

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 115

THURSDAY, MARCH 3, 1949

NUMBER 9

## CHURCH TAX LAW REPEALED

CHAS. W. POPE

THE INFAMOUS church tax law has been repealed, thus redeeming the good name of the State of Tennessee! The bill to repeal the objectionable features of the law passed both the House and the Senate by overwhelming majorities and has been duly signed by the Governor.

The law, enacted by the 1947 Legislature, was one of the most radical socialistic measures ever to be adopted in the history of the United States. It was the first time that any state had passed a law levying a tax upon the contributions of churches for governmental purposes. This discriminatory law was a direct thrust at churches and their non-profit institutions. It exempted insurance companies, banks and political organizations while placing a tax upon churches. Although private colleges and universities educate 60 per cent of the youth of our State at no expense to the tax payers, this law exempted state schools and placed the tax upon private schools, hospitals, orphanages and community chests.

Furthermore, the law gave the Commissioner power to close churches, schools and organizations which failed to comply with the terms of the law. It would be hard to conceive how communistic, church-hating Russia could have designed a law more to her liking or more in harmony with her policies than this law.

The Executive Secretary is deeply appreciative of the determined manner with which Tennessee Baptist pastors, laymen, Methodists, Presbyterians and the 1949 Legislature and Governor continued the fight without abatement, until this law, which violated the American tradition of separation of church and state, had been removed from the books and the good name of our great State redeemed.

# Baptist and Reflector

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Editorial and General Office,  
149 Sixth Ave., North, Nash-  
ville 3, Tenn.

Terms of Subscription—Single  
subscriptions payable in advance  
one year, \$2.00, six months,  
\$1.00. Other rates and plans  
sent on request.

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insertion.

Advertising Representative—E. N. Delzell

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except  
during Christmas week, under the act of March 3, 1879.

TENNESSEE BAPTIST PRESS, INC., NASHVILLE, TENN.

## EDITORIAL

### Knights of the Tripod

THE SOUTHERN BAPTIST Press Association, an organization of Southern Baptist denominational editors, held its annual midwinter meeting February 10, 11, in the Hotel John Marshall in Richmond, Va. The hosts were *Religious Herald*, Reuben A. Alley, editor, and *The Commission*, Josef Nordenhaug, editor.

President Lewis A. Myers, N. M., Vice-President R. T. Skinner, Ky., and Secretary A. L. Goodrich, Miss., were on hand and served with their customary courtesy and efficiency. All the states in the territory of the Southern Baptist Convention were represented at the meeting except two.

Those among the editors or their assistants who appeared on the program were: The President; the Secretary; R. F. Terrill, S. C.; E. N. Delzell, Tenn.; R. E. Dudley, Texas; R. L. Pogue, Ky.; L. L. Carpenter, N. C.; B. J. Murrie, Ill.; Reuben A. Alley, Va.; John J. Hurt, Jr., Ga. Special addresses on matters of interest to the editors were delivered by the following: T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, Nashville; Douglas Southall Freeman, editor of the *Richmond News Leader*, Richmond; and J. Herrick Hall, editor of *Good Tidings*, Washington, D. C. Among others who made helpful remarks at the meeting were: John Caylor, secretary of the Department of Education and Publicity, Home Mission Board, Atlanta; Marjorie Moore, managing editor of *The Commission*, Richmond; and Charles R. Gage, publicity director of the Southern Baptist Relief Center, New Orleans.

These meetings of the editors deal with matters pertaining to the work and the improvement of the several papers. Through the years they have been helpful in a large measure, and the Richmond meeting was no exception.

As one of the special entertainment features provided by the joint hosts was a dinner Thursday evening in the Hotel John Marshall. After dinner there was shown a most interesting film picturing the beauties and the points of historical interest in Virginia. The film was prepared and shown by the Standard Oil Company.

For the many courtesies shown them, the editors thank Drs. Alley and Nordenhaug. They were gracious indeed. The meeting adjourned Friday at noon to meet at the Southern Baptist Convention in Oklahoma City in May, with Albert McClellan, editor of the *Baptist Messenger*, as host.

## WHEN TO FOLLOW RELIGIOUS LEADERS

SHOULD PASTORAL and denominational leadership always be followed? That depends. "*Be ye followers of me, even as I also am of Christ*" (I Cor. 11:1). Only within these limits should leadership always be followed.

To the extent that a man follows Christ he sets forth sound Bible teaching. If he belittles, or weakens, or rejects the historic Baptist position and practice in favor of liberalism and unionism, you can know straight off that he is not a safe leader in this respect. He walks in the way of human wisdom instead of in the revealed footsteps of Jesus.

Because of their fortunate leadership, the rank and file of Southern Baptists are fundamentally sound in the faith. "My sheep know my voice, and I know them, and they follow me." If, then, any Baptist church or other Baptist group departs from the sound historic Baptist position and practice and takes up with liberalism in doctrine or unionism in practice, it is because some man has wrongly led the group. Some Baptist preachers have a fearful responsibility to face along this line.

If among people who are fundamentally sound a man's leadership disturbs and divides church and denominational fellowship, Christian common sense teaches that he is not a safe man to follow in that particular. The Word of God teaches the same. "*Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own bellies; and by good words and fair speeches deceive the simple*" (Rom. 16:17, 18).

There is a ceaseless obligation upon pastors and denominational leaders always to sound a clear Bible note so our people can know that it is safe to follow. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 15:8). On the other hand, there is an equal obligation upon our people to pray and study the Word of God sufficiently to be able to distinguish between truth and error. With that discernment, they can know when a man speaks the language of Ashdod instead of the language of Zion and act accordingly.

A word of caution is in order. Being human, a given denominational agency may make a mistake in some particular. We have understood that even a Baptist pastor and a Baptist church may make a mistake! So far as the agency may make a mistake, it is not to be followed in that respect. But this is not a reason for general condemnation.

Suppose that the leadership of a denominational agency is sound in the main. This can justifiably be claimed for all our denominational agencies. Why not reject the leadership of the agency in the area of its mistake and follow it in the area of its soundness? It is foolish and unchristian to condemn the agency indiscriminately and go off at a tangent and refuse its generally good leadership because of some mistake it makes. Pastors do not expect their members to decline to follow their generally sound leadership because of some pastoral mistake here and there. If some Baptist ministers were to have applied to them the same logic and attitude which they apply to denominational agencies, these ministers would not have any followers at all!

Apply this fair principle to our State Board, to the Sunday School Board and to the whole Southern Baptist Convention itself. Decline to follow the leadership which may be in the wrong direction, but follow the leadership which is in the right direction and do not engage in wholesale condemnation.

After all, the mistakes which a given denominational agency may make will be found to be no greater than certain mistakes made by those who pass the sentence of condemnation.

# 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.

## Rather Not Tell Their Age

*The Baptist Review*

We have interviewed numbers of preachers in recent months and have noted an increasing reluctance among them, even young men and men in the very prime of life, to give their age. The sensitiveness to the passing of the years manifests itself along about the time a man is forty—significantly, the age which today has almost been accepted by most churches as the arbitrary line of demarcation between men they will consider for a pastor and those they will not. It is encouraging to see very young men coming to places of great responsibility in denominational leadership at a much earlier age than heretofore. It is, obversely, discouraging to see men in the very prime of life, fitted by the quite necessary factor of experience, finding it difficult to find a place of service. The most fruitful years of a man's life should be from forty to sixty. In the business world men advanced in years are at the helm. Banks and great corporations would be reluctant to lose the wisdom gleaned by years of experience. In military life the great generals, for the most part, have been men of years and long experience. The religious world will suffer a great loss in the accumulated wisdom that only experience can create if the trend continues to lay men on the shelf in their prime. It is anomalous that a forty year old preacher is afraid to tell his age.

*(Can the Holy Spirit still use a man over forty in the pastorate?—R.B.J.)*

## Segmenting Christianity

*Southern Baptist  
Home Missions*

Recently I saw an announcement of a convention of Premillennialists and the organization of a premillennial group of Christians. At about the same time I saw an announcement stating that there are now thirty-four denominations affiliated with the National Association of Evangelicals, and the proud boast that this is twice the number of denominations ever represented in the Federal Council of Churches and four times the number represented in the American Council of Churches. We have also the Federal Council of Churches and now the World Council of Churches, which has just been organized in Amsterdam. These various organizations of Christians emphasize a drift in modern church life. The local church is too small and provincial in the thinking of world-minded leaders to be trusted with oracles of faith, hence, these various organizations are formed outside the churches to promote some specific feature of Christian life. Paul told Timothy to learn how to behave himself in the church, "which is the church of the living God, the pillar and ground of the truth." The implication of the Great Commission is that the plan of the Master for the evangelization of the world is to sow it down in local churches. The plan of the devil, to counteract the influence of the gospel, is to discount the local church. The New Testament knows nothing and says nothing about an ecumenical church. The world-church idea is the ambitious conception of the inflated thinking of organization-minded men.

*(Thank you, Dr. Lawrence. You are exactly right.—R.B.J.)*

## Preachers and Tobacco

*Jeff D. Ray in  
Home Life*

I think the use of tobacco, whether cigarette, cigar, chew, pipe or snuff, is a bad habit—a habit which no Christian should indulge, though unfortunately many real Christians do. Obviously, there are strong objections to the pastor using tobacco. Here are some of them: example, expense, disappointment and even sorrow to many members, decreased influence, personal physical harm. Because his using tobacco does the

church no good at any point and will doubtless be hurtful at some points, the preacher who has the habit ought to be man enough and have grace enough to give it up. In nine cases out of ten he would not have been called to the church if they had known before he was called that he used tobacco. I am not writing as an ultra-pietist nor as an extreme anti-tobaccoist, but in plain, everyday, common horse sense, when I say our preachers ought not to use tobacco, and every fair-minded preacher knows I am right.

*(Of course he is right.—R.B.J.)*

## Deluding Illusions

*W. O. Carver in  
The Commission*

Religion is a term which would receive many vague and mistaken definitions if those who employ it were asked to say exactly what they mean by it. For many years we have been told in many connections that "communism is a religion"; that its devotees are actually more passionately and sincerely religious than are the majority of Christians. Just now we are being told that democracy is a religion. There are even those who seem to feel that democracy is so ideal a religion as to be capable of substituting all necessity for other religions. An influential British book, a good many years ago now, bore the title *Religion Without Miracle*, and there are organized "religions" explicitly based on a general response to the highest idealism of human nature with the distinct repudiation of "supernaturalism." We sometimes hear the phrase "religion without God." When we think clearly we know that the term *religion* rightly involves the response of the finite person to the infinite Person, in worshipful dependence, in humble response, in ethical obedience. Substitutes for religion have been numerous, some of them greatly influential, in the last century and especially in recent decades. *Religion* should be used and especially insisted on by Christians to signify conscious relation of men to God.

*(Trying to be religious without Christ is the sin of this century.—R.B.J.)*

## Worldliness

*C. W. Alexander in The  
Southern Presbyterian  
Journal*

"Worldliness in the ministry is increasingly becoming a problem in our Southern Presbyterian Church." This remark was made recently by Dr. Albert Sidney Johnson, D.D., for many years the Pastor of the First Presbyterian Church of Charlotte, North Carolina, and one of our ablest and strongest preachers. This has been the private opinion of many of us laymen for a long, long time. A few weeks ago a serious and spiritually-minded young Presbyterian, who had studied recently at one of our seminaries, made a revealing statement in this connection. He said that many of his fellow students at the seminary seemed to think nothing at all, for instance, of smoking or of attending the theater and the motion picture houses. Some even seemed to see nothing at all wrong in dancing. And yet these seminary students were supposed to be preparing themselves to become spiritual leaders and ministers of Christ!

This attitude toward worldliness, unfortunately, is not confined to seminary students alone, but it exists among a large number of our ordained ministers in the Southern Presbyterian Church. That this attitude has greatly crippled the influence and the effectiveness of such ministers goes, of course, without saying. Should not our seminaries have in their curricula a required course in personal consecration, in full self-surrender, in spiritual daily living, in true Christian separation from worldliness? A great number of us laymen think so.

*(And a lot of us preachers think so, too.—R.B.J.)*



# The Association As A Unit Of Cooperation As Applied To Denominational Literature

J. HAROLD STEPHENS, Nashville, Tenn.

I HAVE HEARD some very informing and thought provoking reports on Denominational Literature at the annual meetings of our district associations. Sometimes these reports, however, were given by those who were not even subscribers to our own State Baptist paper. The practical results of the report ended when a representative from the Baptist and Reflector had been given an opportunity to receive a few subscriptions from the faithful brethren, and the work of the committee ended with the reading and the adoption of the report. The fact is that the average committee elected at an association to prepare certain reports for the next year would never even have the reports ready a year hence were it not for certain timely reminders from thoughtful brethren as the meeting time of the association draws nigh.

Being put on a committee representing all of the churches of an association should mean something throughout the year, and opportunities for service should be sought and found in such committees. Let us strive to get away from the mere preparation and presentation of a formal report by committees; but rather have these committees to make brief progress reports to the Executive Board of the Association in its monthly meetings, and let the committees be given the chance for very brief announcements at other general meetings during the year, including the fifth Sunday meetings in our rural areas.

A wide awake committee on denominational Literature might succeed in getting the Baptist and Reflector in the budget of every church of an association within a year's time. An active committee of the above type might succeed in replacing the "Jazz" variety song books in our rural churches with good reliable hymn books published by our own denomination.

A good committee on denominational literature could function fruitfully in introducing our Sunday School and Training Union Literature to the few remaining churches in our state that are not now using it. This committee could, also, serve in a helpful way to get more of our churches to establish libraries, and to take advantage of some of the generous offers of our Sunday School Board in this direction. How much more interesting, inspiring, and constructive would the annual reports be if they included so many new libraries started, and so many new subscriptions to the Baptist and Reflector obtained, and so many study courses in "Our Doctrines" sponsored!

## Quotable Quotes

... The writer has never known a happy tither who was not a truly consecrated person. Nor has he known a pleasure-loving, worldly minded Christian who practiced tithing. No better reason can be given for tithing than that its practice draws us nearer to our Lord.—William Clyde Kirk in *The Teacher*.

... It takes a great deal of preaching, of real Bible teaching, and of genuine Christian training to grow Christian stewards. A church member must have a conviction as deep as life itself concerning these matters if he is to practice putting God first and things second.—J. E. Lambdin in *The Baptist Training Union Magazine*.

## Evangelism-Crusade Preparation

L. G. FREY

THE CRUSADE date should be fixed one year ahead to permit proper preparation, if we are to expect a response. Because this type of evangelism is new, more preparation will be required.

The Steering Committee will be composed of a General Chairman and the Chairmen of the other committees. The Steering Committee sees to it that all the other committees do their specific tasks.

The associational treasurer may be Chairman of the Finance Committee. This item of expense should be separate from other associational finances.

The Publicity Chairman should be one who understands advertising and how to influence people favorably toward the crusade. Much material may be had from the Baptist Book Store, Nashville.

When a radio is available, a Chairman should be selected for getting this type of publicity. The cost will be decided by each association, or crusade unit.

A Fellowship Chairman will arrange for this feature beforehand if it is to be effective during the preaching week. This can be made an outstanding attraction.

An Extension Chairman will plan for school devotions, street, institution, or mission point preaching and have suitable literature ready where it is needed.

The Census Chairman should be peculiarly qualified, because very much depends upon the information he alone can provide.

A Rallies Chairman will arrange for special gatherings just prior to the crusade. One of the men through the Brotherhood, another of the women through Woman's Missionary Societies, a Young People's meeting through Sunday School and Training Union. And on the Sunday afternoon before the crusade begins have a singing where the choir members and others will be invited.

The most vital has been reserved for last. The Prayer Chairman will see that each community has prayer preparation in meetings at the church and in homes. Then during the crusade have a brief period of prayer preceding the preaching. The work of these various committees well-done will mean much to the simultaneous crusade or any other revival effort.

## "Another Parable Put He Forth Unto Them"

I BEHELD in the thoughts of my imagination, and, lo, there stood before me a temple built to the Triune God! Its foundation seemed to be the rugged rock of the sacred Scriptures. Its stately walls were the wisdom of God. The golden gates glowed with grace. The silver spires of salvation crowned the whole, piercing their towers of trust through the rainbow colored clouds of God's cleansing and covering and disappearing into the blue of Divine blessing. The green grass of God's goodness surrounded all. All was a picture of pardon, purity, protection and peace.

I looked again. The foundation was gone. The walls, broken. The gates fallen. The towers thrown down. The sky was grey and the grass turned to stubble. "What ruined this once beautiful edifice?" I asked an Angel. His reply was: "Not the winds of Hell! Not the wrath of Satan! Not the woes of the world! But the inward, invisible, infecting termites of DIVISION!"—Evangelist Frank B. Beck

# WALKING WITH CHRIST IN TENNESSEE

M. JANETTE LEWIS AND LUCILLE AYLESWORTH, Altamont, Tenn.

TEN YEARS AGO this spring two young women left their homes in New York State to enter upon a new field of service in Altamont, Grundy County, Tennessee. Many times the question has been asked, "How did you ever happen to find Altamont?" To answer this we must go back fifty years ago when another young woman, a native of North Carolina, was serving in Grundy County under the Presbyterian Mission Board. After laboring for some years in that County this young woman married and moved North.

Through the years contact had been kept with friends in Grundy County. Knowing the desire and prayer of these to be in missionary service the veteran missionary questioned old friends as to needs and possibilities in her former field. The result was that in May 1939 three young women and the mothers of two of them arrived by car in Altamont. After a few days when the two were left alone many wondered how, why and what these young women would do. It took time to get adjusted and acquainted in what was to be our home for the next four years.

## I

During the next four months we knew what it meant to literally "walk with Christ." Although there was a Baptist church in Altamont our desire was to begin a Sunday School in some community where there was none. Our constant prayer was that God would lead us to this place. Through the County Superintendent of Schools we were directed three miles out of town. With his permission to use the school house for a meeting place and after walking many miles notifying the people about having a Sunday School we were ready to begin.

For every need we were wholly dependent upon the Lord. As for a means of transportation, that, too, was in His hands. How grateful and happy we were when after four months word came that a car was to be driven from New York to Tennessee by friends who were leaving it with and giving it to us. God had supplied!

At the beginning of the school year, having previously obtained permission from the Superintendent of Schools, we began to conduct chapel services in the schools. Soon we were going to ten every week teaching Gospel choruses and presenting a Bible story. Object and flannel board lessons were used to a great extent. Many who attended no Sunday School would hear a Bible lesson in this way.

On Saturday afternoons children from all over Altamont came to our home for a children's meeting. Again, there would be singing, scripture, prayer, memory work, a Bible story and a period of handwork. As many as fifty attended at one time.

As the Altamont church was without a pastor arrangements were made at the request of the people that we go to our service three miles from town and then return to help in the Sunday School there.

## II

In February, 1941, Brother Joe L. Wells, Missionary for the South Central Region, came to Altamont. While in the home of the late Mr. Levi Woodlee, well remembered in Tennessee law circles, Brother Wells was told of the two Baptist missionaries working there. Mr. Woodlee expressed his desire that we work and cooperate with the Baptist program. In the spring plans were made for Vacation Bible Schools in and around Altamont and we were asked to assist.

Some time later Brother Wells returned bringing with him Dr. John D. Freeman who was Executive Secretary at that time. After visiting and becoming acquainted with our work Dr. Freeman, through Brother Wells, made plans to merge our work with the Tennessee Baptist rural program, under which we worked until Dr. Charles W. Pope became Secretary. During Dr. Pope's first month in office he came with Brother Wells

and visited the mission points where we were working. At Dr. Pope's suggestion, in April, 1943, we left our home and friends in Altamont to begin a similar yet more widely extended work in Franklin County. The main work was to be the carrying on of the Sunday School at Keith Springs which is now a mission point of the Winchester Baptist Church. God has wonderfully blessed in the work there and our hearts have been made to rejoice as souls have been saved. Thirty-three from Keith Springs are members of the Winchester Church.

On November 7, 1948, the first service was held in the new church building which is valued at two thousand dollars. This is constructed of blocks made from crushed marble and will stand for many years to come. Previously to this services were held in the Keith Springs school, permission having been given by the County Superintendent of Schools. From year to year those of all ages look forward to the Vacation Bible School and revival. Last year there were sixteen conversions, twelve of whom were baptized and joined the church, and one who came by statement. At the Middle Tennessee Baptist camp last summer one of our Keith Springs Intermediate girls dedicated her life for Christian service.

## III

There have been many opportunities to serve in various parts of Middle and West Tennessee. Throughout the year we are happy to comply with requests to teach Sunday School, Training Union and Woman's Missionary Union study courses. The spring and summer months are filled with Vacation Bible School work. Many and varied have been our experiences in these. It is always a joy to go into a community where a Vacation Bible School has never been held before. There are many spiritually needy communities where there is no Baptist church. One among many such places is in Lawrence County Association where a Bible School was held in the woods. Older boys cleared a spot and placed planks between stumps for benches. Rain threatened every day but held off till the close of the school. With the aid of a folding organ the entire program was carried out as in any First Church. Yes, the school disturbed a native of the woods but the boys soon disposed of that.

Close to the banks of the Mississippi in Beulah Association children and adults attended their first V. B. S. How happy they were to have such a school in their church. Rains which caused considerable damage to cotton crops through the week did not dampen the spirit of the people at any time. Homes were visited and tracts distributed to all the people including a camp of migrant construction workers.

In Judson Association the demand for our type of work has grown to such an extent that we could spend the whole summer there. Truly, we are happy to serve where people are eager for help.

At the end of two weeks in Stewart County four churches in widely separated parts of the association had a V. B. S.

We are always thankful when at the end of a Vacation Bible School the request is made that we plan to come back the next year. The last day in a church in Enon Association the children cried because the school was over.

Our hearts were most heavy and burdened when in one Bible School with an enrollment of seventy-two only two were Christians. These were from another denomination. This is only one of many places which reminds us of the words of Jesus, "The harvest truly is plenteous, but the laborers are few."

With grateful hearts do we praise God for the many blessings which have filled the past ten years while "Walking with Christ in Tennessee."

(Misses Lewis and Aylesworth are special missionaries under our State Board.—EDITOR)

## "BEHOLD, I HAVE SET BEFORE THEE AN OPEN DOOR"

I HAVE JUST RETURNED from an inspiring trip to the West. It was my good fortune to have a part on the State Evangelistic Programs in California, Arizona and New Mexico. Dr. C. Y. Dossey, Assistant Superintendent of Evangelism of the Southern Baptist Convention, was my traveling companion. He made methods of Evangelism burn their way into the hearts of all who heard him. He very forcibly presented the wisdom, necessity and method of Scriptural cooperation. The Simultaneous Campaigns of 1950 (West of the Mississippi) and 1951 (East of the Mississippi) were stressed and on every hand we heard commendation concerning the intensive and intelligent Evangelistic Program Southern Baptists are carrying on under the leadership of Dr. C. E. Matthews.

The Home Mission Board, with Fred McCaulley, Field Worker, is carrying on a worthy program in this section of the country, but encouragement and a sufficient budget to meet the unprecedented opportunities are needed. There are hundreds of large communities in these States without a Baptist Church. To overlook this challenge is to sin against God and the hosts of unsaved and unenlisted.

Thank God for the preachers who are doing a pioneer work. They are a fine group of men as capable and consecrated as you will find anywhere. They face tremendous obstacles as well as unlimited opportunities. They have great faith and they are winning.

Southern Baptists have excellent leadership in their State work. The Executive Secretaries, Willis J. Ray in Arizona, A. F. Crittendon in California and Harry P. Stagg in New Mexico, are men of recognized leadership. The Superintendents of Evangelism, C. E. Wilbanks in California, Leroy Smith in Arizona and E. F. Lawson in New Mexico, are of the highest caliber. These pioneer States have papers of commendable size and quality. The Editors are vigorous and excellent writers. In this group we find L. A. Myers in New Mexico, W. B. Garrett in Arizona and Floyd Looney in California. The Sunday School, Training Union and W. M. U. Leadership is exceptionally strong.

Two proposed projects especially interested me:

First, Grand Canyon College, Prescott, Arizona. Dr. Willis J. Ray has recently been elected President and is leading in a campaign for funds to build this vitally important institution. It is worthy of our best support and will greatly strengthen our Baptist cause in the West.

Second, I came away believing that the proposed Western Assembly should by all means be located in Glorieta, New Mexico. If we are to have a Western Assembly, it should be in the West. God only knows what a "Western Ridgecrest" would mean to the Cause of Christ in that marvelous country. Glorieta is a superb location and has natural attractions offered by no other site in all the country.

There is lots of room for God-called men and women in these rapidly growing States. There is a tremendous need for Baptists of conviction and courage to undergird the work so well begun by our brethren. Some day, if we move quickly and courageously, Baptists will be numbered by the millions in the great far West.—Ramsey Pollard, Pastor Broadway Baptist Church, Knoxville, Tenn.

## CUMBERLAND UNIVERSITY SECOND CENTURY PROGRAM

THE ALUMNI phase of Cumberland University's Second Century drive for funds has moved into two regions covering North and South Carolina and Kentucky.

The Cumberland Alumni Office has announced the appointment of Mr. Austin R. McElhaney as regional chairman in North and South Carolina and Benjamin L. Kessinger as regional chairman in Kentucky. Cumberland University has a total of 78 alumni in the Carolinas and 203 in Kentucky.

The drive for funds in Tennessee has entered its final stage and contributions have been coming in from all over the state. Mr. Harry Phillips, executive secretary of the Second Century Program, and a member of the Board of Trustees, has announced that the incoming contributions have been very good.

With the approval of the School of Law by the American Bar Association, Cumberland University has made a great step forward and is now in a good position to give the youth of Tennessee and the other states a degree in law which will be recognized in all parts of the United States. With the successful completion of the Second Century Program, Cumberland will be in an even better position to help our youth receive a college education.

It is one of the objectives of the program to get both the College of Arts and Sciences and the School of Law approved by all accrediting agencies.

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## SCHOOL FOR PREACHERS

THE WEST TENNESSEE School for Preachers will be held at Union University May 30-June 10 this year. Announcements have been sent to all pastors, other preachers and denominational workers throughout West Tennessee urging that they attend this series of helpful classwork and inspirational meetings. We take this further opportunity of making this announcement and extending an invitation to those who would come our way.

Union University is glad to play host to this very worthwhile project and it is the hope of the officials here that a large number may spend the greater portion of this time on the campus this year.

Courses are planned for the following subjects: State Missions, Home Missions, Doctrines, Sermon Building, Practical English, Parliamentary Law and Books of the Bible. Efficient personnel will be on hand as usual to teach these courses. Further announcements will be made in the *Baptist and Reflector* and otherwise to acquaint our constituency with the details of the program.

Rooms will be available in the dormitories at Union and meals will be served in the new cafeteria which is being used this year for the first time. These two weeks of study, inspiration, fellowship and recreation can be of great value to any person who participates. We urge you to attend.—Warren F. Jones, *President*.



# ANSWER TO OPEN LETTER

ROBERT G. LEE, *President*  
Southern Baptist Convention

**P** RAYERFULLY INTERESTED have I been in Dr. Fred Moffatt's open letter addressed to me and the Committee on Order of Business for the forthcoming session of the Southern Baptist Convention—asking that we set aside one day of the Convention for prayer and testimony. This open letter has been published in some of our Baptist papers.

Knowing Dr. Moffatt's consecrated life, having been honored with his friendship for years, we appreciate his zealous interest in the work of our Lord as represented by our Convention and his concern that the churches of our Convention weigh all on God's scales that they should weigh. Moreover, we share his desire that our Baptist hosts be possessed of heavenly power and spiritual passion to the end that the regions round about us and all the ends of the earth shall have the Gospel preached unto them.

At the meeting of the Committee on Order of Business in Nashville last December, which meeting I attended, mention of the need of much prayer was made. And in January last—before I received Dr. Moffatt's open letter—I had written Dr. E. H. Westmoreland, chairman of the Committee on Order of Business, and each member of the committee, suggesting that we call for observance of a day of prayer in all the churches of our Southland—probably in April—before the meeting of our Southern Baptist Convention. All agreed that we should have such a day when all of our people would take time to pray—and then really pray. The calling all our people to repentance and prayer in all of our churches and seminaries and educational institutions was our purpose.

As I see it, the president and the Committee on Order of Business have not the authority to set aside such a day, according to the Constitution and by-laws. And certainly we disparage not Dr. Moffatt's article—knowing full well that he wrote this open letter with the gracious purpose to glorify God and to help our people to be greater Christians and, being greater Christians, to render greater service to our Lord, believing as he wrote that he was led of God. If the Convention votes to set aside a whole day for prayer and testimony, it can, of course, do so.

Of course, all of our preachers know that today men and women are bewildered and distracted by the problems and difficulties of life. There are so many problems that can not be solved, so many dangers that can not be averted, so many burdens that can not be averted, so many burdens that can not be borne by human strength and wisdom, ingenuity, and genius. What we need is what God can do. What God can do will be done for us when God's people pray. There is nothing so necessary in the lives of the churches and individuals today as earnest, continued, importunate prayer. Only through prayer can we have the spirit to co-operate in a world-wide program—and deepen our own spirituality.

It is the conviction of all who have proved the faithfulness of God that nothing lies beyond the reach of prayer except that which lies outside the will of God. There is no such thing as unanswered prayer when the basis of our beseeching is found within that sovereign will.

We all know this—all know that, as I said in my call to prayer for October 27th last year, prayer should be the portion, pastime, and passion of Southern Baptists.

But, after much thought, I offer this plan for calling our people to repentance and prayer—instead of Dr. Moffatt's proposal as expressed in his OPEN LETTER:

I—That we ask our churches to set aside a day for repentance and prayer in April—stressing the importance and necessity of such in view of the needs and miseries of the world—so varied and complex. If all of our pastors and their people would do this *before* the Convention, we would have millions praying instead of a few thousand who attend the Convention. Then we have the expectancy that we should begin, continue, and end our Convention in the power of the Holy Spirit.

II—Humbly confessing our sins, wisely recognizing that what we need most is what God can do for us—through us, let us have prayer assemblies in the Convention hall, before the opening hours of the Convention sessions. Many could thus gather for prayer.

III—Could we not—let me ask—have many who could and would remain after each session for a season of prayer?

IV—Let us have small group prayer meetings in the hotels after the night sessions—where men and women will intercede with God for all the causes and all the people for whom we should pray.

V—I would suggest that in journeying to the Convention that there be prayer meetings held on the trains and planes enroute to Oklahoma City—such as our Baptist Students have and hold travelling to Ridgecrest and other assemblies. And—for all those who come in cars—why not pause occasionally for a prayer in the car on the side of the road or as stops are made at gas stations? And, since it takes only one to drive a car, let those who are not driving hold occasional prayer sessions in the car—as along the highways they journey.

No one is more anxious to do the best thing in all this than am I and the Committee on Order of Business. And nobody could possibly be more concerned that the forthcoming Southern Baptist Convention be an expression of supernatural power when all of us shall be out of sight and Christ exalted—than are we. We agree with many others that it is high time that we “search and try our ways and turn again to the Lord”—as Jeremiah says.

But shall we wait for our Convention in Oklahoma City to do this? Would it not be wiser to seek to get our people to repent, to come to an absolute end of themselves and relinquish to Christ everything of self, everything of the flesh, everything displeasing to him *before* the Convention? If this we bring about, we would have millions praying and giving testimony and humbling themselves under the mighty hand of God all over our land rather than just several thousand doing so in Oklahoma City. This would indeed be great preparation for our Convention. This, it seems to me, would be wiser than Dr. Moffatt's plan. Prayerfully and with no presumptuous step of a know-it-all, do I write this.

Recently Dr. Moffatt wrote me: “I am not really concerned about the way in which this may be accomplished, but I am hoping and praying a day of prayer will become a reality.” This is what I, and others wanted when, last October, I tried to call all our churches—through our denominational press—to a day of prayer. I shall do this again. Until then—and ever—let us remember that prayer and power are cause and effect.



# BLIND MINISTER LIGHTS THE DARK

WINNIE DUDLEY

**O**UT OF PHYSICAL darkness that has been since the age of eight, and his intimate knowledge of the needs of a quarter-million others in that darkness, Edwin Wilson lighted a light now brightly burning for over 5,000 persons.

That light is the Braille Evangel, a 64-page monthly magazine originated, planned, promoted and edited by Wilson. Printed in Braille, the Evangel contains digests of storied, sermons, devotions and inspirational material, largely from Southern Baptist publications. It is distributed free to blind readers in all states of the Union and 20 other countries, and is supported by contributions from interested friends and church organizations.

Wilson's idea for an evangelical and evangelistic magazine for the blind came from his personal realization of the place it could fill. Encouraged by response to tentative suggestions in other Braille publications, he conferred with prominent Baptist leaders.



Editor Edwin Wilson of the Braille Evangel, Baptist magazine for the blind, accepts the guidance of his secretary and reader, Mrs. Donald Orr, down icy steps at Cowden Hall, Southwestern seminary, Fort Worth. Mrs. Orr and her husband are students in the seminary school of music.

in the bank, and the Braille Evangel was incorporated as a non-profit publication with a convention-wide directorate.

The 1948 budget was far exceeded in supplying the growing circulation, but still enough money came in to meet the bills. For 1949 the budget approved by the directors doubles the previous year.

For all these achievements, his associates give full credit to the faith, energy and talents of Edwin Wilson. Reward has come, not only in growth but in expressions of appreciation from Braille readers. Besides numbers from all states, these include ten blind students at Kunming, China, an evangelical pastor in Greece, and a blind native pastor in Ethiopia. A letter in Italian Braille posed an interesting problem in translation.

A broad educational background, including B.S. and M.A. degrees from Peabody College, Nashville, Tenn., and the B.D. which he will receive from Southwestern seminary in May, have well-fitted the editor for his position. With the assistance of Mrs. Donald Orr, secretary and reader, he selects and condenses articles of particular interest, and edits the magazine from his office at Seminary Hill, Fort Worth, Texas.

## ADAPTATION OF AN OLD IDEA

NASHVILLE, Tenn.—(BP)—They say there is never a new idea; merely adaptations of old ones.

Such seems to be true as regards the fifty-fifty division of money handled by Southern Baptist churches. Now—in 1949—as gears are set for emphasis on the equal division of church income for local expense and mission and benevolent causes under the campaign slogan "Fifty-fifty by 1950," someone turns up with an October 1926 copy of Baptist Bulletin Service pleading for the same thing then.

The division of the Baptist dollar one-half to local expenses and one-half to missions and benevolences was recommended to the churches then (1926) by the Cooperative Program Commission, a group named by the Southern Baptist Convention to set up and promote the infant Cooperative Program prior to the formation of an Executive Committee.

"The Commission believes," said that 1926 Baptist bulletin folder, "that every Christian is under just as much obligation to help carry forward the work of the kingdom beyond the borders of his own community as he is to help pay the salary of his pastor, provide a house of worship and take care of the incidental expenses incident to the maintenance of a church building and worship.

"If the basis of distribution proposed in this suggestion were carried out—one-half of what is given going to purely local expenses, such as pastor's salary, building fund, incidentals, etc., and the other half to the seven objects embraced in the Cooperative Program—foreign missions, home missions, state missions, ministerial relief, the Baptist schools, orphanages, and hospitals—and even a majority of the members of these churches were enlisted in giving regularly on this basis, according to their ability, Southern Baptists would be able to have far better houses of worship, pay their pastors larger salaries, and do ten times as much for missions, education and benevolences at home and around the world as we are doing today."

Noting this old bulletin, Dr. Duke K. McCall, executive secretary of the present Executive Committee, pointed out that equal division of money at home and abroad was a basic purpose of the Cooperative Program from its beginning. And, basis for "Fifty-fifty" dates back 2000 years to the teachings of Jesus who said, "Thou shalt love thy neighbor as thyself."

## THIS IS A BAPTIST CHURCH

and as such our church membership believes:

In the rights of the individual, not close ecclesiastical rights.

In personal faith, not proxy faith.

In the priesthood of all believers, not the priesthood of a class.

In free grace, not sacramental grace.

In the direct approach to God, not the indirect.

In believer's baptism, not infant baptism.

In the voluntary principle, not the coercive principle, in religion.

In the unity, sufficiency and sole authority of Scriptures as the rule both of doctrine and policy.

In the credible evidence of regeneration and conversion as prerequisite to church membership.

In immersion only as answering to Christ's command of baptism and to the symbolic meaning of the ordinance.

In the order of the ordinances, baptism and the Lord's Supper, as of divine appointment, as well as the ordinances themselves.

In the right of each member of the church to a voice in its government and discipline.

In the freedom of the individual conscience, and the total independence of church and state.

We believe that in religion we have no priest but Christ.

We believe that in sin there is no sacrifice but Calvary.

We believe that in all things we have no authority but the Bible.

We believe in only one confessional, and that confessional the throne of grace.—*The Reminder*, First Baptist Church, Elk City, Okla.



# Our Seminaries : The Heart Of Our Denomination

By J. E. DILLARD

PRESIDENT CHARLES W. KOLLER of the Northern Baptist Seminary says, "What the heart is to the human body, the seminary is to the denomination."

If this is true, and the argument given seems quite convincing, then the denomination and everybody in it ought to be awake and alert. We can't afford to ignore or neglect the heart. In what sense is the seminary the heart of our denomination?

Our seminaries provide training for our pastors. Not all our pastors go to the seminaries, but all are indebted to them. The only good thing to be said for a preacher not going to a seminary is that if he is conscientious and honest he will feel the need so keenly that he will probably study even harder than the man who does go. The seminary enables one to get in a systematic way and in less time and with less effort the information and skill he will need all his ministerial life.

The pastor of a little church or a rural church needs the seminary just like the pastor of a great city church. If a poor man or a country man gets sick and needs an operation he needs a skilled physician just as much as his rich brother in the city. Physical disease is no respecter of persons; neither is spiritual disease.

Our seminaries train our missionaries. This is the way it is and the way it ought to be. We cannot afford to send unprepared men at great expense of time and money into foreign lands to represent our Christ and our cause. Our seminaries do provide training and they ought to be equipped to provide more and better training in the interest of economy and efficiency.

Our seminaries help provide a literature for our denomination. The text books for many of our training courses, our courses in Bible and religious education in colleges and seminaries, and many other denominational books are written by our seminary professors. These good men ought to be relieved of some of their work so they could have more time for research and writing. Then don't forget that nearly all the rest of our denominational literature is written by those who have studied under seminary men. We are all indebted to our seminaries.

Our seminaries help to unify our denomination and to promote its program. As long as our seminaries are well-manned and are one in spirit and working together in training our leaders there is little danger of schisms and divisions. Fanatics and cranks are usually untrained men. Everybody knows that the men who are trained in our seminaries can be counted on to promote our work. They know what the Cooperative Program is, how it was brought about, what is included, how it is operated, and how promoted. The only Southern Baptists who do not like this program are the ones who are uninformed or misinformed. You can safely count on the intelligent, cordial co-operation of our seminary men—may their tribe increase! Yes, in a very real sense—the seminary is the heart of our denomination.

## Herald The Unknown

PORTER ROUTH, *Secretary*

Department of Survey, Statistics, and Information

TABULATING MACHINES are busily clicking today on Southern Baptist facts and figures for 1948. The results of the year should be known within the next few days. Indications are that the gains will be encouraging.

But while the final reports are being checked, take a minute to pay tribute to the 950 associational clerks, and the nearly 27,000 church clerks who have had a part in the collecting of this information. Some denominations can order their pastors to make reports, but the reports by the associational clerks and the church clerks are all made on a voluntary basis.

This year, when the final books were closed on December 28, the 1948 reports had been received from 98 per cent of the associations containing more than 99 per cent of the churches. The 1947 reports were used for the balance. Dr. E. P. Alldredge, who served as Southern Baptist statistician for 25 years before his retirement three years ago, tells us that this is the largest number of associations every to report by January 1. This is certainly a tribute to the faithfulness and efficiency of the associational clerks, and the state statistical officers who work with them.

I know that the associational clerks would have me express appreciation to the more than 26,000 church clerks who co-operated in this effort. The church clerks would want to express appreciation to the pastors, treasurers, Sunday School, Training Union, W. M. S., and Brotherhood secretaries. It is a task that calls for co-operation.

This desire to more quickly collect data on Baptist gains is motivated by a vital concept of records. The records are not rows of digits to be buried in the record of the church, association, state, or Southern Baptist conventions. Records represent personality, and are to serve as a guide for the path ahead. Express appreciation to the clerk of your church and your association!

THURSDAY, MARCH 3, 1949

## The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

One night recently I heard a fluttering sound on my front porch. I went outside to investigate, and found a pretty red bird flying back and forth across the porch. He seemed to be confused or lost. He would stop to rest a few seconds on the high lattice frame at the end of the porch, then dart across the porch again. Sometimes he would flap his wings against the ceiling. The strangest thing was that when the bird stopped to rest, he often looked out into the yard, but he seemed unable to find his way off the porch.

There was a big grey cat crouching on the porch bench, and I decided that was what had frightened the bird. I drove the cat away, but still the bird flew back and forth, back and forth, across the porch. Each trip tired him a little more. I was getting worried about finding some way to calm the bird and help him to find his way off the porch.

Finally I realized what was wrong. It was the brightness of the porch light. But he kept flying back to it. I stepped inside and clicked the light off. Right away the bird flew off the porch and out into the darkness. I felt ashamed that it had taken me so long to understand the trouble.

Right away I borrowed some library books about birds, and I've been having fun looking at the pictures and trying to find out all I can about different kinds of birds.

Of course, the first bird I looked up was the redbird. I found a picture that looked like the bird on my porch. It was a male cardinal, with bright red feathers and a prominent crest. (The female cardinal also has a crest, but her feathers are a dull red.) I learned some other interesting things about cardinals. Cardinals are about eight inches long, and usually make their nests low in vines or in brushy areas. Their chief food is insects and weed seeds. If there is a feeding station near-by, they usually find it and go regularly to it for food.

I've notice some cardinals in my yard several times, and I've recognized their loud, clear whistles, especially in the early morning. So far I haven't located their nest. Maybe one reason it is so carefully hidden is because of the big grey cat!

I hope other bird families will find their way to my yard this spring and summer. Maybe I can make it safer for them by putting some cat guards on the trees. Perhaps you already have these in your yard, or have seen them somewhere. A very simple cat guard is just a twelve-inch band of tin nailed around a post or tree trunk. Another type is a funnel-shaped piece of tin, which must be pieced, if the tree is very large. The largest part of the guard should be toward the ground, to make it hard for cats to climb the trees and get to the birds.

Another way I hope to invite birds to build nest homes near me is by providing some of the material with which to build those homes. Birds like to find threads, strings, hairs, wisps of straw and hay when they begin making nests. A friend of mine kept an old mop hanging outside her back door last year, and more than once she saw robins, bluebirds, wrens, and other neighbor birds flying away with a bit of string from her old mop.

Sometimes she emptied her vacuum cleaner where the birds would be sure to find nest materials in it. At the end of the season this lady examined a deserted nest which she found in a honeysuckle vine. She was delighted to find that that particular nest was made almost entirely of materials which she had furnished by way of her old mop and vacuum cleaner!



keep the bird bath full of fresh, clean water.

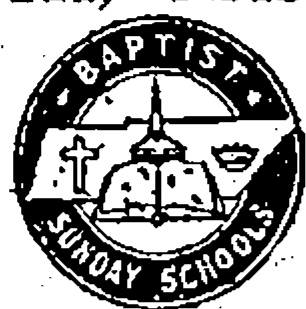
Birds are delightful neighbors. I hope you and I can become good friends with a lot of bird families this year. Don't you? Be sure to write and tell me some of the things you are doing to make the birds feel welcome and safe in your yard.

Love,  
AUNT POLLY

## Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE  
Superintendent  
MISS DOROTHY CAMPBELL  
Office Secretary

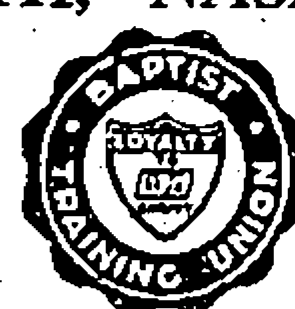


MISS OLETA MEEK  
Elementary Worker  
MISS GLADYS LONGLEY  
Associational Worker

## 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

### Great Sunday School Convention

According to the testimonies of many people the convention, meeting at the Calvary Baptist Church, Bristol, was highly successful. Bro. James Gregg and his fine people did everything possible for the happiness and convenience of those present.

i Six hundred eighty-five registered from all parts of the state, with East Tennessee having the greatest representation. The First Church at Morristown chartered a bus and brought their leaders to the convention. The people of Bristol supported the meetings in a splendid way, taking advantage of every conference.

The program was good, being supported by the forces at the Sunday School Board, our own department, and by many other friends. Dr. Storer brought two great messages, but was unable to bring the third and closing address because of an acute throat ailment.

W. W. Snead was elected president. Mr. Snead is superintendent of the Sunday School at Central Church, Johnson City. The committee recommended that the presidents of the grand division of the state serve as vice-presidents. They are Jack Perkins, East Tennessee; Dr. Griffin Henderson, Middle Tennessee; and Bob Sutherland, West Tennessee.

To meet in Nashville in 1951. There were invitations from Union Avenue Church, Memphis, and Nashville Association. The committee chose the Nashville invitation because of its central location. The church for the meeting will be selected by the Associational officers. Next year the convention will meet in three sections—East, Middle, West—during the last three weeks of April.

### Securing Home Cooperation

MISS OLETA MEEK

Workers in the Elementary Departments of the Sunday school need the cooperation of the parents of the children they teach on Sunday morning. Below are some suggestions for meeting this need:

- I. Train church workers in the art of Home Visitation
  - (1) Teach the teachers of children to share with parents materials which have significance for the home—pictures, stories, songs, etc.
  - (2) Acquainting the parents with teaching objectives
  - (3) Show friendly interest in parents
  - (4) Encourage family devotions
  - (5) Stress the use of Home Life magazine
- II. Christian Home Week
- III. Organization of Parents' Study Groups
  - (1) Review of some outstanding book or magazine article
  - (2) Guidance in selecting children's books
  - (3) Discussion of current children problems
  - (4) A special speaker on some phase of child development
- IV. Open House for Parents
- V. Teas, Parties, and Outings
- VI. Bulletin board in church for Family Life
  - (1) To order from International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois:
 

Parents—First Teachers of Religion	3c
A Child's Religious Library	3c
Family Worship with Young Children	3c
For Every Child Faith in God	3c
  - (2) To order from the State Sunday School Department, 149 Sixth Avenue, North, Nashville, Tennessee:
 

How Your Child Learns About God	Free
Your Child and Jesus	Free
The Art of Religious Conversation in the Home	Free
  - (3) To order from the Baptist Book Store, 127 Ninth Avenue, North, Nashville, Tennessee:
 

The Church and Family Life	25c
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- VII. Items in the Church Bulletin
- VIII. Parents section in the Library (Books or records for family use)
- IX. Family night at church
- X. Family night at home
- XI. Devote a teachers' meeting or workers' conference to a discussion on Christian homes
- XII. Capitalize on special dates through the year that have significance on the home
- XIII. Slides for use
  - (1) To order from the Baptist Book Store, 127 Ninth Avenue, North, Nashville, Tennessee:
 

A Crusade for Christian Homes	Purchase, \$30.00, Rent, \$2.50
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  - (2) To rent from Cokesbury Book Store, Dallas, Texas:
 

Romance of a Christian Home	75c
Planning a Church Program of Home Religion	50c
There is No Place Like Home	75c

### The Importance of Youth Week

By BILLY KELTON, Christiana

Let us make the central theme of our meditation the plan and purpose of Youth Week." Briefly stated Youth Week is a plan for a church to use its Young People in all the official positions of its church life for one full week. This plan fits ideally into the program of the Training Union, since the aim of that church agency is training in Church Membership. A Youth Week is a laboratory project in which the Intermediates and Young People of the church may have further opportunity to learn by doing. In other words the actual work which is ordinarily done by the regular church official, should be done during this week by the young people, who occupy those positions.

Youth Week was first observed by the Third Baptist Church of St. Louis, Mo. in the fall of 1936. The Baptist Sunday School Board in its meeting in 1937 took note of this development and recommended that the Training Union Department of the Board promote Youth Week as an annual project of the churches.

A week in April is suggested as an ideal time for this concerted movement; but any week deemed most convenient by any church is acceptable. The Training Union Director and the Pastor should begin to make their plans two or three months before the time for Youth Week. The following steps are necessary: First, have the church approve the project; the whole-hearted cooperation of the pastor is, of course, essential. Second, create the proper atmosphere; it is vital that the young people shall want to participate in Youth Week, and count it a privilege. Third, work out the plans; a complete chart of the church organization and an alphabetical list of the young people will prove helpful in filling the positions. Fourth, choose the officers prayerfully and fifth, instruct them thoroughly.

The officers are: Youth Week Pastor, Chairman of the Deacons, Deacons, Sunday School Superintendent, Training Union Director, various other Department heads such as the W. M. S. and Brotherhood, teachers and leaders; those in charge of the church music program, clerk and treasurer, ushers and those on special committees, a Publicity committee for example is very valuable.

On the opening Sunday morning of Youth Week, the regular pastor will bring a message directed toward young people, at the close of which he will turn over to the Youth Week pastor the responsibility of the week's work. A pulpit Bible, a pilot wheel or a key may be presented to the representative of the young people as an emblem of the responsibility being entrusted to the youth of the church. All the activities of the week should be conducted by the young people who are serving as officers of the church.

On the concluding Sunday morning of Youth Week the emblem of church responsibility will be turned back to the regular pastor. That is the plan of Youth Week.

Now just what is the reason for all this? Simply this, searching the scrolls of time and scanning with anxious eyes the horizon of the years it requires neither a historian nor a prophet to say that we are facing the most critical hour mankind has ever known. Before us there have been periods in human history, when evil seems to have conquered in the horrid feud of ages with the Throne, when Satan seems to stand upon the neck of God and rule the world alone. But these days, laid away to rest forever in the sepulchre built for the age that is past or only a type or shadow of today. In the great temple of state, amid the mighty pillars, corruption and oppression sit enthroned, holding over the fainting hearts of men, the sceptre of greed and hatred and fear.

Today Bikini, Hiroshima, Nagasaki have a thousand several tongues and each tongue thunders into the indifference indolence and complacency of men that man and the institutions with which he has adorned his way across the ages face imminent doom and that a great shroud of black and silent oblivion threatens to descend swiftly about them. The darkness, the gloom and the despair of apostasy are deepening. Humanity cries frantically for the bread of life; the voices of man of every race, kindred, creed and tongue blend into one eager cry, that comes drifting to us over the towering debris of the wrecked hope of ages. "You who are positioned as counselors, as watchmen on the walls of time," what is to be your message for us in this hour? The walls of a once proud and arrogant civilization are crumbling and threaten to disintegrate. The only hope for the preservation of the human race is CHRIST.

(To Be Continued)



## Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY  
President

MISS NELLIE TALLANT  
Young People's Secretary



MISS MARY NORTHINGTON  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN  
Office Secretary

### Our Convention Issue

Next week you will have the convention issue of the Baptist and Reflector. You will read the program and see the pictures of our speakers. Watch for it!

The superintendents and associational young people's leaders are invited to come with the executive board members to the luncheon at the First Baptist Church at noon Tuesday, March 22nd IF their names have been sent to Mrs. I. B. Tigret, Jackson. No one is expected whose reservations have not been sent in ahead of time. Remember state officers, board members, associational superintendents and associational young people's leaders you must write if you are to be the guest of Madison Co. W M U for lunch on Tuesday. No one else is invited. It is not polite to fail to respond to an invitation and it is not fair to come without a reservation. Write today!

The Executive Board meeting is open to all who care to attend and will be in the First Church at one o'clock. One question that will be discussed, shall we change our year to October first. If you have a conviction concerning this proposed change come to the meeting and let us discuss it.

\* \* \*

### Mrs. Franklin Fowler Writes From Paraguay

Everything is going along nicely here in our work. Since Franklin has received his license to practice now, we are happier than ever, if such a thing were possible. We have found a piece of property which we feel will be an ideal location for the hospital, and it has been approved by the board, so all that remains is to sign the papers and complete the deal. So much work is ahead of us, and such responsibility, especially for Franklin, please do not forget to pray for us and the building of this first Southern Baptist Hospital in South America.

Greetings to all our friends, and may the new year be full of joy and happiness, as well as success in your work.

Dorcas Fowler  
Ascuncion, Paraguay

### Stewardship of Influence on Young Lives

Has the snow and ice, and the wintery winds, made you forget that just around the corner comes the summer vacation days, when the boys and girls will be clamoring to go to camp? How about that \$5.00 average for each member of W. M. S. and the \$1.00 average from each young person? "Procrastination is the thief of time" we are told, and time is swiftly passing. How happy we are going to be that we had a part in this important project, when we see the results in the lives of our young people after they have had the privilege of enjoying the atmosphere, healthful and uplifting of a week or so at one of our camps.

Did you read in your Baptist and Reflector the results of camp work in Tennessee last year? Fifty-six conversions, 152 definite decisions for special life work, and many rededications while \$760.00 was given for missions. If we hurry, we can double that record this summer. NOW is the time. Send your contributions as fast as they come in, to the Tennessee Baptist Foundation in Nashville. This is part of your stewardship. The influence on the developing lives of our young people cannot be measured in dollars and cents, and yet it takes money to hire laborers to build our camps.

E. E. Hollis

### Tennessee Baptist State Camps

Summer of 1949  
CARSON SPRINGS

June 27-July 1	Junior G.A.
July 1-July 5	Junior G.A.
July 5-July 9	Intermediate G.A.
July 11-July 15	Junior R.A.
July 18-July 22	Junior R.A.
July 25-July 29	Intermediate R.A.
July 29-July 31	Y. W. A.

LINDEN

June 27-July 2	Intermediate R.A.
July 4-July 9	Junior R.A.
July 11-July 15	Junior R.A.
July 15-July 17	Y. W. A.
July 18-July 23	Intermediate G.A.
July 23-July 27	Junior G.A.
July 27-July 31	Junior G.A.

THURSDAY, MARCH 3, 1949

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL  
Secretary



ANNE BAKER  
Office Secretary

McMinn Baptist Brotherhood Association met at the First Baptist Church at Athens on January 30 at 2:00 p.m. with one hundred laymen and thirteen pastors present.

Officers for the year were elected as follows:

President	J. M. Pipkin
Program Vice-President	Spence Dixon
Corresponding Secretary	P. T. Love
Pastor Advisors	O. Jack Murphy, Etowah
	Hugh Widick, Englewood
	J. C. Cline, East Athens

Brother A. Roy Green, State Brotherhood President, of Nashville, brought the inspirational message that stirred the hearts of all present. The next meeting will be held with the First Church of Etowah on the fifth Sunday in May at 2:30 p.m.

### FAYETTE COUNTY ASSOCIATION

#### First Baptist Church

SOMERVILLE, TENNESSEE

REV. JONAS L. STEWART, Pastor

President	Roland McElwee
Activities Vice-President	Gene Taylor
Program Vice-President	Jesse M. Price
Membership Vice-President	James Bell
Secretary-Treasurer	Lowell Sanders
Chorister	J. W. Harden

### McNAIRY COUNTY ASSOCIATION

#### West Shiloh Baptist Church

PRINCE E. CLAYBROOK, Pastor

President	Bill Fullwood
Activities Vice-President	Murray Barber
Program Vice-President	Jack Fullwood
Membership Vice-President	Eldon Kennedy
Secretary-Treasurer	Fonnie Chandler
Chorister	Russell Gray

### NASHVILLE ASSOCIATION

#### Grace Baptist Church

W. L. STIGLER, Pastor

The Brotherhood of Grace Baptist Church honored the Brotherhood Secretary with his first engagement in his official capacity at an annual George Washington banquet, Monday night, February 21, at Grace Church. About one hundred men were present.

There was an excellent musical program rendered by two male quartets, one girl's quartet, and the Minister of Music who sang two fine solos.

In addition to the Secretary's address, the Chairman of the Evangelistic Committee had the Brotherhood to elect a number of members to the committee in order that they might start their preparation for their Revival which will be held in April.

Fellowship in this Brotherhood is the very finest, and Pastor Leonard Stigler is leading this church in a great way.

# AMONG THE BRETHREN

President Walter Pope Binns of William Jewell College, Liberty, Mo., received on February 27, 1949, the one hundredth anniversary of the founding of the college, a check for \$150,000 from Dr. and Mrs. W. T. Semple, Cincinnati, Ohio, completing the endowment of the Chair of Classics in memory of Dr. Semple's father, Robert Baylor Semple, who was for 40 years Professor of Classics at the college.

—B&R—

Marvin O. Wayland of Loretto, after prayerful consideration has felt impressed to quit teaching and devote his entire time to ministerial work. In addition to a full class room schedule at the Loretto High School, he is pastor of the Leoma and Deerfield Churches. He will complete the present school term about the middle of April.

—B&R—

The total receipts of the First Baptist Church of West Palm Beach, Fla., for 1948 were \$95,672.73. Of this amount \$39,345.35 went to missions, education and benevolences. This was the largest amount ever contributed to missions in one year by this church. R. Kelly White is pastor.

—B&R—

The First Baptist Church of Cleveland, L. B. Cobb, pastor, has elected a building committee to look after the construction of a new educational building.

—B&R—

Writing from Concord, February 10, Mary E. DeBusk, Loreta Bevins and Hazel Wallace sent the following letter to the Tennessee Baptist Orphanage:

"In memory of Mrs. Nannie Winfrey, a devout Christian and charter member of Crichton Memorial Baptist Church, we wish to contribute the enclosed check of ten dollars, which may be used as you desire. Mrs. Winfrey often expressed her love and interest in behalf of the children, and it was her request that the church send a check to the orphanage instead of buying flowers for her funeral."

—B&R—

Wymond Hurt writes that the new pastor of the First Baptist Church of Halls, R. J. Cooper, is getting off to a fine start. There were 118 in the prayer meeting on a recent Wednesday night.

—B&R—

Pastor Frank W. Wood and the Woodlawn Baptist Church, Birmingham, Ala., have welcomed over 200 additions in eight months and \$23,857.00 has been placed in the building fund.

—B&R—

Miss Joyce Lannom, secretary of the Sunday school in the Smyrna Baptist Church, writes that on Sunday, February 13, 1949, a total of 105 was in attendance at the school and on February 15, 1948, there were only 58 in attendance. John S. Ridley is superintendent.

—B&R—

Thursday, February 17, O. F. Huckaba, 74, widely known Baptist minister, died at his home in Nashville. Funeral services were conducted at the First Baptist Church, Saturday morning, February 19, with Dr. W. F. Powell and Dr. John L. Hill officiating. Bro.

Huckaba was a warm personal friend of the editor. May God's grace and comfort be given his loved ones.

—B&R—

The 15th Annual Pre-Southern Baptist Convention Pastors' Conference will be held in the auditorium of the First Baptist Church, Oklahoma City, on Tuesday, May 17, 1949. Rev. T. P. Haskins will be the local Associate Chairman for the Conference. The Music will be in charge of Mr. Paul Green of the Immanuel Baptist Church, Tulsa Oklahoma. —M. E. Dodd, Chairman.

The White Pine W. M. S. recently conducted an interesting study course using as a text "Shining Like the Stars." The class commends the book highly.

—B&R—

Since our students now represent approximately thirty states and since the date for the 1949 summer school is necessarily being changed, we would like to direct the reader's attention to that item. As cataloged the date is shown to be May 19 through July 8. The new date is May 24 to July 15. All interested please take note.—B. O. Herring, president

## ATTENDANCES AND ADDITIONS TO THE CHURCHES FEBRUARY 20, 1949

Church	Sunday School	Training Union	Additions
Ashland City, First	52	23	—
Athens, Antioch	109	—	—
East	286	142	—
First	480	263	4
West End Mission	100	—	—
North	243	43	3
Clear Water	86	71	—
Coghill	64	63	—
Cotton Port	69	32	—
Eastanalle	50	13	—
Englewood	128	38	—
Etowah, East	71	—	—
Etowah, First	368	87	—
Etowah, North	254	74	—
Good Springs	78	38	—
Idlewild	64	65	—
Lakeview	61	30	—
McMahan Calvary	110	37	—
Mt. Harmony No. 1	112	79	—
New Hope	51	—	—
New Friendship	90	70	—
New Zion	68	—	—
Niota, East	145	65	—
Rodgers Creek	20	—	—
Union Grove No. 2	54	42	—
Wildwood	84	44	—
Zion Hill	33	—	—
Brighton	207	116	1
Bristol, Calvary	402	112	2
Virginia Avenue	298	92	3
Brownsville	270	60	—
Carthage, First	188	52	—
Castalian Springs, Corum Hill	31	14	—
Chattanooga, Apison	135	88	1
Avondale	556	149	5
Birchwood	79	46	—
Brainerd Hills	99	28	1
Cedar Hill	298	—	—
Clifton Hill	401	—	6
Missions	89	—	—
Concord	227	118	—
Daisy	169	65	—
Daisy, South	124	80	—
Eastdale	382	115	—
East Ridge	276	95	1
Edgewood	235	30	—
First	960	190	7
Chapel	108	—	—
Hughes Avenue	286	80	—
Lookout Valley	255	64	4
Lupton City	160	122	—
Morris Hill	257	133	5
Philadelphia	137	—	1
Ridgedale	513	173	3
St. Elmo	351	90	1
Signal Mountain	62	30	3
Spring Creek	195	99	2
White Oak	406	106	1
Woodland Heights	270	79	—
Church Hill, Oak Grove	165	126	—
Block City Mission	19	—	—
Cleveland, Big Spring	316	196	—
First	548	199	2
South	142	75	—
Clinton, First	360	71	1
Columbia, First	409	119	3
Godwin Chapel	16	—	—
Rock Spring	98	75	—
Cookeville, First	402	133	4
Algood Mission	95	—	—
Fourth Street Mission	140	58	—
Steven Street	105	69	2
Corryton, Fairview	131	84	—
Dayton, Washington	63	—	—
Decatur, Goodfield	44	33	—
Dyersburg, Hillcrest Avenue	211	63	—
Eagleville	124	78	—
Elizabethton, Big Spring	148	126	—
Evansville, Smyrna	129	58	—
Fountain City, Central	865	249	1
Hines Valley Chapel	80	—	—
Gallatin, First	306	103	2
Gladeville	154	58	—
Goodlettsville, Union Hill	117	58	2
Grand Junction	100	67	—
Harriman, South	197	80	2
Trenton Street	424	96	—
Jackson, Bemis	254	86	—
Calvary	448	—	1

Church	Sunday School	Training Union	Additions
First	791	183	—
North	329	104	—
West	875	311	—
Jellico, First	267	112	—
Kingsport, First	685	118	3
Lynn Garden	326	101	4
Mission	33	—	—
Knoxville, Alice Bell	80	31	2
Arlington	394	102	3
Bell Avenue	719	293	3
Broadway	1382	369	8
Fifth Avenue	993	306	9
Immanuel	446	93	4
Lincoln Park	651	237	1
Lonsdale	450	169	5
McCalla Avenue	828	201	8
Sevier Heights	461	133	—
LaFollette, West	167	71	6
Lawrenceburg	220	133	2
Lebanon, Cedar Grove	107	78	—
Fairview	122	45	3
First	454	106	—
Leoma	143	—	—
Lebanon, First	236	43	—
McEwen	64	—	—
Mt. Juliet, Chandler	28	19	—
Madisonville, Chestnut	95	50	—
Maryville, Broadway	313	140	—
Everett Hills	254	158	2
First	754	190	1
Maynardville	114	18	—
Medina	172	108	—
Memphis, Boulevard	717	267	2
Central Avenue	533	179	—
Highland Heights	895	378	4
Hollywood	384	106	—
Kennedy	128	51	—
LaBelle	658	219	3
Leawood	229	96	4
Levi	212	109	—
Barton Heights Mission	92	35	—
Mallory Heights	223	101	—
Prescott Memorial	522	166	1
Shirley Park	169	92	—
Speedway Terrace	875	211	5
Sylvan Heights	150	129	1
Temple	1445	332	10
Union Avenue	1144	302	5
Milan, First	293	81	1
Milton, Prosperity	135	118	—
Monterey, First	236	76	1
Morristown, First	548	145	—
Murfreesboro, First	489	116	—
Walnut Street Mission	70	—	—
Powell's Chapel	123	79	—
Taylor's Chapel	72	35	—
Third	89	41	—
Westvue	572	152	1
Woodbury Road	77	51	—
Nashville, Calvary	136	54	1
First	1200	—	—
Grace	832	248	6
Inglewood	666	154	3
Lockland	555	140	—
Park Avenue	626	147	3
Una	185	118	—
Woodmont	290	93	3
Woodmont Center	112	33	—
Newport, First	265	88	2
Oak Ridge, First	534	68	—
Glenwood	432	115	3
Highland View	471	121	5
Robertsville	437	120	2
Old Hickory, First	630	270	3
Oneida, First	215	—	—
Parsons, First	284	76	—
Pigeon Forge	161	98	—
Portland, First	227	74	—
Rockwood, First	284	124	5
Roersville, Henard's Chapel	185	145	16
Rutledge	115	43	—
Oakland	127	34	—
Sevierville, First	378	72	—
Shelbyville, First	293	103	8
Shelbyville Mills	148	83	1
Tullahoma, First	207	78	—
Union City, First	600	124	3
Watertown, Round Lick	128	62	—

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# WEST OF THE RIVER

EDWIN E. DEUSNER, LEXINGTON, TENNESSEE

Maxey Jarman was the speaker at the Bellevue Brotherhood (Memphis) on the night of February 25. Later in the evening he addressed those in attendance at the Associational Sunday School Study Course.

The Strand Bible Class, the downtown mission of Union Avenue Baptist Church in Memphis, observed its anniversary the week of February 13 with appropriate ceremonies. Rev. Pete Lunati was the special speaker. The Class has about 120 members and the average attendance last year was 66. Tom Simpkins is the President and Ray Beckett is the Secretary.

Thomas W. Pope, Huntingdon, was the speaker at the Brotherhood Meeting of the First Church, Lexington, on February 15. He thrilled the large crowd of men with a talk on "Manpower for Christ."

Pastor W. A. Boston began his sixth year with the First Baptist Church, Union City on February 6. A special bulletin for the occasion was prepared by the Deacons, C. P. Merryman, Chairman; the W. M. U., Mrs. J. E. Wright, President; the Sunday School, James H. Logan, Supt., and the B. T. U., Bill Taylor, Director.

T. N. Hale supplied the pulpit of Woodland Mills Baptist Church, Beulah Association, on February 6 in the absence of Pastor W. A. Farmer.

Our good friend, W. A. West has resigned the pastorate at Medina after six or seven very fruitful years. This scribe has been there three years in succession as revival song leader, and knows whereof he speaks when he says that this is one of the greatest churches in the State. Brother Alvin was greatly beloved and highly respected by all the people.

The theme of the West Tennessee Baptist Pastors' Conference for February 7 was "Pub-

lic Worship." Alton E. Harvey, Director of Music for West Jackson Baptist Church, was the principal speaker. The meeting was held in the Chapel of Union University.

Ira C. Cole, Pastor at Raleigh in Shelby County, was appointed Grand Chaplain of the Grand Lodge of Free and Accepted Masons of Tennessee in its convocation at Nashville, January 26-27. This is the second consecutive year that a West Tennessee pastor has had the honor. Cayce L. Pentecost of Dresden served last year.

## President of Southern Baptist Convention Addresses Tennessee Legislature

Dr. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, and president of the Southern Baptist Convention, addressed the Tennessee General Assembly in joint session of the House and Senate at the invitation of both Houses, February 18, at ten o'clock. His subject was "Pay Day—Someday."

J. Harold Stephens, pastor of the Inglewood Baptist Church, Nashville, and Chaplain of the House, presented to the House and Senate the idea of inviting Dr. Lee and they unanimously concurred. James C. Furman, executive secretary and treasurer of the United Dry Forces of Tenn., Inc., Nashville, conveyed the invitation to Dr. Lee, and the latter agreed to come and to also attend the meeting of the UDF the same day. He is vice-president of this organization.

He also spoke at the Kiwanis Club at noon. G. Allen West, pastor of Woodmont Baptist Church, Nashville, made the important contribution of arranging with Radio Station WMAK to broadcast "Pay Day—Someday." The message was put on tape and heard by thousands from two to three p.m. in the afternoon.

Dr. Lee's address before the Tennessee General Assembly was the 341st time he had preached his famous sermon in the United States and Canada. It was most interesting to watch the reaction of his hearers who were Senators and Representatives and a packed gallery of plain citizens. As the climax of the great message was reached, the attention was almost one hundred per cent. One Representative who at first was least attentive was seen leaning on his hand not taking his eyes from the speaker.

## Knox Association Evangelistic Conference

Broadway Baptist Church, Ramsey Pollard, host pastor, was the place where the Knox Association Baptists rallied for a one-day conference on Evangelism, February 7.

E. L. Williams, pastor of Bell Avenue Church, and director of the Campaign presided over the sessions. Bro. Williams, J. B. Lawrence, Executive Secretary, Home Mission Board; L. G. Frey, Supt. of Missions and Evangelism; and R. E. James, pastor of Mount Zion Church (colored) brought messages; and Robert G. Lee, President of the Southern Baptist Convention, climaxed the closing session with a message to a crowd in which standing room was at a premium.

Otto Whittington, Ridgedale Church, Chattanooga, led the music. Others who appeared on the program were E. L. Edens, Harold Ford, Don Pinson, Udell Smith, Ramsey Pollard and A. F. Mahan.

Charles Bowles conducted an interesting panel discussion on "Leads to a Successful Revival" in which he used seven speakers.

Knox Association Simultaneous Evangelistic campaign begins April 17, and most of the churches are planning to cooperate. (Contributed)

# BOOK REVIEWS

THE PEANUT MAN, by Harry Albus. Wm. Eerdmans Publishing Company, Grand Rapids, Mich. Copyright 1948 by the publishers. 89 pages, \$1.00.

Here is an absorbing junior biography. It describes the life and work of the famous Negro scientist, George Washington Carver, who arose from slave parentage and overcame numerous obstacles and blessed the world.

The chapter headings indicate the character of the contents: "Traded for a Horse"; "Walked Alone in the Garden"; "Came Not to Do His Own Will"; "Sought After Wisdom"; "Meets Another Man of God"; "For the Sake of His People"; "Overcame the Cotton Weevil"; "Got Magic From a Sweet Potato"; "Found God's Will in a Laboratory"; "Heard the Message of the Peanut"; "Told Congress What He Heard"; "And Left Behind an Object Lesson."

Mr. Albus knows how to write and present his subject in such a way as to interest junior boys—and junior girls, for that matter. And so interesting is the book that it grips adults, too. At least this reviewer found it so.

In his lifetime, Dr. Carver developed 300 products from the peanut alone. This is why Mr. Albus named his book "The Peanut Man." But when one reads the marvelous accomplishments of this Negro boy born in slavery, accomplishments which brought him international fame, and sees how he retained his childlike faith in God, it is clearly seen that Dr. Carver was very far from being a "peanut man" himself. He was truly a great man.

Here is a gripping, wholesome, helpful book.—O. W. Taylor

PERSONAL ADVENTURES WITH JESUS, by B. H. Duncan. Broadman Press, Nashville, Tenn. Copyright 1949 by the publishers. 116 pages, \$1.50.

The author of this volume is serving with distinction as editor of the *Arkansas Baptist*. Before coming to the editorship he was a successful pastor. This reviewer has known and appreciated him for his solid worth since we were neighboring pastors in Kentucky in years gone by.

*Personal Adventures with Jesus* is a series of fifteen sermons on Bible texts. It was accepted for publication by the Broadman Press less than a year after the publication of a preceding volume by Dr. Duncan, entitled *From Bondage to Freedom*. And from the first sermon, "Spiritual Awareness," to the last, "A Vision of Eternity," is food for the soul.

The sermons are concise, compassionate and convincing. They are doctrinally sound, intellectually thorough and spiritually satisfying. The English is smooth and flowing. One feels that the book is excellently summarized in two paragraphs from the *Introduction* by R. C. Campbell:

"Dr. Duncan is different without being radical. He is fresh in his treatment of his subject, but still plows deep in biblical truth. He is scholarly without being bookish. He is extraordinary in presenting Bible truths in an ordinary way."

"These messages are gripping and searching—simple, yet profound. They are vigorous, striking, militant, and challenging. They are provocative and reassuring, undergirding and strengthening. Christ is the central figure. Salvation is their objective."

We warmly commend this book.—O. W. Taylor

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## Music Week at Ridgecrest

AUGUST 25-AUGUST 31, 1949

W. HINES SIMS, Associate  
Department of Church Music  
Baptist Sunday School Board  
Nashville, Tennessee

A SIGNIFICANT step in the promotion and development of church music throughout the Convention has been taken in, arranging a full week of music instruction and inspiration at Ridgecrest for August 25-August 31. The week will be given over completely to music; the other conferences having arranged their meetings in the weeks previous to the Music Conference.

This is the first time only music has been scheduled. Usually there have been other simultaneous conferences. This new arrangement will open up tremendous possibilities for instruction and inspiration. More class rooms will be available, more time can be given to music, more people can be accommodated.

It is to be hoped that every church will realize that the program is planned for their benefit. To that end every church possible should be represented by sending their music director, organist, pianist, or some singers. Pastors and educational directors will find it helpful to attend.

A splendid program and schedule has been arranged and a top-flight faculty selected. The school will be directed by Dr. B. B. McKinney, Secretary, Department of Church Music, Baptist Sunday School Board, with W. Hines Sims, his associate, as associate director.

The classes and teachers will be: *Theory*—Lowell C. Alexander, Director of Church Music

for Louisiana; *Conducting*—Ira C. Prosser, Director of Church Music for Oklahoma, and J. D. Riddle, Director of Church Music for Texas; *Voice*—Eugene F. Quinn, Director of Church Music for Illinois, and W. Plunkett Martin, Director Department of Sacred Music, New Orleans Seminary; *Organ*—Cecil M. Bolton, School of Sacred Music, Southwestern Seminary; *Piano*—John J. Hamilton, Pastor Covington Baptist Church, Virginia; *Graded Choirs*—Mrs. Donald Winters, School of Church Music, Southern Seminary; *Junior Choir*—Mrs. J. N. Clancy, Minister of Music, Ingleside Baptist Church, Shreveport, Louisiana; *Laboratory Choir I*—W. Hines Sims, Associate Secretary, Department of Church Music, Baptist Sunday School Board; *Laboratory Choir II*—Warren M. Angell, Dean School of Music, Oklahoma Baptist University, Shawnee, Oklahoma; *Festival Choir*—Donald Winters, Director School of Church Music, Southern Seminary; *Service Planning and Choric Speech*—Mrs. B. W. Nininger, Director of Church Music for Arkansas; *General Sessions*—B. B. McKinney, Secretary Department of Church Music, Baptist Sunday School Board; *Evening Messages*—Dr. W. F. Powell, Pastor, First Baptist Church, Nashville, Tennessee.

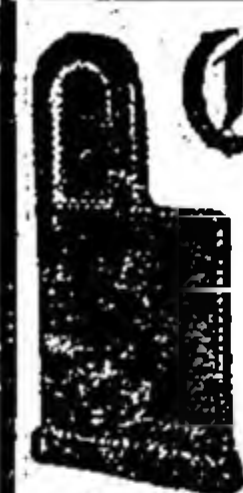
All classes have been designed to meet particular needs. For example, there will be beginners and advanced sections in *voice* and *conducting*. The laboratory choirs will be graded so as to meet the musical needs of the churches and individuals. Everything that can be done to make the week one of help and inspiration to all who will attend will be done.

The schedule has been arranged to hold classes during the morning hours and the evening, thereby leaving the afternoon open for rest, recreation, swimming, boating, golf, all kinds of games, and sightseeing.

Never before has such a splendid and helpful week of music been planned in our Convention. Not only will each class, choir, general session, and conference be filled with information and inspiration, but the final Festival Program to be given on the evening of

August 31 will be an outstanding musical event.

Plans should be made immediately to attend and reservations made with Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. A registration fee of \$2.00 per person is required at time of reservation. A complete pamphlet of information, giving classes, schedule, accommodations, and faculty may be secured by writing the Department of Church Music, Baptist Sunday School Board, Nashville 3, Tennessee.



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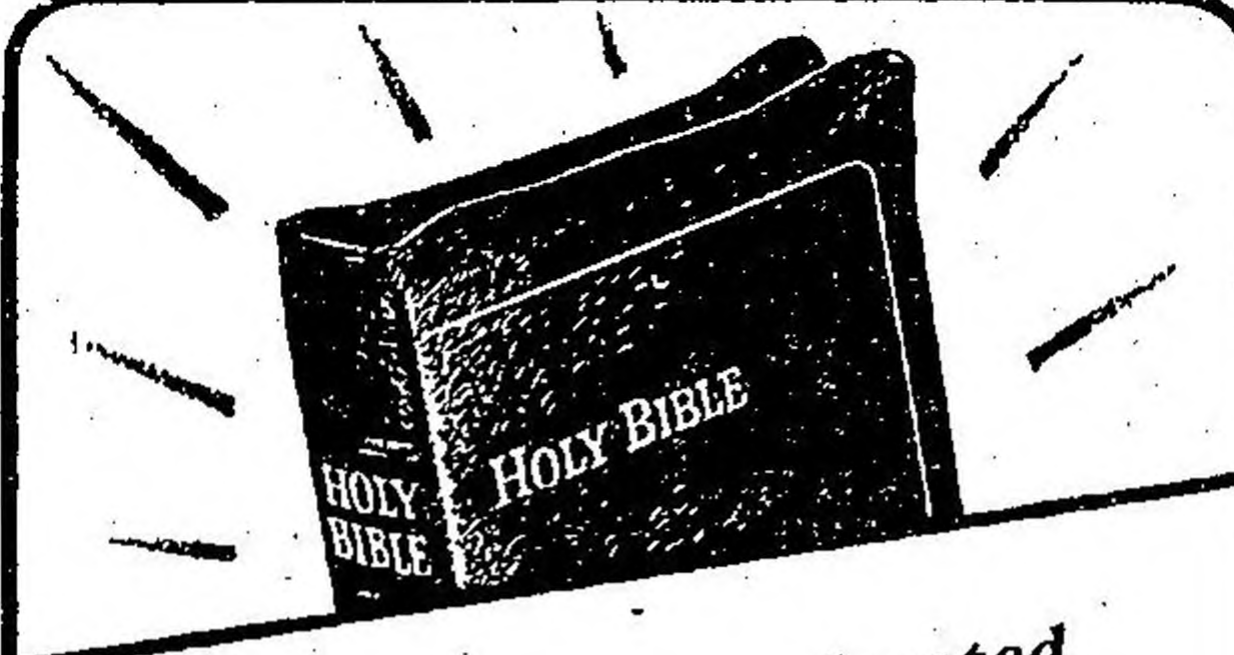
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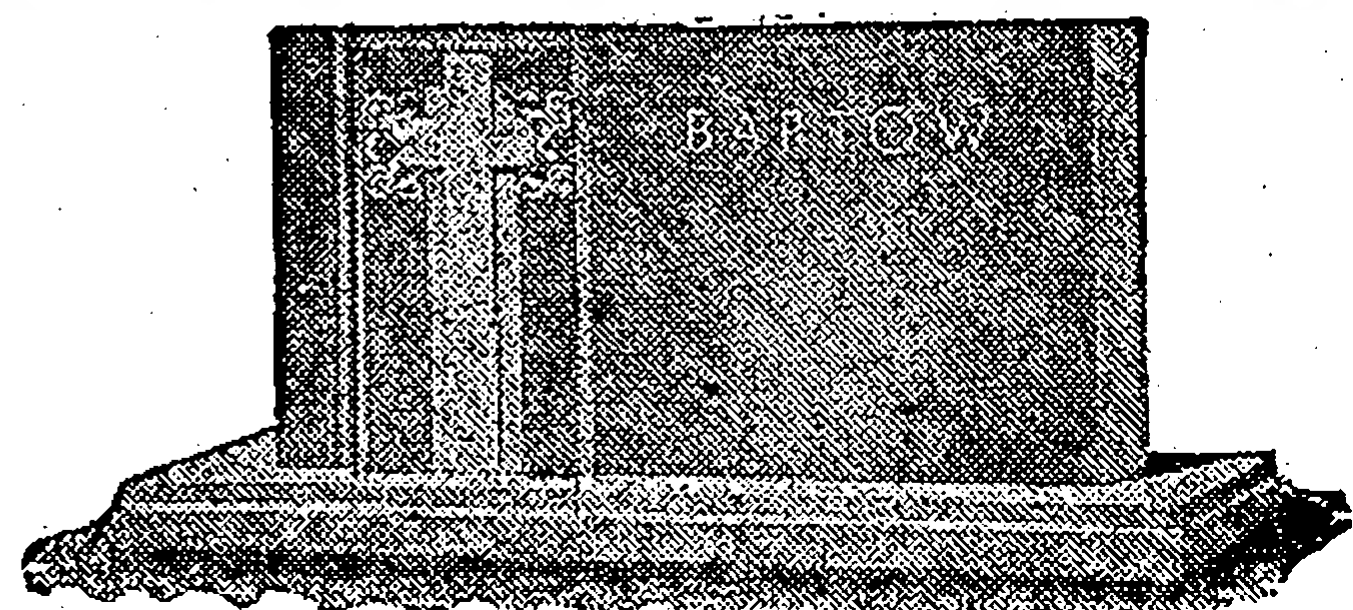


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in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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foundations of the walls of the everlasting city, the city of our resurrection hope.

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## In Memoriam

### Minnie Roberta Webb

February 27, 1949  
To My Darling Wife

As I sit here so lonely tonight and my thoughts all of you, I will endeavor to pen you a few lines, thinking perhaps you are peeping over my shoulder and reading as I write.

It was just one year ago, when, at the Morris Hospital in Morris, Ill., God, in His infinite wisdom saw fit to call you from us, unto Himself. While I know you are so happy in the presence of Him and the Angelic Host; also with Little Jo Esther, thank God she needs no wheel chair up there, with your Mother and Father who now know no broken limbs or diseased bodies, and with Alton and many dear friends who have gone on to that wonderful land. As I visualize all this I hesitate to speak of my loneliness, and would not if I thought it could mar your happiness. We miss you so much as a companion in the home; we miss the touch even of that cripple hand; we miss you in the evening for family devotion; we miss you by our side as we walk

to church and as we worship, in fact at every turn. We remember your devotion to your home, your friends and your church, and especially to your children. May you join me in prayer, that, when the final and great day of the Lord shall come the circle will be unbroken. Now may all the Happiness be yours until we are called to meet you there which will not be long and maybe even sooner.

Your devoted husband,  
Witt

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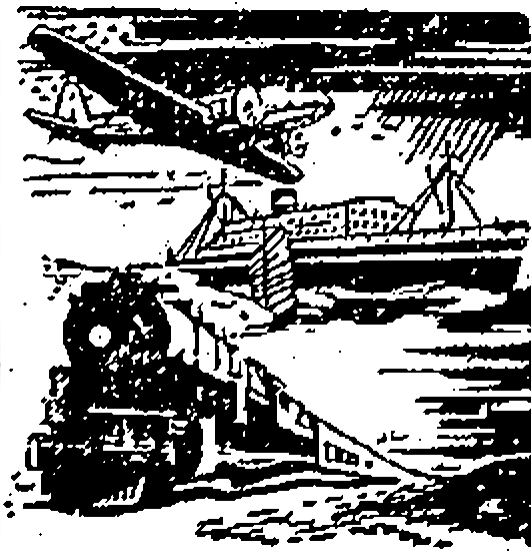
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Albert Gore; Pat Sutton; Joe Evans; Jere Cooper; Tom Murray; J. Percy Priest; John Jennings; Cliff Davis; Dayton Phillips; J. W. Frazier.

James T. Ford, pastor of the First Baptist Church, Sturgis, Ky., has resigned effective March 1 to become pastor of the First Baptist Church, Huntsville, Ala.

—B&R—

J. Leonard Stafford resigned the pastorate of the Wartburg Baptist Church, Wartburg, to become pastor of South Harriman Baptist Church, Harriman, and began work February 1.

Bro. Barker is a graduate of Carson-Newman College and is serving as pastor of the Norris Baptist Mission sponsored by the First Baptist Church, Clinton. We wish to commend Bro. Barker to the grace of God and ask your prayers to follow him.—Claude McAdams, moderator, C. U. Barker, clerk

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## Deacons Ordained at Woodmont Baptist Church

G. ALLEN WEST, Pastor

ON SUNDAY MORNING, January 9, the church met, in a regular worship service to ordain as deacons Brothers R. D. Fulcher, Jr. and Willard Sledge. Dr. Joe W. Burton led the examination in which the candidates satisfied the presbytery and the church with their answers.

Departing from the usual custom, the Pastor brought the message entitled: "Wait Upon the Lord" from Isaiah 40:30-31.

Then the Ordination prayer was led by Deacon A. Roy Greene and was followed by the laying on of hands. A wonderful service of life-dedication followed and a number of additions came into the church. It was one of the high hours of the church.

The second service was for another young man, Brother Tom Morris, Jr., who could not be present at the first service when the other two were ordained.

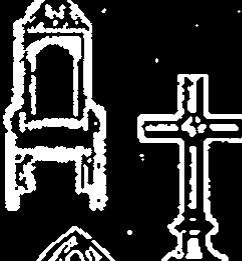
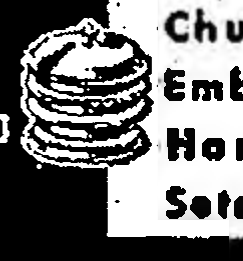
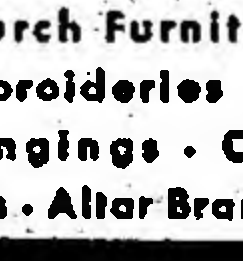
This service took place on Sunday afternoon, January 23. The following brethren took part in this service: Dr. James L. Sullivan, Pastor

Belmont Heights Baptist Church led the examination; Dr. Leonard Stigler, Pastor of Grace Baptist Church, gave the Charge to the Deacon; the Rev. J. Harold Stephens, Pastor of Inglewood Baptist Church, gave the charge to the church; and the Pastor, G. Allen West, Jr., led the ordination prayer.

Others taking part were deacons from each of the churches named above.

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