

# Baptist and Reflector

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

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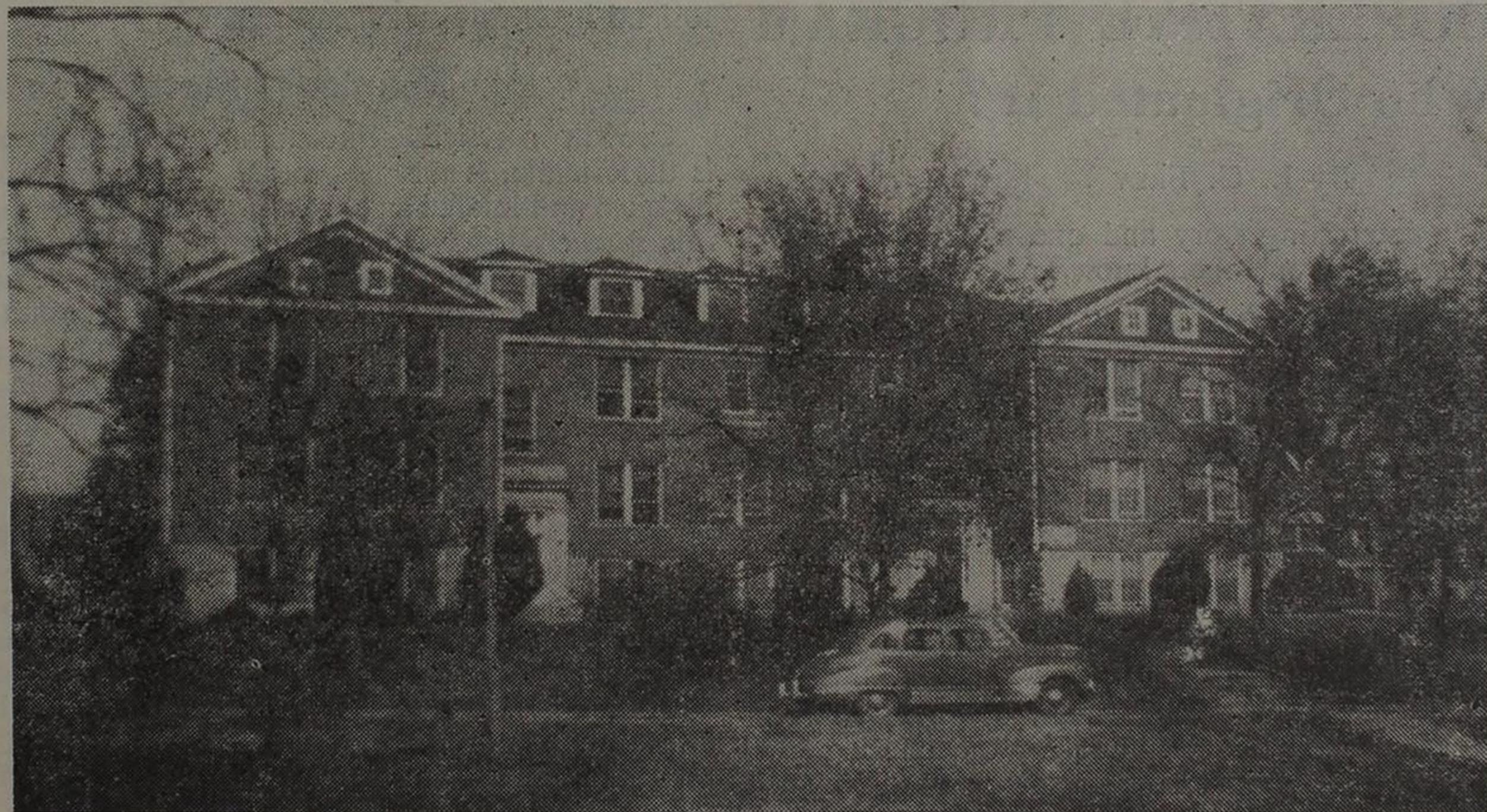
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NUMBER 34



## Who Helps...

## A CHILD



ADMINISTRATION BUILDING • BAPTIST ORPHANAGE • FRANKLIN, TENN.

## HELPS HUMANITY

with an immediateness which no other help given to human creature in any other stage of human life can possibly be given again.



# Baptist and Reflector

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## EDITORIAL

## THE COOPERATIVE PROGRAM Who Originated It?

By L. G. FREY

THIS IS A VERY interesting story and one about which few young Baptist church members know because it was born a quarter of a century ago. A sizeable number of our pastors could be classed in that group.

Growing pains struck Southern Baptists with a bang in 1919 and the 75 Million Campaign was launched with great enthusiasm at the Atlanta Convention. This wonderful gesture flowered, flourished, floundered and then faded due to several causes, the chief one of which was that of immaturity in the grace of giving.

The old plan of gathering mission money was for the regular representative of each agency to visit the church, preach, take up a collection, and depart. Little or no coordination prevailed, and consequently too many showed up on consecutive Sundays for the good of the church or the offering. In self-defense, and in desperation, these pastors were driven to a better plan—the Cooperative Program which was born of necessity.

The late W. M. Wood told me privately that several pastors in Kentucky, he among them, were responsible for enough of the idea to present it to the General Association of Kentucky Baptists who adopted it in 1924. Tennessee adopted it the same year. See pages 16 and 17 of the Annual Minutes 1924. The main point in this story is that the Cooperative Program was not concocted by some Board and handed down to the pastors; but was a product of the pastors and churches handed down to the State Conventions and Boards. It seems that some have not learned this fact after 25 years of written history.

Under this plan of undesignated giving in 1925, 1,005 Tennessee Baptist churches contributed \$384,877.48. In 1948, there were 1,677 churches contributing a total of \$1,234,467.90. Here is real progress. Great bodies move slowly, but they do move. Tennessee Baptists (549,692) are a great body, and they are moving onward and upward.

## The Imperceptibility Of Growth

IN A SCIENTIFIC AGE, such as this in which we now live, there is a continual accent on measurement. Produce from the fields and plants are measured in pounds, bushels, or tons. Remedial qualities of medicines and actions of the chemical processes are measurable, and the effects discernable, in the laboratory. Even the effect of atomic action lends itself to scientific measurement.

### Development Gradual

Many of the qualities of man's growth are, however, not readily measurable by an instantaneous laboratory analysis. Sound judgment, for example, is developed gradually and imperceptibly. With each new experience man has a slightly better concept of the logical solution to a problem, due to experience gained in the solution of the previous problem.

Physical growth of man is perceptible only after a period of time; at least, it cannot be observed moment by moment.

### Measuring Education

Effects of the educational process are also imperceptible from day to day. A student returns from a day in the classroom and appears to be exactly the same in every respect as at the beginning of the day. Even at the end of a school year the attainments are not readily measurable (although examinations are an attempt to measure these attainments) in their ultimate effects. Growth of the finer qualities of man cannot be measured. Students and parents should not become impatient with the educational process when intellectual development fails to lend itself to exact measurement.

### Religious Maturation

Growth in religious life, although the conversion experience is discernable, is just as gradual and often as imperceptible as physical and intellectual growth. New converts should recognize this in their newly found salvation and not become impatient with their Christian experience until they have had time to reach a degree of spiritual maturity. A close commitment to the life of the church and a manifestation of interest in the activities of the church will bring a surer maturation in Christian living than merely standing by and waiting.

### Guidance Needed

Older church members should recognize that new converts must be nurtured through their early Christian life and should provide fellowship and guidance which will serve as sustenance to them. A young Christian can recognize and perceive his growth only as he receives more and more satisfaction in his Christian life. Since this satisfaction cannot be measured in a test tube, nor on the scales, every older Christian should help the young Christian to measure his growth in ready fellowship and encouragement.

A genuine smile or cordial greeting might mean a lot in providing sustenance to a happily converted person.

—Fred W. Noe

## Man Remains Constant

DURING THOUSANDS of years, while a score of civilizations have been born and matured and disintegrated, man has remained as the one constant in all the world's turmoil.

If we are to avoid disaster in this bewildering age, studies which develop an understanding of the true nature of man and man's constancy in his search for peace must not be given secondary status.

Christian educational institutions stand vigorously and courageously ready to give man guidance in his endless search for truth, peace, and God.

—Fred W. Noe

# 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.

## Church Etiquette

H. C. Lake in  
Zion's Herald

ing is getting to be too common at social gatherings in the church. Since some clergymen have become addicted to the weed, the question arises will smoking eventually be carried on in a regular church service?

I think many people are still wondering why the clergyman, one of the main characters in "I Am With You," was so friendly with his pipe. A smoking clergyman certainly did nothing to strengthen the message of the picture but much to detract from its effectiveness. If smoking clergymen are going to be typical of what is generally considered our best religious films, it would seem to be more logical to substitute for a "No Smoking" sign in church for one which reads: "Smoking allowed."

(May the Lord have mercy on us!—R.B.J.)

## The Vatican and Union

The Word and Way

defense against atheism," writes Frank B. Allen in the *Presbyterian Outlook*.

This movement has not become evident yet, but it is entirely possible that the Catholic Church, hard-driven in its battle against its opponents, will find it feasible to put on a show of cooperation with other faiths. Our non-Catholic leaders should be alert. We have learned from history that the Catholic Church is concerned with its own interests in all that it does. It seems that there are some who are willing to join with anything to realize that ecumenical dream, even to the point of exchanging a live body for a lifeless corpse.

(The goblins'll git the unionites, if they don't watch out.—R.B.J.)

## Psychiana

Thomas A. Patterson in  
Baptist Standard

The Psychiana movement is about as foreign to our faith as any movement could be. The founder of this new religion, Frank B. Robinson, lives in Moscow, Idaho. His religion is a mail-order variety, 20 lessons for \$28. He has organized no churches, but he claims to have students in 12,000 cities and 70 foreign countries. There are printing presses which are turning out millions of pages of literature. Since 1928, he has been advertising the cult in newspapers and magazines throughout the country. His ads usually carry this banner line: "I talked with God—yes, I did—actually and literally."

Robinson's father was a Congregational minister in Northumberland, England. The son never shared any of the father's views. In fact, he has been opposed to all the churches. He spent his boyhood in Halifax. While residing in Canada he had some kind of connection with Canadian Baptists. However, he was never a Baptist by conviction. Later he was consecrated a clergyman in the Byzantine American Catholic Church-Eastern Rite. He once tried to explain this inconsistency by saying: "It was by invitation, and it links me directly with a 100,000,000 Eastern Catholics."

Robinson has his own explanation of the name "Psychiana." He dreamed that he was in a room with a dead man. He saw

"No Smoking" signs are beginning to appear in some of our churches. Yes, it has come to this that some folks have to be reminded not to smoke in a church building. Smok-

a stranger standing over the corpse and making signs with his hands. When Robinson asked what he was doing, he replied: "Why, Dr. Robinson, you ought to know I'm using Psychiana to bring life back to a spiritually dead world." Robinson claims that he came out of that dream and wrote the name "Psychiana" on a tablet and it became the name for the new religion.

The central idea in Psychiana is that of power which, according to the founder, should be released in human lives. The continual consciousness of the God-power operating in a person's life is the main emphasis. "The Spirit of God, the Spirit behind all creation, lives on this earth. It says, 'Come, take, use'."

Two or three statements from Robinson will give a clear picture of the direction of this movement. On one occasion he wrote: "When I put aside the idea that Jesus Christ was God, I immediately felt a sense of great relief." There you have the essence of the heresy, a denial of the deity of Jesus Christ. Concerning "religion" as he saw it taught and practiced in the churches, he wrote: "It has gone so far that the whole world knows it for what it is—a ghastly sham perpetrated on the world by the church in the name of God." Another statement is this: "You cannot find the Power of the presence of God through anything any church teaches, for the simple reason that what they teach is not of God."

(Look up 2 Peter 2:1-2.—R.B.J.)

## "Main Speakers"

The Baptist Courier

We have formed a sort of dislike for such expressions as "the main speaker," "the principal address," etc. They always seem to convey the impression that everything else and all other persons on the program are just stage-setting or window-dressing. Perhaps this impression has been strengthened by the fact that we often see some of these "main speakers" conduct themselves in such a way as to indicate that they took the adjectives in the case rather seriously! For instance, such a person may make a great show of arriving just on time or a bit late and then "take over" with great display for his allotted time, and more, only to leave at once, as if to say that nothing worth hearing had preceded and nothing good could possibly follow. Granting that one is actually a "main speaker," he should realize that that does not make him the "whole show." A good program is a well-planned unit in which all the parts are important; therefore, the "main speaker" can be regarded, by himself and others, as too important.

It must be recognized that busy men and women who are often called upon to deliver the "main address" at meetings are entitled to some liberties in the matter of time of arrival and departure. They should also be given a proper spot on the program and enough time to speak. It is unethical to invite such a speaker and then have some one who precedes him on the program use up all his time so that he is in no mood to speak when he is presented and has no time to do so. On the other hand, it is presumptuous for one of these "main speakers" to take himself and his speech so seriously that he disregards the program as a whole, as well as the feelings of others, and speaks far beyond his allotted time. When one accepts an engagement to speak it would appear that he agrees also to speak as the program provides.

We hardly dare mention, much less discuss, the fact that some "main speakers" hardly justify the title by the quality of the performance.

(That Jones boy who edits the *Baptist Courier* is O.K.—R.B.J.)

# THE SUPERINTENDENT'S TASK

By J. E. HOLLINGSWORTH, Superintendent, Sevier Heights Baptist Church, Knoxville, Tennessee

## Greatest Task

Of course the Superintendent's first task is to please God, and then he will NOT please everybody—not even all his Sunday School workers—but only those who also have a desire to please God. His second task is to co-operate with his pastor, not only in all the Sunday School work, but in every phase of the church's program as well.

Let it be understood that the Superintendent's task is an every day one—not just a Sunday-morning job. It is a year-round, month after month, week after week, everyday job, and even then his work is like the women say theirs it—"NEVER DONE." In a Sunday School organization that required nearly one hundred Teachers and officers, never a week passes, but that some adjustment needs to be made, because of sickness, moving away, misfits, and sheer laziness. Vacancies must be filled at once, or the class goes down, and we lose many of our people. Every one of the forty-two classes must have a teacher every Sunday morning, and if the Department Superintendent fails to see to this, then it too becomes the task of the Superintendent on Sunday morning. He must keep the organization intact throughout the year, without being a Big Bully Boss.

One of the greatest, most important and hardest tasks the Superintendent has is to lead his officers and teachers to take part in regular Church Visitation Night every week.

## Attack Problems

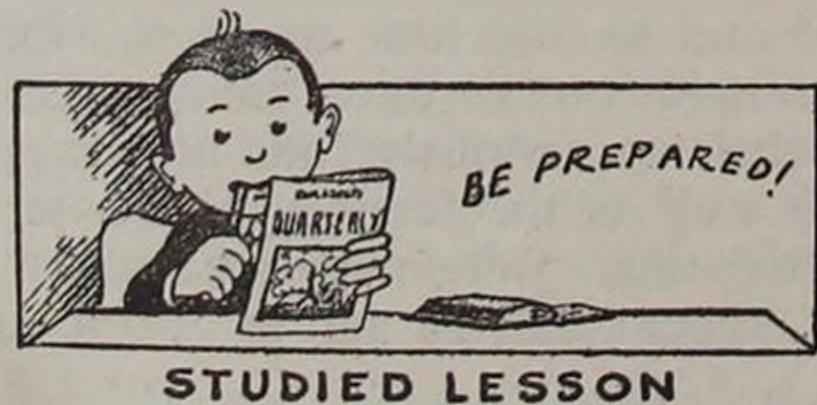
Once a month, shortly before the Monthly Workers' Council, a worthwhile

Superintendent's Cabinet must be planned. This is attended by the Pastor, General Sunday School Officers and Department Superintendents. Here problems are solved, policies are set for the entire school, and plans are made for the Workers' Council just a few days off. A successful Teachers' and Workers' Council never just happens—it must be planned, and publicized. It is the Superintendent's task to see that each Department Superintendent has all his workers present, that he plans and conducts his own Department conference.

The Superintendent should visit with his Department Superintendents from time to time, and talk over problems and plans with them individually. On Sunday morning a friendly greeting and a word of encouragement to each of them, is one of the least things he can do to give a lift to these workers who have so much responsibility.

The Superintendent must keep his teachers and workers trained. He is responsible for the kind of teaching done throughout the Sunday School. He should visit classes as frequently as possible, and sit through the teaching of the lesson. Of course he will not attach himself to any

one class; nor should he make a habit of teaching a class every Sunday morning. Occasionally though it is a good lesson for the Superintendent himself to teach a class, not often.



awaits someone to appear with a problem. All he has to do is start down the hall (or start anywhere) and problems will surround him.

The casual observer of THIS Superintendent on Sunday morning would think that his task is to run up and down the stairs, smile at the people, pace the halls, dart in and out of class rooms trying to find teachers to take the places of those who failed to show up (and failed to tell their Department Superintendents as much), to shake hands with everyone who comes into the building, pacify unhappy nursery children with blow-gum or any other feasible way, and to please God and everybody else.

## Helps and Aids

After trying to be a Superintendent for the past five years, this Superintendent would say that his experience is still quite limited, and that he yet has plenty to learn. The duties of a Superintendent are laid out in *Building A Standard Sunday School*, and *Sunday School Officers and Their Work*, as well as in many of the other Study Course books, along with the free helps from the Sunday School Board, and may be learned by listening to State and Southwide workers, as the opportunity permits. I wonder sometimes, if the Superintendent's greatest task would not be to put into practice as far as possible and practicable, in his own particular church, this knowledge of methods and organization which he has gained from "the books" and from men of experience.

To sum it up, the Superintendent's task is to keep a fully manned organization—to see that all teachers and workers are trained—that the Bible is taught, and correctly interpreted—to love everybody—go after the people and get them into the Sunday School—and keep them after they get there—and to keep everybody happy—all of which, of course, is impossible. That is, it is impossible if he tries to do so alone. "I can do all things through Christ" must be a personal conviction of the Superintendent, for "without Him, we can do nothing" in our Sunday School work.

The Superintendent's calling is high; his task is great—an honor and a privilege—a sacred trust from the Lord. He must pray earnestly for and with his workers; be faithful to his task; regular in attendance on all meetings pertaining to Sunday School; and above all he must be loyal to Christ and His church.

## GOD'S DAY

It was pouring rain as the family prepared to leave for Sunday school. Someone remarked, innocently enough, "Isn't this a messy day?" Then this response came from a five-year-old; "You mean you don't like God's day?"

There wasn't anything to do but apologize. There was no point in explaining. "You mean you don't like God's day?" There's a sermon.

**Forgiveness:** The perfume which the trampled flower gives out to bless the foot that crushes it.

## Self Interest . . .

# THE ROOT OF TROUBLES

By L. L. GWALTNEY, Editor  
Alabama Baptist

Self-centered living is the root of the most troubles. Why did Jesus die? Because he was constantly challenging mankind to forego a life that revolves around one's personal being. The teaching of Jesus touching human relationships centers in the Golden Rule. It is strange that people are so blind that they cannot see that self-interest only, as a working philosophy of life, has broken down.

### In the Home . . .

No home can be built on a foundation of self-interest. When members of a family live only for themselves, think only of themselves, consider none save themselves, they may have a fine house but they are debarred from having a happy home. The people who ruin home life are the people who make it revolve around themselves. They forget that marriage and family life are a friendly partnership—an adventure in mutual sharing and cooperation.

### As a Nation . . .

Nor can nations or international life be based on self-interest only and succeed. In a world in which space has been annihilated and the people brought uncomfortably close together by means of the radio and the airplane and the atomic bomb, no nation can any longer live unto itself. We simply must sooner or later have one world in which all nations may live together in peace or we shall have peace for no nation.

### Outmoded . . .

This means that isolationism, as a political concept, is dead and done for. Yet the nations of the world are finding it hard to give up living for themselves. They have so lived for so long that the motto of nations, as well as men, has been not each for all, but each for self.

There is no sensible or understandable reason why the world cannot have peace today or tomorrow, but that most of the nations are selfish. Some of them want the whole world with an iron fence around it while they continue to conduct their business behind an iron curtain. What is that but unmitigated and selfish blindness? Surely they ought to know that sort of philosophy has been outmoded in the present world.

## A Spiritual Program . . . FOR CHRISTIANS

By MAXEY JARMAN

No matter how hard you might try, you could not follow this program unless you are a Christian. But if you have trusted in Christ for your eternal salvation, you will want to develop your spiritual life for a richer, fuller, more glorious living.

1. Pray every day—Render thanks for God's love, praise His power, talk with Him about your life and problems, being always ready to trust His wisdom.

2. Read some Scripture every day—Set a definite time and stick to it to read every day in your Bible. Read at least a chapter a day, or read the Bible through in a year by taking three to four chapters a day. Many busy people do and thereby enrich their lives.

3. Attend church services regularly—Make it a rule to attend the three regular church services, morning and evening on Sunday and the Wednesday evening prayer service.

4. Give money for the Lord's work—if you would like real joy in giving, give your tithe (10 per cent of your income)

and then more besides. Those who follow this practice have had demonstrated to their satisfaction the blessings that flow from God.

5. Show concern about the spiritual welfare of others—Never let a week pass without at least having invited someone to church or Sunday School, or you might write letters for the same purpose or correspond with missionaries or others about spiritual matters. When you have discovered the real joy in soul winning, nothing can hold you back.

6. Exercise self judgment—Examine your actions and the desires of your heart at the end of each day to recognize and purge out sins that may have crept in unawares.

7. Watch right daily living—Keep your daily activities in line by testing them as to your willingness to be found there when Christ calls for us at His second coming.

## CHRISTIAN MINISTRY A Divine Call

Preachers are not agreed on the method of determining the call to the ministry, though for practical purposes all methods may be grouped under two heads: *First*, those who consider preaching a profession, just like law, medicine, dentistry, accounting and teaching, to be chosen and followed as such. The opportunities for making money, becoming a social, civic, or fraternal leader being the chief or determining factor with no regard for the Spirit's urge or leading—a profession to be chosen by man.

*Second*, those who enter the ministry under what we call definite divine direction, and oftentimes against their own inclinations or desires. Some few have resisted the call for years and surrendered only after terrific mental battles—men chosen of God for kingdom service. Baptists will be found under this heading.

The Bible furnishes many illustrations of men divinely called and set apart for the ministry. The apostles in the New Testament are good examples. These were called for full time service. They were busy people who left all and followed the Master. Only once did some of them go back to their old business to be rewarded with absolute failure for their skillful efforts. A few of our present day preachers have not yet learned this lesson. Jesus put his finger on the sore spot when he said to Peter "lovest me more than these?" Do you love me more than these nets, or this business? You must make a choice! I have great sympathy for the man called late in life as he struggles with the choice between a livelihood from business and that of depending upon the churches.

Jesus said the laborer is worthy of his hire, and he knew what he was talking about. In some instances it may be necessary to supplement pastoral support for a brief period, but at best it should be temporary. Not that preachers are too good to work in secular positions, but because God demands all their time in the ministry. Some preachers seem to feel that their call was only for 52 Sundays, or that many week-ends at best, but down deep in their heart, we believe they too would agree that the call is for all one has in time and talents.

In defending himself for engaging in business, some brother will refer to Paul and say he made tents for a living and that he is no better than Paul. Well, maybe not. Few would claim to be as good. But Paul apologized to the church at Corinth and said, "I robbed other churches . . . to do you service" and asked their forgiveness. See 2 Corinthians 11:8 and 12:13. Through the Spirit Paul stated the method of financing the work of the ministry in I Corinthians 9:13-14. Let us preach it, teach it, and practice it. It's of God and cannot fail.

In most instances, it may be necessary for the preacher to sacrifice a bit in making the transition from business pursuits to church work, but maybe that is of God and for our good.

—L. G. Frey

# EDUCATION FOR MINISTERS

GEORGE C. HUMPHREY, Baylor University, Waco, Texas

Fifty per cent of the ministerial students who enroll in our universities and colleges never enroll in a seminary. This statement is based on enrollment figures from our schools for the last 25 years. Of those who do enroll in our colleges and seminaries many never finish their work.

Will establishing Bible institutes and more seminaries provide the education which our preachers need or must more adequate training in Bible study and correlated subjects be offered to our ministerial students while they are enrolled in our colleges and universities?

It is very desirable that every ministerial student should go to some good seminary but as long as 50 per cent do not go, our universities and colleges face a very definite responsibility.

## Requirements At One University

At least one university is trying to meet this responsibility by requiring ministerial students to take eight courses in Bible study and correlated subjects. Of the 36 courses required for graduation, these eight comprise less than one-fourth of the total. These eight courses are called a major. Four of these must be Bible study, the other four may be studies in religious education, philosophy, Christian history, psychology of religion, or Bible interpretation.

This gives the ministerial student a definite plan of preparatory work for his life calling. He may major also in history, English, sociology, or other courses as he desires. In fact he is urged to double major and this can be done easily.

## College Students Preach

Most ministerial students will preach if they have half an opportunity. They ought to. Dr. Broadus' statement that the way to learn to preach is to preach, is still true. Many of these ministerial students pastor churches while they are in our colleges and universities.

They cannot wait until they get to our seminaries and then enter into planned study. They need it now while they are learning to preach.

Many of these young preachers are marrying folk, burying folk, counseling and advising people every day. As long as Baptists feel that a God-called man has the right to preach we will never be able to set up educational standards as some other denominations have. We cannot say and do not want to say to our preachers, wait until you get all your education, then you can start preaching.

## Bible Institutes . . . ?

Our seminaries have been and are great blessings. We need to build more seminaries. We need to make them real graduate schools. Also we must offer our university ministerial students adequate courses to take care of their need. The work of the minister will always be in the center of throbbing, pulsating life, life that must be studied from the viewpoint of psychology, philosophy, sociology, etc. Why not make the Bible the heart of all of this study even in the university?

The setting up of a number of Bible institutes will not solve our problem. The young minister should study his Bible, but he needs, sociology, literature, government, etc. Any capable young man can enter our colleges and universities now, even if he does not have a high school diploma. He must take and pass certain tests which have proved very efficient in predicting ability to do college work. Many young men are in our colleges now doing satisfactory work who have taken these tests. While some Bible institutes are doing good work, there are some which tend to give the student a warped viewpoint of life, and a gospel which is nothing but an escapist philosophy.

## Bible Centered Teaching

The Bible must be put back into the very center of university life. Our Christian colleges and universities must be made Christian not only in name but in reality. The preacher's preliminary training must be Bible-centered. Then he is ready for his professional training in which the techniques of his work can be mastered. Let us provide adequate Bible study in our colleges and universities for all of our students and especially for these young preachers who need to know what the book says before they can possibly go into the technical fields which graduate study provides.

One way to guide our university and college life into channels of Christian usefulness is to provide strong Bible departments in these schools.

The idea that all or even the greater part of the preacher's Bible study should be put off until he gets to the seminary lends itself to this attitude of tolerance. Bible study and study in correlated subjects must be put at the center of the young preacher's training even while he is in college.

It is a fine thing that our Southern Baptist convention is giving itself to the training of preachers in our seminaries. We are heartily in favor of this. But as long as 50 per cent of our preachers never enroll in a seminary, definite plans must be formulated to help these men, too.

Some State Conventions are helping these men by paying their tuition. Our schools must be on the alert to help these men by providing strong Bible departments, thorough courses of study and a curriculum which will enable these men to get the Bible training they need and at the same time get the training which they need in history, sociology, and science. It can be done.

## Colleges Not Seminaries

We do not want our colleges to become seminaries but we are definitely interested in two things. We must provide adequate training for our ministerial students on the college level. This training must be professional, plenty of history, science, and some vital Bible teaching as the core of it all. These students are then ready for professional training and for graduate work.

Also we must give added support to our seminaries thus enabling them to fulfill their purposes. Our seminaries are becoming graduate professional schools. This is what they should be.

Our junior and senior colleges along with our universities can take care of the men who want to begin their training. We can do this by developing strong Bible departments, along with all the other departments. This provides a better type of training than is possible in a Bible school or institute where the other subjects are barely noticed.

## PAUL AND THE CROSS

"When I came to you, I determined not to know anything among you, save Jesus Christ, and him crucified." The cross might not touch his mind, but it could drive a stake into his conscience. The cross might not persuade his reason, but it might turn his soul upside down. There is not one gospel for philosophers and another for plumbers: there is one gospel speaking to the man in all men; and that gospel is the cross.

So, from now on, said Saint Paul, I preach the cross, the whole cross and nothing but the cross, the naked cross without adornment of rhetoric or flourish of philosophy. From that day onward he spent himself in the huge and hazardous task of "placarding" Jesus Christ crucified, far and wide, before the eyes of all men.

—RICHARD ROBERTS

BAPTIST AND REFLECTOR

# How A Church Should Seek And Call A Pastor

By JAMES A. CANADAY, *Pastor*  
Calvary Baptist Church, Jackson, Tenn.

## I. The Church Facing the Real Question

- A. Not Mistaking and Multiplying Secondary Questions
  - 1. Satisfying various factions of the church?—No
  - 2. "Just like" certain other preacher?—No
  - 3. Prominent name or educational achievement?—No
  - 4. Young man or "mature" man?—No
  - 5. Other questions?—No
- B. Simplifying the problem. One question only. *Who is GOD'S man?*

## II. The Church Finding the Real Answer

- A. Pray! Most Important. God knows the answer, ask Him.
- B. Supporting Prayer of Faith by Prayer of Works
  - 1. Prayerful, diligent, patient, thorough seeking. No short-cut methods.
    - (a) Thus honoring importance of pastoral office to pride of church
    - (b) Thus deepening conviction of divine relation of pastor and people
  - 2. Prayerful Election of Consecrated Pulpit Committee
    - (a) Most consecrated and able members (never disgruntles)
    - (b) Small but representative number
    - (c) Trust and freedom of action given by the church
    - (d) Full financial support of the church for the task
  - 3. Prayerful Work of the Pulpit Committee
    - (a) Careful survey of the needs of the church field
    - (b) Keep all investigations and discussions completely secret
    - (c) Shun all "candidating" and "wire-pulling" measures
    - (d) No invitation to a prospect the committee not ready to recommend
      - (1) Sunday "trial" sermons worse than worthless, embarrassing the preacher, confusing the church
      - (2) Respectfulness of the program of the other church
      - (e) Considering only one man at a time, disposing of his name before considering another name
      - (f) Investigating prospect's full past record, education and experience
      - (g) Investigate prospect's present work without announcement directly on his field
        - (1) Inquire community opinions, clerks, nurses, barbers, etc.
        - (2) Learn about his family
        - (3) See and hear him in his present work under normal conditions
        - (4) Sympathize with his imperfections. Remember the home church!
      - (h) If not the right man say nothing to any one
      - (i) If seems right man seek quiet personal interview
        - (1) Offer full fair statement of the church's needs, challenges, etc.
        - (2) Do not expect an immediate decision
      - (j) Invite prospect to visit church field during week days
      - (k) Invite prospect to speak at informal mid-week service. Not Sunday.
        - (1) Publicize the importance of the service to the church
        - (2) Thus spiritually minded members will be present
        - (3) Thus other church's Sunday services will be respected

- (l) If still seems right man report recommendation to the church with full facts of the investigations
- (m) Notify preacher immediately of church's action, positively or negatively
- 4. Prayerful Response of Church to Pulpit Committee's Recommendation
  - (a) Seek full membership attendance for action
  - (b) Seek divine guidance in earnest prayer before action
  - (c) Agree in vote to full proposition to prospective pastor as salary, moving, conventions, vacations, etc.
  - (d) All vote in full New Testament spirit
  - (e) If vote is majority on first balloting, but not unanimous, the prospective pastor should know facts with the call
- 5. Prayerful Loving Support of the Pastor by the Church
  - (a) Remember, he is God's answer
  - (b) Expect a long pastorate by helping with loving labors and frequent prayers

## Thorough Investigation Should Be Made Before Church Calls A Pastor

W. BARRY GARRETT, *Editor*  
*Arizona Baptist Beacon*

A church seeking a pastor is in a terrible predicament. So much hinges on the decision the church makes in the selection of the man to fill the pulpit and to minister to the community. Will the right choice be made? Will the pastor chosen be one who will build up the church and community? In a few months will everyone be wishing they had not called that man as pastor?

### Trial Sermons

Most churches can save themselves many heartaches by making a thorough investigation of a prospective pastor before offering him the pastorate. Too many churches invite a man to preach a "trial sermon," and on the basis of that sermon decide whether or not to call him as pastor. If a man makes a good first impression the congregation is ready to call. If on first sight he is not impressive the church wants to look further.

### An Inadequate Test

Trial sermons are good, but we must remember several things about them. Many times the preacher doesn't do his best, because he knows everyone is listening with a critical ear to hear what he can do. Other times a preacher gets out his best sermon (maybe it is the only one he has that is worth listening to) and preaches it to the unsuspecting congregation. They think he is a wonderful preacher, but soon after he arrives on the field they discover that he is no preacher at all.

### Former Pastorates

Further investigation than "trial sermons" are almost mandatory, if a church is to secure a minister who adequately fits its needs. The pulpit committee should find out something voice of God or does he run at every whisper of men?

### Does He Study?

What are the study habits of the man you are thinking about calling to preach to you and your family every week? A man who relies on last minute preparation for sermons and who does not have regular and adequate study habits will soon preach himself out, and the "sheep food" he gives the flock will be mighty dry and tragically lacking in vitamin content.

These and other matters about a preacher should be thoroughly investigated and understood by the congregation before you call him to be your pastor.

# THE BROTHERHOOD AND THE CHURCH

By E. N. DELZELL, Brotherhood Secretary

As important as is the relationship of the Brotherhood to the Pastor, too long have we neglected to emphasize the importance of the relationship of the Brotherhood to the church.

## The Brotherhood and the Church Budget

It has been my observation that the Layman that criticize and offers objections is usually that Layman who is uninformed. *First*, and all important is the proper teaching of Stewardship. Anytime that you find a church with the greater per cent of its members tithers, you find a church that does not have financial difficulties; and at the same time a church where souls are being saved and then Baptized into its fellowship. A lot of difficulties can be overcome by the proper teaching and emphasizing stewardship. *Second*, the proper study given to the Church budget. Too often our Brotherhood leave it up to a budget, or finance committee, to present a budget without each individual member giving the church budget the proper consideration. Every member of a church should be concerned about the church budget. Proper consideration for the local church and its activities and usefulness should be considered. Certainly, the per cent that should go through the Cooperative Program should be considered and each individual should know and understand the different causes which are supported through the cooperative program. They should be made to realize when he places his tithe in the church, that he is not only supporting the local church budget but that he is giving to all of these causes supported by the cooperative program. *Third*, the need of Associational Missions should be thoroughly discussed and a sufficient amount to support same placed in budget. *Fourth*, if there are other causes that are worthy, they can likewise be considered.

## The Brotherhood and the Church Building

Certainly it is the duty of men to see that adequate building space is provided for the church and its organizations. Too many times some Primary classes or Primary Departments, or Junior classes or Junior Departments, are neglected because the men do not know the conditions which exist or they may not be properly informed in regard to the need. A thorough study of the building and the physical equipment should be made by the Brotherhood. Men have been so accustomed to women keeping the home and assuming the responsibility for its cleanliness that the men take for granted that the woman will do the same about our church houses. It has been mentioned to me recently that the Brotherhood could have a worthwhile project in seeing that our church houses are cleaned up. So many times we find literature and trash just lying around in corners as well as other things, this indicates the House of God is being woefully neglected. The Brotherhood should begin at once to see that all rooms and departments can be properly heated as well as ventilated this winter.

## Brotherhood and Church Worship

All through the Bible we find where men went up to the Temple and to other places of worship. It appears that men throughout the Bible were at least taking the lead in the Worship of God. This does not imply that women should not. I ask this question where and why, and what change has come about that men should be less interested in the Worship of God? But it has been my observations that too many times we find the good preacher, servant of God as he is, with a group of women and children gathered to Worship, and far too few men. Men this is certainly a Brotherhood responsibility!

The happiest days of my life were when my father would hitch the mules to the wagon on Sunday morning and carry all the children, as well as a number of other children in the com-

munity to church and Sunday School. A worthy project for the Brotherhood certainly would be to see that both Worship services are well attended. Another worthy project is attendance at prayer service. I have had a number of people to say to me that they do not get anything out of the prayer service. I am wondering just what they put in it. Actually did they go up to the House of God to pray.

## Brotherhood and the Church Organizations

*First*, let me say that the Brotherhood is not an organization within itself but organized to promote the entire program of the church, therefore, it should promote the Sunday School in that the Sunday School has good officers and teachers, and increases in its enrollment and attendance. Likewise, it should promote all the other organizations as well. Every church that has a desire to make progress and promote the Kingdom's Work should have a good Brotherhood, and every Brotherhood needs the following officers:

### Pastor

The pastor is the first officer of the Brotherhood and should always be recognized as such. He is called of God to be the spiritual leader in the church he serves. Upon him rests largely the responsibility of leading the entire membership of the church into active worship and service. Therefore, every activity of the church rightly begins with the pastor.

### President

The success of a Brotherhood depends largely upon the president. The church has assigned him the important task of enlisting the talents and efforts of each man who is enrolled in the Brotherhood.

### Activities Vice-President

After the president, the most important office of the Brotherhood is that of activities vice-president. The duties of this office are implied by the name. This officer is responsible for leading the men of the Brotherhood into practical Christian service.

In endeavoring to enlist men the activities vice-president will keep in close contact with the pastor and Brotherhood president so he may transmit their ideas and suggestions to the entire Brotherhood for action.

### Membership Vice-President

The duties of the membership vice-president are two-fold:

First, he should work continually among the men of the church in an effort to enroll them in the Brotherhood movement;

Second, he should endeavor to keep up the attendance upon the meetings of the Brotherhood through regular contact with all absentees.

### Chorister

The chorister of a Brotherhood is an important officer. Good music can mean much in building programs that men will enjoy.

### Secretary-Treasurer

The Brotherhood is not a collecting agency. About the only offerings taken in the meetings are those needed for occasional incidental expenses. Therefore, because of the limited work required of the treasurer, the offices of secretary and treasurer are usually combined.

# Sunday School Lesson

By O. L. RIVES

Professor of Religious Education, Carson-Newman College

Lessons based on International Sunday School Lessons; the International Bible Lesson for Christian Teaching, copyrighted by International Council of Religious Education

For August 28, 1949

Texts: Ps. 19:7-14; 119 (Larger); Ps. 19:7-14, 119:1-8 (Printed); Ps. 119:11 (Golden).

## Exalting the Word of God

"Thy testimonies are wonderful" (Ps. 119:129). In this is voiced the feeling concerning God's Word experienced by many. Matthew Arnold said, "To the Bible men will return because they cannot do without it." Thomas Jefferson said, "I have said and always will say that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands." Diderot said, "No better lessons can I teach my child than those of the Bible." Goethe said, "It is a belief in the Bible which has served me as the guide of my moral and literary life." Daniel Webster said, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but, if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." The Apostle Paul was inspired to write, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). We do well, then, to exalt God's Word as found in the Bible.

### I. BY NOTING ITS DIVINE CHARACTERISTICS (Ps. 19:7-14).

1. *It converts the soul.* Souls must be converted, and regenerated, or they perish in spiritual death. Sin kills. The Holy Spirit takes the Word of God and applies it to the heart and life of the repentant and trusting individual and he lives.

2. *It makes wise the simple.* Men who possess God's Word in abundance as a part of their daily living have been known for their depth of wisdom in many areas of life. One who knows nothing about the same can hardly deserve to be called educated in the truest sense.

3. *It rejoices the heart.* When the heart is right, all is well. Following the teachings of God's Word makes the heart right. Physicians use the cardiograph to study the duration character of the movements of the heart. In the spiritual realm, we have access to the same sort of instrument, the Holy Bible, unique and priceless indeed!

4. *It enlightens the eyes.* "Open thou mine eyes, that I may behold wondrous things of thy law" (Ps. 119:18). Spiritual vision is perhaps one of our most pressing needs at the present time. The ability to see things in their proper perspective, for instance, is often lacking.

5. *It outlives time.* "Enduring forever," is the way the Psalmist phrases it. God's Word endures because He endures. His Word is eternal. "Lord, to whom shall we go? thou has the words of eternal life" (Jn. 6:68). In this word of Simon Peter, we find our own heart's expression.

6. *It enriches the possessor.* To have the Bible is better than to have gold. Men who have gold without the Bible will ultimately lose their gold. As honey is to the physical body, so is the Word of God to the human heart. It nourishes. It causes growth. It sustains life.

7. *It sweetens the life.* Our lives tend to become hard and even embittered, some times. Before we ourselves are conscious of it, we may develop cynicism. The world has enough of that sort of thing without our adding to its store. The Word is sweet to the taste and sweet in us.

8. *It warns the transgressor.* God has been good to the human race in providing sufficient warnings in the moral realm. All along the way of life He has said, "Stop" or "Slow" or "Caution." We act wisely when we heed such warnings before tragedy or disaster overtakes us.

It will be observed that the above sub-headings come from the psalm being studied. Quotations they are, for the most part.

### II. BY PLACING IT IN HUMAN CONDUCT (Ps. 119:1-8).

1. *The walk is undefiled.* There will always be a premium on clean living, regardless of the extent of sinfulness of those around us.

2. *The heart is contented.* Men need rest and contentment. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," promised Jesus.

3. *The conscience is clear.* "Then shall I not be ashamed," says the writer of this psalm. Nothing can take the place of a clear conscience, enlightened and enlivened by the teachings of God's Word.

4. *The praise is spontaneous.* To listen to the songs of the birds at the dawn of a summer's day, with their gladness and their fullness, is to teach us some thing of what should characterize our worship of God. It should be joyous. It should be spontaneous. It should lift us.

According to the Golden Text, the one sure way to avoid sinning against God is to hide His Word in our hearts. Note the exact word, heart. Let that Word come into our heads, but don't let it stop there. Let it get down into our hearts, and remain there. When that takes place, it will ultimately come out of our hands in deeds of goodness and righteousness. And then we will not be found sinning against God, or for that matter against any of His creation or creatures.

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

### A. B. C. puzzles—

### Word puzzles—

### Picture puzzles—

I wonder which of this month's resttime suggestions you have enjoyed most. I hope all of them have helped you to plan quiet activities for yourself and your playmates. Some of you have already written and told me lots of interesting things about your summertime fun. I hope that before school starts, you who have not written an August letter will do so, to help me catch up on news of you.

### A Fun File

Any of this month's resttime suggestions would be handy ideas for a party or class social sometime. I hope you have begun a clipping file of some sort, so that you can easily look up a game or puzzle or gift idea when you need it. Of course, you will add to such a file with clippings from other papers and magazines. Perhaps you've even made up some games of your own for your special August resttime. Be sure to make a note about these and put in your file, for future use. If you have made up some games, or learned some new ones this summer, how about sharing them with your Young South friends?

### Figure Fun

It's fun to play with numbers. Sometimes folks make up *number codes* and write messages for others to figure out. The simplest of these codes is probably the numbered alphabet—A-1, B-2, and so on through Z-26. Instead of using the letters, the code-writer uses figures and the person receiving the message decodes it, changing each number back to a letter. See if you can discover the word in this code. 6 18 9 5 14 4.

You might want your code to be a little bit harder to figure out. Perhaps you will number the alphabet *backwards*, A becoming 26, B-25, and so on. Or, it is not necessary to begin with the number 1. You might choose to begin with an even number or an odd number 2, 3, or whatever you want to use. You might number A-1, Z-2, B-3, Y-4, alternating that way until the letters of the alphabet meet. The more unusual your code, the more fun you and your friends will have trying to find the secret for decoding messages.

By the way, *Codes and Secret Writing* is an interesting little book which you will enjoy. It is written by Herbert S. Zim. The price is \$2.00. Throughout the book there are diagrams illustrating the various types of codes. If your hobby is codes, you will especially like this book.

Here is another type of number game which you might try out on some friends at resttime this week. You'll keep them guessing a long, long time—especially if they have not seen today's Young South. Even if they have, it will be fun to "practice" with each other.

Ask someone to choose a secret number and use it to work an arithmetic problem as you direct. When he gets the answer to the problem, you should be able to tell him the number which he started with. Of course there's a trick to it. Here's how:

A person thinks of a number, for instance	4
Ask the person to double his number, as	8
Ad 4	12
Multiply by 5	60
Add 12	72
Multiply by 10	720

When the person gives his answer (720, for instance), you will always subtract 320. The remainder in our sample problem is 400. Strike off the last two zeros and tell your friend what his beginning number was (this time, 4).

Try this trick with another number right now. After you've worked it for yourself, try it on a playmate, or some of the family. Won't they be surprised? We used to do this same trick another way.

1. The person thinks of a number	2
2. He is to multiply the number by itself ( $2 \times 2$ )	4
3. Subtract 1 from the number first thought of (2-1)	1
4. Multiply this number by itself ( $1 \times 1$ )	1
5. Subtract answer from answer in step 2 of puzzle (4-1)	3

Player tells you his answer (3). You should add 1 to his answer (4), half that, and get the number which the player started with. Have fun this week—use your time to get as much rest as possible. And while you're resting, won't you please write me a news note? I need it.

Love,  
AUNT POLLY

## Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE  
Superintendent  
MISS GLADYS LONGLEY  
Associate



MISS OLETA MEEK  
Elementary Worker  
MISS DOROTHY CAMPBELL  
Office Secretary

### Allapattah Baptist Church, Miami, Florida, Reaches Goal!

A net gain in Sunday school enrolment of 604 in ten months is the record of the Allapattah Baptist Church. Last October a goal of 600 net gain in Sunday school enrolment was established by this church for the current Sunday school year. On Sunday, July 31, the Sunday school enrolment showed a net gain of 604 since October 1. This is a 30 per cent increase, or a net gain of 14 per Sunday for the ten months.

The First Baptist Church, Dallas, Texas, reports a net gain of more than 600 for the same ten months' period.



### Cleveland, First Has Steady Growth

The Sunday school at the First Church of Cleveland, Tennessee, has grown from an enrolment of 722 in 1941 to an enrolment of 1,086 in 1948.

We wrote the pastor, Dr. L. B. Cobb, for an explanation of this splendid growth. We quote below Dr. Cobb's reply.

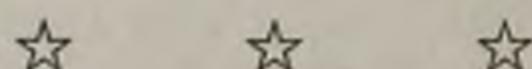
"I believe our increased enrolment is due more largely to the attendance interest, planning and emphasis of the monthly worker's council; between 70 and 90 of the workers support this meeting and keep united in the work."

We congratulate the people at Cleveland on this splendid record.



### A Mission School Grows

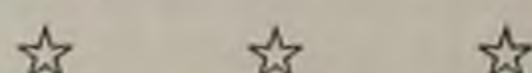
Bethany Lane, Shelbyville, Tennessee, has increased its attendance from 24 to 150 in recent weeks. The interest has been due largely to the efforts of Mr. and Mrs. G. H. Payne who serve as Mission Sunday School Workers. Mr. and Mrs. Payne put on a special attendance campaign to bring about this unusual response. Mr. Doak Reed is Superintendent of the Sunday school and Albert Price is Secretary. Congratulations to the Sunday school folks at Shelbyville.



### How to Train Sunday School Workers

Mr. A. V. Washburn of the Sunday School Board leads in mapping out a program of training. He says, "A trained worker is a better worker," to which everybody will agree. Some of the subjects included in this booklet are: Training for today, Individual Study Plans, A Church Program of Training, A Suggested Five-Year Training Schedule for a Department Sunday School, An Associational Program of Training, The Sunday School Training Course, and a Statement on Credits.

If your Sunday school can use some of these booklets, please write to our department, indicating the number you will need. They are ready for free distribution.



### Our Training Record Still Goes Up

In July the training record indicates that 1,923 awards were issued for the month, which makes a total of 19,047 for the year. This breaks all previous records by about 3,000 awards. We still have about 6 weeks left in the Sunday school year. It is very likely the total will go beyond 20,000.

We are grateful to our Sunday school leaders for the increased interest in training. It indicates genuine interest, which will bear fruit in enlarged Sunday schools.

At present we have 1,109 Vacation Bible Schools reported to the Sunday School Department.

## 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

### Results of State Hymn Festival

(Continued)

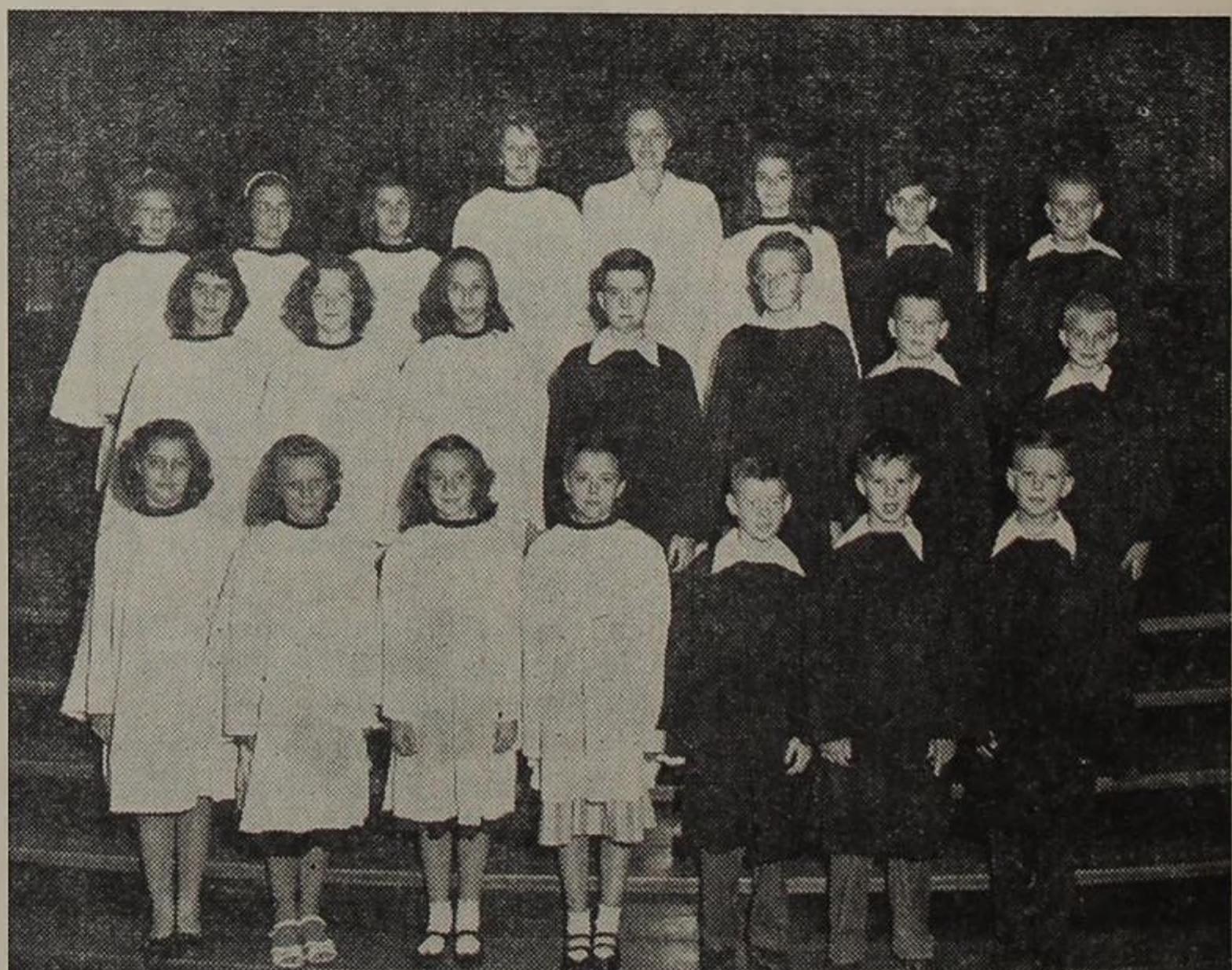
#### Young People and Adult Choirs

- C First Baptist Church, Tullahoma—Mrs. Eugene England, Director
- C Grace Baptist Church, Nashville—Bill Highbaugh, Director
- D Greenbrier Baptist Church, Greenbrier—Vern Powers, Director
- C Union Hill Baptist Church—Dearing, Director
- D Round Lick Baptist Church—V. R. Butler, Director
- C Powell's Chapel Baptist Church—Louis McCall, Director
- C Oak Street Baptist Church, Elizabethton—Nan Shull, Director
- B Calvary Baptist Church, Elizabethton—Audrey Blevins, Director
- B First Baptist Church, Maryville—Harry Harter, Director
- A Central Baptist Church, Fountain City—Mrs. Elsie Thomas, Director

#### Junior Choirs Making Grade of "A" at State Hymn Festival



EASTLAND HEIGHTS BAPTIST CHURCH, SPRINGFIELD  
Pastor—J. H. Smothers  
Choir Director—Miss Mildred Hancock



FIRST BAPTIST CHURCH, ELIZABETHTON  
Pastor—Rev. William C. Taggart, Jr.  
Choir Director—Mrs. William C. Taggart, Jr.

# 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

# Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

## A Week at Ridgecrest

What a joy it is to spend W. M. U. Week at Ridgecrest! There were 1115 who registered for the week—more than a hundred Tennesseans were there when the assembly opened, and many more came in during the week. By the time we had our watermelon feast for Tennesseans on Monday evening we had a splendid crowd.

Our state B. W. C. president, Mrs. J. L. Williams, led the B. W. C. Conference on programs. We were proud of her for she brought many original plans. Knox County B. W. C. furnished lovely folders on Joinkrama, Kathleen Manley's hospital in Africa.

The B. W. C. Conference was led by Miss Edwina Robinson of Mississippi and was practical and helpful. Miss Alma Hunt led W. M. S. Conferences each day. We wished for all our auxiliary counselors as conferences were led by "experts."

Mrs. Foy Farmer, North Carolina, former missionary to Japan, taught "Japan's New Day." Mrs. Everett Gill taught a book on Europe and Mrs. Everett Gill, Jr., a book on South America. Miss Gladys Keith taught a class on Soul Winning, Mrs. C. D. Creasman, our new Stewardship chairman, taught "Partnership With Christ."

Your secretary had the responsibility of teaching the W. M. U. Manual to 250 women. In the class there were state, associational and society officers so it was a challenge to give our best.

Dr. Francisco taught Isaiah at the Bible Hour. Dr. Duke McCall, Mrs. J. M. Dawson of Washington, spoke twice and taught the Sunday School lesson. Addresses were made by home and foreign missionaries.

\* \* \*

## Notice, Training School Alumnae

Mrs. Jonas Stewart, Somerville, president of the Tennessee Training School Alumnae requests that news notes be sent to her from the alumnae. She wants to publish the "CHATTERBOX" but she must know what the girls are doing in order to tell it to others.

## At Camp Carson

Enroute home we stopped at Camp Carson for the Junior G. A. Camp. It was a joy to see Miss Tallant and more than one hundred girls. Miss Cornelius Leavell and Miss Reba Stewart of China taught classes and spoke each day to the girls.

We are proud of Camp Carson. A large dining room, kitchen and one dormitory were in use. Very soon the second dormitory will be completed. Next year we will have a schedule for all departments for the entire summer.

East Tennessee W. M. U. gave a piano for the camp. Many associations sent sheets, pillow cases, towels and blankets so the missionary guests could be furnished these supplies. Next year we will send our canned goods which will help feed our campers.

\* \* \*

## A Memorial for Mrs. R. L. Harris

Enroute from Ridgecrest, Mrs. C. D. Creasman and your secretary stopped at Smoky Mountain Academy for a service in memory of Mrs. R. L. Harris. Money had been given in her honor to build an annex to the dormitory and it was dedicated on August 12th.

Three special busses brought a large number of Knoxville women and many other friends and former students came in cars. The address was delivered by Dr. Fred Brown, Mrs. Harris' pastor for many years.

Smoky Mountain Academy occupied a large place in Mrs. Harris' heart. It is located seven miles from Gatlinburg, in the heart of the mountains. It was a joy to see the preachers present who received their start in this little academy. When anyone thinks of this school they think of Mrs. Mayme Grimes Hill, for about thirty years she has given her life in this school for her mountain boys and girls.

The Knox County W. M. U. pays the teachers as their special project. There is no other school in that section. Truly it is a lighthouse.

## REPORT FROM WORLD BAPTIST YOUTH CONGRESS

The Third World Baptist Youth Congress was called into session at 8:00 P.M., August 3, in the Eriksdalshallen Hall, Stockholm, Sweden. In the chair was Dr. T. G. Dunning, London, England, Chairman of the Young People's Committee of the Baptist World Alliance. Greetings were extended by two Swedish Baptist leaders, Mr. N. Ouensel and Mr. Ruben Swedberg.

Addresses were delivered by Mr. Nils Netz and Dr. T. G. Dunning and they were both very good and received a great hearing by the large audience. There are around 1500 registered delegates representing 24 different countries in attendance. These are joined in the meetings by many local people. Since English and Swedish are the official languages of the Congress, practically everyone can understand the messages and proceedings.

One of the most impressive parts of the services was the Roll Call. As the nations were called a representative from that country would go to the platform and take his country's flag from a holder. After all the nations had been called spot lights were turned on the cross above a large world map. Each of the flag bearers then turned and held his flag beneath the cross of Christ. It was truly a thrilling sight and everyone was greatly moved by it.

Mr. William Hall Preston, Nashville, Tennessee, brought the first night's session to a great climax with a devotional of Scriptural passages. He used the Beatitudes, Twenty-third Psalm, and The Lord's Prayer.

The general theme for the meeting is "Baptist Youth Facing the Future." The daily themes are: Thursday, "The Forces of the World and the Power of God"; Friday, "Christian Youth and Lasting Peace"; Saturday, "Baptist World Fellowship"; Sunday was a day of worship in local Baptist churches and a Sacred Concert Sunday night; Monday, "What Baptists Stand For"; and Tuesday, "Youth Evangelism and Modern Times."

A booklet containing messages written on these themes by Dr. Ralph T. Overman, U. S. A., Dr. T. G. Dunning, England; Johannes Arndt, Germany; and Joel Sorenson, Sweden, was put in the hands of each delegate. They were commented on at the morning sessions and small discussion groups met in the afternoon to give them further consideration. These were very helpful and caused each delegate to face realistically some of the great problems of today's world.

Let me give an outline of one of the daily programs to give you an idea of the program.

Monday, August 8, Theme: "What Baptists Stand For"

- 9:30 A.M. Devotional Service
- 10:00 A.M. Looking at today's theme
- 11:00 A.M. Community singing
- 11:15 A.M. Effective Initiatives in Baptist Youth Work: Germany and Britain
- 12:15 P.M. Fellowship Luncheon
- 12:45 P.M. Movies of 1937 Zurich Meeting
- 2:00 P.M. Discussion groups
- 3:15 P.M. Baptist Youth in Co-operation
- 4:15 P.M. Announcements
- 4:30 P.M. Inspirational session
- 5:00 P.M. Session ends
- 7:30 P.M. Open air concert

This outline will give you some idea of the fullness and scope of this program.

Among the speakers on the program, other than the ones who prepared the papers are: Mr. Ronald Bell, England; Miss Margaret Bruce, U. S. A.; Mr. David Coats, Scotland; Dr. Arthur Crabtree, England; Rev. Kenneth Dodgson, U. S. A.; Rev. Herbert Gudjons; Dr. Carmelo Inquanti, Italy; Dr. Maurice Jackson, U. S. A.; Rev. W. H. Jernigan, U. S. A.; Dr. Roland Leavell, Dr. W. O. Lewis, Dr. Chester Swor, U. S. A.; Dr. Arnold Ohren, General Secretary of the Baptist World Alliance, and many others. Each of these has made a great contribution.

To Mr. Joel Sorenson, newly appointed Secretary of Youth of the Baptist World Alliance, goes most of the credit for the success of this meeting. He has worked tirelessly at the job, but he has been assisted by a loyal group of young people and youth leaders.—Rogers M. Smith.

# AMONG THE BRETHREN

## New Eastland Pastor



DON J. PINSON

Bro. Pinson has accepted the call as pastor of Eastland Baptist Church, Nashville. He comes from Deaderick Avenue Baptist Church, Knoxville. He with Mrs. Pinson and their young son expect to move around September 1, and will begin his new work Sunday, September 5.

## Resolutions Concerning Pinson

Rev. Don Pinson became pastor of Deaderick Avenue Baptist Church, February 15, 1948. Five weeks later fire destroyed the entire church plant. Bro. Pinson has led the church in a building program and they are now occupying their new building which cost approximately \$135,000.00. In addition to this the church has built a new pastorage at a cost of \$20,000.00 located on Chapman Highway.

Bro. Pinson has demonstrated a fine spirit of cooperation by entering enthusiastically in the work of our association and the work of the Knoxville Baptist Pastor's Conference.

Therefore, be it resolved:

First, that we thank God for his work among us.

Second, that we invoke the blessings of our Heavenly Father upon him as he goes from us.

Third, that we commend him to the Eastland Baptist Church, Nashville Baptist Association, and the Nashville Baptist Pastor's Conference.

Charles S. Bond, Chairman  
Freeman Baker  
Shields Webb  
C. A. McKenzie

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## THE CONDITION OF EDITOR

O. W. TAYLOR CONTINUES TO SHOW GRADUAL IMPROVEMENT.

Lyn Claybrook, a former Tennessean, now pastor at Oneida, Kentucky, reports that the Oneida Church has just closed a successful Youth Revival in which there were thirty-eight additions to the church, 31 by profession and 7 by baptism. The meeting was under the direction of the Kentucky Baptist Student Department.

Kentucky State Secretary W. C. Boone will do the preaching at the regular fall revival of the church in October.

—B&R—

Bogota Church, Bogota, recently held a successful revival with James A. Farrar of Jackson doing the preaching and R. L. Newman, Dyer County Missionary, leading the singing. The meeting was held in a tent and seven were baptized at the close of the revival.

—B&R—

L. H. Hatcher, pastor, and the Bearden Central Baptist Church, recently celebrated the Pastor's seventh anniversary. The Sunday School has doubled, church membership gained 246, and gifts to missions have increased from \$526.00 to \$3,000.00 per year, during the seven years of Bro. Hatcher's pastorate.

Fred F. Brown, pastor emeritus First Baptist Church, Knoxville, will do the preaching in a revival at the church September 4-11.

## Denham Goes to Baptist Bible Institute



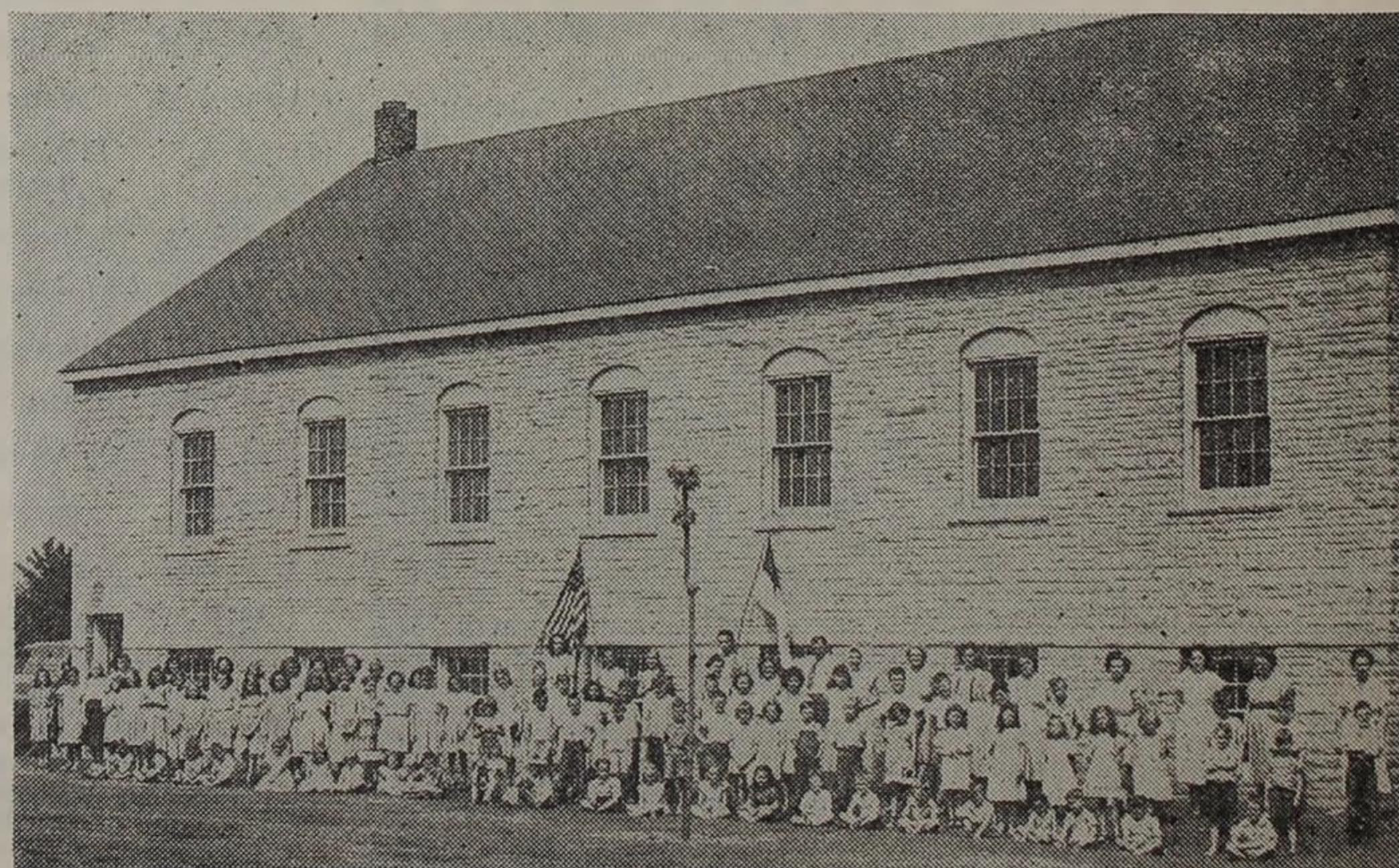
W. E. DENHAM

W. E. Denham, former faculty member of the New Orleans Seminary, has resigned the pastorate of the First Baptist Church of Miami, to join the faculty of the Baptist Bible Institute, Lakeland, Florida. Dr. Denham will serve as full time instructor in English Bible and Christian doctrine.

—B&R—

Bob N. Ramsay, of Cookeville First Church, recently assisted Bear Cove Church of Stone Association in a revival in which there were 28 professions of faith and 26 additions to the church. I. G. Rodgers is pastor.

## Vacation Bible School, Fourth Street Mission, Cookeville



Pictured above is the group of Vacation Bible School pupils and faculty of Fourth Street Mission of First Church, Cookeville. Enrollment was 125 with an average attendance of 97.

The school attained the grade of AA. There were nineteen on the faculty and the offering of the school for Co-operative Program was \$19.00. Vaughtie B. Rowland served as principal and John Brown is pastor.

**ATTENDANCES AND ADDITIONS TO THE CHURCHES**  
**AUGUST 14, 1949**

Church	Sunday School	Training Union	Additions
Ashland City, First	44	34	—
Athens, Antioch	123	45	—
East	307	131	—
First	516	209	3
Mission	86	—	—
Calhoun	120	40	—
Clearwater	75	52	—
Coghill	66	55	—
Cottonport	85	47	—
Eastonalle	53	15	—
Englewood	148	35	—
Etowah, East	86	20	—
Etowah, First	320	79	—
Etowah, North	286	93	—
Good Springs	158	58	—
Idlewild	86	47	—
Lakeview	51	35	—
McMahan Calvary	91	50	—
Mt. Harmony No. 1	110	47	—
New Zion	108	—	—
Rodgers Creek	17	—	—
Union Grove	102	70	—
Zion Hill	53	—	—
Brighton	218	127	—
Bristol, Calvary	354	105	5
Virginia Avenue	345	76	5
Carthage, First	152	42	—
Chapel Hill, Smyrna	81	85	3
Chattanooga, Avondale	472	121	—
Brainerd	380	128	—
Calvary	360	5	—
Clifton Hill	300	114	4
Missions	55	—	—
Concord	198	93	—
Daisy	202	66	—
Highland Park	2708	1101	37
Lupton City	140	135	3
Red Bank	516	145	—
St. Elmo	312	69	1
Signal Mountain	50	21	—
Woodland Heights	209	66	1
Clarksville, First	368	59	—
Gracey Avenue	196	58	—
Little Hope	50	21	—
New Providence	72	25	—
Second	95	46	—
Spring Creek	52	14	—
Cleveland, Big Spring	301	181	—
South	121	91	2
Clinton, First	331	43	—
Columbia, First	300	93	1
Godwin Chapel	17	—	—
Second	105	57	—
Cookeville, Algood	95	—	—
First	339	78	—
Fourth Street	127	55	—
Stevens Street	106	59	—
Decatur, Goodfield	61	27	—
Dunlap, First	143	72	2
Eagleville	144	66	—
Elizabethhton, First	526	104	—
Oak Street	118	58	—
Siam	193	124	—
Fountain City, Central	817	309	5
Hines Valley Chapel	50	—	—
Smithville	410	161	3
Fowlkes	155	115	—
Gallatin, First	336	87	—
Gladeville	167	—	—
Hampton, Union	260	133	7
Harriman, Trenton Street	404	89	—
Jackson, Calvary	371	112	1
First	639	135	3
Madison	90	71	—
North	263	110	—
West	765	250	—
Kingsport, Lynn Garden	359	91	—
Mission	39	—	—

Church	Sunday School	Training Union	Additions
Knoxville, Alice Bell	100	32	—
Arlington	400	86	1
Bell Avenue	743	301	3
Broadway	1366	380	10
Fifth Avenue	828	252	—
Lincoln Park	577	158	1
Lonsdale	413	139	1
McCalla Avenue	631	117	—
Rocky Hill	178	73	—
Sevier Heights	494	152	2
LaFollette, West	179	64	2
Lawrenceburg, First	211	130	—
Lebanon, Barton's Creek	163	56	—
Cedar Grove	134	82	—
First	376	60	—
Lenoir City, First	464	180	2
Leoma, Scotts Hill	76	75	5
Lewisburg, First	339	114	—
Lexington, First	230	54	—
McEwen	92	42	—
Madisonville, Chestua	90	48	—
Maryville, Broadway	346	149	1
Everett Hills	263	131	—
First	622	170	2
Maynardville	118	19	—
Medina	210	104	—
Memphis, Bellevue	2273	762	4
Boulevard	572	179	2
Central Avenue	472	124	—
Highland Heights	891	382	1
Hollywood	339	108	—
LaBelle	627	170	1
Leawood	280	77	1
Levi	258	129	—
Barton Heights	147	64	—
Mallory Heights	205	85	—
Parkway	317	141	—
Prescott Memorial	535	133	5
Seventh Street	507	179	52
Shirley Park	168	82	—
Speedway Terrace	933	190	2
Sylvan Heights	161	116	3
Milan, First	328	58	—
Millington	213	81	23
Milton Prosperity	274	275	5
Monterey, First	301	109	1
Morristown, First	565	99	—
Montvue	149	41	—
Murfreesboro, First	423	111	—
Walnut Street Mission	46	—	—
Powell's Chapel	96	76	—
Taylor's Chapel	86	—	—
Third	114	44	2
Westvue	496	118	5
Woodbury Road	76	70	—
Nashville, Belmont Heights	870	238	1
Glendale Chapel	29	—	1
Jordonia Mission	40	—	—
Madison Street Mission	45	16	—
Edgefield	363	88	—
First	1138	—	1
Grace	725	188	—
Harsh Chapel	147	73	—
Inglewood	619	164	—
Lockeland	474	124	—
Park Avenue	564	172	4
Third	—	46	—
Woodmont	302	93	1
Woodmont Center	84	41	—
Newport, First	253	57	—
Oak Ridge, Highland View	417	109	—
Old Hickory, First	555	203	—
Parsons, First	200	56	—
Philadelphia	153	12	—
Pigeon Forge	129	93	2
Portland, First	249	91	—
Rockwood, First	253	119	—
Rogersville	331	73	1
Missions	231	39	—
Henard's Chapel	153	119	—
Rutledge, Oakland	116	49	—
Shelbyville, First	299	69	2
Shelbyville Mills	189	70	3
Tullahoma, First	175	66	—
Watertown, Round Lick	131	70	—
Whitwell, First	190	97	—

# Resolutions

## Gatlin

Whereas, Our beloved pastor and wife, Rev. and Mrs. Laurel G. Gatlin, have for the past five and one-half years served The First Baptist Church of Pulaski, Tenn., and

Whereas, during this period of pastorate have served faithfully and well, seeking at all times to follow the leadership of the Holy Spirit and lead our people with wisdom and love as the Spirit directed them, and

Whereas, Brother Gatlin feeling that the Holy Spirit was leading him to another field of labor has resigned to become pastor of the First Baptist Church of Mount Pleasant, Tenn., therefore,

Be it resolved, that we command Brother and Mrs. Gatlin to the First Baptist Church, Mt. Pleasant, Tenn., and express our hope and desire that this new relationship of pastor and people may be a happy and fruitful one in the extension of the interest of the Kingdom of God, and

Be it further resolved, that we express to Brother and Mrs. Gatlin our sincere appreciation of their fruitful services these years, and pray God's richest blessings on them as they go to their new field of service.

Signed,

K. M. Franklin

Jean Burns

(Fitting resolutions have also been received from the Giles County Baptist Association.—Editor)

## Alcohol Education in High Schools

By VERNON C. WHITE

Educational Director, UDF of Tenn.

To speak in a public school on the subject of temperance is not an easy task as I have found in the past ten years I have been doing it.

First, a speaker must recognize that his audience is composed of many different denominations, sects, creeds; also the children of distillers, brewers, tavern proprietors and liquor dealers are a part of his audience. Taking into consideration that junior, and a part of senior high school is compulsory education, one must be careful not to make any derogatory statements about any denomination, sect, creed, or industry. In other words, only scientific and factual information about ethyl alcohol may be used in school speeches.

The average boy or girl in high school will accept the sensible, straightforward approach to the alcohol problem. They have sufficient intelligence to do something about it.

In the state of Minnesota we spoke in 170 high schools, to approximately 100,000 students in a recent six-month period. Everywhere we have found sincere, friendly attitude on the part of the superintendents, principals, teachers and students, and we are receiving more and more requests to come to high schools to talk to the boys and girls.

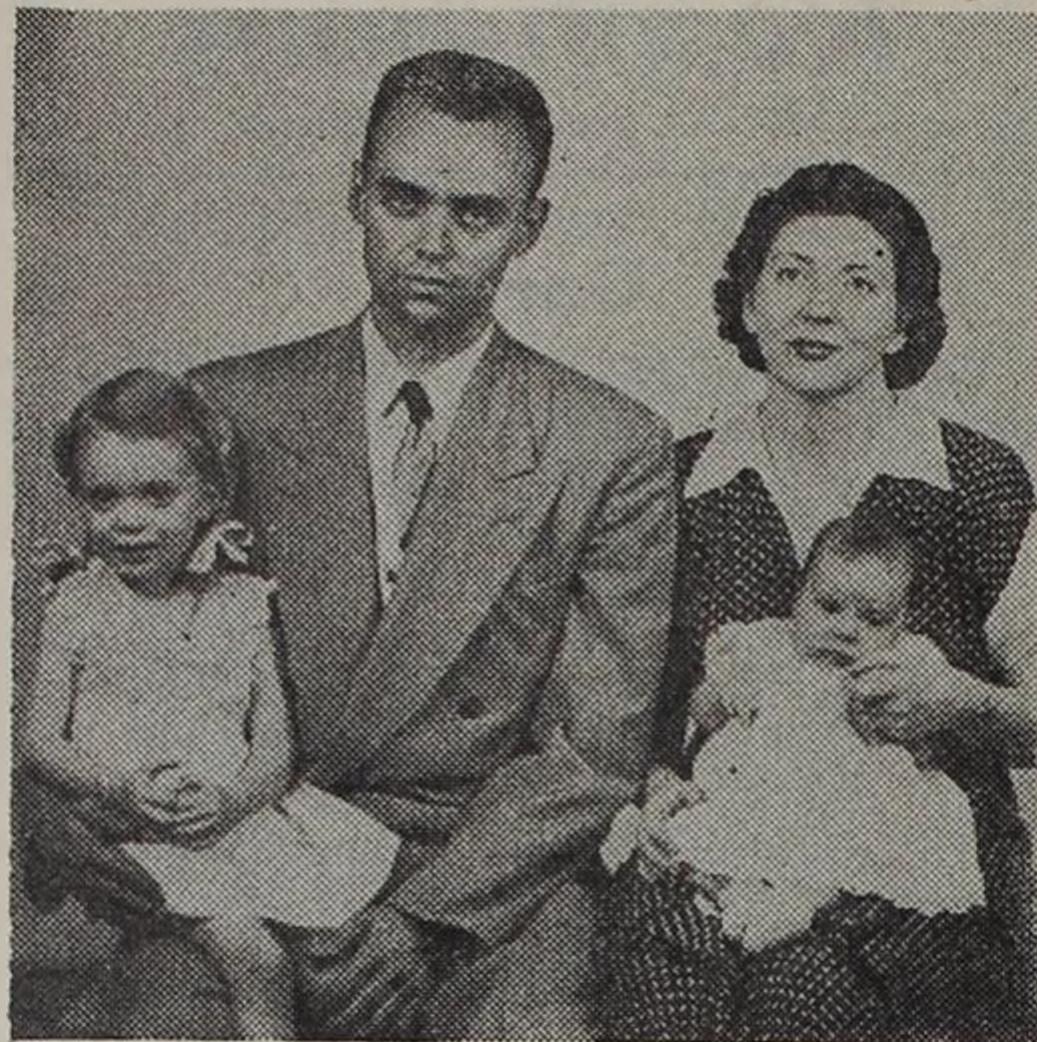
Temperance education is no longer something to be thought of and talked about. Now it is being done. We are entering a new age and a new day.

I sincerely believe that within this generation we will see the end of the alcohol problem, and it will be brought about through common sense education.



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## Missionary Appointees



Dr. and Mrs. Robert G. Bratcher were honored by the Concord Baptist Church, Chattanooga, of which they are members at a special service Sunday, August 7, upon their departure for Brazil where they will serve as missionaries. Among other gifts the church presented them with a 16mm movie camera and projector. Grover W. Splawn is the pastor of the Concord Church.

Dr. and Mrs. Bratcher are recent appointees of the Southern Baptist Foreign Mission Board, and they sailed from New Orleans August 16th. He was born in Brazil, the son of missionary parents and is a graduate of Georgetown College and the Southern Baptist Theological Seminary, having completed his work for the doctor's degree this spring. Mrs. Bratcher was the former Miss June Heaton of Chattanooga and attended Carson-Newman College and the WMU Training School at Louisville. They have two children, Mary Lyn, four years old, and Priscilla Ann, four months old.

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At the evening service on August 7, the Ooltewah Baptist Church, R. W. Prevost, pastor, had Dr. and Mrs. Bratcher and family as their guests and presented them with a love offering.

Joseph R. Kyzar, pastor of Grandview Church, Nashville, recently celebrated the twenty-second anniversary of his pastorate at the church. He preached at the morning hour on "The Ministry of the Word," using the same text from which he has preached on the anniversary date for 21 years.

Bro. Kyzar is a director of the Tennessee Baptist Press, a member of the Camp Committees of the Convention and the Convention's Executive Board.

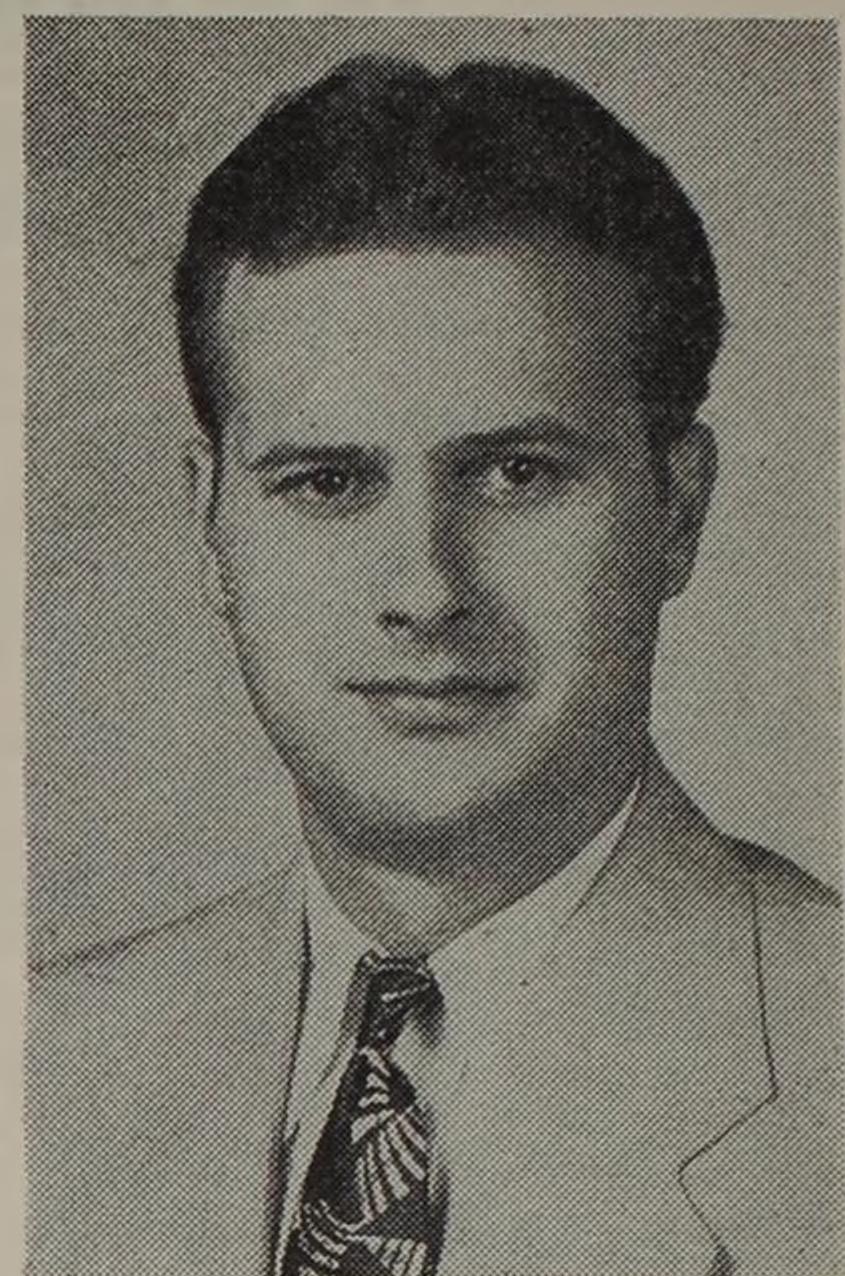
—B&R—

Fred L. Hawkins, education-music director of First Church, Clinton, has resigned to enter Southwestern Seminary. After completion of their seminary studies, Mr. and Mrs. Hawkins plan to enter some foreign field of service. They have a two months old son, David Lee.

—B&R—

Business Manager Fred W. Noe has been notified by the State Board of Accountancy that he has been awarded the degree of "Certified Public Accountant."

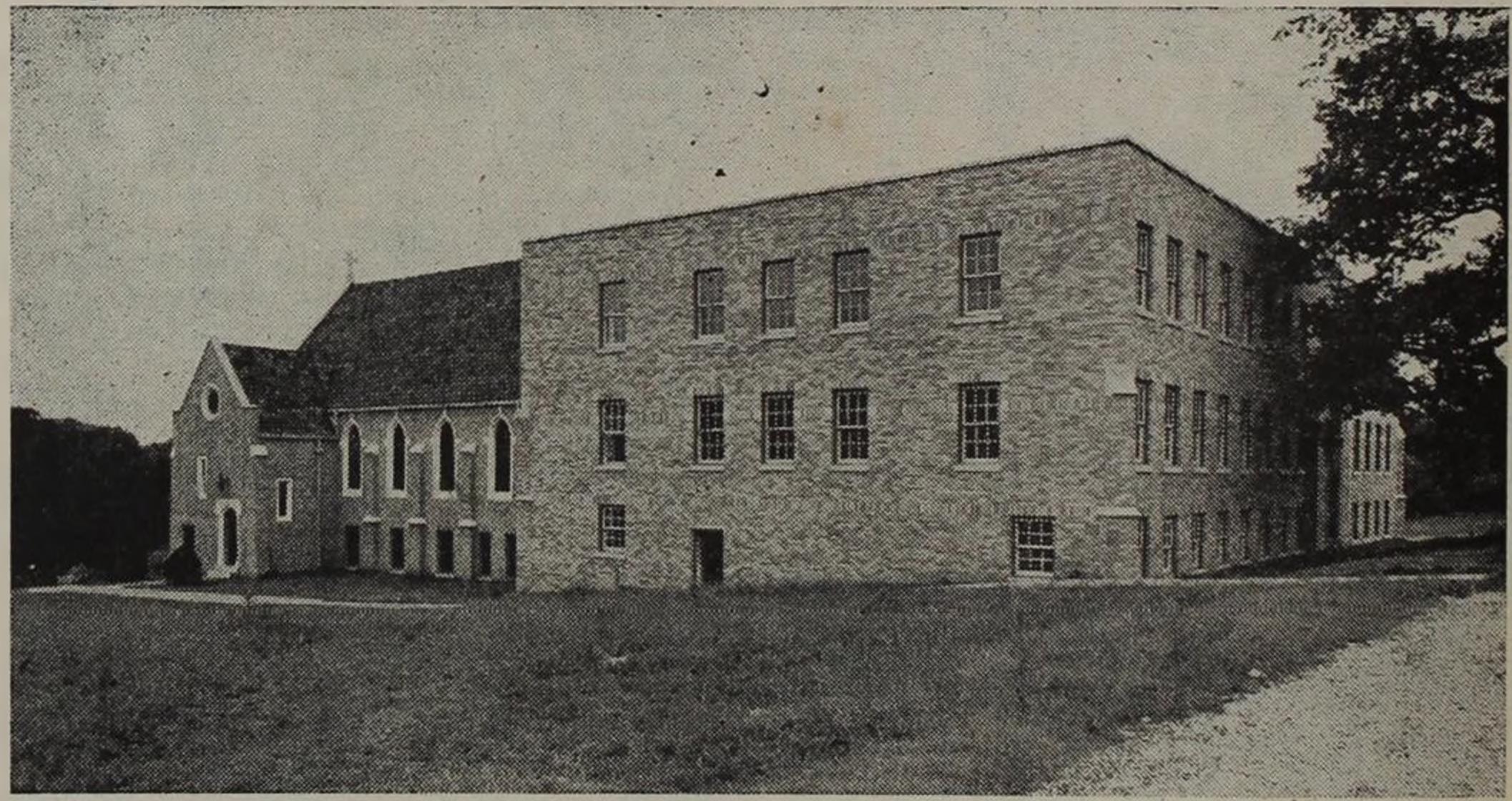
## New Pastor



W. S. GARMON

W. S. Garmon, a graduate of Howard College, and who will receive his M.A. degree from Peabody College in August, is the new pastor of Kelley's Creek and Concord Churches of the William Carey Association.

## Woodmont Dedication and Celebration



Woodmont Church, Nashville, celebrated on August 14 the eighth anniversary of the founding of the Church with the dedication of a new \$100,000 Education Building. The celebration lasted throughout the day with the dedication service in the afternoon after a dinner-on-the-grounds.

The new, three floor plant is 94 feet long and 39 feet wide and constitutes the second step in Woodmont's long-range building program. A Chapel, which serves as the auditorium at present, was completed in 1944. Future plans call for the construction of an auditorium which will seat about 1200.

The new Educational Building will house the Adult Department on the ground floor, the Beginner and Primary Departments of the first floor, and the Intermediate and Young Peoples' Departments on the second floor. The first floor also contains space for the church library, church office, and pastor's study.

A. Roy Greene, chairman of the building committee, G. Allen West, Jr., pastor, L. G. Frey, and Grady Randolph led in the dedi-

cation ceremony. A heart warming session of praise and testimony followed the dedication.

Woodmont was organized in August 1941. G. Allen West, Jr., is the only pastor the Church has ever had, coming shortly after its organization. From twenty-two charter members at the organization, the Church has grown to a membership of 587 during the eight year period, and has established a Mission which has a membership of 70.

Members of the Building Committee are: A. Roy Greene, chairman, Fred S. Powell, R. D. Fulcher, Jr., A. T. Hoover, Thomas W. Gardner, Mrs. J. M. Wingate, J. Wayne Barker, Henry Dorris, E. D. Woods, Mrs. R. A. Baker, C. T. McLemore, Jr., John Gifford, T. O. Morris, Jr., and R. D. Fulcher (deceased).

Thomas West Gardner and Associates are architects for the building. Mr. Gardner is a member of the Church and a member of the deacon board and has given his services gratuitously.

# WEST TENNESSEE NEWS

By EDWIN E. DEUSNER, Lexington, Tennessee

Pastor Henry J. Huey, Milan, conducted his 13th Revival at Old Bethlehem Church near Rutherford, August 7-12. He was with the Mason Hall Church, July 24-30, for the 11th year.

Billy Smith, son of Mrs. Jay Hatcher who is Church Secretary at Milan, will enter Murray State College on September 15 to prepare himself for Christian service in the field of church music and Religious Education.

Medina Baptist Church, Clyde Burke, pastor, has just closed a very successful Training Union Emphasis Week. Pastor and Mrs. Burke were assisted by a faculty composed of Mrs. Jesse Meeks, Mrs. J. Frank Wilkinson and C. C. Latta of West Jackson Church; and Emeary Harrod and Mrs. Aulton Arrington of Medina. Roy Graves, B. T. U. Director at Medina, served as director of the school. A total of 99 enrolled for the week and the average attendance was 84.

First Church, Friendship, W. C. Skinner, Pastor, dedicated their new organ on July 24 with an appropriate program. The organ was made possible through the generosity of Dr. and Mrs. W. H. Stallings of Friendship. The program of dedication was different from anything we have seen, and Churches contemplating a similar service would do well to get a copy of it from Pastor Skinner. Mrs. M. V. Williams, Jr., serves the church as organist.

The Baptist Young People of Memphis conducted a Youth Revival at McLean Baptist Church, Selwyn Smith, Pastor, August 14-20. Webster Carroll was the preacher and John Jolly was the song leader.

Pastor Wade Carver, Parsons, did the preaching in a Revival at Rock Hill Church in Beech River Association, August 21-28. Pastor W. E. Edmondson of Rock Hill led the singing.

A reception for all the Y. W. A. organizations in Beulah Association was held at the First Church, Union City, W. A. Boston, Pastor, on August 11. This was a part of Y. W. A. Focus Week.

The 40 voice youth choir of Bellevue Church, Memphis, R. G. Lee, Pastor, gave a program at the First Church, Union City, on August 3. Mr. Tommy Lane serves as Director of this choir.

Toone Baptist Church, J. F. Rogers, Pastor, was assisted in a Revival the first week in August by a former pastor, Bro. C. H. Parrish of Camden. There were five additions to the Church.

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Bro. Rogers also serves the Baptist Church at Chesterfield and a few days back led the Church in a splendid meeting. There were nine additions. He will be assisted in his meeting at Unity Church, near Jacks Creek, by a former pastor, Bro. Alvin West of Medina.

While Pastor Walter Martin was in Kentucky in a Revival, the Antioch Baptist Church near Humboldt was supplied by former pastor Lacy Freeman, who has been attending summer school at Union University.

The Antioch Church conducted a very fine Vacation Bible School with an average attendance of 122.

Pastor Leonard F. Gassaway of the First Church, Savannah, reports a good meeting there in July with Pastor Lyn Claybrook of Oneida, Ky., as guest preacher. There were 16 additions during the Revival and others have been added since the meeting closed. Joe Chapman conducted the song services.

Clover Creek Church, Medon, engaged in a Revival August 7-14 with Evangelist Joe Wells doing the preaching. Hugh Collins is pastor there.

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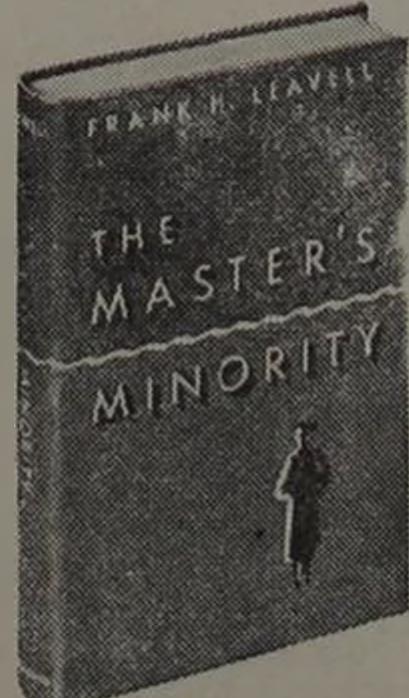
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## THE MASTER'S MINORITY

Frank H. Leavell

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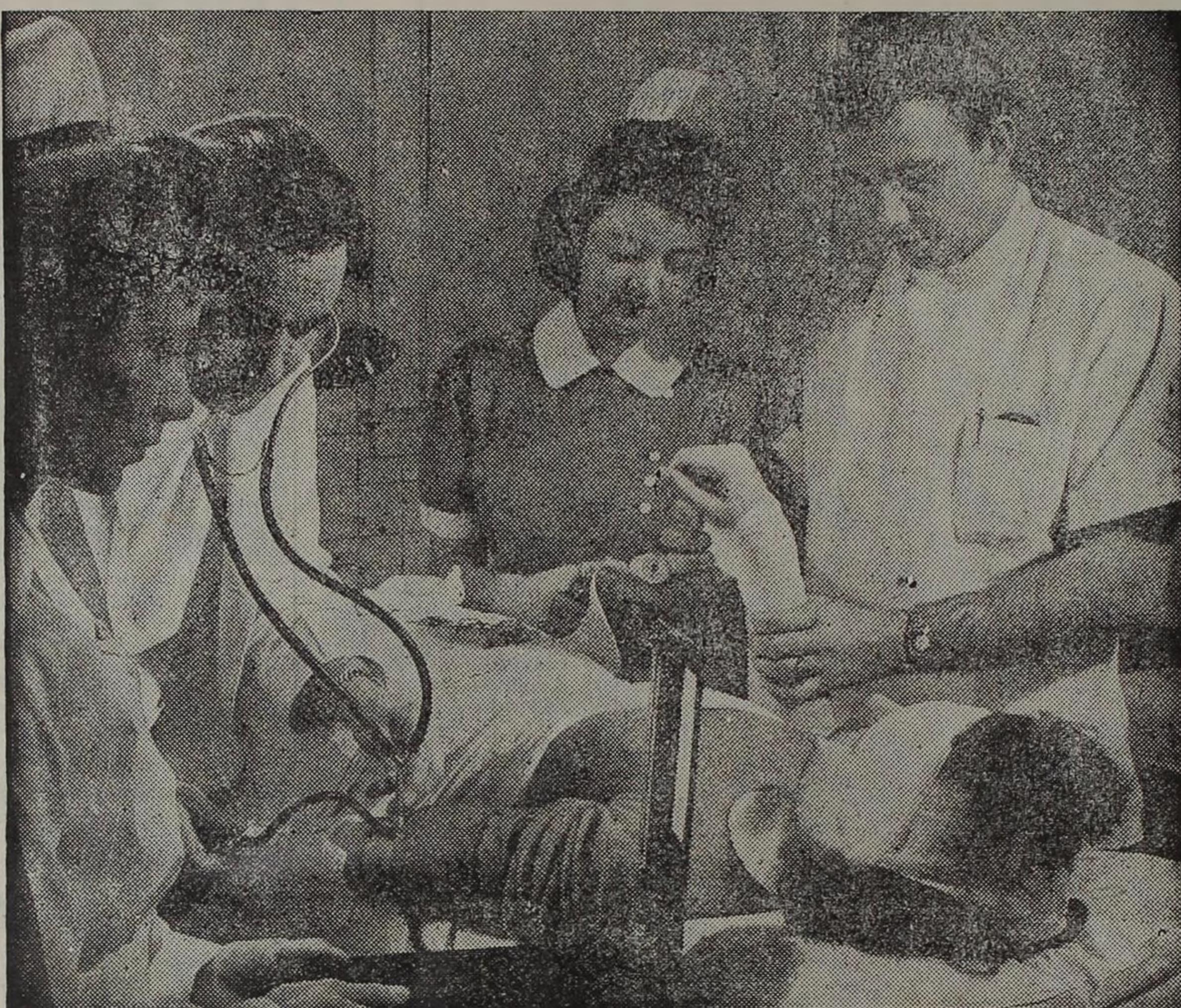
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