

# Baptist and Reflector

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

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*Students Arriving at Belmont College*

LEBANON TENN  
10-52



## A Wise and Happy Choice

The selection of Dr. Porter W. Routh as the new Executive Secretary-Treasurer of the Executive Committee of the Southern Baptist Convention is a wise and happy choice. Approval of his election to this post is voiced on every hand, for he has won the esteem and confidence of his brethren throughout the convention.

Southern Baptists in this place of great importance have had top leadership, both in the instance of Dr. Austin Crouch, the first to fill the place, and Dr. Duke K. McCall who followed him, and who on September 15 assumed his new responsibilities as President of the Southern Baptist Theological Seminary at Louisville.

Dr. Routh on being notified of his election spoke with characteristic modesty, "I do not have the managerial greatness of Dr. Austin Crouch," and continuing in 'baseball language,' "nor the brilliant delivery of Dr. Duke McCall, but I have had considerable experience in keeping score."

Not only has Dr. Routh had much experience in keeping score, but he also *knows the score* which is highly important. He knows Baptists—Baptist doctrine, polity, principles, organization. He has no illusions about being elected to "high" Baptist office. He counts himself as having been elected to the only "high" Baptist office 30 years ago on becoming a member of a New Testament church. He is a man of Christian humility who daily serves in dependence on the Spirit, taking to heart the admonition given by James, "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed."

## BAPTIST AND REFLECTOR

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RICHARD N. OWEN ..... Editor  
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Dr. Routh is a leader who merits and wins respect on every hand. Thorough in preparation, careful in thought, firm in his stand for all things that are right, poised and sound in judgment, he is a Christian statesman of proven ability. Porter W. Routh stands tall in spirit as well as in stature.

## Not What They Wanted But Needed

James Jefferson Davis Hall, the Alabama born preacher, said "I preached not what they wanted but what they needed and I found it easy to be a Christian." He died the other day in Manhattan and asked that his grave marker carry the above statement as an inscription.

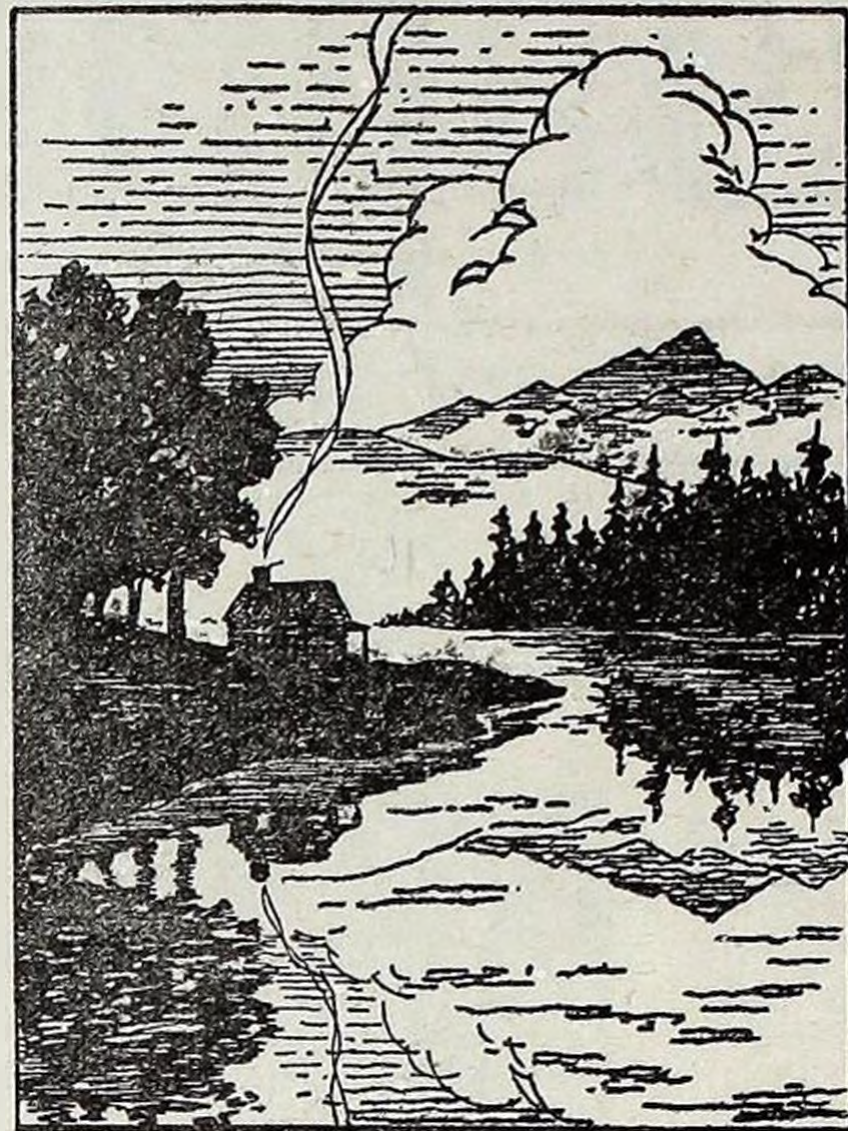
The latter years of his 86-year life span were spent in New York City in mission work much of which developed into a "telephone" ministry as the number of his phone got passed around among sin-sick souls by those whom he helped with his counsel straight from the shoulder. Pastor Hall knew that the Christian gospel was the answer to the troubles of the human heart and he was plain-spoken in his talks with all who turned to him. He knew the difference that most of the time obtains between what people *want to hear* and what they *need to hear*. That grave marker in Manhattan will continually remind all of us that to help others we too must know the difference between what one would say to please man and what must needs be said to please God and so help man.

## Remember the Change in Address

Your Baptist State Building will, after October 1, be a new location. Address all mail to the new location: BELCOURT AT SIXTEENTH AVE. SOUTH, NASHVILLE, TENNESSEE. This is the new address as listed by the Post Office. We stated last week that our new location would be at Belcourt and Belmont Blvd. Actually it is at Belcourt and Belmont Circle W., which becomes Belmont Blvd., two blocks south of Belcourt. The mailing address however has been listed by the Nashville post office as BELCOURT AND SIXTEENTH AVENUE, SOUTH.

The old building on Sixth Avenue, North, has been sold and must be vacated by October 1. All departments now located in it and also the Tennessee Baptist Foundation now located on Commerce Street, will be quartered in Fidelity Hall at the new address.

## Reflections



Opportunity with ability makes responsibility. *Defender.*

Government of the people and for the people doesn't attempt to buy the people. *Pathfinder.*

We should elect our public officials not so much for what they stand for as what they won't stand for. Hy Sheridan, *Flying.*

Over the door of the ancient Guildhall in which aldermen of London long held court were these words: Audi alteram partem—"hear the other side."

If you were to ask me what a writer's ambition should be, I would answer with the formula: to trade 100 contemporary readers for 10 readers in ten years and for 1 reader in 100 years. Arthur Koestler.

There is no country in the world where everything can be provided for by the laws, or in which political institutions can prove a substitute for common sense and public morality. Alexis de Tocqueville.

If anyone were to write the history of the wounded feelings of men from the beginning of the world what a list of paltry trifles it would make! Here is an example: An 18th century duelist challenged the Marquis of X for *looking through* him, the Duke of Y for *looking down on* him, and the Count of Z for *not looking at* him at all. *Eastern Messenger.*

A British paper tells of a small boy who stood on the sidewalk admiring a merchant's horse and cart. "What's that?" he asked, pointing to the gleam of metal in the horse's mouth. "That's a bit," was the reply. "The bit of what?" was the child's natural question. "It isn't a bit of anything—it's just the bit." Puzzled, the boy, with a wisdom beyond his years, said, "I've never seen a bit of anything that isn't a bit of something."



# Evangelism Does Not Stop with Salvation; It Begins There

by J. E. Lambdin

Evangelism is an absolute necessity to the life of churches and to the spiritual health of Christians. The responsibility of evangelists, whether they be personal workers, teachers, or preachers, begins with the winning of people to Christ, but it does not end there. It is the responsibility of individual workers and of the churches to keep for the service of Christ all of those who have been won to Christ.

A person may become a Christian in a moment of time, but it takes a whole lifetime to develop a mature, intelligent, useful, and devoted Christian life. Salvation is a gift, but character is an achievement. Winning lives to Christ and developing lives in Christ are both in the Great Commission.

Evangelism and Christian life development are now becoming properly balanced in our Southern Baptist program. We are realizing now as never before that we must conserve for Christ all of those we win to Christ.

For the full conservation of evangelism the Training Union has come into Southern Baptist life for such a time as this. Our Southern Baptist Convention Program of Evangelism is bringing this much needed emphasis upon conservation. In co-operation with our program of evangelism and in full support of all phases of it, our Training Union forces are moving mightily to conserve evangelism. Here are a few of the things which are being done.

## PROMOTING CLASSES FOR NEW CHURCH MEMBERS

In 1950 the Training Union Department of the Baptist Sunday School Board issued the little book, *Your Life and Your Church*, by James L. Sullivan, to be presented free of charge by a church to all new members and taught in a class to all new church members. The purpose of this course is to get all new church members started right in their church membership. It should be organized by the Training Union and taught at the Training Union hour on Sunday evening. There are only five lessons, and no awards or credits are given. It is not a credit study course, but it is a set of simple lessons presenting first steps in church membership for all new converts. The five lessons are: The Meaning of Your Christian Experience, The Meaning of Church Membership, What Your Church Can Do for You, What You Can Do through Your Church, and Your All for Christ. It is recommended that the pastor teach this to mixed age groups. It really is not necessary to grade this instruction by age groups. It is fine for the pastor to have a contact with all of his new church members at one time.

At the beginning of this class the members should be enrolled in the Training

Union but they should not be assigned to unions and departments until the end of the lessons. A member may join at any time. If he joins when lesson number 4 is being taught, he can simply stay in the class until he gets all five lessons. A church with a vital program of evangelism should keep this class going all the time. If it is impossible for the pastor to teach it, he should select someone who is capable to do it for him.

## TEACHING STUDY COURSES IN CHURCH MEMBERSHIP AND DENOMINATIONAL LIFE

The class for new church members should not take the place of the regular graded textbook study course work. This work covers all phases of individual Christian development, church life, and denominational life. There are more than sixty books graded for all age groups, Junior through Adult. It is good to have two graded study courses every year, but no church should be content without at least one. The month of March is observed by Southern Baptists as Church Membership Study Course Month sponsored by the Training Union.

As soon as possible after every revival meeting a church should have a great doctrinal week for teaching especially the doc-

trinal and church membership books. There are also books on soul-winning, stewardship, the home, and many other useful subjects.

## PROMOTING DAILY BIBLE READING AND PRAYER

The Bible Readers' Course sponsored through the Baptist Training Union is for all church members. It is for personal reading and private devotions as contrasted with the Sunday school readings which are designed for the family altar. *Open Windows* is the little devotional periodical which should be in the hands of every Baptist. It carries the Training Union readings as do also the various Training Union quarterlies. Every church should crusade to enlist not only its Training Union members but also every church member in daily Bible reading and daily prayer. When a new Christian joins the church, *Open Windows* should be given to him as a plan for personal Bible reading and daily prayer.

It is not possible to describe all phases of the training ministry of Southern Baptists in this brief article. It is sufficient to say that the method of individual participation in the total training program of the Training Union is designed to lead all church members to form the habits of doing the things which characterize good church members. The training ministry is imperative in a Baptist church to help the church to assimilate into its life and fellowship all of the people who accept Christ and join the church.

## Tennessee Second in Cooperative Program

### COMPARISON OF RECEIPTS BY EXECUTIVE COMMITTEE SBC

January-August, 1950-1951

	Cooperative Program 1951	Cooperative Program 1950	Designated 1951	Designated 1950
Specials	\$ 2,299.48	\$ 4,963.92	\$ 10,677.83	\$ 8,996.90
Alabama	271,564.30	238,367.31	178,994.70	156,632.63
Arizona	10,079.87	4,575.91	9,656.07	6,283.93
Arkansas	160,645.38	179,252.19	90,284.32	84,133.18
California	13,985.07	10,156.85	16,509.14	13,412.00
District of Columbia	16,682.28	19,439.13	11,332.05	11,365.88
Florida	252,520.24	252,584.06	117,512.99	109,137.86
Georgia	352,662.78	320,147.24	242,873.01	216,378.64
Illinois	85,260.50	71,643.39	32,532.72	29,819.00
Kansas	2,162.37	1,309.26	2,957.44	848.27
Kentucky	343,417.37	327,717.88	151,264.89	128,058.70
Louisiana	193,402.55	171,839.17	130,713.94	115,503.80
Maryland	41,262.27	37,224.54	2,371.91	4,322.40
Mississippi	254,665.82	216,054.24	164,226.64	145,220.00
Missouri	286,444.07	243,869.54	163,390.25	134,489.61
New Mexico	33,433.83	29,018.72	34,789.33	25,450.23
North Carolina	426,081.87	389,772.76	374,226.28	322,818.34
Oklahoma	237,110.88	202,263.46	152,974.75	128,729.96
Oregon	1,277.77	1,102.61	3,125.21	2,209.64
South Carolina	435,365.13	402,493.91	217,287.43	186,750.64
Tennessee	476,649.77	429,750.34	169,383.64	150,330.42
Texas	883,333.28	816,666.64	1,128,276.24	875,255.90
Virginia	389,653.88	376,540.54	273,971.67	108,092.54
Total	\$5,169,960.76	\$4,746,753.61	\$3,679,332.45	\$2,964,240.47



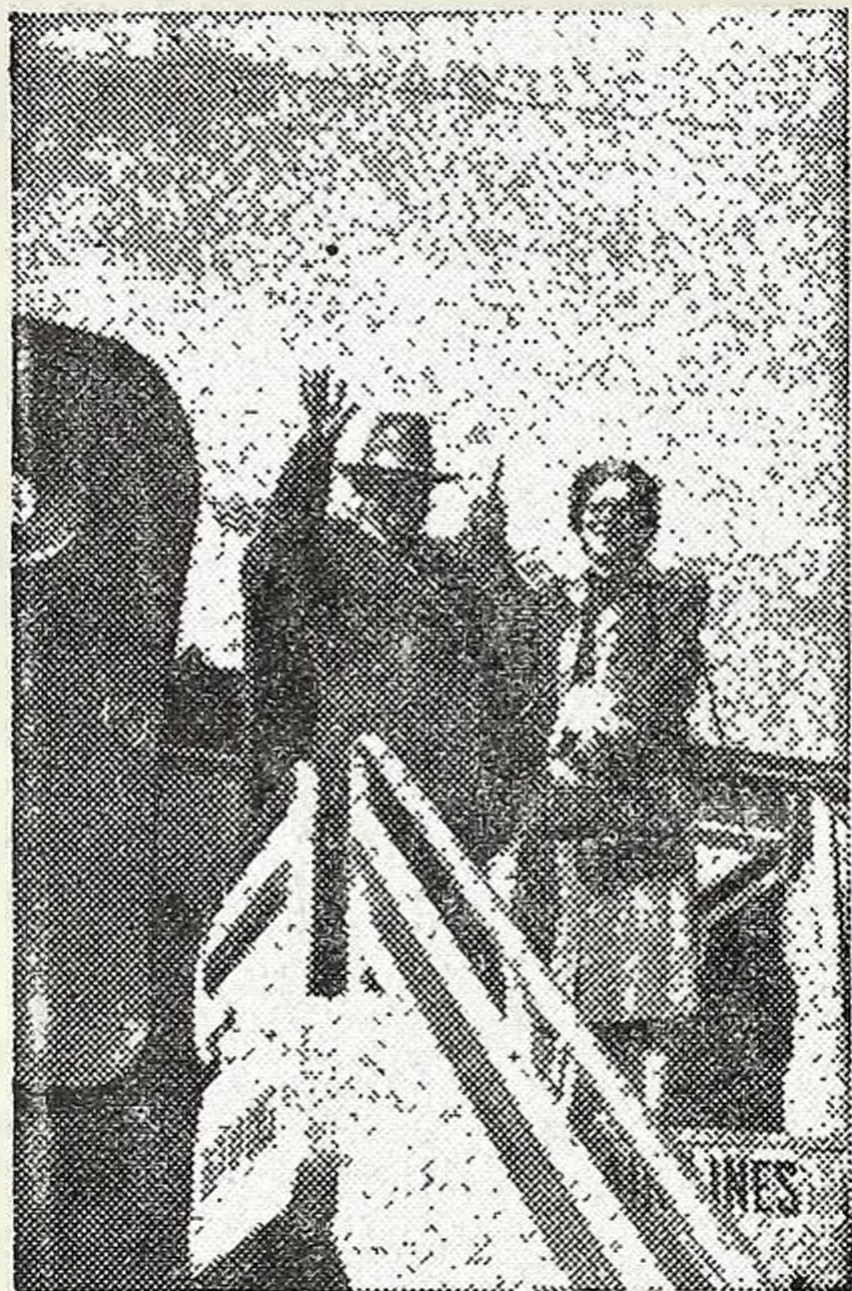
# Mission to Alaska

by JOHN CAYLOR

The executive committee of the Home Mission Board has sent Dr. and Mrs. J. B. Lawrence to Alaska on a mission from the Board to new Baptist work in the territory.

## Dedicating New Buildings

Dr. Lawrence will dedicate a number of buildings which are now being completed in Alaska. Those who have visited Alaska in evangelistic crusades have all returned with the same impression: that Alaska needs



DR. AND MRS. LAWRENCE TO ALASKA.

buildings and equipment. Baptists in the area are active and energetic but buildings for church work are quite inadequate. The Home Mission Board has made rather large appropriations for buildings in Alaska, but what the Board has appropriated and individuals and associations contributed still lacks a great deal of supplying the Alaska churches the help necessary to provide adequate buildings.

## Three Years in Alaska

At the meeting of the Southern Baptist Convention in Memphis in 1948, according to the minutes, "W. C. Boone, Tennessee, moved that the Home Mission Board be requested to investigate the desirability and possibility of entering Alaska with a missionary program, and if such investigation brings favorable results that the Home Mission Board be fully authorized by this Convention to proceed with such a program." In the summer following that action Dr. Courts Redford, assistant executive secretary of the Home Mission Board, attended the Alaska Convention and made a survey of the field for a report to the Home Mission Board on what it should do. Dr. Redford reported on the 1948 Convention of Alaska Baptists that "messengers from four

churches and three missions gathered at the convention, representing two churches in Anchorage, one in Fairbanks, and one in Juneau. The three missions included one at Fairbanks (natives), another at Annette, and the third at Ketchikan."

Secretary Redford makes the following report on Baptist work in Alaska at the present time:

**Fairbanks:** Three years ago Fairbanks Baptists were meeting in a building only partially completed and the native mission was meeting in rented quarters. Now the church building is completed and is worth \$75,000.00. The Home Mission Board put \$10,000.00 into the building. The building for the natives, sponsored by the First Baptist Church of Fairbanks, is being constructed with \$20,000.00 from the sponsoring church and \$17,500.00 from the Home Mission Board.

**Palmer:** This is a new work. There are eighteen members. The church owns its lot and a building is being constructed. The Home Mission Board has appropriated \$4,000.00 for the building.

**Anchorage:** In Anchorage there are five churches, four white and one Negro. The First Baptist Church is self-supporting. Calvary Baptist Church is served by a home missionary and the Board has made an appropriation for the improvement of its building. The Home Mission Board appropriated \$8,000.00 for the Eastchester Church. The Faith Baptist Church needs an appropriation at this time. The Negro church began with fifteen members and in five weeks grew to a membership of more than a hundred. Brother Kennedy is pastor of the Negro congregation, Greater Friendship Baptist Church.

**Juneau:** Three years ago Juneau had two residences. Now the church has relocated, has a beautiful pastorium, and has under construction a building worth \$60,000.00. The Home Mission Board appropriated \$25,000.00 to that building.

**Ketchikan:** The Home Mission Board appropriated \$25,000.00 for the building at Ketchikan. Rev. and Mrs. B. I. Carpenter, formerly supported by the New Mexico state convention, and Miss Irene Berryman are serving on that field.

Missionaries supported by the Home Mission Board are Rev. and Mrs. John DeFoore at Anchorage, Rev. and Mrs. Avery V. Richey at Palmer, Rev. and Mrs. B. I. Carpenter and Miss Irene Berryman at Ketchikan. Dr. Redford says the Board expects to have a missionary supported by the Board serving in the native mission at Fairbanks soon.

The First Baptist Church of Ketchikan supports a mission on Annette Island.

## Tennessean Appointed Missionary to Africa

Marvin Lucius Garrett, of Union City, Tennessee, was one of three young people appointed for missionary service at the September meeting of the Foreign Mission Board. He will go to Africa with his wife, the former Miss Mary Ellen Wooten, who has served the Board as a missionary to Africa since 1946. Mr. Garrett will go as a missionary teacher.

He became a Christian at the age of 16 through the encouragement of his Sunday school teacher who was also the county agricultural agent. Mr. Garrett said, "He understood boys; he talked our language."

Mr. Garrett enlisted in the Army in 1940, a year after finishing high school. During his Army service, he was sent to Camp Gordon, Augusta, Georgia. There he became active in the First Baptist Church and met Miss Wooten, the pastor's assistant.

Following his discharge from the Army, Mr. Garrett served as policeman and as an airplane mechanic at Memphis, Tennessee, where he later attended business college. Then he went to Chicago to work for the Pullman Railroad Company as mileage clerk. He later returned home to work with his father in construction.

In June, 1947, he entered the University of New Mexico, where he majored in bacteriology. Miss Wooten returned from Africa in December, 1949, and they made plans for their marriage and subsequent service as missionaries in Africa. They were married in August, 1950. During the past year they have worked at a Baptist Indian Center on Sundays.

He received his college degree from the University of New Mexico in June this year and then entered Southwestern Baptist Theological Seminary, Fort Worth, Texas, where he attended summer school.

## Episcopal Bishop Hits "Painless Protestantism"

VICTORIA, B. C.—(RNS)—Criticism of what he called a "painless Protestantism" now growing in America was made by the Rt. Rev. Stephen Bayne, Episcopal bishop of Olympia, Wash., at a service of witness held here in connection with sessions of the Executive Council of the Church of England in Canada.

Bishop Bayne said that this "painless Protestantism" is professed by people who feel they don't have to believe anything much, or even go to church, "but they are to vote against the Roman Catholics."

It was not for this type of Protestantism that Martin Luther fought, he said.

Also as part of this trend, Bishop Bayne said, is a tendency in America to use religion as a sort of defense for the status quo.

The service, attended by 7000, was the largest of its kind ever to be held here.



# PROPOSE 14½ MILLION S.B.C. CAPITAL NEEDS 5-YEAR GOAL.

## EXECUTIVE COMMITTEE ALSO CALLS FOR STRICTER ADHERENCE TO BIBLE

NASHVILLE, Tenn.—(BP)—A new executive secretary and a proposed \$14,500,000 capital needs program were the two principle achievements of the semi-annual meeting of the Executive Committee of the Southern Baptist Convention in Nashville, early in September.

Dr. Porter Routh, secretary of survey, statistics and information for the Baptist Sunday School Board, was elected executive secretary to succeed Dr. Duke K. McCall who has accepted the presidency of Southern Seminary at Louisville, Kentucky. Dr. Routh accepted to assume office September 24. Dr. Austin Crouch, former executive secretary, was elected as interim secretary.

The capital needs portion of the Cooperative Program budget was completely reorganized on recommendation of a special Resurvey Committee, Dr. Henry W. Tiffany, Virginia, chairman. If the proposal is adopted by the convention in Miami, Florida, next May 14-18, \$14,500,000 will be set aside in the next five years for purposes of improving old school and mission properties and adding new ones.

The plan follows an arrangement first adopted in 1946 that set a ceiling on the amount of Cooperative Program funds that can be spent for current operations. (For example, the total ten-million-dollar budget for 1952 is divided into three parts (1) current needs, the first \$4,500,000; (2) capital needs, the next \$2,500,000; and (3) the Advance Program with all receipts over \$7,000,000 to be divided 75 per cent to the Foreign Mission Board and 25 per cent to the Home Mission Board. All funds in the second portion of the budget will apply toward the \$14,500,000 goal next year.)

Agencies sharing in the five-year program will be:

Foreign Mission Board	\$ 3,000,000
Home Mission Board	2,200,000
New Orleans Seminary	1,900,000
Southwestern Seminary	1,370,000
Southern Seminary	1,670,000
Southeastern Seminary	1,000,000
Golden Gate Seminary	1,000,000
American Seminary	210,000
Relief and Annuity Board	1,460,000
Radio Commission	60,000
Baptist Hospital	600,000
Baptist Brotherhood	30,000
	<u>\$14,500,000</u>

Members of the Resurvey Committee were Dr. Tiffany, chairman; George B. Fraser, Washington, D. C., president of the Executive Committee; Dr. Louie D. Newton, Georgia; Dr. J. W. Storer, Oklahoma; and Dr. W. Boyd Hunt, Houston, Texas.

The Executive Committee also adopted a resolution calling for stricter adherence to the Bible as the only rule for faith and practice. All editors, state secretaries and pastors present heartily and unanimously approved the action. The resolution is as follows:

"(1) We recognize the importance of the study of doctrines for all members of our churches and desire to encourage a continuing program of doctrinal instruction in the churches.

"(2) The Southern Baptist Convention at San Francisco voted to "Authorize its Executive Committee to have prepared a list of suitable books and other materials for study" on doctrinal questions.

"A Fundamental Baptist belief is that the Bible is our only rule of faith and practice. Because of this belief we as Baptists have always been reluctant to designate any other book or group of books as containing the interpretation of our faith. In keeping with this policy we urge our people to search the Scriptures in order to know what to believe and how to practice their Christian faith. Moreover, we commend to them the abundance of books and materials along doctrinal lines which have won a place of

acceptance among us and which are listed in the Annual of the Southern Baptist Convention, and in the publications of our boards and institutions."

A plan was approved for carrying out the Simultaneous Stewardship Week in 1953. Worked out by Dr. Merrill D. Moore and the promotion committee, the plan brings together the efforts of the Training Union, the W.M.U., the Sunday School and Brotherhood. Date for the study course will be October 18-25, 1953.

A recommendation was adopted to ask the Convention to change the name of the Historical Society to Historical Commission. A new charter for the Historical Society was approved subject to adoption by the Convention.

The Committee re-elected Judge George B. Frazer, Washington, D. C., as president; H. W. Tiffany, Virginia, vice-president; Merrill D. Moore, director of promotion and Albert McClellan, director of publications. Oliver Shields, Missouri, was elected recording secretary.

The next meeting of the Executive Committee will be held in Nashville, December 12-13.

## Foreign Mission Board Reports

### PERCENTAGES OF OPERATING COSTS

For Fiscal Year Ending December 31, 1950

	Amount	Percentage Of Total Operating Costs
1. <i>Administrative Expenses:</i>		
Expenses of Richmond (home) office, including salaries, traveling expenses, stationery, postage, and other miscellaneous expenses.	\$ 160,791.66	2.64
2. <i>Promotion Expenses (Home Cultivation):</i>		
Including salaries of regional secretaries (pro-rated), deputation work of missionaries on furlough, publicity through denominational papers, <i>The Commission</i> , audio-visual education, etc.; also the amount recalled by the Woman's Missionary Union, (\$46,000) from its contribution to the Foreign Mission Board through the Cooperative Program.	148,143.30	2.43
3. <i>General Expenses:</i>		
Cost of board meetings, investment expenses—agents' fees, etc., and other miscellaneous expenses.	36,232.54	.60
4. <i>Miscellaneous Expenses:</i>		
Representing sundry special expenses incurred which do not properly belong under any of the above classifications.	5,813.21	.10
5. <i>Foreign Fields:</i>		
Including salaries of regional secretaries (pro-rated), salaries of missionaries, cost of language study of new missionaries, furlough travel, underwriting pensions and allowances to emeritus missionaries, support of native work, maintenance of schools and hospitals, operation of publishing houses, and other miscellaneous expenses.	5,732,743.03	94.23
	<u>\$6,083,723.74</u>	<u>100.00</u>



# Sin Causes Crime

by J. POPE DYER, CENTRAL HIGH SCHOOL, CHATTANOOGA

Recently I was at Ridgecrest at one of the B.T.U. weeks. I saw some 3000 of the finest looking young people as well as adults that I have ever seen. I knew that these people were practically all Christians and I thought that God runs the best beauty parlor in the world. There were none of the physical disfiguring marks that characterize those who are exceedingly intemperate. Smiles and a spirit of happiness seemed to be found everywhere a person went. Everyone seemed to be enjoying these spiritual feasts. It was truly a place of great inspiration and wholesome recreation.

I thought that there was a great contrast between these people and the prisoners I saw at Alcatraz Prison last summer. The men there were hard looking, no smiles, no future plans. They had behind them years of crime and experiences that branded them the toughest men of our nation. There was no semblance of good looks, good personality or good character.

In visiting some 70 prisons in the United States I have seen some rare things. I shall not take time to mention the educational, medical, vocational, or cultural opportunities that are provided by many penal institutions. I would like to specifically mention two experiences I distinctly recall.

A few years ago I was asked by the Chaplain of the Tennessee State Prison to go to the prison and talk with two boys awaiting execution for a heinous crime. They had been made ready for the experience. Their heads had been shaved. They had been given the last meal. The prison quartet had rendered several religious numbers and the Chaplain was there to give a final prayer. Things had been put in readiness for the electrocution. I asked for permission to talk to these boys before they were to be taken from this life. They talked freely of their earlier homes and their waywardness. They blamed their parents for failing to instruct them in the principles of right and wrong and failing to teach them about Christian living. I heard the same story from the lips of many other young men awaiting the same final experience.

A number of years ago I visited Sing Sing Prison. A ruthless young killer, "Two Gun" Crowley, had been executed only a short time before my visit. One of the officials related how Crowley had killed a New York City policeman when his driver's license was being checked. While engaging in a gun battle with the policemen, Crowley wrote, "In my bosom is a heart that would do no man any harm." Later he was captured, tried and sentenced to be executed.

In Sing Sing he wrote, "This is what I get for defending myself."

He was the only person, up to the time of his execution, who had eaten the last meal. Warden Lawes asked him to explain. Crowley said, "Warden, when I was a child, we were too poor to have turkey. When I was a youth I was too busy dodging the policemen to eat a decent meal. Now that I am to die I would like one good meal before I depart this life."

We find in these illustrations the two main causes of crime. The failure of parents to teach Christian principles to their children and the poor economic condition of some families.

We know that a high percent of prisoners were using intoxicating drinks before they entered prisons and many were from broken homes. The whole picture adds up to sin. Sin fills our prisons, our mental institutions, our reformatories, our jails, our hospitals, our orphanages. Sin hardens the hearts of people and few are willing to break away from it.

We have a tremendous amount of wasted human resources in our society in addition to the great cost of financing these institutions. Christians need to work harder to reduce delinquency and crime. Christians need to work harder to convert sinners to Christianity. It is not only spiritually important but it will decrease the inefficiency and wasted expenses of our society. We, as Christians, need to think on this and work out a constructive program to reduce this waste.

## N. C. Baptists Plan Advance

RALEIGH, N. C.—(RNS)—Plans for promoting an advance of Baptist work in North Carolina and the establishment of churches "in growing and strategic places" were mapped at a meeting here of a committee of the general board of the Baptist State Convention.

M. A. Huggins, general secretary of the board, said after the meeting that "the committee is aware of the advance in North Carolina along many lines, with growing cities and roads penetrating every corner of the state."

"Plans were made," he said, "to acquaint Baptist people in the state with the need for a religious advance looking to the establishment of churches in growing and strategic places, and to the training of people within the churches."

## Bishop Hits Move for Moral Teaching in Schools

NEW CASTLE, N. H.—(RNS)—Roman Catholic Bishop Matthew F. Brady of Manchester, N. H., criticized here what he described as a movement to make moral teaching a subject in the public school curricula.

Addressing the annual convention of the national Newman Club Federation, Bishop Brady described the idea as "a brazen usurpation of divine authority and prerogatives."

He labelled the plan as "the most preposterous and blasphemous" of what he called the many crimes that have been committed in the name of democracy.

Bishop Brady told the convention delegates that America's educators, who once consistently advocated banishing religion from all public school education, are now becoming "acutely aware" of the necessity of again teaching moral virtues.

He said he did not like the idea because the nation's educators want "the virtues that are the fruits of Christian teaching and discipline, but without God and His sanction."

The bishop indicated that his remarks were prompted by a recent publication of the *National Education Association*, which said: "By moral and spiritual values, we mean those values which, when applied to human behavior, exalt and refine life and bring it into accord with democratic culture."

## Propose Civilian Work For COs under UMT

WASHINGTON, D. C.—(RNS)—The National Security Training Commission has agreed to recommend that conscientious objectors be assigned to work of national importance under the universal military training program.

Headed by former Rep. James A. Wadsworth of New York, the commission will propose to Congress soon a plan for the compulsory military training of all American boys at the age of 18.

The commission will recommend that COs be assigned to civilian work of importance to the national health, safety, and welfare for the same period of time as other youths are engaged in military training. Tentatively, this would be for six months.

The phrase "under such regulations as the President may direct" will probably be used in order that thorny administrative problems may be worked out at a later date. Still undecided is the question whether religious objectors will receive compensation for the work so performed.

Universal military training will go into effect as soon as the present draft of 18½-year-olds ends, if Congress gives its assent. Congress, according to informed sources, will be asked to give this final approval early in 1952.



## Next Sunday's 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 Training, copyrighted by International Council of Religious Education

TEXTS: Isaiah 60:1-3; Acts 1:4-8; Romans 15:14-29 (Larger)—Ro. 15:14-29  
(Printed)—Ro. 1:16 (Golden).

### Enlarging the Christian Fellowship

This lesson is the final one in the series for this quarter, "Christian Teaching on Human Relations." It is fitting that it be a consideration of the idea of missions. One writer has put it like this, "Missions, in the broadest sense of the word, holds the key to all human relations."

The suggested devotional reading is Romans 1:8-16. In this, we see Paul's attitude towards the saints at Rome, his deep sense of obligation to preach the Gospel to all men, and his regard for that Gospel as being God's power (Greek word from which we get dynamite, dynamo, dynamic) in and for salvation to those who believe or exercise faith in Christ.

Since these notes will be confined to the printed text (Ro. 15:14-29) and the Golden Text (Ro. 1:16) these words of comment from the writings of William M. Taylor may prove helpful. "It is not so much a letter as a treatise (Roman); and if we may compare productions after such a fashion, we may say that it is the most original and massive of the apostolic epistles. It has at once the solidity and the completeness of a pyramid. Looked at from afar, it seems to be smooth and inaccessible in its outline; but when we approach it, we discover a series of successive steps up which we climb with a little effort, and after we have reached the summit a whole landscape of truth is unfolded to our gaze. . . . Truly a marvellous and unique epistle, to be compared to no other literary grandeur like some Gibraltar rock, with its production, but standing out in solitary galleries and batteries fortified for the defense of a whole continent of truth (Paul The Missionary, pp. 347, 348)."

#### Christ to be Glorified (vss. 14-17)

In all of our human relations, whether in small groupings at home or in large assemblages abroad, the spiritual center of gravity is to be Christ rather than mankind. It is upon this fundamental principle that the inspired Apostle would have us operate. To overlook this, or ignore it outright, is to land ourselves in a subtle, but deadly, selfishness. Jesus taught us that we are to lose ourselves "for His sake" if we would find ourselves (Mt. 10:39). He also taught us to let our lights so shine that others would see our good works and glorify not us but Him (Mt. 5:16). Let us continuously examine our hearts' motives in order to be sure that we want Him glorified.

#### Missions to be Magnified (vss. 18-21)

It seems inaccurate to draw geographical lines when we speak or think about missions, for the Lord certainly intended that our

missionary efforts should begin at home and then extend out and out in an ever-widening circle until they reach to the uttermost parts of the earth (Acts 1:8). But for convenience only, we speak about district, state, home and foreign missions; remembering that they are all tied in together and that we are to carry on each phase of mission activity simultaneously. Experience has clearly shown that when the followers of the Lord Jesus Christ are deeply concerned, and thus contribute in substantial efforts, about lost people on the other side of the world they are at the same time concerned about lost people just across the street or across the county or across the state or across a group of states. What, then, is to be the area of our missionary activity? Our Lord answers this for us when He says, "The field is the world" (Mt. 13:38).

#### Fellowship to be Edified (vss. 22-24)

Paul longed to see and have fellowship with the saints at Rome. He hoped to stop off there while making his journey to Spain. He speaks of being hindered in this desire. He finally reached Rome, perhaps under far different circumstances than he had visualized. There is some uncertainty about his reaching Spain. But Paul was a world figure because he had the vision of a lost world. Early in his Christian experience he had received such a vision, to which he refers in his appearance before Agrippa (Acts 26:19). Is it too much to suggest that when we see Christ in proper focus, we also see the world in its dire spiritual need? To see and respond to such a need is to be the means of spiritual edification.

#### Support to be Personified (vss. 25-29)

Paul's thoughts shift back to Jerusalem where the saints needed help. He is probably writing from Corinth. His immediate objective is the city of his fathers, Jerusalem, dear to the heart of every devout Jew. He has been collecting contributions from other saints that he intends to offer to those living in the beloved city. He sees in this exchange of the spiritual and the material, the one from the Jew and the other from the Gentile, a helpful and pleasing arrangement. The responsibility for support and participation in such a program of exchange must be personified and thus distributed as widely as is possible. When saved people follow the leadership of the Holy Spirit in giving of their material substance for the enlargement of that which is spiritual, beginning at home and extending to the ends of the earth, they not only cause God's kingdom to grow but they themselves also grow. One is just as important as is the other.

### Sees Christian Religion Spreading among Africans

MINNEAPOLIS, Minn.—(RNS)—Native Christians of Africa could teach their American co-religionists much about faithful church attendance, Dr. P. O. Bersell reported on his return from a 20,000-mile tour of mission stations.

The retiring president of the Augustana Lutheran Church said he was much impressed by the tremendous enthusiasm of the natives for the Christian religion.

"It was nothing unusual to have 2,000 to 3,000 natives at a week-day service," he said. "And when you get several thousand natives together singing the old Christian hymns like 'A Mighty Fortress Is Our God' and 'Now Thank We All Our God' the effect is overwhelming."

Dr. Bersell found that tremendous progress had been made in Tanganyika territory during the past decade despite the fact that some 150 German missionaries were driven out at the start of World War II.

While the Augustana Lutheran Church, other American Lutheran bodies and the Church of Sweden have sent some missionaries to replace them, the number is not as great as when the German churches ran the missions, he said.

He reported there had been more than 50,000 converts to Christianity in Tanganyika during the past 10 years, bringing the total to 200,000, "the largest Protestant mission field in the world."

From First church, Cookeville, we have received resolutions of high praise for the Rev. John Brown "who has done a marvelous work in the Stone association in the ten years he has been in our midst, four years as special missionary, four years as associational missionary, and two years as mission pastor," the commendation sets forth with an enumeration of the varied ministries of this soul winner and church builder who with it all remains a humble man of God asking no credit to himself for the work done. Brother Brown is commended to the Campbell association where he has taken up his new duties as missionary and evangelistic pastor.

### Church Furniture

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Thank you for your letters telling about your home and family. Some have already come in. And I am expecting many more. If you haven't mailed yours, please be sure to do so soon.

I am not surprised that you are proud of your nice home and family. As I look at the first part of your new word pictures, I keep remembering over and over the Bible verse which says, "God setteth the solitary in families." You know, the word "solitary" means lonely. God does not want any of us to be lonely, so he plans homes made up of people who love each other.

I'm glad for the new picture I have of you in your own home. I feel that I have had a little visit with you.

Today I want to go to school with you. I want to meet your teacher and some of your classmates. I want to listen to your lessons and watch you play. Will you share some of those experiences with me through another letter—the second part of our new word painting? Fill in the blanks or cross out words to make true sentences. I hope you will mail your letters week-by-week. My curiosity gets the best of me and I can hardly wait to see what you have written!

Dear Aunt Polly:

We are back at school, you know, and having many interesting experiences. I would like to tell you about some of these experiences and to give you an inside view of the place where I am spending several hours each day.

The name of my school is..... About.....girls and boys attend my school. I am in the.....grade. Our school includes grades.....through..... Our building is made of..... It has.....rooms. Our school is about.....years old.

There are.....teachers in our school. My teacher's name is.....

This year I will study these subjects:.....  
..... I have made a circle around the one which I think I will enjoy most. The one with two circles is the study on which I think I will have to work hardest.

We are supposed to be at school every morning at.....o'clock, and school is dismissed at.....o'clock.

The thing I like best about my school is.....

The highest honor I have had in school is:.....

..... Last year my highest grade was.....in.....  
My lowest grade was.....in.....

Some of our extra activities at school are:.....

We spend.....minutes on the playground each day. My favorite playground game is.....

I am a member of the.....Club at school.

My school pal is.....

This year I want to help make my school better by.....

Your friend,

Age:.....

.....our name

Address:.....

## A Christian Can Keep His Money At Christian Work Even after Death

When should a Christian begin tithing? How long should he continue?

These questions seem to have been answered by a provision in the will of the late Mrs. Dollie L. Satcher of Heidelberg, Mississippi.

Ten per cent of the Satcher estate has been set apart for religious work as follows: five per cent to her home (Baptist) church; three per cent to the Baptist Orphanage, Jackson, Mississippi; and two per cent to the New Orleans Baptist Theological Seminary.

The actual value of the estate is not known, since both oil and other minerals are either known or thought to be on some of the property. Farm land lies in the midst of a producing oil field. Mineral rights to property in Heidelberg is now paying \$90 a month.

"This is certainly one way that a tither may continue to tithe," says Dr. Roland Q. Leavell, New Orleans Seminary President. "By writing it into his will a Christian can keep his money at Christian work even after death."

—Hal D. Bennett

## Texas Baptists Set Up Loan Agency

DALLAS, Tex.—(RNS)—A loan agency to give new Baptist churches a start was set up by the Baptist General Convention of Texas.

Meeting at First Baptist church here, the executive board of the Convention voted to provide \$250,000 for loans to new small churches.

Also intent on carrying their campaign to win 250,000 new members for Texas churches in 1951, the board set aside Sunday, September 16, as a day of prayer and preaching and soul-winning.

## Churches Offer "Frolic" to Teenagers

ENID, Okla.—(RNS)—Four Baptist churches here have offered teenagers an "after-game frolic" to combat "sock hops" and similar entertainments held following high school football games.

Arranged by the ministers and their education directors, the hour-long frolic will be held in a church recreation room. It is the first time that an organized effort has been made to provide after-game activities for the youth of Enid through church channels.

Commenting on the experiment, Dr. M. F. Ewton, Baptist minister, said, "It is an honest effort to provide for our young people wholesome entertainment in celebrating football game results."



# Porter Routh Reports . . .

## Baptist Highlights

. . . Reports have already been received from more than 125 associations.

. . . *The Churchbook*, by G. S. Dobbins, and *Adventures in Christian Journalism*, by E. C. Routh, were released by Broadman Press last week.

. . . Lawson H. Cooke, executive secretary of the Brotherhood Commission, has announced his plans to retire January 1.

. . . Leslie S. Williams has resigned as a member of the faculty of Howard College to accept the head of the Bible Department at Ouachita College in Arkansas.

. . . W. Perry Crouch, Asheville, N. C., is the new president of the Alumni Association of Southwestern Seminary. He succeeds J. D. Grey.

. . . Southwestern Seminary, Fort Worth, has enrolled its first Negro student. He is Chester Brookins, a graduate of Bishop College, Marshall, Texas.

. . . The Foreign Mission Board reports that the administrative expense in 1950 amounted to only 2.64 per cent of the total operating expenditures. A total of 2.43 per cent went for promotion expense, .70 for general and miscellaneous expenses, and 94.23 per cent to the foreign fields.

. . . Dr. Luther Wesley Smith, head of the American Baptist Publication Society, has suffered a heart attack.

## In the World of Religion

. . . The Methodist Church will sponsor a national conference on family life in Chicago, October 12-14. Bishop Hazen G. Werner will be the chairman. The Woman's Society of Christian Service, the Board of Missions, the Board of Education, the Board of Lay Activities, the Board of Evangelism, and the Board of Temperance will all cooperate in the conference.

. . . The Assemblies of God reports 5,854 assemblies with 263,116 members.

. . . The Southern Churchman will be known as the *Episcopal Church News*, December 1, and will become a national Episcopal weekly. Annual budget: \$225,000.

. . . The French National Assembly has approved indirect aid to Roman Catholic schools in a grant to \$2,428,570 to be used as scholarships for needy students.

. . . The DeKalb County Grand Jury in Georgia has recommended stopping all free work for churches and other private institutions.

. . . The Universalists have approved union steps with the American Unitarian Association. In the U. S. there are about 78,000 Unitarians and 63,000 Universalists.

. . . The American Council on Education will sponsor a research project to determine what public schools should do to inform youth about religion.

. . . A Baltimore priest has taken a prosecutor to task for closing gambling. The priest said, "In Catholic teaching, games of chance are in themselves neither good nor bad. They are what you make them. As a form of recreation within means and moderation they are good and moral. Carried to excess in time, money and neglect of obligations, gambling is a vice."

## Facts of Interest

. . . The number of physically handicapped has been put at 23,000,000 in the U. S. It has been estimated that about 1,000,000 Americans are paralyzed on one side, about 2,500,000 are orthopedically disabled, 1,000,000 are diabetics, slightly less than 1,000,000 are amputees, and 10,000,000 are handicapped by diseases of the heart and arteries.

. . . The stock market has hit a new 1951 high with the price average at 189.4.

. . . An estimated 33,121,000 have started back to school. Elementary school enrollment will reach about 24,470,000. Secondary schools will enroll 6,142,000, and university registration will drop to 2,225,000.

. . . U. S. personal income reached a new high level of a \$251 billion rate for July.

. . . And the Census Bureau comes up with the information that there are now only 89.1 males for every 100 females in the District of Columbia.

## Urges Baptists Pray for Stalin

GOLDSBORO, N. C.—(RNS)—A call for Baptists throughout the nation to pray for Stalin was issued here by W. C. Bazemore, assistant editor of the *Biblical Recorder*.

He expressed belief that if Baptists would set aside an hour of prayer for Stalin each day, peace would be assured.

Dillard A. West, for the past three years pastor of First church, Dyer, has entered the Chaplaincy of the U. S. Army offering his resignation to his charge at Dyer, September 2. "We express our sincere regret at his leaving us" writes the committee for the church in sending us resolutions appreciative of Brother and Mrs. West and of the love that follows them in a new field of labor. "Under his guidance our church has made much progress. We thank God for the three years of fruitful and devoted service rendered in this field of work, for his faithful leadership and for consecrated life."

## Response Gratifying in Northwest Meetings

*The Portland Oregonian*, Sept. 13, carried an illuminating article relative to Dr. Carl Giers, pastor of First church, Chattanooga, who has been with Pastor H. C. Price and the First Southern church, Portland, Oregon, in evangelistic services Sept. 9-19. The response of Northwest audiences to the simultaneous revivals conducted in Washington and Oregon by 35 Southern Baptist ministers at the expense of their own congregations has been highly gratifying. A better understanding of the position of Southern Baptists has come about. *The Oregonian* quoted Dr. Giers, "The designation 'Southern Baptist' no longer has much geographical significance. We have 19 state conventions, including one in Oregon and Washington. Many of them are outside the South. We moved into the Pacific Northwest after the war because of the great migration of war workers to this area. Our work was launched here among Southern Baptists. We now have 40 churches in the two states, but we have done no proselyting or in filtrating of other churches. You might say we have leaned over backward to avoid any appearance of proselyting. There has been resistance in some localities to our coming in, but this resistance has vanished when our purposes were fully understood."

The first week's registration at Southwestern Seminary for the fall semester shows a total of 1650. This is an increase of 215 over the 1950 fall enrollment of 1435.

These students come from 38 states, the District of Columbia, and 5 foreign countries.

Two new faculty members assumed their teaching duties on September 1. Dr. Franklin M. Segler, Alexandria, La., is teaching pastoral ministries in the theology school, and Dr. A. Donald Bell is teaching psychology and counseling in the religious education school.

## First Texas Music Meet

DALLAS, Texas—(BP)—Texas Baptists have scheduled their first statewide music convention for November 21 in Waco. A contest-festival will be sponsored in connection with the convention and representatives of all phases of church music life are expected to enter, according to J. D. Riddle, Music Department secretary. The music programs of Baptist colleges in Texas will be represented also.

## HARRISON-CHILHOWEE

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# Training Union

CHARLES L. NORTON, Secretary

## Regional Planning Meetings

Religion	Date	Place
Southwestern	Oct. 22	Brownsville Church, Brownsville
Northwestern	Oct. 23	First Church, Dresden
South Central	Oct. 25	First Church, Lewisburg
Central	Oct. 26	First Church, Springfield
North Central	Oct. 29	First Church, Cookeville
Southeastern	Oct. 30	First Church, Dayton
Northeastern	Nov. 1	First Church, Greeneville
Eastern	Nov. 2	First Church, Jacksboro

### Southwestern Region

Association	Director
Beech River	J. F. Lofton
Big Hatchie	H. A. Simonton
Fayette	Mrs. Raymond Hawkins
Hardeman	Roy Lee King
McNairy	W. E. Bailey
Madison-Chester	Charles Dinkins
Shelby	Oliver Barbour, Jr.

### Northwestern Region

Beulah	T. W. Carl
Carroll-Benton	Eugene Dodds
Crockett	
Dyer County	T. L. Alexander
Gibson	Keith Wilson
Southwestern	
Weakley	Marvin Miller
Western District	Charles Orr

### South Central Region

Duck River	
Giles	Roy Prindle
Indian Creek	James Wall
Lawrence	Pierce Hanson
Maury	Mrs. L. M. Llewellyn
New Duck River	Floyd Bennett
William Carey	Victor Brown

### Central Region

Bledsoe	C. G. Adams
Cumberland	Howard Lee
Judson	
Nashville	Troy Woodbury
Robertson	Vern Powers
Stewart	
Truett	

### North Central Region

Concord	Hugh Wassom
New Salem	Cordell Winfree
Riverside	Jimmie Williams
Salem	P. E. Maples
Stockton Valley	
Stone	Harold E. Oakes
Union	
Wilson	Charles Jennings
Wiseman	

### Southeastern Region

Bradley	Raymond Ledford
Hamilton	O. O. Mixson
Hiwassee	
McMinn	L. E. Hudson
Polk County	James Evans
Sequatchie Valley	V. R. Webster
Sweetwater	H. H. Jacobs
Tennessee Valley	John Howard

### Northeastern Region

East Tennessee	Frank Gorman
Grainger	Elijah Coffey
Holston	Harry Perry

Holston Valley	Charles Jones
Jefferson County	Mrs. Earl N. Cox
Mulberry Gap	
Nolachucky	Elmer Hendren
Watauga	L. J. Harris

### Eastern Region

Big Emory	H. D. Wattenbarger
Campbell	Jess Longmyer
Chilhowee	Joe Rorex, Jr.
Clinton	James M. Henry
Cumberland Gap	
Cumberland Plateau	
Knox County	Marcella Adams
Midland	Mrs. Lillie Keeney
New River	
Northern	
Providence	Mrs. Earl Maples
Sevier	James M. Atchley
West Union	



# Sunday School

JESSE DANIEL, Secretary

## POINTS OF INTEREST

Here are some brief statements about points of interest which you might be interested in:

1. First of all, our Vacation Bible school reports up to date, that is, as of September 8, 1951, for Tennessee total 1289. Have you sent in reports of all the Vacation Bible schools in your church or association? Why not check up to be sure, because we would like to have all Vacation Bible school reports in as soon as possible.

2. The state planning meetings held in eight regions in Tennessee had approximately 1500 in attendance. There were departmental conferences for each age group and also a general conference for pastors and Sunday school superintendents.

3. Has your association conducted "B" night yet? Tuesday night, September 18, was the night scheduled throughout the Southern Baptist Convention if it was at all possible. However, if your association was unable to have "B" night on this date, we hope that you will plan to have it very soon.

4. Are you making plans for your church planning meetings? What are the church planning meetings? They are Sunday school planning meetings promoted in the churches at the beginning of a new Sunday school year for the purpose of planning a greater Sunday school program for the new year.

Every church needs a Sunday school planning meeting. Many churches promote their planning meetings not later than September in order to be ready for the new year. However, if this was not possible, we hope that you will make plans for your

church planning meetings by the first part of October. By all means, all churches should be encouraged to do so.

What plan can the churches follow in conducting these church planning meetings? It is suggested that the associational Sunday school superintendent and his associates enlist and make available to the churches capable individuals who can assist the churches in their planning meetings.

This plan has worked successfully and effectively for several years. Many associations have promoted the plan for several years and have reached every church with a planning meeting.

In associations that do not have an associational Sunday school superintendent the missionary and moderator are urged to take the initiative in promoting these meetings.

5. Group training schools are just around the corner. Make plans now to attend one of these training schools in your association. A trained worker is a better worker.

## Take Your Family To Sunday School





# Woman's Missionary Union

MRS. M. K. COBBLE, President  
MISS LAURA FRANCES SNOW  
Young People's Secretary

MISS MARY NORTHINGTON, Executive Sec'y Treas.  
MRS. DOUGLAS GINN  
Office Secretary

## GOING AROUND IN CIRCLES

(MRS. E. N. LARGE, associational president, or superintendent, as in conference with the women of the association on the question of circles.)

*Mrs. Ima Doubter:* Why have circles anyway? We enjoy meeting together. The same fourteen women have come for years and we know we can count on them. Besides, how could we ever get enough to be officers and chairmen? We have had enough time as it is now.

*Mrs. E. N. Large:* I believe you answered your own question, "Same ones come." Do you not have more women who could come?

*Mrs. Enthusiasm:* Let me tell our experience. We had only twelve members until we tried the circle plan. Two years ago we made two circles, six in each one, took the names of the women in Sunday school as prospects, assigning half the names to each circle. Being so few in each circle we felt a greater urge to enlist. We visited and enlisted them through personal contacts and interest. We found leadership ability in the new ones to work on the major committees in the society.

At the end of the first year we made four circles with ten in each. Now, we need another circle.

*Mrs. In A. Rutt:* We have had four circles for years, North, South, East and West Circles. A suggestion has come that will ruin our society as surely as it is used, that we change our circle lines or draw names and regroup us. As for me, if they bother our circle, I'll stop going. And I know others who will too.

*Mrs. A. Convert:* We had a similar idea until we saw the circles as only a segment of the missionary society. We saw that the good of the whole should be the rule for the circles, rather than just staying forever in our smaller fellowship. We found to our surprise that we soon loved the new circle membership as much as the other. We adopted the policy of regrouping each year. The first change was made by drawing names; the president, secretary and young people's director grouped us according to activity, leadership and cars. With each group was placed a list of prospects. At the close of each quarter the lists of prospects unenlisted were turned back for redistribution. Each circle worked hard to turn back as short a list as possible.

*Mrs. B. A. Testimony:* I just can't wait to tell our story. We had six circles with attendance around forty. Our pastor made

a map of our church community and divided it into fourteen districts, suggesting that we divide this time by districts. We did, and made fourteen circles. After spending a week studying methods, especially circle methods, and visiting to enlist, we had leaders and chairmen wherever needed. Now, in less than four months our attendance is more than a hundred.

*Mrs. Addition:* We did one thing in addition to these others. Our town is small but we divided the rural part into circles, using the roads for lines of division. We more than doubled our attendance.

*Mrs. Newcomer Idea:* In our city we have so many women coming in all the time. One woman agreed to seek for membership in a circle the new women as they joined our Sunday school or church. As the number grows, another circle is started.

*Mrs. Addition:* In our society each circle seeks to enlist the new women.

*Mrs. Hattie Problem:* We have so many young women who refuse to join circles made up largely of older women.

*Mrs. Lively:* Let me tell you how we met that problem. We gathered together a group of younger unenlisted women, presented to them the opportunities and plan of a training circle, made up of those who had never been members. Seven women signed to be members. As experienced women active in W.M.U. work led them, using the general plan of work as the other circles do. At the end of the first year there were fifteen members, and out of these, eleven were ready for responsibilities elsewhere in the missionary society. The four that were left were the newest members. In less than five months they had enlisted twelve more.

*Mrs. Lydia:* No one has spoken of Business Woman's Circles. We found there were eleven business women interested in missionary society. Some had been members of a society before going into business; these we used as chairmen of committees corresponding to the other circles in the society. Likewise a program of study and activities was adopted in line with the general organization. Report of their work was given monthly by the advisor, an active member of the society. The attendance at their missionary program is added to the attendance of the society at the regular missionary program meeting. Soon their enlistment will justify another circle, placing the younger women in one and the older ones in the other.

## Army Appeals for 300 Chaplains

The Department of the Army has appealed for 300 civilian clergymen of the Protestant, Catholic and Jewish groups to volunteer immediately for appointment as chaplains in the Volunteer Reserves, Major General Roy H. Parker, Chief of Chaplains, stated.

"These chaplains," said Chaplain Parker, "will be appointed to replace certain chaplains now on active duty who will soon complete their involuntary tour of service."

Chaplains who are appointed will receive a minimum of 60 days' notice before they are required to report for duty, unless a shorter notice is acceptable to the individual. The initial assignment of the individual, when called to active service, will normally be to The Chaplain School, Fort Slocum, New York, for the six (6) weeks' Officer Basic Course. The initial appointment will be in the grade of Lieutenant.

Applicants must be citizens of the United States, actively engaged in the civilian ministry, indorsed by their own denomination and educationally and physically qualified. While the appeal is made primarily to clergymen without previous military service, applications for active service will continue to be accepted from Reserve or National Guard chaplains below the grade of Major.

Detailed information may be obtained by writing the Chief of Chaplains, Department of the Army, Washington 25, D. C.

Pastor E. L. Williams of Bell Ave., Knoxville, was the evangelist and Pastor Wallace Carrier of First church, Rockwood, the song leader in the revival services at Inglewood church, Nashville, with 66 additions, 32 being by baptism. Pastor J. Harold Stephens reports, "The meeting was characterized by unusually good attendance, good singing, good preaching, and a spirit of genuine revival among our members." During the current year there have been more than 250 additions to Inglewood church.

*Mrs. E. N. Large:* As it is time to adjourn may I sum up briefly the things to which you have borne testimony:

1. Enlistment and efficiency through circles.
2. Advantages in varying methods of grouping.
3. Avoiding clannishness through frequent regrouping.
4. Possibilities in various types of circles for different size membership, for "first attenders," for "new members" and the Business Woman's Circle for business women and professional women.
5. The proper relationship of each circle to the missionary society as a whole.



## Young and Old Alike of Value in the Church

ST. LOUIS, Mo.—An emphasis on “release from this miserable earthly pilgrimage” by the church has at times resulted in a shabby neglect of older people, a Protestant clergyman declared.

Dr. Beverley Boyd, executive director of the Department of Social Welfare of the National Council of Churches, told the 2nd International Gerontological Congress, that the history of the church in dealing with the aged did not reveal “a record of unbroken progress.”

While paying high tribute to the concern of the church for the aged today, he said that both a doleful view of human life and a “sudden emphasis on youth” had robbed the church at times of its interest in older people.

“There was a period,” Dr. Boyd declared, “when suddenly the emphasis was placed upon the youth of the church. That has been particularly true in Protestantism in this country.”

The church’s high regard for young people, he continued, was reflected in the policy of church boards to hire young ministers and to devote a large share of their energy in the cultivation of youth groups.

“This is not to decry the place of youth in either church or community,” he added, “but likewise it does not imply that there should be a neglect of maturity and experience. Young and old alike are of inestimable value in the total program of the church.”

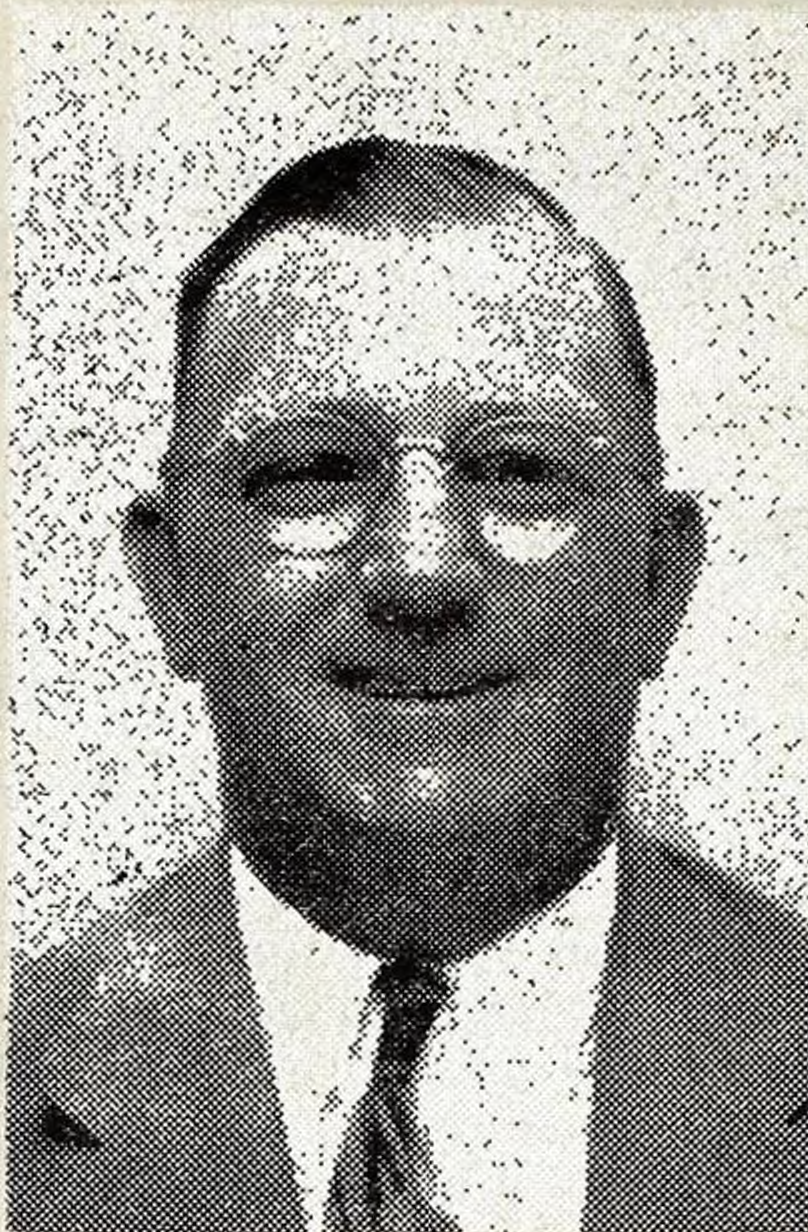
Dr. Boyd attributed the church’s interest in old people as “basically religious, based on a belief that man is a creation of God and that man’s destiny is God destined.”

Such a motivation, he said, had resulted in establishment of about 375 homes for older people under Protestant auspices. The majority of these homes, he observed, were under direct church or ecclesiastical control, although some had “passed into the hands of groups that are largely secular.”

Mr. and Mrs. James Winston Crawley, Southern Baptist missionaries to the Philippine Islands who are now in the States on furlough, have moved from Lufkin, Texas, to Louisville, Ky., where he will teach in the Southern Baptist Theological Seminary. Their new address is 2825 Lexington Road, Louisville 6, Ky. Mr. Crawley is a native of Newport, Tenn.

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When the Rev. William E. Lyles became pastor of the Fowlkes Baptist church at Fowlkes February 22, 1951, it was a case of a Tennessean coming back home. He had served as pastor of First church, Turrell, Arkansas, since October 1949, on coming to Fowlkes, but previous to that led the National Avenue church, Memphis, in the

building of a \$100,000 edifice in his pastorate there.

We thank the Fowlkes church for calling to our attention our error in a recent item we carried of a summer revival in which the statement was made that Brother Thetford was their pastor. Brother Thetford’s name is entered in the last associational minutes but only served a short time. Revival services August 19-31, resulted in 22 on profession of faith for baptism. Assisting pastor Lyles were Robert C. Cannon as evangelist and Douglas Biggs as song leader, both of Merton Avenue church, Memphis. Mrs. Oneida G. Baldree, church clerk, writes, “Pastor Lyles is a very progressive, evangelistic pastor. Since becoming leader of the Fowlkes church there has been marked progress in all departments of the work of the church with 54 additions, 37 being by baptism. A porcelain background neon sign 4 by 6 feet has been erected on the grounds and a new Baldwin organ with chimes and echo organ secured.

“Pastor and Mrs. Lyles have two daughters grown and married, and two younger children, Marilyn Joyce, 10, who attends Holice Powell school, and Donald Louis, 17, enrolled in Dyersburg High School where he is an outstanding football player.”

## Riverside Church, Nashville, Cornerstone and Anniversary Celebration



Riverside church’s building committee shown above are E. P. Ausbrooks, Sr., Mrs. E. P. Ausbrooks, Sr., Mrs. Fred Hunt, Mr. Grover Holderfield, Mr. Elmer Boyte, Pastor Merle F. Pedigo, Mr. W. K. Pinkerton, Mr. Clarence Lewis, Mr. Dan W. Post, and Mr. C. M. Power.

September 19 marked the eighth anniversary of Riverside church located at 1604 Riverside Drive, Nashville. Inasmuch as the church is engaged in the construction of its new auditorium, a three-way celebration home-coming, anniversary and cornerstone dedication, was observed Sunday, September 16. Following the morning service the great crowd gathered in the basement of the new building where lunch was served. In the afternoon J. Harold Stephens, pastor of Inglewood church, Nashville, preached the dedication message. After unveiling the cornerstone, Harold Gregory led in prayer.

Dr. John L. Hill spoke at the evening service on “My Church.”

Riverside church has grown from an initial group of 51 charter members to 265. Pastor Merle F. Pedigo has been serving the church since 1944.

The new auditorium will be of colonial design seating 400. Future plans for expansion allow for enlargement of the auditorium to a maximum seating capacity of 800. The cost of the present construction is estimated at \$70,000. The building will be completed around March 1 of next year.



# ATTENDANCES AND ADDITIONS TO THE CHURCHES

## SUNDAY, SEPTEMBER 16, 1951

Church	Sunday School	Training Union	Additions
Alamo	263	79	1
Athens, East	384	127	
First	624	222	
West End Mission	77	41	
Calhoun	111	47	1
Clearwater	85	50	
Coghill	94	58	
Cotton Port	94	90	
Bastanalle	54	27	
Englewood	156	42	
Etowah, East	91		
Etowah, First	362	76	
Etowah, North	299	130	
Good Springs	136	68	1
McMahan Calvary	86	35	
Mt. Harmony No. 1	115	73	
New Bethel	96		
New Hope	60	30	
New Zion	82	75	
Niota, East	143	61	
Niota, First	123	42	
Riceville	129	51	1
Rodgers Creek	21		
Union Grove No. 2	63	40	
West View	60	30	
Wild Wood	87	71	
Zion Hill	57		
Benton, First	176	70	2
Bemis, Herron Chapel	257	73	
Bristol, Calvary	409	124	5
Camden, First	258	127	2
Charleston	79	14	
Chattanooga, Avondale	708	190	4
Brainerd	692	312	10
Concord	287	95	
First	1127	308	1
Highland Park	3883	1162	45
Lookout Mountain	70	20	5
Oakwood	164	76	1
Red Bank	681	177	5
Soddy, Oak Street	173	73	
Woodland Park	769	311	3
Clarksville, First	436	133	
Gracey Avenue	172	65	
Cleveland, Big Spring	258	174	2
Calvary	165	100	
First	463	119	
Rutledge Memorial	70	30	
Clinton, First	410	87	2
Columbia, First	429	123	1
Godwin Chapel	31		
Second	181	136	1
Cookeville, West View	189	91	8
Corryton, Fairview	151	86	
Crab Orchard, Hailey's Grove	89	44	
Cowan	179	46	
Crossville, First	184	81	
Dyersburg, Calvary Hill	135	122	2
First	588	246	1
Eagleville	97	43	
Elizabethton, First	571	158	
Siam	198	133	
Erwin, Ninth Street	251	137	2
Fountain City, Central	855	195	4
First	333	175	1
Smithwood	515	165	
Fowlkes	140	124	
Gallatin, First	423	106	2
Gladeville	137	55	
Harriman, South	357	133	1
Trenton Street	423	102	4
Walnut Hill	259	72	
Humboldt, Antioch	203	152	
First	549	149	4
Jackson, Calvary	518	143	9
First	745	123	4
North	266	126	
West	752	267	2
Jamestown, First	297	76	7
Jefferson City, First	702	367	55
Northside	245	145	6
Kingsport, First	769	189	2
Fort Robinson	142	80	
Glenwood	305	123	
Lynn Garden	380	117	2
Knoxville, Alice Bell	107	62	2
Arlington	452	114	4
Bell Avenue	771	330	1
Broadway	1276	399	21

Church	Sunday School	Training Union	Additions
Churchwell Avenue	178	72	1
Fifth Avenue	873	317	4
First	896	112	3
Inskip	494	141	
Lincoln Park	687	193	
Lonsdale	358	94	2
Sevier Heights	557	182	5
Washington Pike	298	87	
LaFollette, First	309	78	
Mission	53	21	
Lascassas	68	41	
Lawrenceburg, First	273	130	1
Lebanon, Cedar Grove	105	64	
Fairview	116	73	
Immanuel	147	77	1
Rocky Grove	35		
Rocky Valley	53	63	
Lenoir City, Pleasant Hill	151	113	
Lewisburg, First	484	131	
Lexington, First	252	44	
Loudon	325	118	
Martin, First	378	90	2
Maury City	123		
Madisonville, Chestua	84	29	
Maryville, Broadway	441	173	3
Everett Hills	316	163	1
First	857	267	11
Maynardville	87		
Medina, Lathams Chapel	77	51	
Memphis, Bellevue	2513	993	15
Boulevard	800	240	11
Central Avenue	805	240	4
Highland Heights	1149	593	24
LaBelle	806	224	1
McLean	400	166	10
Chapel	116	53	2
Shirley Park	276	123	2
Southland	153	85	
Speedway Terrace	866	162	11
Union Avenue	1193	342	9
Millington	262	138	
Morristown, First	619	49	3
Buffalo Trail	111	164	
Morrison, Wilson Chapel	80	45	
Murfreesboro, Barfield	83	80	
First	552	95	3
Walnut Street Mission	40		
Mt. Herman	130	71	
Powell's Chapel	134	94	
Westvue	462	127	2
Whitsett Chapel	82	58	
Nashville, Belmont Heights	1101	341	17
Glendale	117	43	
First	1317	356	5
Grace	823	256	12
Inglewood	889	229	
Due West	65	37	
State School	36		
Lokeland	593	176	
Madison, First	373	108	3
Park Avenue	662	192	2
Westwood	134	62	
Woodmont	403	130	2
Woodmont Center	148	67	
New Middleton	137	66	
Oak Ridge, Highland View	337	68	6
Robertsville	396	102	3
Paris, Fairview	94	42	
Philadelphia	190	23	1
Portland, First	267	65	1
Rockwood, First	350	117	
Rogersville, Hennard's Chapel	170	110	
Rutledge, Oakland	115	56	
Savannah, First	173	69	
Pickwick Road	20		
Sneedville	72	75	
Springfield, Pleasant Hill	156	51	
Mission	40		
Watertown, Round Lick	197	129	
White Pine	198	59	1
Tullahoma, First	250	48	3
Highland	81	53	
Union City, First	584	107	1

Brush Creek church, New Salem association, has called Enzo Mathis as pastor and he has already begun his work. Brother Mathis will move on the field soon.



Bride: "I'm reading a mystery book."  
Groom: "Why, that looks like our budget book."  
Bride: "It is."

Smith: "So you're not on speaking terms with Jones?"

Robinson: "No. He sent me a can of oil to use on my lawnmower when I started to cut the grass in the morning. I sent it back and told him to save it for his wife when she started singing at 11 p.m."

The absent-minded professor simply could not remember which towels and toothbrushes were his. So his wife said, "Let's make up a jingle. 'Baby blue, that's for you.' Then you can remember that the blue toothbrush is yours."

Several mornings later her toothbrush was wet, even though she had not used it.

"Dear," she said, "I am afraid you've forgotten our little jingle."

"Certainly not," he replied. "I recited it just this morning: 'Baby blue, that's for you.' So I knew to leave that for you and use the yellow one."

A parishioner called at the clergyman's home. Presently the minister's little son went up to the visiting lady and blurted "My, how ugly you are."

Horried, his mother remonstrated, "Johnny! Whatever could you mean by saying such a thing?"

"I only meant—meant it for a joke, Mother," Johnny stammered.

"Well," his mother said unwitting, "how much better the joke would have been if you had said to Mrs. Smith, 'How pretty you are!'"

A district attorney was having trouble with one of the witnesses, a rather pugnacious old man.

"Are you acquainted with any of the jury-men?" asked the district attorney.

"More than half," grunted the witness.

"Are you willing to swear that you know more than half of them?"

The old man flicked a glance over the jury box. "If it comes to that," he drawled, "I'm willing to swear I know more than all of them put together."

## HARRISON-CHILHOWEE BAPTIST ACADEMY

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# West Tennessee NEWS

by Edwin E. Deusner, Lexington

The day following Pastor W. Fred Kendall's sixth anniversary at First church, Jackson, a leading clothier phoned him and conveyed the good news that there was a \$100 Kuppenheimer suit awaiting him,—a gift from the church. Pastor Kendall will assist First church, Athens, F. M. Dowell, Jr., pastor, in a Revival this month. Rogers Smith will supply the First church pulpit on that Sunday.

Pastor Jonas L. Stewart and First church, Somerville, will have a Revival in October with H. H. Boston, Vice-President of Union University, doing the preaching.

Guy Milam, who announced his call to the ministry in our recent Revival at Antioch, has enrolled in Harrison-Chilhowee Academy. Pastor Walter M. Martin of the Antioch church commends him to the brethren of that area.

The week of September 2 was Youth Week at First church, Paris. A feature was a Vesper Service and barbecue at Kentucky Lake on Tuesday with Pastor Fred M. Wood, Dresden, as the speaker.

D. J. DePree, of Zeeland, Michigan and President of Gideons International, was the speaker at Bellevue church, Memphis, on September 16. He was in Memphis in connection with the state convention of Gideons, September 14-16.

Evangelist Angel Martinez and Singer Jimmy Davis are with Highland Heights church, Memphis, Slater A. Murphy, pastor. Services began on September 16 and will continue through September 30.

Pastor C. M. Pickler, Boulevard church, Memphis, will do the preaching in a Revival at Henderson, A. L. Bishop, pastor, beginning September 25.

First church, Humboldt, Hayward Highfill, pastor, ordained Don Booker to the ministry on September 16. He is serving as missionary for Baptist Chapel, an arm of First church in Humboldt.

First church, Savannah, Carmack S. Penuel, pastor, had a great Revival recently with 34 additions by baptism and 9 by letter. Pastor John C. Huffman, Gallatin, did the preaching and Richard P. Oldham, minister of music at Savannah, led the singing. The work is progressing beautifully under Pastor Penuel's leadership. The Sunday School has been departmentized with two new departments, and the average attendance has advanced from 108 a year ago to 151 at the present. Finances have increased nearly 40% with corresponding increases to missions. BAPTIST AND REFLECTOR has been put back in the budget. Training Union has grown from 66 to 103. A local mission program has been instituted and 54 are enrolled in the mission Sunday school. During the recent revival an estimated 1,000 contacts were made by the membership to boost the attendance on August 26 to 345 in Sunday school and 131 in Training Union.

Your reporter did the preaching in a good meeting at Englewood church, near Jackson, September 2-7. This is the newest church in Madison Association, and is an outgrowth of a mission established some time ago by West Jackson church, R. E. Guy, pastor. George F. Hunter, a student at Union University, is the pastor and is doing a fine work. It was revealed at the recent meeting of the association that Englewood led all others in per capita gifts for the past year. This will be a great church some day. It is already a good one.

First church, Humboldt, has had the thrill of hearing that another of its members has been called to the ministry. J. D. Lane made known his decision on September 9 and, wise pastor that he is, Hayward Highfill has already enrolled him at Harrison-Chilhowee Academy.

## HARRISON-CHILHOWEE BAPTIST ACADEMY

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J. Howard Goddar, president of Mid-South Bible Institute, supplied for Pastor Otto Sutton at Trinity church, Memphis, on September 16.

James C. Furman, of Tennessee UDF, filled the pulpit at First church, Trenton, Paul A. Wieland, pastor, on September 16.

Pastor J. W. Camp had W. C. Skinner, pastor of Second church, Clarksville, with him in a meeting at Mitchell's Chapel recently. There were four additions by baptism and two by letter. Pastor Kester Cotton, Greenfield, did the preaching at Bethel and Silerton churches, J. W. Camp, pastor, and Mr. and Mrs. Chester Tims were in charge of the music at both places. At Bethel there were six for baptism, and at Silerton six for baptism and three by letter. These were return engagements for all the helpers. Silerton is a member of Harde-man Association. Bethel and Mitchell's Chapel belong to Madison-Chester Association. Pastor Camp is now making his home at 138 Third Street, Henderson.

Sympathy will be extended to Mrs. O. E. Turner, wife of the pastor of First church, Paris, because of the death of her father recently.

Pastor Chesley L. Bowden, First church, Ripley, supplied the pulpit of First church, Elizabethton, on August 26. He served this church as pastor for nine years and, according to the *Elizabethton Bulletin*, is "always welcomed back home."

## Books Received

"The Churchbook," Gaines S. Dobbins; Broadman Press; \$3.00; 248 pp.

The reading of this book will be a rewarding experience as the author shares a life-time accumulation of creative suggestions, practical helps, time-saving devices, useful forms and carefully selected materials benefitting pastors and those working with them in all phases of church work. For more than 30 years Dr. Dobbins has been the professor of religious education and church administration at Southern Baptist Theological Seminary, Louisville Ky. This book provides wise counsel in church organization, evaluation of leadership and coordination of the varied church ministries as it includes a church manual as well as a rich collection of helps toward an effective church program.

"Back Side O' Nowhere," by Kathleen Manley and Roberta J. Cox Edwards; Oklahoma Baptist University Press; 282 pp. "God told me to answer my own prayer—and I went," Nurse Manley states. She and Dr. Roberta Cox Edwards found Joinkrama the 'back side of nowhere' but a likely place through their healing services to introduce Christ to many. These two women in Nigeria have patterned their lives after the Great Physician and the story of their experiences is full of interest and inspiration.

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Secretary Charles M. Walker reports minutes of

## STATE BROTHERHOOD RALLY CAMP CARSON SPRINGS

August 24, 25, 26, 1951

### FRIDAY AFTERNOON

State Secretary, E. N. Delzell, and his office assistants were very busy from 1:00 p.m. Friday until 6:00 p.m., registering and assigning rooms to brothers coming from the western, middle and eastern parts of our state. Men were assigned rooms in groups as they came together.

### FRIDAY EVENING

6:00 p.m.—We gathered in the large assembly room for dinner. So many had arrived unexpectedly Brother Delzell had to borrow from reserve supplies but all enjoyed a fine meal, well cooked and well served. After this pleasant beginning we recessed so that we might grow better acquainted.

7:00 p.m.—Assembly was called to order by State President Troy G. Young and the devotional was given. The musical program was under the direction of John Burgin with Kitty Catlett from Carson-Newman College at the piano. Every man present took part in the singing of those grand old hymns of our fathers and mothers. This opening hour of our great inspirational rally will long be remembered.

7:30 p.m.—President Troy G. Young requested that our State Secretary, E. N. Delzell, introduce the state secretary of Arkansas, Nelson Tull. Brother Tull gave us a message on "Men and Evangelism," which came from his heart. His illustrations as he recounted his experiences and his work in the state of Arkansas blended with his subject and all who heard him felt inspired to do a greater work for the Master in their respective communities than they had been doing.

8:30 p.m.—President Troy G. Young introduced Dr. Leonard Sanderson, pastor of First Baptist Church, Lewisburg, Tennessee. His message, "A Pastor and His Brotherhood," was illustrated in part from his work in his own brotherhood in Lewisburg. Dr. Sanderson looks you straight in the eye and relates facts as they are. His talk was uplifting and we wished that every pastor in the state could hear him. Many pastors were there.

10:00 p.m.—We gathered in one of the large reception rooms where a large wood fire had been built in one of the old-fashioned fireplaces. It was really cool in the mountains but this fellowship period which lasted until midnight was heartwarming.

### MIDNIGHT

Brother Young asked that we have a Midnight Prayer Service. He reminded that our boys overseas need our prayers, our nation needs our prayers, we all need the prayers of our brothers. Every man took part—time did not matter—A great ending for a day and a great beginning of a new day.

### SATURDAY MORNING

7:00 a.m.—Brother Delzell used a bell through the hallways of the buildings to awake us. We hadn't been abed long—our wonderful midnight prayer service had lasted well into the morning hours—but we knew Brother Delzell would have a breakfast to compensate for sleep we might have lost. A cold shower, then breakfast at 7:30—country ham, eggs, hot biscuits, coffee.

9:30 a.m.—Loran Baker, Vice-President presiding, gave those present an opportunity to make reports of their work, give individual experiences and testimonies. This is one of our greatest hours when we hear men with tears in their eyes tell of keeping an open Bible on workbench or desk.

10:30 a.m.—Brother Baker introduced Dwight Wilhelm, R. A. leader from Louisville, Kentucky, who gave a message of the boys. We derived a better understanding of the great work and the vast opportunities we enjoy as a brotherhood with the Royal Ambassadors.

11:00 a.m.—Brother Baker introduced Theophil Rehse, a German student from New Orleans, Louisiana. The story of his experiences in Germany, a fine talk and musical number helped us share his vision and was a perfect closing of a fine morning.

12:00 Noon—Lunch. I just want to tell

Brother Delzell and his helpers how much we appreciate the fine meals. Surely we all agree that our food was prepared just like Mother's meals.

### SATURDAY AFTERNOON

During the afternoon there was a volleyball, a horseshoe tournament, fishing, badminton games, mountain hiking. The weather was perfect for these diversions.

### SATURDAY EVENING

6:00 p.m.—Dinner—T-bone steaks and all that goes with them. No absentees.

7:30 p.m.—Musical program under direction of John Burgin, Carson-Newman College with songs we all could sing.

8:10 p.m.—President Young introduced the Honorable J. B. Avery, Southern Railway and Public Utilities Commission of Alamo, Tennessee, who addressed us upon the subject of "Brotherhood and Compassion." His message from the heart was impressive, deeply spiritual and one we shall remember.

9:00 p.m.—A layman's picture was presented by Joe Minton of Nashville, Tennessee, entitled "Bible on the Table." Every Church should show this picture.

9:30 p.m.—J. M. Windham from Harrison-Chilhowee presented pictures showing the work of this great institution.

10:00 p.m.—We all gathered under the trees in a circle around a large wood fire—a wonderful fellowship, a great ending of a day with our Brothers each of whom were better by the living of it.

### SUNDAY MORNING

7:00 a.m.—Dr. Harley Fite, President, Carson-Newman, Jefferson City, presiding as the sun began to rise over the mountains, surrounded by a great host of men, led us in a service out under the trees with the mountains rising on either side—was a meeting we all will remember.

7:30 a.m.—Breakfast—another fine meal.

10:00 a.m.—Brother E. N. Delzell taught our Sunday School lesson.

11:00 a.m.—Sermon by Dr. A. F. Mahan, Fountain City, Tennessee, was brought—every Laymen in our State should have been present.

12:00 Noon—Then home.

**Observe Sunday, October 14  
Layman's Day**





DR. ROBERT G. LEE, right, pastor of the Bellevue Baptist church, Memphis, was made an honorary citizen of New Orleans and presented the key to the city by Mayor De Lesseps S. Morrison in special ceremonies in city hall September 11. Dr. Lee was in New Orleans to preach his well known sermon, "Pay Day, Some Day," at the Metairie Baptist church. Following the presentation, Dr. Lee recalled his first visit to the Crescent City in 1907 when he carried bananas on the river front to earn enough money for room and board while waiting for a ship to take him to Panama where "I had heard you could make \$83.33 per month working on the Canal."

Dr. and Mrs. Franklin T. Fowler, Southern Baptist missionaries to Paraguay, are now in the States on furlough and may be addressed in care of Baptist Hospital, 2000 Church Street, Nashville, Tenn.

L. W. Hart, pastor of First church, Athens, Ala., has accepted the call of First church, Old Hickory, and has already moved on the field. Brother Hart was formerly pastor in Tennessee.



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## Gossiping Leads the List

LAWSON H. COOKE

If there are degrees in sinning, if one offense is worse than another, then we must place the sin of gossiping at the head of the list. And it is all too prevalent in many of our churches.

Gossiping is reprehensible and deliberate. It is entirely without reason or provocation, and often is done in a way which gives its victim absolutely no opportunity to defend himself. The gossip rarely undertakes to verify the tales he peddles, but passes them on as though he were engaged in the most innocent pastime.

The gossip doesn't take money from the cash register or rob a bank; he is an honest man. Nonetheless he steals, for he robs his victim of his most valuable possession, his reputation among his fellows.

Gossiping may not be lying in a technical sense, but as it passes on from one gossip to another its accumulated exaggerations and multiplied misrepresentations bring it pretty close to the line.

The gossip doesn't kill anyone, but nevertheless he is a murderer, for he kills the good name and standing of many an innocent person.

Even if the one talked about be guilty, the Christian's attitude should be one of sympathy and helpfulness. Not so with the gossip. Sunday morning he sings, "Lift Up the Fallen," all the time greasing the skids so he will slide faster down the grade.

## Books Received

"Adoration," by Virginia Ely; Fleming H. Revell Co., \$2.00; 174 pp. Forty-six Bible-based messages of inspiration for both personal and public devotions.

"Preaching from Prophetic Books," by Andrew W. Blackwood; Abingdon-Cokesbury; \$2.50; 224 pp. Helpful guidance in use of vital truths presented by the prophets in answering the needs of men now.

"Let's Live!" by Claude Richards; Exposition Press; \$3.00; 206 pp. A prescription for personal living that brings happiness; also suggested means of strengthening family life, realizing friendship's privileges and rewards, and assuming the duties that fulfill better citizenship.

"The Hebrew Sanctuary," by Wallace B. Nicholson; Baker Book House, Grand Rapids 6, Mich.; \$1.00; 66 pp. A study in typology by a minister of the Free Church of Scotland resident at Vancouver, B. C., Canada.

Genny, Penny and Ken by Edith Huckabay; Broadman Press; 35c; 67 pp. A WMU booklet.

Simple Sermons by Hershel Ford; Broadman Press; \$1.75; 137 pp. Twelve sermons on Great Christian Doctrines.

With Christ in the Mount by Edward H. Boyce; Exposition Press; \$2.00; 128 pp. Sermons on seven mountain experiences in the life of Christ.

Great Pulpit Masters; VII, T. DeWitt Talmage; and VIII, A. J. Gordon; Revell; each \$2.25; 254 pp. The 21 sermons by Talmage give the reader some indication of why 3500 newspapers and journals in America and abroad published Talmage's messages at the height of his versatile career. The volume by A. J. Gordon gives 19 excellent sermons by this evangelical scholar, expositor and renowned pastor, with a relation of "How Christ Came to Church" as Gordon's spiritual autobiography closing the book while opening the mind and heart of the reader.

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