

Baptist and Reflector

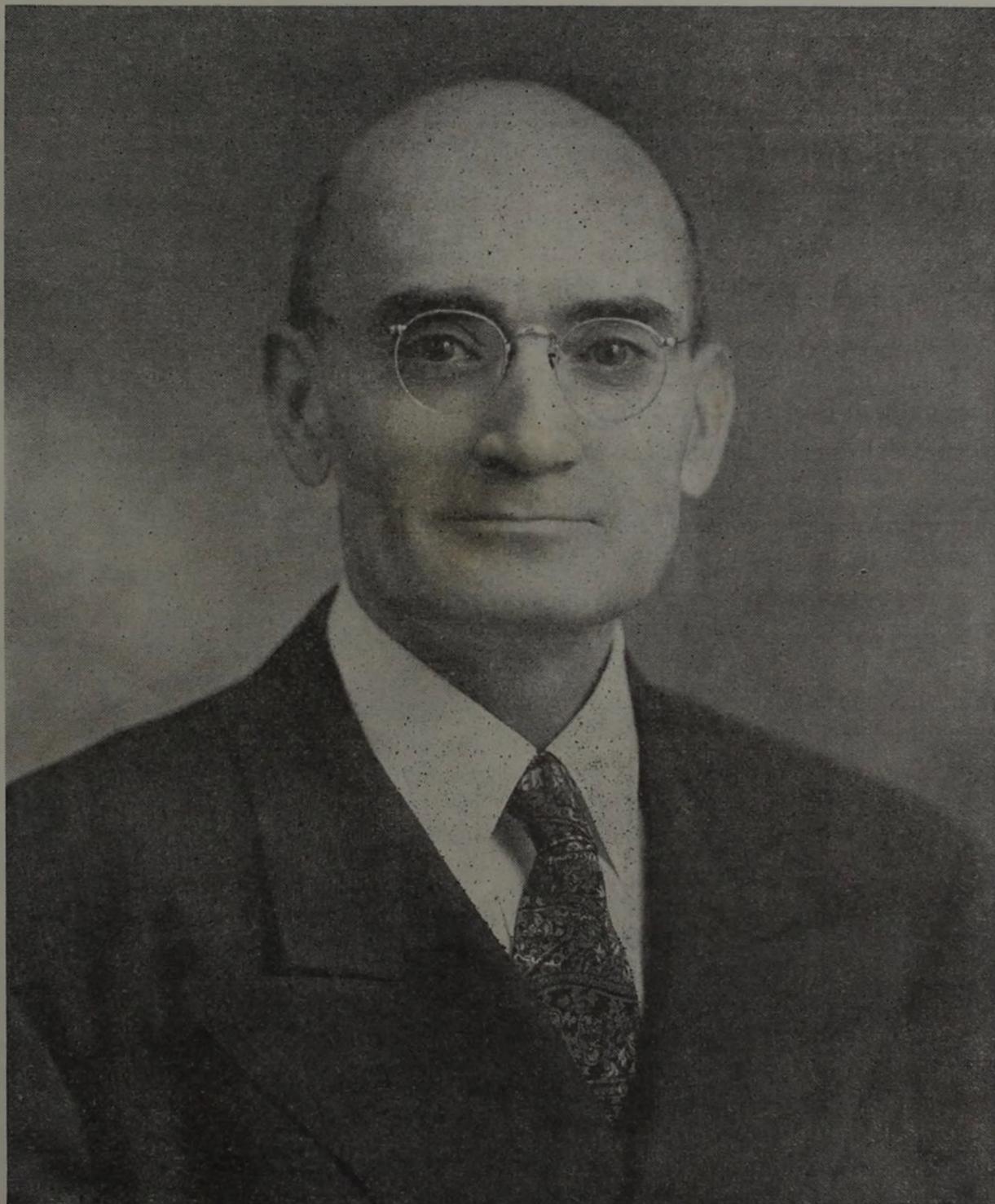
"SPEAKING THE TRUTH IN LOVE" ★ ★ ★ JOURNAL TENNESSEE BAPTIST CONVENTION

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EDITOR O. W. TAYLOR RETIRING



After more than seventeen years of faithful denominational service as editor of BAPTIST AND REFLECTOR, Dr. O. W. Taylor is retiring to the status of Editor Emeritus.

Long a durable pillar as an interpreter of Baptist principles and Christian beliefs, he leaves the editor's chair with the incessant respect and love of his friends and fellow-workers encircling his meritorious contributions to the soundness of organized Baptist work in Tennessee and throughout the world.

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10-50

Baptist and Reflector

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EDITORIAL

Southern Baptist Gains in 1949

THESE ITEMS are from a report by Porter Routh, Secretary of Survey, Statistics and Information, covering 27,285 churches affiliated with the Southern Baptist Convention.

Membership climbed 4.1 percent to reach a total of 6,761,265 during the year.

Sunday Schools reported a membership of 4,643,650, a 7.9 percent gain over 1948, representing more than 1,000,000 since 1945.

An additional 1,208 churches started Training Union work, bringing the total to 14,450, with a membership of 1,235,438.

Enrollment in Woman's Missionary Union climbed 10 percent, a gain of 86,803 during the year, bringing the membership to 943,135.

There are now 4,153 churches reporting Brotherhoods, with a membership of 142,402, a 19 per cent gain over 1948.

Southern Baptists now operate twenty-six hospitals valued at \$43,440,023. During 1949, the hospitals reported 107,864 surgical cases, and 1,639,304 patient days of service. They reported 20,604 charity patients. There were 32,886 babies born in Southern Baptist hospitals in 1949.

Southern Baptist Church members were more generous with their gifts during 1949, with total gifts reaching \$178,337,307, a gain of 14.6 percent over 1948. Gifts to missions and benevolences climbed from \$30,605,598 in 1948 to \$31,316,818 in 1949. But the per capita gift to missions and benevolences dropped from \$4.72 in 1948 to \$4.63 in 1949.

The 20 orphanages operated by Southern Baptist state conventions report property valued at \$11,192,603. They are caring for 4,606 children.

These figures are given for information reference. They show that it pays to be true to the faith and to serve the Lord.

These are for thanksgiving to God, who has made them possible, and not for boasting—except in the Lord. They are a call to go forward.

Stay Out of Politics!

THIS IS THE ADVICE which is frequently given preachers and religious papers. Whether it is good depends upon what is meant by it.

DEFINITIONS

According to Webster, politics means: "That branch of ethics dealing with the ethical relations and duties of states and social organizations." "The theory and practice of managing or directing the affairs of public policy or of political parties."

Preachers and religious papers ought not to become mere political partisans or political campaign managers or agents. But if ethical issues arise in connection with political parties and their managers or in connection with government or social organizations, then preachers and religious papers ought to "get into politics" in the sense of standing for righteousness versus unrighteousness. As far as possible, this should be done without critical personal references.

AMERICANISM

If a Communist or some other man whose policies, if carried out, would undermine, weaken and overthrow our country becomes a candidate for office, then patriotic preachers and religious papers are honor bound to "get into politics" in the sense of opposing him. If in state or national government a law is proposed or passed which is dangerous to the state and the nation and the church, that law must be opposed. The fight against the church tax law in Tennessee two or three years ago is a case in point.

The editor and his wife lost their younger son in the last war. They have a tremendous stake in America! We propose to oppose any man, whatever his party label, whose policies and program we believe to be inimical to the welfare of "the land of the free and the home of the brave" for which our boy died. If this be classed as "getting into politics," so be it.

MORAL ISSUES

In spite of his party label, if a candidate advocates anti-social policies, preachers and religious papers must oppose him in that respect or be moral cowards. If one of two candidates of different political parties is upright and the other corrupt, the crookedness of the corrupt man should be opposed, not on political, but on moral grounds. If this means being classed as "getting into politics," let those who do the classifying make the most of it.

Some years ago, BAPTIST AND REFLECTOR published without comment a cartoon showing that the administration in power had broken its solemn pledge not to allow the saloon to return. A woman cancelled her subscription. But somehow the paper managed to survive anyway.

A preacher supported and made speeches for a candidate for national office whom most preachers and religious papers opposed because he was believed to be inimical to the country and to the church. The partisans of the candidate publicized and praised this preacher all over the land. There were even some who did this who otherwise "did not believe in preachers getting into politics." Whether to be eulogized or criticised depended upon which side people were found in the campaign. Sometimes, then, it appears that "stay out of politics" means simply this:

"Do not oppose *our candidate*, but support him!"

With humility and with our hearts in the work, let us go as one "with the cross of Jesus going on before."

Toward Better Teamwork

Among our Church Organizations

by G. S. Dobbins

FOUR YEARS AGO there came simultaneous resolutions from two different quarters requesting that a committee of the Southern Baptist Convention be appointed to study problems of coordination and correlation of our church organizations with a view to lessened overlappings and duplications and increased unity and teamwork.

The personnel of the committee was changed from time to time, but these representative pastors, educational directors, teachers, and lay men and women were always of one mind in their approach and in their realization of acute need of the churches for help in solving problems due to the increasing complexity of church organization.

The committee conceived its function as twofold: to bring representatives of the several Convention agencies and auxiliaries together, and to present them with an analysis of the problems discovered through responses of thousands of pastors to the committee's inquiries.

From the beginning the committee sought to make clear that it possessed no authority, undertook to work out no detailed solutions, and proposed to impose no findings on the agencies. Again and again it was stated that solutions and their implementation must be provided by the agencies themselves. Difficulties and misunderstandings were soon cleared up, and representatives of the several agencies began in earnest to attack the most obvious problems. The committee's final report, found on pages 344-345 of the *Book of Reports*, presents notable and encouraging gains which have been made in the course of its work with the Convention agencies. These gains may be thus summarized:

1. There has at all times been full realization that a New Testament church is a vital unity; that a church may have many organizations, but is more than the sum of these organizations—a church and nothing but a church.

2. There has been frank facing of the fact that our 27,000 churches represent a great variety of sizes, situations, needs



and opportunities, hence all cannot be fitted into the same identical organizational pattern.

3. There has been sensible recognition of the need to conserve and economize the time and energy of pastor and people, hence the value of restudy of calendars of events and emphases looking to avoidance of unnecessary activities and meetings.

4. There has been serious concern for a correlated church study course for training of both leaders and members, rather than separate courses independently conducted, with definite progress in this direction.

5. All have agreed to emphasize as never before the united educational promotion of the total denominational program by all the church organizations, with special emphasis on the causes represented in the Cooperative Program and their support by a unified plan of giving through a well balanced budget.

6. We have together made constant reaffirmation of responsibility of each local congregation to adapt organizations and plans to peculiar needs and conditions, especially by means of the church council, in devising a local church calendar and making needed adjustments.

7. We have together realized with growing appreciation the need and value of correlation of materials and programs at denominational headquarters through an Inter-Agency Council, with representatives of the several Convention boards, agencies and auxiliaries meeting regularly to discuss all plans and proposals before submitting them to the churches and associations.

8. We have together sought implementation of plans for more effective correlation by issuance annually of a *Guidebook*, setting forth comprehensively the purposes and work of all the organizations; likewise an occasional booklet describing in detail the correlated church study course. The Sunday School Board has agreed to publish these booklets on be-

half of the Inter-Agency Council; they are now in process of being printed and will be ready for distribution in the late summer or early fall. The preparation and distribution of these *Guides*, setting forth under one cover the purposes and plans of all the organizations and setting up a correlated church study course, the product of combined wisdom and effort of all the agencies, bids fair to become a major contribution to the internal unity of the Southern Baptist Convention, of the State conventions, the associations, and the local churches.

9. The committee acknowledges with gratitude the formation of the Inter-Agency Council, which guarantees a measure of cooperation heretofore unknown. It is our recommendation that there be invited to its annual meetings persons chosen because of special qualifications to serve in advisory capacity to supplement the Council's resources in its further and continuous efforts to effect and maintain more complete coordination at all levels—Southern Convention, state, associational, local.

10. The committee would register its appreciation of the critical but hearty and effective cooperation of the several boards, agencies and auxiliaries of the Convention in making possible these gains and steps of progress, and would commend afresh these faithful servants of Christ and the churches as they seek to lead us to still greater achievements in a full-rounded program of preaching, Bible study, training, enlistment, evangelism, stewardship, and missions.

With this report the committee requested its discharge and that the problems of coordination and correlation of the church organizations, many of which yet remain to be solved, be committed to the Inter-Agency Council for further and continuous consideration, in the confidence that this agency and the proposed state, associational, and local councils, cooperating faithfully and intelligently, will eventually work out inevitable difficulties that confront our churches in their progress toward greater unity and efficiency.

God's Cure for the World's Worst Disease

"And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean" (II Kings 5:10).

"Who forgiveth all thine iniquities; who healeth all thy diseases" (Psalm 103:3).

Amid all the insignia of military glory and honor and all the comforts of his wealth, Naaman was a leper. Leprosy—loathsome to the possessor and repulsive to the beholder—was the foul taint in his blood and the signature of death's skeleton hand upon his flesh. "He was a leper!"

Leprosy is a type of sin. Leprosy is God's language by which He describes sin as it appears in His sight—the most loathsome, polluting, defaming, unclean thing in the universe.

But Naaman was cured and saved from a leper's death. How he was cured points us to the Lamb of God, the Christ, who "died for our sins" and who "died for the ungodly" (I Cor. 15:3; Rom. 5:6).

NAAMAN ADMITTED HE WAS A LEPER

Naaman admitted that he was a leper. Mrs. Naaman admitted that he was a leper. So did his neighbors, his soldiers, his friends, his king—everybody.

What means that to you? You must admit that you are a sinner, lost and doomed and damned, without Christ as your personal Saviour by faith. Like Pharaoh, you must say, "I have sinned."

You must not be like the Pharisee, who "stood and prayed thus with himself," saying, "God I thank thee, that I am not like other men are." But you must be like the publican, who in deep humility "smote upon his breast, saying, God be merciful to me a sinner" (Luke 18:11-13).

God declares that you are a sinner under the yoke of the devil. He declares it by the cross where He ordered your sins and mine to execution in the body of His holy Son and dealt with Him as He must deal with sin—in severe and unrelenting judgment.

NAAMAN ASKED FOR A CURE

He was concerned about himself. His wife was concerned about her husband. His children were concerned about their father. His neighbors were concerned

about their neighbor. The king was concerned. There was concern everywhere in the land by everybody. We need that concern about the welfare of souls that they had about the spiritual welfare of Naaman. Unconcern is so unlike Jesus.

Kipling in *The Convert* tells of Lispeth, a native Indian girl. She was bitterly disappointed in love. The chaplain's wife was cold and unsympathetic. Lispeth turned her back on Christianity, saying with a heavy heart:

To my own gods I go.
It may be they shall give me greater ease
Than your cold Christ and tangled trinities.

Too much are we under the indictment which Jesus brought against the people of His day: "Whereunto then shall I liken the men of this generation? . . . They are like unto children in the marketplace, and calling to one another, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept" (Luke 7:31-32).

NAAMAN UNABLE TO CURE HIMSELF

His thoughts could bring him no solution. He knew not what to do or where to turn. Neither the wife of his bosom nor the physician of the land could tell him. All suggestions were exhausted. But a little captive Jewish maiden became the instrument of making God known among the heathen.

If it had taken intellect to think out a cure, Naaman had that. If it had taken culture, or character, or money, he had plenty of these. So while Naaman soberly acknowledged that he could not cure himself, the little maiden pointed out the way of healing.

Sinner, you must admit that you cannot cure yourself. Could your tears forever flow, could your zeal no languor know, these for sin could not atone, Christ must save and Christ alone.

Christ alone is your earliest, latest and only refuge.

NAAMAN REPENTED

Naaman made ready to go from Damascus, capital of Syria, to the capital of the kingdom of Israel, about 120 miles distant. And he went with a large and very costly present. But some are not

willing to stand or walk a yard to be saved from their sins.

"So Naaman came with his horses and with his chariot and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" (II Kings 5:9-13).

But Naaman repented—and went. He had to do what God said. What does that mean for you? It means for you to repent.

"Unless ye repent, ye shall likewise perish." "I am come to call sinners to repentance" (Matt. 9:13). "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

NAAMAN BELIEVED THE PROPHET

"And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean" (II Kings 5:10).

Elisha gave this direction while Naaman was waiting in his chariot at the door for the prophet to come forth and humbly ask the great man what he desired—thinking that religion should bow obsequiously to wealth and power and rank, feeling that he was honoring Elijah by coming to his humble home.

(Continued on page 7)

The Pastor and New Church Members

When a person becomes a Christian he is "a babe in Christ." This is true regardless of his age.

When people join our church by letter or by baptism, most of them need to be orientated. Some of them are timid; all of them need to become acquainted with the church program of their new church.

Paul's prophecy in Acts 20:29-30 has been fulfilled many times during the twentieth century: "I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them" (RSV). Some of these "wolves" may be found in the local church, but more often they are members of other denominations, or they are "anti-board."

I have believed, ever since I became an "overseer," that it was my privilege and business to "feed the flock of God." For a number of years I have gone one step further; I have been having conferences with all new church members in my office.

The first Sunday after a person joins our church by letter, or the first Sunday after he is baptized, I have a conference with him. I have discovered that it is best to have this conference as soon as possible after the people join the church. I send the new members a letter the week preceding the conference, stating that I will have a conference with new church members next Sunday, at 6:00 P.M., and that I will be looking forward to seeing them in this conference.

THE CONFERENCE

The conference usually lasts from 6:00 until 6:50. I prefer the one night conference to having it for three or four consecutive Sunday nights. It is true that more time can be spent on different phases of church and denominational life in the latter case, but you run into the problem of many people not being able to attend one or two of the nights. I usually follow the following order at this conference:

After a prayer the roll is called. Then the purpose of the conference is stated. (1) To help the new members get better acquainted with one another. (2) I want to get better acquainted with you and I

want you to know your pastor better. (3) I want you to know all about your church, its program, its personnel, and what it is trying to do.

If you want to grow spiritually, you will want to do the following things:

ATTEND ORGANIZATIONS AND CHURCH SERVICES

A brief statement is made about the time and place of meeting of the different church services, including the different organizations. The new members are then asked if they are already enrolled in Sunday School, etc. They are reminded that they get out of anything—including the church—just what they put into it.

FINANCE YOUR CHURCH

Each item in the budget is carefully explained. Our church budget is financed by our church members. We do not depend on "outsiders" to keep our church's doors open; we urge all of our members to follow the Bible plan of giving, the tithe, regardless of the size of the amount. The word "tithe" is explained. It is shown that many blessings will come to the tither—especially spiritual. The card on which their financial record will be kept is shown them. It is explained that no one has access to this card except the secretary and pastor. You can find out the amount you have given at any time by asking the secretary.

PRAY AND STUDY YOUR BIBLE

You will read your Bible and pray each day, if you want to be a growing Christian. Pray for your family, your unsaved loved ones and friends, and for your church and pastor each day.

BE A SOUL-WINNER

You can tell your loved ones and friends what Christ has done for you. Talk to them about becoming Christians. If you think you cannot go this far at first, invite your unsaved friends to attend Sunday School and preaching services with you. Go by after them. Sit with them during the preaching service. Pray for them while your pastor preaches. Speak a word of encouragement to them during the invitation, if you feel "led" to do so. You will never be the same after you have had a part in winning a soul to Christ. You can win souls!

SICKNESS

Sickness and sorrow and death will come to your family. When these trying experiences come to you, call your pastor and let me help share this burden.

QUESTIONS

If there are questions which you would like to ask, feel perfectly free to ask them at this time.

In conclusion a prayer is led by the pastor for God's guidance upon their lives and for God's watchcare over their family. The Training Union Director takes the new church members and introduces them to the department director of their department. The department director takes them to their union and introduces them to the president of the union (or to the counsellor, etc.) At the close of the period they are introduced to the members of the union.

FOLLOW UP

The week following the conference, each person who attended the conference receives the following material in a package from the church:

1. A letter from the pastor.
2. A slip which they are to fill out if they want the BAPTIST AND REFLECTOR sent to them by our church. (It is explained in the conference that this weekly State Baptist paper is in our church budget, like other literature is).
3. "Definite Decisions for New Church Members," by J. O. Williams.
4. A family altar card for them to sign and leave in their Bible.
5. Our 1950 Budget itemized.
6. A Budget Subscription Card.
7. A package of envelopes.
8. "Objections to Co-operative Program Answered," by J. E. Dillard.
9. A Church Covenant to be kept in their Bible.

I try to visit in the home during this week or I get our church visitor to do so. The Sunday School class and Training Union usually visit in this home also. Recently we have secured a committee from the deacons to go into the new member's home.

A "Standard of Excellence"

Some time ago the General Association of Baptists in Kentucky appointed a committee to redefine the purpose and work of the Department of Christian Education in their state. This committee made its report to the State Board at its meeting in December, 1949. Paragraph 5 of that report reads as follows: "That the Christian Education Department seek to interpret the mind of Kentucky Baptists in formulating a spiritual policy for our schools, setting up a "Standard of Excellence" for them in matters pertaining to scholastic standing, aims and purposes, and qualifications of faculty members, in order that our schools may not strive merely to compete with state schools in equipment or material, but that they should major on being definitely Christian, and Baptist without apology."

In compliance with this request the committee set up a very interesting and significant "Standard of Excellence."

1. CHRISTIAN

The committee did not take this point for granted but recognized its primacy in declaring that "the distinct feature of the Christian college is that it includes Christianity in its working program both in the studies pursued and in its spirit and atmosphere. The difference between a Christian and a secular school is Christ. A Christian college should concern itself institutionally and administratively with the Christian religion. The teaching and living of God's word should not be incidental, but primary." It went on to say: "There is no justification whatever for any Christian group to be engaged in the operation of a school or college unless that institution very definitely offers the student something which a secular school cannot provide."

2. BAPTISTIC

The committee issued this pertinent warning: "There is a danger sometimes in trying to be broadly Christian and forgetting to be genuinely Baptist." This clear-cut statement is timely in view of the insistent efforts and pernicious propaganda of the advocates of unionism and

other forms of compromise. They realize that the great hosts of young people in our Southern Baptist schools constitute a potentially fertile field for the planting and cultivation of such insidious teaching. The committee went on to add this axiomatic truth: "If Baptists have a distinctive message for the world they should make no apology for either the name or the message. If they do not have such a message, then they can afford to forget to let students know that Baptist money and work and prayer have provided the advantages they enjoy, but let it not be forgotten until our message does cease to be distinctive."

3. DENOMINATIONALLY CONTROLLED

Baptists have suffered many bitter experiences and irreparable harm has come because their schools have not always been under strict denominational control. Many educational institutions have either died or passed into other hands because of a weakness at this very point. We must never forget our responsibility as stewards to see that these institutions, conceived in prayer and dedicated in the midst of travail and sacrifices of former generations, shall continue their loyalty to the ideals for which they were founded. Baptists need have no fear so long as their schools are subject to the denomination and are under denominational supervision. The committee entrusted with the drawing up of this "Standard of Excellence" had this to say concerning those who have the general oversight of these institutions: "Its trustees should be Christian men and women, in good and regular standing in their local Baptist churches, who support its program spiritually and materially and who believe that the primary purpose of Christian Education is to prepare men and women for Christian service in the extension of God's kingdom on the earth."

4. QUALIFIED FACULTY

The committee took cognizance of the place of the faculty by saying: "Of primary importance in a Baptist school is a Baptist faculty. Before a teacher can

guide a student in the right path he must himself know the way." It is a self-evident truth that the teacher occupies an important position in an educational institution. Someone has remarked that three things are necessary to build an institution of learning: bricks, brains and books. In a Christian institution of learning the brains of the teacher must first of all be dedicated to the Lord. If any teacher finds that his ideas and ideals are not Christian and are not in keeping with those of the denomination, he should seek either to bring them to the point of conformation or have the courage to sever his relationship with that institution.

5. A BAPTIST CONSTITUENCY

It is evident that we are defeating the very purpose for which these schools were established if we do not have a loyal constituency. From the longer report we give the following paragraph: "If our schools are to attain their goals, and be mighty lighthouses for spreading truth, they must have within their walls those who are in sympathy with, and who are seekers after truth, not students who are seeking to tear down all of the school's cherished ideals. No skeptic has any place in a Christian school. If he finds he cannot adjust himself to the traditions of such an institution he should move on to some secular school where often modernism and infidelity is the order of the day. There are multitudes who embrace Christian ideals, seeking entrance into our Christian schools. A college is judged by her graduates. Therefore, our schools should seek only after those who will go forth as messengers of God and truth. Every effort ought to be made to encourage an interrelationship between our Baptist homes and our Baptist schools."

6. DISTINCTIVE CURRICULUM

Our Baptist colleges must realize that their primary function is educational. The courses offered must be on a par with these same courses in any other school. There may not be the quantity of courses, but we must have the quality. There is

For Baptist Schools

need for rethinking the purpose of our denominational schools. In the beginning these schools were intended to be institutions of learning in the field of liberal arts. In other words, they were originally to confine their work to a general education in basic subjects. It is recognized that the essential need of all leaders is a broad, general education in cultural subjects. Some of our Baptist schools are prepared to offer courses in many different fields, but it appears that most of our denominational schools will reach their maximum purpose and do the best work by remaining in the field of liberal arts alone. The committee is wise in saying: "There should be some place in its program either in class or chapel where its students are informed concerning the Baptist Program both at home and abroad. Useful Baptists are informed Baptists."

7. MAGNIFY THE LOCAL CHURCH

When students leave home for college there is the temptation to grow negligent concerning their loyalty to the local church. The committee is right in saying: "Church attendance should be encouraged to the point where it is considered a mark of Christian distinction. No test or examination or athletic event should come before the worship service at the local church. The school should strive to cultivate and strengthen the faith implanted and nurtured in the home by teaching loyalty to the church while in college."

8. A CHRISTIAN ATMOSPHERE

This paragraph appears in the longer report of the committee: "In the natural and oft-thought necessary desire for a large student body every Christian college is faced with the temptation to take no particular stand on many popular yet questionable social practices of the day such as dancing, gambling, drinking and smoking. In so doing numbers of heretofore Christian colleges are rapidly losing the appearance and the spirit of Christian institutions. Our Baptist schools not

only would not lose students but would actually gain many by taking a definite stand against these social practices, not in any rabid or self-righteous way, but with love and firmness. The schools which have the courage to do this will render a great service to Christ and to Baptists by gaining many of our fine young people now going to non-denominational institutions for the simple reason that these institutions have taken a positive stand on these things."

The committee is to be commended for these forthright statements. In our judgment this is an epochal pronouncement.

Naaman had no coercion or argument from Elisha.

By human force, he could not overcome Naaman's will.

By human force, you cannot make men believe.

By human force, you cannot force the harness on anybody and compel them to work.

By human force, you cannot make a man repent.

But you can tell people how they can be saved—cured of sin and receive salvation.

Naaman believed and was cured. This means for you that you must believe the Word of God.

NAAMAN OBEYED

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean" (II Kings 5:14).

When he had dipped the seventh time, the leprosy was gone—not by the washing of water, but by the power of God.

Scriptural Giving

John L. Hill

From my youth I was taught that the New Testament is the sufficient rule of faith and practice for Baptists, that we have no man-made creeds or enactments. I believed such teaching then; I believe it now. So, when I come to think of giving, which constitutes a good part of whatever practicing most of us do, I naturally turn to the New Testament for guidance.

Love is the dynamic of the New Testament. God so loved that he gave; Jesus so loved that he exchanged heaven's riches for earth's poverty and died a convict's death. These have given the motive which has inspired and continues to inspire worthy Christian service. New Testament Christians claimed nothing as their own but gave all because they loved.

How much shall I give? The tithe? Don't insult me. My income is not large, and even if it were, a tenth of it could not adequately express my love for my Lord. I am willing to covenant with my brethren to give a tenth as a minimum to guarantee payment of our church budget. That's the least I can do; but don't expect me to stop there: I hear the words of Jesus, "If you love me, you will."

God's Cure for the World's Worst Disease

(Continued from page 4)

A new man he! His eyes are bright with light. Joy beams in every feature of his countenance! Clean he was—fit for the embrace of his wife and the kisses of his children.

This means that you must get under the blood. "When I see the blood, I will pass over you" (Exod. 12:13-23). In the atonement sin is condemned, justice satisfied, law magnified, sinners saved and Satan confounded.

NAAMAN'S PROMPTNESS

Not a minute did he procrastinate. Not one excuse did he make. Not once did he say, "Tomorrow." "Today if ye will hear his voice, harden not your hearts" (Heb. 4:7).

Tomorrow is a ship in which many have gone to shipwreck, a lamp that failed and left many in eternal darkness, a guillotine that has beheaded the hopes of heaven for many, a key that has locked many in dungeons of despair, a jailer that has imprisoned many behind the bars of hell.

Come in public and accept Him who received the wages of sin which He did not earn that you might receive eternal life which you do not deserve.

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.

State of Bliss

Newsweek

The Minneapolis Sunday Tribune asked a cross-section of the men and women in that state: "If you had the choice, would you have chosen to be born, or not?" Nine out of ten, or 87 per cent, were "glad to have been born;" 6 per cent, thinking back over their lives, were sorry; 7 per cent had no opinion. A Fairmont farm woman said: "Why, think of all the wonderful things I would have missed!" A Minneapolis man: "Life is only misery from one end to the other."

(It is a terrible thing to be born unless you make sure to be BORN AGAIN.—R.B.J.)

Chaplain's Brew

Newsweek

When military chaplains meet once a year in Washington, D.C., the program is usually devoted to spiritual topics. Last week, as several hundred uniformed pastors gathered in the Shoreham Hotel, E. Anthony Gordon of the United States Brewers Foundation in New York arose to address the startled chaplains.

Speaking at the invitation of Chief of Army Chaplains Roy H. Parker, Gordon said: "At the outset, I believe you should know that when we in the brewing industry say beer is the 'beverage of moderation,' we sincerely advise that it be enjoyed temperately . . . As chaplains, you naturally advocate temperance. True temperance means moderation—not abstinence. Abstinence means complete self-denial. While you are working toward temperance, likewise we, in the brewing industry, advocate moderation. Therefore it is apparent we are working toward a common goal."

It was not quite apparent to the drier-minded chaplains. Some walked out. Others muttered disapproval. Chuckled one Lutheran: "I'm not against beer myself, but I never saw so many raised eyebrows in one room before."

(Will the beer evangelist soon be pleading with our seminary students to become converts to "moderation?"—R.B.J.)

The Head of Baptist Churches

S. A. Wiles in *Arkansas Baptist*

The past century of Baptist progress has been marvelous. It has astounded many of the leaders in other denominations. They do not see how we can operate on such a large scale with no centralized denominational control. They fail to realize that we do operate under an ecclesiastical Head who administers our affairs according to principles well known. Except for Christ as our Head, the Holy Spirit as our Guide, and the Bible as a rule by which we seek to act, we could not make progress. From the human standpoint Baptist progress has doubtless been due to two major things—our strict adherence to the New Testament as a guide for our beliefs and practices, and to the principle of voluntary co-operation in promoting a world-wide missionary program. We believe in the complete independence of the local church in spiritual matters. This principle has been zealously guarded in the formation and development of our Denominational institutions.

(May we ever be true to the HEAD of the Church.—R.B.J.)

Aids to Worship

Watchman-Examiner

The spread of the use of pictures, sacerdotal ornaments on pulpits and communion tables, and similar adornments, all apparently invented to assist people to have a right spirit of worship in the "sanctuary," provokes a word of warning. Dr. Trumbull once said truly, "There can be no doubt that we can best come into communion with God by closing our eyes to everything that can be seen with the natural eye, and opening the eyes of our spirit to the sight of God the Spirit." Our Baptist emphasis is upon the spiritual, not upon the external. Christ stands at the door of the human heart, in the Spirit and not in the flesh. If the heart be not open to him, no matter how long the eye lingers on pictures and ornaments and aids to worship, he will not enter. As another has said, "You cannot see him through chinks of ceremonialism; or through the blind eyes of erring man;

or by images graven with art and man's device; or in cunningly devised fables of artificial and perverted theology. Nay, seek him in his own Word, in the revelation of himself which he gives to all who walk in his ways. So you will be able to keep that admonition of the last word of all the New Testament revelation: "Little children keep yourselves from idols."

(True and important.—R.B.J.)

Let's Be Baptists

Baptist Standard

We recently heard one of our great preachers in Texas say to a group of preachers, "Why can't Baptists be Baptists and quit trying to imitate others?" Why not? Baptists do not have to apologize for a single doctrine or practice which distinguishes us from all others. We are no longer ridiculed but respected for a resolute stand on the great fundamental truths clearly taught in the Scriptures. The scholarship of the world has long since conceded that Baptists have the Bible on their side in controversial theological questions, from the virgin birth of Christ; the atonement through the death and resurrection of Christ; salvation by grace without works; baptism—the immersion of believers only; our democratic church polity, and on and on. Now, when a Baptist apologizes for any doctrine or practice of our churches, he compromises the truth of the New Testament. Some may question the statement made concerning the scholarship of the world conceding that we have the Bible on our side. If we had space and time we could cite statements from leading scholars of all denominations, including Catholics, to substantiate the claim. We have not only won in the academic area; we have won and are winning on the field of active service. Baptists are growing faster than any major denominational group in the nation. Southern Baptists alone baptized 334,862 last year. The largest churches in the United States, Negro or white bear the name Baptist. The largest Sunday schools and Training Unions are fostered and promoted by Baptists. Baptists have won by daring to be Baptists. We have nothing to lose and all to gain by continuing to be just plain Baptists.

(I'm glad I'm a Baptist.—R.B.J.)

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 June 25, 1950

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXT: Jonah 3:3-6; 4:1-11 (Larger and Printed)—Jonah 2:9 (Golden)

Jonah Learns God's Missionary Purpose

Many scholars agree the Jonah referred to in this prophecy is the same mentioned in 2 Kings 14:25. If this is true, he prophesied during the reign of Jeroboam II, king of Northern Kingdom, shortly before Amos. He was a native of Gath-hepher, situated about four miles north of Nazareth. Dean Stanley calls him: "the first apostle to the Gentiles."

The four chapters of the book furnish natural divisions: first, his disobedience or "running away from God;" second, his prayer or "running to God;" third, his preaching to Nineveh or "running with God;" fourth, his complaints or "running ahead of God." The book contains two great miracles: first, the great fish; and second, the conversion of Nineveh. Readers frequently overlook the greater of these two, the conversion of the heathen city of Nineveh, with an estimated population of 600,000 inhabitants.

Robinson evaluates the book in these words. "The author of the book of Jonah strikes the high-water mark of Old Testament theology. In large heartedness, in love of mankind, and in the appreciation of the character of God, this little book stands pre-eminent as the noblest, broadest, and most Christian of all Old Testament literature . . . According to Jerome, Cyprian was converted by it . . . Cornill testifies that he 'cannot take up this marvelous book, or even speak of it, without tears in his eyes.' Sellin regards it as 'one of the most precious jewels of Hebrew literature.'"

I. WHEN A CITY REPENTS (Jonah 3:3-6).

At first Jonah refused to go to Nineveh to preach. He seems to have imagined that he could even get out of the reach of God, and so started in the opposite direction to what we know as southwestern Spain. After being thrown overboard by the panic-stricken sailors, he was swallowed by a huge fish and later disgorged by it. Whereupon he started to Nineveh to deliver God's message of impending doom, which when delivered had an electric effect upon the people and they repented in sackcloth and ashes.

Jonah's preaching was marvelously successful, in fact too much so from Jonah's point of view. Instead of destroying the city as God had told Jonah to warn the Ninevites, the Lord Himself repented and spared the city. From this we may learn that God always honors the faithful proclamation of His Word, even when done by poor proclaimers.

II. WHEN A PREACHER SULKS (Jonah 4:1-3).

It is indeed an ugly picture, but let us not be too hasty in judging Jonah. If we substitute Moscow and Russia for Nineveh and Assyria, and then imagine ourselves in Jonah's position; we will, if we are honest and frank, be slow in condemning him. Our Lord will illustrate his kind of attitude in the "elder brother" of the Parable of the Prodigal Son (Lu. 15:25-32). We should be warned at this point.

Bigotry and hardness of heart are monstrous sins and may grow in the hearts of otherwise good people. Jonah was intensely patriotic but he was at the same time jealous and full of the spirit of revenge. He allowed his patriotism to outgrow his religion and thus sulks in a contemptible manner. He even suggests his reason for trying to flee towards Tarshish as being that he anticipated God's graciousness and mercy that would be extended to the Ninevites (v.2).

III. WHEN THE LORD TEACHES (Jonah 4:4-11).

God prepared a gourd vine and let it protect His miserable and pouting preacher from the heat of the sun. Jonah sat under its shadow waiting to see what would happen to Nineveh. He was glad to have its protection. But the next day God also prepared a worm to destroy the gourdvine. It was a two-pronged object lesson. Then God prepared a hot east wind to accompany the hot sun upon the fainting head of Jonah. Then He speaks to him stern language of rebuke (vss. 10, 11).

In addition to His rebuke, the Lord also teaches Jonah and us that He loves our enemies just as much as He loves us. One has observed that verses ten and eleven of this passage are the counterpart in the Old Testament of John 3:16 of the New Testament. Let us be reminded that God does indeed love the world, the whole world. Theodoret said, "The book of Jonah foreshadows the preaching of the gospel far and wide over the whole earth."

The last time we peeked into our word picture file, we did not get to meet all the new friends whose pictures had been added. Our space gave out before we even had a chance to look at all the new information which brought some of the pictures up-to-date. Our place marker is in the P's, so let's begin there for a little visit today.

The first new card back of the marker belongs to Betty Pigue, 306 Cedar Street, Lewisburg, Tennessee. Betty's letter told so many interesting things about herself that I copied most of it on her word picture card. Would you like to read it? It says:

Dear Aunt Polly:

I am a girl fifteen years old. I am a freshman in high school. I joined the Baptist church a year ago. I play the piano in Sunday school. I sure enjoy my Sunday school work and love my Sunday school teacher.

My father got killed when I was thirteen months old. My mother and I live with her parents. I have no brothers or sisters and would like very much to have some pen pals. Last year in the eighth grade my teacher put me in the play. I played the part of "Aunt Polly." The name of the play was "Tom Sawyer." Every time I read your column I think of the play

I hope I will hear from lots of pen pal friends.

Love,

Betty Pigue (pronounced Pigg)

Betty's letter was written before Promotion Day at school, so she is probably no longer a freshman! She sounds like an extra-nice pen pal for someone around fifteen years old—especially someone who likes to play the piano, enjoys Sunday school, and shares her love for dramatics. If you are an only child, you and Betty will have something in common to write about. If you live with your grandparents, you may write your first letter about that. Or, if you just want a pen pal, you have a special invitation from Betty.

SANDRA SAVAGE, Route 4, Springfield, Tennessee, is also looking for pen pals. Sandra is thirteen and in the tenth grade at Springfield High School. Her interests are many—sewing, reading, playing basketball, and photography. She is a Christian, vice-president of the Intermediate G. A. in her church. She is working on the Forward Steps. Let Sandra tell you about another interest which she has:

"Last summer," she says, "I went to Louisville to visit my uncle for a week, and I went to the 4-H Club camp. I brought a young Scottie home with me from Louisville. His name is Tyke. He is coal black and awfully fat and fuzzy."

Would you like to know both Tyke and Sandra better? Here is Sandra's invitation: "I would like to write to high school girls who have some of my interests, especially photography and sewing. I hope I get at least one pen pal."

How about it?

PHYLLIS STINNETT is another teen-ager, looking for pen pals. Her address is 607 Elizabeth Street, Maryville, Tennessee. Phyllis is thirteen and, if she got promoted, is now in the ninth grade at school. She has been a Christian since she was nine and is a member of Everett Hill Baptist Church. At school her favorite subjects are spelling, civics, reading, and English. She is active in many phases of church work—vice-president of her Sunday school class, secretary of her Training Union, and social chairman of the Girls' Auxiliary.

Her favorite sports are basketball and baseball. Last term she was on the basketball team at her school.

I imagine Phyllis and Sandra will become good friends through today's column, since their ages and interests are similar. When you write to Sandra, maybe you'd like to write a get-acquainted letter to Phyllis, too. Then you will have two new friends!

Today's visit with new pen pals has been fun, hasn't it? But as usual it has to come to end too soon. We'll have to save the rest of our cards for another time. If your most recent word picture isn't among them, why don't you write a new one and send it to me this week?

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

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 Sunday School Assemblies

Which One of These Will You Attend?—

CAMP LINDEN—July 30-August 4
CAMP CARSON SPRINGS—August 7-11

The suggested program is as follows:

MONDAY

2:00 - 5:00—Registration
6:00 —Supper
8:00 —Music
Sermon

TUESDAY Through FRIDAY Noon

6:00 —Rising Bell
6:30 —Morning Watch
7:00 —Breakfast
8:00 —General Conferences
8:45 —Simultaneous Department Conferences:
Cradle Roll
Nursery
Beginner
Primary
Junior
Intermediate
Young People
Adult
Extension
General Associational Officers
Junior and Intermediate boys and girls
Primary and Beginner Children
9:30 —Recess
9:40 —General Conference
10:25 —Simultaneous Department Conferences (as at 8:45)
11:10 —Recess
11:20 —Teaching Hour
12:15 —Lunch
Afternoon—Recreation—Sightseeing
5:00 —Quiet Hour
6:00 —Supper
7:10 —Library Conferences
8:00 —Song Service
Sermon
9:15 Feature Time
10:30 —Lights Out

WHAT TO BRING

Blankets, pillow, all linens, wrap, etc.

REGISTRATION FEE

\$1.00 will be charged for registration fee and should accompany your reservation. 50c will be charged for children 8 years of age and under.

RESERVATIONS

Reservations should be sent as soon as possible to Jesse Daniel, 149 Sixth Avenue, North, Nashville, Tennessee.

COST

Children under 8 years of age—\$10.00. All others \$12.00 for the week.

OPENING

Registration Monday afternoon. First meal will be served at 6:00 P.M. Camp will close Friday noon.

WHO SHOULD ATTEND

Any Sunday school officers and teachers and their families.

We Want You in One of These Sunday School Camps

Camp Linden

Training Union Week, August 7-11

Camp opens on Monday night at 7:00 and closes Friday at noon.

DAILY PROGRAM

7:00 —Reveille
7:30 —Breakfast
8:45 —Methods Workshop
Story Hour—Mrs. Jesse MEEK, Mrs. Charles Norton
Junior—Miss Roxie Jacobs
Intermediate—Person to be announced
Young People—Miss Mary Anderson
Adult—Dr. J. Clark Hensley
10:15 —Recess
10:30 —Personal Interest Groups
Juniors—"Living at my Best," Miss Roxie Jacobs
Intermediates—"My Bible Answers This for Me"—
Person to be announced
Young People—"Life's Choices," Miss Mary Anderson
Adults—"Selected Studies in John," Dr. Edwin Richardson
General Conferences—
Visual Aids—Mr. Joe Minton
Library—Miss Laura Brumit
11:30 —Morning Assembly
Tuesday—Dr. C. W. Pope
Wednesday—Dr. Norris Gilliam
Thursday—Dr. Warren F. Jones
Friday—To Be Announced
12:30 —Lunch
1:00 - 5:30—Recreation
6:00 —Supper
7:30 —Evening Assembly
Song Service
Devotional—Mr. Joe Minton
MESSAGE—Dr. Edwin Richardson
Camp Fire Service—Dr. O. E. Turner
10:00 —Private devotions in rooms
10:30 —Taps

Group School at Barton's Creek

Barton's Creek Baptist Church, whose pastor is Rev. Buford M. Bull, was host on June 5-9 to a Training Union Study Course for their group. The following churches participated in the study: Immanuel, Gladeville, Rocky Valley, and Barton's Creek. There was a splendid enrolment of 107. The courses of study and the teachers were: Adults: *Living Abundantly*, Rev. Hoyte Huddleston; Young People, *Investments In Christian Living*, Miss Mary Anderson; Intermediates, *Not Your Own*, Rev. E. W. Lawrence; Juniors, *Living For Jesus*, Mrs. O. W. Lasater; Story Hour Leaders, Mrs. Hoyte Huddleston; Story Hour Boys and Girls, Mrs. Buford M. Bull.

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President

MISS NELLIE TALLANT
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

Growing Means Building

Playlet on the Need of W. M. U. Building

(Mrs. Green is in her living room, in her hand a potted plant, which is obviously too big for the pot.)

Mrs. Green: I certainly must get this little violet replanted. The poor thing! It's grown so well, but if I don't get something done for it right away it's going to be stunted. I want it to keep on growing. It has responded to the sunshine in the window so well.

(Doorbell rings and Mrs. Brown walks right on in)

Mrs. Green: Come in. Oh, hello. How are you this morning, Mrs. Brown?

Mrs. Brown: Fine, thanks. What are you doing?

Mrs. Green: I'm getting ready to transplant this little African violet. I don't want to disturb it, because it's doing so well, but I know it needs a lot more room than it has here.

Mrs. Brown: Indeed it does. It certainly cannot grow a bit more there, and it will fade and wither if you don't get it into a bigger pot soon.

Mrs. Green: The trouble is I don't have a bigger pot, and I hate to spend money for it, but I think I'll just have to.

Mrs. Brown: I'll tell you what. I'm going down town presently. I'll look around and see if I can find one for you.

Mrs. Green: That's ever so nice of you. I will appreciate it so much. When things are growing like this we certainly want to keep them growing, don't we?

(Knock at door. Enter Mrs. Smith and Mrs. White. Mrs. Smith has her little girl by the hand: the little girl's dress is obviously too small. They all greet each other)

Mrs. White: I didn't know that you had other company, Mrs. Brown. I should have changed Nancy's dress.

Mrs. Green: Oh, we are just all neighbors. And that is a lovely dress.

Mrs. White: It was once but it is too small now.

Mrs. Brown: It really does look rather small for Nancy. Did it shrink?

Mrs. Smith: Oh, no. It didn't shrink. She's just been growing and growing.

Mrs. Green: Well, you don't want her to stop growing!

Mrs. Smith: No, I don't. If she did I'd be worried about that, wouldn't I? But what am I going to do with this dress? I just can't afford to give it away, I wish I could patch it up. Do you think I could?

(The women talk about whether they could let out the hem, but see that it is already out. They talk about whether they could add another little piece of cloth, and they think that's not a good plan.)

Mrs. White: I'll tell you what. You'll just have to get a new piece of cloth and make her a brand new dress. It won't cost too much, and you'd just better be thankful that she is growing and she needs a bigger dress.

(Knock)

Mrs. Jones: Is any one home? (She comes on in)

(Natural greetings)

Mrs. Smith: Well, my! It's good to have you back. I didn't know you had returned from Birmingham.

Mrs. Jones: Oh, yes, I had a wonderful time, but I'm glad to be back home. Home is the best place after all.

Mrs. White: Did you visit the headquarters of Woman's Missionary Union?

Mrs. Jones: Indeed I did. I wouldn't have missed that when I was in the headquarters city, would I?

Mrs. Smith: I hear that they're planning to build. Do you really think its necessary?

Mrs. Jones: Necessary? I wish you could have been with me to see that headquarters. In the first place, it's scattered all over the Comer Building. The major office is on the eleventh floor where it's always been. That's why we call it 1111, but they had to spread out, and some offices are on the second floor and some are up on the sixteenth.

Mrs. Smith: Well, I don't see why they can't get together. That looks like a waste of time.

(To be continued)

Ridgecrest Testimonies

I had always dreamed of coming to Ridgecrest, but had never had the opportunity before this. It is everything that I had dreamed of and much, much more. Being here has shown me how wonderful such a large group of young people can be in Christ. The spirit of God is present with every one and I have been thinking how wonderful it would be if everyday life was like this in our home town.

Being here has given me a great blessing and I am very thankful to God for the privilege. I am looking forward to the remaining time here at Ridgecrest.

Edna Frances Gilliland, Tech

This week at Ridgecrest has drawn me near to the heart of God. The experiences, which I have shared here with other Christian people, have lifted me above the clouds with Christ.

Mattie Carroll, Carson-Newman

It is at Ridgecrest that we see the effects of transformed lives and receive the fires to kindle a new life within our hearts.

Clayton Byrd, U. T.

Ridgecrest is wonderful—like a dream come true. The experiences and friends found here are those to be cherished and long remembered.

Catherine Neubert, East Tennessee State

This is the first time I have been to Ridgecrest. The spirit of the whole assembly is more wonderful than I believed possible. It is everything that God wishes it to be, and every one of us who is here will cherish this week.

Sally Cowan

Ridgecrest did not mean much to me when I first came. I was somewhat disappointed, but now Ridgecrest is meaning more to me. I am finding Christian love and fellowship here that I have found nowhere before. I just ask God to give me strength to meet my task here on earth which is winning as many souls to Christ as I possibly can. I praise God that I am privileged by His grace to be here this year.

Eva Bailey, Baptist Memorial Hospital, Memphis

To write in words what Ridgecrest has meant to me would be impossible. I know that the blessings I have received at Ridgecrest will continue to enrich my life as the years go by.

Helynn Insko, Baptist Memorial Hospital, Memphis

I have come to know and love my Savior even more than I ever dreamed was possible. It is my determination to share this supreme happiness and inspiration with all whom I come in contact with at home.

Oh that all people could create a Ridgecrest in their own hearts, homes, churches, cities, what a glorious world this would be.

Martha Pentecost

Many times in school and in my work I become discouraged and feel lonesome for companionship. So I find it very inspiring to find hundreds of young people with a love and zeal for Jesus and lost souls.

Buddy Miller, Cumberland

To be at Ridgecrest for only a few days has been the most wonderful experience anyone could have. The Christian fellowship of the many college students has truly been a blessing to me.

Helen Mathews, Carson-Newman

I have found Christ in the face of every person I've met here at Ridgecrest.

Leslie Gann, Cumberland

Truly Ridgecrest has been a mountaintop experience. The wonderful fellowship, the Christian leaders, the inspirational messages, and singing have all combined to bring me closer to God.

Nancy Robinson, Carson-Newman

AMONG THE BRETHREN

Mrs. Neva H. Watts, wife of Dr. Joseph T. Watts, general secretary emeritus of the Maryland Baptist State Mission Board, passed away at her residence in the Homewood Apartments, Baltimore, Md., Sunday morning, May 28, following a long illness.

—B&R—

Silverdale Baptist Church, Chattanooga, has purchased a 40-passenger bus. This will enable many people to attend church services who would not otherwise be able to do so. C. H. Petty is pastor.

—B&R—

May 28, the closing Sunday of Frank W. Wood's second year at Woodlawn Baptist Church, Birmingham, Ala., the church approved the first unit of the educational building program. Bro. Wood was formerly pastor of Fifth Avenue Baptist Church, Knoxville.

—B&R—

June 4, Unaka Avenue Baptist Church, Johnson City, observed Loyalty Day. In addition to the special topics planned by D. B. Bowers, pastor, special music was furnished by the church choir, directed by Sam Rutledge. They are beginning the greatest expansion program in the history of the church. A new unit is being added to the present structure which will accommodate the growing Sunday school. Later units will completely change the church and will include a new entrance. The third unit planned will include a new auditorium and will double the seating capacity.

—B&R—

Dr. Harley Fite, president of Carson-Newman College, announces that there will be a Preachers School held on the college campus June 19-30. All preachers of East Tennessee Churches are invited to attend this school. Board and room as well as books will be furnished free and the only cost to preachers and their wives will be transportation to the campus. Anyone planning to stay in the dormitory should write for reservation immediately.

—B&R—

Siam Baptist Church, Elizabethton, held a Vacation Bible school recently in which there was an enrollment of 146 with an average attendance of 127. Pastor Willis R. Allen was principal of the school. At the close of the school there was not a lost person in the enrollment.

New Worker At North Jackson



Richard L. Johnson

North Jackson Baptist Church, Jackson, has called Richard L. Johnson of Southern Baptist College as music and educational director.

Mr. Johnson, a native of Kensett, Ark., is a graduate of Southern Baptist Junior College, Walnut Ridge, Ark., and plans to take his senior work at Union University, Jackson. While a student at Southern College he served as music and educational director at Fisher Street Baptist Church, Jonesboro, Ark.

Sunday afternoon, May 28, Madison Heights Baptist Church, Madison, ordained W. F. Bloodworth, C. O. Guffee, and Denis Weimer as deacons.

—B&R—

First Church, Cleveland will enter the new building the second Sunday in July.

—B&R—

Frank B. Kellogg closed his ministry as pastor of Una Baptist Church, Nashville Association, April 24, after three successful years as pastor. During the three year period 62 were received by baptism and 85 by letter. The Sunday school enrollment jumped from 75 to 145 and Training Union 40 to 90. Ten New Sunday school rooms were added to the educational building and a lot purchased for a parsonage.

Bro. Kellogg is a student at Southwestern Seminary, Fort Worth, Texas.

C. P. Holland, former supply pastor of New Bethany Baptist Church, Madisonville, writes that the church under the leadership of Pastor C. D. Jennings is going forward in a great way. The Sunday school attendance has grown from about 80 to 265 and the church has added four Sunday school rooms and constructed a pastor's home. Now also they have a well-organized Training Union.

—B&R—

The honorary degree of Doctor of Laws was conferred upon C. Oscar Johnson, president of the Baptist World Alliance, by his seminary-mate, Walter Pope Binns, president of William Jewel College, at the 101st commencement of the college in Liberty, Mo.

—B&R—

Pastor James M. Windham and First Baptist Church, Maryville, are broadcasting over radio station WGAP each Sunday night at 7:30 o'clock. Mr. Marvin Lindley, band and choir director of Maryville High School, is in charge of the music program.

—B&R—

Fire destroyed Mt. Lebanon Baptist Church, Sunday night, June 11. The new annex recently dedicated was not burned due to the efforts of volunteer firemen connected with the County Fire Department. Plans are already underway for the erection of a new building. David N. Livingstone is pastor.

Mt. View Baptist Church
Route 2,
Antioch, Tennessee
17 May, 1950

To the BAPTIST AND REFLECTOR:

Because we feel our Nation is facing a crisis, even as the Nation of Israel did, we write asking you to send out an appeal repeatedly, through your columns and ask others to do the same, to the Christian people of our land to go to God in prayer, begging him to spare our Nation, and to put it into the hearts of our people and the leaders of our country to seek God's guidance.

Let's read 2nd Chronicles 7:14, and heed the word of God and pray *now* and not wait until we are in another World War and thousands of our boys have lost their lives.

Ladies Adult Sunday School Class
of Mt. View Baptist Church
Mrs. Carl Neal, *Teacher*

TENTH CONVENTION-WIDE CHURCH MUSIC CONFERENCE

RIDGECREST, N. C., AUGUST 24-30, 1950

CLASSES FOR ALL CHURCH MUSICIANS, PASTORS, AND LEADERS. Four choirs, demonstration groups, conducting, theory, voice, piano, organ, service planning, choral techniques. Music Festival.

Conference choir presents the *Messiah* on closing evening, August 30.

FOR RESERVATIONS

Write ROBERT GUY, Mgr., Ridgecrest Baptist Assembly, Ridgecrest, N. C. Enclose \$2.00 registration fee, payable to Ridgecrest Baptist Assembly. Information folder available by writing DEPARTMENT OF CHURCH MUSIC, Baptist Sunday School Board, Nashville 3, Tenn.

"OBJECTALKS"—20 bright Bible talks to boys and girls illustrated by familiar objects.

"TALKS ON TEXTS"—20 children's sermons. Illuminated by fascinating illustrations.

"PAPER TEARING TALKS"—15 gospel talks. Paper is folded then torn and the object is unfolded. Interesting to old and young. Full directions. One Pastor writes: "Your talks are the best I have ever used or have been able to find."

Each set \$1.00 All Three \$2.00

55 talks—a whole year with the Children

Over 100,000 in use

HADDON SERVICE

Box 164-K

Fairfield, Conn.



ATTENDANCES AND ADDITIONS TO THE CHURCHES JUNE 11, 1950

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	268	56		Jonesboro, First	235	102	
Allons Chapel	166			Kingsport, First	708	219	7
Ashland City, First	43	17	5	Fort Robinson	127	68	2
Athens, Antioch	128	28		Lynn Garden	394	98	3
East	371	147		Mission	51		
First	519	233	3	Knoxville, Alice Bell	128	42	
West End Mission	110	67	7	Arlington	521	118	
Calhoun	123	20		Bell Avenue	923	381	5
Coghill	72	57		Broadway	1377	449	12
Cotton Port	87	61		Fifth Avenue	936	262	
Eastanalle	64	19		Lincoln Park	708	230	2
Englewood	145	36		McCalla Avenue	700	202	4
Etowah, East	91	35		N. Fifth Avenue	98	43	1
Etowah, First	322	113	3	Sevier Heights	616	241	6
Etowah, North	325	87	4	LaFollette, First	305	93	5
Good Springs	67	50		Mission	80	33	
Idlewild	70	67		Lawrenceburg, First	234	166	
New Hope	34	43		Lebanon, Barton's Creek	110	70	
New Zion	40	71		Cedar Grove	103	70	
Rodgers Creek	25			Fairview	164	85	
Union Grove No. 2	82	79		First	467	110	4
Auburntown, Prosperity	193	137		Lenoir City, First	363	92	
Brighton	211	125		Nelson Street Mission	23	35	
Bristol, Calvary	403	148		Lewisburg, First	395	129	7
Brush Creek	73	45		Lexington, First	241	44	
Chapel Hill, Smyrna	73	45		McEwen	72	32	
Avondale	659	127	11	Mt. Juliet	121	60	
Birchwood	102	40	1	Madisonville, Chestnut	86	31	
Cedar Hill	335	60	7	Maryville, Broadway	394	176	3
Chamberlain Avenue	295	112		Everett Hills	330	170	6
Eastdale	385	124	2	First	705	216	3
East Lake	561	188	5	Maynardville	112	26	
East Ridge	323	120	3	Medina	181	95	
Edgewood	309	112		Lathams Chapel	75	59	
First	385	155		Memphis, Bellevue	2515	923	20
Chapel	84	23		Boulevard	752	253	2
Highland Park	3521	703	42	Central Avenue	675	215	7
Lupton City	165	115	9	Elliston Avenue	164	54	3
Oak Grove	252	116		Highland Heights	989	411	5
Red Bank	595	179		Kennedy	134	73	
Ridgedale	640	215	1	LaBelle	724	164	
St. Elmo	365	119	5	Levi	238	150	
Signal Mountain	73			Barton Heights	134	62	
Suck Creek	54	20		Merton Avenue	338	54	1
Tyner	53	25		Parkway	307	135	
Cleveland, Big Spring	310	160		Prescott Memorial	643	210	2
Waterville	46	42		Southland	164	52	
Rutledge Memorial	97	42		Speedway Terrace	758	130	2
Four Point Chapel	28	6		Temple	1370	301	14
Clinton, First	496	120	4	Winchester	230	104	2
Norris	61	29	4	Milan, First	410	67	2
Columbia, First	403	122	3	Monterey, First	307	91	
Godwin Chapel	20			Morristown, First	599	122	2
Rock Springs	120	75		Buffalo Trail	97		
Second	135	95	4	Murfreesboro, First	468	105	
Cookeville,				Walnut Street Mission	61		
Fourth Street Mission				Mt. Herman	122	126	
Steven Street	93	63	5	Powell's Chapel	107	52	
West View	150	65	2	Nashville, Edgefield	432	114	2
Cornersville, First	97	43	1	Grace	789	253	2
Decatur, Goodfield	94	50		Grubb's Memorial	152	73	2
Dyersburg, Calvary Hill	181	77		Harsh Chapel	177	91	3
First	583	115	4	Inglewood	776	180	4
Eagleville	128	57	2	Lockeland	361	106	
Elizabethton, First	553	142		Madison, First	361	106	
Immanuel	210	68	1	North End	173	68	4
Oak Street	127	67		Park Avenue	634	144	
Siam	269	156	2	Saturn Drive	93	119	1
Fountain City, Central	1061	251		Shelby Avenue	395	112	
Hines Valley Mission	46			Third	266	65	
Fowlkes	123	93		Woodmont	349	132	9
Greenbrier	227	101	4	Woodmont Center	136	68	3
Hampton, Union	212	108		Newport, First	277	55	
Harriman, South	270	149		Oak Ridge, First	530	89	1
Trenton Street	398	93	5	Old Hickory, First	587	214	4
Humboldt, Antioch	209	77		Oliver Springs, First	173	27	1
First	543	110	1	Rockwood, First	352	136	
Jackson, First	824	107	2	Rogersville, Hennard's Chapel	132	103	
North	269	129		Rutledge, Oakland	81	38	
West	776	214		Somerville, First	162	111	1
Jamestown, First	226	50		Tullahoma, Highland	103	53	4
Jefferson City, First	446	91	6	Watertown, Round Lick	167	107	

Youth Night at the Cleveland Congress

ROBERT S. DENNY

At the eighth Baptist World Congress in Cleveland, Sunday night, July 23, has been designated Youth Night by the Executive Committee of the Baptist World Alliance. Dr. C. Oscar Johnson, BWA president, will open the session and turn the program over to Miss Cay Hermann, president of the Baptist Youth Fellowship of the Northern Baptist Convention, who will preside.

The committee responsible for this special Youth Night program includes young people and youth leaders from the Northern and Southern Baptist conventions, the National Baptist Convention, Inc., the National Baptist Convention, and Canada, as well as representatives of the Cleveland area young people.

At the outset Miss Hermann will present Bo Baker of Fort Worth, Texas, outstanding young song leader in the Southern Baptist Convention, who will lead the music. Bo will be remembered especially by Southern Baptists for his musical leadership at Youth Night at the Southern Baptist Convention in Oklahoma City in 1949 and for his preaching and singing in many city-wide youth revival campaigns.

The Cleveland area young people will present a 35-minute dramatic worship service depicting the common problems of the young people in the world. Joel Sorenson of Stockholm, Sweden, new youth secretary for the BWA, will then speak to outline a plan of action for young Baptists in the world. A transition in music will lead to 35 minutes of consecration and testimony featuring Gunter Wagner of Germany and the international Baptist Seminary at Zurich, Switzerland, and representatives of Canadian, Negro, and American young people. Jack Robinson, all-American basketball player and youth preacher from Baylor University will be the closing speaker.

Special delegations of young people plan to be in Cleveland for the week end and especially for Youth Night from a radius of several hundred miles. The meeting will be held in Cleveland's Municipal Auditorium and will probably attract more than 15,000 people.

Such an opportunity demands the best. The program committee earnestly requests the prayers of Baptists everywhere not only that this service but that the entire Congress might be a spiritual blessing to those who attend and through them to others as they go back home.

Every Baptist a Tither

CAMP PROGRAM RECEIPTS

Received to January 31, 1950	\$103,460.01
Additions during February, 1950	785.96
Additions during March, 1950	1,636.94
Additions during April, 1950	2,411.75
Additions during May, 1950	2,411.11
Total	\$110,705.77

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ADVANCE HAS BEGUN!

J. L. McDaniel Dies

Julian L. McDaniel, 65, Baptist Sunday School Board employee, died June 11 in St. Augustine, Fla. Death was attributed to a heart attack suffered while he was in St. Augustine visiting a son, Eldon Wyatt McDaniel.

Born in Nashville, where he received his education, Mr. McDaniel had been employed by the Baptist board for more than 30 years. He was superintendent of the maintenance department.

In order to give his full time to the ministry A. E. Prince, president for more than nine years of Hannibal-LaGrange College, Hannibal, Mo., has resigned that position. His resignation was effective May 24, but he agreed to remain until Sept. 1 to advise with the trustees and the new officials of the school. Dean Howard S. Higdon was named interim president.

—B&R—

Ever since 1947, the Baptist students of Tennessee, along with other states, have been sending out some of their fellow students in special summer mission work. This year the following Tennessee BSU students and their fields of labor are listed: Gunter Wagner, Baptist Seminary, Zurich, Tennessee; Buddy Johnson, Union University, Hawaii; Bill Norman, Vanderbilt Medical School, South America; Mrs. Bill Norman, South America; Natalie Cockroft, University of Tennessee, California; Marcella Mays, Carson-Newman College, California.

—B&R—

Pastor Ben A. Byrd and the East Side Baptist Church, Thomasville, Ga., have been assisted in a gracious revival by Homer Brittain, of Chattanooga, Tenn. There were 48 additions by baptism upon a profession of faith, 20 by letter and 54 rededications.

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New Alabama Editor



LEON M. MACON

On July 1, Dr. Leon M. Macon will become editor and business manager of *The Alabama Baptist*. He will succeed Dr. L. L. Gwaltney who becomes editor emeritus after more than thirty-one years as editor of *The Alabama Baptist*.

Dr. and Mrs. J. Clark Hensley of Pulaski are the proud parents of a baby boy born June 7. He has been named J. Clark, Jr.

—B&R—

Dr. Ryland Knight, beloved pastor of the First Baptist Church, Pulaski, Va., has announced his plans to retire from the active ministry around the last of August. He will complete 50 years of service July 1. Dr. Knight is a former pastor of Immanuel Baptist Church, Nashville.

—B&R—

Harrison Chilhowee Baptist Academy closed its 69th session May 5. Fifty young men and women were awarded diplomas. Billy Kelton, Christiana, was valedictorian; and Judy Johnson, Seymour, salutatorian.

The fall term will open August 21. The following teachers have been elected for the next term: Roy Anderson, President; C. Y. Steward, Principal; W. F. Hall, Bernard Boyatt, Dewey Lee, Miss Gertrude Atchley, Miss Bess Atchley, Mrs. Ben H. Clark, Mrs. Fort B. Notgrass, Miss Willette Barbee, Miss Dorothy Smith, Miss Ernestine Britt, Miss Juanita Sharits, and Mrs. J. L. Downing.

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Regular Session: September 11

* * *

Information on Request

H. D. BRUCE, President

Resolutions

THOMPSON

WHEREAS, Brother Luther Joe Thompson has resigned as pastor of Springfield Baptist Church, Springfield, Tennessee, to accept the pastorate of First Baptist Church, McAlester, Oklahoma; and

WHEREAS, during the five years he has served as pastor of this Church he has endeared himself to the members and to the entire community, working harmoniously and untiringly as a leader in this Association; and

WHEREAS, under his leadership this Church has grown spiritually and in numbers:

NOW, THEREFORE, BE IT RESOLVED by this body, in called business session May 28, 1950, that we express to Brother and Mrs. Thompson our deep appreciation for their untiring labors here for the advancement of the Kingdom.

BE IT FURTHER RESOLVED that we assure them that our prayers shall follow them as they assume their duties on a new field, in the full faith and expectation that their ministry together in the Lord may reach the glorious climax for which it seems destined.

BE IT FURTHER RESOLVED that a copy of this resolution be spread upon the minute book of this Church, and that copies be mailed to First Baptist Church, McAlester, Oklahoma, and to BAPTIST AND REFLECTOR.

RESOLUTION COMMITTEE

W. W. McClanahan, Chairman

Hal G. Bunard

R. A. Hammack

LeCROY

WHEREAS, Brother Boyd LeCroy has tendered his resignation as Missionary of the Indian Creek Association of Baptists, and has accepted the call to the Pontotoc Association of Baptists, Mississippi.

THEREFORE, BE IT RESOLVED: That we express our abiding appreciation and thanks to God for the outstanding work done by Brother LeCroy in our Association. The material accomplishments are many, the spiritual blessings beyond measure.

That we commend him to the fellowship of the Pontotoc Association of Baptists as a man of Christian character, an untiring worker, a preacher of power, an able organizer, a seeker after God's will in all things, a pleasing personality, and a deep concern for the lost.

That we make known our gratitude for his consecrated and talented family, for their loyal service in their home church and in our Association.

That copies of these resolutions be sent to Brother LeCroy, to the Pontotoc Association of Baptists, the BAPTIST AND REFLECTOR, and a copy be incorporated in our minutes.

J. D. Morgan

B. B. Powers

BAPTIST AND REFLECTOR

EAST TENNESSEE NEWS

By LLOYD T. HOUSEHOLDER, Maryville, Tennessee

Walter Warmath, pastor of Fifth Avenue Baptist Church, Knoxville, delivered the annual sermon before the J. R. G. Society of Religious Inquiry during the recent commencement at Union University, Jackson.

The Youth Revival conducted in Knoxville May 14-23 was a boon to the spiritual life of this entire area. The latest report of the revival gives the following results: 1105 decisions, 170 professions of faith, 863 rededications, 72 dedicated their lives to definite service. The evidence of the presence of the Holy Spirit, the intense concern for the lost revealed by the activities of great numbers of young people, the calm deliberate decisions made by so many people were an inspiration to all who were so privileged to attend. Every member of the Young High School football team was converted. The spirit of the revival lingers on, and numbers of churches are reporting great services conducted by the young people who caught a vision of Christ and His service in the meeting.

Commencement at Carson-Newman College was attended by a record-breaking crowd. The sermon by Dr. K. O. White and the address by Dr. Andrew Holt were unusually fine. Summer school began June 5 with a large enrollment.

First Church, Cleveland. L. B. Cobb, pastor, has called Allen Collier as music and education director. Mr. Collier was graduated recently from Louisiana College. Mrs. Collier will become church secretary September 1.

On a recent Sunday Henry J. Stokes, pastor of First Baptist Church, Knoxville, and Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, exchanged pulpits.

First Baptist Church, Benton, has called Hoyte Huddleston as pastor. He will begin his work June 25.

First Baptist Church, Madisonville, will begin a revival on Sunday, June 25. Warren Rust, pastor of McCalla Avenue Baptist Church, Knoxville, will be the preacher. Eddie Nicholson of Cleveland will direct the music. C. J. Veatch is pastor of this fine church.

On Sunday, June 11, Central Baptist Church, Fountain City, Charles S. Bond, pastor, held its first service in the new auditorium. In the afternoon open house was held. The last sermon in the old auditorium was delivered by Dr. A. F. Mahan, for many years the honored pastor of this great church.

Mt. Olive Church, Knoxville, gave a reception for the new pastor and his wife, Dr. and Mrs. John M. Sykes, on Friday night, June 2. Visiting ministers participating in the program were Charles Ausmus, Ralph Murray, Burch Cooper, and your writer. On Sunday, June 6, a series of revival services began in this church.

The film sermon of Dr. Robert G. Lee, "Pay Day Someday," was shown in the First Baptist Church, Cleveland, on Wednesday evening, June 14.

On June 4, Broadway Baptist Church, Maryville, ordained the following as deacons: J. C. Deane, Earl French, Floyd Hall, Paul Payne, E. L. Akard, and Otis White. The charge to the deacons was given by David Livingstone and the charge to the church was given by P. B. Baldrige.

Sunday, May 7, historic New Hopewell Church, located near Kimberlain Heights in Knox County, broke ground for a new building. May 25, Pastor A. W. Parker began a revival which resulted in 51 decisions, 29 of these united with the church. B. H. McKay of Rogersville led the singing.

Dr. Chester Swor of Jackson, Miss., was guest speaker at First Church, Elizabethton, Sunday evening, June 4. He will be the speaker during Spiritual Emphasis Week in the church, July 2-7.

Pleasant Grove Baptist Church, Maryville, P. B. Baldrige, pastor, has just closed a very fine Vacation Bible school. In addition to all the good work done, there were 24 conversions, with 15 additions to the church.

David Livingstone also reports a very fine school at Mt. Lebanon Church, Maryville. He is the excellent pastor of this church.

W. A. Coleman, a leading layman in Bell Avenue Church, Knoxville, died of heart attack, May 27. For more than 40 years he has been secretary of the Sunday school. Since childhood the writer has known this good man. None better ever lived.

Paul Reneau, for six years pastor of West Maryville Church, has been called as pastor of Oak Street Church, Soddy, effective July 1.

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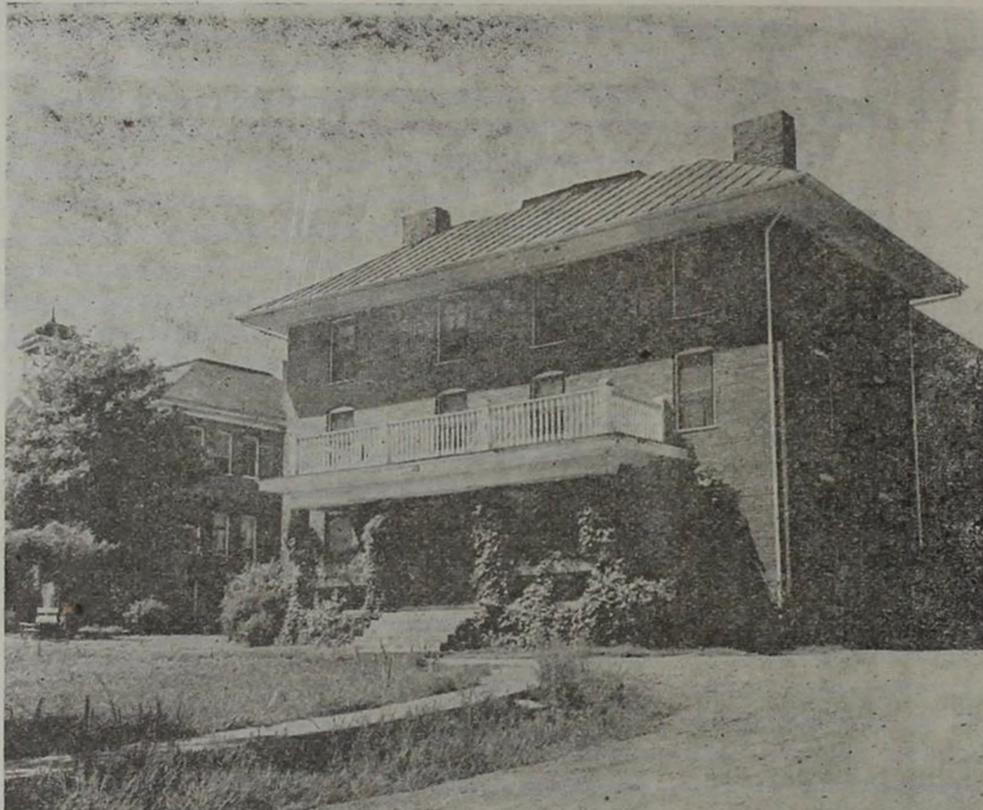
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