

Baptist and Reflector

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

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HUEY



COBB



LIVINGSTONE



WILLIAMS



RAMSAY



PICKLER

State-Wide Evangelistic Conference



KENDALL



MATTHEWS



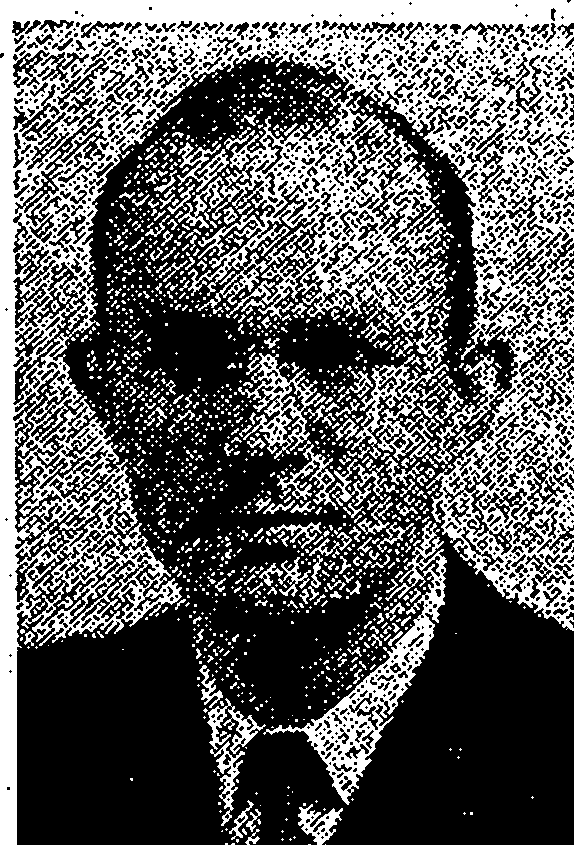
POPE



CRAIG



FREY



STEVENS



BOWLES



LEE

MARCH 1 and 2

First Baptist Church
NASHVILLE

W. F. POWELL, Host-Pastor

ATTENDANCE OBJECTIVES

1000 Preachers, Evangelists
Singers and Laymen

LEBANON TERN
10-48

Baptist and Reflector

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Editor

C. W. Pope
Executive Secretary

E. N. Delzell
Business Manager

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EDITORIAL

GRACE BAPTISTS ORDIAN DEACONS

SUNDAY AFTERNOON, January 30, Grace Baptist Church, Nashville, ordained three additional deacons. They were Paul Fudge, Cecil Jones and W. R. Midgett.

The pastor, W. Leonard Stigler, presided and William Highball led the singing, with Joan West at the instrument. The presbytery was composed of local ministers and deacons and visiting ministers and deacons.

The following pastors were on the program: J. Harold Stephens, Inglewood Church, examination of candidates; Phil A. Shelton, Ivy Chapel Church, the ordination prayer; G. Allen West, Woodmont Church, the charge to the candidates; and James L. Sullivan, Belmont Heights Church, the charge to the church. The editor preached the sermon and Deacon Crook of the local church prayed the prayer of dismissal. Following the service, the congregation filed by and bade Godspeed to the new deacons and their wives.

CHRISTIAN CAMPS

TENNESSEE BAPTISTS have acquired two camp sites, one near Hohenwald and the other at Carson Springs near Newport.

At these camps when completed departmental groups from over the state and family groups will have regular and suitable meetings places where the Christian life will be nurtured and the social life will be ministered to in a Christian way and atmosphere.

These worthy enterprises were launched at the State Convention in Chattanooga in 1946. Our people will want to complete what was thus initiated.

As of February 1, the sum of \$69,149.69 had been received for the completion and equipment of the camps. This left \$80,850.31 to be raised to make the \$150,000.00 required. If work on the camps can be started by March 1, they can be ready for use for the summer.

February 13 was the special day on which offerings for this were requested. But if you have not made your contribution, do so now and send it to The Tennessee Baptist Foundation, 149 Sixth Avenue, North, Nashville 3, Tenn.

Complete these camps whose purpose is spiritual, not military.

DISAGREEING AGREEABLY ON MILLENNIAL QUESTION

J. R. GRAVES and B. H. Carroll were equally sound Baptists, yet the first was a pre-millennialist and the other a post-millennialist. Hence, a given millennial interpretation should not be made a test of orthodoxy and fellowship nor be used as a club on the head of dissenters. The two schools of interpretation should disagree agreeably.

There has been formed in the South what is called a "Pre-millennial Fellowship." Neither pre-millennialism nor post-millennialism should have a special organization to promote itself among Southern Baptists. The rank and file of our people are sound in the faith; they are not unionists or modernists. Without needing extra machinery to implement it, there is already a sufficiently rich fellowship in the Southern Baptist denomination for all who love the Baptist faith and have the mood for fellowship on that basis.

One fears that the movement in question may prove to be divisive of Baptist fellowship. There can be a disruption of fellowship without its necessarily resulting in organic division. Certain Baptist churches have had their fellowship broken by pastors who were extreme and unreasonable in their pre-millennial or post-millennial views. Yet, though seriously harmed, these churches have kept their fundamental organization. But to split a church literally or metaphorically on any such ground is a grievous sin.

The Southern Baptist Convention has weathered many storms and kept its organization intact. Unless hotheads and scheming perverters of the Baptist faith should become able to change the policies and practice, which does not seem possible, the Convention shall continue to do so. But organized pre-millennialism or post-millennialism, notwithstanding the good motive of the sponsors, could seriously disturb the fellowship of the Convention.

The organization under study multiplies machinery where such seems to be wholly unnecessary. It will divert energies, time and talents which should flow along the tried and proved lines of Baptist fellowship and cooperation.

A structure built around a given millennial view tends to over-emphasize that view. A danger is that extremists will be emboldened by the over-emphasis and that some may be made extremists who are presently reasonable. The next logical step would be to make the view a test of fellowship and cooperation, which would be foreign to Baptist history and the true Baptist spirit. The test of orthodoxy and fellowship and cooperation is the inspiration of the Scriptures and the doctrines of the gospel, with its corollaries, and not a given millennial interpretation.

However, contrary to the intention of the sponsors, another danger in the movement is that it may tend to minister to the superiority-complex. The special emphasis upon the view around which the structure is built may, if not watched, tend to develop the feeling: "We are more orthodox than and superior to those who do not accept our millennial view." But neither Dr. Graves nor Dr. Carroll was more orthodox than or superior to the other. And in our day we have noticed that those who independently form an organization in opposition to or in addition to the denomination are not one whit better than the rank and file of our Baptist people who are content to be brethren and sisters and to keep step in Baptist fellowship and cooperation.

The Baptist faith and fellowship are comprehensive enough to include sound Baptist pre-millennialists and sound Baptist post-millennialists. These are reasonable and Christian enough to disagree agreeably on millennial matters and to "keep the unity of the Spirit in the bond of peace." And no extra machinery is needed to implement this.

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.

If—But

The Baptist Program

The per capital income of Southern Baptists is \$970 per annum. The total income of 6,270,819 Southern Baptists is \$6,082,694,430 per annum.

IF all Southern Baptists tithed, their tithe would be \$608,269,443 per annum; and

IF all Southern Baptist churches divided their receipts 50 per cent to local causes and 50 per cent to the state Cooperative Program, they would contribute to their state offices \$304,134,721 per annum; and

IF all state conventions divided their receipts strictly 50 per cent to state causes and 50 per cent to the Cooperative Program of Southern Baptists, they would send to the Southern Baptist Convention \$152,067,360 per annum; and

IF the Southern Baptist Convention divided its receipts strictly 50 per cent to denominational causes in this country and 50 per cent to missionary work overseas, the Foreign Mission Board would have at its disposal \$76,033,480 per annum.

YES, it is idealistic figuring and maybe a lot of day dreaming. But it is not a penny shy of the obligations of Southern Baptists in accordance with Biblical teachings on the tithe and Jesus' command "Thou shalt love thy neighbor as thyself."

(We ought. And we can.—R.B.J.)

Northern Baptists and the World Council

Harold Lindsell, The Watchman-Examiner

In the inevitable compromise of Baptist faith rising out of allegiance to the World Council, we ought to note that Baptist views on believer's baptism, immersion as the proper mode of baptism, the meaning of

the Lord's Supper, the nature and function of the church, and religious soul liberty—involving complete separation of church and state—will fail of true emphasis. Numerically, Baptists are small in comparison to other groups aligned with the World Council of Churches, and the ideology of the Baptists cannot emerge triumphant. Our ideology will never win the day because of our numerical disadvantage and because we are so different from all other groups whose differences one from the other by comparison are slight. Our people will not be in a position to voice their beliefs in such a way as to command attention and secure agreement. The guarantee that Baptists do not have an opportunity to be victorious is amply demonstrated by what has happened to date. The World Council has clearly stated that the church has organic implications as well as spiritual implications, despite its failure to obtain a single pronouncement. Every Baptist believes in the spiritual unity of all believers but no real Baptist believes in organic unity in the sense of a visible church.

(Let us hope that all Northern Baptists will discover the inconsistency of World Council membership before it is too late.—R.B.J.)

"Report to Protestants"

Scottish Rite News Bulletin

Dr. Marcus Bach is the author of a book entitled *Report to Protestants*, published by Boobs Merrill. Doctor Bach, a Reformed Evangelical minister, has given much time to a survey of the recognized Protestant

denominations and cults, which he publishes as non-Protestant. In his exploration into the various religious sects he has something to say about the Roman Catholic. He finds that about as many of its members are lost to the Protestant faith or become nonchurch members as are converts to that faith; that the Roman Catholic Church propagandizes the "big" names who

become converts, whereas the Protestant denominations have little or nothing to say when Roman Catholics find the true light and freedom in Protestantism and leave the bondage of the Roman Church. Doctor Bach is convinced that the strength of Protestantism is in its divisions into different denominations, and feels that to discourage this for a unity of all such denominations would lead to stagnation. New, fresh light on the Bible and spirituality leads to life and stirring reality, and strengthens the concepts of religion.

(Well! What do you know about that!—R.B.J.)

Results of Smoking

The Watchman-Examiner

The American Medical Association Journal hints that the time has come for more scientific investigation into the irritating effects of cigarette smoking. It states that

"obviously, very fine techniques for study are in order." The Journal goes on to say that the Federal Trade Commission has been trying to hold cigarette advertising "within reasonable limits," but, despite numerous hearings over several years, it has been unable to decide what claims are justified. So the cigarette advertisers can go the limit and, to all intents and purposes that is what they are doing. One cigarette company advertises that there is less nicotine in its product, suggesting, of course, "than others." Another thinks it best to advertise that its particular brand of cigarettes is easy on the throat; another states, "less irritating." Certainly, cigarette vending is an apologetic business. How far would a seller of breakfast food get with that kind of advertising? If there is no harm in smoking cigarettes, then why should it be necessary for it to be advertised that there is less harm in smoking a certain brand? The truth is that cigarette smoking is a surrender to human weakness, it is an escape from the tensions of life, a sedative for nervousness which, when its effect is worn off, drives its addict to seek more and more.

(And a Christian certainly should not indulge.—R.B.J.)

Alien Immersion and Open Communion

M. E. Ramay in The Baptist Messenger

How can Southern Baptists reach an agreement on the matter of accepting alien immersion and practicing open communion?

By declaring such churches to be unsound in faith and practice and so, fail to seat their messengers in the local association, in the state convention and finally in the Southern Baptist convention. Such churches have departed from the historic practice of Southern Baptists and from what the vast majority of Southern Baptists believe to be contrary to the teachings of the Scriptures. If the ordinances of a New Testament church mean what the Scriptures teach us they mean, then a church that accepts alien immersion or practices open communion is as unsound in faith and practice as is the church that practices infant baptism and sprinkling or as the one that teaches baptismal regeneration. If such churches are considered unsound in faith and practice and fail in having their messengers seated in our assemblies, it will be only a short time until all people affiliating with Southern Baptists will be in agreement on these matters.

According to a recent survey by Kenneth K. Marshall of Carbondale, Ill., about five per cent of the churches affiliating with Southern Baptists accept alien immersion and practice open communion. It is my opinion that the sooner the lines are drawn the better it will be for the cause of Christ as sponsored by Southern Baptists.

(Would this action be too drastic?—R.B.J.)

WEST TENNESSEE EVANGELISTIC CONFERENCE

March 8, 1949

WEST JACKSON BAPTIST CHURCH Jackson

R. KIMBROUGH BENNETT, *Music Director*

Morning Session, BOB ORR, Presiding

- 10:00 Devotions: Song, Scripture, Prayer—Jonas Stewart
- 10:15 Conference: Visitation—Norris Gilliam
- 11:00 Special Music: Music Director
- 11:10 "Bible Conviction in Soul-Winning"—Henry J. Huey
- 12:00 Adjournment for lunch

Afternoon Session, PAUL A. WIELAND, Presiding

- 1:15 Devotions: Song, Scripture, Prayer—Barney Flowers
- 1:30 Conference: Revival Preparation
- 2:00 Conference: Revival Music—E. E. Deusner
- 2:30 "Bible Repentance in Soul-Winning"—Norris Gilliam
- 3:15 Special Music: Music Director
- 3:25 "Saving Faith in Soul-Winning"—Slater A. Murphy
- 4:10 Adjournment for supper

Evening Session, RALPH KERLEY, Presiding

- 7:00 Devotions: Song, Scripture, Prayer—James A. Farrar
- 7:15 Conference: Giving the Invitation—Norris Gilliam
- 8:00 Special Music—Music Director
- 8:10 "The Atonement as an Incentive in Soul-Winning"—Charles W. Pope
- 8:55 Adjournment

THE BIBLE

IT IS THE TREASURE store of all wisdom, the foundation of all education.

Following its loving Saviour, Churches live; building on its deathless precepts, they stand monumental, the lighthouses of the world.

Its historic annals reveal more than all the other records of ancient days.

It traces unerringly the origin, growth and fall of mighty empires.

In its biographies we have the deepest psychology and philosophy.

Its law is the foundation of all laws.

To it we owe our schools and universities. Wherever it is freely read, we find the greatest intelligence. It is the inspiration clergy, parent and teacher.

Its science, respected by every age, is always in advance of every generation.

It is the supreme textbook of life and the authoritative pedagogical book of all times.

Governments live only as they follow in its paths of justice and right.

Before its matchless wisdom, wise men of all ages bow as they from the East did before the Great Teacher, the Son of God.

Forever the inspiration of Motherhood, the most wonderful Mothers in the earth are found where its message of love is proclaimed and accepted.

Glorifying home life, it is the great book for all parents; it reveals the Eternal Home and the Everlasting Father and Jesus as the only way thereto.

To the old and the young, to the sick and the well, to the poor, the friendless and the sinner, it comes to each with comfort and healing and hope from the Holy Ghost.

Containing the most reliable history and science, the most beautiful poetry and the most successful business advice, itself a vast encyclopedia of knowledge, it is yet more than all these, it is the Book of God and pre-eminently the Book of all ages; it comes from the very heart and hand of God and, best and greatest and kindest of all, it tells of the redeeming Blood of Jesus, Saviour of all accepting Him.

"I HAD RATHER SEE A SERMON..."

HUGH A. BRIMM

THERE WERE ABOUT fifteen Negroes waiting to get on the bus when it stopped at Twenty-first and Walnut. They were laughing and talking as they moved past the fare box and took their seats.

The bus pulled away and moved quickly on down the street. Seated just behind the driver on the side seat, I saw the attractive young Negro woman when she got up and moved toward the front. She dropped a token in the box with a quiet explanation to the driver, "I thought my friend was going to pay my fare when we got on together, but I found that she didn't."

I breathe a prayer of appreciation because the "sermon I had seen" was as effective as many that I have heard in church. The sermon subject that day was—"Integrity."—*Social Service Commission S. B. C.*, 2825 Lexington Road, Louisville, Ky.

EAST TENNESSEE EVANGELISTIC CONFERENCE

March 10, 1949

FIRST BAPTIST CHURCH Greeneville

ELMER F. BAILEY, *Music Director*

Morning Session, A. HUDSON HICKS, Presiding

- 10:00 Devotions: Song, Scripture, Prayer—Hobart Ford
- 10:15 Conference: Visitation—Norris Gilliam
- 11:00 Special Music—Director Bailey
- 11:10 "Bible Conviction in Soul-Winning"—James M. Gregg
- 12:00 Adjournment for lunch

Afternoon Session, HUGH HORNE, Presiding

- 1:15 Devotions: Song, Scripture, Prayer—Willis R. Allen
- 1:30 Conference: Revival Preparation
- 2:00 Conference: Revival Music—Walter Warmath
- 2:30 "Bible Repentance in Soul-Winning"—Norris Gilliam
- 3:15 Special Music: Director
- 3:25 "Saving Faith in Soul-Winning"—William R. Rigell
- 4:10 Adjournment for supper

Evening Session, CARL P. DAW, Presiding

- 7:00 Devotions: Song, Scripture, Prayer—
- 7:15 Conference: Giving the Invitation—Norris Gilliam
- 8:00 Special Music—Director
- 8:10 "The Atonement as an Incentive in Soul-Winning"—Charles C. Bowles
- 8:55 Adjournment

CAPITOL REPORTER DISCUSSES JUVENILE

THERE WERE 3140 reported cases of juvenile delinquency in Tennessee between July 1, 1947 and June 30, 1948.

The chief cause is the failure and moral breakdown of the home.

The next contributing cause is the failure of churches to reach young people.

Only 6.5% of the children convicted of crime and juvenile delinquency were in regular attendance at Sunday School.

These are some of the startling facts revealed by the Report of the Special Commission on Juvenile Delinquency which has been filed with the 1949 Legislature.

The following summary of the Commission's report, which was broadcast over Radio Station WSM at Nashville, January 18, 1949 by Assistant State Attorney General Harry Phillips, is printed because it presents a challenge to every Church in Tennessee. Mr. Phillips conducts "Your Capitol Reporter" broadcast over WSM daily at 5 p.m. and at 8:30 on Sunday morning during sessions of the State Legislature. He is a member of the Woodmont Baptist Church at Nashville.

HOW MANY INSTANCES of juvenile delinquency are reported in Tennessee each year? What are the principal offenses committed by juvenile offenders? What age group furnishes the most delinquents? What can be done to combat the rising tide of juvenile delinquency?

To find the answers to questions like these, the Legislature in 1947 under the leadership of Representative W. A. Harwell of Lawrenceburg, created a special commission to study juvenile delinquency and make a report to the 1949 Legislature. That report is now on file. The members of the Commission were Bayard Tarpley, of Shelbyville, former District Attorney General, Chairman; Roy Coleson, Somerville, Secretary; Mrs. Ferdinand Powell, Johnson City; Ray Nation, Chattanooga; Tarrence James, Lawrenceburg; and Watkins Overton, Memphis.

A state wide survey of Juvenile delinquency was conducted for the one year period from July 1, 1947 through June 30, 1948, the first survey of its type ever undertaken in Tennessee. During that 12 month period there were 3140 reported instances of juvenile delinquency. *Stealing* led the list of offenses with 1148, 277 were described as "being ungovernable" and 132 as "acts of mischief." There was one case of murder, two of rape and 62 other sex offenses. There were 58 instances of immoral and disorderly conduct, 26 of public drunkenness, 26 cases of association with vicious and immoral characters, 62 of trespassing and prowling, 15 forgery, 9 assault and battery, 7 vandalism, 4 disturbing the peace, 3 homeless beggars, 2 carrying a pistol, 1 manufacturing whiskey, 1 selling whiskey, 1 passing worthless checks, 1 gambling, 1 disturbing public worship and one attempted arson.

Eighty per cent of the offenders were boys; 20% were girls.

The greatest number of offenders, 494, were 16 years of age. However, 38 offenses were by children of 7 and under; 18 were 8 years old; 35 nine years old; 51 were ten years of age; 65 were 11 years of age; 119 were twelve; and 222 were thirteen years old.

Thirteen and one-third per cent came from homes where financial conditions were good; 28.5% from homes in fair financial condition; and 58.2% from homes where financial conditions were poor. In 122 cases the parents were divorced, in 121 cases the parents were separated but not divorced, and in 49 cases the parents were unmarried.

Forty-nine per cent of the offenders had no prior court records; 16% were second offenders; 6% were third offenders; 471 cases were adjudged incorrigible.

Of the offenders whose Sunday School and Church attendance was known, only 6.5% were attending Sunday School regularly, 19.1% had attended irregularly, and 74.4% were not attending Sunday School or Church at all.

The Commission stated that these figures are far from complete because many juvenile courts do not keep records. In most counties juvenile cases are tried by the county judge.

Charging that there is "an utter lack of community interest and disregard of the problem of juvenile delinquency" at the local level, the Commission reported that "juvenile delinquency in Tennessee, while it has not reached alarming proportions, presents a problem to be dealt with." "The failure and moral breakdown of the home" was described as the foremost factor contributing to delinquency.

Another factor given considerable emphasis in the report is the "failure of Churches to reach the young people living in environments which inevitably lead to delinquency." Churches are urged to devise means to reach "those who need them most, not for casual visits by the local pastor . . . but for some means to interest the youth of the community to attend Church and engage in Church activities free from any stigma that might otherwise attach to them because of the unfortunate circumstances at home."

While describing the delinquency problem as of outstanding importance, the Commission admitted that its members could not offer a sure cure solution. Among the recommendations were the following: Better recreational facilities; better training for handicapped children; teaching of the Bible on a wider scale, teaching of family life and premarital training in high schools; more emphasis on vocational training, "to give each high school graduate a marketable ability upon leaving school rather than what seems to be the present emphasis of preparing him for admission to college;" a permanent council to coordinate youth work; more adequate facilities at the Tennessee Industrial School and State Vocational Training Schools; a more comprehensive health program in public schools; enlargement of the foster home program of the State Department of Welfare; and establishment of domestic relations courts, assisted by trained welfare workers.

These are some of the high points of the report of the Special Commission on juvenile delinquency which has been submitted to the 1949 Legislature.

NEW BROTHERHOOD SECRETARY AND NEW BUSINESS MANAGER



E. N. DELZELL



FRED W. NOE

MR. E. N. DELZELL, who for seven years has been Business and Circulation Manager of Baptist and Reflector, has been chosen as the new Brotherhood Secretary in Tennessee. He succeeds Mr. E. K. Wiley, who is now in Gov. Browning's cabinet. The record shows the fine work he has done with the paper, and Baptist and Reflector bids him Godspeed in his new position.

Succeeding Mr. Delzell is Mr. Fred W. Noe, Professor of Business Administration in Carson-Newman College. He will be Business Manager of the Executive Board in addition to his work with Baptist and Reflector. He is scheduled to begin work March 1. In the meantime, Mr. Delzell is devoting half time to the Brotherhood work and half time to the paper. We welcome Mr. Noe and his family to Nashville and to the fellowship in the Baptist State Building.

Each of these men has been asked for a statement for publication in the paper. These statements in their words follow.

IT IS WITH some degree of regret that I offer my resignation as Business Manager of the Baptist and Reflector, since I have not yet reached the goal which I had in mind for the circulation, or the improvement of the paper.

I have thoroughly enjoyed the seven years and one month I have been in this department. The Baptist and Reflector had 6,282 subscribers when I came to the department. It has increased from month-to-month and year-to-year until it has reached 45,000.

The larger part of this credit I want to go to the fine Pastors and Missionaries in the state. I take this opportunity to thank these Pastors and Missionaries, and others for their splendid cooperation, which I have received. I certainly hope this cooperation will continue with my successor.

It is needless to say that after spending seven years with the Baptist and Reflector that I shall always look, with interest, toward the success of the paper for I shall always be loyal to the paper and for what it stands.

It would not be true to say that all the road has been smooth for some has been rough and rocky, and in these rough places I want to thank Dr. C. W. Pope, the executive secretary, for his kind advice and keen business foresight.

The Baptist and Reflector is now being printed and mailed by the Tennessee Baptist Press. The entire mailing list had to be set up anew, and certainly in setting up 45,000 names and addresses there are some mistakes and oversights made. If you will notify this office, they will gladly correct any error.

As I enter my new field of duty, I want to carry with me all the fine friends I have made in connection with the paper.

I sincerely request your prayers as I go to this new department to promote the kingdom work of our Lord and Saviour. I am sure I will not be able to fill the place of E. K. Wiley, the former secretary. I will, however, strive to build on the firm foundation which he has laid as the first Brotherhood Secretary of the State of Tennessee.

I WAS BORN and reared in Morristown, Tennessee and attended Furman University for three years after my graduation from high school. While serving as physical education supervisor and assistant coach at Greenville (S. C.) High School, I subsequently attended Furman University Law School, during the years 1929-30 and 1930-31. I came to Carson-Newman in August 1931 and have been here since except for a span in the Navy during the recent war.

I was in the Navy from August 1943 until November 1945, putting in the main portion (21 months) of that time as commanding officer of an armed guard unit on convoy duty in the North Atlantic. I was in England, North Ireland, Wales, France, Holland, and Belgium during that time for short visits.

During my Navy days it was my privilege to attend both the University of Arizona and Washington & Lee University for short intervals.

I have an A.B. degree from Carson-Newman, a B.S. degree in Commerce from Bowling Green University and a Master of Science degree from the University of Tennessee.

When I came to Carson-Newman it was in the athletic department but I subsequently began teaching in the Business Administration field, ultimately rising to full professorship and head of the department, dropping out of the athletic picture shortly after I returned from the Navy.

I was converted at the age of twelve and joined the First Church, Morristown. My membership is at present, of course, in the First Church, Jefferson City, where I have served in various capacities at one time or another. I have taught a class of young men, have been Superintendent of the Young People's Department and General Superintendent. At present I am Superintendent of the Adult Department. I am a member of the Deacons of the Church and serve that body as their secretary. I have a wife, formerly Hazel Pedigo of Knoxville, and a six-year-old daughter, Jenny Lynn.

"SIMPLY TO THY CROSS I CLING"

J. S. RISER, JR., *Pastor*
Central Avenue Baptist Church, Memphis, Tenn.

AT THE REQUEST of Dr. O. W. Taylor, the great Editor of this good paper, I am writing this article. It is being written with a prayer in my heart that it may be used to glorify Him who gave His life on Calvary's cross. One of the great hymns of all ages is "Rock of Ages," and there is no greater statement in that hymn, or any other hymn in existence, than this:

"In my hand no price I bring,
Simply to thy cross I cling."

When we refer to the statement, "Simply to thy cross I cling," of course we mean that we cling to the Christ of the cross, and we are remembering that the cross occupies the central place in the Christian religion only because of Christ who died thereon. The "Old Rugged Cross," "When I Survey the Wondrous Cross," and "At the Cross" are meaningless statements apart from Christ.

There are several experiences and times in our lives when we find ourselves saying over and over again, "Simply to thy cross I cling," and the first of these that we mention is FOR SALVATION. The words of Jesus to Nicodemus, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), bring us face to face with the cross as the place where God's Son gave His life for our salvation. Then we remember the words of God as recorded in Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." All the way through the ministry of the one who wrote these words for God, we find him clinging to the cross, and our hearts are reminded of the radical change that came into his heart and life when he accepted the Christ of the cross. In Galatians 2:21b, God is very emphatic as He says through Paul again: "If righteousness come by the law, then Christ is dead in vain." Truly, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Again, in the second place, we are to cling to the cross FOR DOCTRINE, for any doctrine that is opposed to, or makes light of the cross is absolutely false and is positively of the devil. As we remember, God says in His word: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16-17). The heart throb of every Christian should be "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). A very popular statement in our day for those under the influence of Satan is that, "It makes no difference what a person believes if he believes it strongly enough," and a lot of supposedly good people are listening to this heresy. Surely we are in a day when the doctrines we believe and teach should help to make it easy for us to say over and over again, "Simply to thy cross I cling."

We are suggesting, in the third place, that we must cling to the cross of Christ, even to the Christ Himself, FOR SPIRITUAL GROWTH. The Holy Spirit led Peter to write "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). This was written by one belonging to "the inner circle" of the Apostles of Christ and after he had grown in grace himself in a marvelous fashion from his initial experience of salvation to a ripened saint of God. The voice of experience and the leadership and power of God's Spirit meet in this verse in a marvelous way. Again God led Peter to write (I Peter 2:2), "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." We begin as spiritual "babes in Christ" and are expected by our Lord to grow spiritually as long as He gives us life here on earth, clinging to the cross each step of the way.

In the fourth place, "Simply to thy cross I cling" must be our attitude FOR COMFORT AND STRENGTH in every experi-

ence of life regardless of how dark or rugged the way may be. In times of heartache and disappointment, the comforting statement of Christ, "Lo, I am with you alway even unto the end of the world" should be our strength and stay. But we should remember that this statement is conditioned on our obeying the command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matthew 28:19-20). The comfort and strength of Christ is just as real in times of the opposition of Satan in our Christian living and Christian service. God led Paul to write (II Corinthians 2:11b) about Satan, "for we are not ignorant of his devices." One of his devices is to stir up as much trouble as possible in the Churches of our Lord, and frequently in a very subtle way. In such a time as this, a Pastor friend of mine found himself singing over and over again,

"There's surely somewhere a lowly place
In earth's harvest-fields so wide,
Where I may labor thro' life's short day
For Jesus, the Crucified."

and a sustaining grace was his during the most pronounced opposition. The death of a loved one brings those who remain, face to face with our need of the comfort and strength that Christ alone can give. The writer knows from frequent observations, and from personal experience in the going of his mother and of his father, how much the promise of Christ, "My grace is sufficient for thee" (II Corinthians 12:9a) means at such a time.

And, in the fifth place, we are to cling to the cross FOR SERVICE to Him who died thereon. God speaking through the writer of The Epistle to the Hebrews, after calling the roll of a number of the heroes of faith in the eleventh chapter, says in chapter twelve, verses one and two, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." And God led Paul to write in Philippians 3:14, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Yet again in regard to Christian service, God tells us (I Corinthians 4:2), "Moreover it is required in stewards, that a man be found faithful." It is egotism, conceit, and vanity of the first order for any individual to think that he is so important that God wants his soul saved only and will excuse him from a life of service for the glory of God. If we cling to the cross, we will go anywhere for Him.

And yet again, in the sixth place, FOR TRANSITION TO HEAVEN we will certainly need to say in deepest earnestness, "Simply to thy cross I cling." Of course, the one who wrote this and the ones who read it have not yet experienced this transition from earth to Heaven, but most of us have seen stalwart Christians triumphantly leave their bodies of flesh as they began this transition. As they face such an experience, the promise of Christ, "My grace is sufficient for thee" (II Corinthians 12:9a) becomes more real and meaningful to them than ever before. Many a Christian has yearned and looked forward to the Father's House, as described in John 14:1-4, before they begin the journey thereto. The death of an unsaved person is a horrible experience, but the death of one who is able to say "Simply to thy cross I cling" is filled with triumph and glory as he goes to join that redeemed multitude who "have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14b).

"In my hand no price I bring,
Simply to thy cross I cling."

THE DISTRICT ASSOCIATION AS A UNIT OF COOPERATION AS APPLIED TO CHRISTIAN EDUCATION

J. HAROLD STEPHENS

OUR FIRST TWO articles have been rather general on the theme of the Association as a Unit of Cooperation as applied to the organizations, and as applied to our denomination. With these introductory articles in the background we want to be briefer and more specific. Each year at the annual meeting of the association we have certain reports assigned, prepared, presented, and adopted.

These reports are more often passive than active. They may be adopted without being read, or they may be read to a rather listless audience. I am herein making an appeal for more action in carrying out the spirit, the purpose and the contents of the assigned and adopted reports. What is the use of going through the form of adopting something as an association that is never followed through during the ensuing year?

I believe that the committees to make written reports should be retained, or other committees appointed to facilitate the matter of putting the adopted report into active practice by the whole association. For instance the committee on Christian Education should be an active committee during the whole year to keep our preparatory school, our colleges, and our seminaries alive before the people of the association, and to help direct our boys and girls to our own schools, and to serve as "contact men" for our schools within the association. The Chairman of the Christian Education Committee of an association in Middle Tennessee should be able to present to the president of Cumberland University an up to date list of all prospective Baptist students for the next school year, and the same principle should obtain in the other sections of our state.

The Christian Education Committees of the associations should be especially active in connection with the annual observance of Christian Education Day throughout our state. All of us have deplored the meager response from our churches on Christian Education Day.

The Christian Education Committee of an association might well call a Christian Education Rally of all of the churches of a given area preparatory to *Christian Education Day*. At this rally the chief speaker might be the president of the college serving that particular section of the state, or it might be the head of the Bible Department because all of our churches are interested in the program of Bible teaching that helps to make our schools fill a unique place in the educational needs of our young people. In these associational rallies for Christian education the competent committee elected by the association might have certain goals which the messengers from the churches would be pleased, under the impetus of the group spirit, to carry back to the several local churches for consideration and adoption.

The Christian Education Committee of an association might be influential in getting bequests made through the Tennessee Baptist Foundation for our schools among those who are materially blessed. This same committee might exercise an influence with high school principals in their particular section as to having chapel or commencement speakers from one of our colleges, which fact would help tremendously in the building of the kind of student bodies that we want. Certainly, we believe that there should be some key person in every association through whom our school authorities may work.

EVANGELISM — THE CONFERENCES

L. G. FREY

THE EVANGELISTIC CONFERENCE has made a definite and valuable contribution to soul-winning in the Southland during the last few years. This conference includes a study of methods, with opportunities for questions, on evangelism. But without hesitation we would say that preaching—warm-hearted, soul-stirring preaching—has been, and still is, the main feature of every session.

Now almost every state has one central and many district or regional conferences on evangelism each year. Last March 1 and 2, our second State-Wide Conference was held at Nashville to which preachers, evangelists, singers, and laymen were invited. Sequatchie Valley Association held one for their workers and any others who would attend.

Another State-Wide Conference is scheduled for March 1-2 at the First Baptist Church, Nashville, for pastors, evangelists, singers and all interested in evangelism. Our goal for attendance is 1,000. It will begin on Tuesday afternoon and close Wednesday night with Robert G. Lee, President of the Southern Baptist Convention, bringing the final message.

Two other one-day conferences have been arranged for Jackson and Greeneville. These will be particularly adapted to Rural and village church needs. Short travel distance and no hotel cost will keep the expense within reach of every country and village pastor. Of course, the general public is welcome to all these sessions.

Last year was our largest in baptisms; when a total of 29,703 was reported. No doubt some of this fine record is due to the encouragement and stimulation of our Evangelistic Conference. Pastors went back to their fields and put some of their best into soul-winning. Our pastors constitute a mighty staff of evangelists. The Lord can count on them.



CALL TO BREAKFAST — AND TO PRAYER

DUKE K. MCCALL

BREAKFAST is ready!"

"As long as I can remember that has been the call to family worship in my parents' home. I do not know whether they ever tried any other hour of the day for family worship. I do know that hour never passed any day without Bible reading and prayer at the breakfast table.

As I think back, it must have been exceedingly difficult to maintain that family altar in my home. There were five children. Some of us had to be pried out of bed and pushed off to school. Others bounced out at 5:00 a.m. It did not matter, however, if one of us was trying to rub his eyes open while another displayed his impatience to be off by nervous squirming, there was time for Bible reading and prayer. Perhaps I should have said, time was *taken* for Bible reading and prayer.

Maintaining a family altar takes determination. Somebody has to believe that the daily worship of God is important. At least one member of the family must be convinced that a soul will starve without food as quickly as the body. Then just as much effort will go into maintaining a family altar as goes into arranging three meals a day. Someone needs to be convinced that getting the children off to school to learn the truth about two plus two and how to spell "receive" is less important than a few minutes with the Book which reveals Jesus who is the way, the truth, and the life.

There is just no way to maintain a family altar unless somebody wants to keep it going.

"Family Worship Every Day in Every Baptist Home"—slogan of Southern Baptists' campaign for 100,000 new family altars—is a great spiritual goal.

CAREFUL COMMUNION

EDWIN RAYMOND ANDERSON

A GREAT MUSICIAN once declared, "If I stop practicing for one day, I know it. If I stop practicing for two days, my closest friends know it. If I stop practicing for three, the connoisseurs would know it. If I stopped for four days, the world would know it." Now that is quite a familiar quotation, but it is still true for a great many things in life. And perhaps nowhere more true than in the realm of things spiritual, and with regards the heart attitude before the Lord. Here is a matter, not of friends, nor of connoisseurs, nor of the world about, but a matter between a Saviour and a soul saved from sin, and carries a line clear out from this life, into the reaches of eternity.

There is nothing that can take the place of daily heart communion and fellowship with a risen and glorified Lord. We who have once been to Calvary for the pardon and cleansing of sin, must needs return there again and again for the daily forgiveness and the continual cleansing from all things . . . even from things religious which have their way of getting between the Lord and the heart! Said one to another concerning his work in the local church, "I am wrapped up in it!" . . . and he was wrapped up so tightly that the Lord could not get through to him, and he was fast becoming a "religious mummy." There was the work of the Lord, but not a sliver of thought nor of time for the Lord of the Work save in that pious, offhand, matter-of-fact fashion which is so deep a wounding to His holy and sensitive Person. He who has no time for the Lord, will soon be left with no treasure, and come out a religious shell, devoid of that warmth, that "holy throbbing," that sense of deep vitality which denotes the power and preciousness of the drawing near to the Man of Calvary.

It is a pity that communion and fellowship are terms that are being slowly excused from our twentieth-century Christian experience and philosophy. Of course, we accept them; but they will not accept us. We are liars to the labels. We are always ready to sing such a song and thought as, "work for the night is coming, and we accent the "work," as if that were the whole of the wonder. But there is wisdom as well as work, and without it a good deal turns only to waning and waste. We become so busy for the Saviour, that we have no time to spend with the Saviour. We prod our programs around in such furious fashion, that the watchers and bystanders are left in a fuddle, and never do get to see the Saviour. We would do a good deal better to learn the philosophy of such a song as, "take time to be holy"; and if we cannot or dare not, "take time," then let us endeavour, with all of the pleading and persuasion of the Holy Spirit to "make time," and allow the Lord the fair chance of speaking with these rushing hearts of ours. We shall gain more than we would ever dare to dream of!

Yes, here is "the practice of the presence of God," and it is a mysticism that needs to work its holy, deep, quiet, penetrating way into the core of our movements and missions and ministries. It is the positive practicing and not the negative pondering. Let us not fall into the tragic danger of treating as negative that which the Lord has clearly indicated as positive. If He hath saith, "seek ye My face," then the only acceptable answer of the heart will be, "Thy face will I seek," and all of service and of study can not afford a proper substitute for the seeking. Each in its place, and the Lord must come first, for Himself, for all of the love and the mercy and the grace of His Precious Person. Of course, the Lord indicated Himself as, "The First and the Last," but in a particular fashion we have misunderstood that, and really treated Him only as—"The Last"! We desire to "get along" with the Lord as far as the forgiveness and cleansing from sin is concerned . . . but do we more deeply desire to "get alone" with the Lord for the deeper forgiveness and the more sacred cleansing that will search out and convict of the veil and the hindrance that is thrown up in the way of precious communion and sacred fellowship?

Upon one occasion the apostle cried out, "That I may know Him" (Phil 3:10). There is an urgent cry telling out the true thirst of the heart after that "precious practicing" of communion and fellowship. Think again of that remark of the musician, "if I stop practicing for one day I know it" . . . and that may be spiritually applied with force! For beloved, if "I know it," would it not be sham and hypocrisy to continue with the work of the Lord, until I am once again driven back and back to the precious bleeding side of the Lord of the work? And yet that is the sham that is our shame, and writes the failure over a large portion of the professing work!

We need to get back to the Lord—in more ways than one. We have lost Him in the midst of our labours. We have become so busy that we have bypassed the blessing. Daily communion and continual fellowship—these are vital and urgent as well as sweet and precious. We need the return to these heavenly realities, so that we shall be really right before Him!

THURSDAY, FEBRUARY 17, 1949

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

It has been several weeks since we looked together at the word pictures in our Young South file. Today seems a good time to catch up on the few additions that have been made since our last "visit."

MARY ANN AUSTIN's card is very near the front of the file. Mary Ann lives at Route 1, Henderson, Tennessee. She is in the second grade at school. This time she had to have a little help in writing her letter to Aunt Polly, but perhaps before long Mary Ann can write a whole letter all by herself! We are glad she had such a good helper this time. Mary Ann's Sunday school is at the First Baptist Church of Henderson, where her parents are church members. "My teacher sure is nice," she said in her letter.

Two brothers and two sisters are Mary Ann's playmates at home. What fun they must have together! Their father has been ill for some time, and I'm sure Mary Ann and her sisters and brothers find lots of opportunities to help in the home and make things a bit easier and happier for Mother and Daddy.

Second-graders who want to begin writing pen-pal letters might enjoy writing to Mary Ann. She promises to answer each card or letter which she receives.

Back in the H's in our file, there is an addition to the word picture of Jessie Lou Holden, McDonald, Tennessee. You remember, just a few weeks ago, I shared with you a very brave letter from Jessie, telling about her poor eyesight and how she is trying to keep it from being a handicap to her. In sharing Jessie's letter with you, I mentioned some things she could do, to including possible enrolment at the Tennessee School for the Blind and borrowing a "talking-book machine" and records prepared especially for people who cannot see. Here is part of Jessie's second letter, written soon after her first letter was published:

"I certainly want to thank you for the nice things you said . . . I truly hope to be patient, and study, so I can really accomplish something. My twelve-year-old sister, Melta Mai, and I went to the Tennessee School for the Blind last year, but we only stayed two weeks. We were very homesick. We thought we could go on to school here. We did and enjoyed it very much. Melta's eyes are weak, too, but not as bad as mine. Mother's eyes are also weak. There are only four of us, just Daddy and Mother and two girls. I am going to write for more information about the talking books. I will try to study at home and finish this year. I may go back to the Blind School next year, if I don't find studying at home too easy and interesting. I already have two new pen pals who saw my letter and wrote to me. I hope to have many more."

We hope Jessie will keep on writing letters about herself, so that we can keep our word picture of her up-to-date.

Our next word picture is one of an old friend, MARY LOU NICHOLSON, Route 2, Joelton, Tennessee. Mary Lou is fifteen years old, and in the ninth grade at Joelton High School. Her favorite subject is Home Economics. Mary Lou has several responsible jobs at Joelton Baptist Church. She is president of her Sunday school class, vice-president of her Training Union, and vice-president of their G. A. It has been some time since Mary Lou wrote her first letter to Aunt Polly, but she is still corresponding with some of the pen-pals she made then. "I'd like to have some more pen pals," she says.

POLLY STONE, 208 Post Oak Road, Camden, Tennessee, is eight years old and in the third grade at Camden School. English, spelling, and writing, are her favorite subjects. Her hobbies are music, poetry, basketball, and dramatics. With so many different interests, she should have no trouble finding pen pals with whom to share her hobbies.

FAYE WALL, 240 Highview, Jackson, Tennessee, is thirteen years old and attends North Jackson Baptist Church. She has been a Christian about three years. She is a member of the Intermediate G. A. She likes outdoor sports like bicycle-riding, hiking, and playing ball. She also likes to write letters, and would welcome lots of new pen pals.

We are glad these friends have brought their word pictures up-to-date. Wouldn't it be nice if every picture in the file were complete? What about yours? If your word picture doesn't tell the latest information about you and the things you've been doing, please write me a long newsy letter this week. We want an up-to-date word picture of YOU.

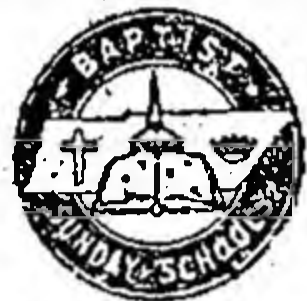
Love,

AUNT POLLY

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE
Superintendent
MISS DOROTHY CAMPBELL
Office Secretary



MISS OLETA MEEK
Elementary Worker
MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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



MISS EVELYN WILLARD
Office Secretary
O. O. MIXSON
Convention President

An Unusual Response

Mrs. John T. Denning, a new teacher in the Young People's Department at the Judson Memorial Baptist Church, Nashville, was studying the lesson from the Teacher's Quarterly when she saw the Suggested Preview Studies. It occurred to her that this would be a good activity. She immediately began the study according to the outline and gave her paper to the Educational Director, Dr. J. Clark Hensley. Her request for the credit has been granted.

We recommend this study to many teachers as a means for better preparing to teach.

Preaching Attendance

The request for Standard Sunday School recognition from the Round Lick Sunday School, Watertown, had this interesting comment, "100% of the officers, teachers, and pupils above eight years of age stayed for preaching last month."

We challenge someone to beat this record.

Morristown Expands Its Work

Under the leadership of their new pastor, Rev. A. Hudson Hicks, the people of Morristown have recently purchased some new property which enables them to have a greater expanded Sunday School program. We quote from a letter from Bro. Hicks: "Yesterday we had two Junior Departments. We are delighted with the results. The enrollment for each department is about the same. Sixty in one and sixty-two in the other. The attendance in each department was the same. This to me was real good—fifty-five in each department. This is the first time since I've been here that we have had over 100 in the department. In a short time I think we will have seventy-five each Sunday in each department."

Next Sunday we will have two departments for Intermediates. We are sure this will help our attendance. As soon as we can arrange it, we want to have three Primary departments. We have one Adult Department working, and have enough classes for the second department."

Net Gain in Sunday School Enrollment

Did you know that Southern Baptist Sunday Schools had a net enrollment gain last year of 303,669? Along with this increase in Sunday school enrollment was a great gain in baptisms, the total being 312,246. It is significant that baptisms increase along with net gain in Sunday School enrollments. Again we say the Sunday School is the chief evangelistic agency of any church.

Sunday School Weeks at Ridgecrest

J. N. BARNETTE
(Sunday School Builder)

The dates for Ridgecrest Sunday School Weeks for 1949 are June 23-29, June 30-July 6, and August 11-17 (Leadership Week).

The capacity attendance for one week is 2,400.

Churches are urged to send their leaders to Ridgecrest for the June and July weeks on the following basis:

Churches with Sunday school enrollment of 1 to 150, 3 leaders;
Churches with Sunday school enrollment of 151 to 300, 5 leaders;
Churches with Sunday school enrollment of 301 to 500, 10 leaders;
Churches with Sunday school enrollment of 501 to 1,000, 15 leaders;
Churches with Sunday school enrollment of 1,001 and up, 20 leaders.

Send names and \$2.00 registration fee for each person to Robert Guy manager, Baptist Assembly, Ridgecrest, North Carolina. State clearly whether men or women.

Request type of reservation desired and give first, second, third and fourth choice. This is most important and will save much time.

Accommodations and prices as of 1948, prices subject to change.

Rates:

Pritchell Hall: \$3.00 and \$3.25; Private bath \$3.75 and \$4.00.

Crestridge: \$4.50 private bath

Hillside Annex: \$4.00 private bath

Springdale Annex: \$3.00 to \$4.00

Rhododendron Hall: \$3.25

Lakeview: connecting bath, \$3.50 to \$4.00

Crystal Springs Lodge: \$3.00 and \$3.25; connecting bath \$3.75; private bath \$4.50

Kitasuma Cottages: connecting bath \$3.25; private bath \$3.75

Florida Cove: private bath \$3.75

Bird Huts: \$2.25

Cottage Rooms: \$2.50 and \$3.00

Cottages (housekeeping): \$3.00 per person per conference

Cottages (family rate): \$18.00 and up per week (deposit required)

(Continued from Last Week)

Jefferson	Jodie Lee Tate, Jefferson City, Tenn.
Judson	
Knox	Marcella Adams, 1115 Island Home Ave., Knoxville
Lawrence	F. M. Speakman, Lawrenceburg, Tenn.
Madison	Neil Moore, 230 Gordon, Jackson, Tenn.
Maury	Owen Lane, Columbia, Tenn.
Midland	
McMinn	J. T. Cline, Athens, Tenn.
McNairy	Cassie Mae Armstrong, Guys, Tenn.
Mulberry Gap	
Northern	
New Duck River	Floyd Bennett, Kingwood Ave., Shelbyville, Tenn.
New River-West Union	
New Salem	
Nolachucky	Mrs. Lela Maude Dean, Russellville, Tenn.
Nashville	Harvey Douglas
Ocoee	O. O. Mixson
Polk	Elene McNabb, Ducktown, Tenn.
Providence	Dowel Suits, Martel, Tenn.
Riverside	Jimmie Williams, Jamestown, Tenn.
Robertson	Rev. Braxton Sams, Springfield, Tenn.
Salem	Albert Bass, Liberty, Tenn.
Shelby	Oliver Barbour, 2023 Felix, Memphis
Sequatchie Valley	Edward Lee, Whiteville, Tenn.
Sevier	Nelle Elder, Rte. 1, Sevierville, Tenn.
Stewart	
Stone	H. M. Sloan, Cookeville, Tenn.
Sweetwater	H. H. Jacobs, Sweetwater, Tenn.
Tenn. Valley	
Union	
Watauga	J. W. Greene, 209 E. Maple, Johnson City
Weakley	Ralph Allmon, Gleason
Western Dist.	Rev. T. W. Carl, Paris, Tenn.
William-Carey	Sam Hall
Wilson	



The Intermediate Union of First Church, Clinton, Tennessee has achieved quite a record in attending mid-week Prayer Meeting and singing regularly in the church choir. Their whole Training Union has received a great blessing from having sponsored successfully, the Prayer Meeting Crusade, and these Intermediates have led in a marvelous way. We congratulate Mr. Joe Jackson, the Director of the Training Union at Clinton, on this excellent achievement.

Ridgecrest

Make your reservations NOW!

The following are Training Union weeks:

July 7-13

July 14-20

July 21-27

Write Robert Guy, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, for reservations. Registration fee \$2.00.

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

A-1 W. M. S.

The following Woman's Missionary Societies reported reaching the Standard in '48:

Beech River—Parsons
Beulah—Martin, First; New Salem; Ridgely; Union City
Big Emory—Rockwood; Walnut Hill
Big Hatchie—Brighton; Brownsville; Oak Grove
Chilhowie—Chilhowie, First; Maryville, Everett Hills; Mt. Lebanon; Piney Grove
Clinton—Clinton, First; Lake City, Main St.
Concord—Westview
Crockett—Bells; Maury City
Cumberland Gap—Cumberland Gap; Harrogate
Dyer—Trimble
Gibson—Dyer; Medina; Oakwood; Salem
Hardeman—Grand Junction; Middleburg
Holston—Bristol, Virginia Avenue; Erwin, Calvary; Kingsport, Glenwood; Lynn Garden; Oak Hill
Jefferson—Jefferson City, First; Jefferson City, Northside; White Pine
Knox—Arlington; Bell Ave.; Broadway; Immanuel; Mt. Olive
Lawrence Co.—Lawrenceburg
Madison—Parkview; Royal St.; West Jackson; Westover; Henderson; Madison
Maury—Centerville; Hohenwald
McMinn—Cog Hill
Nashville—Belmont Heights; Edgefield; First; Goodlettsville; Harsh Chapel; Inglewood; Ivy Chapel; Judson; Old Hickory, First; Park Ave.; Radnor; Riverside; Woodbine
New Duck River—Lewisburg; Shelbyville; Smyrna
Nolachucky—Beulah; Morristown, First
Ocoee—Brainerd; East Chattanooga; East Lake; Chattanooga, First; Oakwood; Chattanooga, Second; Woodland Park
Polk—Mt. Zion
Providence—Midway
Robertson—Greenbrier
Salem—Salem
Sevier—Sevierville
Shelby—Capleville; Collierville; Kennedy; Oakville; Raleigh; Riverside; Seventh St.
Stewart Co.—Big Rock; Dover
Stone—Cookeville, 4th St.
Sweetwater—Philadelphia; Sweetwater
Tennessee Valley—Dayton; Spring City, First; Tennessee Valley Union—Sparta
Watauga—Immanuel, Elizabethton; Elizabethton, First; Roan Mountain
Weakley Co.—Dresden
Western District—West Paris
Wilson Co.—Fairview

100% Reading a Missionary Book

The following societies reported every woman in the Society reading a book:

Beech River—Lexington; Parsons; Rock Hill
Beulah—New Salem; South Fulton; Tiptonville; Troy
Big Hatchie—Pleasant Grove
Big Emory—Crossville; Kingston; Rockwood; Walnut Hill
Carroll-Benton—McKenzie
Campbell Co.—Jacksboro; LaFollette, First; LaFollette, West; Westbourne
Chilhowie—Maryville, Broadway; Maryville, Oak Street
Concord—Bradley Creek; Christiana; Lascassas; Westview; Mt. Pleasant
Crockett—Bells
Clinton—Clear Branch; Clinton, First; South Clinton; Lake City, Main St.
Cumberland—Blooming Grove; Clarksville, Second; Mt. Hermon
Cumberland Gap—Cumberland Gap
Duck River—Decherd; Huntland; Magness Memorial
Dyer—Halls; Newbern; Trimble
East Tennessee—Newport, First
Fayette—Moscow; Rossville; Williston
Gibson—Gibson; Humboldt; Kenton; Lavinia; Oakwood
Giles—New Hope
Hardeman—Middleton; Pocahontas; Saulsbury
Holston—Antioch; Cherokee; Double Springs; Erwin, Calvary; Greenville, First; Greenville, Second; Kingsport, Lynn Garden; Litz Manor; Oak Hill, Temple, Johnson City
Indian Creek—Philadelphia; Olive Hill
Jefferson Co.—Flat Gap; White Pine
Judson—Charlotte
Knox Co.—Bearden Central; John Sevier; Marble City; Park City; Straw Plains; Washington Pike (Continued)

THURSDAY, FEBRUARY 17, 1949

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

As the newly elected Brotherhood Secretary of Tennessee, I feel very humble and unworthy. I am not unaware of the tasks and responsibilities that lie ahead.

As your Brotherhood Secretary, I shall, of course, endeavor to promote the organization of brotherhoods throughout the state. I fully realize the importance of this organization work, but there is a far more important promotional job to be done; that is, to promote a program that will challenge the men of our churches to the extent that all the men of our churches will want a brotherhood so that they may have a distinct part in the promotion of the Kingdom's work of our Lord and Savior.

There is so much to be done that no red blooded man who loves the Lord is going to be willing to sit back and say, "Let the preachers and the women do it" as they have, so many times in the past.

I turn again to the fine Pastors of the state who have co-operated with me to promote the Baptist and Reflector in the past seven years, and prayerfully ask them to put on a program for the Lord and his work so large that it will challenge every man in his church. I know that you realize as I, that we will never get the best cooperation out of our men until we challenge them to a definite and worthwhile task.

Our first effort will be to secure good records of all our brotherhood officers, their names and addresses, and the name of the church and association. May I ask every Regional President, Associational President, and Brotherhood President to send to my office at 149 6th Avenue, North, Nashville 3, Tennessee a complete list of your brotherhood officers.

Laymen of the Dunean Baptist Church at Greenville, S. C. have witnessed 147 conversions in a six-months period to set an evangelistic record among Brotherhoods of the Southern Baptist Convention.

John A. Farmer, state secretary of the Baptist Brotherhood movement, said that a check with national offices of the movement in Memphis reveals that the record has apparently not been equalled elsewhere.

The evangelistic report covers the first six months of 1948, according to a report from J. E. Bishop of the Dunean church. There were 37 "reclamations" in addition to the 147 professions of faith, he said. Contacts for the soul-winning efforts were made in homes, hospitals, penitentiary, and other institutions of the city and county.

I do not know of anything that so will stimulate a brotherhood as the participation in a simultaneous evangelistic campaign of a laymen's revival.

AMONG THE BRETHREN

Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, will address both Houses of the Legislature, Friday morning, February 18 at ten o'clock. His subject will be PAY-DAY—SOMEDAY. The public is invited.

—B&R—

Pastor William Ward Ayer and the Calvary Baptist Church of New York City have been led in a blessed revival experience by W. F. Powell, pastor of First Baptist Church, Nashville.

—B&R—

Verble Baptist Church near Monterey held a double service recently in which J. T. Henry was ordained to the ministry, and his brother, S. T. Henry and Leslie Milligan, Jr., were ordained as deacons. Those taking part in the ordination were: Isham G. Rodgers, moderator of Stone Association, who served as chairman of the presbytery; A. M. Senter, pastor, Steven Street Church, served as clerk; J. H. Roberson preached the sermon; Leslie Long, pastor of Verble Church; Oliver Lane and E. S. Brown, both pastors in Stone Association. Deacons were Buster Coffelt of Poplar Grove Church and Tom England of Johnson Church.

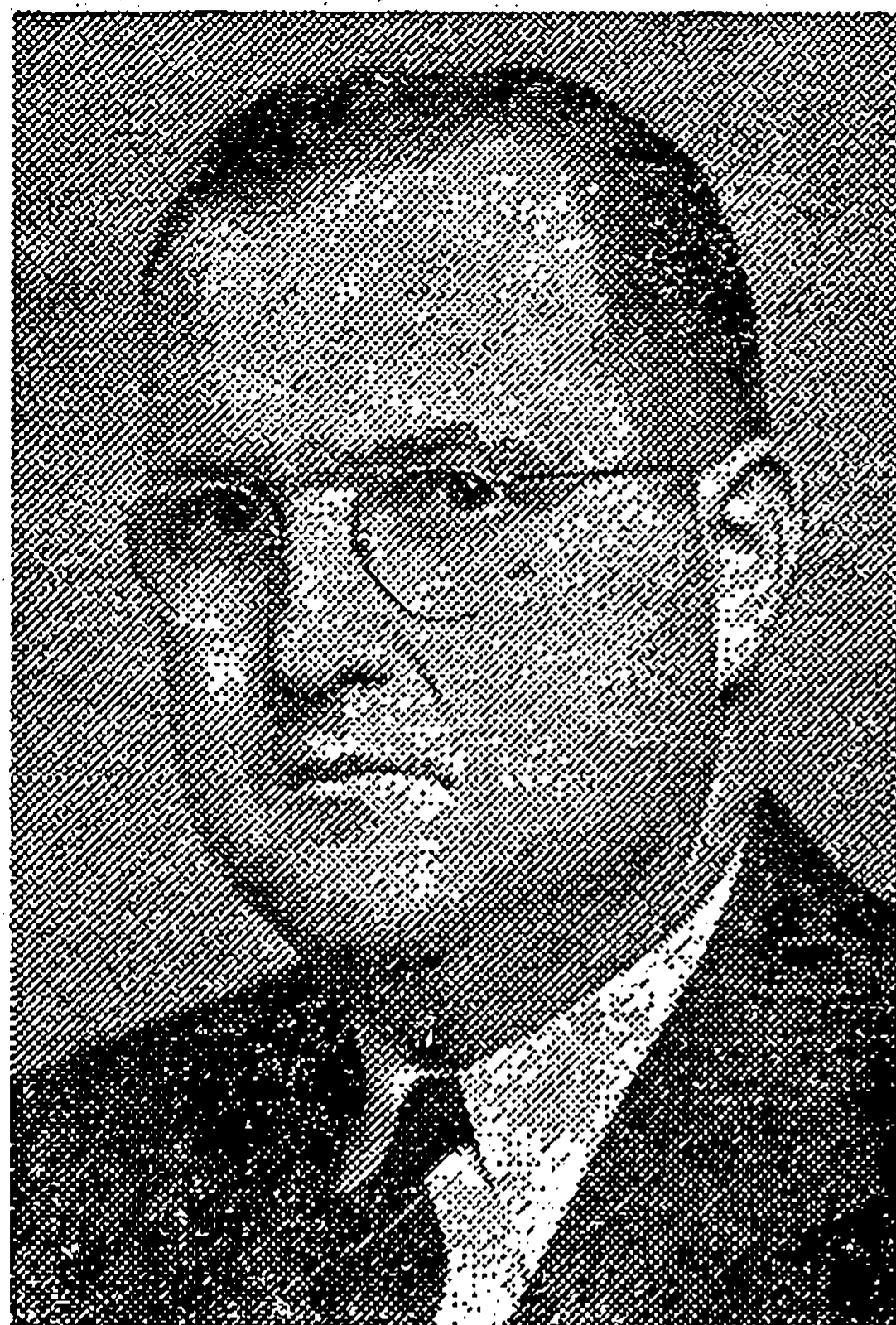
—B&R—

Y. R. Williams, treasurer of White Pine Church writes that "Dr. J. R. Johnson of Jefferson City supplied for the church on a recent Sunday and preached a wonderful sermon. Dr. Johnson stated that he is in fine health and doing supply work."

—B&R—

Seven students at the New Orleans Baptist Seminary dedicated their lives to the Home and Foreign Mission Fields during the Missionary Day program held on the campus January 27. Dr. Arnold T. Ohrn, General Secretary of the Baptist World Alliance, brought the principal address of the day.

—B&R—



BAYNARD F. FOX

For the past three years, Baynard F. Fox has been director of retirement plans in the State of Kentucky. For the year 1949, the State Board of Missions of Kentucky has voted to release him half-time, that he may serve also in the capacity of field representative of the Relief and Annuity Board throughout the various states of the Southern Baptist Convention.

In a letter to the office secretary of Baptist and Reflector relative to the paper Thos. A. Frazier, former clerk of South Knoxville Baptist Church, Knoxville writes: "I remember the paper from the time of the great J. R. Graves. . . . I do not remember when our great paper, Baptist and Reflector, was more efficiently edited."

—B&R—

A. B. Pierce, pastor of First Baptist Church, Pine Bluff, Ark., commends W. J. Morris, a member of the First Church, saying that he is a good preacher, a good singer and a good personal soul winner and that Bro. Morris is giving his full time to evangelistic work. For some 12 years he served as pastor mostly in Arkansas. His address is 1415 West 16th Street, Pine Bluff, Ark.

—B&R—

E. D. Head, president of Southwestern Seminary, Fort Worth, Texas, was granted an Honorary Doctor of Laws degree by Georgetown College, Georgetown, Ky., on January 28. At that time he spoke on "Christian Leadership for Today." This was a part of the week-long dedication program of the new \$400,000 John L. Hill Chapel at Georgetown College.

Howard Kerr, educational director in Central Baptist Church, Chattanooga, writes that Music Emphasis Week was promoted in Ocoee Association in the early part of January. W. Hines Sims of the Southwide Music Department, directed this work and the meetings were held in the Ridgedale Baptist Church. He was assisted by O. E. Sellers, formerly of the New Orleans Seminary, and two local teachers, Mrs. Carl Giers of the First Church, and Mrs. David Litz of the Brainerd Church, who directed the choral work of the Intermediates and Juniors. There was an enrollment of 380, representing 36 Baptist churches and 2 churches of other faiths.

—B&R—

During the past few months there has been much evidence of the Lord's blessings in the work at the Bethany Baptist Church of Kansas City, Mo. In November the church cooperated with an Associational Simultaneous Revival effort under the leadership of Dr. C. E. Matthews. Pastor Bradley Allison did the preaching and L. G. Meadors of Dadeville, Ala., led the music. There were more than 90 who came forward during the two weeks with about 70 additions and 22 rededications. Two young men surrendered to the call to preach and both are now in school at Southwest Baptist College, Bolivar, Mo.

ATTENDANCES AND ADDITIONS TO THE CHURCHES FEBRUARY 6, 1949

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Ashland City, First	52	34	—	Bell Avenue	664	262	15
Athens, First	471	124	3	Broadway	1303	360	8
West End Mission	82	—	—	Fifth Avenue	973	307	—
Brighton	260	118	—	First	1089	193	—
Bristol, Calvary	402	105	1	Immanuel	407	95	—
Brownsville	312	60	—	Lincoln Park	610	238	5
Chattanooga, Avondale	529	120	—	Lonsdale	428	155	1
Birchwood	50	24	—	LaFollette, West	158	80	—
Brainerd	405	164	1	Lebanon, Barton's Creek	85	51	—
Brainerd Hills	98	33	—	Cedar Grove	132	74	—
Calvary	411	97	5	Fairview	114	61	—
Cedar Hill	277	—	4	First	485	103	3
Clifton Hill	402	101	2	Lenoir City, First	398	156	—
Missions	76	—	—	Pleasant Hill	134	83	7
Concord	225	128	5	Leoma	122	—	—
Daisy	148	60	—	Lexington, First	231	38	1
East Ridge	265	110	—	McEwen	80	—	—
Highland Park	3016	819	35	Maryville, Broadway	330	131	—
Kingwood	159	85	1	Everett Hills	260	131	—
Lupton City	114	90	7	First	850	220	4
Morris Hill	237	127	2	Maynardville	113	20	—
Red Bank	668	221	—	Medina	169	127	—
Ridgedale	530	199	5	Memphis, Bellevue	2660	903	26
St. Elmo	327	98	3	Central Avenue	566	183	—
Signal Mountain	69	38	—	Highland Heights	993	434	2
Spring Creek	220	96	2	Kennedy	155	54	3
White Oak	347	66	—	LaBelle	690	219	4
Woodland Heights	260	64	—	Prescott Memorial	603	169	2
Carthage, First	179	—	—	Shirley Park	176	82	—
Cleveland, Big Spring	255	177	—	Speedway Terrace	898	204	5
North	158	105	—	Sylvan Heights	160	110	2
Clinton, First	310	82	4	Temple	1539	338	—
Columbia, First	426	119	1	Union Avenue	1221	301	13
Godwin Chapel	29	—	—	Milan, Oakwood	134	54	—
Rock Springs	83	65	—	Milton	51	17	—
Second	109	61	—	Prosperity	169	113	—
Cookeville, First	403	114	—	Monteirey, First	245	80	—
Algood Mission	102	—	—	Morristown, First	604	171	2
Fourth Street Mission	137	68	—	Murfreesboro, First	459	91	1
Steven Street	122	75	—	Walnut Street Mission	62	—	—
Crossville, First	204	99	4	Powell's Chapel	115	62	—
Decatur, Goodfield	61	35	—	Taylor's Chapel	107	—	—
Dyersburg, Hillcrest Avenue	217	79	1	Westvue	565	139	1
Eagleville	111	50	—	Woodbury Road	72	61	—
Elizabethton, Big Spring	136	146	6	Nashville, Edgefield	454	—	4
First	565	114	4	First	1296	—	7
Mission	35	—	—	Grace	848	206	1
Siam	207	124	2	Harsh Chapel	223	84	—
Fountain City, Beaver Dam	134	78	2	Inglewood	715	214	18
Central	918	216	2	Park Avenue	641	121	8
Hines Valley Chapel	48	—	—	Third	—	68	—
Fowlkes	121	91	—	Una	154	89	2
Gallatin, First	299	81	—	Oak Ridge, Glenwood	391	95	2
Gladeville	143	83	—	Highland View	459	126	—
Grand Junction	114	74	1	Robertsville	414	116	2
Harriman, Trenton Street	394	112	2	Parsons, First	272	70	—
Walnut Hill	287	112	—	Pigeon Forge	166	83	—
Jackson, Bemis	238	55	—	Portland, First	228	94	—
Calvary	583	187	4	Rockwood, First	248	134	—
North	258	95	—	Rutledge	86	37	—
Jellico, First	250	122	—	Oakland	126	64	1
Kingsport, First	687	109	—	Shelbyville, First	337	114	7
Lynn Garden	316	88	—	Shelbyville Mills	152	80	—
Mission	23	—	—	Tullahoma, First	280	62	—
Knoxville, Alice Bell	62	24	—	Watertown, Round Lick	145	73	—

The First Baptist Church of Jackson, W. Fred Kendall, pastor, has elected Mr. Harry N. Hollis of Memphis to serve as assistant to the pastor. He served for two years as assistant to the pastor in the First Baptist Church, Owensboro, Ky. He held a similar position at the Immanuel Baptist Church, Paducah, Ky.,

and was recently employed as business manager of the Central Baptist Hospital, Lexington, Ky.

Mr. and Mrs. Hollis have two children; a son, Harry, Jr., and a daughter, Dixie Ann.

He began work with the First Church February 1.

—B&R—

Church Ordains Deacons

The First Baptist Church, Clinton, recently adopted a rotation system of deacons in which one-third of the active deacons retire each year. Paul W. Turner has been pastor since last July.

The new deacons include H. S. Lane, James Cheely, Robert B. Johnson, Roy Jones, T. L. Seeber, and Wendell Gwinn. W. O. Thompson

was also elected but had already been ordained.

Examination of the candidates was led by Rev. Stuart Rule, First Baptist Church, Oak Ridge. Following the examination, an impressive service of ordination was conducted in which Rev. Charles Bowles, Pastor of McCalls Avenue Baptist Church, Knoxville, brought the ordination sermon. H. L. Hutchins of Clear Branch Church delivered a brief charge to the candidates and church. Floyd Buckner, Pastor of Bethel Church led in the ordination prayer.

All the deacons and their wives gathered on Monday night, January 31st, for a delicious banquet meal. The retiring deacons each gave a word of encouragement to the new deacons. After the meal, the new group of active deacons were organized for the coming year.

—B&R—

A Servant of Our World Fellowship

ARNOLD T. OHRN

Dr. Walter O. Lewis, who until July 1st was General Secretary of the Baptist World Alliance, graciously accepted the Executive Committee's invitation to become Associate Secretary for Europe and at the same time to co-ordinate and supervise the Relief Program of the B. W. A. It was felt strongly that his exceptional experience and knowledge could not be spared at this crucial time.

At its meeting in London in August, the Executive Committee adopted the following resolution:

That this meeting of the Executive Committee places on record its deep sense of gratitude and regard for the work of Dr. W. O. Lewis as Secretary of the Baptist World Alliance. When appointed at the Atlanta Congress in 1939, he already knew intimately Baptist work in many parts of the world, particularly in Europe. The nine years of his service as Secretary were the years of the second world war and the difficult post-war period. In association with the late Dr. Rushbrooke, Dr. Lewis maintained the links between our Baptist world family, amid all the stresses and strains of political and international developments. When Dr. Rushbrooke passed away suddenly, Dr. Lewis courageously shouldered many additional burdens, including the task of completing arrangements for the World Congress in Copenhagen. We rejoice that he has been able to continue his service to the Alliance, particularly in the field of relief. We honour him for his fine personal qualities which have won the trust and affection of Baptists in many lands and have made him a familiar and welcome figure in countless Baptist homes. We recall his selfless devotion to the cause of Baptist fellowship and his linguistic gifts, balanced judgment and encyclopedic knowledge of men and events. We trust that the years ahead will give greater freedom and leisure to Dr. and Mrs. Lewis, but also the opportunity of Dr. Lewis' putting into permanent form the story of the Alliance and his own distinctive part in its development. We desire that the Secretary of the Alliance take steps to communicate to all our constituent bodies for widespread publicity this expression for our gratitude and affection.

When later the question of the Associate Secretaryship for Europe was discussed, the motion was made and passed unanimously,

that Dr. Lewis, who had already been appointed for the year ending June 30, 1949, be invited to continue as Associate Secretary until the Congress of 1950.

I am happy to announce that Dr. Lewis, in a letter to the Committee, has consented to continue another year. In doing this, despite the temptation to withdraw from more strenuous service and devote his energies to quiet, scholarly pursuits, Dr. Lewis has brought a real sacrifice. But he has generously come to the aid of our great fellowship at a time when he could not be replaced, and friends of the Alliance in every part of the world will rejoice at his decision.

—B&R—

Co-operating Southern Baptists

DR. J. B. LAWRENCE

There is one book, a book of real thought and wisdom—entitled "Co-operating Southern Baptists"—which should be read by Baptist in our Southland. In this book, Dr. J. B. Lawrence has wielded a pen of might.

I hope it will be preached from every pulpit, taught in every Training School, and made a matter of conversation among Southern Baptists. It will enlighten, inspire, strengthen.

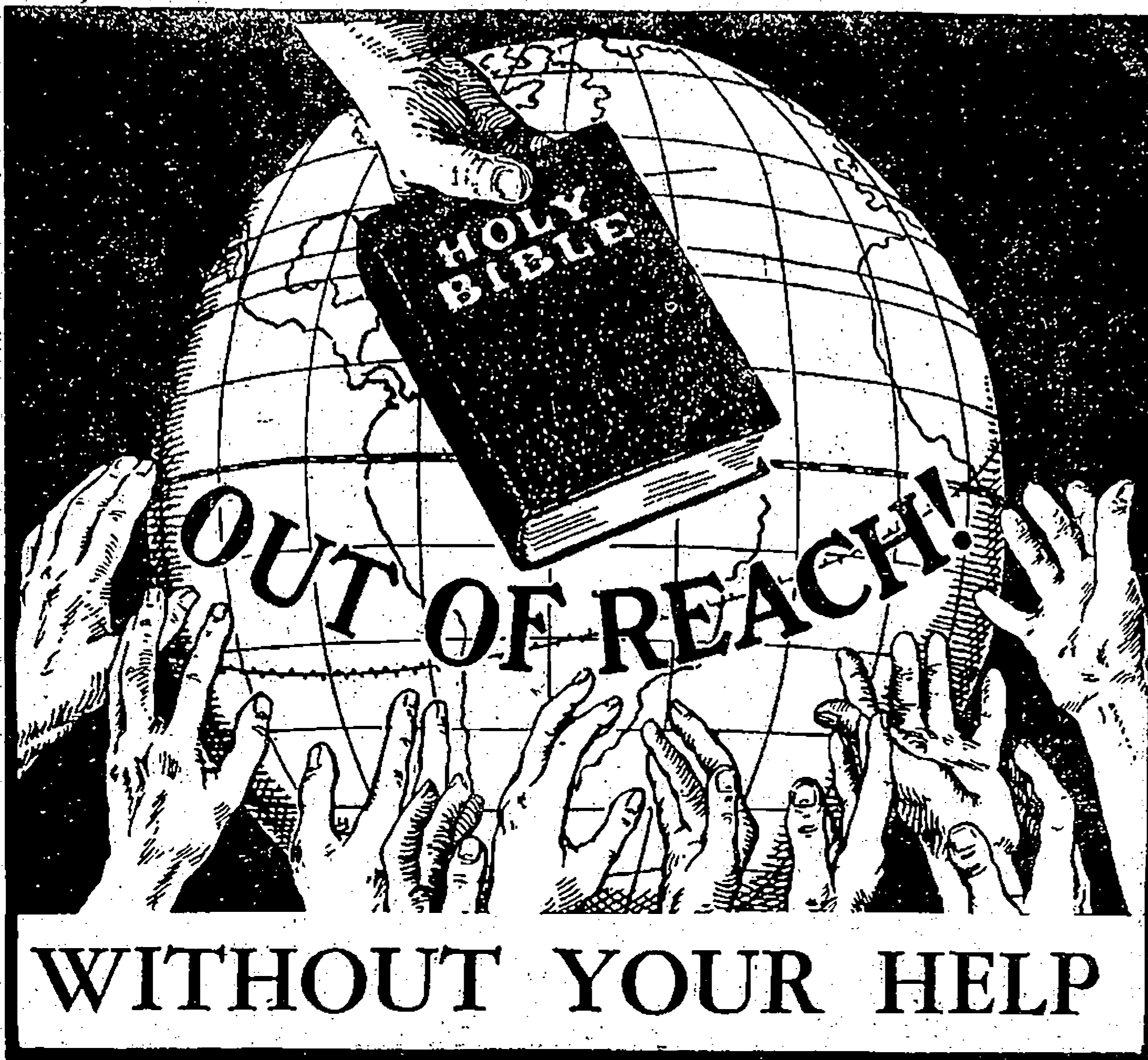
—Robert G. Lee

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THURSDAY, FEBRUARY 17, 1949

Woodlawn Missionary Baptist Church Organized

A GROUP of enthusiastic Baptists met January 16, 1949 at Woodlawn community near Lenoir City, Tenn., and organized the Woodlawn Missionary Baptist Church.

Lawrence Glass, a Baptist minister of Lenoir City, called a council consisting of the following Baptist ministers: Hampton Hopkins, First Church, Lenoir City; Glenn Toomey, Baptist Tabernacle, Lenoir City; Doyle Suits, Midway Church, Martel; John Hatley, Tennessee Chapel, Kingston; Robert C. Walker, West Broadway Church, Lenoir City; C. M. Dutton, Lenoir City; John Preston, Loudon; Eli Estes, Loudon; Troy Bowlin, Lenoir City; G. X. Henton, Martel. Also a number of deacons and other members from neighboring churches in Providence Association were in the council.

Robert C. Walker was elected moderator of the council and C. M. Dutton as clerk. After discussion on the need of a church at this place, Bro. Hopkins read some scripture from Acts 2

Joint Ordination Service

Late in 1948, Grubbs Memorial Baptist Church and Ewing Baptist Church held a joint service of ordination for deacons at Grubbs Memorial Baptist Church.

The service was opened with singing, led by Mr. Huff, choir director, at Grubbs Baptist Church. A moderator and clerk were chosen.

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WEST OF THE RIVER

BY EDWIN E. DEUSNER, LEXINGTON, TENNESSEE

Selwyn Smith, Pastor at McLean Baptist Church in Memphis, was the speaker at the quarterly meeting of the Shelby County Baptist Brotherhood on January 30 at Lamar Heights Church, J. W. Bass, Pastor.

Claude Bowen, Pastor of the First Baptist Church, Greensboro, N. C., will be the preacher for a revival at Union Avenue Church, Gilliam Hughes, Pastor, beginning March 30. The song services will be in charge of W. Hines Sims, Department of Music of the Sunday School Board. Bro. Bowen is a native of Memphis.

Rev. Earnest Slate was elected moderator, and Rev. B. D. Cope, pastor of Ewing Baptist Church, as clerk for this meeting. The following candidates were asked to occupy the front bench: Frank W. Hudson and H. E. Hardy from Ewing Baptist Church and Morgan Sadler and B. C. Garrott from Grubbs Memorial Church.

Those serving as the Presbytery were: B. D. Cope, P. H. Shelton, Howard Davis, A. A. Sanders, J. B. Neely, B. F. Sanders, Ollie Whitman, Richard Grubbs, P. E. Sanders, J. E. England and C. H. Birdwell representing four churches; Grubbs Church, Ewing Church, Ivy Chapel and White House Baptist Church. Prayer was led by Rev. B. D. Cope. Rev. Howard Davis examined the candidates and recommended them to the counsel for ordination. Motion was made and carried that the moderator proceed with the service. Rev. P. H. Shelton delivered the charge to the two churches and Rev. Howard Davis, White House pastor, delivered the ordination sermon. The moderator then asked the entire body to stand while the candidates knelt and B. D. Cope offered the ordination prayer, after which came the laying on of hands. The candidates were then requested to stand by the pulpit with their wives and were given the right hand of fellowship.

The service closed with prayer by one of the newly ordained deacons, Mr. Morgan Sadler.—REV. B. D. COPE, Clerk

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E. Gibson Davis of Temple Church, Memphis, will be the preacher in a revival at Fifth Avenue Church, Knoxville, beginning April 17. This will be a part of the Knox County Simultaneous Revival Campaign.

The Churches of Carroll-Benton Association are planning their simultaneous effort for the week of March 20. L. G. Frey will direct the campaign.

Ewell Corbett has been called to the pastorate of Big Sandy Baptist Church in Western District Association and has accepted. He will also serve the McDavid Grove Baptist Church in the same association.

The "Hillcrest Baptist Hour" is now being heard over WDSG, Dyersburg—1450 on your dial—at 7 o'clock Tuesday through Friday and also on Sunday. A. T. Willis is the speaker.

James Canaday is now on the field at Calvary Church, Jackson, and plans were formulated for a large attendance on February 6—his first Sunday. Prior to his coming the pulpit was supplied by L. G. Frey, Malcolm Jones, Alfred Coyle and John R. Myers.

"The Unionite" has been reduced to a smaller form and will be sent free to any graduate of Union University, former students, pastors and interested friends. Address a postal card to Troy G. Young, Alumni Secretary, Union University, Jackson, Tenn. It is a newsy publication.

Central Avenue Baptist Church, Memphis, had a revival in connection with their observance of Bible Study Week. The Pastor, J. S. Riser, Jr. preached each night, January 31-February 4, using the Gospel of John. Special music was in charge of the church choir. Bro. Riser's church bulletin is neatly done and carries a wealth of information concerning the work of this great church.

A card from Hugh F. Latimer informs us that the principal address at the recent dedication of Bibles at Baptist Memorial Hospital was given by J. G. Hughes. Commenting on the service in his column in the Memphis Mirror, Hughes said, "It was an impressive hour and especially so when one observed the enthusiasm with which this group of laymen went about the task of spreading the Word of God." The service was in charge of the Gideon Camp of Memphis.

Lacy Freeman, former pastor at Antioch Church in Gibson County, is now associated with the First Baptist Church, Owensboro, Ky. in the development of a mission field on the outskirts of Owensboro. A temporary building has been provided and open house was held recently.

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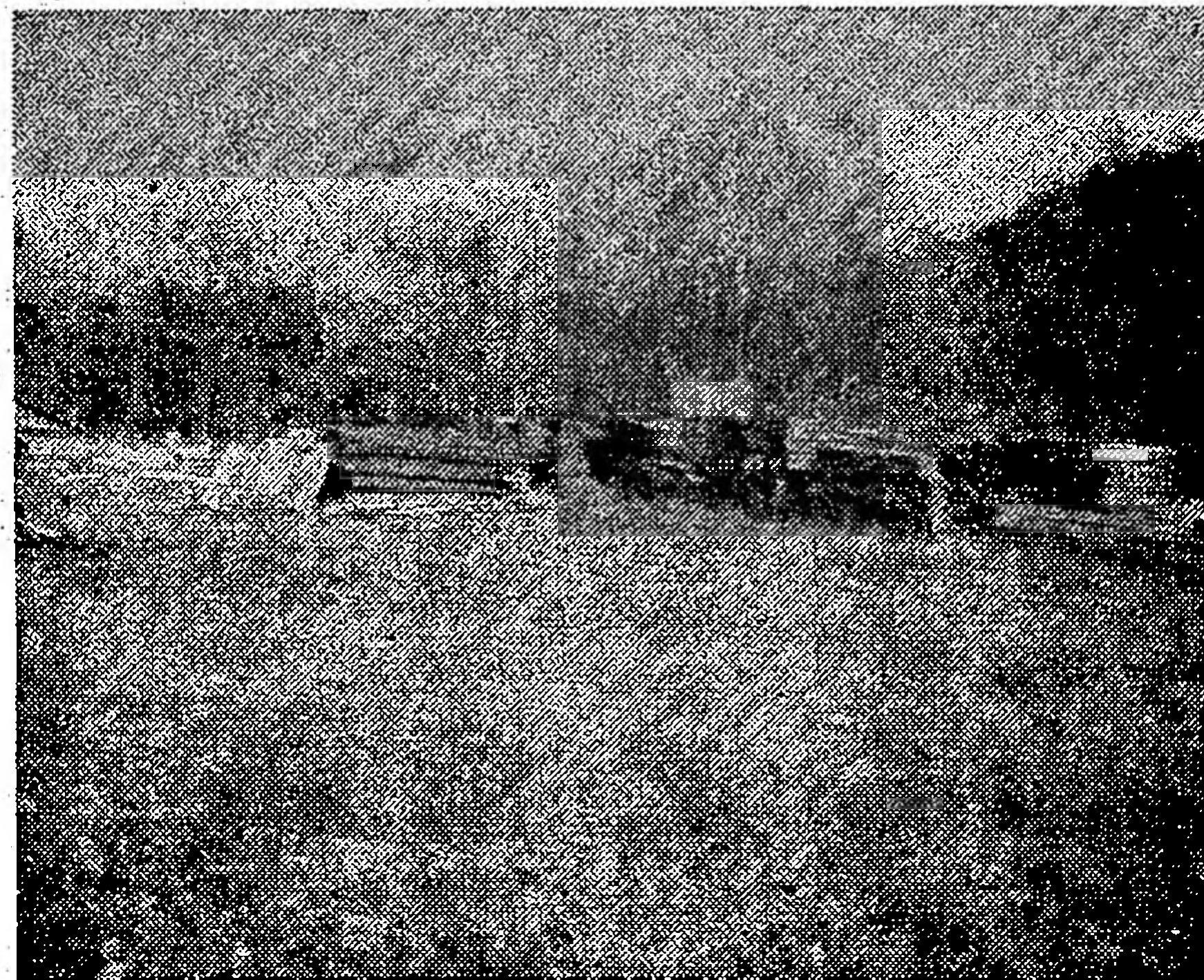
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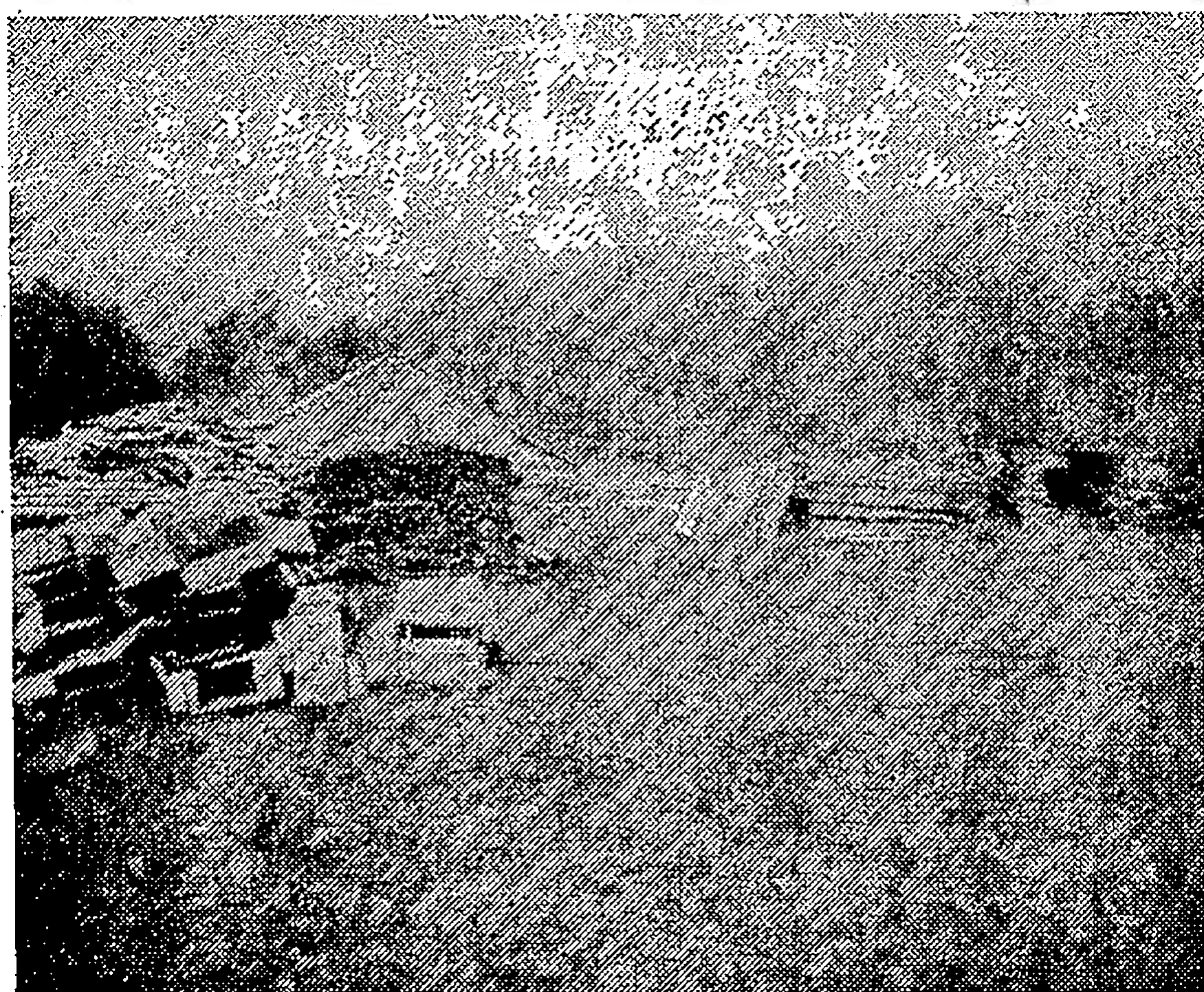
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