

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★ JOURNAL TENNESSEE BAPTIST CONVENTION

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## BAPTIST WORLD ALLIANCE SUNDAY

FEBRUARY 6, 1949

### *A Message from the President*

TO FELLOW BELIEVERS AROUND THE GLOBE:

Greetings in the name of our common Lord and Saviour!

Forty-four years ago our Alliance was formed at the first Baptist World Congress, in order "more fully to manifest the essential oneness in the Lord Jesus Christ, as their God and Saviour, of the Churches of the Baptist order and faith throughout the world."

#### **Fellowship of Hearts**

Our oneness is not that of an ecclesiastical body, held together by a common creed or a rigid organization or a hierarchical authority. Ours is a unity of the Spirit, a fellowship of hearts that bow only to the absolute and undelegated sovereignty of Christ in all matters pertaining to faith and practice.

When we meet to worship God on Baptist World Alliance Sunday, let us with joyous hearts call our essential oneness in Christ Jesus to mind.

On this day, let us proclaim with new power that Truth which is our dearest possession, and that Lord who alone can make men both free and one. Never has the world so needed the simple gospel of the New Testament, unmixed with human traditions, uncontaminated by the errors of men.

On this day, let us praise God for our worldwide fellowship; for those faithful men and women of our persuasion who in time past have lived and died for the truth committed unto them; for those who to-day lift our banners high in every part of the world; and for the great and growing hosts who, in every land, are coming to share our convictions.

#### **Praying for Millions**

On this day, let us pray for the millions in every clime, who belong to our fellowship: for those who know comfort and abundance, that they may take up the cross of voluntary sacrifice; for those who live in hunger and distress, that their needs may be supplied and their faith renewed; for those who in prison and trial are sore tempted, that they may be true to their Lord; for us all that we may lay aside every weight, and sin which clings so closely, and run with perseverance the race that is set before us.

On this day, when, in countless places, we gather around the Lord's table, to share in the bread and wine of His remembrance, let us not forget the least of His brethren for whom He died, but consecrate ourselves and our possessions to the service of His love.

On this day, within great areas of our fellowship, an offering will be taken for the relief efforts and the operating expenses of our Alliance. We hope that it may be possible for thousands of churches to take part, and that everywhere prayers may be offered for the work we are carrying on.

And so, my friends of many nations and colors and tongues, but of one great family of God, let us from this day follow our Lord more closely, obey Him more eagerly, love Him more whole-heartedly, and, filled with His Holy Spirit, proclaim Him without ceasing as the Saviour of the world.

C. Oscar Johnson

*Arnold T. Ohrn, secretary of the Alliance, makes the suggestion that this message be read by the pastors to their congregations.—  
Editor*

# Baptist and Reflector

O. W. Taylor  
Editor

C. W. Pope  
Executive Secretary

E. N. Delzell  
Business Manager

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Edwin E. Deusner, President; Richard N. Owen, Vice-President; J. R. Kyzar, Secretary; Andrew Tanner, E. L. Smothers, W. R. Hamilton, T. C. Meador, C. C. Bryan, David Livingstone

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ville 3, Tenn.

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## EDITORIAL

### First Baptist Church, Madison

SUNDAY MORNING, Jan. 9, the editor and his wife worshipped  
with Pastor Oscar T. Nelson and the First Baptist Church  
of Madison.

Robert Bayless directed the music, with Mrs. O. H. Sims  
at the piano. He and Miss Charlene Harbison effectively sang  
a duet. Grateful was the editor for the fine attention given  
his sermon. There was one addition by letter.

Following the service, Superintendent Robert S. Moon an-  
nounced in well-chosen words that certain differences in the  
church had been privately settled. The parties who had been  
involved stepped to the front and publicly expressed this re-  
conciliation. Then followed a good, old-fashioned handshake.  
There were few dry eyes in the audience. It was a tender, mov-  
ing and glorious occasion.



### A Trinity of Worthiness

THE MID-STATE Baptist Hospital in Nashville is engaged in  
a campaign centered in Middle Tennessee to raise \$1,000,-  
000 for the construction of a new building to add 100 beds  
to the institution to help meet the hospital shortage in Nashville  
and the surrounding area.

Cumberland University at Lebanon is engaged in a campaign  
through its alumni to raise \$630,000 to enable it better to serve  
the young men and young women of today who shall be our  
leaders tomorrow.

Union University at Jackson is engaged in a campaign cen-  
tered in West Tennessee to raise \$500,000 to enable it better  
to serve the young men and young women of today who shall  
be our leaders tomorrow.

Here is a trinity of worthiness. Eternity alone can fully  
unfold the value of these institutions. In every respect, their  
appeals deserve generous and adequate response according to  
ability and in the love of Christ.

### "God Be Merciful to Me A Sinner"

THE PHARISEE in Luke 18 had no sense of sin in his approach  
to God and received no blessing. The publican prayed,  
"God be merciful to me a sinner," and "went down to his house  
justified."

Salvation comes only to those who seek it with "a broken  
and a contrite heart." Men are saved when, gripped by "the  
spirit of grace and of supplications," they "shall look upon me  
whom they have pierced, and they shall mourn for him, as one  
mourneth for his only son, and shall be in bitterness for him,  
as one that is in bitterness for his firstborn" (Zech. 12:10). The  
external manifestations vary, but all of this is in the heart of  
the true seeker.

Jesus said: "I came not to call the righteous, but sinners  
to repentance," and, "they that be whole need not a physician,  
but they that are sick" (Luke 5:32; Matt. 9:12). Men are not  
saved until they realize and admit that they are sinners and be-  
come sin-sick and trust Christ in this spirit. Before salvation  
the people on Pentecost were "pricked in their heart" (Acts  
2:37)—were convicted of sin.

One of the functions of the Word of God is to be a "twoedged  
sword, piercing even to the dividing asunder of soul and spirit,  
and of the joints and marrow, and is a revealer of the thoughts  
and intents of the heart" (Heb. 4:12). Here is deep, pungent  
and feeling conviction of sin.

"Draw nigh to God, and he will draw nigh to you. Cleanse  
your hands, ye sinners; and purify your hearts, ye double  
minded. Be afflicted, and mourn, and weep: let your laughter  
be turned to mourning, and your joy to heaviness. Humble  
yourselves in the sight of the Lord, and he shall lift you up"  
(James 4:8-10). This cannot be unless there is a real con-  
vincement of sin.

In the current issue of *Moody Monthly*, Waldo Richardson  
says in reference to sweeping revivals in the past: "Each of  
these nine revivals was characterized by a deep sense of guilt  
and of the awfulness of sin."

Easy-going professions of faith are widely prevalent. The  
effort is to avoid disturbance of the soul on account of sin. We  
are told that men do not like being classed as guilty sinners on  
the way to doom, but do like being asked to become Christians  
for the wellbeing of themselves and their families and society  
and in order to live a noble life. Whether they like it or not, this  
is exactly where God's Word puts them. And not until they  
realize and admit their sinfulness in God's sight will they be  
saved.

When John Newton wrote, "My conscience owned and felt  
the guilt," he expressed the essence of the conviction of sin.  
"Owned and felt guilt!" Thus it must be with sinners for them  
to find the Savior of sinners. Therefore, instead of "pressing"  
men so hard to "accept Christ," preach the Word and pray God  
to convict them. Only then can they make a real commitment  
to Christ versus a casual intellectual commitment to a proposi-  
tion.

These considerations should be remembered in evangelism.  
"God be merciful to me a sinner!"



### Hail, Comrade, and Godspeed!

AFTER EIGHT and one-half fruitful years as State Brother-  
hood Secretary, our warm personal friend, E. K. Wiley,  
has gone to be Commissioner of Employment Security in Gov-  
ernor Browning's cabinet.

We regret that this faithful fellow servant has left the Baptist  
State Building. After he had gone to the throne of grace, he  
felt that it was the proper decision. But he is greatly missed.

As he has entered upon and shall continue his new work,  
we say: Hail, comrade, and Godspeed!

# 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.*

## A Neglected Angle

*Western Recorder*

A fact frequently overlooked in discussing outside organizations and movements of whatever nature is—the Southern Baptist Convention could not commit our churches to membership or participation in anything. The Convention cannot speak officially for the churches on any subject. Baptist churches do not delegate their ecclesiastical authority. They could not. Those who go from churches to the Convention go only as messengers, not delegates. The difference is vital, even though outsiders have a lot of trouble understanding it. An individual church can send messengers to outside organizations if it wants to, but even then the messenger could not bind his church. The reason is, a church cannot delegate its authority. It cannot yield its self-government or autonomy. The Southern Baptist Convention is composed then, of messengers, not delegates, and for this reason it cannot possibly speak officially for even the smallest church co-operating with it. Certain denominations do have controlling bodies, with centralized authority. These controlling bodies commit the local congregations of their denomination to this or that. Baptist churches, as said above, have no such authoritative individuals or groups, either in their convention or in the denomination at large.

*(These distinctions are important.—R.B.J.)*

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## Young People's Programs and Work

*L. N. B. in the Southern Presbyterian Journal*

This letter is written because of the earnest conviction that the greatest single problem facing young people today is impurity and intemperance. This conviction is based on close personal experience as a practicing physician. It is further centered on the fact that lax sex codes and social drinking are now accepted facts in High School and College circles. More than that; it is obvious to anyone who will open their eyes and look about them that illicit sex habits and drinking are flagrantly promoted by the average moving picture, the average novel and the behaviour of many young people from good homes.

To the present time there is little evidence that the Church is facing the situation. The Catholic Church has in one instance disciplined a young woman who took part in a "bathing beauty" contest, but this is an isolated case. Modern dancing, condoned alike by some ministers and Church officers; indecent pictures and books, likewise ignored or condoned, "necking" and other dangerous practices; none of these are being warned against to any obvious degree by present workers with young people.

Puritanism has frequently been held up to ridicule, but, unless there is a return to puritanical standards we will have to face an ever increasing harvest of boys and girls whose lack of moral standards will bring disgrace, sorrow and eternal loss. We would call upon all who share in youth leadership to pay the price of first adopting Scriptural standards of personal behavior, then to insist on such standards for those for whom and with whom they work. To do less is to be derelict in an obvious obligation. It is high time that all conferences for young people and all programs for young people include in them a presentation of the sin and the danger involved in modern attitudes in personal behavior. This will necessitate taking a stand against modern dancing, many moving pictures and novels and against the social drink. Do you have the moral courage to do it?

*(This is absolutely right.—R.B.J.)*

## New Principle May Supplant Darwin Theory

*Chattanooga News-Free Press*

The Darwinian theory of evolution may be supplanted by a new one which says that a mysterious particle in living cells may be responsible for the origin of species, the National Academy of Sciences learned today. Dr. Richard Goldschmidt of the University of California, well-known authority on genetics and heredity, told the academy's annual fall meeting that the particle, called heterochromatin, might be responsible for "cataclysmic" changes in species as well as minor mutations. He said the cellular material seems to be involved also in determining whether a cell will grow by multiplying or by merely enlarging and may be concerned in determination of sex. As opposed to the Darwin theory, the possibility was advanced by Goldschmidt that new species were created by the organization of what would be called "monsters" and not by slow evolution. Goldschmidt theorized that if the monsters lived they might be the ancestors of a new species. He said that other scientists had written "monsters" off as mistakes of nature, whereas his theory indicated they might be "hopeful experiments." The California professor said that the theory would explain why there are so many "missing links." He said they might be missing because they never existed.

Goldschmidt said his experiments with hetero-chromatin had been conducted with drosophila, the rapidly reproducing fruit fly, and other insects and worms. He found the "insertion" of extra hetero-chromatin by cross-breeding the proper strains produced "monsters" in one generation in drosophila. He reported that with some worms and insects cells without the substance would grow larger and larger without dividing. "Our work seems to indicate that this substance is in charge of early developmental and growth processes," he said.

*(The truth about the origin of man can't be learned from evolutionists, worms, or flies. The Bible is the best place to find out about it.—R.B.J.)*

★ ★ ★

## Cites Tests As Guides

*The New York Times*

There are four tests by which one may determine right from wrong when one is in doubt, the Rev. Eugene M. Pierce told his congregation at Marble Collegiate Reformed Church. The test of the past gives us the privilege of benefiting from the experience of all the great leaders of men who have gone before us, especially "the supreme example in the person of Jesus Christ," Mr. Pierce said. "The test of publicity is effective," he added, "because if we are doing right we don't care who knows what we are doing; if wrong, we want to conceal it. Right can always stand the light of day; wrong and crime and darkness always go together." By the test of universality one asks "Am I willing to make my course of action universal?" "If you would not recommend your course of action to others," said Mr. Pierce, "it is quite safe to conclude that there is something wrong about it." The final test is the test of personality: anything that elevates or enriches personality is right, and anything that harms or debases personality is wrong.

*(How about seeing what the Bible says about it?—R.B.J.)*



# The Trek of a D. P.

ARNOLD T. OHRN, *General Secretary*  
Baptist World Alliance

EVERY NOW AND THEN bombers roar overhead. At varying intervals Russian or German shells are bursting right and left. When things grow too hot, the people in the cart jump out and throw themselves flat in the ditches and fields until the heat is turned off again. There are ten of them, brother K. with his wife and two children, and another family of six. In a ceaseless stream of harrassed refugees they are carried along this road in Western Latvia until they reach the sea. It is the tragic autumn of 1944.

At Liepaja the human herds, driven before the retreating Nazis, are loaded into ships, like cattle, and transported to Danzig. But there is no rest there for hapless pilgrims. They are packed in trains and shipped to Lodz. May not some of



Brother K was thirty yards away from this house in Liepaja when the bomb struck it. He helped drag the wounded out of the burning building. The boy on the top of the cartload is his little son, Andris. The artist, S. Vidbergs, is a Latvian refugee still in the D. P. camp at Esslingen, near Stuttgart.

them still have strength enough to help the Wehrmacht dig trenches?

Then the tide sweeps them on again towards the West, and brother K. and his family find themselves at last behind the barbed wire of a slaving camp in Berlin.

When the men are let out, it is to help drag the dead from under the ruins in the doomed city and bury them, or to load ammunition in the midst of bursting bombs. Little food gets through to these helpless ten thousand. They grow weaker from day to day. The weak and old die first. Little children die by the hundreds.

Time and again brother K. risks death by climbing the fence when the guards are not looking, and brings back some bread or milk given him by German Baptist friends, enough to preserve the lives of his little ones.

Another wave of events carries them on to Thuringia, and one happy day, after a long time of waiting and a brief storm of shot and shell, American tanks roll into the street of the little village.

From now on our friends are "Displaced Persons." They cannot go back, and they cannot go forward, so they are cooped up in a camp, pending developments. There are scores and scores of these camps with hundreds and hundreds of thousands of fugitives from the East. No homes, no clothes, no country, no jobs, no hope, nobody in the wide world who wants them—that is the sad story for years of a million D. P.s.

Dr. W. O. Lewis of the Baptist World Alliance finally, with the help of Baptist money, got brother K and his family out of the camp and aboard a steamer bound for the U. S. A. Early in 1947, after a long trek of two and a half years, our D. P.s—Delayed Pilgrims as some one has called them—set foot in the "land of the free."

And thus I introduce to you the Rev. Adolph Klaupiks, one time General Secretary of the Latvian Baptist Union, today Field Representative of the Baptist World Alliance Relief Committee, working to find homes for some of the seven hundred thousand homeless left behind. Can you wonder that his heart is in the work? Will you do your bit to help him?

That is the main thing we are going to do with the offerings our fellowship receives on B. W. A. Sunday, February 6th.



## Baptists of the World—Arise!

MERRILL D. MOORE

MR. ARNOLD T. OHRN, General Secretary of the Baptist World Alliance has recently said, "B. W. A. has been interpreted to signify not only Baptist World Alliance, but Baptists of the World—Arise!"

While millions of women and children in war-torn countries are starving, freezing, and ill, food and clothing are needed more than ever before.

While thousands of our Baptist brethren live in countries where they are a small, despised and downtrodden minority, they need a sense of strength and a consciousness of being a part of a world-encircling and victorious fellowship.

They need bread which our dollars can send, but they need encouragement also, which we can best give through a strongly functioning Baptist World Alliance.

Those who have visited these smaller countries know how important the work of the Alliance is, in giving encouragement to our brethren where the Baptist cause is small and weak.

One of the great missionary opportunities of our day lies in enlarging the effective ministry of the Baptist World Alliance.

The special offering on February 6, approved by the Southern Baptist Convention, and taken in your church will be used one-half for relief purposes and one-half for the work of the Baptist World Alliance.

We made a worthy offering over two years ago for relief—but other people are suffering and dying now. We undertook a token Baptist World Alliance offering last year, but our brethren need more than tokens.

Baptists of the World, arise! Sunday, February 6 is our day to say something significant to the world.



# MEN WITHOUT CHESTS

FLOYD NORTH  
Nashville B. S. U. Secretary

THE SUBJECT CHOSEN for this discussion is not at all original with the writer. It is the title, verbatim, of a chapter in the book *The Abolition of Man*, by C. S. Lewis.

## Mutilated Man

It is difficult to imagine the possible appearance, physically, of a man who would have only a head, abdomen, and upper and lower limbs. Yet, we can actually see such a creature, spiritually and intellectually, taking shape today as a result of two elemental ideas issuing forth from the schools of western civilization. Such chestless monstrosities not only currently exist, but they are begetting after their kind in our very presence. The incubator for such ghoulish progeny is the crowded college classroom where the teacher-scientist or the teacher-psychologist has presumed to wax authoritative on theology and religion because of success in his own little segment of the broad field of learning. Further still, our boys and girls are erecting in their minds monuments from the words taught by these erstwhile specialists as if they were the final revelation on all spiritual truth.

The word "science" is as much a New Testament word as any other term that exists. Jesus said, "Ye shall know the truth, and the truth shall make you free." Since science is no more or no less than the simple search for truth, no matter how elaborate the means for so doing, it seems that Jesus could very well have said, "Ye shall use the scientific method fearlessly in all things and you shall be unshackled from supposition and superstition." When God spoke through Malachi to say, "Prove me here-with," He asked no more of his people than that they should conduct an experiment of faith in His great laboratory of providential abundance.

This is hardly the viewpoint engendered today, however, in the higher education levels. Somehow we feel that the ones teaching are not malicious in these matters, but are as a would-be surgeon, who for lack of proper training and experience, lets the scalpel slip while the incision is being made. The sharp edge that he uses has gone beyond the required region of the operation and has severed the tissues of a vital organ that needed no surgery. We would see to it that such a blunder would not be repeated, even if it meant the removal of such a novice from the field of surgery. Yet, our educators are allowed to continue cutting away the chests, spiritually, of our young men and women and we raise not a finger in protest.

## No Malicious Intent

We mentioned that we did not believe that such a result has been maliciously planned on the part of the teachers. Many of them do have faith such as we must retain, but they are leaving an inadvertent vacuum before the student by their very silence on the subject of the ultimate meaning of the sciences that they teach. They are letting the scalpel slip as they teach and it reaches over into an area of the heart and severs its aorta so that the great artery for God's still, small voice is rendered useless.

The other development in current educational trends is that devastating effect of crass behaviorism. Mr. John B. Watson, the founder of that school of psychology, has made great contributions to the field of education and learning by his highly objective methods of determining conditioned reflexes and in measuring their formation. Yet, he has left a tattoo on the

right arm of our civilization that the followers of Christ would like to cover by at least pulling down the sleeve of caution.

Behaviourism is an interpretation of human psychology that cites the human being as an organism reacting to all the stimuli that make up its environment. There is no flaw in this part of the thesis, if the novice would go no further, in drawing conclusions that are not valid. The poison resides in the fact that so many of the teachers of the behavioristic psychology are either willing or purposive in allowing the terms 'environment' and 'stimuli' to connote purely the composite of material, temporal and spatial phenomena. In other words, the only influences brought to bear upon the human animal are those limited to this planet. The exerting of spiritual guidance and communication from God is not necessarily disallowed; it is merely ignored as a possible element in man's environment. Religious promptings are all relegated to the categories of complexes and learned patterns. Whatever may have been left of the heart after surgery by 'science' is bound to be cleaned out and totally removed by the 'behaviorism' knife.

## Turning Out Robots

In our graduate schools, where our school teachers receive their higher degree for teacher qualifications, we are turning out robots of behavioristic coldness. These same teachers are returning to our grade schools and high schools with a sure feeling that they are to create the 'learning situation' for just so many beings that react to the situation apart from any strength or motivation from the abundant flow of power from God. Many of these teachers are unaware that they are coming to regard their pupils as mere responding creatures of a higher order.

We have looked at two quackish surgeons, who, if let have their own way, would conclude that man needs only a brain, a nervous system with muscular tonicity, and an appetite to keep these alive. The chest with its heart and lungs for hearing the voice and breathing the atmosphere of the consciousness of God's presence is no longer needed, since these phenomena do not exist.

There are three possible objections, and maybe more, to these words that have been written. One might be the indignant reply of some teachers, in college or in public schools, who feel that this is unfair to them. If they have kept themselves from this sort of spiritual surgery, they are not the target of this criticism and we are all thankful with joy that they are still teaching with their hearts as well as with their brains. If they have allowed themselves to become victims of such a deadly ideology, we have no apology to make to them. We are ready to pray for them and to help them find their hearts again that they may have the voice of our Lord and His love in their restored hearts.

Then there is the possibility that someone may object to the manner in which we have seemed to refer to the chests of men, as if it were a literally physical conception. We believe that the spiritual side of the allegory is obvious and needs no defense.

The other criticism might justly be that there is no solution offered for the problems set forth herein. This is an admitted omission and is made because of the limits of space and time.—  
Condensed from *Southwide Baptist Digest*.

## World Baptist Youth Congress

C. OSCAR JOHNSON, *President*, Baptist World Alliance  
Stockholm, Sweden, August 3-9, 1949

ONE OF THE MOST important meetings of the summer will be the assembling of Baptist youth in Stockholm, Sweden, August 3-9.

It is very important that from all over the United States and Canada, plans be made early for a large delegation from every convention and section to attend this important congress. Already half a dozen groups have been organized for this trip. Some of them are already filled. The necessary thing for you to consider in your particular area is the setting up of plans to assist as many young people as possible to attend this meeting.

The future of the world is in the hands of its youth, and we like to believe that its safest future is in the hands of Christian youth, and Baptist youth are among the most important.

The attendance upon this meeting will give a wider vision to our young people, will send them back to their various communities inspired to do more than they have ever done to assist a world that is in desperate need. Churches and pastors should cooperate with any young person who is desirous of making this journey and attending the meeting. We should make careful selection of our foremost leaders, urge them to go, and, wherever necessary, assist them.

Dr. Frank H. Leavell, member of the Executive Committee of the Baptist World Alliance, and also secretary of the Youth Committee of the Alliance, 161-8th Avenue, North, Nashville, Tennessee, will be glad to give any information and help that is needed in making plans to attend this Congress.

The Baptist World Alliance is tremendously concerned in doing all in its power to encourage our Baptist youth around the world to affiliate themselves with this great world movement. The united effort on the part of Protestants is to be commended. Baptists have ecumenicity all their own and that should encourage Baptists to attend this Congress and to help to inspire the young leaders to do a great work in the years ahead. No more important meeting for the life of young men and young women in our Baptist churches has been held, or will be held, for a long time than this one in Stockholm. It will be inspiring, informing, and very important in the life of the world. It is the hope of the officers of the Alliance that it will be one of the best meetings ever sponsored by us, or by any organization connected with our Baptist fellowship.

All aboard for the Stockholm meeting. We are awaiting the requests and inquiries so we may assist. Do not hesitate to call upon Dr. Leavell, or the Alliance office in Washington, D. C.



## Safety Shorts From Tennessee Safety Council

Attention, motorists and pedestrians—The Tennessee Safety Council announces that there were 567 traffic fatalities in Tennessee during the first eleven months of 1948. Although this was an improvement of 62 lives saved over the same period of 1947, the Council urges all motorists and pedestrians to exercise more care on the streets and highways. The Tennessee Safety Council urges every citizen to join in the goal of saving at least "149 lives in '49" in Tennessee.

Here are some Winter Driving tips from the Tennessee Safety Council:

See that your brakes are kept equalized and in good condition . . . Slow down well in advance of curves and intersections . . . Use your tire chains . . . Drive slow and steady . . . Use a light pumping action on the brake pedal. And to see better—Keep the windshield wiper and defroster working well . . . Keep headlights in proper focus and the lenses clean . . . Dim

## How Life Looks to Me after Forty Five

MRS. JOHN PARSONS, Elizabethton, Tenn.

THE TROUBLE is that age and youth can never understand each other. For youth never believes what "Age" is telling. Perhaps, in the main, this is better so, youth has its own life to live, and no generation should be stamped indelibly with the imprint of another.

When all is said and done there are certain things which all human beings must learn for themselves.

### I

Age may say over and over again that fire burns little fingers; but children will play with fire and get burned before they learn the lesson.

We who have lived to be forty-five or more have learned so much that we are fairly bursting to tell. We know so many things which would be helpful to our children if only we could get our message across to them. We have seen life and lived it; we have suffered for our folly. We have rushed blindly into pain and misery and heartache; we have stumbled into pitfalls; we know the right road and wrong road. And we are aching to tell the youngsters everything we have learned; but we don't know how. All our talking seems in vain.

After forty-five it seems to me I am constantly disregarding "price tags." Things that once looked large and magnificent when viewed through the eyes of vanity and personal pride, now look trifling and insignificant. The more I shop around for real values of life the more I realize that the most of the things we fret and worry over aren't worth it. Most of our discontent and unhappiness is silly; wisdom it seems to me, consists largely in the discovery of the shams of life. What does it matter that some people seem not to recognize our worth or position. We know best our good qualities, they are neither increased nor diminished by what others may say of us.

### II

After forty-five I made up my mind that I could never see everything, do everything, share everything. If I were invited to all the great events in this world, I could not attend them all. Not to be among those present at any gathering creates no bitterness or regret. I am living my life as best I can, grateful for what comes to me of pleasure and delight. And I am determined, as far as is compatible with good friendship and good feeling, to reserve some of my time on earth for myself, to serve my fellow man when I am needed.

After forty-five most of what I have learned from life—so far as the next generation is concerned, will pass with me. My children may some day know what I know, but they will learn it for themselves and they will pay the price which we all must pay for experience.

After forty-five, I know that I could not be happy without faith in my fellowman. Understand, I am not arguing for anybody to drink in all the smooth talk, of every fellow who comes along with a gold brick, or a bunch of oil stock for sale. I'm not even suggesting that you should drop in a quarter every time the hat is passed.

But what I am arguing for is a little more faith in the motives and aims of the chap next door, and a little more charity toward our fellowman.

your lights for other drivers at night . . . The Tennessee Safety Council urges motorists to remember that winter driving demands more of your car and of you. Keep your car in top condition and drive carefully every moment. The life you save may be your own!

Here's a common-sense message from the Tennessee Safety Council for all motorists: You have to see danger to avoid it. Winter motorists, keep your wits and your windshield clear! And take your time in Wintertime.



# REPENTANCE TOWARD GOD

H. C. SANDERS, M.D., Selmer, Tenn.

**W**E WANT TO GET exactly what repentance toward God means—what John the Baptist, Jesus and his followers meant when they used the word 'repent.' They were not using our English word 'repent' because they were not talking in the English language. They were using the language of their day to tell the people to repent, so those who translated that language to ours used the word repent in the place of the word they used.

The New Testament was written in the Greek language. The Greek word *metanoeo* was used then to mean repent. The word is translated to mean "change mind," or "change your mind," and "change your actions along with the change of mind." A lot of meaning for one word to have, but they tell us it is so. In words the people could understand the meaning of, they were being told to change their minds and actions, and since they were told to repent toward God, we understand that the speakers were telling the people to change their minds and actions toward God.

## I

In the repentance that the lost one must experience in becoming saved there must be a turning to God. By that we mean a turning from the attitude of staying away from God and having nothing to do with Him to the attitude of being ready to hear from Him and to deal with Him—ready to admit that one is a lost sinner before God and needs salvation. It is not always best to use the term "Repent of your sins" because it could leave the impression that about all there is to this repentance is to reform from bad habits.

It may be in the mind of the one turning to God to change his way of living, but this is really no part of the repentance—the turning to God that is to be done by the lost one. He must turn to God by turning from what has been his attitude toward God—preferring to accept what God is offering to him as a lost one of humanity—and accept the attitude of acknowledging that he is a lost sinner and ready for something to be done about it.

## II

From Acts 16:31 and other scriptures the sinner gets the positive assertion, "Believe on the Lord Jesus Christ, and thou shalt be saved." This sounds so simple that he naturally wonders, "Is that all I must do?" The scriptures are positive that it is, and that no hint of anything is to be added to the believing in Christ after it is done. Repenting is to be done just as positively as is the believing in Christ, but it is not a something to be added on after the believing.

When the lost one has in his very soul, or spirit, or heart, as may be sometimes expressed, turned to God and brought with it the believing in, trusting, and depending on Christ for what He proposes to do for those who believe in Him, then the lost one is in the attitude for receiving the gift of salvation from God. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5.

Having thus passed from the broad way into the narrow way, he is now a new creature as the Bible describes in II Corinthians 5:17. When he came into the attitude of repentance toward God, and faith toward the Lord Jesus Christ, then something came from God that has been called regeneration or birth of the Spirit by which he became a child of God—born into the family of God. It is now of *extreme* importance that he become an obedient child of God, living in daily communion with the Father, finding the Father's plan for his life and depending on Him to direct the every day details of living it.

## III

All humanity is in two groups or classes. Many are in the broad way that leads to destruction, and few have found the strait gate into the narrow way that leads to life. Matthew

7:14. Jesus told the people to enter in at the strait gate and that he represented the strait gate. All those in the narrow way passed into it out of the broad way through Him. In the process of the passing there was the deal or transaction between the lost one and God—the trinity, Father, Son, and Holy Spirit. It all began when God gave Jesus Christ, his only begotten Son to die to make atonement for the sins of all mankind, that through Him salvation might come to those who would believe in Him. In this personal deal between God and the lost sinner, the Holy Spirit came to the lost one reproving him of sin, righteousness and judgment. John 16:8. Here the Holy Spirit specified the sin of unbelief in Christ. The lost heard the gospel—the good news of salvation through Christ—heard of the repentance toward God and faith toward Christ and the believing in Christ that he was to do. He did this, the Holy Spirit being there to lead and direct him in it.

When he came into the attitude of repentance and believing with the Holy Spirit's guidance the change came. Salvation with all it includes came as a gift from God, the price being paid by Jesus Christ. Forgiveness of sin is but a small part of salvation. The sinner has become a new creature by regeneration, the birth of the Spirit, which came from God. Corinthians 5:17.

Everyone now in the narrow way got into it by the same process. There was this personal transaction between him and God in Heaven. The one who has not been through the process is yet in the broad way, for God has no other plan for the change to come about. All this cannot take place without the one passing through and knowing of it. He may not understand all about it, but he realizes that something has transpired. There is a peace in his soul never there before. The Holy Spirit is there directing him in a different way now. Only a reprover to begin with, but now shedding abroad in his heart the love of God. Romans 5:5.

All this came when the lost one came into the attitude for receiving the direction of the Holy Spirit in repentance toward God, and faith toward the Lord Jesus Christ. Shortly and quickly is this done when the lost one can get the truth of what the meaning of it all is, and will do the accepting.

## IV

This real turning to God means very much more than reform from bad habits and sorrow for sin. These things and others may be in the mind of the lost one who is under conviction, but are not a part of the real thing of the repentance toward God that is meant when the lost are told to do it. Believing in Him, the *real* faith toward Him, means much more than believing nice truths about Him. It means depending on Him as the divine Son of God, the one who came to this earth and died for the sins of mankind thereby making atonement for them as is described in both the Old and New Testaments. It means accepting him as the real orthodox Christ of the Bible.

So many of the accepted-as-truths-of-Bible-teaching are mistakes are not truths at all. Satan is always around to get mistakes made if possible. If repentance toward God, and faith toward the Lord Jesus Christ were not to be done by the lost, then John the Baptist, Jesus, and his followers would never have been telling people to do them. The idea that repentance, and believing in Christ are the same thing with two different names cannot possibly be true. One is toward God—more as a dealing with God; the other toward Christ—more as a dealing with Him, and the two do not mean the same at all. They operate together, it is true, in the process of the lost becoming saved, but they are never the same thing.

After the lost one is saved, then what? He is a saved sinner—no longer under condemnation as a lost sinner. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18.



# THE SURVEY BULLETIN

PORTER ROUTH

## Facts of Interest

The public health service reports that 31.9 per cent of all deaths in 1947 could be traced to heart diseases. The total from this cause increased 31,350 over the 429,230 in 1946. Total deaths in 1947 were 1,445,370. Suicide claimed 16,539 lives in 1947, and homicide 8,555.

In Shanghai, 4,727 were found dead on the streets during the month of December. Of these, 3,879 were children who died of cold and hunger, or were abandoned by their parents who could not feed and house them.

It is estimated that there are now 78,000,000 life insurance policy holders, with insurance in force exceeding \$200,000,000,000, a growth of 86 per cent during the past 10 years.

The Tuskegee Institute report that lynchers killed two men in 1948. One was a white man, and the other a Negro. In 1892, there were 231 lynchings reported, the largest number ever reported in one year.

A recent investigation into the errors made by the pollsters revealed that the Gallup predictions on a national poll are made on the basis of 3,250 interviews.

Oberlin College received \$309,703 from the estate of Orville Wright.

Commercial airlines reported considerably less than half as many fatalities in 1948 as they reported in 1947.

And if you have wondered if the President reads all of his mail, the White House has just announced that during 1948 President Truman received 180,465 telegrams, 562,000 letters, 770,000 postcards, and 255,000 miscellaneous pieces of mail.

## In the World of Religion

Representatives of the eight church groups in the National Lutheran Council met last week in Minneapolis, looking toward a union.

Myron C. Taylor, personal representative of President Truman, has received the Medal of Merit from the Chief Executive.

Pope Pius XII has created a new diocese in the United States at Joliet, Ill.

Rev. Everett C. Parker has been appointed as director of program and production of the newly-organized Protestant Radio Commission, with headquarters in New York City.

The Lutheran Church-Missouri Synod, had increased its radio budget from \$1,250,000, to \$1,400,000 for the next fiscal year. The Lutheran Hour is now heard in 40 countries and is transcribed in eight languages.

Membership in the Evangelical United Brethren Church now totals 786,892 persons.

## Baptist Highlights

The progress of Southern Baptist churches was revealed in 1948 data released this week by the Department of Survey, Statistics, and Information. The 1948 record shows that membership in the 26,823 churches now totals 6,491,981, a gain of 221,162 over 1947.

Southern Baptist churches reported 312,246 baptisms in 1948, the largest ever reported in any one year.

Sunday school enrolment gained more than 300,000 for the first time in a year, with the present total 4,308,374. Training Union enrolment is 1,078,828, W. M. U. 856,057, and Brotherhood 109,091, all new highs.

Church property jumped \$83,554,865 to reach \$450,385,517.

Local gifts climbed 20 per cent to reach \$124,855,222. Gifts to missions, education, and benevolences increased 11.5 per cent over 1947 to reach \$31,750,299.

After a plea by Dr. M. T. Rankin, secretary of the Foreign Mission Board of the Southern Baptist Convention, that voting for a merger with the proposed National Council of the Churches of Christ in the U. S. "is a vote that does away with the Foreign Missions Conference and effectively eliminates Southern Baptists from a fellowship that has lasted many years," the Foreign Mission Conference last week rejected the interdenominational merger.



## WILLIAM COWPER

"Farmer's Poet" and Hymnologist

ERNEST O. SELLERS

**T**O HAVE WRITTEN his one or two immortal hymns and given to the world some of his deathless epigrams is enough to make William Cowper's fame eternal.

Some of Cowper's epigrams and metaphors, like those of Shakespeare, are so often quoted that men forget their source. It was he who said, "God made the country, man made the town." Into the mouth of Robinson Crusoe he put those imperishable words, "I am monarch of all I survey." For anti-war protagonists he said:

But war's a game, which were  
its subjects wise,  
Kings would not play at.

There are doubtless those who are convinced that, "satan trembles when he sees the weakest sinner on his knees" is really found in the scriptures.

No hymn book is complete lacking "There is a Fountain Filled with Blood." But he gave to the world other gems: "Oh for a Closer Walk with God," "A Glory Gilds the Sacred Page," "Sometimes a Light Surprises," or brightest of all,—

God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.

Born Nov. 26, 1731, Cowper was the son of a clergyman and died April 25, 1800. He studied law but turned aside from political preferment. His love life was frustrated by the young lady's parents. All of his life he was afflicted with melancholia, at times with partial insanity. He sought relief in literary labors, translating the Iliad and Odyssey into colloquial English. Competant critics highly esteem his literary works especially his poem "The Task." His church affiliations were with the Church of England.

Cowper had an illogical illusion that he had committed the unpardonable sin which caused his reason to decay. During his insanity he made attempts upon his life "by laudanum, cord and knife." Through a study of Romans three he saw the sufficiency of the Atonement and the completeness of his justification, the forgiveness of his sins through the forbearance of God.

Cowper's name is closely associated with that "old blasphemer," John Newton. Together they put out the Olney Hymns. Newton was driven to Christ by "the violence of his sins" and Cowper "by the violence of his suffering." Newton's hobby was "saving grace," Cowper's was "consoling grace."

It would be most interesting to know how many there are who have pressed into the Kingdom during the singing of "There is a Fountain, Filled with Blood?"

—New Orleans Baptist Seminary



## 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

### NEW STUDENT WORKERS

**W**E WANT TO TAKE this opportunity of presenting two new student workers in our state. These young people are beginning their work this month, and we feel sure that they are going to be very fine leaders for our students in their respective places of service.

Mr. Wayne Maddox is our new worker in Chattanooga. He is a recent graduate of Carson-Newman College and plans to go to one of our seminaries some time in the future for graduate work in the field of religious education. During his student days at Carson-Newman he was very active in the religious activities on the campus and held several offices on the B. S. U. council. He has, also, been active in our state student activities and has served as the music director for our spring retreats and state conventions. Wayne has a fine personality, a keen sense of humor and a good case of religion. We feel that our work in Chattanooga, at the University, and in the business colleges and schools of nursing will experience real growth and development under his capable leadership.

Miss Margaret Duncan is our new worker at the University of Tennessee Junior College in Martin. She serves as the church secretary of the First Baptist Church along with her student responsibilities. Margaret is a native of Nashville and a graduate of Murray State College in Murray, Kentucky. While a student she served on the B. S. U. council for three years in the capacity of devotional vice-president, Y. W. A. president, and evangelistic leader. She is a sincere, earnest, conscientious worker, and we are certain that our work will take on new life under her capable direction.



### FUTURE EVENTS ON OUR B. S. U. CALENDAR

Baptist World Alliance Sunday	February 6
Student Evangelistic Emphasis Week	February 6-12
Volunteer Missions	March 6-12
Summer Service Enlistment Day	March 13
Election of B. S. U. Officers	March
Service Clinics	April 3-9
Easter	April 17
State Spring Retreat, Montgomery Bell State Park	April 22-24
Installation of Officers	April
Southern Baptist Convention, Oklahoma City	May 18-22
Southern Baptist Convention Day at College	May 22
Student Week at Ridgecrest	June 8-15
Volunteer Summer Service	July
Volunteer Summer Service	August
World Baptist Youth Congress, Stockholm, Sweden	August 3-9
Pre-school Retreats	September
State Officers Planning Conference	September 7-10
Student Join-the-Church-Day	September 25
Student Join-the-Church-Day	October 2
State Student Convention, Memphis	October 21-23

THURSDAY, JANUARY 27, 1949

**L**AST WEEK when we had to close our Young South word picture file, we were looking at new cards in the S's, so that's where the place-marker is now. Let's look at some more word pictures together today—and meet some more new friends.

PAULINE STONE, 208 Post Oak Road, Camden, Tennessee, wrote a postcard to Aunt Polly early in December, but it must have been caught in the Christmas mail, for it came in late. Pauline is eight years old and in the third grade. She says she has lots of lessons to prepare after school. I hope that means that she is learning lots, too. Piano and basketball are Pauline's hobbies. (Perhaps she wrote a pen-pal letter last week to Nancy Carolyn Perry, Route 2, Jackson, Tennessee, who is trying to learn to play the piano well enough to help with the music in her church.)

ERNEST LARRY THOMASON, Route 4, Jackson, Tennessee, may be a schoolmate of Nancy Perry, since they both live in Jackson. Larry is eight years old and in the third grade at Brown's School. He, too, has a music hobby. Already he can play a harp, a guitar, and a drum! He is the drummer in his school band. Larry is a member of Calvary Baptist Church at Jackson.

It has been a long, long time since Aunt Polly heard from CLYDE TILLEY, 710 Broad Street, Sweetwater, Tennessee. Clyde is thirteen now and in the eighth grade at Sweetwater Elementary School. He has only one pen-pal—George Harding of Cottage Grove, Tennessee. George's word picture and request for pen pals was printed in the Young South several months ago, and he and Clyde have become good friends since then. Clyde wants more pen pals—boys 12 to 14 years of age, possibly some who share his love for sports like football and softball. Here is an interesting paragraph from Clyde's letter:

"I spent my vacation in Ridgecrest last summer, on the last B. T. U. week. It was the most worth-while week I ever spent away from home. I wish to advise every Young South reader to go, if they ever get a chance. I met Mr. Norton and Miss Roxie Jacobs, whose home church is my church."

Clyde's collection is postmarks. I hope he will get letters or cards from many different places now, so that he can add to his collection. To be sure that he has a postmark of your town, all you have to do is mail him a card. He'd enjoy a note, too, I'm sure, but you may just sign your name, if you prefer.

Since receiving Clyde's letter, I've been watching for especially interesting postmarks on letters which come to my desk—letters from other states, especially, where Clyde might not have someone to write to him. I cut off a few of these postmarks and mailed them to Clyde. As this copy goes to the printer, I have not had time to hear whether there were any that he did not already have, but I'm sure I'll be hearing from Clyde very soon. It was fun sharing with him. You'll enjoy sharing your hobby, too, through your Young South column.

I wonder if ANNETTE SUE TURNER, Box 28, Crossville, Tennessee, got a fountain pen for Christmas. Her December 30 letter was neatly written with blue ink. Annette Sue is eleven years old and in the sixth grade at school. She has been a Christian and church member two years. She has two or three hobby collections—pictures, miniature dog figures, and shells.

I saw an unusual suggestion about shells recently. Someone had decorated flat, shallow shells to make ash trays, or pin trays. Small flower stickers or decals are especially nice for this, and a thin coat of clear shellac protects the picture so that the shells may be washed. Some shells make attractive plant holders, too, for ivy and other vines. The large conch shells are useful as doorstops. Some shells are so beautiful that they make lovely ornaments without either stickers or decals.

Perhaps Annette Sue will enjoy trying some of these suggestions with her own collection. Or she may think of other useful, attractive ways to display shells. If so, I hope she will share her ideas with us. Annette Sue wants pen pals ten to twelve years of age, possibly with a collection similar to one of hers.

That brings us to the back of the file, at the end of a Young South column. I'm glad we could finish today, so that the next time we go through the new cards together, we will be ready to begin at the front of the file again. There are several new cards there now, and will, I hope, be more, right along, as you get off your next letter to

Your friend,

AUNT POLLY



# Program

# SUNDAY SCHOOL CONVENTION

## CALVARY BAPTIST CHURCH

Bristol, Tennessee

FEBRUARY 16-18, 1949

*Theme: "Lengthen thy cords—strengthen thy stakes."*

### Wednesday Evening

- 7:30 Song Service—Dr. W. Hines Sims
- 7:45 Scripture and Prayer
- 7:50 Welcome Address—James Gregg
- 8:00 Response and President's Message—A. Donald Anthony
- 8:15 Appointment of Committees and Announcements
- 8:20 World Relief—Eugene Howard
- 8:30 The Challenge of the 1949 Sunday School Program—J. N. Barnette
- 9:15 Adjourn

### Thursday Morning

- 9:00 Song Service—Dr. Sims
- 9:15 Morning Devotion
- 9:30 Department Conferences
- 10:45 Music in Auditorium—Dr. Sims
- 11:00 Victory Through Training—J. N. Barnette
- 11:15 Special Music
- 11:20 "See I Owe,"—Dr. J. W. Storer
- 12:00 Adjourn

### Thursday Afternoon

- 1:45 Song Service—Dr. Sims
- 1:50 Meet the State Department Leaders
- 2:00 "Adults in the Sunday School"—Dr. William P. Phillips
- 2:20 Standard Recognition—W. G. Rutledge
- 2:30 General Conferences
  - Educational Directors—A. Donald Anthony
  - General Administration—J. N. Barnette
  - Associational Officers—Miss Gladys Longley and Jesse Daniel
  - Vacation Bible Schools—Dr. Homer L. Grice
  - Library—Miss Laura Brumit
  - Visual Aids—Jack Perkins
  - Six-Point Record System—Mrs. W. G. Rutledge
  - Buildings—Paul Kirkland
  - Music—Dr. W. Hines Sims
- 4:00 Adjourn

### Thursday Evening

- 7:00 Department Conferences
- 8:15 Music in Auditorium—Dr. Sims
- 8:20 Achievements and Goals—W. G. Rutledge
- 8:30 Special Music
- 8:35 "A Faith for Young and Old"—Dr. J. W. Storer
- 9:15 Adjourn

### Friday Morning

- 9:00 Department Conferences
- 10:30 Music in Auditorium—Dr. Sims
- 10:40 Election of Officers and Report of Committees
- 10:50 Reaching the Unreached—Lawrence Trivette
- 11:10 Special Music
- 11:20 "A New Aristocracy"—Dr. J. W. Storer
- 12:00 Adjourn

### Department Conferences and Leaders

Cradle Roll—Mrs. W. L. Blankinship  
Nursery—Miss Oleta Meek, Mrs. H. P. Lawrence  
Beginner—Miss Mattie Leatherwood, Mrs. Jesse Meek  
Primary—Miss Allene Bryan, Mrs. J. Smith Womack  
Junior—Mrs. Lillian M. Rice, Mrs. W. G. Rutledge  
Intermediate—Mrs. C. H. Cosby, Miss Gladys Longley  
Young People—Mr. Philip B. Harris  
Adult—Mr. W. P. Phillips, Mrs. L. G. Frey  
Extension—Mrs. Goldia Jones

### Reservations

For reservations write directly to the hotel of your choice, a list of which appeared in last week's Baptist and Reflector. If you want to stay in a home, write to Mrs. Claude Salyer, 1111 Anderson St., Bristol, Tennessee.

### Elizabethton Intermediate Choir

The thirty voice choir from the first Baptist Church, Elizabethton will appear on the program Thursday night. This choir won an "A" rating at the State Hymn Festival. It has been invited to Ridgecrest for this summer. Mrs. W. C. Taggart is the director.

*(We appreciate the use of the Training Union column this week).*



## Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY  
President

MISS NELLIE TALLANT  
Young People's Secretary



MISS MARY NORTINGTON  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN  
Office Secretary

### Love Sunday—February 13

**A**RE YOU MAKING plans to observe Love Sunday as Camp Sunday? When the Tennessee Convention met in Nashville it was voted to ask each church to take an offering for the camps in February, suggesting February 13, the day before Valentine Day as an appropriate time. We have the materials on the two camp sites. We must use them or we will lose them.

Have you given a worthy offering to the camp? If not, it is a good time to start. Have you already given, then give again for we must raise \$100,000 now. Ask your Sunday school superintendent to give the offering on February 13 to the camps and send to Baptist Foundation, 149 Sixth Avenue, North, Nashville. Remind your busy pastor to make an appeal on that day. He is willing, but he might not think of it unless you remind him of it.

A large number of boys and girls have been saved in the G. A. and R. A. Camps. Many have volunteered for special service in the camps. We have used the camps belonging to Methodist, Christian and Presbyterian churches. Now we want our Baptist camps so we will not have to take the few days they do not want, but we can use it at any and all times.



### Plans for the W. M. U. Convention

JACKSON—MARCH 22-24

Are you planning to attend the W. M. U. Convention meeting in Jackson March 22-24? Write for a reservation. The New Southern Hotel will care for a limited number. Write directly to the hotel.

If you prefer, you can get a private home, a motel or a tourist home by writing to Mrs. T. M. Burney, 629 Whitehall, Jackson.

The Executive Board luncheon will be at noon on March 22 and the meeting that afternoon.

At seven that evening, at First Baptist Church, the young people will hold a meeting with a missionary speaker as well as many other interesting features.

At seven the B. W. C. will hold their first annual convention after their organization last year. They will have one dollar dinner served them at Calvary Baptist Church. The first 250 will be served so if you want to hear a most interesting program and enjoy a big dinner, write to Miss Laura Burney, Calvary Church, Jackson, enclosing one dollar for each reservation. Miss Blanche S. White of Virginia and Home and Foreign missionaries will speak that evening at Calvary Church.

At nine on the morning of the 21st, the general convention will open its session at the First Baptist Church. A great program has been planned for you. Come and enjoy the fellowship of a thousand missionary hearted Tennessee women.



### Obituary Chairman

If a W. M. U. member has died since last March, please send her name to Miss Elma Bishop, Powell Station, chairman of the obituary committee for the convention. Please give name of church and association.

THURSDAY, JANUARY 27, 1949

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary

### Two New Brotherhoods

**A** LETTER just received from Brother Hugh F. Latimer, associate secretary, Baptist Brotherhood of the South, gives us information to the effect that on Wednesday night, January 5, 1949, three of the officers of the Shelby County Baptist Association, namely Brother Joe Roulhac, president; Brother Howard W. Fennell, promotion vice-president; and Brother T. G. Tackett, extension vice-president journeyed to the First Baptist Church, Bartlett, and organized a Brotherhood. The following were elected and installed for the ensuing year:

#### SHELBY COUNTY ASSOCIATION

##### FIRST BAPTIST CHURCH

##### BARTLETT, TENNESSEE

REV. J. E. TANKSLEY, *Pastor*

President.....	O. H. Thomas, Jr.
Activities Vice-President.....	J. D. Green
Program Vice-President.....	A. E. McClain
Membership Vice-President.....	John Riles, Jr.
Secretary-Treasurer.....	Thomas Johnson



#### KNOX COUNTY ASSOCIATION

##### FIFTH AVENUE BAPTIST CHURCH

##### KNOXVILLE, TENNESSEE

REV. WM. WALTER WARMATH, *Pastor*

President.....	J. D. McKelder
Activities Vice-President.....	Glenn E. Jeffries
Program Vice-President.....	O. H. Bell
Membership Vice-President.....	Dr. W. L. Lockett
Secretary-Treasurer.....	Howard Cockrum
Chorister.....	J. T. Johnson



### Land of Beginning Again

I wish that there were some wonderful place  
Called the Land of Beginning Again.  
Where all our mistakes and all our heartaches  
And all our poor selfish grief  
Could be dropped, like a shabby old coat, at the door,  
And never be put on again.

It wouldn't be possible not to be kind  
In the Land of Beginning Again.  
And the ones we misjudged and the ones we grudged  
Their moments of victory here,  
Would find in the grasp of a loving handclasp,  
More than penitent lips could explain.

—LOUISA FLETCHER TARKINGTON  
Copied, *The Belmont Baptist*



# AMONG THE BRETHREN

In some way the cut of the new pastor of the Carthage Baptist Church, W. W. Harrison, appeared under the write-up concerning the ordination of Herman J. Ellis to the ministry. The picture should have appeared under the write-up concerning the Carthage Church.

—B&R—

James Harney has resigned as pastor of Wartrace Baptist Church to become pastor of the Maxwell and Huntland Churches.

—B&R—

Estill Springs and Cross Roads Churches have called Clay Boss of Dry Creek Baptist Church as their pastor. He and his family are already on the field.

—B&R—

During ceremonies beginning January 25 and continuing through January 30 the John L. Hill Chapel at Georgetown College, Georgetown, Ky., will be dedicated. Dr. Hill was head of the department of history and political science at the college for 13 years, and was dean for an equal number of years before coming to Nashville. The new structure, costing \$400,000, contains a pipe organ which is a gift of the late Tony Sudekum of Nashville.

—B&R—

Halls Baptist Church has called R. J. Cooper of Gleason as pastor. He will succeed Vernon Sisco who resigned October 1, 1948. Bro. Cooper assumed his duties Sunday, January 23.

—B&R—

Cedar Grove Baptist Church of Wilson County recently completed a Sunday school study course, using the book, "How to Build a Standard Sunday School." Pastor John Charles Yelton taught the Intermediates and Adults and Mrs. Smith Womack, state worker, taught a book to Primary and Junior teachers. Of the 30 to 40 present each night, 36 took the examination.

—B&R—

E. H. McCaleb, for a number of years pastor of churches in Stone and New Salem Associations, has accepted the pastorate of New Providence Baptist Church in Cumberland Association.

—B&R—

January 1, E. Powell Lee of Oklahoma City began his work with the Home Mission Board in the department of evangelism. Bro. Lee's work will be crusade organization and music. He will organize associations and will direct the music in revivals as well as the music in the conference throughout the South. He and Mrs. Lee will make their home in Dallas.

—B&R—

## MAYFORD BROOKS ORDAINED

On January 2 the North Edgefield Baptist Church, Nashville, ordained Mayford Brooks to the full work of the gospel ministry. Those taking part in the ordination were C. William Stephens, pastor; W. P. Young, former pastor; Merle F. Pedigo, Riverside Church; Roy S. Dinkins, educational director, Eastland Church; Charles Julian, Jr., Joelton Church; Robert F. Abbott, West Nashville Church and L. S. Ewton.

The brethren who examined Bro. Brooks were delighted with his answers to all questions asked. He gives promise of being a very useful minister. He has been called as full-time pastor of New Hope Church near Gallatin. Bro. Young preached the sermon; Bro. Dinkins gave a charge to the candidate; Bro. Pedigo gave a charge to the church; and Bro. Stephens, on behalf of the church, presented Bro. Brooks with a Bible. We wish to commend Bro. Brooks to the grace of God and to the favor of the brethren everywhere.—L. S. Ewton, clerk.

Stephen Cobb has resigned at Cuba, Graves County, Ky., to become pastor of the Central Baptist Church, Martin, Tenn.

—B&R—

## FOLLOWING IN HIS FATHER'S FOOTSTEPS

Robert E. Baker was ordained to the gospel ministry at the Central Avenue Baptist Church, Memphis, Sunday afternoon, January 2, 1949.

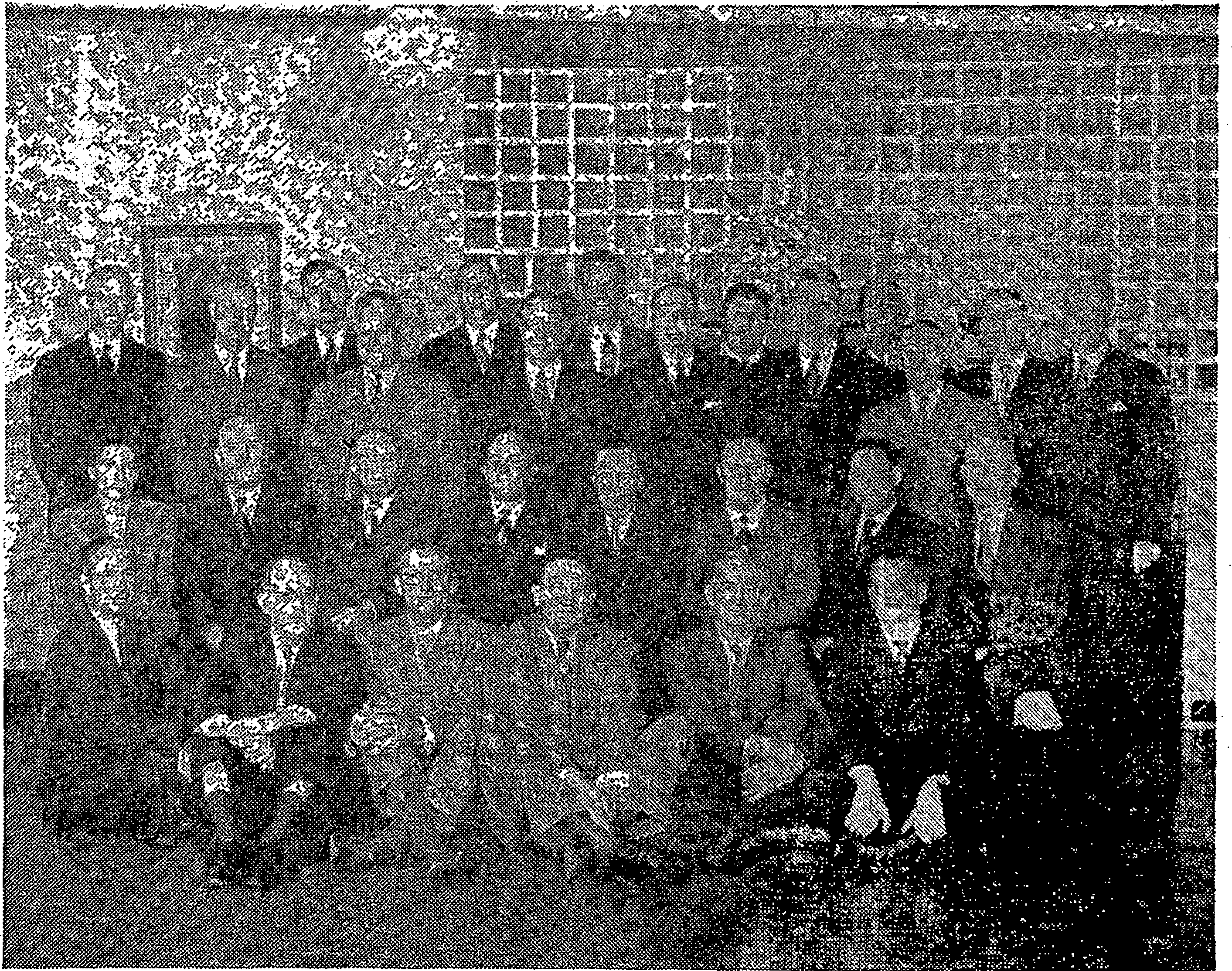
E. P. Baker, Robert's father, was pastor of LaBelle Baptist Church, Memphis, for 14 years. He died at 43 years of age when Robert was 11. One of his dearest wishes was that one of his three sons would enter the ministry and he seemed to have an idea that it would be "Bob."

Bro. Baker is a graduate of Messick High School, Memphis, and is a sophomore at Union University, Jackson. After obtaining his degree, he plans to enter Southwestern Theological Seminary, Fort Worth, Texas.

Presiding and preaching the ordination sermon was J. S. Riser, Jr., pastor of the Central Avenue Church, where the Baker family are members. Other Baptist ministers who took part were D. M. Renick, LaBelle Church; J. G. Lott, Calvary Church; C. M. Pickler, Boulevard Church; Charles Wingo, Kennedy Memorial Church; and Robt. G. Lee, Bellevue Church.

BAPTIST AND REFLECTOR prays God's blessings upon Robert. His father was one of the editor's warmest friends.

## First Conference of State Secretaries of Evangelism



Reading from left to right: Back row—R. L. Randolph, Va.; James W. Merritt, Ga.; Noel M. Taylor, Ill.; Fred McCaulley, Home Mission Board; Otho Williams, Ill.; V. L. Wyatt, Ala.; L. Clifford Wells, Kans.; M. M. Barnett, Mo.; John Maguire, Fla.; Jas. A. Howard, S. C.; H. C. Whitener, Ga.; E. Powell Lee, Department of Evangelism of Home Mission Board; J. A. Pennington, Okla.; W. C. Boone, Ky.; Center row—Miss Ruth Inglis, Department of Evangelism of Home Mission Board; C. Y. Dossey, Department of Evangelism of Home Mission Board; C. E. Autrey, La.; J. F. McLelland, La.; C. W. Caldwell, Ark.; Leroy Smith, Ariz.; Martin J. Gilbert, Miss.; L. G.

Frey, Tenn. Front row—Clifford Walker, Fla.; C. E. Wilbanks, Calif.; Eual Lawson, N. Mex.; C. Wade Freeman, Tex.; C. E. Matthews, Department of Evangelism of Home Mission Board; Frank Weedon, Tex.

The Secretary of Evangelism of the Home Mission Board stated that he believed this conference was the most far-reaching in influence of any meeting of its kind ever conducted in the history of Southern Baptists.

Reports for 1948 revealed that there were 312,246 baptisms last year in Southern Baptist Convention churches. The largest number previous to this was 285,152 in 1947. The largest number previous to that was 269,000 in 1939.

—B&R—

After serving as pastor at Loudon for the past 12 years, E. R. Webster has accepted the pastorate of Ocoee Baptist Church, Benton, and began his new work January 16.

—B&R—

Percy Maples has resigned the Candies Creek Baptist Church near Cleveland to become pastor of the New Friendship Church, also near Cleveland.

—B&R—

The First Baptist Church of Lawrenceburg recently acquired property and constructed a comfortable two room house for an aged couple. The church also voted the purchase of a valuable piece of land for the initiation of a mission church in a newly developed section of Lawrenceburg.

—B&R—

The Nashville Baptist Brotherhood has taken as its project the refurbishing of the lounge in the boys' dormitory at Cumberland University. Under the leadership of Dan Post and ably supported by others in churches throughout the Association, the Brotherhood raised sufficient funds to put several couches, a number of beautiful chairs, lamps, several game tables, pictures, draperies and other furnishings in the lounge. President Edwin S. Preston has expressed the appreciation of the University for this generous action.



## Elmer Thomas Accepts Call

Elmer Thomas has accepted the call of the Tennessee Valley Association to become associational missionary and will begin work about February 1. For the past two years he has been the associate pastor of Highland View Baptist Church, Oak Ridge. Bro. Thomas is a graduate of Carson-Newman College and of the Southwestern Baptist Theological Seminary.

## Workers Among Deaf Organize

MEMPHIS, Tenn.—(BP)—Workers among the deaf in Baptist churches in seven states attended an organizational meeting of the Southern Baptist Conference of Deaf Workers here and announced their purpose to "make sure the deaf are not denied the privilege of religious service."

The session was held at First Baptist Church here where an interpreter has relayed Dr. R. Paul Caudill's sermons to the "silent members" of the congregation at every service for more than three years.

Dr. Caudill, host to the conference, said the "work among the deaf we started on a full scale in October 1945 is just beginning." He cited as proof a vote of his church's Board of Deacons to recommend that the church add one of its "silent members" to the board in 1949.

—B&R—

Cedar Hill Baptist Church, Chattanooga, L. T. Merchant, pastor, has completed the installation of a new and complete up to date nursery.

—B&R—

Wilson Woodcock, well and favorably known in Tennessee, pastor of College Park Baptist Church, Greensboro, N. C., is retiring from the active pastorate June 30, 1949. He expects to return to Nashville where he was born and baptized by Dr. C. S. Gardner into the Edgefield Baptist Church, and will be available for supply and evangelistic work.

—B&R—

With the new Pastor L. B. Cobb doing the preaching and the newly elected Music and Educational Director, A. E. Ritchie, in charge of the music, the First Baptist Church, Cleveland, recently conducted a Fellowship Revival which proved most profitable.

—B&R—

Don Norman, who in years gone by was field secretary of BAPTIST AND REFLECTOR, has been elected executive secretary of the Chicago Bible Society, effective February 1, 1949.

## ATTENDANCES AND ADDITIONS TO THE CHURCHES JANUARY 16, 1949

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Ashland City, First	53	28	---	Goodlettsville, First	228	128	---
Athens, Antioch	164	---	---	Grand Junction, First	126	68	---
East	288	113	---	Harriman, Trenton Street	453	97	---
First	484	119	4	Walnut Hill	274	94	---
West End Mission	100	---	---	Jackson, Bemis	207	54	---
North	259	58	---	First	664	133	1
Calhoun	134	35	---	North	291	89	1
Charleston	57	---	---	West	780	250	2
Clear Water	99	56	---	Jellico, First	295	114	---
Coghill	78	56	---	Kingsport, First	696	110	1
Cotton Port	98	63	---	Lynn Garden	361	100	---
Dixon Avenue	60	40	---	Gravelly Road Mission	43	---	---
Eastanalle	43	11	---	Knoxville, Alice Bell	74	35	2
Englewood	163	47	---	Arlington	429	105	2
Etowah, East	88	---	---	Bell Avenue	666	221	11
Etowah, First	360	98	---	Broadway	1380	382	4
Good Springs	92	48	---	Fifth Avenue	989	290	1
Idlewild	71	74	---	First	1084	181	---
Lake View	63	35	---	Lincoln Park	640	232	---
McMahan Calvary	107	56	---	Lonsdale	435	146	2
Mt. Harmony No. 1	106	56	---	Oakwood	362	197	7
New Hope	46	---	---	Sevier Heights	525	142	---
New Friendship	102	68	2	LaFollette, West	157	74	4
New Zion	81	---	---	Lawrenceburg	231	149	---
Niota, East	152	62	---	Lebanon, Barton's Creek	144	64	---
Rodgers Creek	17	---	---	Cedar Grove	130	74	---
Sanford	83	45	---	Fairview	122	64	---
Union Grove No. 2	68	45	---	First	488	121	---
Wildwood	80	40	---	Lenoir City, Broadway	127	---	---
Zion Hill	33	---	---	First	414	142	---
Brighton	177	103	---	Leoma	128	---	---
Bristol, Calvary	396	110	2	Mt. Juliet, Chandler	21	23	---
Virginia Avenue	315	106	4	Madison, First	418	142	---
Brownsville	271	49	---	Maryville, Broadway	323	129	---
Woodland	105	66	---	Everett Hills	266	98	5
Carthage, First	200	---	5	First	690	173	7
Chattanooga, Apison	125	77	2	Maynardville	132	31	---
Avondale	553	137	9	Medina	132	64	---
Brainerd	435	180	2	Memphis, Bellevue	2110	667	16
Brainerd Hills	95	36	---	Boulevard	562	182	1
Calvary	428	92	---	Central Avenue	483	162	4
Chamberlain Avenue	273	98	2	Highland Heights	872	360	---
Clifton Hill	405	137	1	Hollywood	320	107	4
Mission	45	---	---	Levi	240	94	1
Sexton	33	---	---	Mallory Heights	195	82	4
Concord	206	114	---	Parkway	256	97	---
East	298	---	6	Sylvan Heights	151	70	---
Eastdale	407	127	---	Union Avenue	978	248	10
East Ridge	270	108	4	Milan, First	277	77	---
Haynes Memorial Chapel	50	30	2	Milton	57	22	---
Highland Park	2995	1017	22	Prosperity	180	115	---
Hughes Avenue	224	71	3	Monterey, First	266	83	---
Morris Hill	269	128	2	Morristown, First	605	135	9
Philadelphia	183	---	---	Murfreesboro, First	500	102	2
Red Bank	572	178	2	Walnut Street Mission	63	---	---
Second	228	87	3	Powell's Chapel	110	77	---
Spring Creek	189	91	---	Taylor's Chapel	100	47	---
St. Elmo	382	100	5	Westvue	614	169	---
White Oak	382	82	---	Tucker Town Mission	29	---	---
Church Hill, Oak Grove	149	101	---	Nashville, Belmont Heights	1080	343	9
Cleveland, Big Spring	312	187	---	Glendale Chapel	35	---	---
First	586	224	2	Jordonia	44	---	---
Galilee Mission	30	---	---	Madison Street Mission	42	48	---
South	120	75	1	First	1275	---	2
Clinton, First	355	72	1	Grace	850	220	3
Columbia, First	466	129	---	Park Avenue	615	119	---
Godwin	23	---	---	Third	229	---	---
Cookeville, First	448	132	---	Una	158	84	---
Rock Spring	90	68	---	Newport, First	283	76	1
Algood Mission	101	---	---	Oak Ridge, Glenwood	414	83	---
Fourth Street Mission	130	54	---	Highland View	473	108	---
Steven Street	111	96	1	Robertsville	467	115	---
Covington, First	195	88	---	Old Hickory, First	669	279	2
Crossville, First	198	89	1	Parsons, First	249	56	---
Daisy, South	111	90	2	Pigeon Forge	152	97	---
Decatur, Goodfield	80	48	---	Rockwood, First	244	144	---
Eagleville	128	59	---	Whites Creek	70	49	---
Elizabethton, Big Spring	151	135	2	Rutledge	104	54	---
Siam	199	117	---	Oakland	128	60	1
Fountain City, Central	917	239	2	Shelbyville, First	345	101	---
Hines Valley Chapel	63	---	---	Shelbyville Mills	183	87	2
Gallatin, First	330	107	---	Union City, First	534	124	---
Gladeville	154	70	---	Whitwell	163	48	---

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## Going to the Convention at Oklahoma City?

Then be sure to make your reservation early—but not before February 1. No request for reservations will be considered, that is postmarked, before February 1, 1949. You may make

your reservations by writing on February 1 or later to Committee on Room Reservations for the Southern Baptist Convention, 223½ Northwest First Street, Oklahoma City, Oklahoma. Be sure to include the following information: (1) Date and hour of arrival; (2) Whether you are driving or coming by train or plane; (3) How long you expect to stay.—Albert McClellan.





# WEST OF THE RIVER

BY EDWIN E. DEUSNER, LEXINGTON, TENNESSEE

Union Avenue Baptist Church, Memphis, has purchased a house and lot adjoining their present property and the house, an attractive six room stucco dwelling, will be used to care for one of the Young People's Departments of the Sunday School. The new lot is 40 by 150 feet and squares off the rear property line of the Church. The Pastor, Dr. J. G. Hughes, is well pleased over this forward step.

The aged mother of Dr. Hughes has been quite ill at her home in Lebanon, Tennessee. Her condition became such that Dr. Hughes was called to her bedside at the close of his morning service on Jan. 9.

Milas M. Ayers, a graduate of Union University and Pastor of Gravel Hill Baptist Church in McNairy Association, has resigned in order to accept the pastorate of the First Baptist Church, Bridgeport, Alabama.

Your scribe is happy to have been invited back for the second straight year to conduct the song services for a Revival at the First Baptist Church, Clarksville, Tennessee, March 13-27. Dr. H. E. Kirkpatrick of Little Rock, Arkansas, will do the preaching. The Pastor, Dr. Richard N. Owen, is one of the finest to be found anywhere.

Dr. R. G. Lee continues to be in great demand for his famous sermon, "Pay Day Some Day." He will give it at First Baptist Church, Kilgore, Texas, on Feb. 2. The Pastor there is a native of West Tennessee.—Dr. Howard C. Bennett, son-in-law of Dr. John Jeter Hurt.

Thanks to Missionary Robert L. Newman for some interesting items concerning the work in Dyer County Association. Through his associational bulletin we learn that Finley Church, E. C. Cutlepp, Pastor, has gone to full time; Clyde McCord has accepted the care of Enon; C. W. Baldrige has accepted Parrish Chapel; Oscar Patterson has accepted Zion Hill; and W. B. Gossett is the new pastor at Mt. Vernon.

Glad to hear that Bro. J. T. Barker, 81 years young, is improved after a siege of illness at his home in Newbern.

Ralph Kerley, Pastor of North Jackson Baptist Church, Jackson, has been doing the preaching in a Revival at Hillcrest Avenue Church, Dyersburg, where A. T. Willis is Pastor. Peck Cooper conducted the song services. Hillcrest led Dyer County Association last year in the number of baptisms.

The column is glad to add the "Church Booster" of First Baptist Church, Tiptonville to our list. The Pastor, Gordon L. DePriest, is leading there in a fine way. One of their objectives for 1949 is the liquidation of their church debt which is now less than \$1700.

First Baptist Church, Parsons, has one of the finest choirs in this section of the State. Bro. E. L. Barnett serves as Director without pay and is ably assisted by Pastor Wade Carver.

Woodard Bartholomew, former Missionary for Beech River Association, has accepted the care of Union Academy Baptist Church in Carroll-Benton Association. He succeeds Thomas L. Maddux who is giving half-time to the recently organized Pine Grove Baptist Church near Lexington.

Thomas Pope has entered upon the pastorate at Huntingdon in a fine way. The Church recently made another sizable payment on its building debt.

## EXCEPTIONAL FUND RAISING PROGRAM FOR LADIES GROUPS

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## SOUTHERN BAPTISTS and FOREIGN MISSIONS

M. THERON RANKIN, *Executive Secretary*

FRANK K. MEANS, *Secretary*  
Education and Promotion

### Little Rock Church Shares Its Building Fund With the World

"Our special offering today for foreign missions amounts to \$50,000." The message came in a telegram from Dr. R. C. Campbell, pastor of the First Baptist Church, Little Rock, Arkansas:

It is an unprecedented gift and the Foreign Mission Board staff found it hard to believe. Secretary M. Theron Rankin was out of the office, and it was not until his return the next day that they heard the story behind the gift.

A campaign to raise money for a new church building had been launched by the Little Rock church and \$75,000 had been received. Then a deacon, deeply concerned about the non-Christian world, went to the pastor with a novel suggestion. Unless we do something about the rest of the world, our buildings will be of no good to us, he said, and proposed that the \$75,000 be given for the foreign mission enterprise instead.

Other church leaders did not think it best to give up the new building, but they did see the truth in the deacon's statement. Consequently, they arrived at a judicious compromise—a tithe of the building campaign funds for world missions. They set up a goal of \$50,000 for foreign missions and reached the goal. That is the story behind the telegram received at the Foreign Mission Board offices on January 10.

Writing about the gift, Editor B. H. Duncan of the *Arkansas Baptist* said: "Here is conclusive proof that foreign missions will not weaken the Co-operative Program; on the contrary, the Co-operative Program will be strengthened in proportion to our increased support of foreign missions. This church, which is giving \$10,000 more to the Co-operative Program than any other church in the state, has initiated a movement for larger support for foreign missions. No church which launches such a movement will ever neglect the home bases upon which the foreign mission enterprise depends."

### All Southern Baptist Work Will Benefit From Advance Program

The beauty of the Advance Program is that in order to extend foreign missions the whole Southwide program must be extended, Secretary Rankin told local members of the Foreign Mission Board who held their regular monthly session January 13 at the Richmond office.

Dr. Rankin reviewed in brief the Co-operative Program plan to be presented for approval to the Southern Baptist Convention meeting in Oklahoma City in May. The plan is for the raising of \$10,000,000 in distributable funds for the Southwide Co-operative Program in 1950. Of the \$10,000,000, the first \$4,000,000 would be used for the operating budgets of Southwide agencies, the next \$2,500,000 for the retirement of capital needs of Southwide agencies, and all above the \$6,500,000 for the advance of foreign missions.

"When we go all out and raise that \$10,000,000 of distributable funds and the Foreign Mission Board gets that additional \$3,500,000, are you going to be ready to spend it?" someone asked Dr. Rankin. The 1950 budget of the Foreign Mission Board will have to be made on the basis of 1949 income, Dr. Rankin explained, because commitments cannot be made on money the Board does not actually have. But when the 1951 budget is made, the Advance Program plan of the Foreign Mission Board can be put into effect if Southern Baptists materially increase their Co-operative Program gifts during 1950.

## MISSION BOARDS INCREASE MAGAZINE RATES

The Southern Baptist Foreign Mission Board and Southern Baptist Home Mission Board announce the following increased subscription rates, effective April 1, 1949:

### The Commission—

1 year—\$1.00; 3 years—\$2.00  
Church Budget subscriptions—6c  
per copy (11 issues yearly)  
Foreign subscriptions—\$1.50 per yr.

Individual subscriptions paid in advance of April 1 will continue until expiration date at the old rate.

JOSEF NORDENHAUG, *Editor*  
*The Commission*

### Southern Baptist Home Missions—

1 year—50c; 3 years—\$1.00  
Church Budget subscriptions—3c  
per month

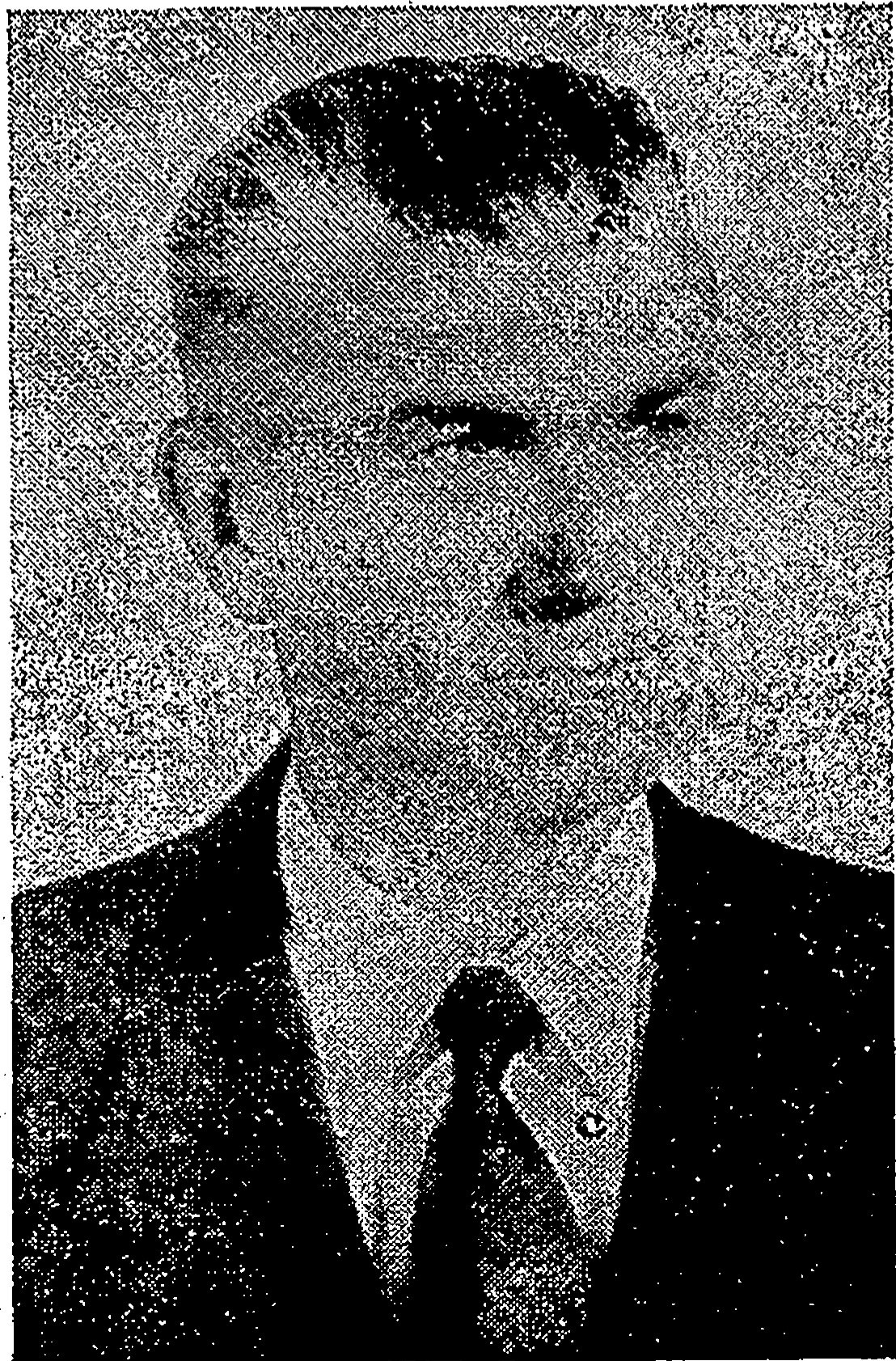
JOHN CAYLOR, *Managing Editor*  
*Southern Baptist Home Missions*



## Celebrating Twenty Years of Service

A RARE CELEBRATION service was held by First Church, Milan, the first Sunday in January, to honor the pastor, Henry J. Huey and Mrs. Huey, upon completing twenty years of service; equalled in West Tennessee only by R. E. Guy, West Church, Jackson, and Robert G. Lee, Memphis.

Under the direction of Mr. L. D. Holt, Chairman of the Board of Deacons, recognitions of note for the twenty years were made among the membership. Some church accomplishments were reported and Mrs. J. J. Fuqua spoke and made some church and pastor comparisons. Mrs. Carmine Alexander mentioned some ladies



who have distinguished themselves during the pastorate and Mr. E. M. Harrell, the men. When Deacon Walter Chapman spoke, some outstanding revivals and the evangelists were reviewed and Sunday School Superintendent, Dr. H. P. Clemmer pointed out that Dr. Huey is prominent in local and denominational circles. He is president of the city's Pastors Association, has been a trustee on Union University's board for twenty-two years and is Chairman for his second term of the State Executive Board, and was a nominee for President at the last State Convention. He was a factor in the reorganization of the Baptist Hospital at Memphis and has been of service to the Southern Convention. Dr. Huey's outstanding work as an Evangelist in connection with his pastorate was also mentioned. Mrs. C. L. Thetford gave a memorial Discussion to include the passing of eleven deacons since Dr. Huey came to Milan.

As various members of the large congregation gave personal testimonials, the service became one of the most spiritual in the history of the church and the presence of the Lord was felt by all. Mr. Holt, upon presenting a gift of love and appreciation, spoke for the church to wish Dr. and Mrs. Huey a long and great continuance of service and the blessing of God upon them.—G. H. DICKEY

—B&R—

Woman's Missionary Society at Hohenwald Baptist Church in 1948 reached the standard and contributed more than \$900 to missions and benevolences. In addition the society installed chimes in the church, added a communion set and two pulpit chairs, aided in financing Vacation Bible schools at Indian Creek and Hohenwald Negro schools, collected 180 pounds of clothing for Foreign Relief and assisted with clothes for the needy of the town and county, sent to the Co-operative Program \$60; W.M.U. Training School \$22; associational work \$10; Baptist Orphanage \$71; colleges and schools \$11; Baptist camp fund \$17; Home Missions \$30; State Missions \$30; and Foreign Missions \$21.

## Student Summer Service Missions '49

WILLIAM HALL PRESTON

STUDENT VOLUNTEERS for summer service have been invited to return to Hawaii for the third consecutive summer. The Hawaii Baptist Convention is requesting twelve consecrated college young people during the summer of '49 to do Vacation Bible School Work in the Rainbow Isles. These, along with those who are invited to work in Alaska and San Andres, will be sent by sacrificial gifts from students and others as their "over and above" love offering for missions.

Another selected group is responding to an invitation from the Baptists in Holland and other European countries to do a similar type of work among the young people there. These will engage in missionary activities enroute to the World Baptist Youth Congress in Stockholm, Sweden, August 3-9, staying in the homes of the Baptist young people of these countries. These will largely provide for their own expenses.

—B&R—

"Permit me to commend and congratulate you on your splendid editorial, 'Let the Nawth Please Take Notice!' It is certainly timely and needed. If more of the Southern publications would follow your example it would tend to straighten out some of those 'Nawthen irreconcilables.'"—J. W. Holman, Fayetteville.

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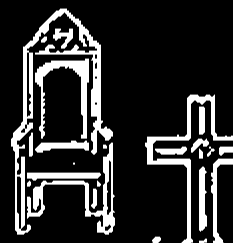
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