

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 116

THURSDAY, MARCH 16, 1950

NUMBER 11



MISS RUTH FORD

W. M. U.

Convention

MARCH 28-30

FIRST BAPTIST CHURCH

Chattanooga



MISS ALMA HUNT



Young Peoples'
Session

March 28-7:30 p.m.

FIRST BAPTIST
CHURCH

*Advancing With
Christ Now...*

B. W. C. Banquet

March 28-6 p.m.

CITY HIGH SCHOOL



MRS. HAROLD STORM



DR. COURTS REDFORD



DR. ROBERTA COX EDWARDS

Baptist and Reflector

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

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

We do not assume the cost of cuts.



Obituaries, Obituary Resolutions and Non-Obituary Resolutions—200 words free; 5 cents each for words in excess of 200.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$2.00 per insertion.

Advertising Representative—Fred W. Noe

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

TENNESSEE BAPTIST PRESS, INC., NASHVILLE, TENN.

EDITORIAL

Purpose in the Universe

THE LOCOMOTIVE runs according to natural law, but the engineer's hand is on the throttle. Likewise, God's hand is on the throttle of the universe.

Now and then one may read something like the following: "We now know that no purpose can be discerned in the universe, and only the naive still believe that a rational purpose in the universe can be found."

This may be true with those who ignore Bible teaching on the matter and substitute unaided human observation and wisdom for it. But no such idea is inculcated by the Word of God, and it is not held by those who accept the teachings of the Word of God.

Creation declares the glory of God (Psalm 19:1; Rev. 4:11). God's "eternal power and Godhead" are so indicated by "the things that are made" that men are "without excuse" for not seeing it (Rom. 1:20). Men fail to see it only when they become "vain in their imaginations," and they are to blame for this inability (Rom. 1:21, 22). Purpose in the universe is here indicated.

The universe was created through the agency of Christ and "for him" (John 1:3; Col. 1:16). It was created to be the field of redemption through Christ, who stands as "the Lamb slain from the foundation of the world" (Rev. 13:8). Here is purpose again.

The created order is to be the locus of the purified order yet to be when Paradise shall be extended universally (Matt. 19:28; Rom. 8:21; II Peter 3:13; Rev. 21:1-4). Here is purpose again.

The only way in which men can fail to see purpose in the universe is to ignore Bible teaching and substitute unaided, proud, human wisdom and reasoning for it. They sin against God in so doing. But when "great swelling words" (II Peter 2:18) become silent so God's Word can speak to men, then human wisdom and reasoning find the true scope and test of their exercise. And when this is done, they declare the proposition:

"God's hand is on the throttle of the universe as it fulfills His divine purpose, which we see and gratefully acknowledge."

A Stiff Test

VARIOUS BAPTIST CHURCHES in the Washington area have both Northern and Southern Baptists in their membership. So the District of Columbia Baptist Convention cooperates, "according to the instruction of this Convention," with the Northern Baptist Convention and the Southern Baptist Convention "in Christian enterprises fostered and supported by these two bodies."

The District of Columbia Baptist Convention has important requirements for the seating of messengers from churches not already in messenger affiliation. Of course, churches already in such affiliation are presumed to meet the same standard. Article III, Section 2, of the constitution says, in part, the following:

Any church desiring membership in this body must make application by letter and furnish satisfactory evidence of its soundness in point of doctrine, regularity of practice and purity of discipline. After these facts have been established by a committee appointed for this purpose, the application may be approved by a vote of the majority of the delegates present and the church welcomed into fellowship . . .

Southern Baptist Convention circles commonly speak of "messengers" rather than "churches" as "members," but the principle is the same. Having decided in its wisdom that such a course is wise, the District of Columbia Baptist Convention has the right to apply this test. Consider the items in the test.

1. **"Soundness in Point of Doctrine."** We imagine that establishment of doctrinal soundness of applicants for membership in the body requires a testing in some true measure on the items of New Testament teaching. If this is done vocally, the principle is the same as if a written confession of faith were made conditional to the seating of messengers. In either case, here is a doctrinal requirement for seating messengers.

2. **"Regularity of Practice."** We presume this to mean Baptist regularity on the ordinances and in church and denominational life. And we presume that the New Testament consistently interpreted is the authoritative norm in the case.

3. **"Purity of Discipline."** Logically this seems to indicate that churches wishing their messengers seated in the body are neither to receive nor retain as members those who do not meet the doctrinal and regularity test and the test of moral uprightness.

Maybe we have misinterpreted the standard. If so, we wish to be corrected. If this test is applied, it is a stiff one. And if it is not applied, why have it and record it?

But if proposed for the Southern Baptist Convention, a similar test would likely cause some brethren to hold up their hands in horror over the alleged "inquisitional principle" and "the violation of Baptist liberty." Somehow or other, the procedure of the District of Columbia Baptist Convention does not seem to mean these things. Why is it that a similar course in the Southern Baptist Convention *would* mean such things? We hope somebody will enlighten us on this point.

That the Southern Baptist Convention *ought*, at least at this time, to lay down a doctrinal, a regularity and a disciplinary test for the seating of messengers, is a debatable proposition. We do not think that the time for this has yet come. But we do contend that the Convention would have the *right* to do such, if it deemed such to be advisable. *And there would be no inquisitional principle and no violation of the proper Baptist liberty in it.*

The Exegesis of the Scripture

The author is Professor of Bible at Union University, Jackson.

THE PRACTICE of reading a passage of Scripture as the basis for the sermon is an old one among Christian ministers. Even though the preacher has the authority of custom in the selection of a text, he also has the obligation of his office to remain true to the meaning of the passage which he proposes to interpret. There is unanimous agreement that the preacher is under obligation to proclaim God's message as it is found in his book. Any attempt at fulfilling this obligation is predicated upon an accurate and authentic knowledge of the book.

The preacher's message not only arises from the Contents of the Bible but it must not transgress the principles of God's truth revealed to us in the Scriptures. The task of exegesis, if acceptably done, is to enable the interpreter to meet both these requirements in his proclamation of truth; the term itself professes to make known that which is within the passage.

THE NATURE OF THE TASK

The purpose of historical exegesis is to ascertain what the message meant to the people to whom it was first sent. It will be shown later that it has larger connotations for us than it did for them but it is obvious that it was given to them before it reached us. Numerous factors must be considered in the process of determining the meaning of the word to the initial recipients. These factors may be enumerated as follows: 1. What were the circumstances out of which the author wrote? 2. What were the circumstances of the people to whom the message was sent? 3. What did the author intend to say and what would the message mean to the people in their situation?

The above mentioned facts must be determined by the consideration of the immediate text itself as it is related to its immediate context, the larger context of the entire book in which it occurs and finally in relation to the entire Bible of which it is a part. The relevance of these matters are seen at once when we consider the different context in which any verse appears in Romans, Chapters 6-8, and Chapters 9-11, even though both sections are in the same book.

In like manner, any verse in the Gospel of John appears in a different setting than one in Matthew even though they are both present in the Bible. It may be suggested that this procedure hopelessly involves exegesis in superfluous detail but due consideration will demonstrate that

only this method takes into full account all the factors involved.

THE MECHANICS OF THE TASK

The interpreter of the Bible is measured by his knowledge of the background of the life, times, customs, habits, ideals and terminology of the people with whom the message was first concerned. Although this knowledge is progressively acquired, its importance is not thereby diminished. Its scope reaches even to an acquaintance with the changing emphases which are discovered within the periods in which the New Testament was composed. (The early contest with Judaism as expressed in Galatians as contrasted with incipient Gnosticism in Colossians.)

Specific tools are required for the task which we have thus far defined. It is of fundamental importance that the original languages be used as a basis. If this is not possible, the substitution of three or four of the best translations may be made.

Having established a linguistic basis of interpretation, it then becomes important to know what others have thought. A wide variety of available commentaries

The Christian is like the ripening corn; the riper he grows the more lowly he bends his head.—Guthrie.

assist one in the compilation of previous concepts. Experience shows that individual needs and preferences vary widely in the specific materials selected but helps of a critical nature are absolutely necessary before the task is finished. The scholastic world is in general agreement concerning the most valuable contributions thus far.

THE APPLICATION OF THE RESULTS

All that has preceded has had as its purpose the solution of this problem,

"What did this passage mean for the people who first read it?" A complementary question immediately confronts us, "What does it mean for us?" We have discovered a principle of truth in its application to a specific situation. The principle is found to be applicable in a realm as wide as humanity itself. Paul's exhortation to the Christian women of Corinth to continue wearing the veil was called forth by the problems of a definite situation but the truth is eternal that Christian women are to be distinctive in their living regardless of the society in which they abide.

Keep the Record Clear

by Roland Q. Leavell

Recently a prominent speaker in a state-wide meeting made the statement, "Now since our three Seminaries have stopped doing Bible Institute work, the Southern Baptist Convention should build Bible Institutes rather than new Seminaries, etc." Let's get the record straight.

When the name Baptist Bible Institute was changed to New Orleans Baptist Theological Seminary, not one single point in policy or curriculum was changed. Not one jot or one tittle was changed regarding admission of students without college or high school credits. *There are actually more such students in our school today than ever before in our thirty-two years of history*, even though both the number and the percentage of college trained students have gone up amazingly.

This session we have exactly 400 students with college credits working for degrees and 138 students without college credits working for certificates. Separate classes are given for the two groups, although the same instructors teach both. An award of a certificate of graduation is given for two years of successful work in the "certificate classes." Our Seminary department for degree students maintains as high standards for entrance, curriculum, faculty, credits and degrees as any Seminary in the nation. No academic or scholastic credits are demanded for entrance of certificate students.

In my inaugural address, October 1, 1946, I said: "So long as I am President I never expect to see the time when the non-college men shall not be welcomed into our institution. Yet the policy already established is both fair and wise, namely, that there shall be separate classes for college and non-college groups. Our Seminary gives degrees to college trained students only, giving certificates to those who have not had the privilege of higher training." That has not been, and will not be, changed.

The Starting Point for A Spiritual Revival

The author is wife of the pastor of First Southern Baptist Church, Seattle, Washington

That what our country most needs now is a spiritual awakening is urged by our leaders, religious, military and political. It is the only move which can save our country—Christian America. It is the topic most prominent in all our Baptist newspapers and periodicals. Many and varied are the articles discussing this all important topic, and they are all good.

We even have a program of preparation in view of the coming revival. A study of the Book of Acts is urged and perhaps nothing in the Word could be more pertinent as a pattern for the church which wants to be used by the Holy Spirit in giving the Gospel to the world. A Sunday school study course is urged with resulting better organization. Likewise, the Baptist Training Union is expected to study a book on evangelism.

TEACHING IS IMPORTANT

Jesus said, "Make disciples . . . teach them." We often stop with getting over to the mind the material presented in the book used. But Jesus said, "Teach them to serve, to put into practice whatsoever I have commanded you."

For the religious census we must be well organized. Baptists have the best and most intricate machinery and are trying to have the organization to run smoothly.

We must have prayer meetings and visitation and use every possible means to contact people favorably and are to "tarry for power."

THE IF

So far I have not seen one article which calls attention to the first thing that God requires, the If on which His blessing depends.

"If my people, which are called by my name, shall humble themselves, . . ." Do Baptists need to humble themselves?

Think of the pride we exhibit as we call attention to the large membership we Southern Baptists claim, the number of accessions to our churches, the increasing numbers in our organizations, our super-excellent literature, our great, magnificent churches which must be enlarged or re-conditioned frequently in order to be more comfortable or that "Our church" must be the finest and best equipped in the city, the association, the state, the convention.

Our church kitchens, too, must have modern equipment, and a church hostess must be added to the long list of salaried workers in the church, so that we may be able to cater to the palates and stomach of various groups.

A fine organ, a vested choir and a

formal order of worship proclaim the fact that Baptists know how to conduct a worship service in the most approved manner. We glow over the fact that the

Clearing the Way for A Spiritual Revival

by W. B. Yates

All of us are agreed that the only thing that will bring about a great religious awakening throughout America, is for every church member to come humbly at the foot of the cross of our Lord Jesus Christ afresh, confessing our sins of indifference and woeful neglect of this big business of daily personal evangelism. Christ's commission commands it; and present conditions demand it.

We live here in the most prosperous age of the republic with our whole country traversed by a network of railroads and highways, steamship lines and airplanes, radio and wireless telephone so that we may talk to a man on any part of the globe. We have opportunities undreamed of by preceding generations. But in all of our material development the spiritual part of life has been allowed to lag.

Statisticians tell us that there are 10,000 villages in the United States without a church, 30,000 villages and towns without a resident pastor, and at least 18,400,000 children who are receiving no religious instruction. More than half of the people of our nation are not connected with any church or religious organization. Many within the churches seem to have a form of godliness without the power of it. Others seem to be inoculated with a mild type of Christianity which makes them immune from the genuine thing. A liberal modernism is seeking to tell the people that a God without wrath brought man without sin into a kingdom without judgment through a Christ without a cross.

Today in this country four conflicting forces challenge each other and clamor for the allegiance of the people.

number of tithers is increasing, our offerings put in the church treasury are larger, and hide the fact that while the offerings are larger, we are using a far larger percent of the Lord's money on our own churches and have less to send the Gospel to the world.

HUMBLE OURSELVES

Should not Baptists consider these and other evidences of pride, and humble ourselves before Him who ". . . hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

A spiritual revival which will last after the special efforts are over is greatly needed.

The first is secularism. This gives pre-eminence to material things and ignores all religious experience.

The second is atheism. I am informed that there are eleven national atheistic movements operating in our land, working largely among our young people. It is a great tragedy for anyone to try to get along without God.

Third, there is Roman Catholicism, which is ritualistic, sacramentarian, sacerdotal and external.

The fourth one of these forces is evangelical Christianity, which in its purity is Scriptural, personal and spiritual.

The religion of Jesus Christ is the only thing that will cause us to pray earnestly and believingly, in our homes as well as at the worship service, and to carry out the commands of the Lord Jesus who loved us and gave himself for us that we might have eternal life through his shed blood. The time has come when those of us who say we are children of God must live or act like it. If every member of all of our churches would attend the services of his or her church next Sunday with a Christlike spirit of humility, confessing our sins and seeking His forgiveness the Great Spiritual Awakening for which we are praying would be upon us.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Racing With a Monkey . . .

For many years the author served as Chaplain at Baptist Memorial Hospital, Memphis.

ONE SUNNY DAY I was strolling through a zoo and came upon a cage occupied by one monkey. In a moment or two there appeared another animal—this time, a man. I cannot remember how it all started but in a few moments these two animals were racing from one end of the cage to the other, one on the outside and the other on the inside. The man succeeded in keeping up with the monkey. This was not a difficult thing to do as the course was so limited. One is reminded of the Negro in jail who inquired of a passer-by, "What time is it?" The outside Negro answered, "What for did you want to know about time—you ain't go'in nowhere." This show was soon over. The man had gone on seeking other worlds to conquer and the monkey had retired to a corner of his home and was soon lost in slumber.

INTERESTING PARABLE

As I left the scene I carried with me an interesting parable. This little story is very significant as to certain human activities. There is a disposition "to keep up with the Joneses." The Joneses we have in mind have very limited conceptions and ambitions and those who follow their steps for a short distance find it easy to keep up with the members of this distinguished family.

In my thinking on this subject I was reminded of how clearly the Bible brings out the elements of human nature. Take, for instance, the case of Esau. He was the twin who had the birthright of some advantages. Jacob, his brother, was a good cook and had prepared a most inviting plate of soup. Esau was somewhat hungry and anxious to enjoy this tempting preparation, and offered to give his brother the birthright in exchange for a mess of pottage. He did not look far into the future and was a poor trader.

Thus it is with many human beings who are willing to sell out for a song. They make a poor calculation as to values. In the days that followed Esau was very penitent as he realized his great loss, but it was a loss and the birthright was gone. This seems to have been repeated by thousands every day.

RESPECT TO THE RECOMPENSE

The other side of my parable is illustrated in the story of Moses. He was officially and legally a member of the royal family. He might have won for himself a throne and a kingdom greater than the world had ever known but the record declares that he refused to be

known as the son of Pharaoh's daughter "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

This young man was farsighted and he took a course which led him to become perhaps the greatest man in all history. He became a great lawgiver and he led his nation in triumphant victory. In the heading of one of the psalms we read this startling expression: "Moses, the man of God." How much more glorious was this as compared with all the Pharaohs and their temple power.

On account of one mistake he was not permitted to enter the promised land with the nations but the next we know of him he is in the promised land with Elijah and Jesus discussing and preparing for the great atonement wrought out by our Lord and we read further that when the

*Some people are so afraid to die
that they never begin to live.—
Henry van Dyke*

great company of the redeemed shall gather in the real promised land they will sing the song of Moses and the Lamb. In some way he is to assist the Master Himself in preparing this music for the great day of eternal coronation. The writer of the book of Hebrews was correct when he said of this faithful Christian hero, "for he had respect unto the recompense of the reward."

There is the story of a man recorded in the New Testament who had great possessions and a burning desire to eat, drink and be merry. He thought he had made ample preparation for the pleasures of a long life. He had goods stored up for

many years but his day of triumph became the night of death and destruction. The Almighty said to him, "Thou fool this night thou soul shall be required of thee." The rich man won in accumulation of goods but he lost in the treasures of eternity.

A HEAVENLY RACE

Thus we might go on through the pages of the Holy Scriptures and through the history of mankind and find abundant illustrations all along the lines of literature. These instances are sufficient for the present. Let us not waste our time in racing with the monkeys and the Joneses and other like personalities. Let us rather look to our great Example who finished his course and is enthroned in heaven at the right hand of the Father. Let us run with patience this race, looking unto Jesus and seeking the highest in glorious results to be manifested in the great day of his coronation.

"Just As I Am"

An artist wanted a man for a model who would represent the prodigal. One day he met a wretched beggar, and he thought: "That man would represent the prodigal."

He found the beggar ready to sit for his painting if he would pay him. The man appeared on the day appointed, but the artist did not recognize him.

He said: "You made an appointment with me."

"No," responded the artist, "I never saw you before."

"You are mistaken; you did see me, and made an appointment with me."

"No, it must have been some other artist. I have an appointment to meet a beggar at this hour."

"Well," said the beggar, "I am the man."

"You the man?"

"Yes."

"What have you been doing?"

"Well, I thought I would get a new suit of clothes before I got painted."

"Oh," replied the artist: "I don't want you."

If you are coming to God, come just as you are. Do not go and put on some garments of your own. Do not try to make yourself more acceptable to God. All your "put on" righteousness will not avail. Come just as you are. Come with all your crimes. Come with your broken vows. Come with your lost opportunities. Come with your hardened heart. Come with your crushing burden. Come just as you are.—B. B. S.

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.

Tax Exemption

The Christian Century

It is true that the abandonment of the principle of tax exemption for religious institutions would work great inconvenience, if not hardship, on many congregations. Their taxes would be high and the increase in budget difficult to raise. But such considerations should not deter us from practicing right principles. If separation of church and state is a principle which we believe to be fundamentally right, then we should commit ourselves to it wholeheartedly regardless of the consequences. Any other course is a compromise and will one day prove of great embarrassment to us when we are forced to fight for a principle which we have talked about and believed in, but have not practiced.

(Here is a question that is going to command attention soon, if we are not mistaken.—R.B.J.)

Fear Is Not Unworthy

Southern Presbyterian Journal

The warning of sinners of wrath to come is not only a legitimate method of evangelistic appeal, it is one which we are obligated to use. We find that our Lord constantly warned his hearers of punishment to come for those who do not repent. His whole life was lived and He died on the cross for the specific purpose of saving sinners from hell. If we see a sleeping man in a burning house we are very insistent in telling him of the danger he faces. A physician diagnoses cancer in a patient. If he is an ethical practitioner he never stops until he has persuaded his patient to submit to immediate operation or treatment. With human souls involved, with the end being either eternal life or eternal punishment, how can we do less than that to warn them? This warning can and should engender fear and that fear should beget repentance and turning to the Saviour for salvation. After salvation the love of Christ will constrain to service for Him. But, fear is an effective part in preaching. Let men be brought to fear the one who has power to cast into eternal damnation. Let them fear the eternal consequences of sin. Fear has brought many to the Saviour. Provoke men to fear and they

will stay to love the One Who saves from all fear.

(Scriptural.—R. B. J.)

The Caste System

S. L. Morgan in "Presbyterian Outlook"

Ministers have with admirable zeal left good churches under the sense of mission to accept work where the need was greater, only to find they had doomed themselves for years, if not for life, to "inferior" pastorates. They had branded themselves to be rated as low-caste ministers. Young ministers of ability who can afford it, (must) defy caste and answer the call of need—regardless. And other ministers and laymen must applaud them, instead of looking askance at them for serving low-caste churches.

(One hundred per cent Christian is this advice. The Lord pity us if we don't repent and take it.—R.B.J.)

Spurious Consecration—Why Do It Brethren?

Baptist New Mexican

So spurious and meaningless have become responses to calls for dedication the patience of the Spirit must be severely tried and the God-heart greatly grieved. And brethren, knowing it, as most of us do, why do we keep on boasting of "so many forward"—baptism, letter, consecration? The writer includes himself when he says there are "few among us without fault" in this matter. Our zeal blinds our judgment and the common practice has somehow so dulled our senses that we are actually finding joy in emphasizing numbers where we should be in grief and humility of Spirit. We view with alarm the absolute recklessness of our evangelists and often our pastors. What must it mean, brethren, when a psychology is created in careless appeals when the members' response becomes a point of loyalty? The spiritual damage can become incalculable, and with many churches the practice has led to sham and show and meaningless troth.

What is to be done about it? That is easy to answer and every revivalist knows it. Stop the high-pressure calls. Hedge the appeals about with such earnestness

as to awaken earnest responses. Don't make the calls too frequent and so broad as to cover everything under the sun. People who hear, whose consecration we seek, must be impressed above all that the meaningfulness of dedication and not the fact of it is the important thing with Christ and with his earthly cause. Of course consecrations and reconsecrations have their place. Those who sit out in front, as well as the revivalist, must share in the responsibility of sincerity. When the calls for dedication are made and when responses follow, they must be true or ill fares Christendom in the years that are ahead. If brethren, under the charges of Gospel preaching, you believe this, why do you delay in pledging to do something about it? An untruth in a consecration call, a dedication that isn't a dedication is no less a lie than untruth of any other brand. God forgive us.

(This is a most important appeal.—R.B.J.)

Symbol of Fire

The Watchman-Examiner

The true symbol of the Christian faith is a flame of fire. Sacramentarianism is responsible for the use of the cross as the Christian symbol. The cross is useless without the fire. At Pentecost, it was "cloven tongues like as of fire," we are told, that settled on each of the praying disciples. Jesus is our faithful Redeemer. He is now glorified. The Holy Spirit is given to believers by him. Jesus "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he had shed forth this. . ." The instant effect of the descent of the Spirit on the first Gentile converts in the house of Cornelius was that they began to "magnify God." Conversion produced holy enthusiasm. Had it not been so, Christianity would have been stultified at its very beginning. It is such enthusiasm that the Christian church needs today. That bosom has yet to learn what is the feeling of moral sublimity which never has been suddenly heaved with an emotion of uncontrollable adoration to God.

(If we were as careful about the Spirit's baptism as we are about water baptism, the results would be more than wonderful.—R.B.J.)

SBC Capital Needs Budget Explained

NASHVILLE, Tenn.—(BP)—There are four sets of figures that Southern Baptists need to understand at this time. They have to do with the capital needs section of the S. B. C. Cooperative Program budget. But before they are presented a word should be said about how the capital needs section of the Cooperative Program came into being.

In 1946, on recommendation of the Executive Committee, the Convention decided to take advantage of the growing offerings to improve capital equipment. All money up to 3 million received in 1946 was to be used to keep the work going for the year. This part of the S. B. C. budget was called the current needs section. All money above the 3 million was to be used to improve old properties or to purchase new properties or for endowment. This part of the S. B. C. Cooperative Program budget was called the capital needs section. With some minor modification this plan has been followed ever since.

Creation of a capital needs section in the S. B. C. Cooperative Program budget raised the question: How are capital needs funds to be distributed? To answer this question the Executive Committee and the S. B. C. agency heads in conference agreed on certain figures that would cover their long range capital needs. They were called long range goals. And these are the first set of figures Southern Baptists need to face at this time. They are as follows:

Long Range Capital Needs Goals Adopted in 1945

Foreign Mission Board	\$ 5,000,000.00
Home Mission Board	3,000,000.00
Relief and Annuity Board	3,000,000.00
Southern Baptist Theological Seminary	3,500,000.00
Southwestern Baptist Theological Seminary	3,000,000.00
New Orleans Baptist Theological Seminary	3,000,000.00
American Baptist Theological Seminary	250,000.00
Radio Commission (as of 1949)	150,000.00
Southern Baptist Hospital (as of 1950)	150,000.00
Baptist Brotherhood (as of 1950)	45,000.00
	\$ 21,095,000.00

The second set of figures consists of the money applied on the long-range goals since their adoption in 1945. This money was accrued to the long range goals from the Cooperative Program and other sources. It is as follows:

Total Capital Needs Funds Received January 1, 1946-December 31, 1949

Foreign Mission Board	\$ 3,136,507.79
Home Mission Board	889,876.49
Relief and Annuity Board	777,230.95
Southern Baptist Theological Seminary	1,269,449.54
Southwestern Baptist Theological Seminary	1,612,205.87
New Orleans Baptist Theological Seminary	944,511.61
American Baptist Theological Seminary	81,104.70
Radio Commission	30,604.70
Southern Baptist Hospital	none
Baptist Brotherhood	none
	\$ 8,741,491.65

The third set of figures is simply determined by subtracting the money raised from the goals to leave the money yet to be raised before the completion of the long range capital needs program. It is as follows:

Amount of Capital Needs Funds Needed to Complete the Program

Foreign Mission Board	\$ 1,863,492.21
Home Mission Board	2,110,123.51
Relief and Annuity Board	2,222,769.05
Southern Baptist Theological Seminary	2,230,550.46
Southwestern Baptist Theological Seminary	1,387,794.13
New Orleans Baptist Theological Seminary	2,055,488.39
American Baptist Theological Seminary	168,895.30
Radio Commission	119,395.30
Southern Baptist Hospital	150,000.00
Baptist Brotherhood	45,000.00
	\$ 12,353,508.35

This brings us to the fourth set of figures to be faced: the percentages that will govern distribution of 1950 capital needs funds. These percentages were arrived at in a conference of Southern Baptist Convention agency executives and Dr. Duke K. McCall of the Executive Committee in accordance with a recommendation voted by the Executive Committee last December. They are proportionate to the unraised portion of the capital needs program. The percentages will be voted on by the Executive Committee and the Southern Baptist Convention at Chicago. They are as follows:

1950 Capital Needs Distribution

Foreign Mission Board	15.1 per cent
Home Mission Board	17.1 per cent
Relief and Annuity Board	18.0 per cent
Southern Baptist Theological Seminary	18.0 per cent
Southwestern Baptist Theological Seminary	11.2 per cent
New Orleans Baptist Theological Seminary	16.6 per cent
American Baptist Theological Seminary	1.4 per cent
Radio Commission	1.0 per cent
Southern Baptist Hospital	1.2 per cent
Baptist Brotherhood	0.4 per cent
	100 per cent

Mrs. Effie Roe Maddox Dies

by Rosalee Mills Appleby

Tennessee never gave a brighter light to the Cause of Missions than Effie Roe Maddox, who was born in Springfield on June 27, 1882. Mr. Maddox sometimes told the Brazilian students about coming down to Tennessee as a seminary student to "try out" in a church, and the organist opposed him because she felt he was too inexperienced. He got the church and her too before it was over with and a romance was started that lasted a lifetime.

As it grew near graduation for Mr. Maddox, there was a period of inner struggle until one night they resolved to settle the question of their future. They went apart and prayed it through. When they came back together, there was a definite assurance that it would be on the foreign fields.

In 1905 with baby Kathleen, they set out for the Southern Cross Land, and came finally to the most beautiful spot in the world—Rio de Janeiro. They received their first experiences as missionaries at this Brazilian capital.

In the interior of the country was a great state as large as Texas with only one missionary couple. To Minas Geraes, the Maddoxes came with their unusual abilities.

No missionary ever had a more wonderful helpmate. She brought up her children for God, and started a school in their home to prepare not only her own sons and daughter but the persecuted children of Christians in the church.

The school, that had its beginning in the Maddox home became the Colegio Batista Mineiro and is a great blessing to the Baptist work of Minas today.

A Swiss woman bought the lot on the opposite corner from them. She built a lovely home and was friendly with her neighbors. She was impressed with the love and kindness found in this family. The priest warned her to have nothing to do with them. This thought came: "They are better than we are, why should I not have contact with them?"

Hulda finally requested a Catholic Bible to investigate. On her knees she read that Book praying that God would show her Catholicism in it. She became more and more convinced that it was not there. This woman has made a great contribution to the Cause, having charge of the Baptist Orphanage of her state.

Mrs. Maddox was called to the heavenly home at sunrise, Sunday, January 29. She will continue to live in the lives and service of her fine children. Kathleen teaches in Waco, Texas; Paul is head chaplain in Europe; Otis is a minister; Daniel a physician in Las Cruces, New Mexico; Samuel is personnel secretary of the Foreign Mission Board; John the pastor of the Baptist church in Magnolia, Miss; and David doing graduate work in business administration.

Suggested Order of Business—Southern Baptist Convention

May 9-12, 1950—Chicago, Illinois

Convention Theme: "FREEDOM'S HOLY LIGHT"

TUESDAY EVENING

(Joint session with Southern Baptist Woman's Missionary Union)

"A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32).

7:15—Song and Praise

7:25—Devotional Message and Prayer—Slater A. Murphy, Tennessee

7:40—Report of Committee on Order of Business—Herschel H. Hobbs, Oklahoma, chairman

7:45—Appointment of Committee on Committees and Committee on Resolutions

7:50—Joint W. M. U. and Foreign Mission Program

9:10—Special Music

9:15—Address: "Souls in Shades of Night"—Baker James Cauthen

9:45—Adjournment

WEDNESDAY MORNING

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

9:00—Song, Scripture and Prayer—Woodrow Fuller, Texas

9:10—Welcome Address—Noel M. Taylor, Illinois

9:20—Response—James P. Wesberry, Georgia

9:30—Report on Registration

9:35—Recognition of Fraternal Messengers and Visitors

10:00—Address of President—Robert G. Lee

10:20—Public Relations—Walter P. Binns, Missouri, chairman

10:35—Committee to Discuss "Common Problems" with Northern Baptists—T. C. Gardner, Texas, chairman

10:50—Committee on Baptist Circulation Campaign—Louie D. Newton, Georgia, chairman

11:05—Convention at Worship

Song Service under direction of W. Hines Sims

Scripture—K. O. White, Arkansas

Special Music

Convention Sermon—R. C. Campbell, North Carolina

12:15—Adjournment

WEDNESDAY AFTERNOON

"... a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (1 Peter 1:19).

2:15—Song, Scripture and Prayer—M. F. Ewton, Oklahoma

2:25—Committee to Study Field of Theological Education—J. W. Storer, Oklahoma, chairman

2:55—Executive Committee Administrative Report—Duke K. McCall, executive secretary

3:50—Miscellaneous Business

4:00—Social Service Commission—J. B. Weatherspoon, Kentucky, chairman

4:15—Special Music

4:20—Address: "Let There Be Light"—O. T. Binkley, Kentucky

4:45—Adjournment

WEDNESDAY EVENING

"... Israel had light in their dwellings" (Exodus 10:23).

7:15—Song, Scripture and Prayer—J. Aubrey Estes, South Carolina

7:25—Executive Committee Report on Promotion—Merrill D. Moore, director

8:15—Christian Home Report—Joe W. Burton, Tennessee

8:35—Special Music

8:45—Address: "The Lights of Home"—Perry Webb, Texas

THURSDAY MORNING

"The entrance of thy words giveth light" (Psalm 119:130).

9:00—Song, Scripture and Prayer—Harold Davidson, Florida

9:10—Fraternal Message from Northern Baptist Convention—Mrs. H. G. Colwell, Loveland, Colorado, president

9:20—American Baptist Theological Seminary—L. S. Sedberry, chairman of Commission

9:35—New Orleans Baptist Theological Seminary—Roland Q. Leavell, president

9:50—Southwestern Baptist Theological Seminary—E. D. Head, president

10:05—Southern Baptist Theological Seminary—Ellis A. Fuller, president

10:20—Special Music

10:25—Address on Christian and Ministerial Education—E. D. Head, Texas

10:50—Miscellaneous Business

11:05—Sunday School Board Report—T. L. Holcomb, executive secretary

11:40—Special Music

11:45—Address: "Light For Dark Places"—Robert E. Naylor, South Carolina

12:15—Adjournment

THURSDAY AFTERNOON

"He directeth ... his lightning unto the ends of the earth" (Job 37:3).

2:15—Song, Scripture and Prayer—J. Winston Pearce, North Carolina

2:25—Committee on Church Organization—C. S. Prickett, North Carolina, chairman

2:40—Relief and Annuity Board—Walter R. Alexander, executive secretary

3:00—Memorial Service—M. E. Dodd, Louisiana

3:20—Committee on Calendar of Denominational Activities—J. Norris Palmer, Louisiana

3:30—Radio Commission—S. F. Lowe, director

3:55—Election of Officers

4:15—Special Music

4:20—Address: "Burning and Shining Lights"—Lewis Hancock, Texas

4:45—Adjournment

THURSDAY EVENING

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1).

7:15—Song, Scripture and Prayer—Carl Campbell, Alabama

7:25—Committee on W. M. U.—Mrs. George R. Martin, president

7:55—Baptist Brotherhood—Lawson H. Cooke, executive secretary

8:25—Special Music

8:30—Home Mission Board—J. B. Lawrence, executive secretary

9:15—Special Music

9:20—Simultaneous Crusade: "From East to West—The Sun of Righteousness"—C. E. Matthews.

9:55—Adjournment

FRIDAY MORNING

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

9:00—Song, Scripture and Prayer—W. O. Vaught, Jr., Arkansas

9:10—Southern Baptist Hospital—Frank Tripp, administrator

9:30—Miscellaneous Business

9:40—Report of Committee on Committees

9:45—Report of Committee on Boards—John L. Waldrop, Georgia, chairman

9:55—Report of Committee on Time, Place and Preacher

10:00—Report of Committee on Resolutions

10:15—Report of Committee on Baptist Papers—R. T. Skinner, Kentucky, chairman

10:30—Baptist Foundation Report—Charles H. Bolton, secretary

10:45—Chaplain's Commission

Address: Major General Roy F. Parker, Chief of Chaplains, United States Army

11:15—American Bible Society—Thomas T. Holloway, Texas

11:30—Special Music

11:35—Address: "Revelation's Light Ray"—Marshall Craig, Texas

12:05—Adjournment

FRIDAY AFTERNOON

"If they speak not according to this word, it is because there is no light in them" (Isaiah 8:20).

2:15—Song, Scripture and Prayer—D. M. Nelson, Jr., Missouri

2:25—Historical Society—W. O. Carver, chairman

2:40—Inter-Convention Committee on Negro Ministerial Education—E. A. McDowell, chairman

Address: Benjamin E. Mays, Georgia

3:15—Miscellaneous Business

3:30—Education Commission—Charles D. Johnson, chairman

3:45—Special Music

3:50—Address: "To Give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ"—John W. Raley, Oklahoma

FRIDAY EVENING

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

Evangelistic service under joint direction of C. E. Matthews and Chicago Churches

6:45—Song Service, Scripture and Prayer—E. N. Wilkinson, Kentucky

7:00—Special Musical Program by Negro Choir

7:30—Sermon: "Great God, Our King!"—J. H. Jackson, Illinois

8:10—Special Music

8:15—Sermon:—Robert G. Lee

9:15—Adjournment

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 March 19, 1950

TEXTS: Acts 22 to 26; Romans 5:1-8; Hebrews 12:1-3; I John 1 (Larger)—Acts 26:19-23; Rom. 5:1-8; Heb. 12:1-2 (Printed)—II Timothy 1:12 (Golden).

The Faith That Sustained the Church

Let us introduce this lesson by two verses of Scripture not included in the selected texts. "For every child of God overcomes the world; and the victorious principle which has overcome the world is our faith. Who but the man that believes that Jesus is the Son of God overcomes the world?" (I John 5:4, 5—Weymouth's Trans.) If we follow this translation it will be seen that faith in the Lord Jesus Christ constitutes the victorious principle of Christian living, true in the time of our lesson and true in our time.

I. CHALLENGED ITS LEADERS (Acts 26:19-23).

Although only Paul is mentioned here, it is safe to say that he was typical of the church's leaders in his devotion, courage and energy. Faith, at least to him, was always dynamic and never static. Because of his full yieldedness and implicit trust in personal experience with Jesus Christ, he yet serves as a beacon for all.

1. *It supplied a worthy vision.* It is called "the heavenly vision." Churches need vision. Christian leaders need vision. All who follow Jesus need vision. It is indispensable. "Where there is no vision, the people perish" (Prov. 29:18a). Our Lord said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (Jn. 4:35b). Spiritual near-sightedness is a curse.

2. *It motivated a worthy service.* It made of the Apostle Paul an "all-out" Christian servant. He may have been not so prepossessing in appearance, with his short stature and weak eyes, but on his service-record he could be marked "unlimited"; for he served, and served admirably and with distinction, in a number of "theaters of operation." He became a veteran of many campaigns in many areas.

II. SUSTAINED ITS SUFFERERS (Rom. 5:1-8).

1. *"We glory in tribulations."* Who but a Christian could write such a statement? "Why should I fear?" asked Basil of the Roman Prefect who had been sent to arrest him. "Nothing you have spoken of has any effect upon me. He that hath nothing is not afraid of confiscation. You cannot banish me, for the earth is the Lord's. As to torture, the first stroke would kill me, and to kill me is to send me to glory." Such faith characterized New Testament disciples.

2. *"Christ died for us."* Remembering His death nerved His followers for their conflicts. His sacrificial death in their behalf reminded them of God's eternal love and care. Further on in this same letter the writer will pen these words, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Through faith God's grace becomes a reality in our experience. By faith we are justified, and thus have peace with God through Jesus Christ. And we live and are sustained by the same process. Faith is referred to as a shield to protect us (Eph. 6:16).

III. ENTHRALLED ITS VICTORS (Heb. 12:1-2).

1. *They saw their fellow-runners in faith's race.* Dr. G. Campbell Morgan interprets this passage to mean that the "witnesses" are running alongside us in spirit rather than sitting in a sort of grand-stand watching our efforts. If his interpretation is correct, it opens up great vistas for us in our thinking. For one thing, it sheds some light on the statement, "that they without us should not be made perfect" (another version has it, "so that apart from us they were not to attain to full blessedness").

2. *They looked to Jesus as Faith's author and finisher.* Seeing Him they are unable to see anyone or anything else. The Greek word for our "looking" is translated, "to turn the eyes away from other things and fix them on something" (Thayer). This is to become filled with His image, and thus to become enthralled with His presence. It is like looking at the sun and then being blinded to everything else. Jesus is our file-leader, at the head of the column, setting the pace of our onward march. His step points in the direction we are to go. He wants us to keep step with one another which can only be done as we keep step with Him. We are to watch His every movement and listen to His every command. When we do this, victory shall be ours just as it was and is His. "Onward, Christian Soldiers!"

THURSDAY, MARCH 16, 1950

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

Before next week's BAPTIST AND REFLECTOR comes to your house, something else very important will have arrived. March 21 marks the beginning of Spring. Of course, that doesn't mean that we won't have some more cold days—especially this year. Most of Tennessee has had such a mild winter that we can expect some winter weather, perhaps even into April. But just knowing that Spring is due, gives us a lift, doesn't it? We begin to look for sunshine and warm days. We look for other things, too. Make a check by each of these signs of spring that you have already noticed:

Return of birds
Early spring flowers
Trees beginning to bud
Longer days
Kites flying in brisk winds
Croaking songs of little frogs in near-by ponds
Sudden showers and thunderstorms
Spicy odors outdoors

Maybe you haven't paid special attention to these signs. You've noticed the different, brighter "feel" of the days, though, haven't you? Perhaps you've felt somewhat as wise King Solomon did when he wrote his Bible spring song:

"Lo, the winter is past,
The rain is over and gone.
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig tree putteth forth her green figs,
And the vines with the tender grape give a good smell."

—Song of Solomon 2:11-12

Look at that spring poem again. How many of the signs of spring in it were also in your list of signs which you have already seen? Let's keep our eyes open wide this week and see if we can find all of them. As the poem is copied, there are seven lines. Maybe you'd like to learn one line of the poem each day this week. By the time Spring actually arrives, you can greet it with this happy welcome poem. It would be fun to make a seven-page springtime book, with one line on each page. Each line could be illustrated, perhaps something like this:

Lo, the winter is past.—This suggests a pretty outdoor picture. It might show leafy trees, flowers, children playing in the sunshine, or some other warm-feeling picture which actually says, "the winter is past."

The rain is over and gone.—Could you find a picture of a spring shower, perhaps with children watching it happily through their window? Or maybe you'd like to draw a rainbow and let it say for you, "The rain is over and gone."

Page 3 won't be hard to illustrate, will it? Will you use a picture of a flower garden? Or will you draw a border of flowers around your page? Maybe you'll press a jonquil or other spring flower and Scotch-tape it on the page, to help you say, *The flowers appear on the earth.*

For *the time of singing of birds is come*, you might use a magazine picture of birds building a nest. Better still, why don't you draw a picture of the first bird you see in your own yard? Will it be a robin, redbreast, or a bluebird, or what?

And the voice of the turtle is heard in our land.—Watch this one, or it will trick you! Most Bible students agree that "turtle" in this verse means *turtledove*. With this in mind, how will you illustrate page 5 of your springtime book? A picture of a turtledove will, of course, be ideal. But if you can't find that, any picture of a bird singing will be appropriate.

The last two lines tell you what kind of pictures to use on the last two pages of your book. If fig trees are not familiar in your section, you might use a picture of a fruit tree which does grow there. And grapes on vines will make a pretty picture border for your last page.

I'd like to see your completed book. Your school teacher and Sunday school teacher would probably enjoy seeing it, too. Will you take it and show it to them?

We're going to have lots of fun together this spring. Keep on watching for new springtime signs. I hope you will write and tell me about them.

Love,

AUNT POLLY

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

JESSE DANIEL
Secretary

MISS GLADYS LONGLEY
Associate



MISS OLETA MEEK
Elementary Worker
MISS DOROTHY CAMPBELL
Office Secretary

January Bible Study Week

By OLETA MEEK

To date 5,232 requests for awards have been received for the study of the training course book *Studies in Acts*, with hundreds of churches participating in this week of Bible Study.

The Bible Study Week has been popularly and enthusiastically approved by all who had a part. The people like Bible study. Pastors like to teach the Bible. Better informed, more cooperative church members is the results.

We have heard many testimonies similar to the following:

"What a challenge this study has been to me as a Sunday school teacher. I realize anew my responsibility to be a better teacher and to inspire those in my class to greater missionary zeal."

"I realize more the necessity to witness for God and be obedient to Him."

"The study of this book has brought me into a closer fellowship with God. I am looking forward to the next study."

"*Studies in Acts* has meant to me an interesting and thought-provoking inventory of the church and its members in those first days and how it compares to the church today."

One pastor made this remark, "Truly it was one of the great weeks in the life of our church."

If your church has not taken "*Studies in Acts*," written by Dr. William J. Fallis, plan to do so at an early date. This book will strengthen the working fellowship of the church, whose mission is to enlist, instruct, and inspire and equip its members for greater Christian living and service. This Bible Study Week will also help Christians to realize their responsibility of a share in the work of the church. This book promises greater churches according to the New Testament pattern.

Three Sunday School Conventions

Don't forget the date and place of meeting. Plan now to attend the convention of your choice.

Middle Tennessee	April 20-21	Columbia
West Tennessee	April 24-25	Humboldt
East Tennessee	April 27-28	Athens

Good programs are being planned. Has your church set a goal for attendance? Every church in the state is urged to have at least one car lead in attendance. Meet your old friends and make some new acquaintances at one of these conventions.

On to Ridgecrest

Has your church decided what Sunday school workers you will send to Ridgecrest during one of the Sunday school weeks? Send at least one worker and more if possible. Make reservations by writing to Mr. Robert Guy, Business Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. Your Sunday school will never be the same if you send a live wire worker for one week at Ridgecrest. Be thrifty in '50. Be represented at Ridgecrest this summer!

Dates of Sunday School Weeks

First Week—June 22-28

Second Week—June 29-July 5

Third Week—July 6-12

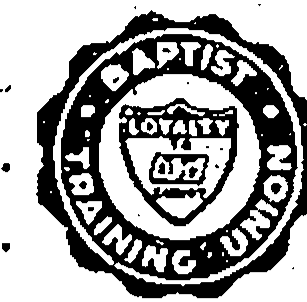
*Take Your Family
To Sunday School*

"Provide a place in your Sunday school for every member of the family."

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 DORIS BROWN
Office Secretary
O. O. MIXSON
Convention President

Tennessee Baptist Intermediate Sword Drill

I. SUGGESTIONS TO LEADERS

Have you been having Sword Drills regularly in your Intermediate unions drilling the boys and girls who are interested in Sword Drills, preparing them for church, association, and regional elimination drills? Have you received an ample supply of the Sword Drill leaflets? If you need more, write the State Office and we will be glad to supply any number needed. Begin now to prepare your Intermediates for the associational drill that will be held in your association in May or June, by selecting the ones to represent your church. There is no better training for Intermediates than to train them to use God's Word effectively. This is adequately accomplished through the Sword Drill and is such an excellent opportunity for spiritual growth that we cannot afford to fail to give them adequate training.

The purpose of the Baptist Intermediate Sword Drill is to encourage Intermediate boys and girls to develop skill in handling the Word of God. Each Intermediate leader should interest as many Intermediates as possible in developing this important skill, and should not think of the Sword Drill merely as a contest.

II. PARTICIPANTS

Only Intermediates who are active (Baptist) members of an Intermediate union may participate in the State Drill. Boys and girls whose age shall reach thirteen years by April 1st, 1950 and whose seventeenth birthday shall not come before April 1st, 1950 are eligible for participation. No winner in any previous State Baptist Intermediate Sword Drill may participate. In Tennessee the winner for the State cannot be chosen from the same church for more than two consecutive years.

III. PROCEDURE FOR SELECTING PARTICIPANTS SHOULD BE AS FOLLOWS:

1. Conduct a drill for all Intermediates in your union at least once each month. Use the pre-session period each Sunday night for extra practice.
2. Select two Intermediates to represent your union in the Church Drill to be held not later than May 1.
3. Select two from each church to participate in Associational Drill to be held not later than June 15.
4. Select three from the Association to participate in the Drill to be held at your Regional Convention in June.
5. One will be selected from each Region to participate in the State Drill on July 7th at First Baptist Church, Nashville.
6. One will be selected in the State Drill to represent Tennessee in the Southwide Drill at Ridgecrest, which comes during the third Training Union Week on July 29.

IV. RULES

1. Bibles to be used—B-100, price \$2.00, purchased from any Baptist Book Store.
2. Method—The plan given in the Junior-Intermediate Leader's Manual and the Intermediate Leadership Manual will be used in the drill.

V. TYPES OF DRILLS

1. Scripture Searching Drill.
2. Book Drill.
3. Unfinished quotations.
4. Character Drill.
5. Doctrinal Drill.

VI. AWARDS

Certificates will be awarded to each participant in the Regional Drill by the Baptist Training Union Department of Tennessee. The pictures of the Regional first place winners will be published in the BAPTIST AND REFLECTOR. The first place winner in the State Drill will be sent to Ridgecrest to represent Tennessee in the Southwide Drill.

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

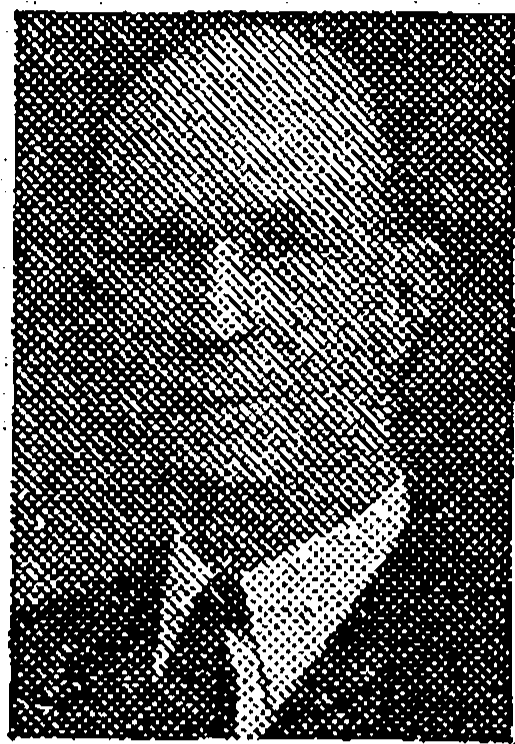
MISS NELLIE TALLANT
Young People's Secretary



MISS MARY NORTINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

DR. C. W. POPE



STATE SECRETARY

DR. CARL GIER



HOST PASTOR

DR. JAMES L. SULLIVAN



NASHVILLE, PRESIDENT TENNESSEE CONVENTION

W. M. U. CONVENTION

All roads lead to Chattanooga the week of March 28-30. The first sessions are on Tuesday evening, March 28th. The B. W. C. will have a banquet at the City High School at six o'clock. The price of the ticket is one dollar. If you wish to attend send one dollar to Miss Mamie Tucker, 305 High Street, Chattanooga. There is room for a large crowd.

Miss Ruth Ford, China, Miss Alina Hunt, Birmingham, and Dr. Roberta Cox-Edwards, Africa, are some of the speakers for B. W. C.

At seven the same evening the Young People's session will open at the First Baptist Church. Miss Ford will also bring a message to the young people. The B. S. U. of the University of Chattanooga will present a playlet, Harrison-Chilhowie choir will sing and other interesting features will delight the young people. Miss Nellie Tallant, Young People's Secretary, will preside. Load up the church bus and bring them in great numbers.

The convention will open Wednesday morning at nine o'clock with the devotional led by Dr. Carl Giers, pastor of our hostess church. The program will appear in next week's BAPTIST AND REFLECTOR.

Dr. C. W. Pope will bring a message Wednesday afternoon. Our state convention president, Dr. James Sullivan, Nashville, will bring a challenge to "Advance with Christ" as the closing message Thursday afternoon.

Have you written for your reservation? If you want a home write to Mrs. John Crabtree, 504 Fort Wood Street, Chattanooga. Bed and breakfast will be furnished for \$1.25. If you desire a hotel write directly to the hotel of your choice. See the list published on this page recently.

* * *

Posters

If you have any posters, attractive programs you have used in your society, or society Year Books, please send them for our exhibit to Miss June White, Baptist Book Store, Chattanooga, marked "FOR EXHIBIT."

Training School Breakfast

At Chattanooga Y.W.C.A. on Wednesday morning at 7:30, March 29, the Training School alumnae will enjoy a breakfast together. No reservations are necessary.

THURSDAY, MARCH 16, 1950

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

State Mission Tour

Real Christian fellowship and inspiration was enjoyed by the group who toured the state visiting our B. S. U.'s on various campuses during the days of February 25-March 3. Miss Gladys Longley, who was enlisting students for Vacation Bible School work, Mr. Rogers M. Smith, Hugh Davis from Carson-Newman, and Bill Jones from Memphis State, composed the small group.

We began our tour together in East Tennessee and talked our way westward to Memphis. Sunday morning, February 26, breakfast was eaten with students from East Tennessee State College in Johnson City. Hugh spoke in Sunday school at Temple Church while I spoke at Central Church. Then during the worship service Hugh spoke at Central while I was at Unaka Avenue. Each time we spoke throughout the tour the emphasis was on missions.

In Knoxville Hugh spoke in Training Union at First Church, while Rogers and I drove to Maryville for the worship service. The pastor, Rev. James Windham, Dean Stone, supporter of the Maryville B. S. U., students, and the warm congregation made our visit pleasant. At our rendezvous, the Baptist Student Center in Knoxville, Hugh and I spoke to a fine-spirited group of B. S. U.'ers who had gathered for fellowship after church.

Monday morning after breakfast, Dr. Henderson drove Hugh to Harrison-Chilhowie for the chapel service while the rest of us and Bob Beard went to Carson-Newman for chapel. Standing before some 900 Baptist students was certainly a challenge. Leaving Knoxville Monday afternoon, after noonday devotions at U. T., we arrived in Cookeville in time to have dinner with Miss Agnes Mahoney, Student Secretary at Tech, and many of the B. S. U.'ers whose fellowship we really enjoyed. Pictures of Hawaii were shown at the meeting later, Hugh having been in Cookeville before.

Tuesday, February 28, we were at Cumberland University. Because of chapel being one hour later than expected, I was taken to Middle Tennessee State for noonday while Hugh spoke at Cumberland during chapel. Afterwards, a dash was made to arrive for noonday at Peabody in Nashville.

At supper that night in Nashville we had a pleasant time being with old friends and with newly acquired ones. After eating we again rushed to make the meeting on time where Hugh and I showed the films of our summer work. We could feel the fine spirit from the Youth Revival, which the B. S. U. sponsored a few weeks ago. So ended the first three days.

—Bill Jones

Wednesday morning found our team wending its way westward towards Memphis, but stopping to spend a brief noonday service with the baby of B. S. U.'ers of all Tennessee, Austin Peay at Clarksville. As we were privileged to eat dinner and participate in noonday devotions on the campus, we caught something of the "pioneer" spirit of this now one-year-old B. S. U.

Wednesday evening for prayer service, our team was guests of the B. S. U. of U. T. Junior College and the First Baptist Church of Martin. Movies of San Andres and slides of Hawaii were shown, but the receptive spirit of these people indicated they were already mission-minded.

Thursday morning found us on the banks of the great "Father of Waters" at Memphis. At noonday devotions Miss Gladys Longley traveled to Memphis State, where, with the aid of student testimonies, she presented her volunteer summer mission program for state missions. The origin of the student mission program and the story of San Andres were presented at this same period at the hospital. A city-wide B. S. U. rally Thursday night was well received in the hospital chapel and was followed by a period of Christian fellowship and fun unexcelled anywhere.

Friday morning we turned our faces eastward to our last stop, Union University at Jackson. At Union is a group of students who are interested in missionary endeavor, for the speaker had, I believe, the undivided attention of his audience.

The primary purpose of any New Testament Church is to extend to the world our Saviour. Many would claim that the modern-day church, especially with its modern, progressively, unspiritually-minded young people, has lost the vision of Christ and His Cross. Let this fear be dispelled, for as long as there are Christian Baptist students such as are on our campuses across the state and Southland, and as long as they are fostered and backed by such an organization as the Baptist Student Union, the front ranks of Christendom shall ever be filled with stalwart youth.

—Hugh Davis

AMONG THE BRETHREN

B. B. Powers, pastor at Mt. Juliet Baptist Church, has been called as pastor of First Baptist Church, Waynesboro, and will begin his new duties April 1. Rufus Beckett has been requested to supply Waynesboro Church until Bro. Powers arrives on the field.

—B&R—

Ridgeview Baptist Church, Chattanooga, has just closed a revival in which L. O. Price of Lakeview, Ga., did the preaching. There were 22 additions, 19 of them by baptism. This church is only four years old but has a membership of 250. E. Irwin Moshier is pastor.

—B&R—

An unusual revival has just closed at First Baptist Church, Gatlinburg. The preaching was done by J. O. Carter, pastor of the church, and Stanley Armstrong was in charge of the music.

The church made extensive preparations for the meeting by studying *Acts of the Apostles*, taking a census, organizing into committees for enlistment, soul-winning and prayer meetings. The Settlement school faculty encouraged the children to attend the morning services and most business houses enabled their workers to attend this great hour. There were 49 additions, 39 by baptism.

—B&R—

Mrs. Booth Lowrey of Blue Mountain, Mississippi, died Friday morning, March 3. She was 87 years of age.

She taught music in the college for a while and later became college librarian, which position she held for 34 years.

Funeral services were held Saturday afternoon, March 4, with Clifford J. Smyly, pastor of Lowrey Memorial Baptist Church, officiating.

The Baptist Hour

Dr. Duke K. McCall, Speaker

THEME: "Avenues to Abundant Living"

Dates	Subjects
April 2	"Prepare for the Unexpected"
April 9	"A Miracle for You"
April 16	"Fool-proof Faith"
April 23	"The Escape to Heaven on Earth"
April 30	"Turning Sorrow Into a Song"
May 7	"Getting Along With People"
May 14	"Faith in Technicolor"
May 21	"Recovering Life's Zest"
May 28	"The Hero in Your Soul"
June 4	"The Myth of the Average Man"
June 11	"How to Multiply Yourself"
June 18	"Missing Heirs"
June 25	"The Peace Terms of Satan"

Charles Wellborn, evangelist and inspirational leader, flies every week from Ft. Worth, Texas, to Atlanta, Ga., to bring the message on the Baptist Hour, broadcast every Sunday over the ABC network from the Baptist Radio Center. A native of Gladewater, Texas, Wellborn is now studying and instructing at the Baptist Theological Seminary in Fort Worth. He arrives in Atlanta every Saturday via Delta Air Lines for the Baptist Hour program and returns to Fort Worth Sunday evenings.

—B&R—

Mr. A. E. Jennings, for many years the former administrative head of the Baptist Memorial Hospital in Memphis, died recently in the institution where he had so ably served. The Lord comfort the sorrowing.

As 1400 people attended the recent opening of what has been called "the modern miracle building" of Poplar Heights Baptist Church in Memphis, a boy's star-shaped kite, its lines entangled in telephone wires, hovered through the worship hour above the church's neon steeple star. Aubrey C. Halsell is pastor of the church.

—B&R—

Sunday, March 5, North End Baptist Church, Nashville, celebrated the first anniversary of Pastor W. D. Tranbarger.

During the year there were 41 additions to the church, 27 of these by baptism. The church has recently purchased a pastorium.

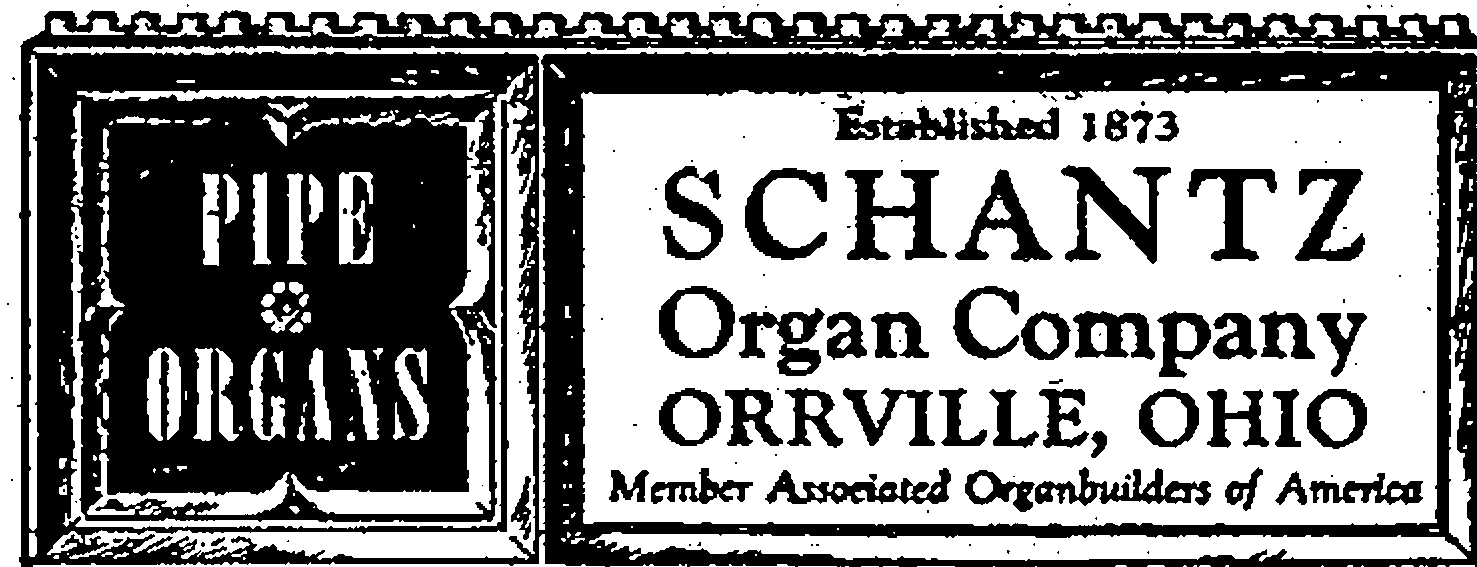
A revival will be held the first two weeks in April and the pastor will be assisted by Tom Crawford of Kingsport.

—B&R—

Oklahoma Baptist University's department of journalism stands fourth among the journalism schools and departments of the nation, in relative enrolment. According to a study completed recently, 3.3% of all students at OBU are journalism majors. Three other schools—all state universities—stood higher.

—B&R—

The fifth annual Southwide Conference of Baptist Theological Students will be held March 29 and 30 on the campus of Morehouse College, Atlanta, Ga. The conference, composed of both Negro and white Baptist Theological students in the South, was organized at the Southern Baptist Seminary in 1946.



BAPTIST NURSES WANTED

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RAMSEY POLLARD, Chairman
The Radio Commission, S. B. C.

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July 17-August 25

Regular Session: September 11

* * *

Information on Request

H. D. BRUCE, President

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ATTENDANCES AND ADDITIONS TO THE CHURCHES

MARCH 5, 1950

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo, First	233	41	—	Lawrenceburg, First	259	152	—
Allons Chapel	109	—	—	Lebanon, Barton's Creek	110	59	—
Ashland City, First	40	24	—	Cedar Grove	100	74	—
Athens, First	500	233	1	Fairview	136	65	3
West End Mission	106	—	—	First	454	126	—
Auburntown, Prosperity	149	102	—	West End	71	45	—
Bluff City, First	203	76	—	Lenoir City, First	435	135	—
Brighton	220	138	—	Nelson Street Mission	28	—	—
Bristol, Calvary	405	142	3	Lewisburg, First	432	146	2
Virginia Avenue	330	130	4	Lexington, First	267	34	—
Mission	50	—	—	McEwen	62	32	—
Camden, First	215	59	—	Mt. Juliet	115	61	—
Chapel Hill, Smyrna	85	72	—	Madisonville, Chestua	78	43	—
Chattanooga, Avondale	611	216	—	Maryville, Broadway	389	250	1
Brainerd	451	199	—	Everett Hills	296	164	—
Calvary	386	102	14	First	825	275	4
Clifton Hill	315	107	2	Medina	173	118	—
Missions	78	—	—	Memphis, Boulevard	864	254	6
Concord	254	109	—	Elliston Avenue	175	91	2
Eastdale	390	107	5	Highland Heights	949	428	2
First	976	232	1	Kennedy	133	46	—
Chapel	91	48	2	LaBelle	805	239	7
Highland Park	2923	831	34	Lamar Heights	625	168	—
Lupton City	137	108	4	Leawood	297	90	2
Philadelphia	132	—	—	Levi	264	135	1
Signal Mountain	76	—	—	Barton Heights	139	71	3
Spring Creek	210	110	4	Merton Avenue	339	72	1
Suck Creek	47	31	—	Parkway	306	153	—
Woodland Heights	242	69	2	Prescott Memorial	647	200	7
Church Hill, First	132	76	1	Speedway Terrace	798	138	5
Cleveland, Calvary	146	80	—	Temple	1496	319	7
Rutledge Memorial	91	36	—	Union Avenue	1087	282	13
Four Point Mission	15	13	—	Milan, First	370	82	—
Clinton, First	392	113	5	Millington	172	70	2
Norris Mission	63	27	5	Monterey, First	284	115	—
Columbia, First	405	126	—	Thorn Hill	25	—	—
Godwin Chapel	22	—	—	Morristown, First	565	100	2
Rock Springs	92	72	—	Mt. Zion	89	—	—
Second	137	72	—	Murfreesboro, First	420	71	—
Cookeville, First	457	112	—	Walnut Street Mission	89	—	—
Fourth Street Mission	143	79	—	Powell's Chapel	87	47	—
Steven Street	123	56	—	Third	133	55	—
Corryton, Fairview	137	69	—	Westvue	585	141	4
Covington, First	232	75	—	Woodbury Road	62	47	—
Dyersburg, Calvary Hill	231	136	7	Nashville, Berry Field	102	54	—
First	682	120	4	Eastland	649	119	8
Eagleville	128	65	2	Edgefield	438	180	4
Elizabethton, First	561	136	—	Grace	1070	263	23
Oak Street	129	69	—	Inglewood	764	196	4
Slam	247	164	2	Lockeland	554	160	4
Fountain City, Central	1006	281	1	North End	178	73	3
Hines Valley Mission	59	—	—	Park Avenue	636	160	3
Gallatin, First	359	93	—	Radnor	328	142	3
Grand Junction, First	112	69	—	Saturn Drive	67	37	1
Greenbrier	228	87	—	Third	269	73	2
Hampton, Union	184	132	—	Woodmont	328	114	1
Harriman, South	267	137	1	Woodmont Center	133	56	—
Trenton Street	380	85	4	Newport, First	333	72	—
Humboldt, First	542	145	9	Oak Ridge, First	575	88	8
Jackson, Calvary	473	189	7	Highland View	479	158	2
North	295	127	5	Robertsville	445	115	2
West	841	246	1	Old Hickory, First	611	282	2
Jefferson City, First	583	269	1	Philadelphia	166	28	—
Jellico, First	252	130	—	Pigeon Forge	117	76	—
Kingsport, First	789	191	5	Puryear, High Hill	85	—	—
Lynn Garden	401	122	6	Rockwood, First	318	130	—
Mission	68	—	—	Rogersville	381	119	1
Knoxville, Alice Bell	86	38	—	Missions	308	211	8
Arlington	515	124	3	Hennard's Chapel	130	121	1
Bell Avenue	836	393	2	Maple Hill	69	62	—
Broadway	1501	530	18	New Salem	56	—	1
Fifth Avenue	956	254	4	Providence	31	—	—
Gillespie Avenue	239	106	4	Tunnell's Hill	52	32	—
Lincoln Park	687	305	1	Rutledge, Oakland	89	44	—
Sevier Heights	657	315	—	Surgoinsville	156	42	—
Lake City, First	209	56	4	Tullahoma, Highland	93	50	—
				Union City, First	614	119	—

THURSDAY, MARCH 16, 1950



TEN FAMOUS MISSIONARIES by Basil Miller.

TEN FAMOUS EVANGELISTS by Basil Miller. Both books published by Zondervan Publishing House, Grand Rapids, Michigan. 80 and 88 pages respectively. Price \$1.00 each.

Long ago we lost track of the number of books written by Basil Miller. In fact, we sometimes wonder if he does anything else. But before dismissing him as a mere "pot-boiler" it would be wise to remember that this prolific writer does not have the scholar in mind when he presents a book to the reading public. Rather, it seems that Miller writes for the benefit of the teen-age group. These two volumes are definitely for that age level.

The one on evangelists gives a brief pen portrait of Whitefield, John Wesley, Jonathan Edwards, McCheyne, Finney, Cartwright, Moody, Torrey, Spurgeon and Billy Sunday.

The missionaries are Carey, Paton, Livingstone, Hudson Taylor, Judson, William Bagby, Francis of Assisi, Robert Moffat, Brainerd and Goforth.

Miller has the knack of being able to condense an abundance of material into a readable story of eight or ten pages in length. Perhaps this ability is being used of the Lord to introduce impressionable youth to the great Christian heroes and heroines of other years. This reviewer is glad that his nine-year-old daughter will have access to these two books.

—Edwin E. Deusner

JOHN MARK by Park Harris Anderson, D.D., Professor of Missions, New Orleans Baptist Seminary. Published by the Christopher Publishing House, 1140 Columbus Avenue, Boston 20, Mass. 138 pages, board binding, price \$2.00.

This is easily the most thought-provoking book I have read in a long, long time. I heartily recommend it.

Dr. Anderson (who recently announced his retirement) gives us a new interpretation of the Paul-Mark difficulty. The Sunday School lessons during the first quarter 1950 are from the Acts of the Apostles, and the lesson for Feb. 12 touched on Mark's turning back at Perga. The question always comes: "Why?" Dr. Anderson's thesis is that Mark turned back in order to write his Gospel. In the development of this thesis the author refuses some of the commonly held interpretations, e. g. that Mark was a weakling, a mollycoddle, possessed with a jealous spirit, etc. What may seem more important to some, he pushes the date of Mark's Gospel back a few years from the one most generally accepted. Dr. Anderson thinks Mark wrote between 47 A.D. and 50 A.D., "certainly not later than 51 A.D., and perhaps earlier." (page 86).

Whether one accepts this interpretation or not, the discriminating reader will realize that it is worthy of serious consideration.

—Edwin E. Deusner

Miss Selma Maxville Slain In Burma

Miss Selma M. Maxville, 72, formerly of Halls, Tenn., was recently killed by bandits in Burma. It is reported that she and twelve members of a rescue party were slain after being captured. She had been captured several times previously in that strife-ridden country, but had not been harmed before.

Miss Maxville had been a missionary under the Northern Baptist Convention since 1914. Before World War II she was superintendent of nurses in the Ellen Mitchell Memorial Hospital in Moulmein, Burma. Escaping ahead of Japanese troops, she did hospital work in Jorhet, India. Later she did medical work in interior Burma.

Born near Senatobia, Miss., Miss Maxville spent several years in Halls before entering Woman's Missionary Union Training School, Louisville, Ky., later taking nurses training at the St. Louis, Missouri Baptist Hospital in St. Louis before going to Burma. She was the only sister of Mrs. W. A. Moore, Tupelo, Miss., the mother of Dr. Merrill D. Moore of Nashville, Director of Promotion of the Southern Baptist Convention.

While the editor was pastor at Halls, Miss Maxville visited there, and her gracious personality is well remembered. Blessings be on her memory and God comfort her bereaved loved ones.

Carson-Newman Choir On Baptist Hour

The A Cappello Choir of Carson-Newman College, Jefferson City, will present two special hymns on the March 26 broadcast of the Baptist Hour.

This will be the concluding broadcast of the current series of Baptist Hour programs with Charles Wellborn, Fort Worth, as speaker. On this last Sunday of the quarter Mr. Wellborn will speak on the subject, "It's Up to You!"

Carson-Newman's A Cappello Choir has a reputation throughout the South as one of the finest college musical organizations in the country. Karl Smith, Jr., is business manager of the group, and Raymond Lloyd is president. The choir is under the direction of Charles H. Jones.

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New Pastor



News-Sentinel

John M. Sykes assumed his duties as pastor of Mt. Olive Baptist Church, Maryville Pike, Knoxville, December 4. He served as Navy Chaplain with the Marine Aviation Unit overseas and in the United States three years. He was graduated from Wake Forest College, Greensboro, N. C., in 1939, and received his Masters Degree from the Southern Baptist Theological Seminary, where he will receive his Doctors degree in June. Before entering the service Bro. Sykes was pastor of the Cave Springs Baptist Church, Roanoke, Va., and Englist Baptist Church, Carrollton, Ky. He is married, and has two sons, Johnnie and Jimmie.

Wellborn to Speak

Otis C. Strickler, Sunday school superintendent of Holston Association, has announced that Charles Wellborn, present Baptist Hour speaker, will bring the main address at the Sunday school workers banquet to be held Friday evening, March 17, in the cafeteria of Bluff City elementary school.

E. Gibson Davis, pastor of First Baptist Church, Kingsport, will serve as toastmaster.

The following program is planned:

Invocation—T. C. Meador
Introduction and Announcements—Otis C. Strickler
"Whetting the Scythe"—George Coffman
Special Music—Trio, First Church, Kingsport
Solo—Mrs. Harvey Gray
Inspirational Address—Charles Wellborn
Benediction—Freeman Wright

Baptist Highlights

by PORTER ROUTH

.... The second quarter issue of *The Quarterly Review*, just released, has the list of all of the churches in the Southern Baptist Convention celebrating their centennials in 1950.

.... The main building of the Hargrave Military Academy, Baptist school in Virginia, was destroyed by fire February 20. A. H. Camden is the president. Class work will continue.

.... Texas Baptists enrolled 25,585 in 900 classes in 27 associations in 90 Sunday school group training schools during the week, February 20-24, under the leadership of State Sunday School Secretary Andrew Allen.

.... A new Brotherhood Guidebook, prepared by George W. Schroeder, will be published by the Baptist Sunday School Board.

.... Managers of the 38 Baptist Bookstores are meeting in Nashville this week.

.... Offices of the Southern Baptist Foundation, Charles H. Bolton, secretary, may be moved from Nashville to Houston, Texas.

.... Dr. John Maguire, Florida state secretary, has been elected president of the state mission secretaries.

.... Dr. R. C. Campbell, Shelby, North Carolina has suffered several recurring heart attacks and has had to lighten his schedule.

.... The full committee on Theological Education will meet in Nashville on March 21 to make a recommendation for a site for the Seminary to be located in the East.

Ritchie Goes to Oklahoma

A. E. Ritchie has resigned as Music and Educational Director of First Baptist Church, Cleveland, to accept a similar position with First Baptist Church, Midwest, Oklahoma. His resignation became effective March 12.

Following prayer meeting services Wednesday night, March 8, the church honored Mr. and Mrs. Ritchie with a fellowship hour.

The Knoxville Baptist Pastor's Conference has instructed me to notify you concerning some changes in their place of meeting as well as one change in time.

For eighteen years the Knoxville Baptist Pastors' Conference has been meeting at the Y. M. C. A. building at 10:30 A.M. on the second, third, fourth and fifth Mondays of each month. Recently the Knox County Association instituted an Associational Day which meets in some Church of our Association on the second Monday, and on that day the Pastors' Conference meets with them and has the program for the first hour, beginning at 10:00 A.M. The conference has also voted to meet at the First Baptist Church, rather than the Y. M. C. A. on the remaining Mondays. On the days that they meet at First Baptist Church, the meeting will begin at 10:30 as heretofore.

There are many members of the conference who live outside Knox County Association, and the conference wants it clearly understood that they are welcome to all of the meetings of this body which includes the meeting on Associational Day when the host church furnishes lunch at a minimum cost.

—RAY P. TURNER, Secretary

BLUE MOUNTAIN COLLEGE

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Are you interested in your daughter's acquiring the B.A. degree at a fully accredited Baptist senior college for women—a college that was founded and has been maintained for three-quarters of a century for the express purpose of training young women for life as they will live it with particular emphasis on Christian living and homemaking? Blue Mountain is such a college. It has full membership in the Southern Association of Colleges. It also has full membership in the Association of American Colleges. It has superior departments of music and speech arts. It is located twenty-five miles south of the Tennessee state line and seventy-five miles southeast of Memphis, Tennessee.

A new dormitory and a new fine arts building will be dedicated May 6.

Write PRESIDENT LAWRENCE T. LOWREY for information

Resolutions

HIPSHER

Whereas, in the Providence of God a call has come to Brother J. G. Hipsher to become pastor of Piney Grove Baptist Church in Chilhowee Baptist Association, moving him from Grainger County Association of Baptists, and

Whereas, Brother Hipsher has so efficiently served our Association as Moderator, for the past two years, and

Whereas, his leaving greatly weakens our faithful corps of working pastors.

Be it resolved:

1. That we this February 4, 1950, in regular session of the Executive Board of Grainger County Association of Baptists do make known our regrets at the loss of Brother Hipsher.
2. That we commend him and extend best wishes to Piney Grove Baptist Church and Chilhowee Association in their gaining of this cooperating and sympathetic pastor who comes to labor with them.
3. That a copy of these resolutions be sent to Brother and Mrs. Hipsher, to Piney Grove Baptist Church, and to the Pastors' Conference of Chilhowee Baptist Association, to the *Baptist and Reflector*, and a copy be spread on the pages of our minutes.

Executive Board of Grainger County Association of Baptists,

J. C. Williams, Chairman

Clay Frazier, Clerk

PARRISH

Whereas, in the month of January, 1950, Rev. C. H. Parrish offered his resignation to the Mt. Tirzah Baptist Church, in order to accept the pastorate at Saulsbury, Tennessee.

Be it resolved, that the Executive Board of Dyer County Baptist Association extend to Brother Parrish its profound gratitude for his faithful, unselfish service while laboring among us.

Be it further resolved, that during his pastorate at Mt. Tirzah he has proved himself to be an outstanding leader by leaving a beautiful new church building.

Be it further resolved, that the Executive Board of Dyer County Baptist Association regrets the loss of Brother Parrish as treasurer of the association and highly recommends him to his new field of labor.

W. E. Chadwick

R. J. Cooper

Clyde McCord

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Mrs. Starmmer Writes

Piazza in Lucina 35,

Roma, Italia.

February 27, 1950.

Dear BAPTIST AND REFLECTOR:

I wish to say "Thank You" to my good friend, William Hall Preston, through your paper, in order that my Tennessee friends may know what a blessing he and his party of young people were to the Italian Baptists, last July.

Saturday I went to Baptist headquarters at Piazza in Lucina 35, and while I was waiting in the large office, I heard the beautiful song, "The Love of God." Immediately my mind went back to last summer and that wonderful group of students and William Hall Preston! When I go to Teatro Valle Church to the young peoples' meetings, they always want to sing, "He Lives!" and each day there is some mention of that group! They certainly left the message among Italian Baptists of the Love of God and He lives.

For years groups have come to Italy, and to Rome to visit—and always during the summer one sees groups of Southern Baptists visiting at the Sunday morning church services. Some of these groups take time to see the Baptist Orphanage. But last summer at midnight, July 18, William Hall Preston and his group of students arrived in Rome. They stayed at the Baptist Orphanage; and for one week they visited Baptist churches in and around Rome and even to Naples! These young people went into our Baptist churches and gave their testimonies as to their faith in Christ Jesus through music. Nothing could have reached the hearts of Italian Baptists more! Then after the services these young people were never in a hurry to leave. They would stay at a church an hour or more just mixing with Italian Baptists—such a wonderful spirit of love and fellowship.

One night after Bobbie Burke had sung, "The Love of God," a couple came up to me and said, "Please say to that young lady: We have a brother and sister in America whom we have not seen for years. But tonight as she sang, we felt that our spirits had reached our loved ones in America, like we have not experienced since they left! Too, we felt that that young lady really knows the Love of God or she could not have sung as she did!"

The young people of the Rome Baptist churches were drawn to this group, and for the first time in their lives, they felt a spirit of real love for Southern Baptists! Not just the "unseen love expressed by the money we give to missions" but a personal touch that made Southern Baptists real to Italian Baptists!

When they left Rome, their hearts were filled with: What can we do to help Italian Baptists? But already they had helped Italian Baptists—they had made a reality of the song: "Bless be the tie that binds our hearts in Christian Love!" And these Baptists here speak of members of that group by their first names! They feel that they are personal friends!

Sincerely,

Lillie Mae Starmmer

Miss Virginia Martin, formerly church secretary at Lockeland Baptist Church, Nashville, and more recently connected with the Baptist Sunday School Board, is the new manager of the Baptist Book Store, Tulsa, Okla.

In Memoriam

PAFFORD

Early January 1, 1950, Mrs. Margaret Sullivan Pafford at her home on Gallatin Road, Nashville, went to be with the Lord, in whose service she had been busily engaged for the more than fifty years since receiving Christ and joining a local Baptist church.

She was the daughter of the late Thomas Wilson and Alice Bettis Sullivan. She was reared at Lebanon, attended local schools and was graduated from Lebanon College for Young Ladies.

Funeral services were conducted at Inglewood Baptist Church where she had been a faithful member of twenty years, by her pastor, J. Harold Stephens, assisted by N. Burch Tucker, pastor of the First Methodist Church, Goodlettsville—a close friend for many years.

Survivors include her husband, Rufus W. Pafford, a daughter, Mrs. Virginia Drury, student in the University of Chicago, a son, Duane S. Pafford, Knoxville, and a niece, Miss Wylene Pafford, Mt. Juliet.

Practically an invalid for many of her last years, Mrs. Pafford found service which even her frail body could render. One evidence was a seven-year record of perfect attendance at Sunday school and the T.E.L. class of which she was a member.

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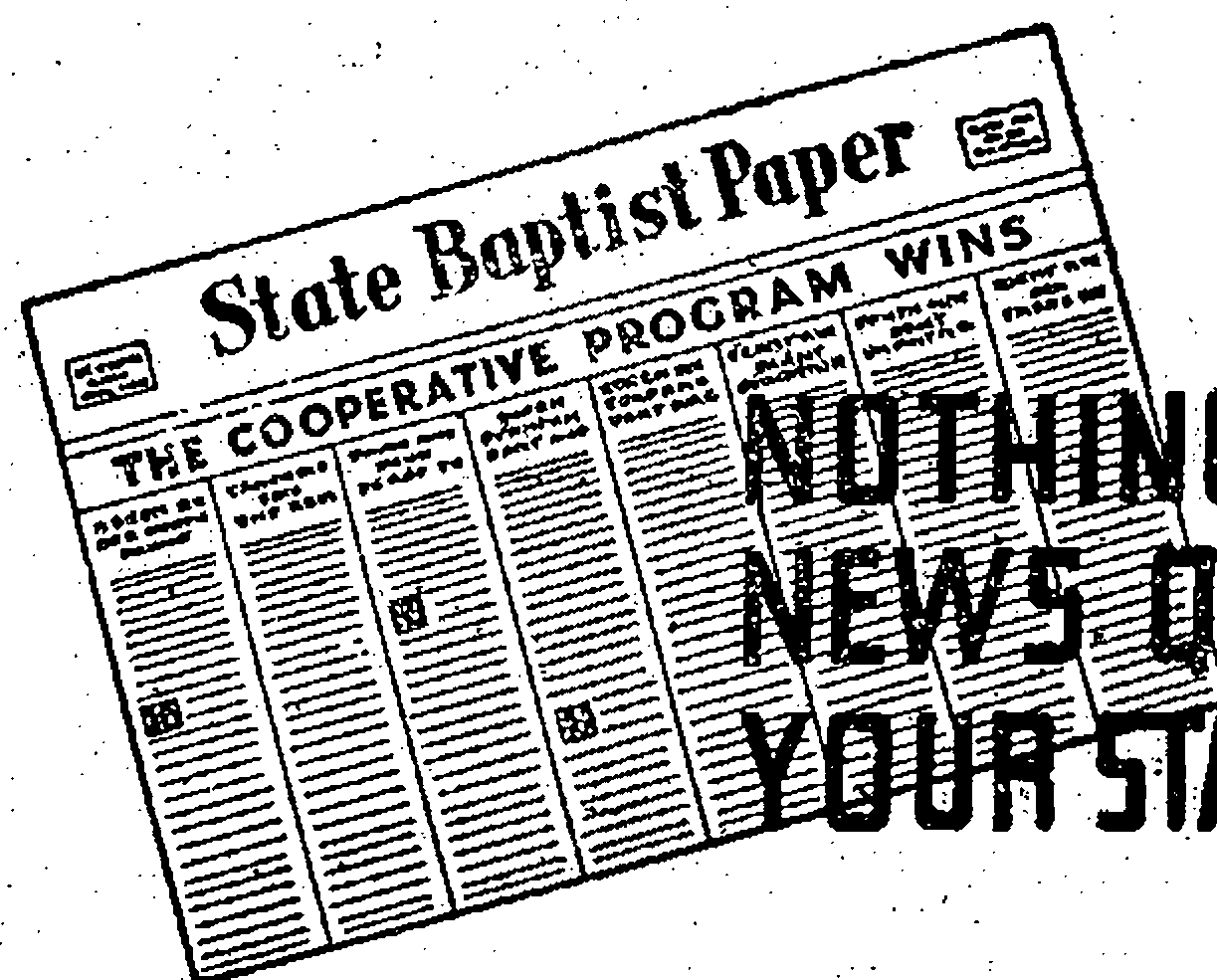
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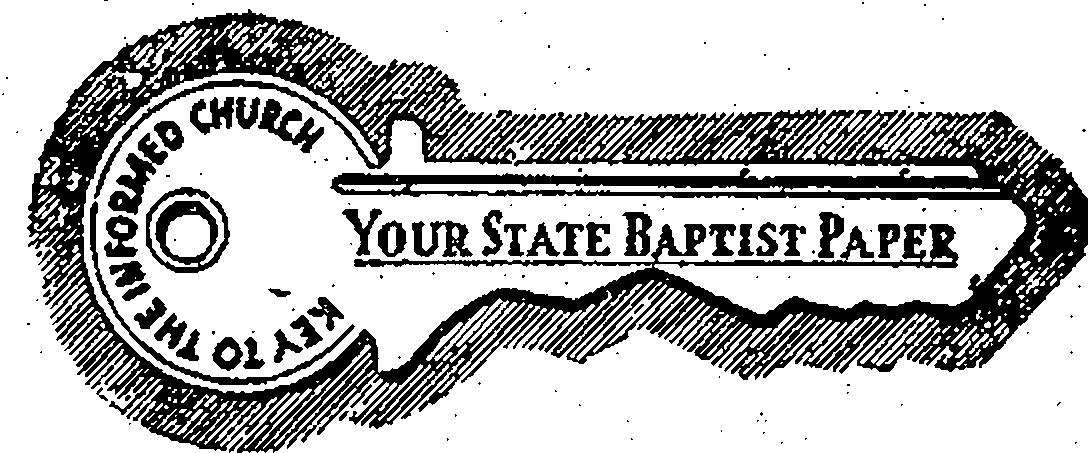
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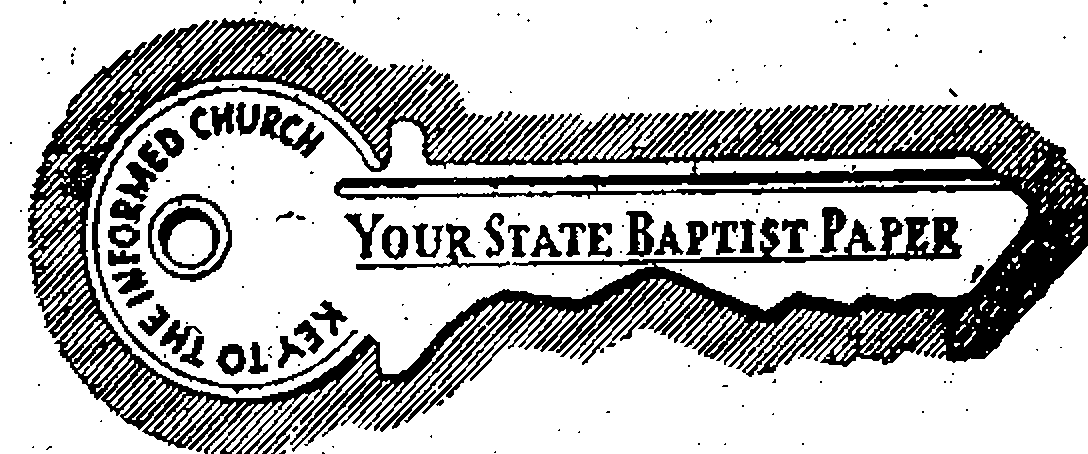
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KEY to greater inspiration.



KEY to denominational solidarity.

IT SHOULD GO INTO EVERY BAPTIST HOME

Budget Rate to Churches: \$1.20 per year; 10c per month