

Baptist and Reflector

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

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Go

Go ye

Go tell

Go "again and visit"

Go "to every creature"

Go "into all the world"

Go "bearing precious seed"

Go "after that which is lost"

Go "near and join thyself to..."

Go "into the highways and hedges"

Go "into the next town"



BRYCE FINCH

LEBANON TENN
10-50

Baptist and Reflector

O. W. Taylor
Editor

C. W. Pope
Executive Secretary

Fred W. Noe
Business Manager

DIRECTORS OF TENNESSEE BAPTIST PRESS, INC.

Edwin E. Deusner, President; Richard N. Owen, Vice-President; J. R. Kyzar, Secretary; Andrew Tanner, E. L. Smothers, T. C. Meador, David Livingstone, D. P. McFarland and R. Frank McKinney

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EDITORIAL

Why Not Hardshell Immersion?

A LOYAL FRIEND of BAPTIST AND REFLECTOR wishes a discussion of "why we (Missionary Baptists) should not receive the immersion of Primitive or Hardshell Baptists." Stating our view, we shall present certain basic considerations and draw a conclusion from them.

MISSIONS

The Lord commanded His church: "Go ye into all the world, and preach the gospel to every creature" (Matt. 28:18-20; Mark 16:15-16). "All the world" and "every creature" certainly included both alien sinners and saints. Hence, contrary to the Hardshell view, the gospel was intended for both classes; for the salvation of sinners (Rom. 1:16) and the development and service of the saved. Accordingly, New Testament churches were worldwide missionary churches (Mark 16:20; I Thess. 1:8; Rev. 22:17). Therefore, Missionary Baptists and not Hardshells are *the real Primitive Baptists*.

MEANS

God alone can save sinners. But in His sovereignty He uses means and instrumentalities to bring sinners to the point where grace saves them. So the Lord commanded His followers to "make disciples" instrumentally. "Disciples" meant converted learners and followers of Christ (Acts 6:7; 11:26). "Make disciples" meant for Christians as instruments in the hands of God to lead sinners to Him for salvation. Such scriptures as Acts 26:16-18, I Cor. 3:5; 4:15, and James 1:18 prove clearly that God uses *His people* and *His Word* in accomplishing the salvation of sinners. Hardshells deny this and make no purposed effort for the salvation of sinners.

Having to do with the salvation of sinners and the growth and service of the saved, the Commission necessarily has imbedded in itself the *saving* truths and *serving* truths of the gospel and its associated truths. Like those in New Testament days, Missionary Baptist churches proclaim and suitably apply these truths to sinners and saints.

AUTHORITY TO BAPTIZE

Jesus "made and baptized . . . disciples" (John 4:1). He commanded the same order in the Commission—"teach all nations" (*Matheteusate*—make disciples, etc. Matt. 28:19). Obediently, New Testament churches instrumentally made disciples and baptized (immersed) them.

The authority to baptize under the Commission comes from the Lord who gave the Commission with "all authority . . . in heaven and in earth." It is not something to be appropriated indiscriminately, but is conferred. In the nature of the case, only that body is authorized to baptize under the Commission which is founded upon the doctrines in the Commission and which proclaims and suitably applies them to sinners and saints.

Surely, those bodies which pervert and reject the doctrines and the missionary program of the Commission, which alone give occasion for baptism, have no right to baptize under the Commission. Their baptism is all right for *them* and for its proper *purpose*—identifying the candidate with the faith of those bodies. But it is not all right when this is offered as the *New Testament* baptism commanded in the Commission. The Lord has not commissioned one body to set forth New Testament faith and practice and commissioned other bodies to overthrow these things.

The New Testament doctrinal content and practice imbedded in the Commission rule out the following groups as authorized administrators of the baptism in the Commission: 1. Those teaching salvation through priests and sacraments. 2. Those teaching salvation by works of any kind instead of by grace through faith alone (Ephes. 2:8-9). 3. Those teaching affusion for baptism. 4. Those teaching infant baptism. 5. Those teaching baptism as a condition of salvation. 6. Those setting aside the missionary program in the Commission.

HARDSHELL IMMERSION

Hardshell Baptists teach some truths. But they seriously conflict with the Commission in other respects. And, as an organization, they are basically established upon these conflicts.

1. *Rejection of the Missionary Program in the Commission as Related to Alien Sinners.* Accordingly, Hardshells make no purposed efforts for the salvation of sinners. In their view, the gospel is simply to "feed the sheep." This rejection coupled with continued missionary inactivity makes the Commission of no effect in its proper scope. We do not believe that the Hardshell brethren so intend it, but this logically means disobedience to and rebellion against the Lord who gave the Commission with "all authority . . . in heaven-and in earth."

2. *Denial of the Bible Teaching That God Uses Means and Instrumentalities in the Salvation of Sinners.* This logically sets aside the Commission in its proper interpretation in the light of scripture teaching and the practice of New Testament churches. Considering the implications and results, this is one of the gravest heresies in the world. To deny the application of the gospel to the salvation of sinners is as heretical as it would be to deny the application of the gospel to the growth and development of saints, and even more so. The Lord has not authorized such heresy to baptize under the Commission.

The ritual of Masons is all right for them and for its purpose, but not for Oddfellows and *vice versa*. Likewise, the baptism of Hardshells and other perverters of the Commission is all right for them and for its purpose, but not for Missionary Baptists. This is not said with any personal ill will, but is a statement of honest conviction.

Therefore, Missionary Baptists ought not to receive Hardshell immersion.

Baptists Score a "Scoop"

In newspaper circles when an enterprising reporter gets an exclusive story we refer to it as a "scoop."

We believe we can say the First Baptist Church scored a real "scoop" last Sunday night without offending our readers who belong to other denominations.

A detailed report on what we consider a church "scoop" appeared in the society columns of the P.-I. yesterday.

It told of a wedding ceremony, or rather a "re-dedication of a wedding ceremony" held after the pastor, Rev. O. E. Turner delivered a sermon entitled: "A House With a Home Inside," which is described by a member of the congregation as one of the best he ever heard.

Principals in the "wedding ceremony" were Rev. and Mrs. John W. Williams, who have been married fifty-five years, and they repeated the vows they took more than a half-century ago, except that the questions were in the past tense, such as "did you take this woman, etc."

There was nothing of the showmanship in the "ceremony." It was a distinct part of the worship service and carried out in an atmosphere of reverence.

What occurs to us as the most impressive part of it took place after the ceremony when Mr. Turner asked every man and wife in the congregation to stand, hold hands and recall earnestly and reverently the vows they themselves had taken.

The reason it impresses us is because this service strikes us as being right in line with a nation-wide effort by the legal profession and the judiciary to save marriages and decrease the alarming number of divorces.

We believe lawyers can do a lot to keep families united. In fact we know of cases where they have been instrumental in doing so.

If "marriages are made in heaven," however, as we believe as much as we believe in the miracle of life itself, the church has the major responsibility of keeping husbands and wives together.

Not all of those who stood Sunday night derived much benefit, or inspiration, merely holding each other's hands before a congregation of Christians. But we believe most of them did!

Divorce appeals to nearly everybody as an easy way out of the thousand and one trials folks have in modern society. For that reason they need to be asked in public sometimes whether they took a vow to take their mate "FOR BETTER OR FOR WORSE, FOR RICHER OR POORER, TO LOVE AND TO CHERISH UNTIL DEATH DO US PART."

A "rededication of marriages" is a good idea. We don't know whether it is

original with the Fidelis Class of the local Baptist Church, or not, but it is a distinct "scoop" so far as we know, and one that should be emulated by other churches.

Like copies of a fine manuscript, or painting, they may give inspiration and furnish a benediction to many who are happily married. And they may serve as a reminder to some who took their vows lightly that God considered them serious.

—Paris Post-Intelligencer

A Most Powerful Evil

One of the most powerful evils we face today is organized crime. And Tennessee is to be congratulated in having a man in the United States Senate in the person of Senator Kefauver who proposes to use every effort at his command to check this great evil.

One of our great needs today is not more law, but a rigid enforcement of the laws we have without "fear or favor." Organized crime has come to such a power that it is controlling in many places the election of officials who are supposed to enforce the law. Laws are not made to persecute people, but to protect society, your home and my home.

Because we have outlived our four-score years is no reason why we should fold our arms and be a quitter. I have never had much patience with a quitter. Regardless of the years we may live, as long as God gives me a sound mind and a sound body I shall be found fighting for the things that build and strengthen the character of our youth and against the things that destroy and drag our boys and girls down to wreck and ruin. I think that is an obligation we older people owe to our boys and girls of today, who are to be the men and women of tomorrow.

Starting in life, one should have a purpose, and that purpose should be to do your best to make the church a better church and the town and community where we live a better place. Starting in life without a purpose is like a ship on the sea without a destination,

tossed to and fro by the waves of uncertainty.

One thing we all want in life is happiness. How to obtain it is a broad question. It is all up to the individual. As my mother used to say, "Every tub sits on its own bottom." Young people starting out in life to build a happy home will never fail if they will take God as their partner and put into practice the spirit of cooperation. You cannot build a happy home and prosper in the church by going separate and apart. "United we stand, divided we fall," is just as true today as when it was first uttered. You cannot build a happy home upon the sands of the sea. Love, prayer and faith in God are the key that unlocks the door into a happy and prosperous church and home. The spirit of cooperation, working and pulling together for the common good of all concerned, is the master wheel that leads to success in every field of endeavor.

During the many years we have lived, we have learned many valuable lessons. We get out of life what we put into it. I hope that during the many years I have lived I have put some things into it which "neither moth nor rust doth corrupt." The greatest happiness that can come to us is to know that we have made someone else happy. I hope that in some way I have helped someone along the way, made their load lighter and life brighter. If we have succeeded in this, we have not lived in vain.

—S. A. Maples

The Enemy of Salvation

There is a personal devil. This personal devil is the archenemy of God. He is the worst enemy of man. God designs plans and purposes for man's good; the devil schemes and purposes for man's evil. His supreme purpose is to prevent God from saving man from sin.

The devil was originally one of the angels in heaven. Angels and archangels united in the worship and praise of God Almighty. One of them became jealous and envious of God and rebelled against God. He sought to overthrow the throne of God. God could allow no rebellion or sin in heaven. Therefore, He cast this evil spirit out of Heaven down to hell. Hell was prepared for the devil and his angels.

The Bible describes the nature of the devil as a fouler, a wolf, a roaring lion, a serpent, Satan. The devil is called Abaddon, Apollyon, Beelzebub, Mammon, Lucifer, Satan, and the Devil.

The character of the devil is described in the Bible as being proud, malignant, deceitful, subtle, cowardly, fierce, cruel, powerful, and wicked.

No sooner had man sinned than God promised him a Saviour. At the beginning of the human race, God promised that the seed of the woman should bruise the serpent's head. The devil, being the originator of death, sought to defeat God's promise by having Abel, through whom the promise was to be fulfilled, murdered.

When the devil had filled the whole earth with evil, and saw that God would destroy the world because of this evil, he attacked Noah with special ferocity because God had promised to save the human race through Noah and his family.

When God chose Abraham to be the father of the faithful, and promised him a son through whom the Messiah, as man's Redeemer, should come, then the devil shut up Sarah's womb to prevent her from having a child.

After Isaac was born, in spite of the devil, he then sought to have him killed. Failing in that, he continued his attack upon Joseph and Jacob and down the line, through which God had promised to give the world a Redeemer.

God chose David to be in that line and the Devil brought him down into all manner of sin, even adultery and murder, in an effort to prevent the Redeemer from coming.

When the Redeemer was finally born, in spite of all the efforts of the devil to prevent it, then the devil sought His destruction by putting into the heart of wicked Herod to have all the infants of Bethlehem slaughtered, thinking to get Jesus in that massacre.

When Jesus came to the time to begin His public ministry of teaching and preaching and saving, the devil dragged Him into the wilderness and sought to destroy Him by leading Him to sin. Failing of that, he sought to destroy Him by taking Him up on the pinnacle of the temple and urging Him to cast Himself down and thereby prove Himself to be the Son of God. Failing of that, the devil put it into the heart of one of the twelve apostles, Judas Iscariot, to betray Jesus into the hands of His enemies for crucifixion. All hell must have declared a holiday and all the imps of hell must have danced through the universe in admiration and praise of their archfiend, who at last had apparently got rid of the Redeemer of man.

TRIES TO DEFEAT MAN'S SALVATION

Being thwarted, overcome, defeated, cast out, at every point, through four thousand years of the world's history, the devil has continued since the Resurrection of Christ to defeat the salvation of as many people as possible.

He is an accuser of the brethren. He causes wicked-hearted men and women to criticize Christian men and women as hypocrites.

"The devil is a liar and the father of liars," said Jesus. He lies on preachers, he will lie about churches and church workers, and church members, and church plans, and church programs.

The devil creates doubt about the integrity, authenticity, and authority, of the Holy Scriptures. He knows that the Word of God is an outline of God's plan of salvation. Every unbeliever and infidel and modernist who denies the divine in-

spiration of the Scriptures is an agent of the devil in deceiving the souls of men, and preventing their salvation.

The devil knows that only a divine Redeemer can save man from his sin; therefore, the devil does all things possible to discredit the Bible doctrine of the Deity of our Lord and Saviour Jesus Christ.

Failing in his efforts to destroy faith in the Bible as the Word of God, and failing to destroy faith in Jesus as the Son of God, the devil then offers all sorts of substitute plans for the salvation of man. He makes many men believe that they will be saved by doing good works. He makes others believe that they will be saved by joining the church and being baptized. He makes others believe that they will be saved by doing penance and performing other sacraments, so-called. The devil will even do good and encourage men to do good, in order that they may be satisfied with that. The devil is glad enough to have men live moral, decent lives and to do many benevolent services if only they will not accept the Lord Jesus Christ as a personal Saviour.

WAY TO OVERCOME THE DEVIL

But powerful, sinister, deceptive, and evil as the devil is, God has provided the means by which His people may overcome the devil.

The Bible says that certain saints overcame Satan with the power of their testimony. When Christians fail to bear testimony for Christ, they are allowing Satan to gain the victory over the souls of men.

Jesus defeated the Devil in the mount of temptation by quoting Scriptures. The Christian should know just where to find the very Scriptures which are needed for any particular case; better still, every Christian should memorize enough Scriptures to be able to meet the devil on any occasion by quoting from memory these passages from the Word of God.

Christians may overcome Satan by believing prayer. Pray God each day to lead you to someone that day. Pray God to send lost people to the House of

(Continued on page 5)

As I Think It Over

As I think it over I would love to pass my thoughts on to others who may be interested in thinking along the same lines.

The Chicago Convention was the most encouraging session according to my way of thinking that Southern Baptists have had for some years. This encouragement comes not primarily from reports of the newspapers and not altogether from pronouncements from the platform, even as wholesome as many of them were. They come primarily from the general trend in thought and action of both small and large groups of Baptists throughout our convention territory, as well as during the sessions in Chicago.

As I think it over I am of the same opinion which I have had for some time in that too much of the writing and speaking on the problems which we are facing are beside the point. I mean by that, that all the talk about destroying the autonomy of the local church doesn't apply in these issues. It would require a rather lengthy article (which I would love to write) to discuss this phase of it in detail; but suffice it to say here that that issue is not involved in the least.

As I think it over I am more thoroughly than ever convinced that the actions taken by the Baptists of Oklahoma and some other states are entirely justified by their fruits. I am not unmindful of the probability of some state conventions being unable to take such action as did Oklahoma Baptists with such an unanimity until they have had a period of indoctrination. The tendencies which Oklahoma took a stand against had not gotten a very strong foothold in our state and hence the wisdom of checking the trend in its early stage.

As I think it over I fear too many of our people are more concerned about maintaining "fellowship among the brethren" than they are about maintaining the New Testament standard for a New Testament church. We could have fellowship with most any religious group if we would compromise on the teachings of the Word of God. That type of fellowship would drag us to our shame and ruin.

As I think it over I am thoroughly

convinced that the recommendation of the committee which was read by Dr. T. C. Gardner calling for an all out effort in indoctrinating our people should be carried out to the fullest. Baptists are not afraid to have people study and follow the Word of God.

In addition to our study and preaching for a week in our local churches, I suggest that every Baptist college and seminary have a special week when a study of distinctive Baptist doctrines will be offered to all students, especially to preachers and other religious workers. Surely it goes without saying that many of our churches and Baptist schools have become lax on these vital matters, else we would not have so much confusion on these points.

Why would it not be a good and wholesome thing for our Baptist papers and periodicals, both state and Southwide, to have some loyal and capable writer (if the editors do not write them themselves) present strong articles on such subjects as (1) "When Is The Autonomy Of The Local Church Destroyed?," (2) "Alien Immersion," (3) "Open Membership," (4) "Open Communion," (5) "Federal Councils," etc.

Then if some loyal, capable and sincere brother disagrees let us hear his side also. Baptists are not afraid of discussion when held on a high level. Let us have more discussion of New Testament teachings and less dealing in personalities! Let those who differ in committee rooms tell up openly and not wait for others to call their names. Let no man hesitate to let the people know what he believes and why. Baptists stand or fall as a distinct religious denomination upon our belief in and loyalty to the teachings concerning a New Testament church.

As I think it over if we follow a course something on this order for one to three years, Baptists will find themselves together and we shall have done with this suspense and fear as to what will happen in our next convention. It is either this or we shall have two separate bodies—conservatives and liberals.

All of us know that as yet a VAST MAJORITY of Southern Baptists are sound in faith and practice according to

New Testament standards. Let us be done with accusing those whose New Testament loyalty is unquestioned of "ex-communication," "inquisitionary movements," attempts to destroy the "autonomy of the local church," "disrupting fellowship," etc. Let us pursue this course for a reasonable period and see the liberals either coming back to the time-honored Baptist position on the New Testament church or else find their place with liberals outside our ranks and leave Southern Baptists to carry on in that true spirit of harmony and fellowship which so many desire.

I am sure I have not gone as far and do not propose moving as rapidly and radically as some of my good brethren would prefer. But it is my deep conviction that such a course in the very near future would find us ready to amend our constitution (if necessary) or making a pronouncement of interpretation with almost, if not equally as harmonious in spirit and fellowship as was done by our Baptists in Oklahoma. At any rate let us give it a trial. Let us pray, wait and see.

The Enemy of Salvation

(Continued from page 4)

God where they might hear the Word of God and be saved. Pray while the preacher is preaching, that the Word of God may be quick and powerful, and that it may become the power of God and Salvation to some. Pray especially when the invitation and the appeal are being given. The devil becomes the most active just when a soul is about to make a decision for Christ.

The Bible says that the people of God on a certain occasion overcame the devil with the blood of the Lamb. All who scoff and scorn and sneer at the blood of the Son of God are friends of the devil and the enemies of man's soul. Without the shedding of blood there is no remission. Christ died for our sins according to the Scriptures. The devil would like to have men doubt that, but it is only when God sees the blood that He passes over the sinner.

KOREA

White Unto Harvest

by John A. Abernathy

Many things have happened since our arrival in Chosun, "Land of morning calm," February 27, to encourage and make us happy. I wish that you could have gone with me on a recent itinerary when I visited many churches in an association in south Korea. Several trips had been made before to different parts of the field. This one was more interesting since it took us to some of the more remote places off the beaten path.

It is true that Baptists have not more than a hundred and fifty churches in all Korea, but every one we visited was wide awake and ready to go places with just a little encouragement. We have concluded that Southern Baptists are the ones to give this encouragement.

In Seoul and nearby places we use the Ford for transportation and could not carry on without it, but to the far away places we travel by train and bus. Korea has a good railway system with some comfortable trains; some even have pullmans. Although the fare was recently doubled every train is crowded to capacity. Buses are of the "ante-bellum" type; all makes and models.

On this recent itinerary we traveled the first part of the way on a crack express train through two provinces. Then we took a bus across country sixty miles to visit churches in an association away from the railroads. We waited at the bus station for about an hour and a half. The station was filled with people when we arrived, but many others came with their bags and bundles, until the old dilapidated charcoal burner bus chugged in.

I thought surely most of the people would go by another bus. Imagine my surprise when, after we had been permitted to board, the whole crowd charged through the door and into the bus, bundles and all. Most of them had to stand and they were so placed nobody could turn around.

The above article was received from Missionary Abernathy June 23.

"The old trap will never make the sixty miles," I told Brother Ahn.

He replied, "We'll see."

Finally, puffing, spurting and squeaking we got under way. With only one flat and another minor breakdown we reached our destination only a few hours late.

While the bus was unloading its human "sardines" I heard a group outside singing in Korean "Comin' Thro the Rye." Looking out we saw over one hundred people from the Baptist church who had come to the bus station to meet us. It was almost like a military review as we passed down the long line bowing and saying, "Anyong Ha Soom Nikka?" (How do you do?). We marched at the head of the group to the church where another group was waiting.

Leaving our shoes on the outside we went in, and like all the others, sat on the floor. There were no chairs nor pews in the church. It is so in most all the churches and homes in Korea. After a short prayer, barley cakes and tea were served. When the siesta on the floor was over we, still sitting on the floor, were treated to a sumptuous meal. I used to think no food was as good as Chinese but Korean is just as satisfying. Korean chopsticks are smaller and rice is served in abundance at each meal.

By nine o'clock the church was full and the service had begun. It was easy to preach, because these people spend

much time in daily prayer. At the close when the invitation was given there were many public professions of faith in Christ. Each day we went by bus to a different place. The meetings were well attended. I have never seen greater hunger for the Gospel and the deep Spiritual Truths anywhere. Most of the church houses had long ago been outgrown and we had services in the yard. In one town we preached to more than two hundred in the shade of a huge tree. I thought of Abram's "Oak of Mamre." No one was in the sun. It was the same everywhere we went—large crowds and small buildings. At each place souls were saved.

Sometimes as we jostled along in the rickety old bus over the rough roads we thought how nice it would be when this itinerary is over and we are back in our comfortable home in Seoul. But when we saw the hungry multitudes and the many accepting Christ we decided that nothing else in the world mattered.

Checking my notebook upon my return I found we had visited fourteen churches; spoken sixteen times and saw 127 confess Christ as Saviour. This is the story of only one itinerary. It is the same everywhere we go. The wide open doors, the whitened harvest and the terrible fewness of laborers deeply impress us. Is it not a challenge to Southern Baptists to come in with large forces and finish the job of evangelizing Korea? "The Harvest truly is plenteous . . ."

Western Union

1950 JUN 28

Dr. and Mrs. John A. Abernathy, Southern Baptists' only representatives in Korea, have gone to Japan. Following cable received by the Foreign Mission Board:

"Arrived safely Fukuoka. No bullet holes. No baggage.—Abernathys."

Foreign Mission Board

My Fellow Gospel Song Leader

"Charlie" Alexander was born on a farm in East Tennessee in 1867 and became the literal successor of Ira B. Sankey as the most widely traveled and greatly used song leader of his day.

Attending the Moody School in Chicago the summer of 1893 he had part in the great city-wide evangelistic campaign led by D. L. Moody. He thus met such widely known workers as Maj. D. W. Wittle, A. C. Dixon, John McNeil, and others equally as prominent, and of learning something of value from each. He joined Dr. M. B. Williams for nearly eight years of campaigns in the middle-west, chiefly in Iowa. The results were remarkable, quite comparable to the famous Welsh revival at the beginning of the century.

In 1903 he joined Dr. R. A. Torrey in Australia to begin one of the most famous revival efforts in history. It has been asserted that these two men in four and one half years, in Australia, England and this country, were instrumental in leading 115,000 souls to a saving knowledge of Christ. While in England Mr. Alexander married a Miss Cadbury, daughter of one of the Cadbury Brothers manufacturers of chocolate. They made their home in Birmingham, England, he naming it "Tennessee."

Mr. Alexander later labored with Dr. J. Wilbur Chapman. Their labors were interfered with by World War One. Both men died 1918. He published a prodigious number of song books, but never composed himself, chiefly promoting the work of Gabriel, Towner and Harkness. He carried the famous "Glory Song" with him on his first visit to Australia and the claim has been made that it was printed in that country over eighteen million times—"When All My Labors and Trials Are O'er." He confined his work entirely to the gospel song form of church music, never using anthems or more extended forms with his huge choruses. Nor did he depend upon his own voice for solo work, usually employing a solo singer to travel with him. He never attempted any teaching or writing for publication.

Mr. Alexander was without peer as a leader of mass singing. His transparently

by Ernest O. Sellers

honest joy in Christian living was a constant incentive to all whom he met. Every time I met "Charlie" he conveyed the impression that our meeting was the most important event possible. Others testified to the same impression. He *sang* the gospel and he also *lived* the gospel.

My last contact with him was the summer of 1918. I in army work and he on his way to his Birmingham home from which, within a few days, he went to that Glory Land about which he so much

loved to sing. He had a streak of sentimentalism in his make-up which led him to promote such songs as "Tell Mother I'll Be There" and similar ones. He also emphasized some well-known Welsh hymns with striking effects. He was a constant and most successful personal worker. As one of the thousands around the globe, I thank God for knowing, and at times, of being associated with, Charles M. Alexander.

A REVEALING QUESTION

by L. T. Hastings

Recently a group of manufacturers, merchants and professional men, all members of the Louisville Chamber of Commerce, made a "get-acquainted," goodwill tour of Eastern Kentucky. One of the 15 communities visited was Pineville, and one of the two places of interest in Pineville they visited was Clear Creek Springs. As they stood on the beautiful lawn, President L. C. Kelly, speaking from the steps of Kelly Hall, welcomed the group, some 75 in number, and told them something of the history of the school. Among other things he said "We now have 650 acres of land and property worth \$500,000.00, and no debt."

After he had concluded his remarks, one from the company spoke out so all could hear, "Dr. Kelly, as a Catholic I would like to know how you raised all that money without bingo games." The question may or may not have been asked seriously, but is a revealing one, none the less. It is a well-known fact that

the Church of the questioner's faith depends largely on bingo to finance their educational and humanitarian enterprises; while Baptists believe that "tithes and offerings," freely and lovingly given, is God's plan of financing the causes that operate within the circle of His will and purpose. Baptists read in a Book dear to them, "Remember the words of the Lord Jesus, how He said, It is more blessed to GIVE than to receive." Acts 20:35. And we believe that He also would say, "It is more blessed to GIVE, even a little, than it is to WIN a big prize in a bingo game, though it be for the holy cause of religion." We just cannot subscribe to the doctrine that "the end justifies the means." If we believed that, there is no telling to what extremes we might go! Another thing: Extreme doctrinal differences lead to widely separated practices in propagating those divergent doctrines. Here are two that can never walk together; they are not agreed!

Men Who Attended Brotherhood Meeting at Camp Linden, June 10-11

Elbert Adcock, Unionville
 Noel W. Adair, Hohenwald
 Alfred B. Alexander, Memphis
 Bobby Alford, Lawrenceburg
 R. B. Alford, Lawrenceburg
 C. M. Applebury, Memphis
 Gaylon E. Allen, Jr., Memphis
 George R. Allen, Memphis
 J. W. Aylor, Memphis
 Paul A. Bailey, Memphis
 M. B. Ballard, Memphis
 J. T. Barbee, Nashville
 R. A. Barber, Jackson
 Bedford F. Barnes, Nashville
 Haskell Barnes, Camden
 Timothy J. Barnes, Jackson
 H. E. Barnett, Parsons
 S. Ray Barton, Memphis
 R. K. Bennett, Stanton
 Wallace Bentle, Lewisburg
 D. Berg, Memphis
 Cecil Blalack, Brighton
 P. B. Boone, Nashville
 Harvey Bowling, Memphis
 Mead Bowman, Parsons
 E. C. Browning, Brighton
 Sam Bryson, Somerville
 Jim Binkley, Goodlettsville
 Paul R. Burklow, Hohenwald
 E. R. Burruss, Lexington
 C. R. Bush, Nashville
 Byrd S. Bussell, Greenbrier
 Charles W. Butler, Jackson
 S. P. Butler, Brighton
 M. R. Carpenter, Jr., Memphis
 J. W. Carroll, Memphis
 C. R. Carrington, Parsons
 Esco Carrington, Parsons
 J. E. Carter, Lewisburg
 J. T. Carter, Springfield
 Fred Casselberry, Lexington
 George H. Castleman, Memphis
 Homer A. Cate, Shelbyville
 Jeff Cates, Shelbyville
 Jeff Cates, Jr., Shelbyville
 J. H. Chambers, Memphis
 Paul Chambers, Memphis
 Clyde Cheatham, Lewisburg
 Harold Chrisp, Jackson
 H. W. Claxton, Shelbyville
 W. W. Claypool, Nashville
 Doyle Clonton, Shelbyville
 J. W. Cook, Paris
 W. C. Collie, Jackson
 Morris Conn, Memphis
 Lloyd Comer, Lawrenceburg
 Paul Council, Nashville
 F. R. Caruthers, Jr., Memphis
 H. F. Craddock, Shelbyville
 J. D. Craddock, Shelbyville

G. E. Crocker, Somerville
 Walter H. Crowe, Pinson
 Bill DeZonia, Memphis
 J. D. Dodd, Parsons
 Bailey Boone, Nashville
 R. C. Draughon, Memphis
 E. H. Duncan, Shelbyville
 J. T. Dyer, Jackson
 E. N. Earls, Nashville
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 F. Y. Fuqua, Memphis
 Carl Frizzell, Chesterfield
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 Jimmy Gateley, Memphis
 L. A. Gateley, Memphis
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 Darnell Gooch, Memphis
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 Stuart Lusty, Nashville
 Folk Lambert, Lewisburg
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 Robert B. Little, Memphis
 E. M. McCance, Memphis

These Men Will

The men whose names appear below are interested in them about present accommodations and their needs will be realized as soon as money is available.

**Send a Gift Today! You
Later . . . but Send**

Roy McCollum, Jackson
 Roland McElwee, Somerville
 Edward McGowan, Memphis
 W. E. McLeod, Nashville
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 Burl Moore, Parsons
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 Grady Morris, Somerville
 L. L. Morris, Nashville
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 Taylor D. Morse, Memphis
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 B. L. Parker, Memphis
 James F. Parker, Goodlettsville
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 Paul Pope, Memphis
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 Joe Stacker, N, Jackson
 Carl G. Stever, Jackson
 Jim Stuard, I, Jackson
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Send a

THE TENNESSEE B
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Went to Camp

ended the brotherhood Camp. Ask any of the future possibilities. These possibilities available.

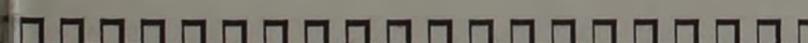
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PTIST FOUNDATION
Nashville, Tennessee

Men Who Attended Brotherhood Meeting at Camp Carson, June 17-18

Willet D. Anderson, Knoxville
R. C. Barnes, Knoxville
Loran Baker, Fountain City
C. J. Barton, Oak Ridge
D. W. Black, Kingsport
Jesse J. Bingham, Knoxville
J. J. Bingham, Jr., Knoxville
J. E. Brown, Knoxville
G. E. Butler, Knoxville
M. K. Cobble, Knoxville
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James O. Conwell, Jefferson City
Cecil C. Cox, Knoxville
Guy Clevenger, Knoxville
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Mrs. Jo O. Conwell, Jefferson City
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Frank Cook, Oak Ridge
G. B. Clark, Jefferson City
Mrs. G. B. Clark, Jefferson City
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Homer Gregg, Knoxville
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Frank Harrington, Knoxville
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Otis Marshall, Jr., Knoxville
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R. D. Simpson, Knoxville
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Henry Tyler, Knoxville
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C. D. Webb, Knoxville
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W. R. Yookum, Mascot

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.

Vatican

The Christian Index

The magazine *Quick*, regales us with the announcements that members of President Truman's cabinet now have all their speeches read by experts on Roman Catholic doctrine. Reason: A series of unintentional miscues that brought a shower of mail on the White House. In Chicago on an office door next to the publishing offices of the *Encyclopedia Britannica* is this sign: "Catholic Committee on the Encyclopedia Britannica." Secretary Matthews of the U. S. Navy, an ardent Romanist, has, since taking office, ordered units of the Navy to display themselves at Roman Catholic events at Portland, Oregon, and New Columbus, Pa. And don't forget Mayor O'Dwyer's refusal to allow the Prime Minister of Ireland to visit the New York city hall—the Prime Minister being a Protestant. Meanwhile, Prime Minister L. S. St. Laurent, speaking from his office in Canada's capital city of Ottawa, told a deputation of Canadian Catholics that he could not grant their request to appoint an ambassador to the Vatican, since such an appointment would give the Roman Catholic Church a special status in Canada not possessed by any other branches of the Christian community.

(If the voters don't make this an issue in our national politics, America is on the road to ruin.—R. B. J.)

Prayer for Increase of Faith

The Southern Presbyterian Journal

During my over fifty years in the pastorate, I have had an opportunity to observe the experiences of many who pray for more faith, more love, more power to resist temptation and in general, more grace. Their lives have been full of all sorts of new experiences, upheavals, sufferings of all sorts, reverses and perplexities. It is God working His will in us and sculpturing His children into conformity to His image. Conformity to His image is the object and goal of His dealings with us. He does not hand down to us a package containing what we ask. We must be prepared to receive added grace. Our capacities must be enlarged,

and we must be taught that our responsibilities are increased with every deposit of grace that God bestows on us.

It is His desire and joy that we grow in grace and knowledge. But growth is slow and much exercise is needed. But every new impartation gives new strength and determination to go on in spiritual quest. Souls grow and glow in this process. When adversities come, we will not faint. Such souls "mount up with wings as eagles; they run and do not grow weary; they walk and do not faint." "Great is thy faith" was not said to one who had no difficulty, but to one who was greatly reduced and dependent. Would you be more like Jesus? Pray. But prepare for the sculpturing process. And after that, the day and life of power and joy.

(Do you know this?—R.B.J.)

The Eumenical Problem

The Watchman-Examiner

The refusal to face the doctrinal and Biblical impasse which now exists between liberals and conservatives in the Christian orbit will most likely make the ecumenical movement one of mere sentiment and therefore incapable of continuity. As Dr. C. F. H. Henry states, in *Moody Monthly*, "The early ecumenical councils of the churches were concerned primarily with one thing—the establishment of doctrinal truth—and this alone made unity a possibility; the moderns are concerned first with unity, and truth is apparently given a place farther down on the agenda. Can we expect an unambiguous evangel from an ecclesiastical, theological, and political polyglot?"

(The answer is, NO!—R.B.J.)

Unity Is an Achievement

Religious Herald

The Southern Baptist Convention had fine unity for a century, but the body never had conformity. Christian unity is a real achievement of grace. There is a unity by conformity, but it is an abominable thing—a creature of force and coercion. Such unity prevails in every to-

talitarian system and order, but it is the antithesis of the Christian unity that free Baptists cherish. Organizations are usually created for service, but they tend to become tyrannical by requiring conformity. The only certain protection against this tyrannizing disposition on the part of any organization is a constant assertion of individual rights and freedom in a manner to direct the organization always as a means to an end. Individuals are deprived of freedom whenever an organization becomes ascendent and takes authority looking to conformity.

(But we must insist that there is a point where unity is endangered: and that point is reached when we deviate from New Testament teaching and practice.—R.B.J.)

The Modern Creed

Life

F. A. Voigt, a respected British essayist, has undertaken to sum up and deplore the religious beliefs common to Christendom in the past 10 years. His "articles of the contemporary creed" appear in a British Catholic publication called *The Month*, and they are worth pondering. They include:

"Religion without God; Christianity without Christ; Christ without Antichrist; Heaven without Hell; works without faith; a God of Love but not of Wrath; a Church that can bless but cannot curse.

"We believe that God, almighty and incarnate, is but a benevolent Spirit; that Satan does not exist; that Christ was the author of an ethical code, but not the Godhead crucified. We profess to believe that He existed, for agnosticism is no longer the fashion.

"We believe that Gospels must conform with our time and not our time with the Gospels.

"We believe that man is by nature good and can, by his own efforts, attain perfection, although what 'perfection' is we do not know and hardly even care"

This adds up to a harsh accusation. Many will think it goes to the root of the "Christian" world's troubles.

(If this is your creed, REPENT!—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 July 16, 1950

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXTS: Ruth (Larger)—Ruth 1:8, 14-22 (Printed)—Ruth 1:16 (Golden).

Ruth, A Symbol of Family Loyalty

In the devotional reading (Proverbs 31:10-31) suggested for this lesson is found the Bible's description of the ideal woman. The reader should begin the study with this reading. Having done this, Ruth will appear as an approximation of such an ideal woman.

The story is told that Benjamin Franklin (another version has it that it was Samuel Johnson) was once in the company of several ladies of the English nobility, when the conversation turned upon pastoral poetry. After some discussion, Franklin offered to read the translation of a pastoral for their amusement. He read, with a few verbal alterations, the Book of Ruth. The company was enraptured and insisted upon knowing whose it was, wondering about the name of the unknown author. They were confused when told that it was read from the Bible. The story well illustrates the Book's charm and beauty.

The Golden Text epitomizes the character of Ruth in terms of her loyalty, and more especially in terms of her loyalty to her deceased husband's people, religion and community life. Her attitude toward these; brought to a focus in the words, "thy people shall be my people, and thy God my God" (addressed to her mother-in-law, Naomi); constitutes one of the finest symbols of family loyalty that we possess.

I. LOYAL TO PERSONS (Ruth 1).

Three widows are walking down a desolate road. The older one urges her two daughters-in-law to turn back while she goes on to her early homeland. One daughter-in-law follows her suggestion and turns back, while the other one pleads to go with her. Is it any wonder that our acquaintance extends to a number of Ruths but scarcely to any Orpahs?

Family loyalty has its beginning in loyalty to persons. This is the essence of the marriage relationship, the foundation-stone of the family life. When two persons, in the presence of God and human witnesses, solemnly pledge their love and devotion one to the other a home has come into being. Such a pledge should involve the thought implied by Ruth's language to Naomi, "if aught but death part thee and me" (v. 17).

II. LOYAL TO ACTIVITIES (Ruth 2).

When the two widows arrived in Bethlehem they were penniless and needed to work in order to make a living for themselves. Ruth being the younger offered to go to work for both of them. She did so and reaped in the field of Naomi's kinsman, Boaz, and with great material benefit as well as ultimate spiritual blessing.

Let us suppose that Ruth had been lazy instead of industrious. If so she would never have married Boaz and become a part of the family-tree of David and of our Lord. The picture of the ideal woman, as given in Proverbs, is of a woman busy in the activities of her home. She serves willingly for the welfare of her family.

III. LOYAL TO MORALS (Ruth 3)

In order to understand this chapter one must keep in mind the social usages of the times and the people. When this is done it will be seen that Ruth conducts herself in the highest possible fashion. The same is true with Boaz. Both alike conform to the highest standards of morality, without any trace whatsoever of dishonor.

Attention is called once more to the passage from Proverbs which begins, "Who can find a virtuous woman? for her price is far above rubies." Then, as always, the morals of a people are largely determined by the ideals and conduct of the female segment of its population.

IV. LOYAL TO LAWS (Ruth 4).

The laws of the land demanded that Boaz deal fairly and squarely with all parties concerned, and in such dealing Ruth must have heartily concurred. Neither show any disposition to take any advantage. Most of this chapter recounts in detail the legal procedures incident to Boaz's taking Ruth to be his wife.

A long time ago a school teacher named Miss Katherine Lee Bates traveled all the way from New England to the West to accept a position as summertime teacher at a resort at Colorado Springs. When Miss Bates packed her bags and started on her way, she was probably very excited, but she would have been more excited if she had known that you and I—nearly sixty years later—would hear about her trip and be influenced by it!

It was a wonderful trip. With a group of other teachers, Miss Bates stopped along the way to see points of interest. Especially did they enjoy their visit to the Chicago World's Fair. Miss Bates was impressed with the beauty of the tall white buildings there. "They are like alabaster cities," she thought.

When the group traveled through the Rockies, they went to the top of Pike's Peak. There they stood and looked across the plains, green and fruitful. The purple mountains round about were majestic.

In her heart, Miss Bates must have tried to express her thanks to God for each new thing she saw and heard and felt. She must have wished that everyone else could share her experiences of wonder and appreciation.

Somehow, she kept thinking of all the brave people who had lived before her and worked hard to make possible some of the happiness which was hers on that trip.

She thought of boys and girls and men and women who were yet to live. With all of them, too, she would like to share her joy and gratitude. She wished that all people—everywhere—could share her feeling of peace and love and brotherhood. She wanted America always to be a beautiful, happy place. And she realized that only with God's help was this possible. Humbly, silently perhaps, she prayed for God's guidance and for his blessing upon this grand land, America.

Sometime during that trip, or soon afterwards, Miss Bates put some of her thoughts and feelings and desires into a poem, which begins like this:

"O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

A great composer named Silas G. Pratt wrote some music to fit the words, and many, many people learned to love and sing "America! The Beautiful!"

Find a copy of that song now and read the other stanzas aloud. See how many different beauties you can find mentioned. How many of these same beauties can you find in your own part of this great land of ours?

Most of us will never get to see all of the beautiful things which we know are in our great country. But we are glad for poets, and musicians, and artists, and others who paint pictures in words, or music, or colors, to help us know about and appreciate some of America's loveliness.

There is a lovely free picture map which shows many of these same things which inspired Miss Bates and caused her to write "America the Beautiful!" The map is called "This Amazing America," and it pictures 121 spots of interest which one might see as he travels across the country. Your Greyhound Bus Terminal may have on hand a copy of this free map. If not, send a request to the Greyhound Terminal, 161 Monroe Avenue, Memphis, Tennessee. Ask for a free copy of the Greyhound Picture Map of America. You will enjoy the pretty colored pictures, as well as the explanations printed at the bottom of the pages.

When you get your map, look at it carefully. Then see if you can match each word picture in Miss Bates' song-poem to a picture on the map. For instance, you will probably match the lines about the Pilgrims to picture number 93, the Plymouth Rock.

Each day this week, as you sing and think about "America the Beautiful" perhaps you will make the prayers at the end of each stanza your own prayer for yourself and your country!

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

Our Intermediate Department Grew 43 Per Cent in Twelve Months

As told to Miss Gladys Longley
by

Mrs. Arthur Cummings
Intermediate Teacher,

Westover Baptist Church, Jackson, Tennessee

Located about two and one-half miles from the city limits, the Westover Baptist Church has a resident membership of 195. The Sunday school enrolment is 225 with 16 classes providing for the various age groups.

A Department Was Organized

Fired with determination, the teachers of our two Intermediate classes decided Intermediate needs could be ministered to more effectively if we had a department. The general superintendent and pastor were ready to co-operate, and the new department was organized.

After studying the prospects found in the census, the girls' class was divided into a class of thirteen- and fourteen-year girls and fifteen- and sixteen-year girls, making three classes to begin the new department.

A Suitable Place Was Provided

Our church building has recently been remodeled, and three classrooms were provided in the basement for the Intermediates. Led by the teachers, the Intermediates painted their rooms and made attractive curtains for the windows and chair backs for the chairs. Tables and blackboards helped improve the teaching situation.

Space is not adequate for each department to have a separate assembly room. Intermediates and Juniors meet together for the assembly, with each superintendent carrying his part of the responsibility. The services have been effective and helpful.

A Program of Work Was Planned

Almost immediately after the new department was organized, activities for the year were planned. On Intermediate Night the three classes met in separate meetings at the church to elect their officers for the year. Following the election, a period of instruction for the officers was conducted. The meeting ended with a very successful social hour.

The department and class Standards of Excellence were adopted. During the year one class reached every point on the class Standard. For nine consecutive Sundays this class had a grade of 100 per cent. The desire for more efficient work strengthened the missionary zeal of the members, and because of their contacts three new members were enlisted during the year.

Every teacher attended the association-wide department training school and studied *The Art of Teaching Intermediates* by Mrs. J. E. Lambdin.

We Have Seen Results

During the past twelve months, the enrolment of the department has increased from 23 to 33. Out of the 33, all except 4 have been won to Christ. Two have surrendered their lives for full-time Christian service. The spirit of the department is wonderful. Intermediates and workers are happy in a worth-while task for the Lord.

Report Your Vacation Bible School

You will be interested to know that the reports are coming in by the dozens daily. Some of the interesting things about these reports are that,

1. Many boys and girls are being led to accept Christ.
2. Many schools are using the standards as guides to better work.
3. A great majority of the schools are leading the boys and girls to give through the Cooperative Program through the mission offerings.

Go out and direct a Vacation Bible School in communities or a church that needs help. Every church and community should receive the benefits of a Vacation Bible School.

Regional Convention Report

It is with a great deal of pleasure that we complete the report of the registration for our eight Regional Conventions. We are again listing each association with its registration along with the newly elected officers.

NORTH CENTRAL REGION—259

Concord	27
New Salem	0
Riverside	43
Salem	20
Stone	59
Union	8
Wilson	10
Visitors	0

TOTAL 259

NEWLY ELECTED OFFICERS

Pastor-Adviser: REV. WADE CARVER
President: MR. JOHN COTTRELL

SOUTHEASTERN REGION—439

Hiwassee	0
McMinn	102
Hamilton	107
Bradley	93
Polk	77
Sequatchie Valley	0
Sweetwater	34
Tennessee Valley	26
Visitors	0

TOTAL 439

NEWLY ELECTED OFFICERS

Pastor-Adviser: REV. J. T. CLINE
President: MR. C. E. LUALLEN

NORTHEASTERN REGION—506

East Tennessee	46
Grainger	22
Holston	96
Holston Valley	110
Jefferson	92
Mulberry Gap	1
Nolachucky	48
Watauga	82
Visitors	9

TOTAL 506

NEWLY ELECTED OFFICERS

Pastor-Adviser: REV. HOBART FORD
President: MR. FRANK GORMAN

EASTERN REGION—800

Big Emory	18
Campbell	36
Chilhowee	313
Clinton	66
Cumberland Gap	8
Knox	258
Midland	4
New River	0
Northern	0
Providence	40
Sevier	45
West Union	0
Visitors	12

TOTAL 800

NEWLY ELECTED OFFICERS

Pastor-Adviser: REV. HENRY JOHNSON
President: MR. ELLIS BRYAN

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

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary



BERNICE BROWN
Office Secretary

Wedding Bells



MISS NELLIE TALLANT

On August 20th in Chattanooga there will be a wedding that will be of interest to all W. M. U. members. Miss Nellie Tallant, our State W. M. U. Young People's Leader, and Rev. John Bolton of Birmingham, will be married.

Nellie offered her resignation to the W. M. U. at their recent board meeting at Carson Springs "with joy and regret." We rejoice with her in her happiness and in her anticipation of being a pastor's wife. She feels she will still be giving full-time service for the Master.

The two years she has given us as young people's secretary have been most fruitful ones. She has been tireless in her service and has proven most efficient. She has the love and admiration of our women and young people.

She is continuing her work into August as she feels she must finish her camps and then take care of all the many things that follow.

The W. M. U. Executive Board presented her with two place settings of her silver, the prelude pattern. We wish for her every joy and we will always remember with pleasure the two years she served us as young people's leader.

Our New Secretary

We are happy to announce the election of Miss Laura Frances Snow of North Carolina as our young people's secretary. She is now serving in North Carolina as young people's field worker and she has been in charge of W. M. U. camps in her state.

She is a graduate of Meredith College and the W. M. U. Training School. She is twenty-five years old and a native of Asheville, North Carolina. She will come to us September 1st.

Miss Margaret Bruce tells us we have made a wise decision, that she is charming and efficient. One who met her at Ridgecrest says, "We will love her so much we will spoil her to death." Miss Tallant had a conference with her and she is greatly pleased with her successor.

She is very busy this summer in North Carolina camps. Let us pray for her as she is completing her work to come to us. Why not send her a welcome note? Her name and address are: Miss Laura Frances Snow, 119 Hillsboro St., Raleigh, North Carolina.

New Brotherhoods Are Reported As Follows

McMinn County Association

FIRST BAPTIST CHURCH

REV. JACK MURPHY, *Pastor*

President	Ford Clayton
Activities Vice-president	J. H. Wells
Program Vice-president	M. C. Wilson
Membership Vice-president	D. C. Kirk
Secretary-Treasurer	Heron Webb

Holston Association

SULLIVAN BAPTIST CHURCH

REV. COY A. RIDDLE, *Pastor*

President	L. G. Pardue
Activities Vice-president	Jess Shipley
Program Vice-president	Paul Lady
Membership Vice-president	Kenneth Jennings
Secretary-Treasurer	Luke Kilday
Chorister	Jonah Duncan

Sweetwater Association

NORTH SWEETWATER BAPTIST CHURCH

REV. FLETCHER LINGERFELT, *Pastor*

President	J. R. Hollaway
Activities Vice-president	Bruce Mincey
Program Vice-president	Tommy Rogers
Membership Vice-president	John Hicks
Secretary-Treasurer	David Burnett
Chorister	Hubert R. Ingram

New Salem Association

BRUSH CREEK BAPTIST CHURCH

REV. DEWEY ROBINSON, *Pastor*

President	H. L. Agee
Activities Vice-president	Vience Baker
Program Vice-president	Alton Neddle
Membership Vice-president	J. M. Jennings
Secretary-Treasurer	Joe Baker
Chorister	Dewey Robinson

Robertson County Association

NORTH SPRINGFIELD BAPTIST CHURCH

REV. H. D. THOMPSON, *Pastor*

President	Mitchell Jones
Activities Vice-president	Mathis Pope
Program Vice-president	Will Rice
Membership Vice-president	Lee Thompson
Secretary-Treasurer	Billy Jones
Chorister	Cloyde Anderson

BROTHERHOOD WEEK

Ridgecrest, North Carolina

August 17-23

Immanuel Baptist Church Organized at Lebanon



West End Baptist Mission of Lebanon became the Immanuel Baptist Church in an organizational service in the mission building on Sunday, May 14, at 2:30 p.m.

Dr. W. Edwin Richardson, president of Cumberland University, preached the sermon, stressing that the new church's confession of faith must be that of Peter, the Apostle, "Thou art the Christ, the Son of the Living God."

Forty-three persons presented themselves for membership before the assembled presbytery of 25 neighboring Baptist pastors, deacons, and the associational missionary. One further addition in the evening service brought the day's total of new members to 44.

Leonard Sanderson, pastor of the First Baptist Church of Lewisburg, began a revival meeting the following night, Monday, May 15, and led two weeks of services with the help of Prof. Walter Kruschwitz, of the Cumberland University Science Department, as song-leader. By vote of the church, the 62 members who came during this meeting qualified as charter members, bringing the total group to 106. Nine of the new members came by baptism, and immediately after the close of the meeting, one other presented himself as a candidate for baptism.

The mission which was the forerunner of the Immanuel Church, began in November, 1947, under the leadership of Olice Lasater, Cumberland ministerial student, and held its first meeting in a Lebanon motor court. The group continued meeting in the homes of

interested Baptists for Sunday school and prayer meetings, and as growth continued, the Barton's Creek Baptist Church, Buford Bull, pastor, took over the sponsorship of the mission, assisting financially and with leadership from among its own members.

The mission group purchased a lot in the West End of Lebanon on September 19, 1948, and immediately after Vacation Bible school and a revival which were held on the property in a tent last June, construction began on a one-story concrete block building which houses an auditorium seating 218, and six Sunday school rooms.

The present building comprises the first floor of one wing of the future educational plant of the church, according to the proposed plans for the completed building.

On January 1 of this year, the mission began holding full-time services including two worship services on Sunday, Sunday school, Training Union, mid-week prayer meeting, and WMU. Raymond A. Coppenger, associate professor of Religion and Philosophy at Cumberland University, was called as mission pastor at that time, and was elected to continue serving the church until a full-time pastor is secured.

From a Nashville paper of June 28 we learn that the beloved Dr. Hight C Moore, of Ridgecrest, North Carolina, is seriously ill in the Norburn Hospital in Asheville, N. C. Our people will join the multitudes of his friends in praying for him and his loved ones. This is being written June 29.

Associational Calendar

- July 20 Fayette at Williston Church, Williston
- August 3-4 Jefferson at Pleasant Grove Church, New Market
- August 9 Bledsoe at Hopewell Church, Bethpage
- August 10-11 Union at Sparta Church, Sparta, 1st day; 2nd day at Boiling Springs Church, Sparta
- August 15-16 Holston at Central Church, Johnson City
- August 16-17 Mulberry Gap, at Cedar Springs Church, Idol
- August 17-18 Chilhowee at Friendsville Church, Friendsville

Pastor Lowell Lawson of Elk Valley, assisted by a Bro. Markham of Elk Valley, has been doing the preaching in a revival with Pastor Roy Blevins and the Oak Grove Baptist Church, Oneida. It was one of a series of simultaneous revivals in New River and West Union Associations. At the last account, June 29, there had been 137 professions of faith, 93 rededications and 5 surrenders for definite service, with 125 additions to the church and 86 baptisms the Sunday before.

—B&R—

First Baptist Church of Paris, O. E. Turner, pastor, has employed Miss Dorothea Bond of Memphis to be in charge of graded choir work. Miss Bond recently graduated from Southwestern University at Memphis where she was the outstanding voice pupil of the year. She will devote part time to the musical program of the church, and will devote part of her time teaching voice to private pupils.

—B&R—

Avondale Baptist Church, Chattanooga, has completed a record Vacation Bible school, June 5-15, with Mrs. L. T. Holland serving as principal and Rev. Miller Mikell, youth evangelist, assisting.

Bro. Mikell's chalk talks were an inspiration and his testimony for the Lord Jesus led 53 young people to make professions of faith during the school. At the evening service there were 14 young people who made definite surrenders for full-time Christian service.

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Central Church Continues to Build

Central Baptist Church, Fountain City, was organized October 28, 1914, with 33 charter members. In the 36 years of its existence the church has had four building programs. The first building was erected in 1915. This building housed the church until 1923 when ground was broken for the auditorium that was used for the last time June 2. Future plans call for this auditorium to be converted into educational facilities. The third building program was begun in 1940 when ground was broken for the present educational building. In March, 1949, ground was broken for the new auditorium which was used for the first time June 11.

Beginning with a membership of 33, the church today has a membership of 1,460. During the past 12 months there have been 161 additions.

The Sunday school began with 50 members and the present enrollment is 1,364. The church has an extension of the church, Hines Valley Mission, which has 2 preaching services each week with William Parry as pastor and an average attendance in Sunday school of 50.

The church has a full-graded W. M. U. organization and a Training Union with an enrollment of 352. The church sponsors a Boy Scout Troop and two Girl Scout Troops.

Chas. S. Bond has been pastor since 1945 when Dr. A. F. Mahan retired as pastor of the church.

Evangelist Dan Vestal has just closed a two weeks' tent revival with Azle Avenue Baptist Church, Fort Worth, Texas, Martin Landers, pastor. There were 20 additions.

Dr. Ramsey E. Pollard Assumes Important Post



At a recent meeting of the Baptist State Executive Board, Dr. Ramsey E. Pollard, for eleven years pastor of Broadway Baptist Church, Knoxville, was elected State-wide Simultaneous Crusade Director. During his ministry at Broadway, the membership has

increased from 1,800 to more than 4,000. Always in demand as an evangelist, he holds five or six revivals each year outside his own church. So popular is he as an evangelist, that he has held twelve revivals in eleven years in his own pulpit. His last home revival resulted in 97 additions in one week's meeting. Dr. Pollard has spoken in fourteen state evangelistic conferences. Next year he will speak in Texas, Tennessee, Illinois, Georgia, and North Carolina State Evangelistic Conferences. Dr. Pollard is Chairman of the Southern Baptist Convention Radio Commission. He is leader of the Congregational Division in Carson-Newman Building Campaign. He is a member of the Executive Board and Administrative Committee of Tennessee Baptists. Dr. Pollard will also serve as Director of the Ft. Worth, Texas (Tarrant County) Simultaneous Crusade this spring, having been pastor in one of the leading churches of that city during his seminary days. Last year Dr. Pollard was selected by the Home Mission Board to conduct the revival at Fairbanks, Alaska, during the Alaskan Campaign. With gratifying anticipation let Tennessee Baptists alert themselves to respond nobly to Dr. Pollard's dynamic leadership, March 25—April 8, 1951.

Mr. Alden Peterson, choir director at Third Baptist Church, Nashville, Bunyan Smith, pastor, has resigned to go to Austria where he will do youth work.

—B&R—

William Carey Association will meet at First Baptist Church, Petersburg, on September 7 and at Ardmore Baptist Church, Ardmore, September 8.

Minister Ordained

Audley B. Frazier was ordained to the Gospel ministry Sunday afternoon, June 18, by Lincoln Park Baptist Church, Knoxville, Chas. R. Ausmus, pastor. Assisting Bro. Ausmus in the ordination were A. F. Mahan, J. B. Cross, and J. Burch Cooper.

Mr. Frazier was graduated from Carson-Newman College in May. He will be married to Miss Nancy Jarrell of Rover, Tenn., July 22. They plan to attend Southwestern Seminary this fall.

He is the son of Mr. and Mrs. A. B. Frazier.

Washington, D. C.

June 7, 1950

Dear Brother Editor:

Because of questions that have been raised, the President and General Secretary of the Baptist World Alliance ask for your kind co-operation in publishing the following statement:

No person or group or organization that we know of, and certainly no one that is at all acquainted with the purpose and character of our Alliance, has any intention whatsoever of attempting to bring the Baptist World Alliance into membership in the World Council of Churches. The Alliance is a world-wide fellowship of Baptists in many lands, and is thus not even eligible for membership. It is likewise, in accordance with its constitution, entirely without competence to decide the question of such membership for a single one of its constituent organizations. Should any motion be made that the Baptist World Alliance join the World Council of Churches, or that it attempt to settle the matter for others, such motion is certain to be ruled out of order and will not even be discussed.

In closing we wish to point out that the Alliance "exists in order more fully to show forth the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service and co-operation among its members." If we were to turn the Baptist World Congress into a debating society on matters that are controversial as among Baptists, we should be defeating the very purpose for which the Alliance exists.

Naturally, motions that the Congress is required to vote upon, must of necessity be debatable. But such motions will have to be limited to matters that can properly be brought before an Alliance such as ours.

On behalf of the Baptist World Alliance

Arnold T. Ohrn

General Secretary

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Dr. Gillespie Goes to NOBS



Dr. Arthur S. Gillespie, of Reidsville, North Carolina, and Shanghai, China, will succeed Dr. P. H. Anderson as head of the department of Missions at the New Orleans Baptist Theological Seminary. Dr. Anderson retired at the retirement age on January 11, 1950.

Dr. Gillespie is a native of North Carolina, a graduate of Wake Forest College and a Ph.D. graduate of the Southern Seminary. He served as a missionary in China from 1931 until he was released from a Japanese prison camp in 1943. In China he was an evangelistic pastor and later a teacher in Kaifeng and in the Shanghai Baptist College and Seminary.

Mrs. Gillespie is the former Miss Pauline Pittard of North Carolina. She is a graduate

of the Woman's College of the University of North Carolina and of the W.M.U. Training School. They have four sons. Mrs. Gillespie taught with Dr. Gillespie both in Kaifeng and Shanghai, China.

The Gillespies hope eventually to return to China. "I believe that this will be the nearest thing to my original call to the mission field, now that the doors of China are closed to us," said Dr. Gillespie to President Roland Q. Leavell, when he was talking about taking up the work in the New Orleans Seminary.

Center Point Baptist Church, Robertson Association, began a Vacation Bible school June 12 with H. D. Woodham serving as principal. Miss Elizabeth Morris and Mrs. Curtis Moon assisted Bro. Woodham. The

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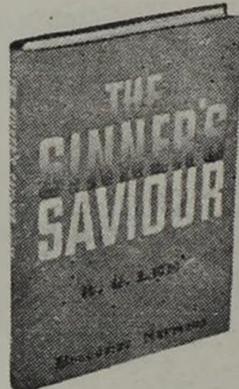
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