

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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## A GREAT THREAT TO AMERICA

By J. T. TRAVIS in *The Wesleyan Christian Advocate*

Macon, Georgia

COMMUNISM is a very serious threat to our country and to our liberties. How any true American can possibly advocate such a system I cannot understand, for its principles and its practices are foreign to our system of government and to our ideas of life.

The fact that the Russians are holding everybody out of their country, do not allow anything from outside to come into Russia, ought to be enough to give us a true understanding of the danger of allowing them in our midst. But despite the warnings of Mr. Edgar Hoover they have been allowed to infiltrate into nearly all our Government offices and have been protected by some of our most prominent leaders and office holders.

No liberty-loving man would ever be willing to live in a country that does not allow its people to leave when they feel like it, nor in a country that kidnaps those of its citizens when they try to get away, even if those citizens are lucky enough to get into a foreign country. They are not safe then, as was shown by the Russian teacher who leaped from a room in New York recently and was seriously injured. What did she expect if she was taken back to Russia? What would we expect if we were ever to become citizens of a communist state?

The people who argue so earnestly that Communism is a great thing do not mean it will be a good thing for their dupes; they feel that if Communism ever gets control of this country, they themselves will be in the

saddle, and will have the choice places in government, and they will then have the power to crack down on people of a different belief.

What of the purges that were put over in Russia when the present rulers of that country got into power? It was reported that more than 100,000 anti-communists were executed for their unbelief, and more than one anti-communist was killed under the auspices of that liberty-hating country, not for any crime as we understand that word, but for not being sufficiently rabid believers in the doctrines of the nation that has no God, no religion, and no honesty, a nation whose rulers do not hesitate to break promises, and whose government is notoriously given to the idea of destroying all governments but their own.

They have filled this country with spies, and have corrupted many of our people into believing that their doctrines are the salvation of the down-trodden masses, and all their actions are intended to disrupt our society and destroy all our fathers fought and died for.

Some of our religious leaders are beginning to argue against capitalism, as if it were a crime for a man to own what he has earned, what he has saved, even his own wife and children, for a few years ago the communists taught that a man had no right to his own wife. Every communist is an enemy of your country, your liberty, and your life.

—The Civic Bulletin

## HOSPITAL DAY

MAY 1, 1949

At its meeting in December the Executive Board of the Tennessee Baptist Convention designated the first Sunday in May as *Hospital Day*. On this day our churches are urged to give special emphasis to our Tennessee Baptist Hospitals, primarily for educational purposes.

Many of our people do not know about the work of our three Baptist Hospitals. Pastors are requested to present our Hospitals to their people. We are not asking that a special offering be taken, but those who wish to do so may make a contribution to the hospital in their own section of the state, or to all of them.

Let us not forget that the Great Physician gave emphasis to the ministry of healing!

## HOSPITAL DAY

MAY 1, 1949

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# Baptist and Reflector

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## EDITORIAL

### Calvary Baptist Church

**M**ONDAY EVENING, April 4, upon the invitation of Pastor Carl H. Barrett, the editor broke bread with the Brotherhood of Calvary Baptist Church, Nashville, and the W. M. S. in the church at a joint meeting of the two organizations. It was a delicious meal.

Following the repast, the organizations had separate meetings. The Brotherhood was in charge of President L. B. Gafford. After some general remarks by different brethren, the editor spoke briefly. We enjoyed the visit very much.

Calvary Church has moved from its former location to a new and better location at the corner of Murphy Road and Bowling Avenue and meets in a large residence bought from Alva W. Taylor. Step by step, the building will be remodeled for church use. The church is making excellent progress under Bro. Barrett's leadership.

### Family Worship And Baptism

By W. C. TAYLOR, Rio de Janeiro, Brazil

**I**T WAS A VERY TINY little old lady who was the first to enter the baptismal waters last night. She is ninety years old. It was not that she had never heard the gospel. Back in the years of pioneer Pastor F. F. Soren, she had known him and his message, and at the back of her property they had dammed up a small stream once for the purpose of baptism. Now, some forty years afterwards, she is being baptized by his son, my pastor, John Filson Soren. No, she just wasn't saved till recently.

At last, when salvation came her way, it was not directly the result of the public ministry of the pulpit. She was converted in the quiet power of family worship in a home.

She was not the oldest to be baptized. The young pastor had baptized a man 106 years of age not so long ago. But the manner of her salvation was different.

The great audience that filled the main floor and gallery last night was deeply stirred as they reverently watched the little old lady step out into view in the baptismal waters and calmly obey her Lord. Then they sang:

"Follow, follow, I will follow Jesus."

### Harpeth Heights Baptist Church

**F**ROM FREQUENT past contacts, the editor almost feels that he is an associate pastor of Harpeth Heights Baptist Church on Highway 100 a few miles out of Nashville.

While the pastor, J. T. Barbee, was away in a revival in Chattanooga, Sunday, April 10, we again supplied the pulpit there. As always; the visit lifted us. The Sunday School was in charge of Superintendent E. A. Henderson. Bob Baldrige led the singing, with Willette Barbee, daughter of the pastor, and Myrna McClain, church organist, at the instrument respectively. Under the direction of Miss Barbee, a group sang a special number at the morning hour and she sang a solo at the evening hour. It is always a pleasure to speak to these good people.

Not long ago, the church purchased and installed an electric organ, which has a very beautiful tone. In other ways, the church shows evidences of progress under the leadership of Bro. Barbee.

### The Intent of A Motion

**I**N THE PRE-CONVENTION Pastors Conference at Chattanooga in 1946, A. F. Mahan of Fountain City presented by program arrangement a paper on "Baptists and Millennialism." A discussion followed which was ended by adjournment. To some that seemed to be designed to keep premillennialists from having their say. This was not the purpose at all.

Bro. Mahan's task was to show what representative Baptists have taught on millennialism, and he had nothing whatever to do with the motion to adjourn.

We had forgotten who made the motion to adjourn until the brother recently identified himself to us. He is more pre-millennialist than anything else. Therefore, his motion was not unfriendliness to pre-millennialism. He felt that the discussion was in danger of becoming too heated and to forestall this he moved adjournment. We are convinced that this was his spirit.

However, the program had provided for open discussion. It appears, then, that the announced privilege should have been given. Then if some brother had become too heated, he could have been called down, and if the discussion as a whole had become too heated, it could have been ended. Be that as it may, we believe that the brother who made the adjournment motion did not mean to be unfair. And we feel that the same is to be said of those who voted adjournment.

With his present understanding, the editor is more pre-millennial than postmillennial or amillennial. But he is persuaded that, as in the case of the other two systems, there are several things in the usual scheme of premillennial interpretation that cannot be proved by the Scriptures. From time to time, he has attempted to point out certain interpretations along this line which seemed to him to be erroneous. Let it be remembered, however, that an effort to correct errors or alleged errors does not itself positionize him in respect to the various systems of millennial interpretation. As a matter of fact, he is not at all sure as to the correct interpretation of several prophecies about which some brethren seem to be so dead certain.

Therefore, we await further light as the Lord may be pleased to give it. We seek the truth. In the earlier days of our ministry, we knew exactly in numerous particulars just how the Jews and Russia and so on would figure in the last days in the light of prophecy and we positively presented in considerable detail the program the Lord would follow when He came back. But since we became older and studied the Word more fully instead of simply taking what some great men have said, we do not have this certain and positive knowledge like we formerly had it—or thought we had it!

But on the principle of Baptist freedom and fairness we believe that brethren on opposite sides of these matters should be allowed, within reason, to express themselves.

# 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.*

## "Men of Distinction"

*Montreal Herald*

All of us have seen the "man of distinction," that handsomely groomed individual glancing out of the pages of periodicals—not including the *Herald* which publishes no alcoholic beverage advertising—grasping a glass containing a certain brand of whiskey. Man of distinction he may be, indeed, but we think him distinguished not for his sagacity, but for permitting his name to be lent to the alcohol trade. And such distinction is, in our view, nothing of which to be proud. It makes us think of other men of distinction, to be seen most any day in the corridors of the recorders' court. They are distinguished not by fine clothes and close shaves, but, more frequently than not, by a bedraggled appearance and heavy stubble. In the day or so prior to their court appearance on drunk and disorderly charges, these men of distinction, like their counterparts in the periodicals, have held glasses of whiskey (or gin) in their hands—too many glasses and too full. The men who face the drunk and disorderly charges in the recorders' court do not get their faces in the public prints as do the well-dressed Americans . . . but those unphotographed are men of distinction in their own right none the less.

*(The trouble with "Men of Distinction" is that they do not distinguish between right and wrong.—R.B.J.)*

## One Way to Do It

*The Christian Century*

Canada's public school system is somewhat different from that of the United States in that it includes tax-supported "separate" schools under religious auspices. That is the arrangement toward which the Roman Catholic campaign for federal aid to parochial schools in this country is headed. It is the avowed objective to which their efforts have been directed for a long time, though just now they are speaking only of "services" to the pupils rather than subsidy for the schools. There are some who wishfully think that yielding to the Catholic demand would solve the whole problem and prevent further sectarian encroachments upon the public school system. It has not done so in Canada, as witness an episode reported February 8 in the *Toronto Globe and Mail*, which calls itself, not without reason, "Canada's national newspaper." The report comes from North Bay, Ontario, a town of 15,000, about 150 miles north of Toronto. In a place near there, a public school building that cost \$12,000 has been sold to the Roman Catholic authorities for \$1 for use as a "separate" school. The school trustees who took this action a year ago "were told to keep quiet" about the passing of the resolution approving this "sale." A group of public school supporters in the community affected, having just now learned about it, has hired a lawyer to investigate the case and take any action that may be possible in the circumstances. So that is the way it goes. A little here and a little there. Every gain for the church in its campaign for the control of education consolidated into a base for a new advance. The church can be patient and wait for the excitement caused by a new advance to blow over, but it never forgets its objective. That objective was never more succinctly stated than in the words of Orestes Brownson as quoted with approval by J. A. Burns, president of Holy Cross College, in his book, *Growth and Development of the Catholic School System in the United States* (1912): "We deny, of course, as Catholics, the right of the civil government to educate, for education is a function of the spiritual society, as much as preaching and the administration of the sacraments."

*(Baptists, get on the job.—R.B.J.)*

## Error's Missionaries

*Biblical Recorder*

According to a recent statement by Roman Catholic Bishop Thomas J. McDonnell, the Roman Catholic Church has 261,895 full-time missionaries in 560 mission dioceses, vicariates, and prefectures throughout the world. Remarking that "the church is the necessary instrument in God's plan for the restoration and redemption of humanity," he declared that missionary activity is one of its primary obligations. Such a statement by a Catholic Bishop should be a challenge to Southern Baptists at this time. The proposal of our own Foreign Mission Board to increase the number of our foreign missionaries to 1,750 within the next few years does not seem unreasonable in the light of the immense number of missionaries supported by the Roman Catholic Church. It is our privilege and responsibility to take the gospel to the world in a much larger way if we would be true to our teachings and convictions.

*(Why does error attract more missionaries than truth attracts?—R.B.J.)*

## Lack of Interest

*The Christian Index*

We don't recall ever seeing a baseball fan leave the grandstand with the bases loaded and the winning run at the plate. Nor do we ever recall spectators at a football game hurrying toward the exit as a halfback streaked toward the goal line. If the comparison doesn't border on sacrilege, we raise the question as to why some of our church people start for the doors with the invitational hymn? The answer must be in their lack of interest as to whether people are making a profession of faith. Nothing detracts more than the departure of these persons at the climax of the service. Nothing is more disgusting to those remaining; to those praying for a great response to the invitation. One thing can be said to the credit of these early-departers. They usually hang their heads as they rush toward the exit. We wish, however, they could see themselves as others see them—and thus spare the church a few minutes of their time.

*(If you are guilty, repent!—R.B.J.)*

## The Prayer Meeting

*Frank Davis, The Watchman-Examiner*

Admitting in part that some prayer meetings have been preached out of existence, is it not true that many folks have and are hiding behind that opinion as a scapegoat so that they may pay true devotion to the bowling ball with their friends from the shop? I know many laymen who put bowling first, regardless of the program of their church. Then, too, others whose lodge comes on the prayer meeting night, place the lodge first. They can sit in lodge and hear the degree work, routine as it is, but cannot sit for one hour on Sunday or in a midweek service for one hour. Many will sit for at least three hours in lodge. At this point I speak as a lodgeman without fear of criticism. Do they do this because the church has failed to serve them adequately, or because they have lost great faith in Christ, or because their belief in Christ never became deep-seated conviction? Ask the same people to witness for Christ in the open prayer meeting as cheerfully as they will participate in the lodge; ask them to memorize several chapters of the Bible, equivalent to memorizing degree lectures, with the many hours that entails, and the answer is a deliberate and emphatic "no." Perhaps, if they would, they would be found in a prayer meeting frequently, taking an active part. To paraphrase the words of Jesus: "Where your interest lies, there will you give your time and energy."

*(Brother! Answer that one if you think you can.—R.B.J.)*



# It Makes A Difference How You Look At A Thing

By JOE W. BURTON

**D**ID YOU EVER try to view the world from a baby's eyes? Daddy is a big grinning giant almost smothering you in your crib. Mother, too, is seen not as a trim figure but as a huge heroine. And the family dog—just the right height for petting by grown-ups—is a great monster that bowls a little fellow over by a nudge with his nose.

Yes the size of things can seem different, depending on the spot from which one sees them.

Take a hospital, for instance.

A doctor sees it as a place to realize professional skill, a nurse thinks of crotchety patients, an interne recalls long hours, a dietitian thinks of food, a maid sees mops and waste baskets, a bookkeeper thinks of ledgers and accounts, an administrator dwells on costs and personnel, friends see long hallways, white beds, silent nurses.

Now there's another point from which to view a hospital—a real inside view—from a white-sheeted bed. I've had such a view twice within six months, of Mid-State Baptist.

First, there are the hours of waiting, usually overnight, when you might as well have sat up and read a book or visited with family and friends. Sleep has gone from you while you wait for the morning.

Then there's another interminable wait—just outside the operating room and then inside on a narrow table to which you are strapped helplessly. Only two things are in your consciousness—the rattle of instruments being made ready for *your* dissection and the sweet smell of e—t—h—e—r.

Then come abruptly the dizzy moments when everything you say and do is ludicrous to anxiously waiting loved ones but perfectly logical to you. Follow the welcome days of amazing recovery.

Well, I've been there—twice. I've seen Mid-State Baptist from the spot where it can be seen. Rooms 204 and 309 are vivid as noonday to me.

And the very first response from where I've lain is appreciation.

Yessir, I tell you, I've got something in my heart for nurses, and doctors, and internes, and maids, and orderlies, and dietitians.

Why, when they brought me the first tray of solid food after I'd been starving for two days (seemed like a week then!) I could have kissed those work-worn hands that cooked it.

And there's another person. Doctors can pronounce it; Webster taught me how to spell it; anesthetist. The person who puts you to sleep and sees that you get enough oxygen to keep going, while the surgeon blunts his scalpel on your tough hide. I called the anesthetist down to my room just to express personally and directly my appreciation.

Well, everyone about your bed—the whole crowd, from doctors to janitors—is in a business that wouldn't appeal to anyone of them if he didn't get something out of it other than the stuff called legal tender. They're doing something for people, something for me. I appreciate that.

I saw something else from my bed at Mid-State Baptist. Something rising up in my heart. Gratitude—deep, heart-felt gratitude to those who had built a hospital of healing. To those who by toil, and sacrifice, and altruistic vision had built the walls and equipped the institution.

My money, I knew, hadn't built the hospital. Nor had the money of other patients. Charges cover services only and will not put up a building.

The hospital had been built by well people—not by the sick. Those who were well and strong had put their money and their labor into it and I was clipping the coupons on their investment. I was—and am—grateful to them.

Still a third thing came to my vision a-bed. A nurse gave me a fresh realization of the best motive in hospital service.

This mature woman is proud of the traditions developed in the institution to which she had devoted more than twenty years. We talked at length of the record of Protestant Hospital and of its opportunities as now renamed Mid-State Baptist Hospital.

"Why," I asked, "did those who were operating Protestant Hospital decide to turn it over to Baptists?"

Her answer was direct and clear.

"It was being run by a group of business men who realized that they didn't have the time nor the experience to operate the hospital as it should be."

I caught something unspoken in what she was saying—something of spirit and purpose, something of concern and compassion, more than humanitarianism. The nurse was still talking.

"These men knew too that Baptists had proved that they know how to run a hospital."

It wasn't the "know how" that impressed me. It was the spirit, the reason, the concern—the Name of One back of that healing ministry.

I'm well now. Back on the job. Doing things that make my wife sure I'll undo it all over again and have to go the third time to Mid-State. Well, I won't mind much if I do. It's a good place to go. They treat you right.

Meantime it's my privilege to join others who are well in building some more rooms for the sick. That 100-bed addition to Mid-State looks like a good investment to me. I'm glad we can build it as a place to minister in the name of the One who "went about doing good."

## HOSPITAL DAY

MAY 1, 1949

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# Baptists and Millennialism

By A. F. MAHAN, Fountain City, Tenn.

(A digest of an address before the Pastors Conference preceding the State Convention in Chattanooga in 1946. The address was recently sent us with the request that, in view of current discussions, it be published in order that Bro. Mahan's thought and spirit in the case might be seen.—Editor)

**M**Y TASK is to give what Baptists have taught concerning millennialism. I am, therefore, giving, not what I believe, but what representative Baptists have set forth. Since for many centuries there were few Confessions by Baptists, we are confined to more recent times for systematic statements of doctrinal beliefs.

The most generally accepted Confession of the regular or Calvinistic Baptists of England and the Southern States of America is the Philadelphia Confession adopted in 1688. In 1833, John Newton Brown, D.D., drew up the New Hampshire Confession, which takes over Article 18 of the Philadelphia Confession on "The World to Come," as follows:

"We believe that the end of this world is approaching; that at the Last Day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness."

Scriptural citations are indicated in connection with the article. This Confession is generally used by Southern Baptists when organizing churches, and Article 18 has been used for more than 100 years as a declaration of Baptist belief. The Millennium is not mentioned in it.

I cite some of our leading theologians, who have taught our preachers, to see what they say on last things. The first is Dr. J. M. Pendleton.

"As to the period of the resurrection, the whole tenor of Scripture indicates that it will take place at the end of the world, at the second coming of Christ, and is preparatory to the general judgment. We shall be obliged to insist that there will be one simultaneous resurrection of the righteous and the wicked. John 5:28, 29; Acts 24:15 . . . ; II Thess. 1:7-10. There will not be two comings, but one coming for two purposes."

I now quote from Dr. James P. Boyce, D.D., LL.D., Professor of Theology in the Southern Baptist Seminary, in *Abstract of Systematic Theology*, copyrighted 1887. I give only such statements as seem to bear on my topic.

"1. THE SECOND COMING of Christ. The Scriptures speak of another appearing, in connection with which is taught the resurrection of the dead and the final judgment.

"2. The signal events which that coming will introduce.

"(1) These are the resurrection of the bodies of the dead, and the change of those of the saints who are still alive;

"(2) The judgment of all men;

"(3) And the bestowment, according to the highest equity, of his due reward or punishment upon every one of mankind.

"The judgment and the coming of Christ take place in immediate conjunction. Matt. 16:27; 25:31-46; 2 Peter 3:7-10."

Relative to Rev. 20, with its two resurrections and 1,000 years between, Dr. Boyce says, among other things, the following:

"The interpretation of this passage which makes it harmonious with all other Scripture is, That the first resurrection is the spiritual resurrection of the soul from the death of sin, of which the Scriptures elsewhere speak so plainly as being a passage from death unto life."

I now give a brief statement from Dr. W. T. Conner, Professor of Theology in Southwestern Baptist Seminary.

"It does seem to be made fairly clear in the New Testament that the second coming of Christ will wind up the affair of human history; so that we seem to be safe in saying whatever is to come in the way of the conversion of the Jews, the revelation of the man of sin, will be before the final advent, not after.

"It is because the writer does not believe any scheme of history can be made out beforehand that he leaves to one side the question of the Millennium. The Bible refers to the Millennium in only one obscure passage and nobody seems to know what it means. It is also to be noted that nothing is said in the passage about the second coming of Christ."

We now give a summary by Dr. E. Y. Mullins, recent President and Professor of Theology in the Southern Baptist Seminary.

"There is very general agreement among interpreters that the New Testament teaches a visible and personal return of Christ."

Then Dr. Mullins gives some discussion of Postmillennialism and Premillennialism and lists certain objections of postmillennialists and premillennialists to the teachings of each other. I now give conclusions by him.

"First, the passage in Rev. 20:1-10 has been given too great prominence in the doctrine of last things by both sides in the millennial controversy. Nowhere in the vision (4-10) is it said that these martyred saints reign with Christ on this earth a thousand years. The seer does not say where it occurs. Throughout the book of Revelation John passes at will from heaven to earth and back again. The visions are symbolic in the highest degree in combination with elements that are literal as well. It is at least hazardous to make a single passage like this determinative for the interpretation of a great mass of Scriptures which are not symbolic or highly figurative in form.

"Both the pre- and the postmillennial theories leave many insoluble problems. Both make a great mass of literal passages subordinate and tributary to one passage in a symbolic context in a high figurative book.

"One event occupies the central place in the vision of the future throughout the New Testament from Matthew to Revelation. That event is the second coming of Christ. Side by side with it are descriptions of the gradual growth and of sudden catastrophes in the coming kingdom.

"There is no sort of question to at least one resurrection, and one judgment and one eternal kingdom. There is no clear assurance that there must be a thousand years of perfect piety on earth before Christ comes. There is no clear guaranty that He will reign literally on earth with all risen saints a thousand years before the final judgment."

It is clear that these Baptist theologians are practically unanimous on the doctrine of last things. They all emphasize that the second coming of Christ is central and fundamental, and that the resurrection is the next great fundamental fact and that the final judgment concludes these great, final and related truths. I think, as they do, that the Millennium does not belong to this group of great events as of equal importance.

I am glad to believe that when Christ comes again He will consummate His redemptive work, as seems to be indicated in I Cor. 15:23-26. Then comes the grand climax mentioned in II Peter 3 and Rev. 21 and 22. To me, this will be more glorious than what radical interpreters try to lug into the thousand years, which is so indefinite and confusing.

The only limits to Christ's kingdom which I find are from His first coming when He said, "the kingdom of heaven is at hand," to His second coming when He consummates His work in the resurrection and the final judgment. To me, this fits into the meaning of the plainer statements of Scripture.

Let us Baptists stay with the fundamental doctrines.

# A Rabbi Meets A Missionary

By WILLIAM H. SILVA

(In the News-Sentinel of Knoxville, Tenn., William H. Silva, who we understand was for a number of years acting Rabbi of the local Jewish community, describes his reactions to an address by Jacob Gartenhaus at the Broadway Baptist Church. Dr. Gartenhaus, a highly respected member of the Southern Baptist Convention, has for the past twenty-five years been going up and down the land championing a true reapprochement between Judaism and Christianity. With the permission of the News-Sentinel we here bring Rabbi Silva's reactions.)

SUNDAY before last I went to hear the Jewish missionary, Jacob Gartenhaus, who spoke at the Broadway Baptist Church. Ordinarily miracles have only an allegorical meaning to me, but this time when I came home, I started to whistle unconsciously the popular tune "I Believe in Miracles." It was a revelation to me to find a complete change in the attitude, a new approach to the subject, a different interpretation of the "Christian mission to the Jews."

## Old Type Convert

In my life I have heard quite a number of Jewish converts, from the sensational evangelist, who knew his "business" and made a success, to the unsophisticated who could hardly repeat his new credo, "Jesus is my Savior." In the majority of cases these folks used to do lots of mischief to their people and not less to the Christian Church, because the old time Jewish convert, as a rule, had a habit of "knocking" his own people in order to win the sympathy of his new brethren and appear a martyr to the cause of Jesus. Indeed, it was too often that these converts systematically intensified the age old racial and religious antagonism, which was very damaging to the social and economic life of the Jews and equally damaging the Christian spirit of love. Yet, the Christian world failed to understand the Jewish attitude towards this type of convert.

## Modern Convert

But times have changed and even the Jewish convert has come to his senses and discovered the fallacy of his old time Jew-baiting methods, and this was my pleasant surprise. Dr. Gartenhaus made it plain that he still considered himself a Jew, spiritually indebted to his people even for the good things he found in his new faith. This I consider psychologically true and sensible. Then he made a fervent appeal to his large Christian audience to discard the old prejudices and do justice to the Jew. He hit the nail on the head when he stated that the failure of the Christian Church to win the Jew was not due to mere Jewish stubbornness, but rather to the unchristian and inhuman practices of persecuting the Jew throughout the ages, and pointed to kindness and love as the only way to win him.

## Jewish Reaction

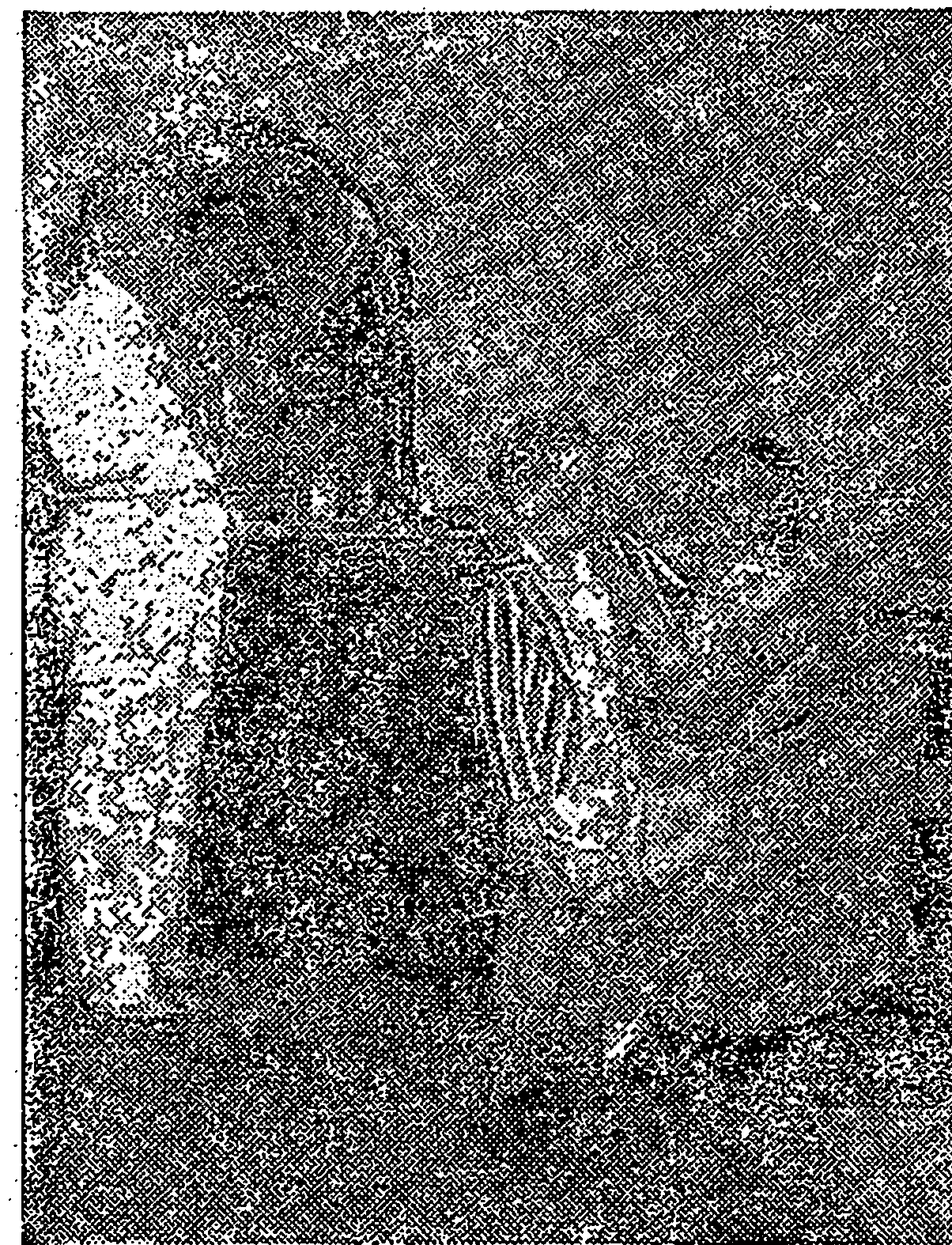
I believe that Dr. Gartenhaus is sincere in his adopted faith, and is a good Christian in practicing the teaching of Jesus. I hope so, because from a practical point of view I, personally, would prefer a Jew to be a good Christian than to be a bad Jew. After all it is not what a person calls himself, but what he actually is. As to winning the Jew over to the Christian Church, it is my honest belief that there is no need for missionary literature or preaching of the Gospel to him for the reason that the history of mischief done him in the past has caused the Jew to entertain a little suspicion even when a missionary hands him a bouquet of roses. Time and life itself—the actual Christian behavior towards the Jew—will have to win him over. By that I do not mean that the Jew should in any sense be "officially" politician-like patted on his back because he is supposed to be the "chosen" people, but rather he should be made to feel himself on equal terms with others, to pay when punishment is due, but also be given credit, when credit is due him.

All that the Jew wants is for the Christian world to realize that, like other cultured people, he, too, possesses a soul,

sensitive to environments, to the way he is actually being treated by the world around him. The sensitive Jew knows when love and kindness are genuine and when they are only used as a mere bait to win him. The true, Christ-like love knows no boundaries or "conditioning." It is enough that we are all human, regardless of our religious affiliations. "Have we not all one father? Hath not one God created us?" (Malachi 2:10) and "... What doth the Lord require of thee, but to do justly ... and to walk humbly with thy God" (Micah 6:8).

I know very little of Dr. Gartenhaus and still less of his work among the Jews, but of one thing I am certain—he is rendering a wonderful and most noble service in pointing the way to a better human understanding between Jew and Christian. This is truly in harmony with the teachings of Jesus. The Jew has no desire to win the Gentiles to his religion—not because of any superiority, but because Judaism teaches that the righteous of all nations are equally entitled to the heavenly reward in the hereafter. Thus, the Jew is well satisfied when his Christian neighbor stays a good Christian. The mission of Dr. Gartenhaus is based on a knowledge and appreciation of human nature, not in the least offensive even to loyal Jews, and, as a missionary of peace and good will between Christian and Jew, I personally wish him Godspeed.—*The Mediator*

## Recently Enlisted Parents Say . . .



"Our family—five of us altogether—was out there among the unenlisted last year. What a difference for us now! We know what it's like to be out of touch with God and his people—and there are scores of other families in our community who need help just like we did. You can be assured that we are going to do our best to help lift our Sunday school enrolment, for it will mean new strength and happiness for many other homes. Wholesome family life begins when Christ is in the home and regular

Bible study and prayer prevail."

WILL YOU HELP YOUR CHURCH DO ITS PART NOW?

## Planning Family Worship

I once asked a mother of five how she brought her little family group into the real worship which was characteristic of their daily prayers.

"For years I have followed the plan of rising one hour before the children do," she said. "There alone at the beginning of the day I spend the time in prayer and in the study of God's Word. Some thoughts have come to bless my own heart. Many of these can be explained to the little children. It is usually at this time that I select the Bible message to read to them. After the family wakes, before we go down to breakfast and out for the day, we take the time for family prayers."

"Who takes the lead?" I asked.

"Usually I read and explain the Scripture and the father leads in prayer but we vary this by having them all take part at times."

That home has produced one fine young minister and there is evidence of Christian leadership in each of the other children.—Martha Boone Leavell in *Building a Christian Home*.

BAPTIST AND REFLECTOR



# Alaska Revival Crusade A Success

By John Caylor

Reports from the simultaneous evangelistic crusade conducted in Alaska during March, under the direction of Dr. C. E. Matthews, reveal that it was an experience of great benefit for the five small Baptist churches there.

Not only was the membership of the churches increased, but perhaps even more important, the Baptist work was more firmly established, and prestige and permanence was given to our work there.

"Because of the generosity of the great mission-hearted First Baptist Church in Atlanta, Georgia, and because of the great preaching at Ketchikan by their pastor, Dr. James W. Middleton, a new day is dawning in southeastern Alaska for Baptists," writes Pastor B. I. Carpenter at the close of the evangelistic campaign.

"This campaign has proved beyond a shadow of a doubt the value of sending men from strong churches to make an impact on new territory," writes Dr. W. D. Wyatt of the First Baptist Church of Muskogee, Oklahoma, who served during the campaign at Anchorage, Alaska. "The campaign has given our Alaska Southern Baptists assurance that they 'belong' and has given evidence to other citizens of Alaska that Southern Baptists mean business and are there to stay," Wyatt continued.

Dr. David M. Gardner, editor of the *Baptist Standard*, Texas Baptist paper, helped lay a foundation for the future growth of the church at Juneau, capital of Alaska, and Dr. Ramsey Pollard of Broadway Baptist Church, Knoxville, Tennessee, preached to large crowds in Fairbanks where thirty-six members were added to the church and the enrollment of the Sunday school and Training Union enlarged.

## NEW JEWISH WORKER ELECTED

Rev. Frank Halbeck was named field worker in the department of Jewish missions at the April meeting of the executive committee of the Home Mission Board.

For a number of years Brother Halbeck has been interested and active in Jewish evangelism. During one summer he did outstanding work among the Jews as a student missionary in the city of Memphis, Tennessee, and since going to Louisville, Kentucky, as a student at Southern Baptist Theological Seminary, he has been working with the Jews under Rev. J. Perry Carter, superintendent of city missions.

## BAPTISTS TO BUILD NEW SCHOOL IN CUBA

Plans for a new \$118,000 school building to be constructed in Havana, Cuba, were approved by the executive committee of the Home Mission Board at its April meeting.

The building is to house the Baptist College which now meets in the Baptist Temple in the downtown area. The new building, which is to be a concrete and brick, steel reinforced structure, will be located about two and a half miles from the downtown area.

The first floor, a half basement, will be used for the present as a garage and storage space. The second floor, or ground floor, will be for classrooms, and the top, or third floor, will have two apartments and thirteen rooms for boarding students.

The seminary, which has also been meeting in the Baptist Temple downtown, will continue to hold classes there at least for the present.

The construction of the new building will be under the general supervision of Rev. Herbert Caudill, superintendent of missions in Cuba. Work on the building is expected to start as soon as details in regard to the letting of contracts have been arranged.

## PASTORS RESPOND TO OFFER OF FREE BOOK

In response to an offer made in March by the department of education and publicity of the Home Mission Board, more than 800 copies of the book, *Co-operating Southern Baptists* by Dr. J. B. Lawrence, have been sent free to Southern Baptist pastors.

The book was offered free to pastors and denominational leaders who agreed to organize and teach classes on Baptist principles of co-operation, using the book as a guide for their studies.

## Why Not Drink Public Sewage?

By HUGH A. BRIMM

THE NEXT TIME you are talking with a beer drinker you might mention these facts from page 43, column 3 of *The Brewer's Digest*, March, 1949.

"From the sanitary engineer's viewpoint:

1. Brewery wastes are, in general, ten to twelve times as strong as typical municipal sanitary sewage.—

The waste resulting from the production of one barrel of beer requires, on an average, the same capacity of sanitary sewage treatment facilities as are normally planned to serve from 18 to 20 persons."

Who said it? The authors are Milo F. Ohr, sanitary engineer and S. H. Gallmeir, brewery engineer whose article entitled, "Abatement of Water Pollution and The Brewery," appears in the publication cited above.

For myself I'd rather not drink anything from which the waste is 10 to 12 times as strong as public sewage. Urp! What about you?

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

"Farmers and gardeners are really the most important members of human society." That's a big statement, isn't it? I read it in the *World Book Encyclopedia*, and it made me stop and think! In fact, it made me feel pretty important.

"Directly or indirectly," the same encyclopedia says, "every animal in the world is dependent upon plants for food." The tiny garden that I have planted would not go far toward feeding even my own family, but someone else—perhaps your father—has planted a larger garden and from his garden (through my market or grocery store) I will be able to buy food to eat and to share with others in my home. The fact that I have planted anything at all makes me a gardener, too. It makes me one of "the most important members of human society!"

Aren't you glad that you are a gardener, too?

Just for fun, let's test some of the foods that we eat and see how many of them we can trace directly to a plant. Think of the last meal you had. Perhaps you ate soup. Check on this list the things that your mother puts in her vegetable soup. Can you match each ingredient to the type of plant which it represents?

Carrots	A fruit
Tomatoes	A root
Parsley	Seeds of a grass
Barley	A leaf growth

Everything that we eat isn't quite that easy to trace to its plant form. Do you remember the little poem which begins, "Back of the loaf is the snowy flour"?

These lines help to trace back to the wheat seed something which you have at almost every meal. Untangle these letters to show what it is. DEBRA.

Here are some other foods which look very different from their plants when they appear on the dinner table. Can you guess what they are?

What liquid on your table originally grew on a tree? It is a sour liquid. Sometimes it is white, sometimes dark red. If you can't guess, untangle these letters to find the answer—ARGEVIN. Write in the white space beside the riddle the name of the fruit plant to which the liquid may be traced.

Sometimes we pour a mixture over lettuce or salads to make them tastier. The base of this mixture is an oil made from a certain green fruit which grows on trees. The same fruit is sometimes eaten as pickle or relish. Sometimes it is stuffed with pimientos. Here is the jumbled spelling of the fruit from which the oil is made—EVOLI.

Almost everybody likes "a little sweetening" on the table. What food does this suggest to you? Unjumble RAGUS to help you guess. This sweet food doesn't grow in that form, does it? It may be made from several plants, including maple trees and palm trees. Unjumble these words to find two other plant sources of this food. NEAC and RAGUS TEBES.

Even the meat on the dinner table is an "indirect" product of plants. Without grass and other plant foods, the cattle would not have had food for itself, and thus would not have grown enough to be used for family food.

One food on your tables does not begin as a plant. It is white, and very necessary for taste as well as to preserve and purify. The human body depends greatly on this food. Even the Bible speaks of its importance. It is a food mined from the earth, and is classified as a mineral. In its original form it looks like big white rocks. Can you guess what it is? Rearrange these letters to check your answer—LAST.

Try these food riddles on your family. Make more riddles about the foods which are served at meals in your home. See who can be first to trace each food on the table to the plant from which it came. Then think again of the wheat poem, especially the last line, remembering the Heavenly Father's part in giving us tasty foods and in helping us to find ways to prepare the foods.

Isn't it fun to be a gardener—"one of the most important members of human society"?

Love,

AUNT POLLY

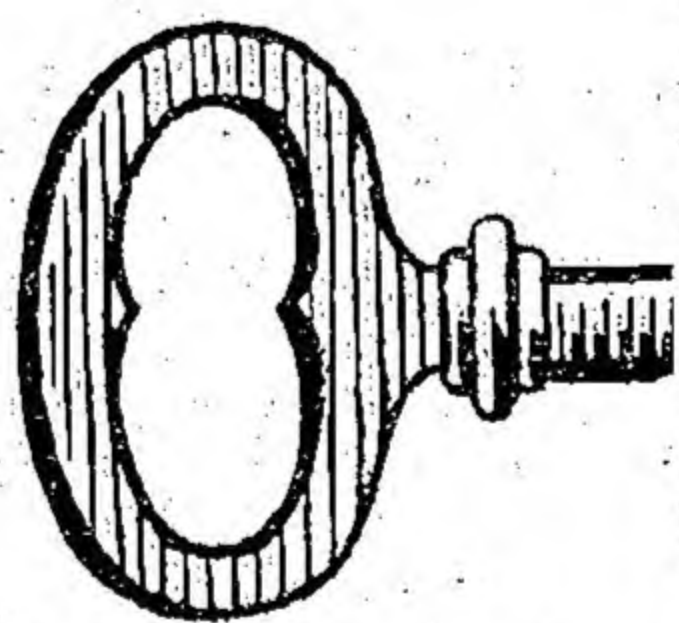
Every Co-operating Baptist within the bounds of the Tennessee Baptist Convention is a "stockholder" in the Baptist and Reflector.

In the interest of better serving the denomination, it should be the purpose of every "stockholder" to see that the Baptist and Reflector is put into as many homes as possible.

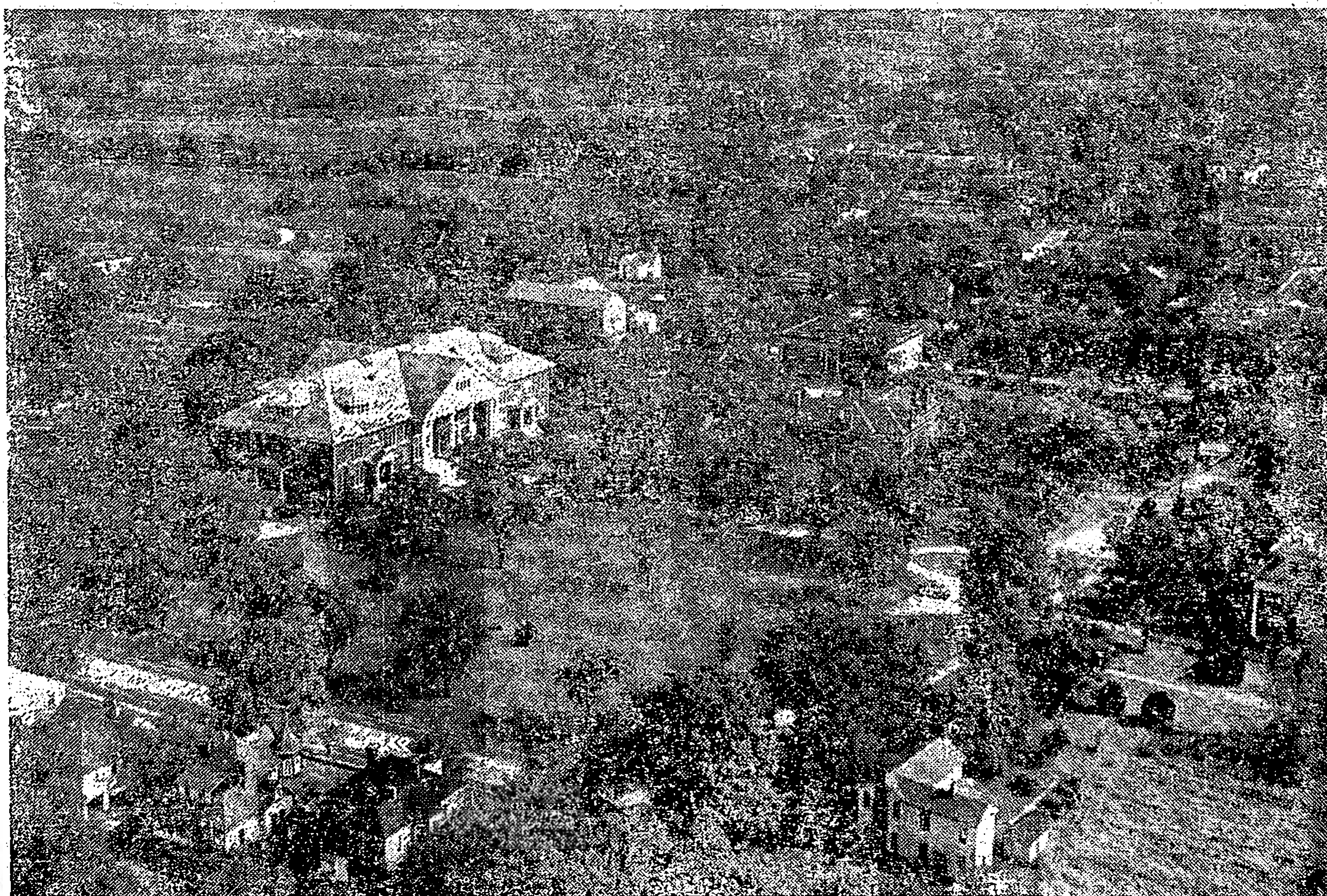
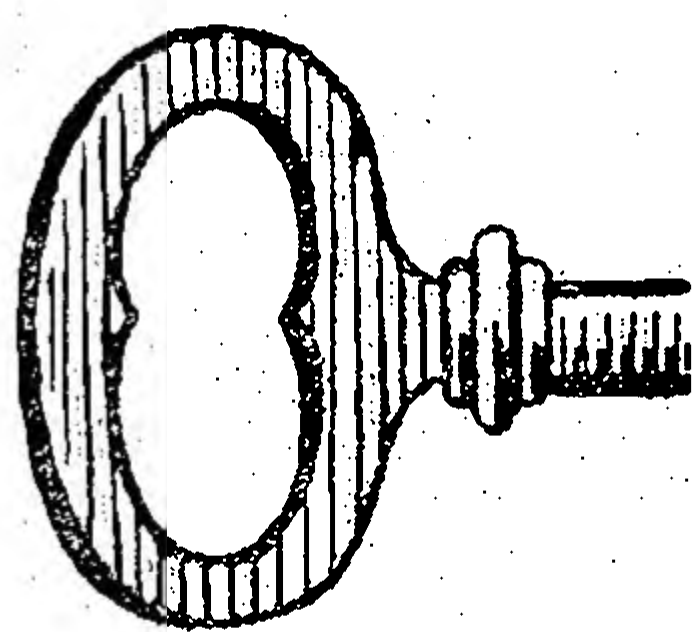
If your Church is not on the budget plan, talk to your pastor and deacons about putting it in the church budget.



# Three Keys to Ch



The Home Was The First Institution God Established On The Earth  
Christian Colleges Offer More Security To A Nation Than Large Armies



See That Your Church Has A Worthy Part In This Offering And Send All Funds Recei



# Christian Character

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- Fear not the skeptic's puny hands  
While near the school the church spire stands;  
Fear not the blinded bigot's rule  
While near the church spire stands the school.



Without these no Nation can survive.  
They are the Bulwark of the Nation.

---

**Your Christian Education Offering on June 26th  
will help make them secure in America.**

---

to Dr. C. W. Pope, Executive Secretary, - 149 Sixth Avenue, North - Nashville, Tennessee



## 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

## BEGIN PLANNING NOW FOR THE VACATION BIBLE SCHOOL

By GLADYS LONGLEY

Are we ready to have 1900 Vacation Bible schools in Tennessee this year? If the school in your church is to be what you want it to be, you must begin your plans now.

### Select the Principal

If possible, the pastor of the church should be the principal of the Vacation Bible School. If that cannot be arranged, select the most capable and best qualified person in the church membership. See that he is elected early by the church, so he will have time to enlist the best superintendents, teachers, and helpers.

### Set the Date

Each church will decide on the most suitable time for its school. More schools were conducted in June last year than in any other month. A week after the public school closes is a good time. The date should be determined early and publicity given to it, so there will be no encroachment upon the time by other church activities.

### Plan to Have A Ten Day School

The average number of days per school for the state last year was 6.1 days. A ten day school is desirable because of the greater amount of work that can be accomplished. One can easily judge that three times as much can be accomplished in ten days as in five because of the great amount of time needed to get started. A two hour Preparation Day should be conducted before the school begins.

### Order the Correct Materials

The Sunday School Board has published thirteen textbooks for use in the Vacation Bible School and has put them on a schedule. Every school, no matter where it is located, should use the books in the proper order. The following, available at Baptist Book Stores at \$2.00 each, are the correct textbooks to be used this year:

Beginner Book B  
Primary Book C  
Junior Book D  
Intermediate Book D

The principal's package is a yearly package with new materials for the principal's use each year. In it are the Vacation Bible School Joint Service Book for 1949, the Vacation Bible School Record Book, six copies of the Music and Worship Supplement to the 1949 Vacation Bible School Joint Service book and other helpful materials. The principal's package is \$2.00. For other materials order a catalog from the Baptist Book Store or from the State Sunday School Department.

### Use the Standard As A Guide

One copy of the Standard is included in each package of free Vacation Bible School literature, and four copies are in the principal's package. Its use by the principal and department superintendents before the school begins helps guide the preparation and insures a balanced adequate program.

### Train the Workers

The success of the school is almost wholly dependent on the training that is given the workers. A regular training Sunday school course studying "Vacation Bible School Guide" is excellent. At least four general faculty meetings and four departmental faculty meetings should be conducted to insure proper preparation.

### Did You Know?

—That there were 1,735 Vacation Bible Schools reported conducted in Tennessee last year

Church schools	1,479
Mission schools	143
Negro schools	112
Miscellaneous	1

—That of the 2,484 churches in 66 associations  
1,479 or 59.5% had a school  
1,005 or 40.5% did not have a school

—That there were 2,757 conversions reported in 1,113 schools—an average of 2.5 per school.

—That approximately 12,492 boys and girls who do not attend Sunday School were reached in the Vacation Bible School.

—That 1,281 schools gave \$6,100 to the Cooperative Program and \$7,098 to Designated Causes.

## 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

## Leoma Organizes for Training

By MARVIN O. WAYLAND

"Nearly a generation ago the Leoma Baptist Church, Lawrence county, had what was then known as a B. Y. P. U. This organization contributed much to the training of the young people of that day. Because of the removal from the community of many of its leaders and the seeming indifference on the part of many, this B. Y. P. U. soon ceased to exist. No definite training work had been carried on for some time.

With the long-hoped-for and much prayed for entrance into their new building Leoma Baptists began to think in terms of the future. Steadily and consistently became the growth of the Sunday School work. Encouraged by this success there was a rebirth of interest in the hearts of a few members for a definite program of "training in church membership."

Mr. Carroll A. Methvin, a graduate of the University of Tennessee, a former young army officer, and a consecrated capable young man possessing sterling qualities of leadership, was solicited by the pastor to become Training Union Director. Challenged by the possibilities, he accepted the responsibility and about six months ago was elected by the church to that office. From that date on, the work has been constantly before the people.

Mr. Methvin immediately set in motion plans for a training school to be conducted during the week following the first Sunday in April. A complete organization from Story Hour to Adult Union was planned to follow.

Prayer, publicity and personal contacts brought desired results. The training school met our fondest expectations. With a peak attendance of 102 one night there was a nightly average of 87. Sixty-two persons took the tests and awards have been applied for which will be presented publicly in a special service.

Assisting in the teaching were the pastor (teaching the Adults), the pastor's wife (teaching Junior boys), Mrs. G. C. Lester (teaching Junior girls), Mr. Ray Hollis, a young Lawrenceburg lawyer, (teaching the Young People) and Mr. Carroll A. Methvin (teaching the Intermediates). Mrs. John Houston supervised the children of Story Hour group.

Working with the previously elected Director, Miss Mary Jo Yeager was elected general secretary of the Baptist Training Union of Leoma. Mrs. Houston was elected Story Hour leader. All the unions elected their officers and are on their way to try for "Excellence" in their work.

Climaxing the week's work was a soul-stirring message by Brother Charles Norton, Friday night. This message was brought to a Mass meeting of the Lawrence County Training Union Association, which was meeting in the Leoma Church."

## Youth Week Report From First Baptist Church, Fayetteville

By FRANCES ALEXANDER

"April 10 climaxed "Youth Week" in our church. We have an enrollment of 70 in Training Union. On this Sunday we had 61 members present, 3 visitors and 6 new members making a total of 70 present. We are very proud of this attendance and hope that it will continue to grow for the glory of God."

## Training Union Regional Conventions 1949

SOUTHWESTERN	JUNE 13	FIRST CHURCH, BROWNSVILLE
NORTHWESTERN	JUNE 14	FIRST CHURCH, MARTIN
SOUTH CENTRAL	JUNE 16	FIRST CHURCH, LEWISBURG
CENTRAL	JUNE 17	FIRST CHURCH, GREENBRIER
NORTH CENTRAL	JUNE 20	FIRST CHURCH, SPARTA
SOUTHEASTERN	JUNE 21	FIRST CHURCH, LOUDON
NORTHEASTERN	JUNE 23	FIRST CHURCH, MORRISTOWN
EASTERN	JUNE 24	FIRST CHURCH, CLINTON



## 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

### Y. W. A.—Ridgecrest

**L**ive in the Land of the Sky during Young Women's Auxiliary Camp, June 16-22, Ridgecrest, N. C. It is near the highest point of the Appalachian Mountains, Mt. Mitchel, 6,711 feet. Figuratively, we live in the Land of the Sky for the sky because of the experiences enjoyed and fellowship. Living in the land of the Sky is exciting!

interesting people to meet at Y. W. A. Camp.

Dr. George Harkness, professor and author

Dr. Walter Judd, Congressman from Minnesota

Mrs. George Sadler, favorite Vesper speaker

Missionaries

National Guests, Miss Emily Goon, Miss Akiko Endo

Fifteen hundred young women from Y. W. A.'s in Southland and other countries.

vacation with vision, variety and vim.

Morning watch; Bible study, mission study, conferences, recreation, vespers, special features.

**V**hat shall I take? Customary summer clothes with light wrap, rain coat, party dress (if desired), hiking shoes, musical instruments, swim clothes and Bible, notebook, fountain pen and Window of Y. W. A.

Expense:

Registration fee of \$2.00 must be sent to State Young People's Secretary, Miss Nellie Tallant, 149 Sixth Ave., N., at the time reservation is requested.

**E**Hotel accommodations range from \$3.50 to \$4.00 a day, spaces in cabins and huts from \$2.50 to \$3.50, meals included. Tennessee has reservation for 150. Please state which accommodation you prefer and we will grant these requests as they come.

Some special plans will be made for travel to and from camp. This will be sent to those who plan to attend Ridgecrest. Bus will go from Nashville \_\_\_\_\_, June 16- June 22!

### Special to the Tennessee W. M. U.

I have just received the good news from Miss Mary concerning my appointment for the W.M.U. scholarship. It is indeed an honor to receive help from the W.M.U. and I greatly appreciate it.

Teaching at the Orphanage this year has given me much pleasure and I am sure upon the completion of college will make more years of teaching enjoyable.

A million thanks to each of you for the past and the future help.

—Lena Terry.

## ATTENTION !!!

### Royal Ambassador Counselor's Camp

Camp Pinnacle, Clanton, Georgia

May 30th - June 4th

Camp Pinnacle, Clayton, Ga., May 30-June 4

The cost for this camp will be \$13.00 for the week, and \$2.00 should be sent along with registration to your State Young People's Secretary, 149 Sixth Ave., N., Nashville. The \$11.00 will be paid upon arrival at camp.

All Royal Ambassador Counselors, Associational R. A. Leaders, and Young People are urged to take advantage of this opportunity to study R. A. work under the best leadership possible.

Mr. J. Ivyloy Bishop, Southwide R. A. leader will teach METHODS; Dr. Walter Moore, former missionary to Cuba will be a speaker; Dr. Hugh Brimm, Executive Secretary of the Social Service commission of S. B. C. will lead forums. There will be demonstrations in initiation, reviewing councils, recognition services, recreation, etc.

PLAN NOW, TO ATTEND!

THURSDAY, APRIL 28, 1949

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL  
Secretary



ANNE BAKER  
Office Secretary

The Conventionwide Brotherhood office at Memphis invited all the State Brotherhood Secretaries for a conference on April 13 and 14. This conference, as expressed by a number of those present, was one of the most helpful and more was accomplished than at any previous conference. It has been suggested that this kind of conference be held each spring.

One of the many things resulting from this conference was that a committee was appointed, with Mr. George Schroeder of the Southwide office as Chairman, to write a handbook. It is hoped that this book will be ready by the time our Brotherhood meets at Ridgecrest this summer. There has long been a need for a book of this kind. It is hoped that Broadman Press will publish this book and that it will be in all of our book stores as well as in our Brotherhood offices for distribution. It should be in every pastor's library and in every church's library. This office is receiving from day to day requests for literature concerning the Brotherhood. This book will contain the information desired by the majority of these requests.

### Four Brotherhoods Organized

#### CONCORD ASSOCIATION

First Baptist Church

Murfreesboro, Tennessee

REV. GRIFFIN HENDERSON, Pastor

First Baptist Church, Murfreesboro, Tennessee, organized a Brotherhood on April 6 with twenty charter members. Officers elected by the group are:

President..... W. D. Clark  
Program Chairman..... L. C. Jennings  
Secretary-Treasurer..... Clark Smith

#### JUDSON ASSOCIATION

McEwen Baptist Church

REV. H. D. HAGAR, Pastor

President..... Neal Petty  
Activities Vice-President..... B. H. Henry  
Program Vice-President..... Carl L. Simpson  
Membership Vice-President..... R. H. Hutcheson  
Secretary-Treasurer..... Ira Greenwell  
Meetings held monthly.

#### DYER COUNTY ASSOCIATION

Mt. Vernon Baptist Church

REV. WILLIAM GOSSET, Pastor

President..... M. C. Lee  
Activities Vice-President..... Howard McBride  
Program Vice-President..... Chesley Meadows  
Membership Vice-President..... Roy Fisher  
Secretary-Treasurer..... Hal McBride  
Meetings held twice a month.

#### SHELBY COUNTY ASSOCIATION

Whitten Memorial Baptist Church

REV. L. G. CURLEY, Pastor

President..... U. A. Fish  
Activities Vice-President..... H. L. Nichols  
Secretary-Treasurer..... J. W. Byrd  
Meetings held twice a month.

### Make Your Reservation Now

August 18-24, 1949

### BROTHERHOOD WEEK AT RIDGECREST



# AMONG THE BRETHREN

Pastor Wade Carver and the church at Parsons have been assisted in a gracious revival by James Eaves of Union University doing the preaching and Tom Brandon of Union University leading the singing. There were 9 additions by baptism and 2 by letter with 2 professions that did not join the church. One young lady surrendered to become a foreign missionary, and another one surrendered for special service. This revival was in observance of youth week and the Young People had charge of almost all places of responsibility in the church during the week.

—B&R—

In the simultaneous evangelistic campaign in Montgomery Baptist Association in Alabama, March 27-April 10, there was a total of 880 additions, 518 of them by baptism, 15 decisions for special work, and 40 professions not joining the church. Associate Superintendent of Evangelism C. Y. Dossey of the Home Mission Board was director of the campaign.

—B&R—

Pastor L. G. Mosley and the Parkview Baptist Church, Newport News, Va., have been assisted in a gracious revival by Chaplain Neal Ellis, U. S. Navy, Portsmouth, Va., preaching. There were 64 additions, 31 of them by baptism. The pastor led the singing.

—B&R—

Bob N. Ramsay, pastor of First Baptist Church, Cookeville, has closed a very successful revival in the Immanuel Baptist Church, Savannah, Ga. There were 75 additions, 59 of them by baptism.

—B&R—

The First Baptist Church of Jacksonville, Fla. Homer G. Lindsay, pastor, recently experienced one of the best revivals in its history. Angel Martinez and B. B. Fletcher of Louisville, Ky., were the evangelist and song leader respectively. There were 101 additions to the church. Bro. Lindsay will assist Pastor James A. Ivey and the First Baptist Church of Americus, Ga. in a revival April 25-May 1.

—B&R—

Mrs. Charles Peters writes that Clarence L. Nelson has been pastor of Union Baptist Church, Watauga Association, since January 1, and there have been 53 additions to the church.

—B&R—

Pastor Samuel Melton and the Big Spring Baptist Church, Cleveland, recently held a revival in which Percy Maples of Friendship Baptist Church, Cleveland, did the preaching. There were 14 additions.

—B&R—

W. Newell Bynum of Evansville, Ind., will begin his work as pastor of Second Baptist Church, Chattanooga, May 1.

—B&R—

Pastor Clyde Cobb and the First Baptist Church, Monterey, have just closed a two-week revival in which F. M. Dowell, Jr., former pastor, brought inspiring messages each night. Harold D. Gregory, city missionary in Nashville, led the singing. There were 52 additions for baptism, 7 by letter and statement, and 6 other conversions which did not join the church. All records in the history of the church were broken on Sunday, April 10, when there were 422 present for Sunday school and 180 present for Training Union. On this day there were 53 decisions made.

—B&R—

Pastor J. Gilbert Hutchinson and the Thomasville Baptist Church, Thomasville, Ala., has been assisted in a gracious revival by his father-in-law, L. S. Ewton, of Nashville, Tenn. There were 35 additions to the church, 25 of them upon a profession of faith. The spiritual life of the church was greatly enriched by the wonderful, deeply spiritual messages of the visiting preacher.

## HEAR THE BAPTIST HOUR

SUNDAY MORNING 7:30 A.M.  
May 1, 1949



Speaker—J. D. GREY

Subject—"CHRIST THE SIN CURE"

Subject for May 8—"Mary the Mother of Jesus"

Heard in Tennessee over Radio Stations—WCYB Bristol; WNOX Knoxville; WSM Nashville; and over WREC Memphis at 9:30 A.M.

## WESTERN UNION

DR. O. W. TAYLOR, EDITOR  
BAPTIST AND REFLECTOR  
NASHVILLE, TENN.

REVIVAL, NEEDED IN 1857, WAS  
GIVEN IN ANSWER TO PRAYER.

REVIVAL IS NEEDED MORE IN  
1949. IT WILL BE GIVEN IN  
ANSWER TO UNITED, PER-  
SEVERING, BELIEVING PRAYER.

LET REPENTANCE AND PRAYER  
BE OUR PASTIME, OUR POR-  
TION, OUR PASSION, OUR  
PRACTICE ON MAY FOURTH AS  
TO ALL MATTERS THAT PER-  
TAIN TO OUR WORK AS SOUTH-  
ERN BAPTISTS.

ROBERT G. LEE

## Christian Youth Rally

Bob N. Ramsay, pastor of First Baptist Church, Cookeville, will be the speaker at the third monthly Christian Youth Rally at Baird Chapel, Cumberland University, Lebanon, April 30, at 7:30 p.m.

Roy Lee Barron, student from Miami, Fla., who is chairman of the rally, said that the saving story of Christ's love is being preached for Middle Tennessee youth at the Cumberland rallies, sponsored by the University Volunteer and Life Service Band.

Raymond Kolb, missionary to Brazil, and Clyde Bryan, pastor of First Baptist Church, Gallatin, have recently spoken to the group.

Baptist students at other colleges in Middle Tennessee have been invited to the rallies, as well as young members of all the churches, and the unsaved.

Paul Robertson, senior music student, directs the gospel singing, Miss Barbara Barret plays the piano, and Roy Lee Barron plays the organ.

The public is invited to attend the rally.

## New Orleans Seminary Graduates

Seventy-nine students will receive their degrees and awards from the New Orleans Baptist Theological Seminary at Commencement on Tuesday, May 3.

W. A. Criswell, pastor of the First Baptist Church, Dallas, Texas, will deliver the Commencement address.

Dr. Criswell is a graduate of Baylor University, and holds the Doctor of Philosophy degree from the Southern Baptist Theological Seminary. He has had wide pastoral experience.

Samuel Hovey Jones will deliver the alumni address on Tuesday, May 3, during the Commencement exercises.

Dr. Jones is editor of the *Baptist Courier*, state paper for the Baptists of South Carolina. He received his Doctor of Theology degree from the New Orleans Baptist Seminary.

Of the seventy-nine graduates, five will receive the Doctor of Theology degree.

The Seminary will also confer the Bachelor of Divinity degree, the Bachelor of Theology degree, the Bachelor of Religious Education degree, the Master of Religious Education degree, the Diploma in Music, and the Certificate in Christian Training.—Louis E. Bohlen, *Seminary Reporter*

## Maryville Revival

Secretary Louise Warthen writes of a successful revival in the First Baptist Church of Maryville, James M. Windham, pastor. Byron Wilkinson, pastor of Grove Street Baptist Church of Richmond, Va., did the preaching and Carey Ballbach of the Southern Baptist Seminary, Louisville, Ky., led the singing. There were 33 additions, 30 of them by baptism, and two volunteers for definite Christian work.

April 3-10, Central Baptist Church, Fountain City, Charles S. Bond, pastor, held a revival in which Hobart Ford, pastor of First Baptist Church, Rogersville, did the preaching and Colbert Petree, Sr. led the singing. There were 25 additions to the church with 15 for baptism.

—B&R—

At a recent meeting the senior class in Southwestern Baptist Theological Seminary, Fort Worth, Texas, elected Kermit King, Chattanooga, Tenn., as president. He is a candidate for the M. R. E. degree and is the first student ever to be elected to this office from outside the School of Theology.

—B&R—

Secretary Pope is still at his home recovering from the effects of the auto wreck recently reported in Baptist and Reflector. Our people will continue to remember him in prayer.

—B&R—

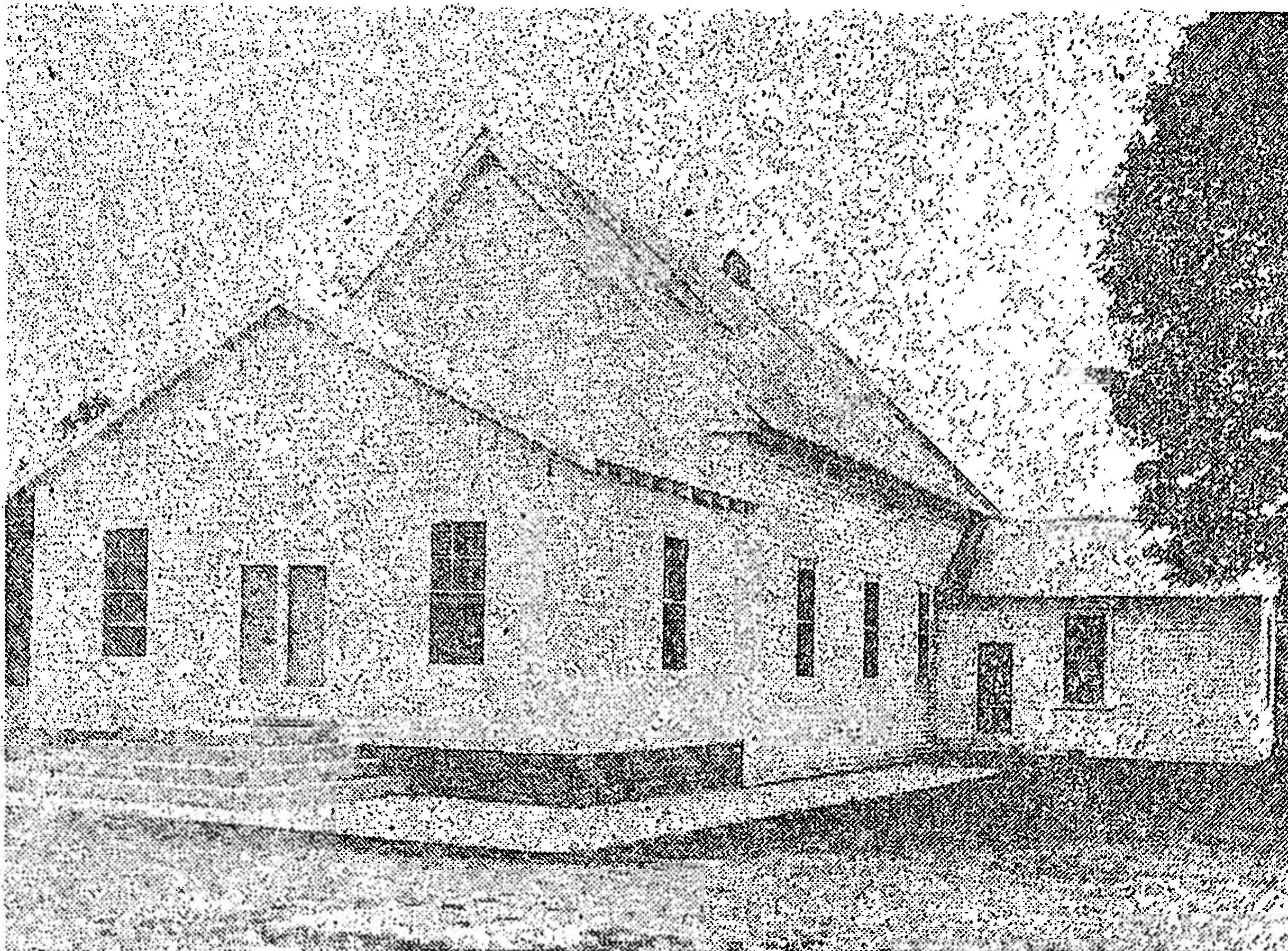
"Our denominational papers are invaluable for the promotion of the work of the Kingdom of our Lord."—E. D. Head, President, Southwestern Seminary. Renew your subscription promptly so no issues will be missed.

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## Barton's Creek Baptist Church



### History of Barton's Creek

BARTON'S CREEK Baptist Church, three miles southwest of Lebanon, derives its name from Barton's Creek near which it is situated.

It was organized April 21, 1849, with four members: W. P. Wilburn, Mary Johnson, R. S. Wilburn and Nancy Wilburn. Elijah Maddox served as moderator at the organization. They were organized in the Clemmon's School House where they worshipped until they moved into the present building, which was dedicated May 3, 1896, with A. J. Holt preaching the sermon and W. P. D. Clark being the pastor.

The following have served as pastors: W. P. Wilburn, 1849-57; N. M. Green, 1858-59; John Phillips, 1859-67; J. C. Brien, 1867-70; J. S. Rice, 1870-72; William Barton, 1872-73; J. C. Brien, 1873-74; Lewis Lindsley, 1874-76; A. E. Johnson, 1876-79; G. A. Ogle, 1879-82; A. E. Johnson, 1882-85; John S. Rice, 1885-91; W. J. Couch, 1891-92; W. P. D. Clark, 1892-01; S. N. Fitzpatrick, 1901-04; R. F. Fuqua, 1904-07; A. E. Johnson, 1907-08; A. D. Robertson, 1908-10; J. H. Grime, 1910-14; C. S. Dillon,

1915; Geo. Ramsey, 1916; Jim Ramsey, 1916 (from April to December); W. J. Watson, 1916-1920; G. W. Ramsey, 1920-26; J. C. Stewart, 1926-28; Floyd Starke, 1928-30; P. W. Carney, 1930-35; Hoyt Huddleston, 1935-42; Wendell Price, 1943-48; Buford M. Bull, 1948 to the present.

From the time of its organization, the church had preaching once a month until 1934 when it went to twice-a-month preaching. It went to full time in 1944.

John W. Johnson, R. S. Wilburn, John Fields, James H. Lane, John Floyd, J. S. Floyd, Jos. W. Johnson, Edward Ligon, T. E. Watson, F. H. Palmer, G. W. Tomlin, Cleveland Floyd, Mack Ligon, Fred Johnson, Clay Corum, Willis Green, Howard Ligon, Dee Manning, Hicks Ellis, Andrew Hobbs, Rex Reed, Carter Suite, Carter Thomas, Joe Reed, Elvis Evans, Tommy Hobbs and Ham Johnson have served as deacons. Having been deacon for 47 years, Edward Ligon was elected Deacon Emeritus this year.

The following have served as church clerks: C. L. Johns, Matthias Johnson, L. W. Parham, E. J. T. Fields, J. E. Lain, J. M. Seat, J. M. Johnson, Isham Johnson, John Alexander, J. H. Johnson, B. H. Rogers, W. R. Davis, Doc L. Fields, Mack Ligon and Ham Johnson, the present clerk.

The church first affiliated with the Salem Association in 1850. In 1888, it went into the constitution of New Salem Association, remaining there until 1921 when it went into the constitution of Wilson County Association of Missionary Baptists.—Contributed.

### Another Reason for Changing Our Name

ROBERT E. BEDDOE

According to my understanding of Baptist polity, we are not the "Southern Baptist Convention."

The convention is not a church, not a denomination, not a convention of churches; not even a convention of delegates. It is a convention of individual Baptist messengers.

The proposed name, CONVENTION OF SOUTHERN BAPTISTS, is not a juggling of words. By the addition of one word, our traditions are preserved, the present and future territorial bounds are defined and there is no conflict with our beliefs and practices.



BUFORD M. BULL

## New Pastor Cedar Hill Baptist Church

Earl J. Guth from the Southern Baptist Seminary in Louisville, Kentucky, began his duties Sunday, April 3, 1949, as the new pastor of the Cedar Hill Baptist Church.

He succeeds Herbert Gilmore, who is planning to continue his schooling at the seminary in Louisville.

A graduate of the Fort Wayne Bible Institution and Carson-Newman College, Mr. Guth will complete his studies at the seminary in May. His wife, who is teaching in Louisville, and their two children will move to Cedar Hill in June.

Mr. Guth has had 12 years experience in church and mission work and has also had experience in building programs such as Cedar Hill church is now undertaking.

The church plans to add a number of classrooms and a new choir, which will help greatly because of the steadily growing attendance.

This is the first time in many years that the Cedar Hill Church has had a full-time resident pastor. The church is looking forward to continued growth under the new pastor's leadership.—Springfield Herald, sent by Mary Sue Corbin, Publicity Chairman.

April 17 marked the 22nd year of the pastorate of Charles E. Wauford of the Island Home Baptist Church, Knoxville. As stated in the church bulletin Bro. Wauford said: "A pastor's humble heart is this morning full of deep and abiding gratitude to God for the consideration, care and patience of a noble church, and for its cooperation in the glorious work of our Lord and Christ."

—B&R—

"It is a tragedy for any Baptist family to fail to receive and regularly read the Baptist State paper"—George W. Truett. Individual subscriptions to BAPTIST AND REFLECTOR, \$2.00 per year.

—B&R—

Pastor Vernon G. Miles and the First Baptist Church of Minden, La. have been assisted in a revival by Henry J. Huey, pastor of First Baptist Church, Milan, Tenn. There were 31 additions, 13 of them for baptism.

—B&R—

Several friends have suggested that the name and address of the subscriber on Baptist and Reflector be turned around on the ground that it would be easier read by the Post Office employees. Our printers advise us that it is impossible to turn the address to any other position.

**Sunday School Furniture prompt shipment**  
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### Mid-State Baptist Hospital

SCHOOL OF NURSING

NASHVILLE 3, TENNESSEE

Application blanks for enrollment in the Mid-State Baptist Hospital School of Nursing are now available by writing to the Director of Nurses at the Hospital.

The Nursing School Bulletin, stating admission requirements, cost, course of study, etc., will be sent upon request. Plans are being made for the enrollment of 25-30 students in the September class.

Application should be made early, in order that they be completed by August.



## RESOLUTION

WHEREAS, Rev. and Mrs. Clyde Burke having served the First Baptist Church of Mt. Pleasant, Tennessee for three years and five months have been called by the Lord to the field at Medina, Tennessee.

Whereas, We know Bro. Burke to be a staunch follower of God, a preacher that rightly divides the word of truth, a pastor who is faithful to the task as undershepherd of the flock, a Christian who lives a life that is beyond reproach, and a man who goes beyond the duties of his profession, who served the Maury Association, and Tennessee Baptist Convention, as well as the church of Mt. Pleasant.

Therefore, be it resolved, That we thank God for the ministry of Rev. and Mrs. Burke.

That we invoke the blessings of the Holy Spirit upon them as they leave us.

That we commend them to the fellowship of the Medina Baptist Church and the Gibson Association.

That a copy of these resolutions be presented to Bro. and Mrs. Burke, a copy be published in our state paper, and a copy be mailed to the church at Medina, Tennessee.

James W. Cotten  
Mrs. W. E. Smith  
Dudley S. Tanner

## Founders' Day to Be Observed

THE PERMANENT Ministerial Association of Harrison-Chilhowee Academy will observe Founders' Day May 2 with the following program:

- 10:00 Opening Song "Come Thou Almighty King"
- 10:05 Invocation, Scripture, Gay L. Harris
- Prayer, A. E. Baker
- 10:15 Special Music
- 10:20 Announcements
- Dr. Henry J. Stokes, "Christian Education Day"
- Other remarks by Pres. Roy Anderson
- 10:30 "History of Chilhowee" by Charles Lemons
- 11:00 Song, The Alma Mater
- 11:05 Address by Dr. C. W. Pope, "Chilhowee's Place in Tennessee Baptists' Life"
- 11:35 Special Music: "WHEN I SURVEY THE WONDROUS CROSS" By Mrs. Fort Notgrass
- 11:40 Main Address: Pastor Walter W. Warmath, Fifth Avenue Church, Knoxville.
- 12:10 Benediction and Lunch

Ben Holman, President  
J. Leonard Stafford, V-Pres.  
Aubrey A. Carlton, Sec.-Treas.

Recently the mother of Mrs. Joe Wells, wife of Joe Wells, state evangelist, under our State Board, went to be with the Lord. God's grace be upon all the sorrowing.

—B&R—

A. T. Allen, 1858 Fairmont Blvd., Knoxville, writes that he has resigned the Park Lane Baptist Church, Knoxville, to do supply and evangelistic work for a while. The church was organized with 51 members and there have been 140 additions in eight months.

## ATTENDANCES AND ADDITIONS TO THE CHURCHES

APRIL 17, 1949

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Ashland City, First	55	38		Jellico, First	311	120	
Athens, Antioch	164		5	Johnson City, Unaka Avenue	317	80	6
East	353	132		Kingsport, First	750	127	
First	580	240		Lynn Garden	402	131	
West End Mission	93			Mission	26		
Coghill	59	56		Knoxville, Alice Bell	90	35	
Cotton Port	95	72		Arlington	501	145	3
Etowah, East	80			Bell Avenue	935	411	17
Etowah, First	450	134		Broadway	1679	508	25
Etowah, North	315	76		Fifth Avenue	1197	318	6
Good Springs	95	43		Immanuel	510	126	2
Idlewild	61	56		Lincoln Park	753	208	3
Lake View	53	35		Lonsdale	502	177	14
McMahan Calvary	102			McCalla Avenue	1005	258	3
New Hope	40			Oakwood	461	230	5
New Zion	89			Sevier Heights	542	189	
Rodgers Creek	45			LaFollette, West	187	90	
Sanford	68	41		Lawrenceburg	270	112	
Union Grove No. 2	77	52		Lebanon, Barton's Creek	163	65	
Wild Wood	100			Cedar Grove	129	70	
Zion Hill	74			Fairview	137	52	
Brighton	267	117		Leoma	173	85	
Bristol, Calvary	408	123	2	Lenoir City, First	626	166	1
Tennessee Avenue	438	100	1	Lewisburg, First	418	142	3
Virginia Avenue	382	120	26	Lexington, First	392	36	
Brownsville	414	94	3	McEwen	80		
Brush Creek	77	31	2	Mt. Juliet	24	26	
Carthage, First	218	58		Madisonville, Chestnut	91	47	
Castalian Springs, Corum Hill	59	15		Maryville, Broadway	441	188	
Chapel Hill, Smyrna	78	70		Everett Hills	325	181	
Chattanooga, Avondale	665	150	11	First	838	228	
Birchwood	96	30		Oak View	80	42	
Brainerd Hills	123	49	1	Maynardville	155	20	1
Chamberlain Avenue	293	102	5	Medina	187	101	
Clifton Hill	441	110	9	Memphis, Bellevue	3010	1001	19
Missions	50			Boulevard	917	239	6
Concord	323	129	3	Central Avenue	652	185	
East Chattanooga	324	67	7	Highland Heights	1250	530	1
Eastdale	472	130		Hollywood	482	130	1
East Lake	567	150	9	Kennedy	153	44	2
Haynes Chapel	70			LaBelle	866	197	7
East Ridge	377	136	4	Lamar Heights	838	179	12
First	1106	200	8	Leawood	350	115	2
Chapel	118	22		Levi	241	141	2
Highland Park	3906	924	30	Barton Heights	105	42	1
Kingwood	228	95	8	McLean	461	122	
Lookout Valley	274	65		Mallory Heights	295	116	4
Lupton City	161	106		Parkway	374	151	
Morris Hill	352	149	3	Seventh Street	669	211	4
Oak Grove	291	99	4	Shirley Park	196	85	3
Parkers Gap	121			Speedway Terrace	1237	234	63
Philadelphia	184			Sylvan Heights	223	116	1
Philippi	127	45		Temple	1790	339	11
Red Bank	751	196	5	Union Avenue	1308	359	1
Ridgedale	783	236	17	Milan, First	355	69	
St. Elmo	453	118	7	Milton	56	34	
Second	289	94	1	Prosperity	133	119	
Signal Mountain	80	31	2	Morristown, First	667	165	2
South Soddy	112	37		Montvue	165	47	
Spring Creek	262	122	13	Monterey, First	382	217	10
Woodland Heights	264	87		Murfreesboro, First	475	83	6
Woodland Park	1300	251	14	Walnut Street Mission	61		
Church Hill, Oak Grove	199	115		Powell's Chapel	103	63	
Block City Mission	22			Third	98	35	6
Cleveland, Big Spring	346	235		Westvue	757	87	1
First	648	196	1	Woodbury Road	66	34	
South	144	112	7	Nashville, Belmont Heights	1151	309	6
Clinton, First	507	80	7	Glendale	53		1
Columbia, First	443	135		Jordonia	52		
Godwin Chapel	24			Madison Street Mission	57	30	
Rock Spring	91	66		First	1578		2
Second	93	63		Inglewood	793	178	5
Cookeville, First	479	116		Lockeland	633	159	1
Algood Mission	82			North Edgefield	289	87	4
Fourth Street Mission	132	66		North End	187	54	
Steven Street	117	81		Park Avenue	772	155	2
Covington, First	300	60	2	Una	165	89	3
Crossville, First	278	114	1	Woodmont	351	103	4
Antioch	45			Woodmont Center	121	28	1
Chestnut Hill	35			Newport, First	306	62	
Laural Grove	43			Oak Ridge, First	550	95	17
Daisy, South	129	66		Highland View	513	132	
Decatur, Goodfield	92	44		Robertsville	397	80	2
Eagleville	128	35		Old Hickory, First	886	245	
Elizabethton, Big Spring	140	110		Parsons, First	284	85	
First	600	118		Philadelphia	193	18	
Siam	176	134		Portland, First	233	70	
Fountain City, Central	1049	230	3	Rockwood, First	341	138	8
Hines Valley Mission	53			Rogersville	475	131	17
Fowlkes	133	88		Missions	120		
Gallatin, First	366	101		Henards Chapel	185	158	
Gladeville	163	63		Rutledge	110	41	
Grand Junction	122	61		Oakland	177	81	8
Center Point	22			Richland	126	60	1
Hampton, Union	200	116	2	Shelbyville, First	437	90	1
Harriman, South	329	114	11	Somerville, First	200	108	1
Trenton Street	480	2		Union City, First	726	160	7
Walnut Hill	317	137	23	Whitwell, First	217	58	1
Humboldt, First	709	179	18	Woodbury	150	43	
Jackson, Bemis	281	83	2				
Calvary	482	129	3				
First	1379	197	5				
North	321	123	3				

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JOHN LANEY PLYLER  
President



## Answered Prayer "Behind The Iron Curtain"

RICHMOND, Va.—(BP)—A Southern Baptist missionary couple behind the Iron Curtain in Europe is grateful for answered prayer.

Officials at the Baptist Foreign Mission Board here declined to give names or location because of possible dangers to Baptist work described, but they did make public the basic content of the letter telling the story.

"When *The Commission* arrived, we noticed that you had been praying for us and we recall that on that designated day we had been saved from the greatest danger that came on our recent tour," wrote the woman, speaking of her husband and herself.

"The president (or mayor, we would say) was a communist, of course, and a village swineherd. The secretary of the village was formerly a shepherd. When the pastor of the church asked if — could speak, he was forbidden to do so.

"That night many people came to the service to hear the American speak but all we could do was sit on a platform at the front of the room facing the congregation while a pastor from a near-by village preached. We did stand at the door and speak to the people as they left.

"The next day we were told that the whole village was angry because visitors had come all the way from the States and had been forbidden to speak. During the morning the pastor was told to come to the office of the president.

"After he left his wife told us that last time he had been called to the president he had not returned, that is, not for fifty-four days. When he did return at the end of that time he was almost starved from having received only a half glass of water and a very small piece of bread each day. Can you imagine the state of our minds? I was certainly fearful for ourselves, but I thought that if anything happened to the pastor I did not see how I would be able to stand it.

"After what seemed an unending period of time the pastor returned from his questioning by the police. His poor little wife was practically shattered.

"It was with relief, for them and us too, that we started on our way to the next place that afternoon. We traveled by wagon and some distance from the village were to cross the river by ferry. Here we had an unanticipated difficulty. Two detectives asked to see our passports and then told us that they had been ordered by the village president to make us stay there until further word from him. By then it was right on the verge of darkness.

"We seated ourselves on a log to wait; we didn't know how long or for what. The lay preacher with us kept saying over and over again that we surely would be put in prison. I kept praying and whistling—as I had during the morning wait. I can't account for the tune, which both times was 'Ring the Bells of Heaven.' The ferry had made its last usual trip of the day. After an hour and a half we were told that we could go ahead and cross, and that the ferry was to make a special trip to carry us as we had missed it through no fault of our own.

"And so, although — did not get to speak in the village, we feel your prayers saved a pastor from possible imprisonment and made possible for us a boat trip across a river which separated us from an ignorant and unscrupulous official."

—B&R—

Rutledge Baptist Church, Rutledge, A. A. Carlton, pastor, recently experienced one of the greatest revivals in its history. The preaching was done by Charles C. Bowles, pastor of McCalla Avenue Baptist Church, Knoxville. There were 36 additions, 24 of them for baptism. At a service held at the high school there were 16 professions of faith and about 30 rededications. Two young men surrendered to the ministry.

## BETWEEN THE RIVERS

HOMER A. CATE, Shelbyville, Tenn.

The Bordeaux Baptist Church, Robert Sanders, Pastor, have recently completed a successful Laymen's Revival, sponsored by the Church Brotherhood, Robert Whitaker, President. Speakers were: Judge Henry Todd, E. N. Delzell, H. W. Crook, Fred S. Powell, W. C. Patterson, Ralph McIntyre and A. Roy Greene. Special music was furnished by local Brotherhood groups each nights. There were five additions to the Church as a result of these fine services.

The Auburntown Baptist Church, H. R. Anderson, Pastor, Salem Association, has begun work on their new building. The Church is planning to finish as soon as possible the "Top of the T," plan No. S-300 and if funds permit, the Church shall continue and finish the entire structure. The foundations are being poured now.

The Brotherhood of the First Baptist Church, Shelbyville, Homer A. Cate, Pastor, held a very fine meeting April 11, when the new Brotherhood of the Northfork Baptist Church, E. A. Rich, Pastor, and the Intermediate R.A.'s of the Shelbyville Church, were guests. Brother E. N. Delzell, State Brotherhood Secretary, brought a fine inspirational message to the seventy men present.

Dr. E. D. Head, President, Southwestern Baptist Theological Seminary, Seminary Hill, Texas, is doing the preaching in a series of Revival services at the Springfield Baptist Church, Luther Joe Thompson, Pastor.

The First Baptist Church, Nashville, W. F. Powell, Pastor, conducted a "Five-Feature" program on Easter Sunday, with two morning services, one at 8:30 and the other one at 10:45. Many of our Middle Tennessee Churches are finding it necessary to provide the people with two morning services, there simply not being enough space in their regular auditoriums to accommodate the huge crowds.

"Please give me space in your valuable paper to express my appreciation to you and Tennessee Baptists for one of your finest preachers.

"We have just completed a most profitable series of revival services here at the Drayton Baptist Church of Spartanburg, South Carolina. One of your men, Rev. John C. Blalock, pastor of the Glenwood Baptist Church, Kingsport, was our preacher. He is a forceful gospel preacher with messages which stir the souls of men. He is deeply spiritual in his personal life, and this spirit permeates all of his messages. He is a former South Carolina man, but settled in Tennessee sometime after finishing his work at the Southwestern Seminary in Fort Worth. We trust that some day the Lord will permit him to come back to South Carolina.

"I have been pastor of this fine church for five years, but I can truthfully say, about one service especially, when twenty-five came forward making a public profession of faith in Christ, "We have never seen it on this fashion." We feel that the entire spiritual life of our Church was revived. There were about fifty professions of faith during the campaign. Thank you for lending us Brother Blalock. To God be all the glory."—Roy Q. Gregg, Pastor.

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R. L. BRANTLEY, Ph.D., Pres.  
Box 7, BRISTOL, VA.

The Tullahoma Baptist Church, Duck River Association, Roy C. Magill, Pastor, has voted to begin the building of their auditorium. They have been using their modern educational building since 1944.

The Lewisburg Baptist Church, New Duck River Association, Leonard Sanderson, Pastor, has been blessed with what is probably the greatest revival meeting in their history. There were 110 additions to the Church, 83 of whom came by baptism. There have been 169 additions to the Lewisburg Church since Brother Sanderson became Pastor six months ago.

The Third Baptist Church, Nashville, Bunyan Smith, Pastor, conducted a Sunday School Training School the week of April 4-8, using the books, "What Baptists Believe" and "Building a Standard Sunday School."

The Church Library of the First Baptist Church, Murfreesboro, Dr. Griffin Henderson, Pastor, stands among the ten best Church Libraries in the Southern Baptist Convention. The Librarian, Mrs. Freeman, has been invited to be on the Southwide Library faculty at Ridgecrest again this year.

The Old Hickory Baptist Church, Paul J. Harting, Pastor, is in the process of building a Pastor's home.

This may belong in "Statewide news" rather than "Between the Rivers" but since Dr. Sam P. White was for twelve years pastor of First Baptist Church, Shelbyville, we wish to inform our readers that on April 10 at 8:00 A.M., he passed to his heavenly reward at the East Tennessee Baptist Hospital, Knoxville. His passing removes a worthy and honored servant of the Lord from our midst. Mrs. White lives at Limestone, Tenn.

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NASHVILLE, TENN.



# Gratifying Progress Reported By Committee On Church Organizations

By GAINES S. DOBBINS

CONFERENCES characterized by constructive teamwork have been held by the Committee on Church Organizations and representatives of the Convention's agencies in the effort to carry out the Convention's instructions to provide plans and materials more fully adapted to the varying needs of the churches; to correlate more closely the study courses and curriculum materials; to seek economy in requirements of meeting; and to formulate and promote a more unified plan of stewardship-financing. While these matters were singled out for special attention, other similar needs were also to be considered.

## I

The agencies agreed to undertake preparation of materials which would seek to make available essential values usually thought of as belonging to a special organization—Sunday school, Training Union, W.M.U., Brotherhood—not as a substitute for any of the organizations but as a means of securing desired end-results even though all the organizations are not present. The majority of our churches do not have all the organizations; yet they all need Bible study, training in church membership, missionary education and promotion, and enlistment of the men. These adapted materials will no doubt be welcomed and widely used.

Free interchange of study course credit for comparable subjects was at once agreed upon and put into effect. Agreement was likewise reached to proceed as rapidly as possible to the institution of a church-supported and church-directed system of unified, cumulative study courses. These courses will be in four main categories—Home Missions, Bible Teaching and Workers' Training, Training in Church Membership, and Foreign Missions. A comprehensive Guide, setting forth the Church Study Course plan, is to be devised and distributed. Awards will be made through the church rather than through the separate organizations.

## II

Recognizing the right of a church to have as few or as many meetings as it sees fit, the Committee pointed to the need of economy in requirements of meetings and proposed the goal of 25% over-all reduction, with a view to elimination of unnecessary meetings and concentration on purposeful values of those held. It was agreed to emphasize development of more workers to share leadership responsibility; encouragement of formation and use of the Church Council and the Associational Council as calendar-making and correlating agencies; correlation of local calendar with S.B.C. calendar; requirement of not more than one general associational meeting per quarter; and renewal of cooperative effort to enlist all of our people in all of our program.

Realizing the need of many of our churches for a consistent plan of systematic and proportionate giving, and of the denomination for greatly increased dependable income for its missionary and benevolent work, the Committee urges united educational promotion of the causes represented in the Cooperative Program, a unified budget plan of church financing, and careful correlation of appeals for authorized special offerings under church control.

## COKER COLLEGE

Non-Denominational, Christian, Baptist  
Background, Accredited Liberal Arts  
College for Women

HARTSVILLE, S. C.

Donald C. Agnew, President

## III

The most outstanding concrete result has been the formation of an Inter-Agency Council, made up of representatives of all the Convention interests involved, pledged to meet together annually and oftener if necessary, for the purpose of coordinating and correlating plans, programs, activities, materials, objectives, so far as may be needful and practicable, before sending them out to the churches. The Committee most heartily approves that plan and urges its maximum and continuous utilization.

Much remains to be done in the further study of organizational problems and the implementing of proposals already made. How this shall be done is left to the discretion of the Convention.

## S. B. C. Messengers, Attention

By JOE W. BURTON

Secretary, Southern Baptist Convention

Pastors or church clerks should secure from the office of the Executive Secretary of the State Baptist Convention registration cards for the certification of messengers appointed to attend the annual meeting of the Southern Baptist Convention in Oklahoma City, May 18-22.

These cards set out the Convention's constitutional requirement respecting the appointment of messengers from churches and provide for the necessary certification of the messenger.

The registration card should be secured at once from the state office and a card filled out properly for each messenger. These cards should be brought to Oklahoma City by the messengers.

## To Our Baptist Constituency East and West

By B. O. HERRING

THE REPORT of the committee on theological education has been placed into the hands of our readers. It has been commented upon in various ways by various editors. As the reader of the California Memorial at the St. Louis Convention two years ago, and as president of the Golden Gate Baptist Theological Seminary, I could wish that I might have a complete copy of the report. Two items seem to merit friendly comment.

Since I was not one of the founders of this seminary, you will please allow me to come to the defense of those who were, and avow that they do not deserve and so should not be compelled to bear the ordinary implication of the term "certain well-meaning brethren." Then, too, no data is furnished in the report to substantiate the view that it would be better to start a new seminary rather than to adopt one already established. Shades of Carroll and Scarborough!

What I most want to say is that I have a deep and abiding conviction that the rank and file of our messengers at the Convention would like the privilege of registering an unprejudiced vote on the issues at stake in the California Memorial, and themselves feel keenly that the dignity and fraternal spirit involved in a memorial from one Convention to another is not promptly regarded by another indefinite postponement after two years of waiting. The privilege of sharing more largely in the impact of the gospel on millions of lost souls and in the establishment of churches in more than 1,500 places where there is not now and never has been a Baptist church of any sort is too much of our concern to merit long delay.

Let every one of us from the president of our Convention and from the chairman of our

committee on theological education, clear on out to the last one of us in the humblest ranks give ourselves to prayer for an unselfish partnership in the matter of winning the multiplied millions of the lost to a personal knowledge of Jesus as Saviour and Lord.

## BOOK REVIEW

THE SOUTHERN BAPTIST PROGRAM OF EVANGELISM by C. E. Matthews, published by Home Mission Board, Southern Baptist Convention, Atlanta, Georgia. 1949. Copyright. Pages 172. Price, paper binding \$1.00.

The Southern Baptist Convention in session at St. Louis, Missouri, in 1947, adopted a program of evangelism. The next year at Memphis, Tennessee, this program was ratified by the Convention and it appears on page 41 of the 1948 Convention Annual.

*The Southern Baptist Program of Evangelism* by C. E. Matthews, Sup't. of the Department of Evangelism, Home Mission Board, Atlanta, Georgia, is an attempt to coordinate the work of soul-winning among Southern Baptists. It is a handbook of the mechanics and dynamics of mass evangelism. Most of the plans and techniques outlined have come largely, if not entirely, from the mill of experience. Evangelism is the biggest business of Baptists today, and this book offers simple, workable plans for reaching the masses by simultaneous crusades, as well as through individual church revivals. By a careful perusal of this handy reference book, pastors will adapt and use the suggestions offered just as they do with method books in Sunday School, Training Union, Brotherhood and Woman's Missionary Union. At least, this is an effort in that direction. The chapter headings are as follows:

1. What the Southern Baptist Program of Evangelism Is
2. Organizing and Planning the Simultaneous Crusade
3. Organizing and Planning the Simultaneous Crusade
4. Performance in a Simultaneous Revival
5. Evangelism in an Individual Church
6. A Symposium of Special Phases of Evangelism

This book is distinctly a forward step in coordinating our evangelistic work—something Southern Baptists have long needed.

Every pastor and denominational worker should have a copy for ready reference.—L. G. Frey

GOD'S CURE FOR ANXIOUS CARE by Evangelist John R. Rice, published by Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois. Price \$1.50. Pages 127. Copyright 1948.

This book gets its name from the first of a series of nine Gospel messages from the ready pen of Evangelist John R. Rice. Like his other books, this one is Biblical, Spiritual and pungent in its appeal. Jesus Christ is exalted and His gospel is simply and plainly stated. I like *God's Cure For Anxious Care*.—L. G. Frey.

### GOWNS

Pulpit and Choir  
Headquarters for  
RELIGIOUS SUPPLIES





Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods

CATALOG ON REQUEST  
NATIONAL CHURCH GOODS  
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1212 N. 17TH STREET, PHILADELPHIA 7, PA.