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from Broadman Film "Sent Forth"

Hundreds of churches are proving that it is possible to get their workers to visit. Visitation is a ministry in which every member of the church has the privilege of sharing. A planned program of visitation by trained church members could be the result of a study of The Ministry of Visitation (see page 9).

Observations

By
OWEN



On Balancing Activity with Meditation

This is an over-active age. Ours is a day of multiplied organizations and crowded schedules. So many conferences, conventions and meetings must be attended that we are in danger of hurrying in nervous frenzy from meeting to meeting only to exhaust our energies in external engagements. The daily need exists to balance outward perplexities with inward poise.

Perhaps our deepest religious need is not to start another set of wheels to whirling, but rather to find the steady perspective and get the far look filling us with inner calm and steady power. So shall we be victorious amidst all that occupies us today.

One thing that marks off present-day expression of Christian life from that of a previous generation is its multiplied and multiform activities. Ours is a much more complicated and distracting age than that which preceded. The expression of religious life through the churches has become more varied. Organizational life is more demanding upon the time of those who guide and promote it. All this makes the responsibility of today's pastor more exacting than formerly.

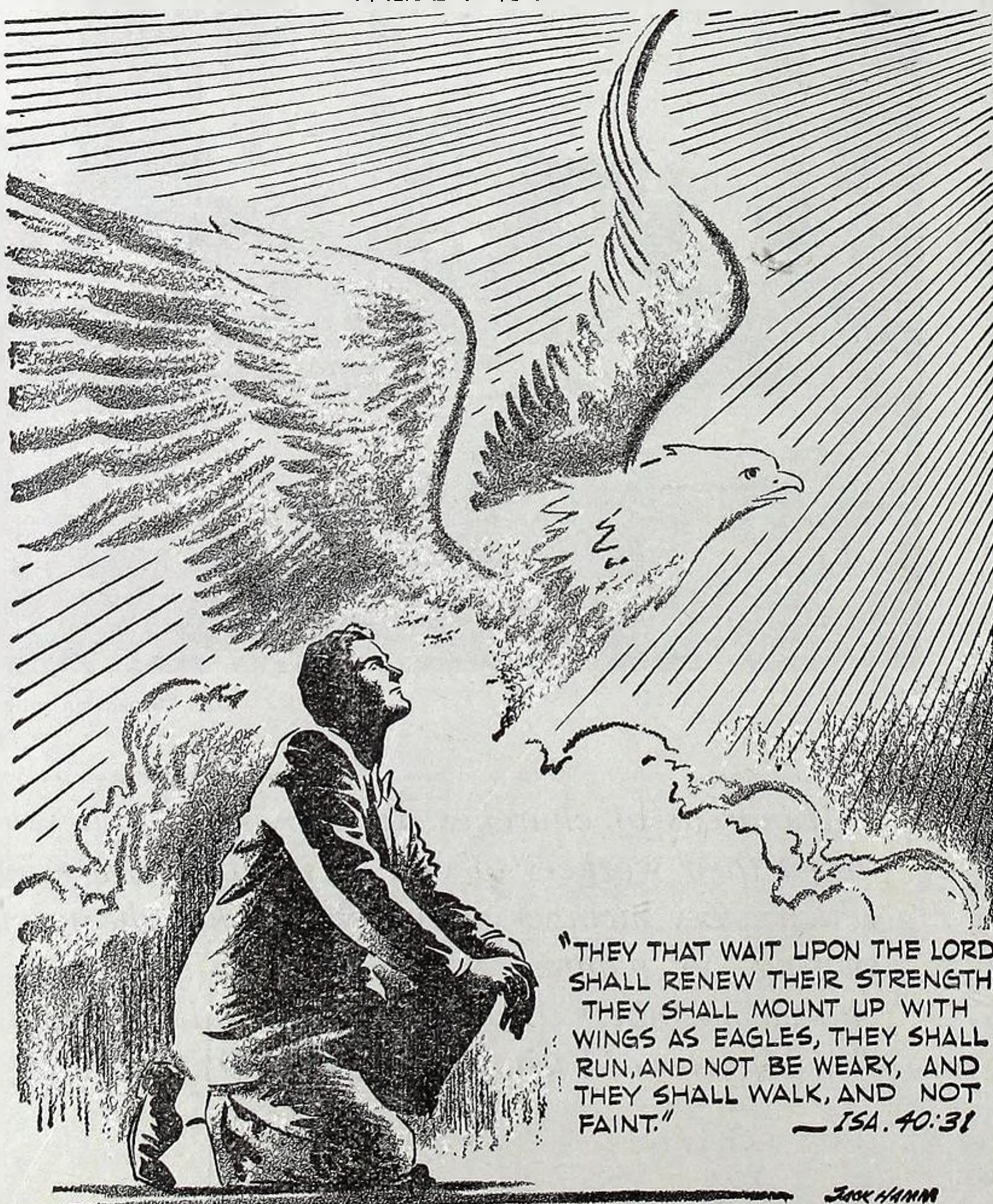
We would not decry the activity promoted by these organizations nor condemn their increased conferences and meetings as needless. All have their necessary function. But certainly no amount of outward activities nor attendances upon such gathering can ever be a substitute for the inward calm that can only come from personal cultivation of spiritual life.

"The greatest temptation in the ministry of our time," states Walter Russell Bowie in his recently released book *Preaching*, "may be that men think themselves so busy that they can seldom or never with-

draw into that shrine of quiet where they can be dwelling with God." Instead of heeding the psalmist's words, "Be still, and know that I am God" such a harried minister cries out, "I haven't got time, the phone's ringing!" Yet, *what we must be* needs concern us even more than *what we must do*. We are grateful to Dr. Bowie's recounting the telling incident of a great Scottish preacher of an earlier day who kept his congregation waiting while he tarried in the vesting room. When some, who had grown impatient, sent one to find out why the preacher was delayed, he returned reporting his knock went unanswered; but he heard the preacher walking up and down, apparently talking to someone else. This other one was not heard to answer, but the preacher kept saying to him, "I cannot go, I will not go, unless you go with me." And the historian adds that when he did come forth and enter that church and climb up into the pulpit, "he was singularly assisted."

The power of the Spirit will be with

PAUSE FOR POWER



"THEY THAT WAIT UPON THE LORD SHALL RENEW THEIR STRENGTH; THEY SHALL MOUNT UP WITH WINGS AS EAGLES, THEY SHALL RUN, AND NOT BE WEARY, AND THEY SHALL WALK, AND NOT FAINT."
—ISA. 40:31

JACK HANNA



BAPTIST AND REFLECTOR

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those who wait upon the Lord. With our multiplied activities of today there is the urgent need both for pulpit and pew to take time to let the Holy Spirit have *his say* and *have way*, else all our outward activities will prove futile.

Protection and Warning

A church in Pittsburgh has put an eight-foot neon-lighted cross atop its steeple. This it did for no ornamental reason. It got under that cross for protection—and as a warning.

It came about as a kind of desperate measure because the church is just two seconds flying time from the greater Pittsburgh airport and in direct line with one of its busiest runways. Sunday night services were suddenly turned into prayer meetings by low-flying jets. The members decided the neon-lighted cross would be a good thing to raise above them. It would be a protective measure for those inside and a warning device to some outside, should they be oblivious to its existence.

Atop this church, on the highest point near the airport, the cross can be seen all the way from the Ohio border. It has now become a guide to the field for most of the pilots.

That which the cross symbolizes is indeed protection and warning. As men "get under the cross" they find a security nowhere else to be realized in all the universe. At the same time those who raise up the eternal Gospel of the Cross give a needed message of warning to a generation hurtling toward ruin with supersonic speed.

BAPTIST AND REFLECTOR



Bus Driver Led to Christ Through Passengers' Testimonies

No group attending the City Mission Superintendents Conference in Nashville, Tennessee, February 21-24 had a more thrilling experience than the Texas group in winning their bus driver to a saving knowledge of Christ.

Nine city mission superintendents and 18 missions committee members were traveling on a chartered coach from Dallas to Nashville and occupied the time by telling conversion experiences, singing and praying concerning special objects.

The driver, Lloyd Tyler, listened with deep interest. After hearing the testimonies, Mr. Tyler was so impressed that he wanted the group to pray for him. "I have never accepted Christ and have not been in church services for ten years," he said. The testimonies had included the story of how one city superintendent had miraculously escaped death as more than 40 planes were shot down in one raid during World War II, and how another, a pastor, had been spared after the sinking of several ships in the convoy taking his group to Europe during the war, and another had been saved after facing the possibility of death in the threat of an oil field explosion.

The bus was parked by the side of the road and all who could knelt in the bus with the driver and during this prayer he accepted Christ as his Saviour. He expressed concern immediately for one of his brothers in one of the cities represented by one of the superintendents aboard the bus. Mr. Tyler, who lives in Pine Bluff, Arkansas, also made the mission tours of the Nashville field and was greatly impressed by the things he saw. He was interested in learning more about the Bible and the way to live the Christian life. He became the closest of friends with all the men on the bus and that experience inspired everyone for the fine program of the conference which followed. (Elmer Dunham, State Superintendent of City Missions, Dallas, Texas)

Doctrinally Speaking:

CHRISTIAN SABBATH

by Bruce H. Price

"Is it still Sunday?" asked our little Adrienne after attending the nursery class and the morning worship. I explained that all of the day is Sunday, the afternoon and evening as well as the morning. Satisfied, she ran out to play, leaving me thinking about her question and disturbed by my answer.



Now that ten years have passed and she is in high school I must tell her the facts about Sunday. "Sunday is not Sunday at all, my dear, no part of the day is Sunday—if actions speak for many in our church membership. It is just another day in the week, like all other days, except it is more of a holiday that is misused and abused in an attempt to be amused."

I must hasten to say all church members are not this kind. Many of the teachers along with some deacons and other pillars would not think of desecrating Sunday in this manner. For them Sunday morning is Sunday, all the morning but after the eleven o'clock service, it is another day. Making Sunday a half-day is a modern move, and the size of our evening congregation leads me to believe it is most successful.

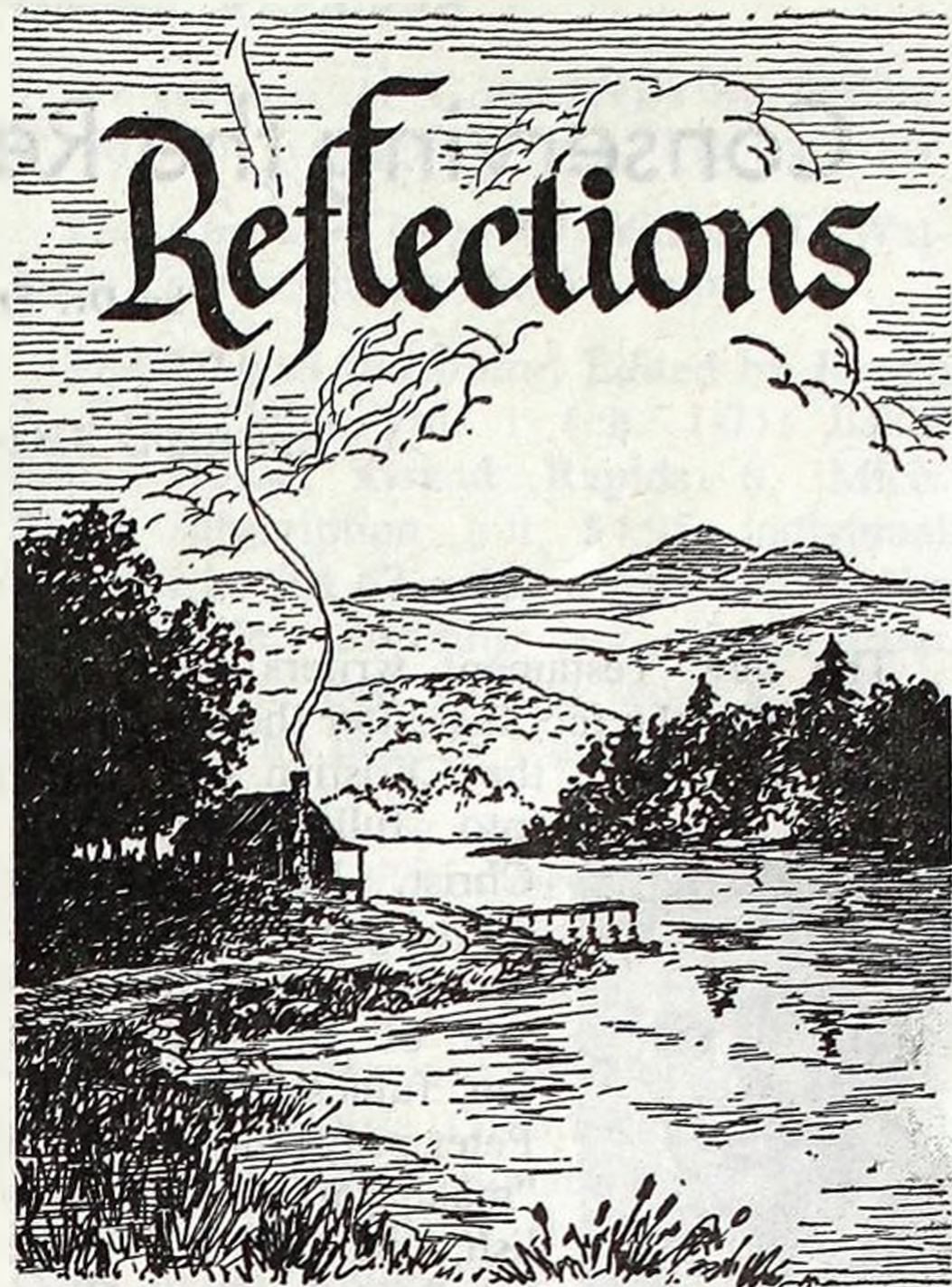
However, there is a remnant among us, an old-fashioned group, who persist in believing all day Sunday is Sunday, and call it the Lord's day for it was on the first day of the week that Jesus came from the sealed tomb in the garden. These use the day for rest, Christian service, and divine worship.

The passing of the Jewish sabbath and the observance of the Christian sabbath began in New Testament times. After Jesus arose on Sunday, as far as the record states, each of his appearances was on the first day. The disciples came together and Paul preached to them on the first day of the week (Acts 20:7). Paul instructed the Christians in Corinth to lay aside their offerings on the first day of the week (1 Cor. 16:2). John's vision on the isle of Patmos was received on the Lord's day (Rev. 1:10).

Therefore, we who are Baptists believe, "That the first day of the week is the Lord's day, or Christian sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and (sinful) recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God."

This must have been what Longfellow meant when he wrote, "Sunday is the golden clasp that binds together the volume of the week."

Bruce H. Price is pastor of the First Baptist Church, Newport News, Virginia.



Some speakers pound while others expound; some explode, others explain.—*Evangelical Beacon*.

It doesn't take much sound to put over a sound argument. — *Lexington (Ky.) Leader*.

The less a narrow-necked bottle and a narrow-minded man have inside them, the more noise they make pouring it out.—*Weekly Progress*.

It takes no effort whatsoever to act like worldlings, it comes natural and we can do it with the greatest of ease. But to behave like wise men takes a great deal of effort and much perseverance.—*Megiddo Message*.

F. Gerald Ensley makes the penetrating observation that "with thousands penicillin has replaced prayer; the psychiatrist has edged out the priest; techniques of self-help have outmoded worship. God has become only an emeritus to our society." —John Marvin Rast, *Cincinnati Enquirer*.

At the height of the summer in Tampico, Mexico, a tourist asked his taxi-driver why he kept driving from the left-hand side to the right and vice versa. The driver said, "Here we have no left and right, only sun and shade."—*Constellation*, Paris.

The best teacher is not the one who fills the student's mind with the largest amount of factual data in a minimum of time, or who develops some manual skill almost to the point of uncaniness, but rather the one who kindles an inner fire, arouses moral enthusiasm, inspires the student with a vision of what he may become, and reveals the worth and permanency of morale and spiritual and cultural values.—Harold Garnet Black, *School Board Journal*.

Conserving the Results of Evangelism

by Dr. Fred Kendall

Ephesians 4:11-16; 1 Peter 5:10

The new Testament writers give great emphasis to the fact that after the experience of the new birth the Christian is to grow into full maturity in Christ. Paul says they are to grow "unto a perfect man, unto the measure of the stature of the fulness of Christ." Peter prays that God will "make you perfect, stablish, strengthen, settle you." In the Great Commission given in Matthew, Jesus commanded the apostles to make disciples and baptize them. This was to be followed by "Teaching them to observe all things whatsoever I have commanded you." Converts are to obey and live by what Christ taught.

Critical problems are evident when the present membership of any church is studied. Two million non-resident Southern Baptists, hundreds who have strayed away and whose names have been dropped from the rolls, other thousands of nominal Christians who never attend church, never give, never pray nor read the Bible, who live worldly lives, who drink, gamble, and commit every type of sin are evident problems. Christianity is charged with being ineffective in the modern world.

The ultimate objective of the Christian faith is not only to save a soul from Hell, but to grow that soul into a Christ-like personality. Churches and evangelists alike must be concerned. Conserving what has been gained in conversion meets this larger aim.

The program of conservation begins with a thorough methods of evangelism. The preaching, teaching, and invitation must all make the New Testament plan of salvation very clear. The conversion experience must result in a genuine new birth, real repentance of sin, a real death to the old sinful life, a real acceptance of Christ as personal Saviour. The life must be committed to Christ and the Christian way of life must be accepted, and Christ must become Lord. True evangelism is vitally concerned with transforming a soul and redirecting a life. There is little that the church can do for a member who is unconverted and who feels no obligation to set out on the road to Christian growth.

Facts reveal that unless a new convert is enlisted from thirty to sixty days in the life and work of the church, he will become a liability. They must be led very quickly to become active or they will become spiritual invalids.

The church must be prepared in spirit for the receiving of new converts. Dr. C. E. Matthews says it is a tragedy to bring new converts into a church that is wholly indifferent to them. In the parable of the sower Jesus emphasized four different kinds of soil. The sowing was all right, the seed was good. It was the stages of preparation of the ground that counted. Everything in the church's life and program is related to this work of conserving the converts.

The background of the convert is important. The Sunday school, Training Union, Vacation Bible school, doctrinal and expository preaching, a home with a family altar, all help to make the work of the church much easier. The soul who comes out of a pagan environment will need much more guidance and help.

In advancing practical steps in the program of conservation we would separate the methods used week by week in perennial evangelism from the methods used during a great revival. In winning souls week by week the pastor ought to have a private conference with every soul. Preferably it ought to come before the public profession of faith. This conference ought to call for careful preparation on the part of the pastor. This plan of salvation ought to be made crystal clear. Use the Bible and make it clear. Tracts and specially marked Gospels of John are also most helpful. The meaning of baptism, the Lord's Supper, and church membership ought to be explained very thoroughly. The steps of procedure in Christian growth ought to be outlined. Lead the person to repentance and faith in Christ as Saviour, but also make a definite appeal for a commitment of the whole life to Christ and a full acceptance of the Christian way of life as a real responsibility for the future.

When the person is received into the church he should know that he is publicly

identifying himself with Christ and the church and the Christian life. It should be made meaningful and the church should receive each member with warm friendship and real gladness. Complete and accurate information ought to be secured for the church record. Splendid forms are available in books by Dr. Dobbins and others to be used for securing this information.

After baptism the follow-up is important. A packet should be sent from the church office containing an attractive baptismal certificate, a copy of the church covenant, a church member's handbook (one written by Joe T. Odle is splendid), a copy of "Open Windows," a copy of the church budget, and a pledge card. Pertinent information about the church organizations ought to be listed. A letter from the pastor ought to be mailed at the same time.

The convert is then assigned to the proper place in the Sunday school, Training Union, and other organizations according to age. These leaders should make a call and see that the new member is properly enlisted. The pastor will make a call as soon as possible. He will encourage the new member to begin following every step of growth to lead into a full grown and active church member. Another vital step in creating a wholesome fellowship is to have a dinner at the church in their honor at least once a quarter. It is well to have such a dinner after each successful revival.

The membership committee will make quarterly surveys of the records of new converts for the first year. Those who indicate needs should have special help.

Conservation of results of a revival calls for particular attention. This should begin with an after service for careful instruction and consultation, with those who have made decisions. This is very similar to the pastor's conference with individuals. Each decision is carefully recorded for more individual follow-up as the case demands. Reception of the converts into the church ought to be made impressive. The service of baptism ought to be made most meaningful.

Following their baptism the new members ought to be enlisted in a class taught by the pastor during the Training Union Hour. This class should meet at least four Sunday evenings. The pastor may prepare his own course or he may use the splendid book prepared by Dr. James Sullivan, "Your Life and Your Church." In the class the new member will learn more about the meaning of the Christian life, the meaning of church membership, vital doctrines of his church, cultivation of the devotional life, and use of such material as "Open Windows," and "Home Life," the state Baptist paper, the Home Mission magazine, and "The Commission." He ought to be led to see his stewardship responsibility and should be encouraged to begin tithing at once.

These steps follow Christ's plan. "First the blade, then the ear, after that the full corn in the ear." From babes in Christ to the fulness of the stature of Christ is the goal. It is the goal of Christianity and the hope of the world.



What is happening to Southern Baptists?

By Loyed R. Simmons, Pastor First Southern Baptist Church, Tucson, Arizona

Tremendous developments are taking place among the people called Southern Baptists. Evidences are many and unmistakable.

These evidences are of at least three kinds: territorial, institutional, and procedural.

Territorial Expansion

Within the relatively brief period of my own ministry our convention has enlarged from a territory embracing 18 states with a total population of approximately 39,000,000 to one comprising 23 state areas with a population of approximately 78,000,000.

The original territory of our convention was largely confined to the area geographically and traditionally southern. Now, with the addition of the state areas of Kansas, California, Oregon, and Washington, it extends to the Pacific on the west and to the Canadian border on the north.

In addition to these areas officially included in our working territory, Southern Baptist activity is being vigorously promoted in at least 11 other states. It now seems likely that a minimum of three new state conventions will petition Southern Baptists for recognition and inclusion within the next year or so.

Even beyond the borders of our own nation there are evidences of this swelling tide. There is the initiation of work in the territories of Hawaii and Alaska within the near past. A most suggestive possibility is revealed in the recent affiliation of a Canadian Baptist church with the Washington-Oregon convention, pointing up as it does a definite trend among a number of Canadian Baptist congregations toward Southern Baptists and their program.

Institutional Growth

Within the past decade old and established agencies have grown and flourished almost unbelievably. Many new ones have sprung into existence. Our seminaries are a case in point.

It was hoped and confidently expected that the establishment of two new seminaries on the extreme east and west boundaries of the convention would relieve somewhat the overcrowded conditions existing in the three older schools. Such has not been the case. All five of the seminaries continue to enroll record numbers with each passing semester.

While liberal schools of the north and east with storied traditions, renowned faculties, and overwhelming endowments literally beg for students, Southern Baptist semi-

naries, with overworked, inadequate, and to some extent immature faculties, are bursting at the seams with the cream of our dedicated youth. This is, in some respects, the most significant event transpiring in our denominational life.

Further institutional evidence of something big occurring or impending among Southern Baptists may be inferred from the comprehensive changes that have taken place among personnel in key positions. These changes seem to add up in general to a somewhat more youthful and dynamic leadership for our convention.

Procedural Changes

The term "procedural" rather than "promotional" is chosen to designate the third kind of evidence of this movement, for the reason that some of the events in this realm appear to have originated more from spontaneity than from careful planning. The Texas fund for western missions is one example. The reaction of the Home Mission Board to this movement has been gratifying in the extreme. With the announced objective of a \$10,000,000 fund, not simply for western missions, but for work convention-wide in range, Southern Baptists appear at last to be comprehending the true proportions of their task.

Although many within our own ranks have not realized it as yet, our convention now has a Home Mission program that is nothing less than nation-wide in its scope. This is all to the good, and is in line with a "manifest destiny" similar to that which bore so great an influence upon the progress of our nation in its early history.

Other evidences of a mighty force at work in our convention are the "Million More in '54" campaign, and the nation-wide simultaneous evangelistic crusade in 1955, as well as the continued upward swing of statistics in every department of denominational endeavor.

The Significance?

Now, what does all of this signify? I can think of but one word that will comprehend all of the elements alluded to in the foregoing, and that word is "revival." Divine power is manifestly and powerfully active in our midst. This alone can explain the remarkable events currently transpiring among us.

"This is the Lord's doing, and it is marvelous in our eyes." These developments should be cause for rejoicing on the part of every sincere Christian, regardless of denominational label.

Books Received

Proclaiming the Good News by William C. Martin; Tidings; 64 pp.; \$.35 a copy.

The Christian Hope by William T. Watkins; Tidings; 80 pp.; \$.35 a copy.

The Biblical Illustrator, Edited by Joseph S. Exell, John Vol. 1 (ch. 1-7); Baker Book House, Grand Rapids 6, Mich. \$4.50 subscription but \$4.95 individual volumes in this 57 volume set covering the whole Bible. Gleanings are evident from some of the best of the world's sermon material. The print is regrettably small.

Getting to Know God by John A. Redhead; Abingdon-Cokesbury; 126 pp.; \$2.00. Sixteen very practical sermons by a popular Presbyterian pastor and radio preacher.

Fifty Two Sermons by Horatius Bonar; Baker Book House, Grand Rapids 6, Michigan; \$3.40; 264 pp. Bonar's name is known around the world as the author of the loved hymn, "What a Friend We have in Jesus." This volume brings back sermons by this famous Scottish preacher (1808-89). This is the first of twelve books, one each month, to be known as the Baker Co-operative Reprint Library.

Robert Daughtery was set apart to the Gospel ministry by Grace Church, Nashville, March 21.

First Church, Elizabethton's campaign for funds to construct an educational addition has been meeting with good success. The new \$208,000 addition is expected to be built to meet expansion of the church's program. Rev. Herman W. Cobb is pastor.

White Hall Church, Trenton observed the opening of its new Sunday school annex February 28 consisting of three Sunday school rooms, Pastor's study, place for Baptistry and a large assembly basement room. Revival services are being conducted March 31-April 4 with James W. Hatley of College City, Arkansas as evangelist. A. B. Harris became pastor last August. This church, organized in 1942 with 13 members under the leadership of Pastor Wade Carver, constructed its building during 1943-44. New pews were installed during the pastorate of Hubert Jones and the building was dedicated in 1949 with Rev. James Hackney as pastor. During the pastorate of Rev. Hugh Callens from 1951 to 1953, the church constructed its modern pastor's home.

The mother of R. Lofton Hudson, Kansas City, Mo., Mrs. Laura Vantrease Hudson, Nashville, died March 21.

Mrs. Vernon Greer, Nashville, died March 21. She was the mother of Miss Jennell Greer, missionary to Thailand, and Mrs. George Nugent, secretary in the State Sunday School Department.

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: John 17 (Larger)—John 17:9-23 (Printed).

Jesus' Intercessory Prayer

This lesson, although the first in the second quarter, is a continuation of study on John's Gospel. It will go through Easter Sunday. After then, studies will be in the Old Testament with the series entitled, "The Northern Kingdom and Its Prophets." It is altogether fitting that these first three Sundays be given to the events leading up to the Resurrection, for which Easter Sunday supremely stands.

The larger text, upon which the notes that follow are based, is an account of the real Lord's Prayer. It was spoken by Jesus, probably near the eastern gate of the city of Jerusalem by the Temple. The time was likely near midnight, with the arrest and trial and crucifixion only a few hours away. Westcott calls this prayer "at once a prayer and a profession and a revelation," and "the consummation of the glory of God through Christ, the Word Incarnate, from stage to stage, issuing in a perfect unity." It falls into three parts.

For Himself (vv. 1-5)

Jesus, first of all, looks back over His earthly life in gratitude to the Father who had given Him power to accomplish the Father's will. He seems glad to have been the means of imparting eternal life to those whom the Father had given Him, reminding that such eternal life grows out of knowing Jesus Christ as the Father's representative on the earth. Jesus has now finished, or is in the process of finishing, the Father's work of revelation. A few hours later, while dying on the Cross, He will cry, "It is finished" (Jn. 19:30).

Jesus then petitions the Father to glorify Him with the same glory that was His before the world came into existence. In this connection, note the writings of Maclaren. "He sought return to that serene and lofty seat, and the elevation of His limited manhood to the throne, not because He was wearied of earth or impatient of weakness, sorrows, or limitations, but that He might more fully manifest by that Glory, the Father's name."

For the Eleven Apostles (vv. 6-17)

Jesus had given to them the Father's words. They had received them, making them their own. Through such words, centering as they did upon Jesus as the supreme Word, they would have joy unspeakable. He prays that this joy shall continue with them. But sorrow and sadness were immediately ahead.

Jesus asks that they shall be kept safe in a perilous world. The Devil would do his best to neutralize their efforts in Christ's behalf. They would be exposed to danger, always, because they were so entirely dif-

ferent from the world with all of its evil. Their souls were eternally secure in Him.

Jesus sends them, just as He was sent by the Father, when they have been sanctified (or set apart) by the Word of God. The Bible, when interpreted and applied by the Holy Spirit in the heart and life of the Christian, is to be the agent of such cleansing and dedication. Let nothing take its place, here.

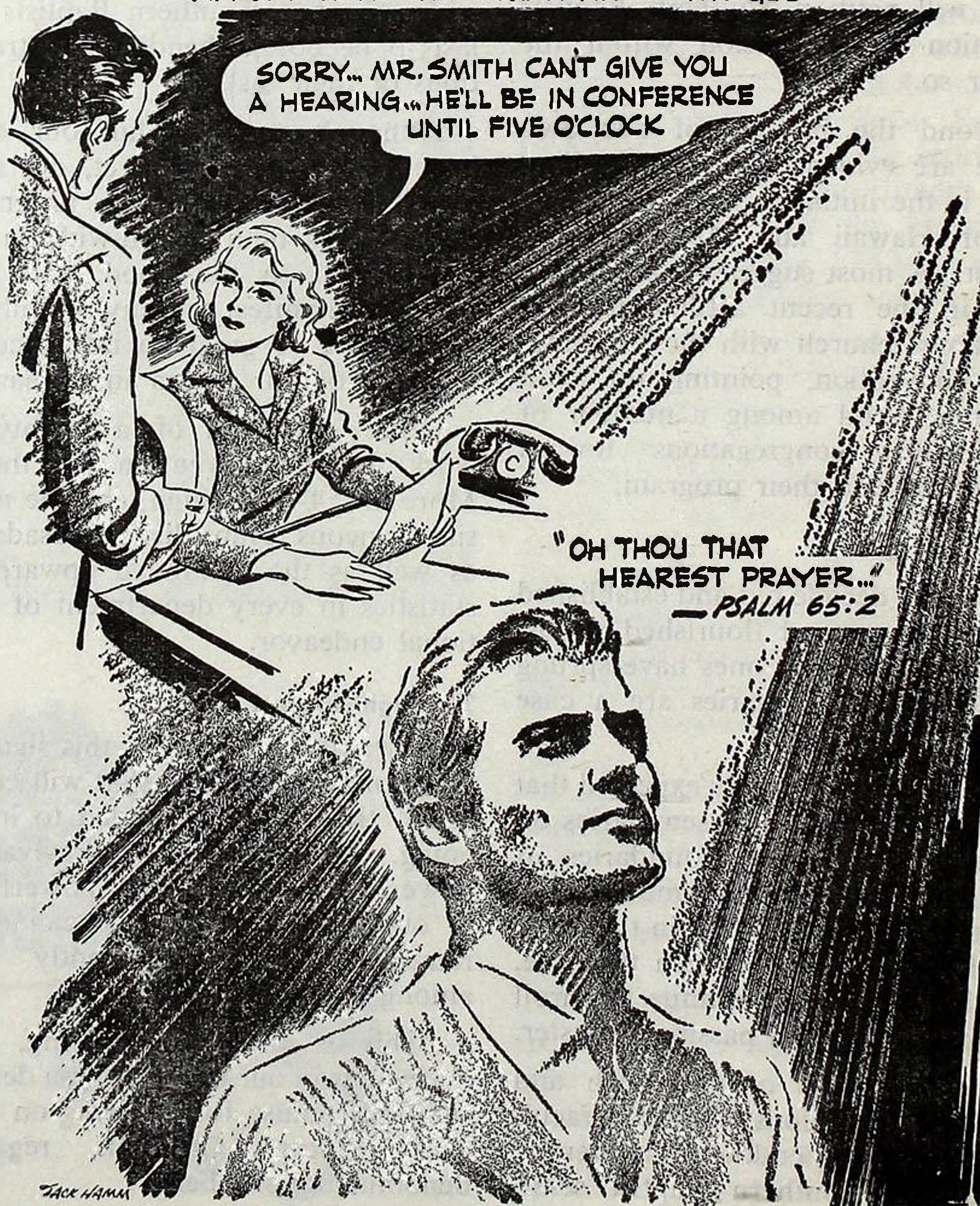
For all Believers of All Time (vv. 20-26)

First, He prays for the unity or oneness of all believers. Such unity is to be vital rather than mechanical, spiritual rather than physical, whole-hearted rather than superficial, voluntary rather than forced. It is to come about as a result of all believers' having their affections centered upon Jesus Christ and their understanding enlightened by the Bible. It is to be motivated by genuine Christian love and not by self-seeking ecclesiastics, anxious to build a hierarchy that they can control and utilize for worldly pomp and display. If the study of church history teaches anything at all, it surely

teaches that uniformity without unit is crushing to the individual Christian and makes for domination upon the part of those who manipulate to their own advantage. But let it be clearly expressed that Christians can and should be united when they unite on the clear teachings of the Word of God.

Second, He prays that all believers of all time shall be with Him in all of His glory. Such a petition envisions the life to come, as well as the life now. The assurance of such glory, both here and hereafter, rests upon the experience of knowing Him as personal Saviour. To know Him in the forgiveness of sin brings its own guarantee and satisfaction. Eternal life, the gift that He bestows, begins in acceptance of Jesus Christ as God's only begotten Son. Believers, those who trust Him and thus are able to follow Him in daily living, have eternal life. To all such believers, of all time, there is the promise (at least by implication) of His eternal and abiding presence. To suggest otherwise is to suggest that this part of the prayer will not be answered, and this is unthinkable. Further, and as a result, all believers of all time are promised His abiding love. And this love is of the same quality as the Father has for the Son. Our hearts overflow in gratitude and praise that He prayed this prayer in our behalf as well as in behalf of Himself and also in behalf of the Eleven. For we, too, are in the circle of His deep concern.

APPOINTMENT WITH MAN AND WITH GOD



The Young South

If you could choose only *one* pen pal today, which of these would it be? *Why?*
Dear Aunt Polly:

I am nine years old. I am in the fourth grade. My teacher is Mrs. Oliver. I go to Siam Baptist Church. My pastor is Brother Murray F. Jackson. I will answer all letters I receive.

BLAKE GENTRY

Route 1
Elizabethton, Tenn.

Dear Aunt Polly:

This is my second time to write. I am not a Christian. I would like to have some pen pals. I will try to answer every letter I get.

FREDA CLAYTON

514 Sycamore
Cookeville, Tenn.

Dear Aunt Polly:

I am eight years old. I am in the second grade at Bemis School. My birthday was February 20. I go to Madison Baptist Church where my daddy is pastor. I take piano lessons and I enjoy them very much. My Sunday school teacher is Mrs. Blackwell and my Training Union teacher is Mrs. Lassiter. I would like very much to have some pen pals ages seven and eight years old.

SHERRY LYNN THACKER

539 Steam Mill Ferry Road
Jackson, Tenn.

Dear Aunt Polly:

This is my second time to write asking for pen pals. The first time I got about fifteen answers, but some of them have stopped writing.

I am sixteen years old. I have red hair and grey eyes. I am a member of Temple Baptist Church and I go to Teenagers for Christ.

I would like some pen pals my age. Everyone, please write! I will answer all letters.

GLORIA BELTON

1075 Meda
Memphis, Tenn.

Dear Aunt Polly:

I am eleven years old and in the fifth grade. My teacher's name is Mrs. George. I go to Halls Schools. This is my first time to write you. I go to Highland View Baptist Church. I would like to have lots of pen pals and will try to answer them.

MILDRED WANDA SANDERS

Route 13
Fountain City, Tenn.

Dear Aunt Polly:

I am a girl twelve years old. I will be thirteen April 10. I read the BAPTIST AND REFLECTOR each week. I go to church every Sunday. Please put my letter in the Young South column. I will try to answer every letter I receive, because I love to have new friends.

BETTY LOUISE DUKE

Chesterfield, Tenn.

Dear Aunt Polly:

I am a girl fourteen years old and in the eighth grade. I am a Christian. I go to the First Baptist Church in Gleason, Tennessee. I would like for friends twelve to sixteen to write to me. I will answer all the letters I receive. I am looking for a box full of mail!

ROBBIE JOHNSON

Route 3
Gleason, Tenn.

Dear Aunt Polly:

I am eight years old and I am not a Christian, but I hope to be one soon. I go to Pleasant Site Baptist Church. My daddy is the pastor. I go to G.A. and my teacher is Miss Lola Gardner. I go to Selmer School. My teacher is Mrs. Mary Nell Combs. I am in the third grade. And I would like to have some pen pals.

JANICE CARMAN

Route 2
Selmer, Tenn.



Dear Aunt Polly:

This is the first time I have written to you. I enjoy reading the Young South and I hope to get many pen pals.

I am fourteen years old and attend Rogersville High School. I'm a member of Henard's Chapel Baptist Church where Brother J. J. Johnson is the pastor. I also attend the Intermediate Girls' Auxiliary.

I enjoy playing the piano and reading books.

MARY ANN CLAMON

427 Stanifer Street
Rogersville, Tenn.

Dear Aunt Polly:

This is my first time to write you. I read the Young South column and enjoy it very much. I go to Mt. Eager Baptist Church. Brother Lewis Green is my pastor. I go to Lays School and am in the second grade. I am six years old and would like to have some pen pals.

JUDY MAUREEN SHELTON

Powder Springs,
Tennessee

Aren't you glad you aren't limited to *one* pen pal each week? How many of today's new friends would you like to know better? How many of them are about your age? Are they the ones you are going to write to this week? If you really want another pen pal, write and tell these friends so!

Love,

AUNT POLLY

Belcourt at Sixteenth Avenue, S.
Nashville, Tenn.



An automobile mechanic with a sense of humor used to tell his prospects: "Well, sir, I can reline your brakes today for \$22.85 (or whatever the price was), or I can do the job tomorrow for you for \$122.85." Very frequently the customer would "blow his top" and ask how come. To which the obvious answer was, "By tomorrow you may also need a front bumper and radiator grill."

A businessman went to the Office of Defense Mobilization on a tax-amortization case, but was told that it couldn't be settled until the National Production Authority also passed on it. NPA was one floor below, in the same building. The ODM man said they would send a messenger with the necessary papers to NPA. Six days later the businessman called at the TPA office to check on his case. He was told that the papers had not yet reached that office. "It's a little strange," said the NPA official. "Usually it takes only three days!"

There are many complaints about the weather, but probably not half as many as there would be if the government regulated it instead of predicting it.

Surprising, isn't it, what a difference in the view when you're looking through rose-colored glasses—instead of merely seeing red?

Danish entertainer Carl Brisson, for very many years a matinee idol, tells of the time he visited composer Sibelius. The pair walked together in the composer's lovely garden. Brisson chanced to remark that the most beautiful music in the world was "nature's concert of the birds and the wind." At the moment a crow flew over the men's heads, cawing excitedly. "And there," remarked Sibelius dryly, "goes the critic."

Carl Maas, art director of Standard Oil Co., New Jersey, noticed a youngster in the museum recently staring with more than ordinary curiosity at a suit of medieval armour. Finally, the boy turned to his father to settle the question in his mind. "Daddy," he asked, "is that a real space man?"

They were just returning from their first day's shooting. Since none had ever handled guns before, there were several casualties. First came the father with his hand in a sling; next, one son limping; then the daughter with her head bandaged. An old ghillie met them and inquired if they had had a good day. The father replied that it had been terrible. "But the bag, sir," the ghillie said, pointing to the second son who had just arrived with a sack on his back. "That," bellowed the father, "is the dog."

Salvation Out of The Trash Can

A former Russian paratrooper is a ministerial student in our Baptist seminary in New Orleans. The story of his conversion is not only thrilling but is a tremendous testimonial to the power of the printed page.

The young Russian was captured by the Germans in the battle of the Dnieper in 1943. While a prisoner of war he picked up a piece of paper from a trash basket. This led to his conversion. The paper was from literature published by the Southern Baptist convention and distributed by a German Baptist to prisoners. There were only two verses of scripture on the scrap of paper found in the trash basket. But these verses were "bread cast upon the waters," destined under God to work wonders.

Two verses of scripture from a torn page found in a trash basket gave to the pagan Russian soldier a taste of the Word. It was good, so good that he started a search for the Bible. Finally he found a complete Bible in a Baptist church in Munich. He read it, was baptized into the fellowship of a Baptist church, and preached among displaced persons for two years before coming to America to begin his training for the ministry.

We repeat, this story points out the power of the printed page, even under adverse circumstances. When we read it we recalled some Baptist churches here in Texas which refused to put the Standard in the church budget because some one in the church found a Baptist Standard in the waste basket at the post office. My! My! How shortsighted can one be? If a scrap of paper containing two verses of scripture can do so much good when filched from a trash basket in Germany, it seems that we prove ourselves "penny wise and pound foolish" when we deny an entire church and privilege and pleasure of having the state paper come into the homes each week because a few individuals occasionally toss a copy in the trash can.—Editor David M. Gardner, Baptist Standard

Eddleman to Head Georgetown College

Georgetown, Kentucky—H. Leo Eddleman, associate professor of Old Testament at Southern Baptist Seminary, Louisville, Kentucky is the new president of Georgetown College effective June 1, 1954. He succeeds S. S. Hill, who resigned last October.

Dr. Eddleman, a graduate of Mississippi College, Clinton, Mississippi and Southern Seminary served as a missionary two years in Jerusalem, one year in Tel Aviv, and three years in Nazareth.

Rev. Thomas Pope of Martin led revival services at Second Church, Union City, resulting in 15 additions. Pastor Kenneth Day baptized 18 at the first baptismal service in the church since completion of the baptistry. Rev. Day, who is a student at Southern Seminary, Louisville, Kentucky conducted the Spring revival at First Church, Gleason the last week of March.

A large percentage of those who have joined First Church, Smyrna during the past 18 months have been men stationed at nearby Sewart Air Base. Pastor Roy M. Gabbert and his congregation give the men of the United States Air Force a welcome. The church has made recent improvements, both on the interior and outside. The nursery has been enlarged and shrubs have been purchased to beautify the church grounds. Crowded parking has been remedied through improvement of a lot at the rear of the church where, under the supervision of a committee for this purpose, an improved method of parking has been put into effect. The church has scheduled a revival beginning April 18.

Ground-breaking for four Sunday school rooms was held March 20 at Maplewood Mission, Nashville. Sponsored by Gallatin Road Church this mission which was begun May 10, 1953 has Thurman Crook pastor. Revival services will be conducted April 11-18 by Pastor Jim Austin of First Church, Hendersonville.

Trouble Begins, Saying 'Yes' To Little Things

A story from one of the twentyone American soldiers who turned communist and went to China rather than return to his native country gives a lesson worthy of consideration by every person who faces temptation. We are not speaking of the temptation to turn communist, which is really no big temptation to real Christians, but rather the many and sundry temptations that come to people every day.

The story we are referring to here is one that was reported by Ralph McGill, famous Atlanta editor, as related and commented on by Dean William Sanders of St. Mary's Cathedral, Memphis.

Asked how it happened that he chose communism rather than return to his home in America, this soldier gave this account. He said that while he and his soldier buddies were in the prison camp of the communists their only food for months and months was parched corn and water. And all the while their captors were trying constantly to indoctrinate them with the ideas of communism. At first he said, there was no interest in the teaching but as it continued day after day they began to weaken until pretty soon some of them began "saying yes to the little things" they were taught.

As a reward for this, those who yielded in the slightest way, were given eggs to eat instead of the parched corn. And not long afterward those of them who had begun "saying yes to the little things" were also "saying yes to everything." Then the trouble began for those who had fallen for this brought on disfavor from their fellow prisoners who had not yielded. And finally, the soldier said, they could not even face themselves.

Without giving justification to the act of these soldiers in renouncing their native country in favor of communism, does not the steps which they followed describe the common pattern which is found in people as they yield to temptation?

At first they begin to "say yes to the little things." And there is reward ("the pleasures of sin"). Next they "say yes to everything" (doing wrong becomes the easiest path to walk). But pretty soon there comes disfavor from those of their fellows who are struggling to do right (doing wrong always affects our relations with our fellows). And finally they cannot face themselves (the rewards of sin).

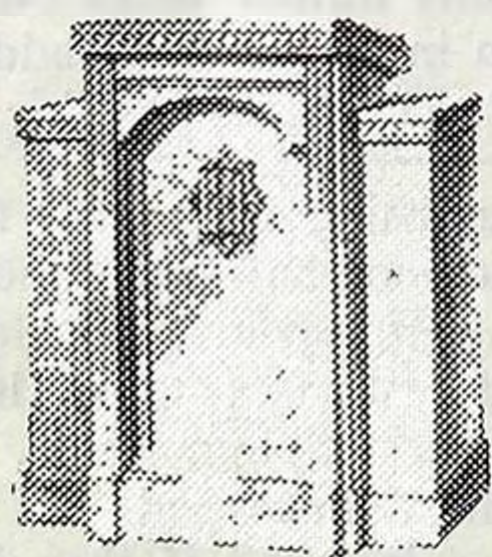
This is a familiar pattern, isn't it?—C. Ray Dobbins, in *The Cumberland Presbyterian*

Dr. R. C. Campbell of Shelby, North Carolina, who was to be with Pastor Harold Stephens and Inglewood Church, Nashville, in revival services March 28-April 4, died of heart attack March 25.

Dr. Campbell was second vice-president of the Southern Baptist Convention.

Dr. and Mrs. J. N. Barnette, Baptist Sunday School Board, Nashville, left recently on a 60-day tour of Southern Baptist mission fields in Latin America in the interest of Bible teaching in the Sunday schools.

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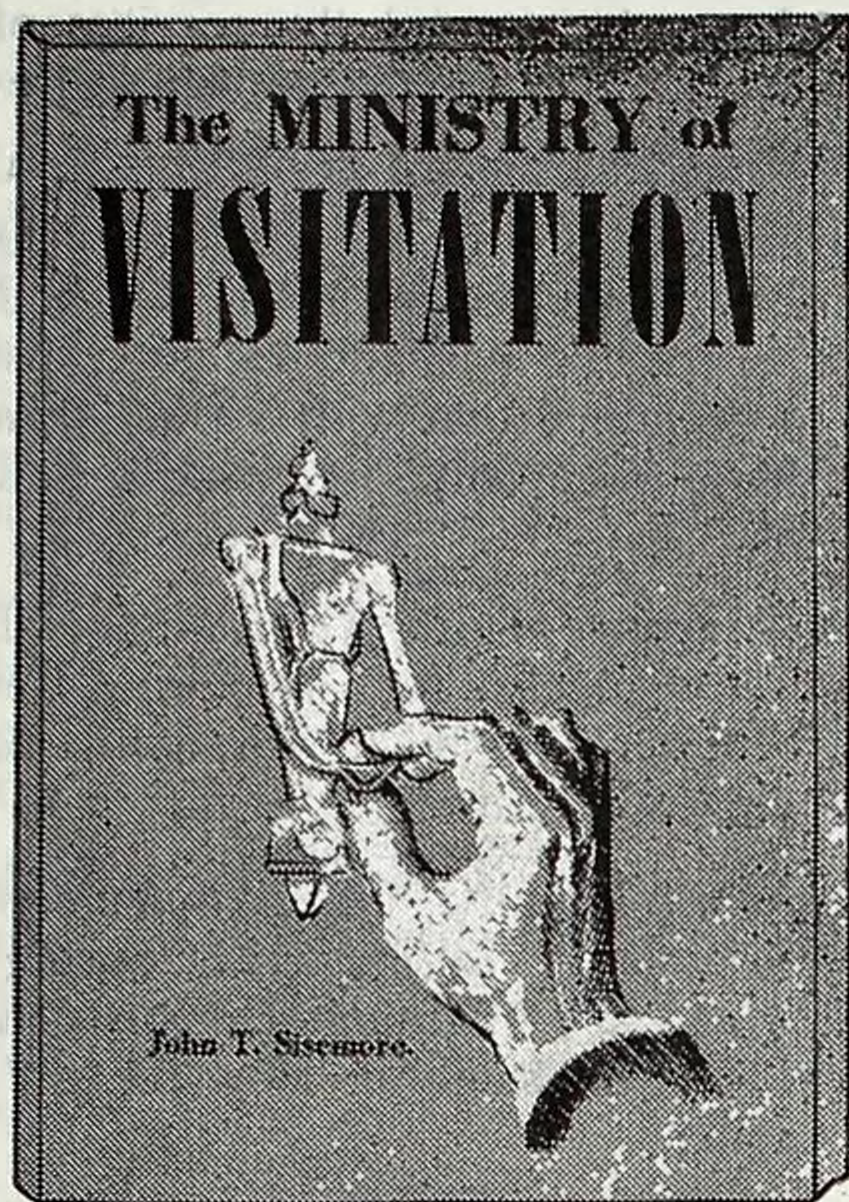
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Sunday School

JESSE DANIEL, Secretary



Visitation is a ministry! It is a Bible ministry in which every member of the church has the right to participate. In the early New Testament Church every member was a minister in this sense. Converts counted it a privilege to witness to their neighbors and friends of the power of Christ to forgive sin.

Sunday School Workers Want to Visit

The failure of Sunday school teachers and officers to visit is often not their fault. Many have never been told they were expected to visit, and fewer still have been trained in this important ministry.

Hundreds of churches are proving that it is possible to get their workers to visit by planning a visitation program and offering them training. The demand for a book on visitation prompted the Sunday School Department of the Sunday School Board to provide one. John T. Sisemore, a successful educational director for many years and now Sunday school secretary of the Oregon-Washington Convention, was asked to write a new book. *The Ministry of Visitation* is the result of this request.

Pastors, educational directors, and superintendents will want to plan a week of study in *The Ministry of Visitation*. The suggested date is March 29-April 2. This will be prior to most spring revivals in the churches. Could there be better preparation for a revival than to train a corps of workers to go into the homes and enlist families for Bible study?

Ralph Longshore

Enrol Them In April

Southern Baptists have girded themselves for the greatest expansion program in their history.

Half a million new people enrolled in Sunday school in one month—the month of April? It is possible. It took Southern Bap-

tists sixty-three years to enrol their *first* million in Sunday school. It took them ten more years to reach the second million. They reached the *third* million in eleven years, but it took fifteen years to enrol the fourth million. It took only three years to get the fifth million in Sunday school. It is possible to enrol one-half million in one month?

Never before have Southern Baptists been so ready to do this task as they are now. Not only are the forces of the Sunday schools working at it, but more than forty Convention-wide groups and committees are promoting and working at this big undertaking. In fact, all forces connected with the denomination are going all out to reach this goal.

The Personnel

J. N. Barnette tells us that there are 12,000 Sunday schools in the Southern Baptist Convention with fewer than twelve workers each. These churches should double their number of workers. There has been a shortage of workers, but there are plenty potential and willing people to do this job if they are sought out and trained. By this time every church should have additional workers ready.

The Pattern

Churches that caught the vision of this opportunity and possibility several months ago have provided space necessary for reaching additional people. For those that have not provided space it is too late to build for the April enlargement. It might be possible to buy the house next door to the church or rearrange some present space. The building will shape the pattern. If your church has not enlarged the space for the April drive then plan to do so as soon as possible for the future.

The People

When the half million people are reached in April, and after "A Million More in '54" are enrolled in Sunday school, there will then be more than 46,000,000 unreached in the territory where Southern Baptists work.

What about the 21,000,000 people that do not live within easy reach of a Baptist church? A total of 28,865 Southern Baptist churches should organize 20,000 additional Sunday schools in March and April. These alone would enrol 1,300,000 during the first year. It would be no trouble to enrol the half million in April if this were done.

Surely every church will rise up and be counted in this drive in April.

Charles L. McKay

A New Work Is Born

March 7, 1954, marked the beginning of regular Sunday services for a proposed church in a new area in Nashville, Tennessee.

Fifty-three attended the first meeting of

the Sunday school, and thirty-three were present in Training Union. The morning and evening preaching services were well attended with over sixty present at the morning hour. One family provided the basement of their home for the services—large enough for 150 to attend. Two other homes adjoining were offered and used for additional Sunday school space, and for the Nursery. Several other homes near-by have also been offered for use as the number increases.

Plans for the new church began when members of the Missions committee of the Radnor Baptist Church, Nashville, saw the need in this fast growing area.

Prayer services were held on Thursday nights in a home during February. A census revealed hundreds of prospects, with many homes under construction. With the results of the census in hand, a program of visitation is now being planned to reach every person in the area for Christ. Dr. Charles F. Treadway is the interim pastor.

In the territory where Southern Baptist churches are located there are 20,000,000 people out beyond the practical reach of a Baptist church. April is Half-Million Month in the crusade for "A Million More in '54." Will your church do what the Radnor Church did?

J. N. Barnette

A Plea

All Tennessee churches are urged to go all out in their effort to reach their proportionate part of "A Million More in '54." Tennessee Baptist should add at least 42,500 to their schools enrollment in April. Set a goal for each week and make a determined drive to reach it. *It is all for Evangelism.*

J. D.

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Mid STATE Briefs

by W. Alvis Strickland, 2635 Nolensville Road, Nashville Tennessee

First Church, Hendersonville, James C. Austin, pastor, is seeing the completion of a remodeling program with the installation of new pews.

Layman R. G. LeTourneau will speak in Pulaski, June 26 and 27.

Evangelistic leadership for a Spring Revival at First Church, Lawrenceburg, is S. R. Woodson, preacher, and Richard Moyers, song leader. H. J. Rushing is pastor.

Members of Magness Memorial Church, McMinnville, surprised their pastor H. Curtis Erwin with a birthday party recently. He was presented with a beautifully decorated birthday cake and a large number of gifts.

W. Voris Howard of Murray, Kentucky, has been called as minister of music at Radnor Church, Nashville. Brother Howard who is a brother of W. Rudolph Howard, Belmont Heights Church, will be a student at Belmont College.

Third Church, Murfreesboro, recently took note of the fact that 400 persons had joined the church since the coming of Pastor Wendel Price in 1948.

Evangelists for the Simultaneous Revivals in New Salem Assodiation are: Brush Creek, Clay Boss; Carthage, Wade Carver; Flat Rock, M. M. Youngblood; Hickman, Joe Wells; New Home, Everett Hooper; New Middleton, Grady Craddock; Plunkett's Corner, F. W. Lambert; Riddleton, W. L. Brown; Rome, and Hugh Collens.

First Church, Portland, Dewey R. Roach, pastor, has extended a call to Dean Butler to serve as music and youth director.

A recent speaker at First Church, Murfreesboro, was R. Paul Caudill, who for years has been Chairman of the Relief Committee of the Baptist World Alliance, missionary statesman, leader of Tennessee Baptists and pastor of the First Church, Memphis.

Fifty volunteer workers in Cookeville, First Church, conducted a baby hunt for the Cradle Roll seeking to enroll 100 new babies in a single day.

Faculty members for the Faith Week study in Highland Church, Tullahoma, were Roy W. Babb, Mrs. Babb, Miss Lucille Aylesworth and Miss Jeanette Lewis.

A Spring Revival, April 5-16 will be conducted at First Church, Clarksville, by David Q. Byrd, West Jackson Church.

Tabernacle Church, Nashville, Dale Godfrey, pastor, has recently purchased a pastor's home.

Speakers for Kingdom Loyalty Week at Magness Memorial Church, McMinnville, were John Huffman, Gallatin; Carl Allen, Lewisburg; John Outland, Tullahoma; Roy Magill, Tullahoma, and Wendell Price, Murfreesboro.

First Church, Joelton, Richard Sims, pastor, broke all records recently on a rainy Sunday with 200 in Sunday school and a building fund offering of \$1600.

Carson-Newman student Jerry Connor and Belmont student Frank Drewry, will lead a Youth Revival at Lockeland Church, April 2 to 4.

Dewey Roach will lead the Fall Revival at Una Church, Nashville. A Spring Revival will be lead by Willard Tallman, Bristol, April 18-28. The music will be under the direction of Una's new minister of music, Bob Mulloy.

The second anniversary bulletin of Richland Church, Nashville, shows a Sunday school enrolment increase from 101 to 296. The Training Union has increased from 48 to 138. The 1953 gifts to missions were \$1,089.32. Adam Gebhardt is pastor.

Pastor G. Allen West, Jr., Woodmont Church, Nashville, is beginning a Wednesday night series of study in the book of Galatians.

L. G. Frey, Tennessee Missions Secretary, was a recent guest speaker at Shelbyville Mills Church.

Ruffin Reddy, of local TV fame, and his son, Paul, were guests recently at a father-son banquet at Immanuel Church. Paul was baptized by pastor Gaye McGlothlen a few weeks ago.

Charles Hosay has resigned as missionary of Giles County Association and the Executive Board voted to cooperate with William Carey Association in employing a joint missionary. Andrew Helton, Lynnville, assumed his work in this capacity March 15.

Charles Norton, State Training Union Director was guest speaker recently at First Church, Lebanon.

Forest Park Church, Montgomery, Alabama, recently secured the services of G. Allen West, Jr., Nashville, to lead in Revival Services. Nelson Duke is pastor.

Springfield Church set a good example recently by underwriting a \$31,000 building program for it's Eastland Heights mission. It is to be hoped that with \$138,000 in the bank the church will soon build a building for itself.

Pat Murphy, Tulsa, Oklahoma, will be the guest evangelist for the Spring Revival at Greenbrier. Brother Murphy is pastor of White City Church.

Buckner Fanning, well-known young Texas evangelist, will lead the Spring Revival, May 2-9 at Belmont Heights Church, Nashville. Mr. Rudolph Howard will lead the singing.

A Spring Revival in Shelbyville Mills Church will begin April 5, being led by Edward Lee, pastor, First Southern Baptist Church, Harvey, Illinois.

Newly elected deacons, First Church Clarksville are: Howard L. Smith, Orman Boyd, Howard Frady, David Nussbaumer and E. A. Carpenter.

First Church, Pulaski, J. Clark Hensley, pastor, has purchasd a lot across the street from the church building to be used as an automobile parking lot.

W. B. Oakley, pastor, First Church, Tiptonville, is leading in the March 29—April 7 Revival at First Church, Cowan. Bill Foote is pastor.

Evangelist for the Spring Revival at Magness Memorial Church, McMinnville, will be Dr. Leo Eddleman, Southern Seminary, Louisville, Kentucky.

Carl Allen, Lewisburg, and Dean Butler, Belmont College, will lead in the April 9-18 Revival at First Church, Portland.

Calvary Church, Jackson, has secured Harold J. Purdy, Nashville, to lead in a March 29—April 2 Revival. James Canaday is pastor.

Thomas L. Cook has resigned as pastor of First Church, Linden, effective May 24. Since going to Linden almost two years ago, there have been 19 additions, 12 by profession of faith and 7 by letter, and a new heating system has been added.

Congratulations are in order upon the arrival of Miss Paula Robertson, daughter of Mr. and Mrs. Paul Robertson, Fayetteville. Paul is minister of music at First Church, Fayetteville. He directed the music program for the State Sunday School Convention in Knoxville.

First Church, Murfreesboro, is happy that they can boast of having two standard Extension departments.

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West STATE Briefs

by Edwin E. Deusner, Lexington

Friends of Knox Lambert will be interested to learn that he has resigned at Bolivar, Missouri, to accept a call from Grace Church, Sumter, South Carolina. In former years he was pastor at Central Church, Martin. Both he and his wife are natives of the Volunteer State.

W. A. Moody, First Church, Mammoth Spring, Arkansas, did the preaching in a revival at Luray, March 14-20. Elmo Blakney is pastor.

Mrs. A. W. Laird, Tiptonville, writes to commend the work of Pastor W. B. Oakley. Under his leadership the church has recently redecorated its auditorium, installed new pews, light fixtures, and pulpit furniture.

Emmanuel Church, Humboldt, Henry A. Turner, pastor, has the services of Pastor Walter M. Martin, of nearby Antioch Church, in a revival beginning March 28. In fact, it seems the revival has begun. Since Brother Turner went there on September 1 there have been 32 additions. During February the Sunday school averaged 150 and there were 9 additions.

Eudora Church, Memphis, Fred M. Wood, pastor, has taken the second step in its expansion program. It is the conversion of the pastor's home into a Nursery building. This will provide a home for the entire Nursery department. Due to increased attendance, the church has had to resume the two morning worship services. The new sanctuary is being rapidly outgrown.

The Church at Beech Bluff, Joe Littlefield, pastor, is installing new pews in its auditorium.

Parkview Church, Jackson, James A. Farrah, pastor, has purchased a large store building with eleven upstairs rooms and a large basement. The building will be converted into additional educational quarters for the expanding work. The church has also purchased a lot in the Rose Hill Community and plans to build a mission building.

Pastor Jonas L. Stewart, Somerville, will be with First Church, McKenzie, L. H. Hatcher, pastor, in a revival beginning April 5. Pastor Hatcher spoke to a men's meeting at First Church, Lexington, March 16.

Brownsville has concluded a great meeting in which there were 40 additions to the church. Twenty-eight of these were received by baptism. On the last Sunday of the meeting there were 616 present in Sunday school. Pastor Jim Yates speaks highly of the messages and work of the guest preacher, Pastor Thomas Halsell, Poplar Avenue Church, Memphis.

Union Avenue Church, Memphis, J. G. Hughes, pastor, welcomed 31 new members during the week's meeting conducted by Fred G. Eastham, Springfield, Missouri.

Pastor J. E. Williams began his seventh year with Park Avenue Church, Memphis, on March 7. When he went there in 1948 the work was a mission of Union Avenue Church. Constituted into an independent Church on April 3, 1949, the work has grown by leaps and bounds. Pastor Williams has received 956 new members. Property evaluation has risen from \$6,500 to \$175,000. A goal of 666 was set for Sunday school on the anniversary Sunday, and they had 668.

H. B. Burrell, Huron, has been with Pastor W. A. Moody at Mammoth Spring, Arkansas, in a revival.

Pastor Charles A. Wingo, Kennedy Church, Memphis, will do the preaching in a revival at Bradford, April 11-18. Pastor Barney Flowers, Medina, will lead the singing. W. A. Farmer is the Bradford pastor.

First Church, Milan, regrets the loss of their educational director and church secretary, Mr. and Mrs. Clifford Graham. They are returning to their native Louisiana to be on the staff of Highland Church, Baton Rouge. Pastor Henry J. Huey highly commends their services while at Milan.

Mel Mintz supplied the pulpit of First Church, Selmer, while Pastor O. G. Lawless was engaged in a revival at Savannah on March 7.

Pastor Thomas W. Pope, First Church, Martin, did the preaching in a revival at Second Church, Union City, March 14-21. A nice letter from Mrs. R. C. Stephenson reports that the work at Second Church is going nicely under the leadership of Pastor Kenneth Day. There have been several additions in the regular services, the educational building is complete and the Sunday school organized on a departmental basis. Pastor Day is attending Southern Seminary and communes each week end.

Rev. Boris Bessmertny of Paris, France, spoke at Brownsville March 14 at which time he presented an account of the Baptist work in that European center.

There were 36 additions to Siluria Church, near Birmingham, Alabama, during a recent revival conducted by Pastor T. J. Tichenor of Seventh Street Church, Memphis. The Siluria pastor, M. L. Butler, was formerly pastor at Lucy.

Enon Church, Dyer Association, has called Virgil Hazlewood as pastor and he has moved to Halls. He will serve Williams Chapel and Enon as a joint pastorate.

Pastor Marvin Miller and the Church at Gleason were assisted in a revival, March 21-28, by Kenneth Day, Union City.

Mrs. L. R. Scarborough, Fort Worth, Texas, has been visiting in the home of her daughter, Mrs. A. D. Foreman, Jr. and Dr. Foreman, of Temple Church, Memphis. It is an occasion of genuine joy to have this elect lady in our midst.

Archie L. Partain, Parsons, has resigned as Missionary of Beech River Association and will become Missionary of Big Hatchie Association May 15. He will live at Henning.

Construction has begun on the first unit of the \$200,000 auditorium and educational building for Hollywood Church, Memphis. The initial phase will be the educational unit. When completed the building will care for 1,128 in the sanctuary and 1,000 in the educational building. Lawrence Riley is the pastor.

Two churches in Dyer Association are remodeling and redecorating their meeting-houses. They are: Bruces Chapel, Raymond Criswell, pastor; and McCullough's, Maurice Jones, pastor.

Waymond D. Ross began his ministry with the Church at Pinson March 7. From all reports it was indeed a red-letter day. The Sunday school began functioning on a departmental basis with seven departments. The total attendance was 150, a 60% increase over the average. In the afternoon the mission of Pinson Church (Wilson School) was constituted into a church. Dr. R. E. Guy is serving as interim pastor.

The Madison-Chester Associational Brotherhood held a rally and supper meeting at West Jackson Church recently with 14 pastors, 7 Brotherhood presidents, and 18 churches represented. Total attendance was 160. Pastor David Q. Byrd, West Jackson, was the inspirational speaker.

Pastor J. F. Rogers, Walnut Grove Church near Ripley, has been preaching in a revival at Missionary Grove Church near Camden. L. W. Todd is the pastor.

Pastor James A. Overton, Parsons, was with First Church, Lexington, the week of March 7 in a Training Union emphasis week.

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Woman's Missionary Union

MISS MARY MILLS, Executive Sec'y-Treas.

BWC Convention Hears Missionaries' Reports

By Miss Sarah E. Green

The sixth annual session of Tennessee Federation of Business Woman's Circles of Woman's Missionary Union was held at the Patten Hotel, Chattanooga, March 20-21, with Mrs. Effie Haynes presiding. The Executive Board meeting was followed by a luncheon honoring Miss Mary Mills, executive secretary.

Mrs. Vitruce Bass, vice-president, General Division, responded to welcomes by Pastor Carl Giers of First Church, Chattanooga and Mrs. Mynatt Coxey, president, Hamilton County Federation. A period of devotion was led by Mrs. Kiefel Henry, vice-president, Eastern Division. Miss Mary Mills stressed the importance of Community Missions climaxing her remarks with the statement. "The smallest good deed is better than the grandest intention."

Mrs. Ira Marks who together with her husband, served four years as missionary told of the work among Mormons, in Utah, Idaho and Nevada, where there are 18 Baptist churches and nine missions. Mormons have 5,000 missionaries going over the country today. She recommended that our people read "No Man Knows My History" by Fawn Brodie, formerly a practicing Mormon.

Report of the Camps reflected 50 attended Linden and 150 Carson. Miss Kathleen Manley reported contributions valued at \$2,589 had been shipped to the Hospital in Joinkrama, Nigeria, West Africa by the Tennessee Federation of Baptist Business Women.

The Convention elected the following by acclamation: Mrs. Effie Haynes, president; Mrs. Mamie Tucker, first vice-president; Mrs. Tulley Daniel, second vice-president; Miss Sarah Green, secretary; Miss Katherine Gaines, treasurer; Mrs. Bernard Scates, adviser; with the following as Divisional Vice-Presidents: Mrs. Henry King, Northeastern; Mrs. Kiefel Henry, Eastern; Mrs. J. Ernest Taylor, Sr., Southeastern; Mrs. A. M. Nicholson, North Central; Mrs. Vitruce Bass, Central; Miss Imogene Bentel, South Central; Mrs. Carmen Lannom, Northwestern and Miss Evelyn Oakley, Southwestern. Mrs. Haynes appointed the Finance and two Camp Committees, and announced Miss Kathleen Manley would serve as White Cross Chairman for Tennessee, Miss Sarah Green as editor of BWC Messenger with Miss Edith Johnson, assistant.

The Banquet was in the Colonnade Room, Hotel Patten, Mrs. Bernard Scates, State

BWC Adviser, gave the invocation; and Mrs. M. K. Cobble, president, Tennessee WMU, brought greetings with the plea, "May we all continue to work, to pray, yet more."

Mr. and Mrs. Roy Starmer, missionaries to Italy, showed slides of the work in that country. Mrs. Starmer told of work now being done, where there are 48 million people in Italy alone to minister to. Both expressed thanks to the BWC's of Chattanooga for the gift of 50 chairs for use in meetings; for the \$3,000 for a church building, and \$500 for a central heating plant. Since the young people of Italy have no place as yet to meet, but have the ground for a "Little Ridgecrest by the Sea," she hastened to add \$60,000 would be needed for buildings for the whole project—\$10,000 for the first building, and \$2,000 to begin the work.

European Baptists this year organized a

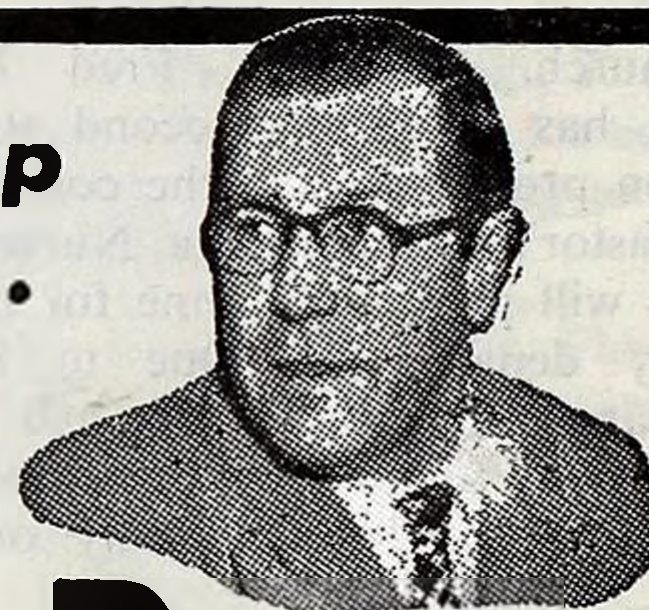
Mission Board of their own to share in Foreign Mission work, and are busy about this work. Southern Baptists now have 10 missionaries in Italy. A reception honoring new officers, and missionaries was tendered by the Hamilton County Federation. Sunday morning from 8 to 9 a.m. workshops were well attended by BWC'ers. Miss Ella V. Ross, Dean of Women, East Tennessee State College, Johnson City, conducted a class on Parliamentary Law and Miss Osta Underwood, Nashville, second vice-president, had charge of the Program workshop.

Lottie Moon Offering Shows Increase Over '52

BIRMINGHAM, Ala.—(BP)—The Lottie Moon Christmas offering for Foreign Missions totaled \$3,393,451 by March 23, 1954. This is \$223,000 more than for the same date last year, it was reported by Mrs. George R. Martin, president, Woman's Missionary Union auxiliary to the Southern Baptist Convention.

Largest single state contribution was \$1,277,048 from Texas.

**This man gave up
the Church...
to find God in
the slums**



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KNOXVILLE

NASHVILLE REST OF STATE

BAPTIST AND REFLECTOR

ATTENDANCES AND ADDITIONS TO THE CHURCHES SUNDAY, MARCH 21, 1954

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo, First	277	106	3	West	983	368	3
Alcoa, Calvary	255	111	—	Jefferson City, Mansfield Gap	79	—	—
First	363	133	—	Jellico, First	277	74	1
Athens, Antioch	113	28	2	Johnson City, Unaka Avenue	313	125	1
Bethsadia	35	23	—	Kenton, Macedonia	121	79	—
East	479	152	—	Kingsport, Cedar Grove	173	56	4
First	620	227	1	First	842	207	1
West End Mission	87	74	2	Glenwood	423	156	2
North	231	68	—	Lynn Garden	418	123	—
Calhoun	93	23	—	Knoxville, Alice Bell	196	72	—
Cambrina	27	23	—	Arlington	620	185	—
Clearwater	131	36	—	Bell Avenue	943	309	1
Conasauga	88	72	—	Broadway	1445	582	69
Cotton Port	90	68	—	Calvary	232	102	—
Double Springs	36	22	—	City View	444	104	2
Eastanalle	47	24	—	Fifth Avenue	907	248	—
Englewood	226	74	—	First	1056	212	2
Etowah, East	47	—	—	Lincoln Park	970	240	3
Etowah, First	375	196	3	Mt. Olive	380	96	—
Etowah, North	400	206	3	Meridian	290	102	—
Etowah, West	50	—	—	North	421	177	5
Good Field	123	71	—	Sevier Heights	—	315	5
Good Springs	98	60	—	South	645	225	2
Idlewild	65	45	—	LaFollette, East	102	28	—
Lake View	93	60	—	First	311	104	—
McMahan Calvary	66	57	—	Lawrenceburg, First	310	112	2
Mt. Harmony No. 1	84	41	—	First Avenue	32	—	—
Mt. Harmony No. 2	31	—	—	Hoover Street	26	—	—
Mt. Verd	41	33	—	Lebanon, Fairview	308	110	1
New Bethel	87	—	—	First	506	167	—
New Zion	83	60	—	Southside	123	85	—
Niota, East	157	73	—	Immanuel	246	112	2
Niota, First	122	44	—	Rocky Valley	61	47	—
Oak Grove	89	—	—	Lenior City, First	593	182	4
Old Salem	33	—	—	Kingston Pike	89	41	—
Pond Hill	163	73	—	First Avenue	232	69	—
Riceville	101	45	—	Pleasant Hill	250	133	1
Rocky Mount	30	21	—	Lewisburg, First	551	169	14
Rodgers Creek	101	—	—	Lexington, First	356	66	1
Sanford	37	40	—	Loudon, First	310	99	—
Shiloh	102	53	—	Mission	72	34	—
Short Creek	112	59	—	Prospect	169	57	—
South Liberty	45	34	—	Martin, First	396	95	—
Union Grove McMinn	74	57	—	Maury City	112	39	2
Union McMinn	91	—	—	McKenzie, First	309	99	—
West View	32	48	—	McLemoresville	131	35	—
Wild Wood	81	61	—	McMinnville, Magness Memorial	356	63	—
Zion Hill	50	53	—	Madisonville, Chestnut	96	52	—
Auburntown, Auburn	123	57	—	Martel, Midway	156	98	—
Prosperity	178	110	—	Maryville, Broadway	494	197	3
Bolivar, First	333	109	1	Evreth Hills	451	209	3
Bristol, Calvary	514	116	—	First	922	388	—
Brownsville	506	127	—	Mission	98	21	—
Carthage, First	127	112	—	Madison Avenue	140	65	—
Charleston	110	52	2	Mascot, Roseberry	308	72	—
Chattanooga, Avondale	1053	178	1	Medina	199	68	—
Brainerd	929	333	10	Memphis, Airview	71	22	—
Calvary	368	77	2	Ardmore	424	130	4
Concord	269	106	—	Bartlett	263	103	3
Eastdale	501	130	4	Barton Heights	210	100	—
East Lake	645	153	1	Bellevue	2998	1177	39
East Ridge	593	161	2	Berclair	736	288	5
First	1209	317	3	Beverly Hills	234	72	1
Mt. Carmel	107	14	—	Boulevard	939	284	3
Northside	347	94	6	Brooks Road	69	34	—
North Market	137	56	2	Brunswick	140	46	—
Red Bank	910	304	—	Central Avenue	1060	338	2
Ridgedale	605	146	—	Cherokee	346	157	4
Ridgeview	239	101	—	Collierville	244	97	—
St. Elmo	417	09	1	Colonial Mission	116	32	2
Second	169	63	—	DeSota Heights	161	107	3
White Oak	387	114	—	Eads	72	35	—
Whitwell	222	63	1	Eastland	64	46	—
Woodland Park	508	195	1	Egypt	231	101	—
Clarksville, First	535	200	1	Eudora	326	98	—
Cleveland, Big Spring	252	134	—	Faith	97	89	9
Calvary	185	100	—	Fisherville	143	—	—
First	585	189	4	First	1191	292	5
Galilee Mission	17	—	—	Flynn Avenue	64	13	—
North	235	145	5	Frayser	720	282	—
Waterville	156	90	—	Germantown	63	33	—
Clinton, Bethel	137	58	—	Glenview	108	66	—
First	553	194	6	Highland Heights	1467	624	5
Second	437	110	—	LaBelle	779	266	1
Columbia, First	546	166	3	Mission	34	36	2
Godwin Chapel	47	—	—	Lamar Heights	833	—	—
Highland Park	257	148	2	Leawood	569	150	6
Cookeville, First	414	62	—	Linden Avenue	51	33	1
Cowan	181	55	—	Levi	254	76	2
Dandridge	68	39	—	Mallory Heights	226	100	—
Piedmont	102	71	—	Malcomb Avenue	288	122	1
Dyersburg, First	676	212	—	McLean	520	194	3
Elizabethton, Doe River	124	68	1	Merton Avenue	508	133	—
First	724	166	4	Millington	504	210	—
Immanuel	258	135	2	Millington Mission	51	21	—
Siam	233	163	1	Mt. Pisgah	137	106	—
Fountain City, Central	1067	331	1	Mullins Station	70	48	—
Hines Valley Mission	49	24	—	Park Avenue	540	200	—
Smithwood	814	280	2	Poplar Avenue	447	171	8
Fowlkes	129	101	—	Prescott Memorial	666	153	3
Friendship	178	40	—	Riverside	76	54	—
Gallatin, First	532	116	7	Rugby Hills	166	70	—
West Eastland Mission	49	—	—	Southland	220	107	—
Gleason, First	180	52	—	Southmoor	204	84	5
Grand Junction, First	91	59	—	Speedway Terrace	849	346	2
Greenbrier	95	80	1	Sylvan Heights	601	215	3
Harrison, South	411	179	4	Temple	1330	406	6
Trenton Street	607	181	2	Trinity	610	378	8
Hohenwald, First	101	53	—	Union Avenue	1067	322	—
Sycamore Mission	29	—	—	Wells Station	275	75	3
Humboldt, Antioch	255	114	1	Whitehaven	549	126	5
First	557	157	—	Whitten Memorial	70	35	—
Huntingdon, First	270	90	3	Winchester	312	134	7
Jackson, Calvary	660	217	3	Milan, First	467	127	—
First	991	198	—	North Side Mission	106	55	—
Parkview	421	104	2	Monteagle, First	41	45	—

Morrison, First	91	60	—
Morristown, First	795	198	—
Hillscrest	71	25	7
Murfreesboro, First	582	118	—
Calvary	56	—	—
Mt. View	160	113	2
Powell's Chapel	93	63	—
Third	226	86	—
Woodbury Road	174	73	—
Nashville, Antioch	85	40	—
Belmont Heights	1116	317	6
Jordonia	59	—	—
Madison Street Mission	95	27	—
Calvary	190	69	—
Donelson Mission	106	45	1
Eastland	645	116	—
First	1236	396	2
T.I.S.	329	—	—
Freeland	116	66	1
Gallatin Road	271	90	4
Glendale	136	38	2
Glenwood	193	83	—
Grace	1029	330	4
Grace Mission	86	73	2
Grandview	378	112	—
Grubbs Memorial	213	75	—
Fairview	67	40	—
Inglewood	1003	241	—
Joelton	144	43	—
Lockeland	612	114	—
New Hope	107	66	—
Park Avenue	767	222	1
Richland	165	88	3
Riverside	295	53	—
Saturn Drive	219	93	2
Seventh	292	110	1
Spring Hill	57	47	—
Una	158	72	4
West Nashville	68	50	2
Westwood	221	105	1
Woodbine	257	55	1
New Market	115	48	—
Pleasant Grove	111	76	—
Newport, Bethel	109	32	—
English Creek	72	42	—
First	402	140	—
Oak Ridge, First	787	124	4
Robertsville	649	239	2
Old Hickory, Temple	101	65	—
Paris, First	580	83	—
West	244	84	1
Parsons, First	203	38	—
Philadelphia	182	55	—
Portland, First	252	83	—
City Hall	24	—	—
South First	20	—	—
Ripley, First	400	129	—
Rockwood, Whites Creek	93	38	—
Rogersville	443	152	—
Henard's Chapel	218	193	2
Rutledge, Blue Spring	120	97	1
Blue Spring Mission	12	—	—
Helton Spring	108	57	—
Oakland	136	49	—
Sevierville, First	592	159	—
South Pittsburg	207	77	10
Springfield, North	88	36	—
Stantonville, West Shitoh	179	125	—
Sweetwater, First	401	94	2
Talbott	80	38	—
Tullahoma, Highland	109	65	—
Union City, First	722	164	4
Second	205	65	11
Watertown, Round Lick	221	103	—
Winchester, First	302	86	1
Coalmont	18	—	—

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State Training Union Officers

Presenting our State Training Union Officers who were elected at the State Training Union Convention in Johnson City, February 18-19. The next Training Union Convention will be held in Jackson, Tennessee, 1956.

PRESIDENT



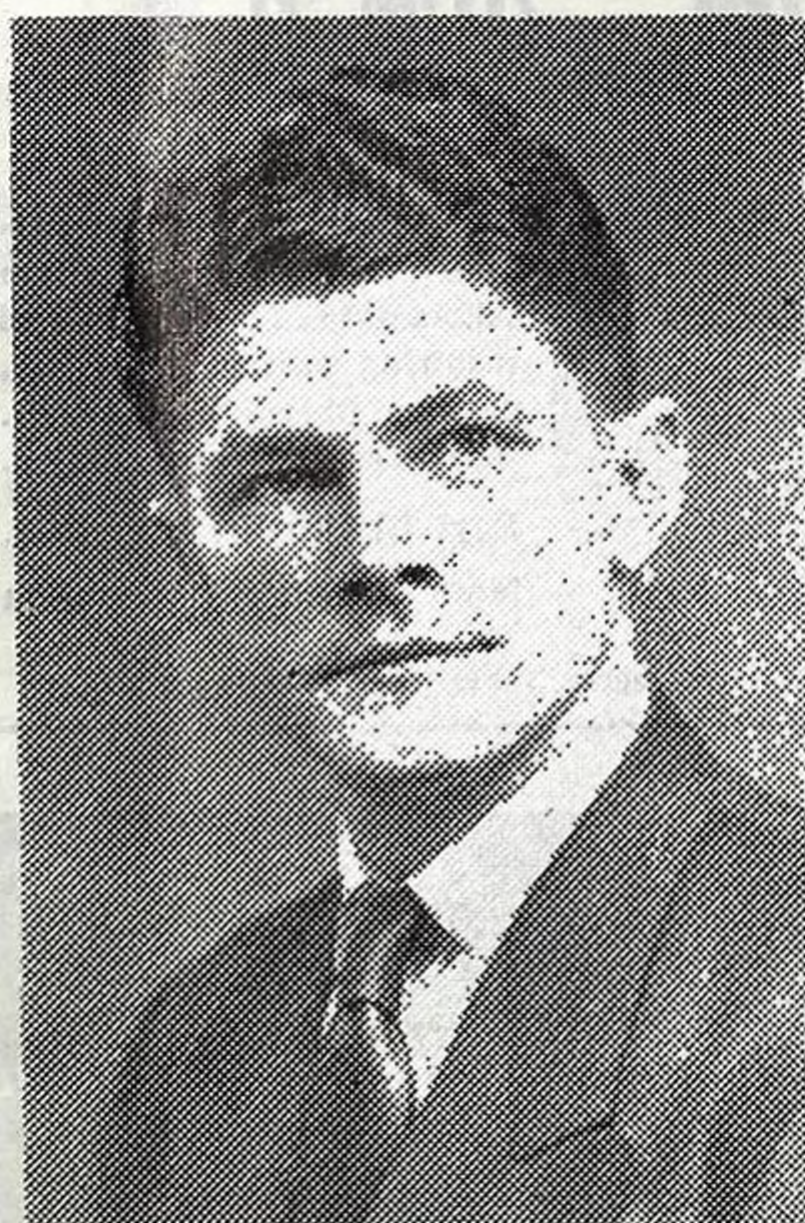
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Newport, Tennessee*

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John Perkins, 103, Faithful Church Caretaker for 60 years

When John Bohannon Perkins died March 1 the only way his friends in Greene County could determine his age was by a statement of another aged man who, before his death, had said that Mr. Perkins was five years his senior. By this simple arithmetic, Mr. Perkin's age was set at 103 years.

Longevity was not the only thing remarkable about John Perkin's life. He had been a Christian and a Baptist beyond the memory of nearly all in the community. Finally the writer was advised to see Mrs. Mary Ball, a Baptist, eighty-five years old. After a moment of deliberation she remarked, "John was converted when I was in my twenties, at least sixty-five years ago."

Mr. Perkins never learned to read and write, but this did not hinder him from finding a place of service in the New Lebanon Baptist Church, Holston Association, where he was converted and where he remained a member until death. For sixty years he was caretaker of the building and grounds, refusing to accept any remuneration for his service. Religiously he rang the church bell for every service. Many times he went through snow and rain to the church to be the only faithful one present. While in his nineties and lame, leaning on his cane, he was faithful in his attendance to his church.

At his death he left all he had, a small house and eight acres of land, to his church.

Mr. Perkins, perhaps, could be included among those of the one-talent groups, but he used his one talent so long and so faithfully that his memory will be a blessing to all those who knew him and saw his example. Though he had very little to leave, what he had will continue to be a blessing in the Kingdom of God.

By his life "He being dead yet speaketh" to all who would be careless of their God-given talents.—Kyle R. Lawrence, Greenville

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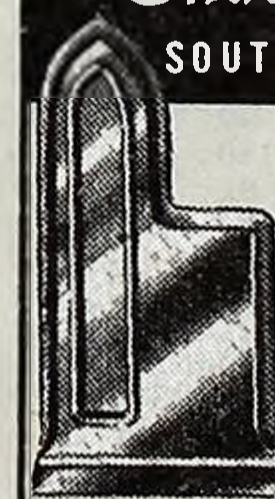
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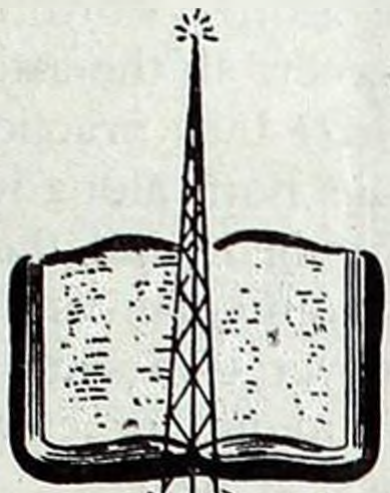
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Dear Tennessee Friends:

In view of facts—and figures THE BAPTIST HOUR offers you more for your money than any commodity on the market today. You, and consequently we, are engaged in the most important business in the world today . . . that of spreading the gospel of Christ to a lost people !!!

We want to thank you for making THE BAPTIST HOUR possible in Tennessee. You have been generous and, of course, without your *regular* contributions THE BAPTIST HOUR could never have been produced, much less improved and expanded.

Each gift you send is tabulated carefully and individual records kept on every person or church that sends 50 cents, a dollar, or ANY AMOUNT, to help keep this great Christian ministry of the air reaching people who wouldn't otherwise be reached. If we relied on the Cooperative Program alone, we'd be off the air in three months.

A total of \$6,735.92 in voluntary contributions to THE BAPTIST HOUR was received in 1953 from Tennessee. BUT DID YOU EVER STOP TO WONDER WHAT KIND OF RETURN YOU GOT ON YOUR MONEY ??? Maybe you didn't expect a tangible return, but you got one anyway.

The average cost of commercial radio time runs about \$96 an hour. THE BAPTIST HOUR is on 17 stations in Tennessee each week, or 8½ hours of air time. Multiply that by \$96 and you get \$816 worth of commercial air time weekly. For 52 weeks that gives a total of \$42,432 in free radio time during 1953. Take away the amount you gave THE BAPTIST HOUR and you have \$35,697 returned to Tennessee in value received on the investment you made last year.

THAT'S TREMENDOUS, ISN'T IT??

**Continue to sustain THE BAPTIST HOUR WITH YOUR PRAYERS AND GIFTS.
WE MUST HAVE YOUR SUPPORT.**

Sincerely yours,

Allen H. Graves
Chairman—Executive Committee
Pastor—Immanuel Baptist Church—Tulsa, Okla.

Malcolm Knight
Chairman—Finance Committee
Pastor—Southside Baptist Church—Jacksonville, Fla.

R. E. Emerson
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Pastor—First Baptist Church—Jacksonville Beach, Fla.

J. A. Hamrick
Chairman—Baptist Hour Committee
Pastor—First Baptist Church—Charleston, S. C.

J. J. Funder
Chairman—Television Committee
Pastor—St. John's Baptist Church—Raleigh, N. C.

J. J. Funder
Chairman—Public Service Committee
Pastor—First Baptist Church—Birmingham, Ala.

(This ad paid for by friends of
THE BAPTIST HOUR in Tennessee)

Jimmy Made Up His Mind

By J. W. Buckner

Jimmy Cowan walked swiftly toward the little red brick church where he would begin his duties as choir director, where, too, his folks had worshiped all his life. This morning he was happier than he had been for a very long time and a load was completely lifted from his mind. God had talked to him very intimately.

Two weeks ago his pastor had approached him about becoming student music director for the church. Jimmy had heard his pastor eagerly and was sure at the time that he would take the position.

"It's a wonderful opportunity for you, Jimmy, and you can earn a little while you are doing what you most enjoy." His pastor had explained carefully.

Two days later the director of the leading jazz orchestra of the city approached Jimmy with a similar offer.

"Jimmy, you are the best trombonist in the city. We need you and we're willing to pay what you're worth. How about beginning in two weeks?"

The director of the orchestra had offered Jimmy over two times as much as the little church was able to pay him. Moreover, Jimmy needed almost everything, clothes, shoes, books, money for tuition, and a new horn. His father made a fairly good living but there were six children and it took a lot to go around.

"I'll think it over. I surely could use the money," Jimmy told the director.

"No need to think it over. Ain't you going to school and don't you need the money? Anyway, we just play on Fridays and Saturdays and rehearse on Wednesday nights."

"I'll just have to have some time to think it over," Jimmy said, already feeling conflict in his heart.

"Okay, make up your mind. I'll give you two weeks to get with us."

Jimmy wrestled with the problem almost all week and then mentioned the matter to his parents. His mother was loyal to her church and advised him to take the pastor's suggestion. His father was a casual member and thought it just as well for him to take the orchestra job; it paid more and wasn't much work.

Jimmy was so much like his father, blond, six foot, brown eyed, and athletic. Yet, he respected his mother's religion for she always seemed to have most of the piety in the family. Everyone said she did.

He went back to his pastor on Thursday and he was kind and thoughtful.

"Jimmy, this is your decision. I wouldn't force you to do what I want for all the world. Talk to the Lord about it and do what he says."

Thursday night, Jimmy went to see Alice, his girl. They prayed together and the Lord was very close to them. Jimmy felt as though the Lord spoke directly to him. He

could feel his presence.

"I think you'll decide to lead our singing. However, it's your decision, yours and the Lord's," Alice had said.

Friday of the last week came and Jimmy had not yet gotten the Lord's word, though prayer was easy and sweet. In the afternoon he went to the hall where they practiced for the dances, just took his horn along in case. The boys were rude, vulgar, and they said some things very uncomplimentary about the church. He had never seen some of the boys at church. He did not practice, just walked away, a bit sick at heart.

That night, he went to his little church and walked in at the side door, the one that lead right up to the pulpit. He knelt. God was there, all around him. Jimmy could feel his presence, almost hear his voice. There was peace in God's house. He didn't pray much, just listened to God through the sacred stillness.

Then, as real as though he had heard a voice, God said, "Jimmy, I'll meet you here every time you rise to lead my people."

The choir was already assembled Sunday morning when Jimmy met the pastor at the door of the choir room.

"I knew you would come through. A man of God always does."

The pastor's handshake was firm and the gleam in his eyes showed that he knew of the struggle and had prayed over it too.

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from which the human
voice is ever sent forth,
there is none from
which it reaches so far
as from the grave."
—John Ruskin.

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