNOXVILLE, APRIL 19-20

Write Directly to Hotels for Reservations

MIDDLE TENNESSEE SUNDAY SCHOOL CONVENTION,
FIRST BAPTIST CHURCH, MURFREESBORO, APRIL 22-23

Write to Dr. Griffin Henderson, First Baptist Church, Murfreesboro for
Reservations

WEST TENNESSEE SUNDAY SCHOOL CONVENTION,
FIRST BAPTIST CHURCH, UNION CITY, APRIL 26-27

Write Dr. W. A. Boston, First Baptist Church, Union City, for Reservations



The twenty-eighth Tennessee Baptist Training Union Convention came to a close on Friday night, February 20, in the First Baptist Church, Memphis, Tennessee, with the house packed to capacity. There is no doubt but that this was one of the best conventions we have ever had. The theme "Follow Me" seemed to challenge every speaker and everyone present. The official registration was 1,824, with the folks coming from the associations listed below:

Beech River	7	McMinn	40
Beulah	5	McNairy	10
Big Hatchie	41	Madison	131
Bledsoe	5	Nashville	58
Carroll	12	New River	10
Chilhowee	4	Nolachucky	5
Clinton	3	Ocoee	55
Concord	1	Polk	2
Crockett	15	Salem	4
Dyer	5	Sequatchie	4
East Tennessee	5	Sevier	2
Fayette	1	Shelby	1289
Gibson	16	Stone	3
Hardeman	23	Union	2
Holston	12	Watauga	5
Indian Creek	7	Weakley	1
Jefferson	1	Western District	18
Knox	23	William Carey	2

The following officers were elected and will promote and preside over the 1950 Convention which will be held in the First Baptist Church, Chattanooga:

President	O. O. Mixson
Vice-president	John Senterfitt
Secretary	Evelyn Willard
Pastor-adviser	G. Allen West

Tennessee W. M. U. Convention

First Baptist Church, Nashville, March 23-25

TUESDAY EVENING

- 7:30 P. M. Hymn—"Jesus Shall Reign"
Worship Period, In Royal Service
..... Dr. W. F. Powell, Pastor host
Welcome..... Mrs. Frank Cole, Pres. Nashville First, W.M.S.
Introduction of local chairmen.....
..... Mrs. W. B. Call, Superintendent Nashville, W.M.U.
Response..... Mrs. Gale Gardner, Knoxville
Special music
Visiting our Royal Servants in Mission Fields.....
..... Mrs. G. R. Martin, Virginia, President, W.M.U. of S.B.C.

WEDNESDAY

Commemoration Service

Observing the Sixtieth Anniversary of the W.M.U.

- 9 A. M. Hymn—"The Woman's Hymn"
Worship Period, "Come Women Wide Proclaim"
..... Miss Virginia Wingo, Louisville, Ky.
Tennessee in Royal Service..... The President's Message
Continuing the Task..... Miss Mary Northington
The Royal Ambassador's..... Dr. James E. Sullivan, Nashville
10:45 A. M. "Christ's Beautiful Volunteer"..... Dr. John L. Hill, Nashville
Quartette—Offering
11:30 A. M. The Union in Royal Service..... Mrs. George Martin

AFTERNOON

- 1:30 P. M. Hymn
Worship Period—"Christ whom all earth shall seek"
..... Mrs. T. C. Calloway, Hawaii
Election of officers
Our Children from the Orphanage—A Demonstration
Camps for Tennessee Baptists. Rev. Floyd Stark, Old Hickory
In Royal Service in the Homeland.....
..... Miss Kate Ellen Gruver, Palestine

B.W.C. FEDERATION

- 6:00 P. M. Judson Baptist Church

WEDNESDAY EVENING

Young People's Session—Miss Margaret Bruce, Presiding

- 7:30 P. M. Hymn—"The Kingdom is Coming"
Missionary Message..... Miss Kathleen Manley, Africa
Special music
Play—"For God and Home and Every Land"

THURSDAY MORNING

- 9:00 A. M. Worship Period—"Pray, Work yet More"
..... Miss Irene Chambers
Those Who Served..... Mrs. J. Frank Cheek, Chattanooga
Report of Committees
A Margaret Fund Student Thanks the Union.....
..... Orville Blake, Fisk University
A Challenge for Service with Negro Students.....
..... S. E. Grimstead, Student Secretary
Tennessee Baptists in Royal Service..... Dr. C. W. Pope
Preparing Young Women for Royal Service.....
..... Miss Virginia Wingo
Offering
Africa Calls..... Miss Kathleen Manley, Africa
12:30 P. M. Final adjournment
Afternoon trips to the Orphanage, Baptist S.S. Board and
American Baptist Theological Seminary

Convention Entertainment

If you desire to stay in a hotel write today for a reservation. If you want a home write Mrs. H. C. Sprouse, 3107 Dickerson Road, Nashville, and you can secure bed and breakfast for \$1.25 a night. If you are a state missionary you will be entertained overnight in a home, free, if you will write Mrs. Sprouse not later than March 15th. It is unfair to the committee to come at the last minute asking for a home.

The following hotels are not full; rates with two in a room:

Andrew Jackson	\$5.00-\$6.50
Hermitage	\$6.00
Noel	\$6.00
Maxwell House	\$3.50
Tulane	\$4.50
Savoy	\$5.00

Obituary Report

If one of your W.M.U. members has died since our last state convention, March '47 please send her name, the name of the church and the association to Mrs. J. Frank Cheek, 314 Guild Drive, Brainerd Hills, Chattanooga. Please do not bring your list to the convention, but send it to Mrs. Cheek now. Each society was notified concerning this report weeks ago.

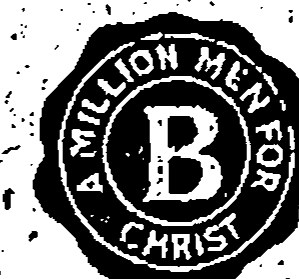
Exhibits

If you have any posters that are outstanding, or attractive programs or year books, send them to Mrs. Herschel Emery, First Baptist Church, Nashville.

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

B. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Brotherhood, Grace Baptist Church

Nashville, Tennessee

DR. W. LEONARD STIGLER, Pastor

The second annual banquet of the Grace Baptist Brotherhood was held at the church, February 19, with 100 present.

President Robert Fudge asked Dr. W. L. Stigler to offer thanks for the food and guidance through the meeting.

The dining room was beautifully decorated by Mrs. H. W. Crook, Mrs. J. W. Pillow and Mrs. Robert Fudge, using George Washington's birthday as the basis for their design.

The food was wonderfully and deliciously prepared by Mrs. Stella Gotto, Mrs. Howard Hooper, Mrs. A. T. Price and Mrs. John Ballou.

Seated at the speakers' table were pastor, Dr. W. L. Stigler; president, Robert Fudge; vice-president, A. T. Price; speaker, Mr. Hardin Conn; chairman of deacons, H. W. Crook; state secretary of Brotherhood, Mr. E. K. Wiley; former pastor of church, Dr. L. S. Ewton, and son, Dr. Maynard F. Ewton, of Enid, Oklahoma.

After a piano duet by Misses Betty and Joan West, Mr. John Carter led the group in singing songs of yesteryears.

Each man was given an opportunity to introduce his guests. Mr. Fudge asked the Brotherhood to go in a group to the State Evangelistic Conference at the First Baptist Church when Dr. Ramsey Pollard and Dr. C. O. Johnson, president of the Baptist World Alliance, would be speakers. Dr. Stigler made this in the form of a motion, seconded by Mr. Eugene Burton, and it was duly carried. March 7 will be as an additional Layman's Day in our church with Mr. Roy Greene, president of the State Brotherhood, as speaker at the church service. Special music will be furnished by the men's chorus.

Minutes of the previous meeting were read and approved. The meeting was then turned over to the chairman of the program committee, vice-president A. T. Price, who introduced a quartet composed of Jesse Brown, Dixie Brown, Clyde Cuttrell, and Glenn Stillwell who gave a wonderful message in song. Speaker Hardin Conn was then introduced and a most inspiring message, "Christian Manhood in Action," using "Ye are the salt of the earth and the light of the world." He urged the men to swing into action, acquire knowledge and wisdom by following God's plan for their life. The message was climaxed by the thought, "If I have strength, I owe the service of the strong, if I have melody, I owe the world a song. If I can stand when all around my feet are falling, if I can run with speed when needy hearts are calling, and if my torch can light the dark of any night, then I must pay the debt I owe with living light."

After comments by Mr. Fudge, Dr. Stigler, Mr. Crook, and Mr. E. K. Wiley, the meeting was closed with prayer by Dr. Maynard Ewton.—
CLAUDE A. CUMMINGS, Secretary.

Holston Association, Long Island Baptist Church

Kingsport, Tennessee

REV. DANA E. HOOD, Pastor

On February 15, 1948 the following men met for the purpose of organizing a Brotherhood: F. C. Herring, Elmer Brooks, Paul Riner, I. H. Erwin, Clarence Wishon, R. H. Tate, W. B. Dolen, Fred Smith, F. C. Haga, Newton Riner, Dana E. Hood, pastor, and Jesse Davis, speaker of the evening. Mr. Davis spoke on "The Purpose of Brotherhood" and "What a Live Brotherhood Will Do." He also discussed the duties of Brotherhood officers. The following officers were elected:

President	I. H. Erwin
Activities Vice-president	R. H. Tate
Program Vice-president	Elmer Brooks
Membership Vice-president	W. R. Dolen
Chorister	Dana E. Hood
Secretary-treasurer	F. C. Herring
Pastor	Rev. Dana E. Hood

AMONG THE BRETHREN

The annual Homecoming exercises of New Orleans Baptist Theological Seminary were observed March 8-12. Special speakers included the following: R. G. LeTourneau, prominent business man and layman; Dr. J. W. Storer, pastor First Baptist Church, Tulsa, Okla.; Dr. Garland Taylor, Librarian, Howard-Tilton Library, Tulane University; Lowry B. Eastland, chairman Board of Trustees and prominent Baton Rouge business man; Miss Francis Barbour, student department, Nashville, Tenn.; Miss Hannah Reynolds, executive secretary, Louisiana W. M. U.; Hines Sims, Music department, Nashville, Tenn., and E. O. Sellers, professor emeritus, New Orleans Seminary.

—B&R—

Educational Workers of Tennessee met for a meeting and dinner at the King Cotton Hotel in Memphis on Friday, February 20, 5:30 p. m., during the State Training Union Convention. This group was organized at the State Convention in Kingsport. Roy Bethune, vice-president, arranged the program with Claude Gilstrap, president, presiding. Special music was rendered by Lamar Alexander of Highland Heights, Memphis. Leonard Wedel, Southwide Director of Associational Training Union was the speaker. Mr. Wedel having served as an educational director brought some trends in the educational field.—GWENDOLYN CRITTENDON, Secretary.

—B&R—

Dr. Gaye L. McGlothlen, editorial associate at the Baptist Sunday School Board, has been chosen as stated supply by Immanuel Baptist Church, Nashville, until the church can call a permanent pastor.

—B&R—

Royal St. Baptist Church of Jackson, Tenn., recently purchased a new Pastorium. Pastor and Mrs. Jesse H. Newton have already occupied it.

ATTENTION PASTORS

Are you participating in the Tennessee Ministers Retirement Plan? Delay in joining the Plan means a reduction in amount of annuity you will receive when you reach retirement age. Write immediately to Retirement Department, 149 Sixth Avenue, North, Nashville 3, Tennessee, for literature and application blanks.—(Adv.)

Pastor Ralph R. DeBord of the Oak Hill Baptist Church and mission pastor for Black Hollow Mission, writes that the First Baptist Church building of Rockwood had a bad fire Sunday morning, February 29. The roof was almost destroyed and there was much other damage to the building. Recently the church lost its pastor, Hobart B. Ford, who went to the Rogersville Baptist Church. The friends of the church at Rockwood are requested to remember them in their prayers.

—B&R—

Ancil Neal Womack, son of Mr. and Mrs. J. Smith Womack of Watertown was lost at sea flying his plane from Brownsville, Texas, to Carmen, N. Mexico. Lieut. Womack was a graduate of Carson-Newman College. He had seen four years of service in the United States Navy and was engaged in commercial flying at the time of his death. His mother is a state qualified worker in the Primary Department and frequently helps in the Sunday School Department with engagements.

Dr. M. E. Dodd, pastor of First Baptist Church, Shreveport, La., preached and J. Roy Bethune led the singing in a ten-day revival at First Baptist Church, Dyersburg, as part of the Simultaneous Evangelistic Crusade of the Dyer County Association. We have never had such great congregations attend any meetings at First Church and the spirit of revival ran high. Dr. Dodd brought great messages full of evangelistic fervor. The singing was of the highest order. There were 41 professions and additions, and others will follow.—W. R. Hamilton, pastor.

—B&R—

L. B. Cobb, pastor of the First Baptist Church, Kingsport, has just closed a very successful revival with the Hillcrest Baptist Church, Dyersburg. There were 26 additions. Sixteen were baptized, 13 of them were adults, one of whom is 83 years of age. The musical director was Bro. Elmer Thomas, of Troutman, N. C. These men were congenial, energetic, spiritual, and were an inspiration to our church. Bro. Thomas is entering the field of full-time Evangelism. He is a splendid singer and we commend him 100% to the brethren.—A. T. WILLIS, pastor.

—B&R—

In sending in the Sunday school and Training Union attendances of the Central Avenue Baptist Church, Memphis, J. S. Riser, Jr., pastor, Mrs. Mildred C. Rippey, church secretary, added: "Rev. Herbert Kepler Sorrell ordained to Gospel Ministry."

—B&R—

The prayers of the brotherhood will ascend for the speedy recovery of H. F. Burns, Sr., honored retired Baptist minister of Nashville, who recently underwent a major operation in St. Thomas Hospital.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, FEB. 29, 1948

Church	Sunday School	Training Union	Additions
Alamo, First	226	45	—
Alcoa, Calvary	251	89	—
Athens, Antioch	73	16	—
First	546	137	—
West End	50	—	—
North	179	36	—
Calhoun	130	25	—
Coghill	87	—	—
Cotton Port	87	29	—
Etowah, First	246	65	—
Etowah, North	137	20	—
McMahan Calvary	73	36	—
Niota, East	138	73	—
Niota, First	139	40	—
Wildwood	96	50	—
Bluff City	228	130	—
Bolivar, First	209	123	1
Brighton	159	97	—
Bristol, Calvary	423	133	5
Virginia Avenue	270	134	—
Brownsville, First	521	64	—
Chapel Hill, Smyrna	64	46	—
Chattanooga, Avondale	515	166	5
Cedar Hill	302	—	—
East Lake	570	146	1
Highland Park	2288	671	—
Red Bank	643	190	2
Signal Mountain	64	24	—
Woodland Park	816	230	3
Church Hill, First	103	48	—
Oak Grove	155	38	—
Cleveland, Big Spring	343	195	1
First	529	171	2
North	201	149	—
Rutledge Memorial	134	62	5
South	129	58	—
Clinton, First	310	49	—
Columbia, First	264	95	2
Cookeville, First	422	107	1
Algood Mission	41	—	—
Fourth Street Mission	64	—	—
Crossville, First	220	140	—
Oak Hill	95	56	—
Dyersburg, Hillcrest	207	69	—
Elizabethton, Big Spring	125	123	7
Rio Vista Mission	52	89	—

Church	Sunday School	Training Union	Additions
First	504	101	3
Fountain City, Central	833	190	3
Hines Valley Chapel	35	—	—
Fowlkes	103	76	—
Gallatin, First	324	75	—
Goodlettsville, Union Hill	174	47	—
Harriman, Trenton Street	388	110	6
Walnut Hill	248	97	—
Jackson, Bemis	249	76	—
Calvary	481	157	—
Jellico, First	250	115	—
Johnson City, Central	679	128	1
Sinking Creek	150	53	—
Kingsport, First	755	—	1
Lynn Garden	315	136	—
Knoxville, Bell Avenue	603	200	2
Broadway	1170	396	2
Broadway Branch	33	—	—
Fifth Avenue	867	214	2
First	1123	229	—
Immanuel	411	21	—
Lincoln Park	536	184	—
Lonsdale	360	109	—
McCalla Avenue	768	178	4
New Hopewell	170	55	—
Oakwood	384	195	—
Sevier Heights	485	129	3
Smithwood	380	106	4
South	503	63	2
Lawrenceburg	218	109	—
Lebanon	429	92	—
Barton's Creek	92	40	2
Cedar Grove	88	43	—
Fairview	45	30	—
Mt. Juliet, Chandler	27	26	—
Mt. Pleasant	182	93	3
Madisonville, Chestnut	72	38	—
Maryville, Broadway	326	143	—
Everett Hills	252	103	5
First	682	173	—
Medina	146	74	—
Memphis, Bellevue	2613	854	19
Boulevard	592	206	3
Buntyn Street	179	56	3
Central Avenue	578	190	1
Highland Heights	897	355	1

Church	Sunday School	Training Union	Additions
Kennedy	119	28	6
LaBelle	752	215	1
Lamar Heights	556	115	4
Levi	208	74	1
Louisiana Street	170	96	2
McLean	323	83	—
Prescott Memorial	585	140	2
Union Avenue	1136	245	8
Milton	47	30	—
Prosperity	145	60	1
Monterey	176	62	—
Morristown, First	467	99	—
Murfreesboro, First	426	67	—
Walnut Street Mission	66	—	—
Powell's Chapel	90	40	—
Westvue	304	104	—
Tucker Town Mission	15	—	—
Woodbury Road	90	51	—
Nashville, Belmont Heights	995	272	3
Calvary	146	58	2
Grace	757	189	—
Grubbs	145	67	4
Inglewood	618	167	—
Lockeland	524	166	6
Mill Creek	75	34	—
Third	201	—	—
Una	143	92	1
Woodmont	313	96	4
Newport, First	300	74	—
Oak Ridge, First	470	84	2
Glenwood	379	70	1
Highland View	524	132	2
Robertsville	381	89	7
Parsons, First	247	84	—
Portland, First	222	59	—
Raleigh, Ardmore	242	112	—
Rockwood, Black Hollow Msn.	30	—	—
Whites Creek	44	—	—
Rutledge, Oakland	112	71	—
Soddy, Union Fork	56	29	—
Springfield, First	425	99	—
Mission	75	35	—
Trenton, White Hall	63	46	—
Tullahoma, First	255	45	—
Union City, First	555	142	3
Whitwell, First	151	38	—

Successful Pastor Goes To New Field



—B&R—

Rev. Allen Buhler resigned as pastor of Montvue Baptist Church, Morristown, on January 11, 1948, to accept the pastorate of Fairview Baptist Church, Lebanon.

He came to East Tennessee in December, 1940, and entered Harrison Chilhowee Baptist Academy, where he completed his high school work. During this time he worked on the school farm at 25c a day to pay school and living expenses.

He was supply pastor at First Chilhowee Baptist Church for seven months before taking up his school work at Carson Newman College, Jefferson City.

In February, 1945, Montvue Baptist Church called Rev. Buhler as pastor. Soon afterwards the church bought a parsonage and he and his family moved on the field. He continued his school work through the summer months and in the fall accepted the position as principal of the Witts grade school. It was through his prayers and daily Christian living that 14 boys and girls became Christians during the school year. Only eternity will reveal the good that was accomplished in his work with those boys and girls. This work along with his full-time church work could only have been accomplished with such courage, devotion, and love for the cause of Christ as was shown by Rev. Buhler.

We feel that it was because of his untiring efforts that the church has accomplished what it did during his almost three-year ministry. There have been approximately 90 additions to the church. Three fine Daily Vacation Bible Schools have been conducted resulting in enlisting more children in Sunday school attendance which increased from an average of 101 the year before he came to 129 last year. A Nursery Class has been organized and the weekly officers and teachers meeting started.

Also, during this period, we have installed and paid for a \$1,268 heating system, purchased 100

First Baptist Church

Pulaski, Tennessee,
February 4, 1948

TO WHOM IT MAY CONCERN:

We, the pastor and the members of the First Baptist Church, of Pulaski, Tennessee, in regular business session, do hereby pass the following resolutions:

WHEREAS, First, the World Day of Prayer Program, which is sponsored by the United Council of Church Women, which is working with the Federal Council of Churches of Christ in America, which is Modernist in its doctrinal positions, and believes the following doctrines: First, the Fatherhood of God, the Brotherhood of Man, the Divinity of Jesus Christ, which in that position deny the Deity of Jesus Christ, and that the Bible is not entirely inspired, and was not given unto us by divine inspiration, and that to become a Christian it is no longer necessary to repent of one's sins and accept Jesus Christ's substitutionary atonement for one's sins.

Second, this program is sponsored locally by the other churches in our city, than Baptist, but who invite us to participate with them.

BE IT RESOLVED, First, that we refuse to participate in any program in which these fundamental doctrines are assailed, however innocently any of the churches might be in the sponsoring of this program.

Second, that we refuse to participate, unless such literature is used that give due credit unto these fundamental doctrines.

Third, that copies of these resolutions being sent unto our various affiliations as listed below.

Respectfully,

L. G. GATLIN, Pastor.

ROY PRINDLER, Clerk.

Copies unto:

- The Giles County Ministers Alliance.
- The Giles County Baptist Association.
- The BAPTIST AND REFLECTOR.
- The Tennessee Baptist State Mission Secretary-Treasurer.
- The President of the Tennessee Baptist State Convention.
- The President of the Southern Baptist Convention.
- The Executive Secretary Treasurer of the Home Mission Board.
- The Executive Secretary Treasurer of the Foreign Mission Board.
- The President of the Baptist World Alliance.

new Broadman Hymnals, and painted the interior of the church. We have raised and given to all causes and expenses approximately \$17,000.

Many times no doubt, Rev. Buhler has become discouraged and disappointed. He has proven that he is faithful to the call of God, loyal to his church, and a friend to all. We thank God for such a pastor. May His richest blessings and His guiding hand of Love ever be with Bro. Buhler and his family.—Reporter.

Hear the Baptist Hour

March 14, 1948



Speaker: Dr. Duke K. McCall, Nashville, Tennessee.

Subject: "Your Church and the Public School." The Baptist Hour may be heard in Tennessee at 7:30 CST (8:30 EST) Sunday mornings over radio stations WCYB, Bristol; WNOX, Knoxville; and WSM, Nashville. Also over WREC, Memphis, at 9:30.

"Don't be late in '48
You might be sick in '76
You might be no more in 2004
So while you're living and fine
Come to Sunday School February 29"

With this slogan the workers of the Brownsville Baptist Church Sunday School went afie to reach a set goal of 400 for the fifth Sunday in February. Supt. Eugene Vaughan and Pastor Robert L. Orr were really beaming as the crowds took advantage of "this chance of a lifetime" and reached the total of 521, exceeding the goal of 400 by 121. This came about by the Lord blessing us with perfect weather and hard and thorough work on the part of individual classes who rejoiced with pride in a job well done.

The Adult Dept. led with a total of 268, the Young People's Dept. with 60, the Intermediate Dept. with 54, the Junior Dept. with 46, the Primary Dept. with 34, the Beginner Dept. with 32, and the Cradle Roll Nursery with 27.—(Contributed.)

Maximum salary basis on which Ministers Retirement Plan dues may be paid is \$4,000.00 per year, or \$333.33 per month.
Maximum dues, \$10.00 per month.

The Fine Work of a Missionary

The fine work of Oscar Nash, one of our Special missionaries doing work in Jackson County, and pastor of the First Baptist Church at Gainesboro should not go unnoticed.

Brother Nash went to Jackson County in January, 1944, as pastor of the church at Gainesboro and in addition has been preaching at Granville, Dilliard Creek and in a number of missions points. The church at Gainesboro at the time of his going was weak and only paid him \$5 per month. Had it not been for State Missions he could not have been on the field. During these years of his service to that county he has baptized more than 230 persons. The church at Gainesboro had more baptisms than any church in the Stone Association in the years of 1946 and 1947, baptizing some 141 during these two years.

Through the help of some friends he has purchased a bus and is sending it out on Sundays to gather the folk into the house of the Lord for services. He also uses this bus in carrying his people out to other places to have services in school houses and mission points and leading his people to give programs in other churches. Most of the expense of this bus he finances himself. Some good brother or brethren who would like to have a part in a great work for the Lord, would do well to give something in a material way to assist this noble servant of the Lord to carry on this fine work there in such a needy field.—C. D. TABOR.

"Believe It or Not"

It was our good pleasure to preach five week-day nights in the Highland View Baptist Church, Oak Ridge, the last week of December. Through the years, we have conducted the music in 15 revivals with the pastor, Dr. J. R. Black. This was our first time to assist him in the capacity of guest preacher.

Now for the "Believe It Or Not" Item. The church was organized May 18, 1947. There were 59 members, with 51 joining in 30 days. The membership January 31, 1948 was 231, with 16 awaiting baptism, and 14 others awaiting church letters. There have been 90 baptized since last May. They averaged 158 in Vacation Bible School last June. The prayer meeting has averaged 130 since its organization; and the Sunday school has averaged 360. Since April 1st, the church has received \$10,131.61. Of this amount, \$1,220.66 has been given to the Cooperative Program. The church has been self-supporting since its organization.

In a community of 40,000 people, with perhaps half of that number with Baptist preference, we would predict many "Believe It Or Not" reports in the future.

Dr. J. R. Black has resigned as manager of the Baptist Bookstore in Knoxville, in order to move on the field, and give the Oak Ridge Church full time leadership.—L. B. COBB, pastor, First Baptist Church, Kingsport, Tenn.

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MISS LUCILLE KAY

Belmont Heights Baptist Church, Nashville, is happy to announce the coming of Miss Lucille Kay to its staff as Educational Secretary.

Miss Kay, a native of Hermitage, is well qualified for this position, having been outstanding in Tennessee Baptist work for several years. After graduation from Carson-Newman College in 1941, she became Promotional Secretary at First Baptist Church, Cleveland, where she served for four years. Following this, she was Educational Director at Lockeland, Nashville, for one year, and for the past two years has done a marvelous work as Bookkeeper for the Tennessee Baptist Foundation.

Miss Kay assumed her responsibilities at Belmont Heights February 1.

Minister Ordained

On January 17th, 1948, Mississippi Baptist Church in Carlisle County, Kentucky, ordained Keith Wilson to the Gospel Ministry. This was done at the request of the Enon Baptist Church which has called him as their pastor.

The presbytery was composed of 20 ordained preachers and a large number of deacons. The sermon was given by Pastor Walter Martin.

Brother Wilson, the son of Mr. and Mrs. N. C.

Relief Center Moved

BY CHARLES R. GAGE

In order to serve more efficiently the many thousands of Southern Baptists who are sending regular contributions through the Southern Baptist Relief Center for shipment overseas the warehouse has been moved to larger quarters at 718 Richard Street, New Orleans 13, La., it was announced by Rev. Clovis A. Brantley, director.

The center began operations more than a year ago located in the rear of the Baptist Rescue Mission building at 740 Esplanade Avenue. As the number of contributions for overseas relief increased the warehouse facilities became taxed to capacity and a new location was necessary in order to handle the flow of goods.

The new location on Richard Street is a part of the Cotton Trade Warehouses and has every conceivable facility to expedite handling of shipments including a railroad siding on which car-load lots of goods may be received.

The center had previously expanded facilities to include several temporary warehouses including a processing department near the site of the new location. The temporary quarters are all combined at the 718 Richard Street address with the exception of the processing department which is located some ten blocks from the receiving warehouse.

Southern Baptists are urged to continue sending relief goods to New Orleans for shipment overseas because the need will not be met for several months yet and possibly a year or two. Many associations are sponsoring giant drives during the spring season, are setting up permanent relief committees on both the church and associational levels and are planning to send at least one shipment to New Orleans each month until the need is met both in Europe and Asia.

Remember the new shipping address: 718 Richard Street, New Orleans 13, Louisiana.

Shipping labels, tags, etc., bearing the old address on Esplanade Avenue may still be used for the time being as the post office department, Railway Express and motor freight lines have been informed of the change.

Wilson is now a student at Union University, Jackson, Tenn. He is a former member of La-Belle Baptist Church, Memphis, Tenn., of which Rev. D. M. Rennick is pastor.—G. TERRY, Church Clerk.

Camp Program Campaign Receipts

Received to October 31, 1947	\$17,393.44
Additions during	
November	3,862.48
December	3,547.64
January, 1948	2,487.19
February, 1948	2,589.19
Total	\$29,829.94

"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.

Holston and Watauga Preachers' School

The Annual Preacher's School of the Holston and Watauga Associations will be held the week of March 22-26, in the Central Baptist Church, Johnson City. The pastor, Dr. W. R. Rigell will serve as Dean of the school. Dr. J. Dean Crain, pastor of the Pendelton Street Baptist Church, Greenville, S. C., and Dr. J. C. Dance, pastor of the Harrogate Baptist Church, Harrogate, will be the guest teachers. James Gregg, pastor of the Calvary Baptist Church, Bristol, will have charge of the music. The various pastors of the two Associations will conduct the devotionals.

Baptist city-wide rallies will be conducted Tuesday night, First Baptist Church, Elizabethton; Wednesday night, First Baptist Church, Kingsport; and Thursday night, First Baptist Church, Bristol. Dr. J. Dean Crain will be the featured speaker in the rally meetings.—L. B. COBB, pastor, First Baptist Church, Kingsport, Chairman of the Committee.

Notes On the Evangelistic Conference

FIRST BAPTIST CHURCH, NASHVILLE
MARCH 1-7

B. B. McKinney, who led the singing in all the sessions, gave us a demonstration of the type of song service that will prepare the people for a revival when he led the congregation in singing heartily the old time gospel songs without the aid of a choir.

Ramsey Pollard opened the conference with a message that stirred our hearts and made us want to be usable instruments in the Lord's hands.

C. Oscar Johnson stressed the need of a revival among our church members that will bring confession of sins and a renewing of vows. Conviction of the lostness of the lost is necessary to stimulate us to action. The personal approach is vital to winning the lost.

Frank W. Wood emphasized the need of hearts and minds completely and wholeheartedly surrendered to God through earnest sincere prayer, if we are to have favor with men and power with God.

C. E. Matthews listed some of our problems as international, national, economic, racial, home life, morals and liquor. Among the signs of revival, he mentioned the fact that all Christian denominations have some kind of evangelistic program. Mass evangelism and personal evangelism are the twin methods of reaching the lost. Personal work can't be prevented under the spell of mass evangelism.

W. R. Pettigrew said when a Christian sees and feels what Christ did for him on the cross, then he can really present his body a living sacrifice. Our pulpits and pastorates should be considered places of sacrifice to Christ for our energies. God wants hot hearts today.

Perry F. Webb said the question is not will the church survive, but how live will it be as long as it survives. The primacy of the church is to evangelize. The program is to the uttermost part of the earth. The plan is saved souls in saved bodies. The power of it is the fire of God upon it.

Charles W. Pope mentioned the primacy of

the Holy Spirit instructing, inspiring and empowering the workers. He brings no new truth. He is the Executive Head of all work on the earth. He is the Administrator of the affairs of the Kingdom of God on earth. The church which Jesus founded while on the earth is the only agency for promoting the kingdom. The Church of the Living God becomes the carrier of the power of God. A New Testament church is the only organization on the earth that depends entirely upon the Holy Spirit for its power. The church, with its agencies and auxiliaries, is the only institution through which the Holy Spirit works.

It was a matter of deep regret that Pastor Host W. F. Powell was prevented by illness from being present. But Evangelist John F. Vines "pinch hit" for him admirably.

Brethren L. B. Cobb, Mark Harris, Chas. W. Pope, J. C. Hughes and R. N. Owen, who each presided over a session, did so with grace and efficiency.

Preachers' and Laymen's Bible and Stewardship Study

First Baptist Church
Charlotte, Tennessee
February 27-29

Teachers and Speakers: Guard Green, South Pittsburgh; P. F. Langston, L. G. Frey, G. Allen West, Nashville; Fred Tarpley, Donelson.

Mrs. A. B. Clark, Jackson, and Mrs. Douglas Ginn, Nashville, taught classes for the ladies.

This is the first effort to be made in Judson Association for preacher and laymen fellowship. Dinner was served each day by the host church. Rev. Vernon Webster, pastor-host, was happy over the results.—L. G. FREY.

The attendance was large, the spirit was deep, the fellowship was refreshing. It is felt that lasting good will come from the conference.

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ROBERT A. BAKER

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WINSTON P. WILSON

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MEMOIRS OF JOHN R. SAMPEY

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JOHN R. SAMPEY

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A Report To The Baptists of The World On The Progress of The Work of The Relief Committee of Baptist World Alliance

BY DR. R. PAUL CAUDILL, *Chairman*

The Baptist World Alliance relief program is no longer a dream. It is a glorious reality. Reports to date indicate that North American Baptists have responded generously and graciously to the appeals that have been sent out in behalf of the overall program.

The Baptist World Alliance Relief Committee, in its enlarged form, was appointed at the Copenhagen meeting of the Alliance last summer and is composed of twenty-eight members from ten nations.

The first meetings of the Committee were held in Copenhagen, where preliminary steps were taken with a view to launching the program anticipated by the Congress.

In reality, however, the present program did not begin to take definite form until the meeting of the Committee in Washington, D. C., on Tuesday, October 7, last. At that time the Committee recommended to the Administrative Committee of the Baptist World Alliance that the constituent organizations of the Alliance be asked to join in a special program of world relief under the slogan of "Clothes for a Million People" and "A Million Dollars for Food" as the first step in a concerted effort to minister to the areas of need throughout the world. It was contemplated that this phase of the program would be consummated by June 30, 1948.

A mere glance at the records of Canadian Baptists and those of the Northern and Southern Baptists of the United States indicates how gracious the response has been on the part of the Baptists of North America to the appeals of the Relief Committee.

A letter dated January 5 from Dr. H. H. Bingham, General Secretary of the Baptist Convention of Ontario and Quebec, states that Canadian Baptists have just completed a financial drive for European relief giving \$100,000 and that "money is still coming in."

"During the war," states Dr. Bingham, "our leaders of Ontario and Quebec shipped to Britain and Europe \$100,000 worth of used clothing." In addition to this, he points out, the Convention of Ontario and Quebec has recently shipped one carloads of 83 cases to Bremen. "They are now on the high seas," he said, "and the second carload is being packed at the moment."

In addition to these shipments the maritime Baptists are sending a great quantity of used clothing to Britain, while the Baptist Union of Western Canada is shipping theirs through CRALOG to Europe. "By two weeks time," says Bingham, "we will have sent 35,000 pounds of used clothing, as well as \$70,000 for relief. I consider that is good giving for the 51,000 Baptists of Ontario and Quebec." Baptists generally will feel with Dr. Bingham that such giving is "good giving" not only for the 51,000 Baptists of Ontario and Quebec, but for any group of Baptists the world around.

A letter from Dr. Stanley L. Stuber, Executive Secretary of the World Relief Committee of the Northern Baptist Convention, dated January 19, sets forth the following expenditures by the World Relief Committee of the Northern Baptist Convention since August, 1947: CARE Packages, \$41,583.21; Europe, 66,978; Displaced Persons, 25,000; China, India, Burma, 61,178.78; Bibles (American Bible Society), 3,000; Shipping Expenses, 20,936; Emergency Fund for Refugees, 874.33; To 7 approved Agencies as follows: American Bible Society, 7,200; American Friends Service Committee, 2,400; Church World Service,

18,000; International Missionary Council, 635.40; Y.M.C.A., War Prisoners Aid, 600; Y.W.C.A., World Emergency Fund, 600; World's Student Christian Federation, 600.

The record of Southern Baptists reflects a similar zeal for and fidelity to the relief program of the Baptist World Alliance.

Mr. Charles R. Gage, director of promotion of the Relief Committee of the Foreign Mission Board of the Southern Baptist Convention, states in a recent communication that during the month of December approximately 648,434 pounds of clothing were received at the Southern Baptist Relief Center, 740 Esplanade Avenue, New Orleans, Louisiana.

By working both night and day, says Mr. Gage, crews in the processing department at the New Orleans relief center are processing clothing at the rate of approximately 15,000 pounds per day for shipment overseas.

Each bale of clothing going overseas from the Southern Baptist Relief Center carries copies of the Scripture printed in the language of the country to which the clothing is consigned.

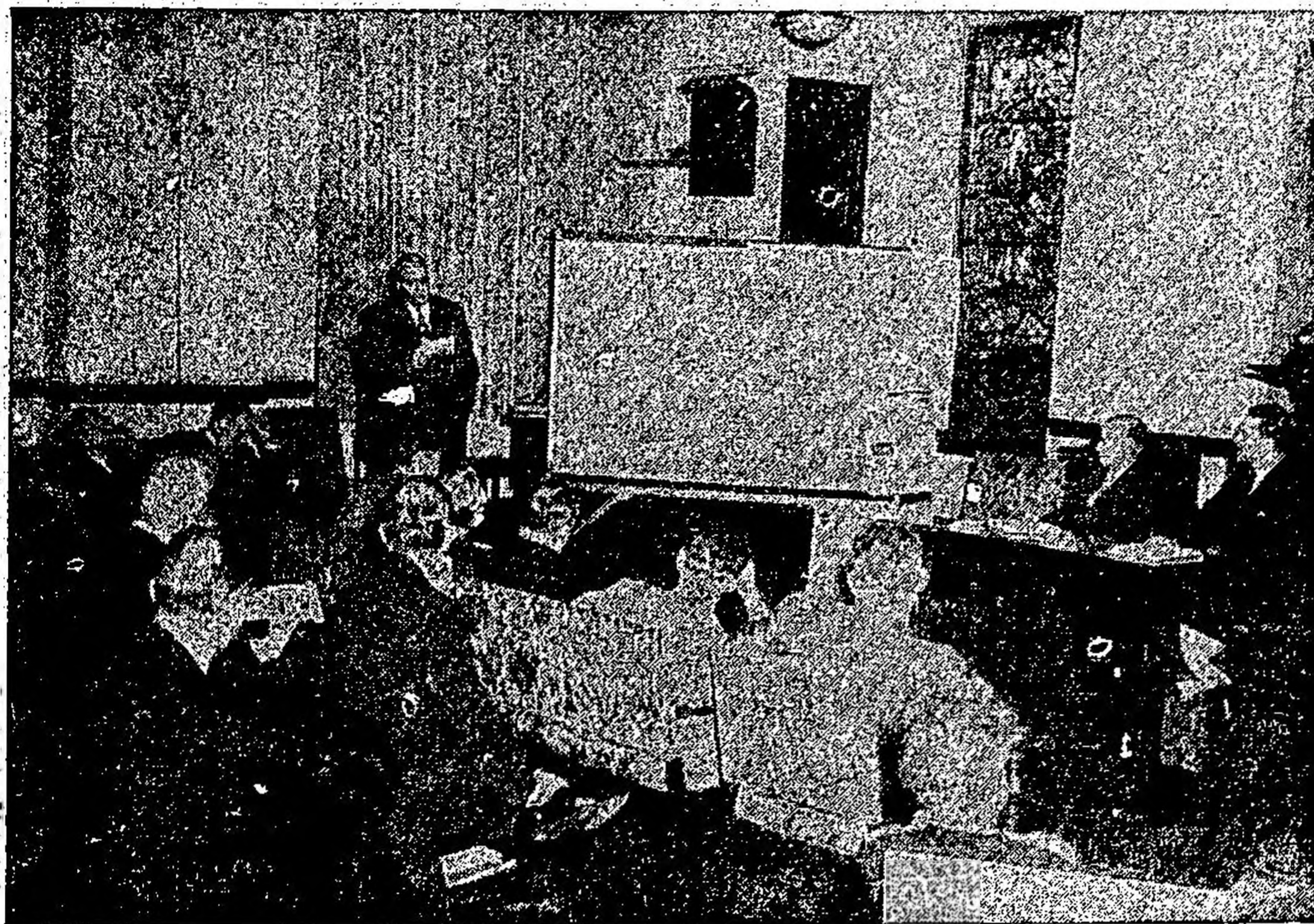
On December 27 a shipment of 141,591 pounds of clothing left New Orleans by way of the S. S. Iberville of the Waterman Lines for Germany from the Southern Baptist Relief Center.

In addition to this major shipment there has gone out recently a shipment of 20,000 pounds to Italian Baptists and another shipment of more than 5,000 pounds consigned to Missionary E. L. Hill of Tungshan, China. Now that the sea lanes are open, and clothing is speeding on its way to the zones of acute need, the Relief Committee hopes that in the near future, long-awaited cargoes of food may likewise be sent out from the U. S.

The work of the Relief Center in New Orleans, of course, represents but one phase of the relief efforts of Southern Baptists. Through the Relief Committee of the Foreign Mission Board large sums of cash have been given in behalf of the needy in various areas throughout the world.

(In a subsequent article we hope to present a resume of the relief efforts of Baptists in other lands.)

Dr. W. O. Lewis left New York on Saturday, January 17, for London where in addition to his duties in connection with the London office of the Baptist World Alliance, he will have general over-



Relief Committee meeting in Washington on October 7, last. Front row: left to right—B. W. A. President C. O. Johnson (standing); Marlin D. Farnum, secretary; R. Paul Caudill, chairman.

sight of our European phase of the relief program.

The Reverend Otto Nallinger, Baptist pastor of California and former Army Chaplain of World War II, has been engaged to serve in Germany as the American Baptist representative with CRALOG and is expected to leave the States shortly to take up his duties in Germany. He will be in a position to render outstanding service for the Relief Committee in all matters pertaining to relief problems in the occupied zone.

On Sunday, February 1, 1948, Baptist World Alliance Sunday, special offerings were taken in the churches with a view to raising much needed funds for the Baptist World Alliance. Half of the sum raised will go to the Baptist World Alliance relief program while the other half will go to the operational needs of the Alliance organization.

By and large, the response of Baptists generally to the relief program has been most gratifying. Let us pray that the program may, in the coming days, move with such dispatch and effectiveness that the suffering peoples of the world may be led to rejoice in the Lord, exceedingly, because of the efforts put forth in their behalf by the Baptists of many lands.

To the Christians, the world is one—in its common need of a Saviour from its sin. It can never be one in actual fellowship until this great fundamental of Christianity is recognized—CLYDE T. FRANCISCO in *The Baptist Training Union Magazine*.

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