

Southwide Baptist Digest

A MONTHLY SYMPOSIUM
OF SOUTHERN BAPTIST
NEWS, EDITORIALS,
ARTICLES AND OPINIONS

1 The Copy \$1.50 Per Year

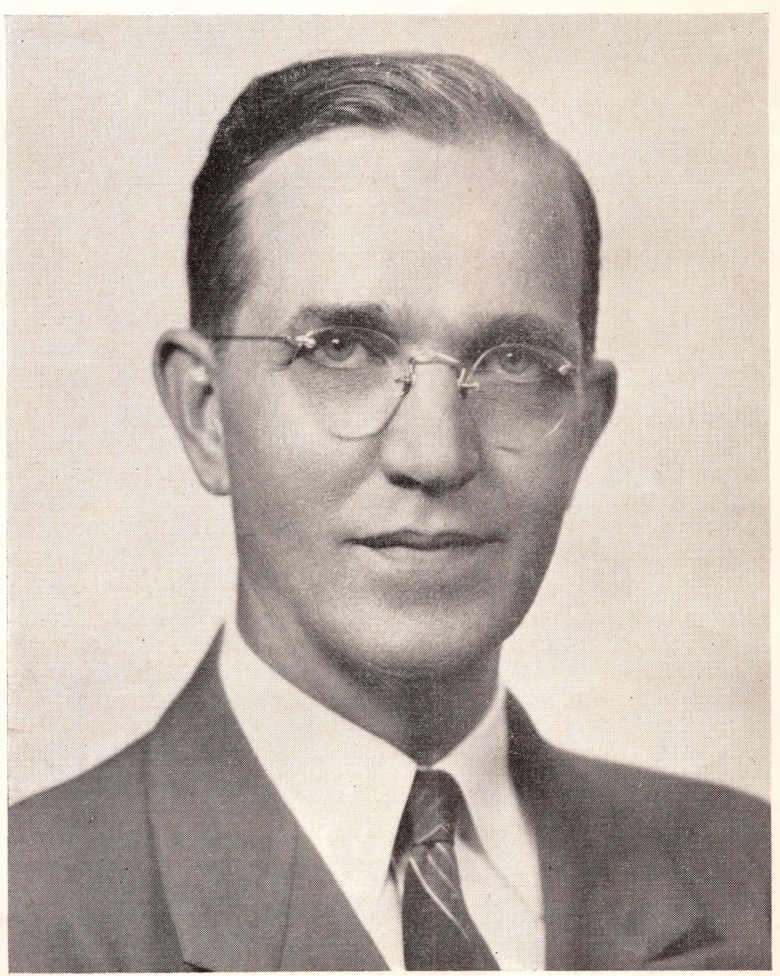
JUNE, 1949

Volume 3 Number 6
SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Nashville, Tennessee

SOUTHERN BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

In This Issue . . .

875 Messengers Vote Multi-Million-Dollar Trip on Southern Baptists.....	4-5
CONVENTION SERMON.....	3
Norman Cox	
PRESIDENT'S ADDRESS.....	8
R. G. Lee	
SERMON BEFORE PASTOR'S CONFERENCE.....	6
Homer Lindsay	
"MARY"	10
George Ragland	
"JOSEPH"	7
W. E. Denham	
W. F. POWELL ANNIVERSARY.....	2
"Small Group" Takes Convention to Chicago	4



The Secretary of the
Foreign Mission Board
MILLARD THERON RANKIN
He loves the whole world
His heart is 24,000 miles around
(Story on page 2)

Southwide Baptist Digest

Incorporated

Livingston Mays
President

R. Burton Stoddard
Secretary

Lillian F. Mays
Treasurer

Livingston Mays, Editor

Contributing Editors:

Lemuel Hall, Western Editor, Belton, Texas

W. E. Denham, First Baptist Church, Miami, Fla.

T. F. Callaway, First Baptist Church, Thomasville, Ga., past president Georgia Convention

Millard A. Jenkins, First Baptist Church, Abilene, Texas

Mark Harris, President Tennessee Convention, 1945-'46, Pastor Speedway Church, Memphis

Russell Bradley Jones, Chattanooga, Tennessee

J. Henry Burnett, Hendersonville, N. C., 28 years assistant secretary, Southern Baptist Convention

Luther Knight, Member Southern Baptist Radio Commission, Calvary Church, Columbia, S. C.

L. E. Barton, Executive Secretary, Alabama Baptist Foundation; Past Vice-President, Southern Baptist Convention

George Ragland, President Kentucky State Convention; Pastor, First Church, Lexington, Kentucky

George A. Hammon, Festus-Crystal City, Mo.

Norman Fromm, Fresno, California

PASTOR C. MICHAEL WARR

Luther Rice Memorial Church, Washington, D. C.

REPRESENTING A CROSS SECTION of the DENOMINATION

Entered as second-class matter August 11, 1947, at the post office at Nashville, Tennessee, under the Act of March 3, 1879.

Published monthly at Nashville, Tenn.—P. O. Box 68
Subscription Price—\$1.50 per year; \$2.00 for 18 months,
8 Months Trial Subscription—\$1.00.

William Francis Powell Pastor of First Church, Nashville, 28 Years

On June 1, 1921, our beloved pastor and his charming wife, with their three lovely young daughters, came to the First Baptist Church of Nashville, Tennessee. On this, their Twenty-Eighth Anniversary with us, we wish to express to both of them our love and our deepest appreciation for what they have meant to us as individuals and as a church.

As our pastor, Doctor Powell has shared our joys and our sorrows, ministering to the sick, the bereaved, the needy, and to the stranger in our midst. He has ever been willing and eager to counsel with us when called upon. He has given himself completely to the service of Christ and humanity, putting self last at any cost. He has led us onward and upward with foresight and wisdom by his exemplary life. As our preacher, Doctor Powell has brought us incomparable messages, wholly from the "Word of God, ever exalting Christ our Saviour.

Dr. Millard Theron Rankin

Dr. Rankin is a native of South Carolina; received his education at Furman University, Wake Forest College, and the Southern Baptist Theological Seminary. He was appointed as a missionary by the Foreign Mission Board on June 28, 1921. He taught in the Graves Theological Seminary, Canton, China, for some years. He was then moved to Shanghai and given a larger responsibility in the supervision of missionary work throughout China. He was one of the missionaries who had the unfortunate experience of spending more than six months in an interne camp under the Japanese.

Some six years ago Dr. Rankin was elected Secretary of the Foreign Mission Board. He is preeminently qualified for this position by native ability, training, acquired skill, and wide experience. He has a heart of love for all the people of all the nations of all the earth. He leads our missionary forces as a Christian statesman.

Prominent Baptist Layman Appointed to Tennessee Election Commission



Mr. A. Roy Greene of Nashville, Tennessee has been appointed to the Tennessee Election Commission. Following his appointment with three other men from Davidson County, he was elected Chairman of the three man committee for Davidson County of which Nashville is the county seat and the capital of Tennessee.

The appointment of Mr. Greene and the other two men who are also outstanding Christians, means that the Governor Gordon Browning is definitely interested in putting in cleaner elections.

For many years Mr. Greene has been interested in lifting the level of politics and in securing better men for public office. For the past four years he has been President of the Tennessee Baptist Brotherhood and for the past three years he has been Tennessee's member to the Brotherhood Commission of the South. He is an outstanding man and possesses many fine qualities that make him fitted for his position. He is a deacon at the Woodmont Baptist Church, Sunday School teacher and a consecrated Christian layman.

BE AN INFORMED STATE AND SOUTHERN BAPTIST

Take Your State Paper and Southwide Baptist Digest with its Articles by Notable Pastors, Editors, and Leaders from All Sections of the South, and Ocean to Ocean News
Renew Now, Subscribe Now

\$1.50 Per Year, Eight Months, \$1.00

SOUTHWIDE BAPTIST DIGEST

P.O. Box 68, Nashville, Tenn.

A Seat in the Balcony

(This is a summary of the annual sermon preached to the Southern Baptist Convention meeting at Oklahoma City, May 18, 1949 by Norman W Cox, pastor of the First Baptist Church of Meridian, Mississippi.)

TEXT: Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them!" (Jeremiah 9:1-2)

Jeremiah did not want to be a prophet. He longed for God to call some man to be a prophet whose preaching would stir the nation to repentance and set their feet in the paths that lead to a triumphant destiny.

Then it happened. He was surprised and frightened by the fact that God was calling him to be that prophet. At first he refused to face the fact of God's will for his life, but the fires of God's call continued to burn with increased intensity. At last he could refuse no longer. He gave himself in complete abandon to the call of God.

People are Pleased

On a day not so long thereafter Jeremiah mounted the speaker's stand and began to pour out to the people the burden of God's desire for their repentance. The people were pleased. The public may persecute, and not infrequently crucify, the prophets of God, but they want to have them around.

Then a thing happened that broke Jeremiah's heart. He discovered that while the people heard him with their ears, they heeded not with their hearts.

The Crowds Dwindle

When he began to bear down with his pronouncements of the doom of God upon them for their folly, they began to rationalize a justification for their sins and to heckle him. He pressed on and they quit going to hear him preach.

Then there crept into the soul of Jeremiah that chilling question that has voiced itself in the hearts of all God's preachers in such an hour—"What is the use? Why should I wear out my life in worrying about their unconcern?"

Preacher Wants to Quit

Jeremiah's longing to escape the burden that overwhelmed him led him to cry, "Oh, that I had in the wilderness a lodging place of wayfaring men that I might leave my people and go from them!"

The thing that Jeremiah prayed for here was for God to let him withdraw from the battle and go out and live in a tourist court by the side of the road.

In these terrible days through which life is taking us now, alas, there are millions whose hearts have known the love of Christ but who have in a measure, some very much and others less, let go. They have retired from the conflict and become well-wishing spectators.

A Picture of Our Churches

These words from his heart have become rather a fixed pattern of the picture we see in all our churches. Their balconies are crowded to overflowing with spectators who are unburdened and uncompassionate and unsacrificing well-wishers.

I can give you a true picture of the balcony in your church. There are some "Pouters' Benches" that are crowded. They have filled up with folks whose feelings have been hurt. Some were not elected to offices they wanted. Others were not asked to sing or to speak or to teach or to do this or that. Some did not get the compliments they expected. Some are mad because the preacher preached the truth of God, and they thought he was trying to embarrass them personally.

We have other pews in our balcony filled with people who have grown tired in service.

"Part-Timers" and "Perpetual Loafers"

We have a lot of groups in the balcony. There are the "Part-Timers," who like to serve the Lord when it is convenient and give a little change when they have a surplus. Then there are the "Perpetual Loafers." We all know them.

Also, some of our best people are in the balcony. They come to church pretty frequently on Sunday morning. Quite a few of them tithe. They rather faithfully leave their cards on the doorsteps of the Almighty. They are miserable and unhappy. A lot of these people have been converted, but they are a long way from Christ.

The characteristics of Christians with the balcony attitude are strikingly familiar. They are quickest to applaud, first to hiss. They are long on advice and short on assistance. They are clever on excuses and unwilling to labor. They are sit-downers on sacrifice. They are complaining critics who scorn constancy. They are sitters instead of servers; slackers instead of soldiers, fathless instead of fervent.

Lopsided Emphasis

Many times we ourselves hunt a balcony seat in which we are intensely fervent about some things and totally indifferent about others.

Can it not be true that in some respects we are each in the balcony? Somewhere we have excused ourselves from some obligation that the will of Christ would press upon us.

If I am not in the balcony, my heart has given Christ a first priority. I will put Christ first in my family, in my community, in my social relationships and in all the affairs of my church. My daily prayer shall be, "God forbid that any man in my community, state, our southland, and the uttermost part of the earth shall fail to know of Christ because of my failure."

Three Roads Face Us

Three roads lie before us as Christians as we face life, society, the technologies, ideologies and materialism of our day. They are:

1. The road of unregenerate nature whose end is the slimy mire of the swamps sinking into the depths of decaying despair;
2. The road to escape from the obligations of the gospel into the balcony of fruitless wishful thinking;
3. The road over which Christ's faithful soldiers have marched to battle and to victory whenever they have followed him.

When Christians Wake Up!

The one thing that most terrifies the host of Satan is that one day all those who believe in Christ will wake up, march down out of the balcony, wholeheartedly fall into step with their Saviour and start living out in their lives the faith they have confessed.

When that happens the forces that damn our days will suffer disastrous defeat. Until that occurs we are doomed for more of what has plagued us.

Surely our God Himself is sounding to each of us the call of Joshua's farewell: "Now therefore fear the Lord and serve him in sincerity and in truth: put away the little gods that have compromised and corrupted you; and serve ye the Lord . . . but as for me and my house, we will serve the Lord."



Wild-Hotel-Room Infatuation Overrides All

**Light Vote Gives
Chicago and San Francisco
The 1950 and 1951 Conventions**

**\$5,000,000 Will Be Cost to Messengers to
These Conventions**

Less than half of the 9,225 messengers attending the Convention could get into the auditorium to vote.

Read This Before Reading the Editorial Below

The facts mentioned below are garnered almost entirely from the ILLINOIS BAPTIST EDITORIAL by editor Murrie who is surely entirely sincere, honest and earnest in his recital of many details and methods used by him and Mr. Powers of the Chicago Convention Bureau and we do not believe that he was conscious at any time that any of the methods used were improper.

We publish these facts in fulfillment of a *deep sense of duty to our convention*, lest similar methods be used again by a "SMALL GROUP" by organization, intense labor and 30 thousand pamphlets and money for banquets and the advantage of the fractional portion of the registered messengers being present at the time of voting.

Another reason is this. To make it clear to the Northern Baptists that location of our convention in Chicago was not voted for by anything like a majority of the messengers at the convention.

Another reason, and this the most important. . . . To forestall the stampeding of the convention at Chicago or its manipulation into confirming the vote for the 1951 convention to be in San Francisco. A situation existing in Oklahoma City enable 875 of 7 million Southern Baptists to vote the tragedy of a 4 or 5 million dollar touring trip of Southern Baptist to San Francisco. We must not let conditions continue by which 875 people can put such a stupendous load upon our convention.

I know I will lose friends by preforming this imperative duty, but Jesus who had not where to lay His head and often slept in Gethesemne and Mt. Olive Parks will like me better, so will Paul who preferred Aquila and Priscilla's home to a hotel room.

A pullman ticket is almost necessary for such along trip as would be required of those who attend that convention. Such a ticket would cost from Nashville, Tennessee (center of population of Southern Baptists \$195.81 round trip. *Compare this amount with \$3,349,155 spent by our Foreign Board on Foreign Fields. See 1948 Convention Annual 1948. See also 1949 Book of Reports pages. Proposed Foreign Mission Expenditure \$3,600,459.* Hence, it is conservative to say that the average expenditure of each person who goes will be \$300. Although not one of many whom I have interviewed who have taken trips to San Francisco reports an expenditure of less than \$400. Conservative estimate of the attendance of messengers, of their wives, of visitors at St. Louis, Memphis and Oklahoma Convention is 15,000 persons, possibly slightly less at Oklahoma. Three hundred times 15,000 equals \$4,500,000.

A Love Appeal to California Baptists, Beloved of Southern Baptists

I, grandson of California, whose grandfather, Josiah Shinn, five years after the forty-niners sailed through the Golden Gate, hauled his schooner ashore, named his landing place Oakland, after Oakland, Tennessee from which his journey began, built a home out of his ship's timbers a few miles out on the acres on which he planted the nurseries and orchards from which California's great fruit industry was developed, appeal to you in the name of Southern Baptists, who have brought many gifts to show their love for you, to *release them from the two-year foreboding of a multi-thousand mile and a multi-million dollar cost of a 1951 trip voted for by less than 10 per cent of their messengers.*

Only 875 People Voted for San Francisco

A change of 19 votes out of 1,674 cast would have saved our convention a \$4,500,000.00 trip to San Francisco. Isn't it possible that the volunteer tellers may have accidentally made some few mistakes. Only 875 people voted for San Francisco for this \$4,500,000.00 waste largely for hotel and touring pleasures.

High cost may reduce attendance to the rich only.

Mr. Powers Aids the Vote Counters

We quote here Brother Murrie's editorial account of how Mr. Powers of Chicago aided in counting the ballots by helping to separate the Houston and San Francisco ballots and keeping tab, or tally.

"An unusual thing happened when the ballots were being counted. When they were divided during the morning count, others knew the decision before I did, so I decided that I was going to know about it as soon as anybody did on this occasion. I slipped out and went to the press room where the committee was engaged in dividing the ballots into two stacks. They needed some help so Mr. Powers and I helped the three-man committee separate them.

After the separation, the committee was not sure which city had the most ballots so it was necessary to count them. Four persons started counting, two in each group with Mr. Powers keeping tab. It so happened that each of the two sets of counters tallied exactly the same number of ballots while I was counting on the last stack.

"There was a total of some 800 plus to each city which the others had counted. After finishing the last hundred in my stack there was extra ballots in my hand. The group watching me count said 'California wins by the number of ballots he has left.' The number was 37."

Frank Powers, representative of the Chicago Convention Bureau, who imported to our convention Chicago convention campaign methods, was aided by the Illinois group of Baptists messengers and by messengers and visitors from one large Oklahoma City church. He and they urgently instructed all hotel-room-infatuated people to get to the convention auditorium extra early. Hence the bulk of the 6,000 other messengers would be crowded out. This plan was so well executed that a large majority of the messengers could not get into the auditorium to vote. See quotations on this page from *The Illinois Baptist* which recited the successful execution of this plan.

There must have been present occupying seats and applauding a number of the 40,000 Baptists who live in Oklahoma City. ing a number of the 40,000 Baptists who live in Oklahoma City. One of their popular pastors initiated the Chicago-San Francisco hotel room campaign.

Below we give the heading in last week's *Illinois Baptist* with quotations from the "inside story" of the strategy which carried the convention to far away places and disregarded Northern Baptists and the greatest Baptist City on earth, Houston, Texas.

Brother Murrie's editorial begins:

"Small Group Brings Southern Baptists to Illinois for First Time In History"

"Inside Story of How Circumstance, Plans, Work and Strategy Broke A 104-Year-Old Custom In the South"

"Many people were surprised when the Convention voted to go Chicago in 1950. Few of the Illinois messengers were surprised because they were confident how the vote would go. It was not optimism alone. They had buttonholed and talked to too many people who had promised to support the vote for Chicago.

"There was a series of events resulting in the Chicago decision as well as the one to go to San Francisco in 1951.

"I immediately contacted Looney and with a series of wires, their executive committee withdrew their invitation in favor of Illinois in 1950 with the understanding that Illinois messengers would use their influence for San Francisco in 1951.

"Thus the Illinois group kept telling everybody the Southern Baptist Convention ought to do something different by going into states which never had the convention before mentioning Chicago in 1950 and San Francisco in 1951.

"The Illinois group worked both ends. The mass of messengers from Illinois kept constantly from early morning until late at night at the booths and in the display room talking and passing out literature to the thousands of milling messengers, many of whom would not get into the auditorium because of the crowd.

"The work of the small committee was in contacting the right parties."

It is regrettable that there should be a trade made by Illinois Baptist leaders with California that they would deliver California all their votes, if California would vote for Chicago. Such trades as this sometimes occur, in irresponsible legislative bodies. It is most difficult for us to believe that California agreed with this.

Chicago Political Claquer Methods Used for First Time In History of Southern Baptist Convention

Editor Murrie writes: "Dr. Taylor then spoke briefly. This message was acclaimed with applause, especially when the mention of hotel rooms was made.

"This did not happen accidentally, for the night before many of the Illinois messengers were instructed to be on hand and to be scattered."

Editor Murrie adds that this was so applause would start and be sustained in every section of the crowd. He also says that this was the old Mississippi plan, however it is a plan of politicians more frequently used in Chicago to defeat and deceive the majority of those present.

Hotel Room Zealots Disappointed

The \$7,000 contracted price of the Coliseum where the Convention will meet in Chicago is a foretaste of Chicago prices. This auditorium is from seven-eighths to two miles "walking" distance from the Chicago hotels—so eloquently and worshipfully mentioned in speeches at Oklahoma City.

To attend a convention in San Francisco will cost Southern Baptist messengers more money than was spent by us on the Foreign fold last year.

The By-Law to Choose Convention Location Two Years Ahead Has Backfired

San Francisco, or at least the Baptists who do not live in San Francisco, i.e. California Southern Baptists, have been instructed to engage an auditorium for 1951, probably costing \$7,000.00. If the 1950 convention tries to change this convention from faraway San Francisco to some reasonable location, California advocates can warn the convention that it will lose \$7,000.00 if it changes its unhappy choice made in 1949.

Grace and Dignity Characterized the President

R. G. Lee presided like a good president, but also like a loving pastor guiding a great flock of God's people.

American Baptist Convention

Northern Baptist Convention meeting in San Francisco amended a recommendation of the name "American Baptist Convention," so as to invite Southern Baptists, both Negro and Baptists and all Baptists to unite under the name "American Baptist Convention."

R. G. Lee, President of Southern Baptist Convention stated after the vote to go to Chicago was cast.

- (1) "I acknowledge that vote on next year's Convention may be misinterpreted—and may be labeled as "religious imperialism."
- (2) "We may be accused of seeking invasion into Northern Convention territory. . . We are not going there to make any effort to win Northern Baptist Convention churches to affiliation with our Southern Baptist Convention."
- (3) "We go there by vote of this Convention after the minority report to substitute Chicago was accepted."
- (4) "This Southern Baptist Convention is not meeting in Chicago to flit with any Northern Baptist Convention church or Baptist body with purpose to get their affiliation with Southern Baptist Convention. We go to do our work without effort to woo or win Northern churches to join our Convention. We go only to do our work and glorify the Lord Jesus Christ and so to live that he may be glorified in us."

Interpretation of Alldredge Motion

Baptist and Reflector

(When the Alldredge motion was made, the motion to table was voted down because the convention wished to discuss it. Then when it was discussed, it was voted to lay it on the table by large majority. Then why do several say that the majority were for it. They voted it on the table. —Editor Mays)

AT OKLAHOMA CITY, E. P. Alldredge moved to amend Article VI of the Constitution of the Southern Baptist Convention, as follows:

No one who belongs to or affiliates with any state or local council of churches which is connected with or sponsored by the Inter-council Field Department of the Federal Council or any one or more of its six affiliated councils shall be eligible to serve on any board, agency, or institution of this Convention—either as an official, employee, or board member.

After discussion by various parties and after an effort to refer the matter to a committee to report back to the Convention had been voted down, the motion was finally tabled. We wish to offer some comments on this.

The tabling of the motion by the larger vote of the Convention did not mean that the body as a whole looked with favor upon affiliation with the Federal Council of Churches. Again and again, it has frowned on alignment of this character. Why, then, was the motion tabled? We give our judgment.

1. THE MOTION CONSIDERED TOO RADICAL OR ABRUPT BY SOME. In a few states some Baptist churches with members from both the North and the South affiliate with both the Northern and Southern Baptist Conventions, the former being affiliated with the Federal Council. Should relationship with Convention personnel which might come from these churches be abruptly severed? Certain men affiliated in some measure with the Federal Council have been valuable to the Convention along some lines. Should these be abruptly dropped? Dr. Alldredge is connected with the Negro Seminary at Nashville, the American Baptist Theological Seminary. This institution is supported jointly by the Southern Baptist Convention and the National Baptist Convention, Inc., the latter being affiliated with the Federal Council. It has been suggested that a strict application of Dr. Alldredge's motion would exclude him from this position.

(Continued bottom page 15)

Village and Country Pastors —an Appreciation

(As given by Rr. T. L. Holcomb of the Sunday School Board during the memorial service at the Southern Baptist Convention, Oklahoma City)

Rev. Madison Flowers of Mississippi was selected to represent the country, village, and town pastors who were called from their earthly tasks to the Heavenly home during the year of 1948. It was my joy to know Brother Flowers personally and I am happy to bear testimony that he was a man of genuine culture and of sterling character. He was an example for youth in neatness of appearance, in conversation, and in conduct. Brother Flowers lived a life of service, always endeavoring to help advance the cause of Christ.

Special Tribute

1. *As Preachers of the Gospel*—Our greatness as a denomination is the direct result of our uncompromising doctrinal position. The gospel stream has never been polluted at the country spring. The country, village, and town pastors, through their loyalty to the Bible and the inspired Word of God have made Southern Baptists great in numbers and mighty in influence for good.

2. *As Pastors*—As an example of their work as pastors, may I give this incident. A man who is now outstanding in the business world told me this story about his pastor when he lived in the country: He and his entire family were sick. They were able to get a practical nurse and the doctor came at regular intervals, but the question was, what to do about the livestock? The horse and mules must be fed and watered, and the cows milked. Many chores were necessary and must be looked after. In the afternoon the pastor came and said: "I am here to stay until you are up and out again and I will look after everything on the outside. You need not give it a thought." This type of practical pastoral service has been demonstrated in every section of our territory and is a strong strand in the tie that binds us together.

3. *As a Denominational Adviser*—I give only one example. It is my judgment that 75 per cent of the students who have attended our Baptist colleges for the past fifty years have done so on the advice of this noble group of pastors. In this way they have made us a people of culture with great leadership ability.

4. *As Evangelists*—Recently I was talking with a pastor about his summer evangelistic meetings. I found that he was pastor of four churches and one mission. He said he would be busy in his own revivals for seven weeks. He was praying for at least a hundred conversions and additions to his churches by baptism. He had accepted invitations to hold revivals with two other pastors. This experience will be repeated by several hundred pastors this summer. Who can even begin to estimate the value of these noble men as evangelists of eternal truth?

May I say of the four hundred who have gone from our ranks: while on earth they called us to sacrifice and now from the land of glory they challenge us to greater faith and to heroic endeavor, all for the glory of God.

The Governmental Distinctive—The Democracy of the Saints

Sermon preached by Dr. Homer G. Lindsay before the Southern Baptist Pastors' Conference in first Baptist Church, Oklahoma City, Tuesday, May 17th.

The word *ecclesia* (assembly, church) is found 114 times in the New Testament and eighty-five times it denotes a local assembly or congregation of the followers of Christ. The only visible and organized body of Christians recognized by the New Testament writers was the local assembly or congregation. In other words, the apostles knew nothing of a church; they knew only churches.

There was but one church constituted while Jesus was with his disciples in the flesh and He was its sovereign head.

After His ascension and the coming of the Holy Spirit, there were constituted many churches, so called, in the New Testament. The apostles were called, trained, and inspired to continue the work which Christ had started, and it must be remembered that they lead in the establishment of these churches and in the instruction of other workers concerning church order, propagation, doctrine, and polity. These different churches in various places were of the same faith and order as the first Church at Jerusalem, the one Christ established while He was here in the flesh.

A Scriptural study of Jerusalem—the mother church reveals these characteristics:

1. *The membership was cosmopolitan.* Its membership included all classes and conditions. A rich man or a poor man's church is anomalous. "Ye are all brethren." There was equality of believers.

2. *The government was congregational and democratic.*

(1) Revealed in the selection of Matthias as a successor to Judas. The case was submitted to the entire company of men and women.

(2) *After this church had grown to enormous proportions, the business was conducted in the same democratic way.* In Acts 6 we read "And the twelve called the multitude of disciples to them and said, it is not proper that we should leave the Word of God, and minister to tables, But, brethren, look ye out among you seven men of good repute, full of the Spirit and of Wisdom, whom we will appoint over this business. And we will give ourselves to prayer and the ministry of the Word. And the saying pleased the whole multitude. And they chose. . . . These six verses reveal that the multitude of believers governed themselves. Internal trouble arose and the apostles threw the whole matter upon the church. The remaining history in Acts is consistent with the record in the first two elections; *the church managed its own affairs.*

(3) It also appears from the study of the New Testament that *the New Testament Churches, not the ministers, passed upon the reception of their members.* (Acts 10:47, Rom. 14:1, and 2 Cor. 2:6-8.)

(4) *Those churches also exercised discipline over their members.* "Tell it to the church" (Matthew 18:17), not to the minister or a convention. The church was the final court of appeal in all matters of discipline (2 Thess. 3:6) "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us."

(5) *Each church in congregational meeting elected its own minister* (Acts 1:15-26) "They nominated—they gave forth their lots."

(6) *The church authorized and administered the ordinance of baptism.* Acts 10:47 "Can any man forbid water, (cast a negative vote) that these should not be baptized?" As the great commission was given to the churches, so the authority to carry it out—Baptize.

(7) *Baptists believe that the Lord's Supper is a church ordinance and that only those who are genuinely converted, scripturally baptized, and walking orderly in the fellowship of a Baptist church are permitted to come to the Lord's table.* Acts 2:42, 46.

The church at Jerusalem, composed of believers baptized on profession of personal faith in Jesus Christ, "continued steadfastly in the apostle's teaching and fellowship, in the breaking of bread and the prayers."

Simple in organization and democratic in government, the New Testament churches were independent of each other in their internal affairs. There is no instance of a single church, or of any body of churches undertaking to control the actions of another, or of a church being over-ruled by superior ecclesiastical authority. TO THE TEACHING OF APOSTLES GUIDED BY THE SPIRIT OF GOD, they did, indeed, defer much, and rightly; BUT NOT SO MUCH TO THE APOSTOLIC OFFICE AS TO THE SPIRIT OF GOD SPEAKING THROUGH THE APOSTLES.

This democratic, congregational form of church government is thoroughly consistent with a regenerated church membership. Ecclesiastical domination of churches grew up when so called churches began taking infants and unregenerated people into their membership.

BUT THOUGH INDEPENDENT OF EXTERNAL AUTHORITY, the churches WERE NOT INDEPENDENT OF EXTERNAL OBLIGATION? A Church is free indeed only when it is in accord with the will of Christ. For this precious liberty martyrs have crimsoned the trail of history back through every generation of the cross of Christ.

All churches are free as related to each other, but as related to Christ and His Commission, they have a common Lord, a common Head, a common commission, and a common experience of grace required before membership.

The Democracy of the Saints comprehends not only the privileges of believers in the church, but also their obligations and responsibility. Out of the Lordship of Christ comes the common obligation of the stewardship of life, of personality, of influence, of talents, of spiritual gifts, of time, and of wealth.
WE ARE SAVED BY GRACE BUT WORKING FOR A CROWN.

The same spirit that makes us one in Christ should make us one in missionary activity. The responsibility of the commission rests upon each church and each individual in each church. This is a logical conclusion of the glorious doctrine of the **DEMOCRACY OF THE SAINTS.**

Religious liberty means that no man has the right to say how we shall worship God, but it does not mean that God hasn't this right. THE REVEALED WILL OF GOD—NOT CONSCIENCE—IS THE CHRISTIANS SUPREME STANDARD IN ALL MATTERS OF RELIGION. IF GOD HAD GIVEN US INFALLIBLE GUIDES IN OUR CONSCIENCES, THEN HE WOULD NOT HAVE GIVEN US THE BIBLE AS A GUIDE. God holds us responsible for obedience to His Word. The New Testament is full and final law for a church, and a church's full duty is to carry out that law.

Joseph's Later Life

By W. E. DENHAM, Miami, Fla.

Joseph's career as the second ruler of Egypt was marked by the same sterling qualities of character as had marked his prison life. His unswerving loyalty to God and to the high ideals that should mark the people of God is in contrast to the loss of loyalty that marks too many professing Christians when their material conditions change either for better or for worse. Joseph remained the same high-principled servant of God all the way through.

His first act when he came into power was to put in operation his plan of gathering into the nation's granaries the surplus grain of the seven years of plenty. Presumably this grain was purchased from those who raised it.

When the famine began, its effects would hardly have been felt for a year or two or possibly more. Then the supplies failed and they purchased grain from Joseph's reserves. Soon their money was gone and in succession they exchanged their cattle and land and finally their own lives for food. There is nothing to show that Joseph made a hard bargain, but before the famine was over the government possessed all the land and the people, except the property of the persons of the priesthood.

Then Joseph reversed the procedure, and supplied the people with grain for sowing the land which now belonged to the government, on terms much easier than those usually asked of tenants by their landlords. Four-fifths of the crop was to be kept for the people's use and one-fifth to be brought to Pharaoh. It is worthy of note that God sets as His part of our blessings only one half of what a generous government required at that day. Strange that so many of us, professing to love and serve God, should begrudge and refuse even the tenth!

In the meantime a drama of intense interest had been played out between Joseph and his family. The famine had reached

other lands besides Egypt, among them the land where Jacob dwelt. He and his family felt the pinch of famine. Hearing that there was abundant grain in Egypt, Jacob sent his ten sons there to buy provisions. Benjamin was left at home and Joseph of course had long been given up as dead.

When the 10 brothers came to Egypt Joseph saw and recognized them. Whether the years that had passed had changed Joseph so much, or their recollection of him had faded, or Joseph in some way disguised himself, we do not know. We do know of course that they had no expectation of seeing him, and we know also that they did not recognize him, and this lack on their part made possible the dramatic incidents that followed.

Speaking roughly to them, he accused them of being spies. When defending themselves, they told of their family, he seized upon the statement that their younger brother was still with their father. After keeping them in prison for three days, he agreed to sell them grain and let them go back on condition that they should return and bring the younger brother with them. Meantime he kept Simeon, Jacob's second son, in ward as a hostage. He also commanded his steward, when the sacks were filled with grain, to place in the mouths of the sacks the money the brothers had paid.

Returning to Jacob, the brothers narrated all that had happened, and how they had found their money, and also the condition under which they might return to Egypt to purchase further grain. Israel's grief can be imagined when we consider his cry, "Joseph is not, and Simeon is not, and ye will take Benjamin away."

Some time passed and the grain they had brought from Egypt was exhausted. Then Jacob wanted his sons to go down and buy more. This they refused to do unless Benjamin went along, properly reminding their father of the specific condition set by the Egyptians. Finally, with much unwillingness, Jacob agreed and the ten brothers went down again to Egypt.

Joseph met them again and released Simeon and finally sold them grain and allowed them to go away. Again, however, he had had their money placed in the mouths of the sacks and and this time had his own drinking cup put in Benjamin's sack. After they left he sent messengers and accused them of theft. Finally, after they had returned and had protested their innocence and Judah had offered to take Benjamin's blame and place, Joseph revealed to them who he was, and there was a joyous reconciliation.

In spite of Joseph's kindly attitude, the brothers could not get away from their sense of guilt in the treatment they had given Joseph, but Joseph assured them he held no grudge. His words are a noble expression from a noble heart: "Ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive." This took place, however, after Jacob's death and the uneasiness their attitude showed must have shadowed the days between.

Meantime Joseph had sent and, with all honors, had brought Jacob and his family down to stay with him. He introduced them to Pharaoh and there was a strange dignity in the attitude of the aged Hebrew as he stood before the Monarch. In time Jacob died and was buried by his sons, as he had requested, in the tomb that contained the dust of Abraham and Sarah, Isaac and Rebekah and Leah.

Of Joseph's later life in Egypt we have no record but he evidently retained his place of honor.

Finally he died, but not before he had given orders that when his people returned to their own land they should carry his remains with them.

His life was a thrilling one, full of incident that should inspire his readers to noble, God-fearing, living and working.

President's Address Southern Baptist Convention May, 1949

By ROBERT G. LEE

Jeremiah asked: "What thing shall I liken to thee, O daughter of Jerusalem?" (Lamentations 2:13).

Jesus asked: "Whereunto shall I liken this generation?" (Matt. 11:16). To what shall we liken our Southern Baptist Convention with nearly twenty-seven thousand Baptist churches—each church a local, self-governing, independent, democratic body?—with its Foreign Mission Board and six hundred and sixty missionaries in twenty countries serving that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations"?—with the Relief and Annuity Board lightening loads and brightening roads for aged ministers and their widows on sunset trails?—with its Home Mission Board carrying Bread of Heaven and Water of Life to millions?—with our Sunday School Board lighting steady lamps of Bible truth in all corners of the land?—with its denominational journals blessing homes as rains bless fields?—with seminaries striving to send out well-prepared Gospel ambassadors into a world where more heathen live than when Jesus was here in the flesh, than when William Carey landed at Calcutta?

To what shall I liken our Southern Baptist Convention with hospitals serving Christ by serving the sick?—with its Baptist Student Union, The Training Union which help students to have the wisdom which is from above and to "walk worthy of the Lord . . . increasing in the knowledge of God?"—with the colleges and universities related thereunto, with their chance to make Jesus the standard in education, the chance to be a spiritual Gulf Stream to thaw out cold climates of paganism and ignorance.

To what shall I liken our Convention with the Woman's Missionary Union—and its auxiliaries—meaning more for our God and his Christ today than did the fair, courageous daughters of Shallem in the desperate days of Nehemiah, than did many women who ministered to Christ of their substance?

To what do I liken the Convention, a proto-evangelist of the voluntary principle—ever standing for full, free, absolute, uninterrupted liberty of conscience.

The human body—climax of all beauty, completeness, adaptation—is a channel through which the divine becomes articulate. To this I liken our Southern Baptist Convention—a body that "hath many members—and all the members, being many, are one body" (I Cor. 12:12). Now are they many churches, yet one body. The city church can not say to the country church, I have no need of thee. And all churches, schools and agencies, which seem to be more feeble, are necessary.

Now think of our Convention as

I. A HUMAN BODY.

The human body—a miniature world of flesh, bones, blood—the most marvellous and beautiful combination of matter that exists—is the supreme product of our Creator.

Our Convention, no boasting included, is a beautifully proportioned body with strength—an all-Southern, all-American, all-world athlete capable of daring exploits for Christ.

The human body is built on a co-operative order. The hands work not competitively. The eyes work not in opposition to each other. The ears fuss not with other. The feet become not estranged. If the human body operated on the competitive principle, it would become a conflicting chaos, not a body. The total organization of the human system is built on the co-operative basis. So our Convention churches hold the Christian co-operative principle—the ideal with practical realizations.

Our Convention BODY has

II. EYES.

Human eyes, marvellous in mechanism and complicated nerve cells, imperial organs of the human system, well-contrived in

all parts, accommodating themselves to all ranges of distance are evidence God's infinite wisdom.

The eyes of our Convention body, with penetration power, see a-near, see afar, scrutinize corners, scan continents. We come from supra-worlds to infra-worlds by aid of the microscope. As microscopic eyes reign in the world of littles, so also the eyes of our Baptist body look with loving interest upon little folks, churches, homes, nations, gifts, peoples with only the littles of life, we despise not the day of small things and the night of mites.

Telescopic eyes reach and reign in distant worlds. The eyes of this body see nations, continents—the wide world heavy with sorrow, helpless to rescue itself from tragedies of sin.

Eyes of spectographs enable us to learn constituent elements of remotest astral bodies. Eyes of our Convention body, looking upon "fields white already unto the harvest," search our lands afar—see millions who received no crumbs from the Gospel table, whose heart within them is desolate, who sit in shadows of death. Looking with compassion on multitudes amid sinful splendor of cities, amid gilded iniquities of modern Ninevehs, amid idolatries of pagan lands, the eyes of this body must sleep not in harvest—for "he that sleepeth in harvest is a son that causeth shame." God says: "I counsel thee to buy of me . . . eyesalve to anoint thine eyes, that thou mayest see." Using God's eye salve, let us, these eyes fixed on Jesus, see past the dark material to the luminous spiritual, past greed to giving, pride to humility, selfishness to renunciation, party to patriotism, pleasure to soul winning, gloom to glory, death to eternal life, our country's boundaries to the whole world—past men and events of God.

This Convention body has

III. EARS.

Only God could plan, build, understand, explain ears. The ears of our Convention body are not dead, but ears keenly sensitized to cries of the needy and calls from the world's Macedonia. These ears hear the voices of our forefathers, who wrote history in their blood before they wrote history in ink, beseeching us not to hand down our blood-bequeathed legacies reduced in quality and in quantity. The ears of our Baptist body give heed to the voice of the Christ who commands us to compass the earth with Gospel truth, who calls for a world-wide proclamation which is vitalized by a world-wide presence possessed of all power in heaven and earth. These ears, warned by voices of evil, are not full of hearing, nor deaf to Christ's trumpet that never calls retreat.

This Convention body has

IV. HANDS.

Wonderful, having sacred and holy functions, the hands—instruments of making and doing. Amid diversities of languages, the hands, with inexhaustive vocabulary, speak the common language. God only could conceive their anatomy, their exhaustless versatility, their expressiveness. By various usages the hands, wielding many tools, lord it over vast spaces and distances, bring nature's forces to humanity's service, set man apart in exceptional and solitary dignity and distinction. God exhorts men to yield their hands to Him as instruments of righteousness.

The hands of our Convention body hold the *open Bible*—human in penmanship, God-breathed in authorship, infallible in authority, regenerative in power, personal in application, inspired in totality, the miracle book of diversity in unity. This Book, supreme in all matters of faith and conduct, we give the world—as we scorn cunningly devised fables—as we know that church councils and their decisions do not supersede it.

The hands of this Convention body hold protective care over missionaries, mission causes, seminaries, hospitals, schools—all our causes. For their support, this body's hands bring tithes and offerings to crown Christ at the treasury. These hands, holding all that is dear to our hearts, seek "to do with their might what they find to do"—while faithful hearts pray: "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Psalms 90:17).

This, our Convention, has

V. FEET.

Frequently feet are mentioned in the Bible. God demands that our feet "run in the way of God's commandments," and be "shod with the preparation of the Gospel of peace." "Beautiful upon the mountains are the feet of them that preach the Gospel of peace and bring glad tidings of good things" (Isa. 52:7). These feet, dusty with sands of Arabia, dirty with China's mud, hot with Africa's suns, travel-stained in Japan, tireless with much walking in other lands afar, stained with filth in festering allies, are ever beautiful and strong.

Making footsteps that outweigh the footsteps and out-travel the feet of all conquering armies of Time, these feet walk where despair abides in jails, to houses of mourning where comfort is needed, to brothels of shame where reclamation is needed, to places of poverty where help is needed, to lazarettos of vice where purity is needed, to lands of darkness where light is needed, to nations of heathenism where the Gospel is needed, to places of evil where righteousness is needed.

These feet, with no tottering tread, are to "walk worthily of the Lord unto all pleasing"—with holy exercise unto vast and eternal issues, stumbling and staggering never. Such walking is to have the Enoch-step projected into our day, while Moses-glory plays around our path, the Elijah-fire burns at our feet, the Pauline-passion beats in our blood.

Our Baptist body has

VI. KNEES.

These knees, bending in worship, bow not to the Baal of Union-of-Church-and-state. Though prisons loom, though death threatens, these knees bow not at altars where appointments made by the State and accepted and interference in church affairs by the State favored. Men must be free to worship God or not to worship, after the dictates of their own hearts—without molestation, fear, coercion, prevention. Constitutional is the right of any church to propagate its faith, to preach the Gospel, to win converts whenever and wherever the opportunity presents itself.

The knees of this body signify *prayer*. As Jesus and Paul won battles through prayer, so shall we. No black flags wave over the place where knee prints are seen. The day prayer dies in the life of an individual, a church, a nation, that day suicide is committed. What nations, homes, churches need is what God can do. What God can do we get only through prayer. Therefore, our greatest need today is praying Christians. Jesus said: "Pray ye the Lord of the harvest to send forth laborers into his harvest."

This great Baptist body, knowing it must go forward or find itself in the rear, will win its greatest victories, while on its knees.

Our Convention body has a

VII. HEART.

The first need of our Convention body is a pure heart. Physiologists define the human heart as the central organ of the vascular system, a mass of muscle which daily propels ten tons of blood, by alternate contractions and dilations, through an amazingly complex and elastic system of pipe lines—exerting enough energy each day to lift a two-pound weight twelve miles in the air. The Scriptural heart consists of the will, intellect, sensibilities, conscience—the entire emotional nature and understanding.

To be kept from the tragedy of passive acquiescence in deeds short of heroism, from a careless indifference to great stretches of the unattained, from the shame of "being armed and carrying bows and turning back in the day of battle," our Convention heart must be a heart of concern and courage. To avoid the dishonor of rolling marbles when we should remove mount-

ains, this heart must be a Scripturally-enlarged heart. To be free from slothful timidity in daring, great genius and ordinary talent, must be directed by the clean heart—because the regenerate heart and not prided scholarship must sanctify us. Scholarship alone may only suffice to perpetuate our name to a pitying age. But scholarship kindled at the altar of the heart will leave tracks of light. In a world where spiritual mercury has fallen low, the heart of our Convention must be a burning heart that so rules our life that Christian duties will be performed not with frigid conscientiousness but in the power and delight of constraining love.

Christ came to save the fallen and rebellious heart of man. Intellect, wealth, and learning will all take their proper place when hearts' needs are attended to. We never win a man until his heart is won. The hearts of humanity for Christ we, with hearts never less than twenty-five thousand miles in circumference, must capture. Anything else will leave us tragically in arrears. Sins and sorrows of people must fall on our hearts—not as sparks on ice, quickly quenched, but as torches on stubble, quickly kindling. Refrigeration, not conflagration, is our danger. Therefore, a burning heart our heart must be—because coldness is death in the spiritual world as in the natural. Cool moonlight ripens no harvests. We will do more for Christ following fools on fire than scholars on ice. We must have "the fire of the Lord" which burned in Luther's heart when he brought the Reformation, in John Knox's heart when he roused Scotland to free herself from oppressive ecclesiastical yokes, in Wesley's heart when he started rising tides of evangelical revival. If we have cold, careless hearts, we shall make our beds in the same sort of trouble we have had. Let us, therefore, doing the will of God from the heart, keep heart-fires burning.

As to our body, consider the

IX. HEAD.

Wise must be this head—to think. The head of this body must not be big with conceit nor small with self-disparagement, while unconquered Canaans await the pilgrim feet of spiritual pioneers—must not have brains that function in agreement with the modernistic teaching which stands for a mutilated Bible, minimized sin, defied man, a humanized Christ. Better this Baptist head be utterly empty than for it to agree with those who subscribe to the lax theology that the Lord Jesus did something or other which in some way or other is in some degree or other connected with the salvation of men.

Thinkers we need whose proposed remedies will not be the remedies of little minds of little men. We need brain power at work with integrity of action to answer the riddle of our day of turmoil, to give intelligent answers to our human dilemmas. Like Joseph, we must interpret to people their dreams—drive gaunt spectres of fear and dread from their doors by the presentation of God's judgments.

This Baptist head must think mightily against the monstrous facade of Soviet propaganda which, mimicking Marx, worshipping at Lenin's tomb, filling the Soviet press with daily adulation for Joseph Vissarianovitch Stalin, denounces the value of personality, morals, faith, God. In a world where falsehood has force and power, when some are drunk with the wine of skepticism, where indefinite guesses sprawl all over the universe, where multitudes are misled and misled, the head of our Convention body must not only be filled with the treasures of knowledge but "with the knowledge of God's will in all spiritual understanding."—Part II appears next B—SWE.

The Wealth of a Word

By GEORGE RAGLAND, *Pastor*

First Baptist Church, Lexington, Kentucky

"Jesus saith unto her, Mary."—John 20:16.

The text's scripture is part of a striking story of a striking day—the day of Christ's resurrection and the story of a resurrection appearance. The details crowd into brief compass sorrow at its keenest, joy at its highest, and love at its best.

It was the first day of the week and while it was yet dark Mary Magdalene had come to the sepulchre. When she got there she found that the stone had been taken away. She immediately concluded that Christ's body had been removed and she hastily went to tell Peter and John about it.

Mary remained at the sepulchre weeping—remained for an experience that was blessed to her and blessed in message to all believers.

I. A GARDEN.

The text takes us to a garden—an interesting garden.

1. *The Place Of A Grave.*

The garden was the place of a grave—an unusual grave—the grave of Christ.

It was a grave guarded by enemies, attended by angels, visited by friends and witnessed by attendant angels as "the place where the Lord lay."

How precious to loving hearts is the place where the body of a loved one is laid. No wonder that loving hearts find their way early to it to weep there.

2. *The Place Of A Resurrection.*

The garden was the place of a resurrection—a glorious resurrection—the resurrection of Christ.

The body that had been buried in Joseph's tomb was no longer there. The buried Jesus had become the risen Christ. The garden had been changed from a place of death to a place of life.

3. *The Place Of A Meeting.*

The garden was the place of a meeting—a glad meeting—a meeting with Christ. It is of this meeting that our text speaks.

II. AN EXPERIENCE.

The text takes us to an experience—an instructive experience—the experience of a disciple of Christ.

1. *Sorrowing.*

It begins as an experience of sorrowing: "But Mary stood without at the sepulchre weeping."

The word translated "weeping" means "audible weeping."

Mary sobbed in sorrow, cried like a child in her grief. When she was asked by the angels at the tomb why she was crying she said: "Because they have taken away my Lord, and I know not where they have laid him."

How often since Mary's day have Christ's disciples looked at distressing circumstances with natural eyes only and become sorrowing saints. Some of the circumstances of our lives might well distress us naturally and leave us sobbing and lonely.

2. *Seeking.*

The experience continues as an experience of seeking: "Women, whom seeketh thou?"

The angels had asked her: "Woman, why weepest thou?" While she was telling them why, Christ stood there to ask a further question: "Whom seekest thou?" He asked not "What seekest thou?" but "Whom seekest thou?"

Mary did not know that it was Jesus who was questioning her. She was still looking with natural eyes at things as they seemed naturally. With such sight she saw one whom she supposed was the gardener. She did not want the gardener. She wanted her Lord, even His dead body. She sought beyond the gardener for the place where they had laid His body. Even in the presence of the Lord she is still in sorrow because she sees Him not.

3. *Seeing.*

The experience moves into an experience of seeing: "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."

When love is at work a single word can speak a volume. Christ's one word "Mary" finds response in Mary's one word "Rabboni."

4. *Serving.*

The experience becomes an experience of serving: "Go to my brethren, and say unto them."

Mary in her joy would be glad to cling to Him but Christ has work for her to do to gladden other hearts and bless other lives. Mary is not left to selfish satisfaction but is sent with a glad message of new hope to believing hearts.

III. A WORD.

The text takes us to a word—an illuminating word—the word of Christ: "Jesus saith unto her, Mary."

The New Testament uses two words for Mary—*Maria* the word most used and *Mariam* the word used here.

Mariam carries with it a touch of acquaintance that is lacking in the more formal *Maria*.

It is interesting that Luke's Gospel with its emphasis on the human uses *Mariam* eleven times and *Maria* only five times and that John's Gospel with its emphasis on the divine uses *Mariam* only once—here in the text—and *Maria* everywhere else—thirteen times.

Christ's mother's name is given as *Maria* in Matthew 1:18 and as *Mariam* in Matthew 1:20. In the mere historical account she is *Maria* but to Joseph she was *Mariam*. It is not hard to suppose that memory of the home at Nazareth was memory of *Mariam*.

The Mary of the text was *Maria* in mere name but *Mariam* to those who knew her best. What a flood of memories the name must have called forth as He who knew her best called her *Mariam*.

IV. THE WEALTH OF A WORD.

The text is significant in revelation of the wealth of a word: "Jesus saith unto her, Mary."

1. *The Divine Side Of Discipleship.*

The text's word "Mary" shows the wealth of a word for the divine side of discipleship.

When God fills a single word He fills it full, full of satisfaction.

A Resurrection Of Glorious Body.

That one word carried a resurrection of a glorious body. The sobbing disciple was looking for a body that was dead. One word showed her a body that had conquered death and was alive as a glorious body—to take the sting of death out for sorrowing disciples of all ages.

A Reminder Of New Relationship.

That one word prepared the way for a reminder of a new relationship: "Touch me not; for I am not yet ascended to my Father."

Mary had known Him in an earthly relationship, the relationship of the body of His humanity. She must now be reminded of His heavenly relationship, the relationship to His heavenly Father, the relationship of the body of His deity.

Things were to be different from what they had been. They were to be better in a body independent of sight and sense, in a relationship of glorious realization of His risen body, in a relationship of glorious promise of His disciple's risen body.

2. *The Human Side Of Discipleship.*

The text's word "Mary" shows the wealth of a word for the human side of discipleship. It speaks volumes of the disciple's relation to Christ.

(1) A Recognition Of Christian Comfort.

That one word carried a recognition of Christian comfort that stopped the crying of a sorrow stricken heart and turned her sobbing into singing.

SOUTHERN BAPTIST EDITORIALS AND NEWS

Convention Goes to Chicago

Baptist Standard

The fact that one member of the committee of five, on time and place, dared to bring in a minority report substituting the name of "Chicago" instead of Houston was a bit out of the ordinary only in one particular—that is the name of the city substituted.

Baptist bodies as a rule accept reports submitted by carefully selected committees but reserve the right to consider recommendations from minority members or from any other registered messenger of the body. In this instance Brother Hollomon exercised his privilege as one member of the committee, appointed to select and recommend the convention city for the 1950 meeting. He succeeded in convincing a majority of the messengers that we should go to Chicago in preference to Houston, Texas.

In our opinion there were two decisive factors which influenced messengers to the convention to select Chicago as the meeting place for 1950, in preference to Houston. One was the promise of plenty of hotels to accommodate messengers and visitors to our annual meetings. The other was the promise of a convention hall large enough to adequately take care of all who wish to attend. There

is not a city in the South with sufficient hotel facilities and an auditorium large enough to entertain our convention adequately. Houston could come as nearly meeting our needs as any other city in the South, but the fact that Chicago promised to furnish more than twice the number of rooms than Houston could furnish and two auditoriums with a seating capacity of ten and twenty thousand, won the decision of the vast majority of messengers in Oklahoma City, who were forced to stay in homes and tourist camps far removed from the convention hall and many of whom could not get on the inside after traveling miles to get there.

The Southern Baptist convention is now the largest convention meeting annually, in the world. It is getting larger and is leaving more and more money in entertaining cities each year. Unless some of our Southern cities provide adequately for our needs, we will soon be forced to select some central place and make our own provisions.

Leavell Tells Audience Better Training Needed

The need for well trained men and women going into Christian work was presented by Dr. Roland Q. Leavell, president of New Orleans Baptist Theological seminary, to the Southern Baptist convention last Friday at Oklahoma City.

We have a world character—Jesus Christ, he said. We have a world message, and we have a world task.

It was no accident that men such as Paul, Martin Luther, and John Wesley startled the world, he said. True, each of these men had emotional religious experiences, and hearts warmed by the love of God, but they also had mighty trained minds. Paul had been trained in the schools of Tarsus, Luther was a Doctor of Theology, and Wesley also was well trained.

"We face a world that is going to demand higher training for young men who are going out to preach in Jesus' name," Dr. Leavell said.

The life of a Christian minister is like a pyramid with education as a foundation. It is on this foundation that the minister builds a successful ministry.

Un-Conventionalities

The Baptist Messenger

We have a very high class group of young men coming on, in the Southern Baptist Convention. Splendid men, thoughtful men, men who are not enthused with cross eyed complexities.

When I see such young men as Fred Kendall of Jackson, Tenn., Landon Miller of Brookhaven, Miss., and Boyd Hunt of Houston, Texas, and scores of such like, I rejoice in the promises for God—for these and theirs shall hold the course, guided by the living Word, and unafraid.

Someone said that a Committee is a group that keeps minutes and wastes hours. Quite true, of a certain few.

But by and large Convention committees are a hardworking lot; and they can never hope to satisfy every one.

Perhaps the most popular person at the Convention was Dr. F. Townley Lord, of London. He made, by request, several appearances, and each was a triumph.

Exhibit space in the lower auditorium was certainly acceptable and satisfactory. And it was cool—a happy contrast to the jam-packed swelter upstairs.

The Woman's Missionary Union in Convention is the most efficiently functioning organization I ever saw. There is no lost motion—literally. The ayes have it! And if there is any friction you don't hear it—they may pull wires, but they never pull hair. Of course, I presume some of them love each other in degrees.

The speakers at the WMU convention are given warning lights—what would happen if said lights were ignored I do not know. Nor do I want to know!

Oklahoma City had as hopeless a job trying to take care of the hordes which swarmed in, locust like.

At that they did better than most people expected. And I heard no "sqawks" as to overcharging.

Those who continue to think of the Convention as the Southern Baptist Convention, simply refuse to face facts.

It is no longer a close knit, compact and smooth going concern. It is now an unwieldy, heterogeneous, quantitative synconium. And not many give a fig.

Our Oklahoma Baptist University Glee club was the top musical group of the Convention—the others were good, but were completely outclassed.

One of the best of their performances was at the Kiwanis luncheon on Thursday. And Louie Newton in his address there, was at his best, too.

Dr. Lee, the president, rose to the heights of a statesman in disposing of the Alldredge affair—and averted a certain split in the Convention.

All of it so unnecessary and all of it the result of mob psychology. But Dr. Lee certainly pulled the rug out from under the persons.

"Inept" is the word for the way the brothers who wanted the proposed Western Assembly located in Harrison, Arkansas, presented their cause.

Both are veterans at making motions click—but they looked like decarburized amateurs on Thursday afternoon.

When the brother presenting the Glorieta, New Mexico, site as a minority report and as a substitute for the Harrison site, announced

Rufus W. Weaver

Biblican Recorder

Dr. Rufus W. Weaver, a native of this state and a graduate of Wake Forest College, was one of the most distinguished preachers and educators ever sent out from the state. Wade B. Hampton writes that the Baptists of Washington, D. C., and the nation are holding unveiling exercises on June 10, 1949, at 2:00 p.m. at Baptist Headquarters Building, 1628 16th Street, N.W., Washington, D. C., in connection with a handsome plaque recently erected there in honor of the life and service of Dr. Weaver, who died in Washington in 1947. The plaque bears a remarkable likeness of Dr. Weaver and an appropriate inscription, the words of which are as follows:

"Rufus Washington Weaver, 1869-1947, profound preacher of the gospel for half a century—aggressive leader in the cause of Christian education—president of Mercer University—friend of the struggling student—eminent scholar and author in the field of comparative religions—indomitable advocate of religious freedom and separation of church and state—architect and devoted murturer of the joint conference of American Baptists—indefatigable in his effort to establish this center for local and world Baptists—Christian statesman and world citizen. He translated love into life."

that there were "no bed bugs or mosquitoes, there"—it was as good as done!

"I speak for Southern Baptists and with authority when I say . . ." exclaimed one of the orators.

Tut, tut, brother. Whenever a Southern Baptist preacher presumes to speak ex cathedra, he is on his way to the exit from the cathedral.

Chicago bound! How come?

Just one reason (I hope) accounts for this—a promise of rooms for weary fights! The French revolution was brought about because of the sansculotte—the charge into the regions of the North was brought about by the sans-beddites.

Besides, as one brother said in private—"I can plug in my wire recorder, and have one of the boys to watch it for me, and I can go to see the White Sox."

The poor chap had not looked up the schedule—The Cubs play while we are in Chicago in 1950, and they are not much.

How do I know? Ho, hum!

Many of the brothers were looking for Indians. The Indians were there, but they did not give a whoop.

The most sought man now among our churches is not a preacher—it is a top educational director.

Two pastors of two of the best churches in our Convention, one in Georgia and one in Texas, practically begged me to die so they could lay siege to Pat.

Sorry, I feel better than I have for years.

Dr. Lee makes a splendid presiding officer—he does not get ruffled, is quiet, but determined, and gives every one a fair chance to present his case.

As John Buchanan told me, God was very evidently leading in the election of Dr. Lee last year in Memphis.

And it was a pleasure to have him again elected for the ensuing year.

Union of Disciples and Baptists

Watchman-Examiner

The report of the Joint Conference Committees of the Disciples and Northern Baptists published in our Men and Things columns recently states that a conclusion was reached that joint conventions of the two bodies should be held in 1952 as a prelude to a motion for merger the following year. It is well to bear in mind that the elements concerned in this movement consist of only a segment in the Northern Convention and only a portion of the Disciples Convention. This controversial subject has not been submitted to the churches, and there is no consensus of opinion as to how they felt about it. There is evidence that state conventions in territory where Disciples and Baptists are relatively most numerous are the most puzzled and disturbed concerning these activities. It must be knowledge of this condition which leads Editor T. F. Parsons, in *The Baptist Observer*, official publication of Indiana Baptists, to write:

The fact is, neither the Northern Baptist Convention nor the national organization of the Disciples of Christ can unite Baptist and Disciple local churches. In both denominations, the autonomy of the local church is recognized. State Conventions and the Northern Baptist Convention are the servants of the local churches, and were created by them. The only body to have the authority to unite a Baptist church with any other denomination is the local church itself. If ever union is effected, it must come from the bottom and not the top. No power outside the local church can compel it to unite with anything or anybody, if it does not wish to do so. That is one of our priceless prerogatives as Baptists. Therefore do not be unduly disturbed if you see statements in some newspaper, or hear a public speaker "tell the world" that Northern Baptists and the Disciples of Christ are about to unite. There are many thousands in both denominations who would never surrender any cherished doctrine or principle, or even change the name, for the sake of union . . .

Truth In the Head and In the Heart

By GEORGE A. HAMMON
A Beautiful Story
worth Reading Often

"Some years ago, at a drawing-room function, one of England's leading actors was asked to recite for the pleasure of his fellow guests. He consented and asked if there was anything special that his audience would like to hear. After a moment's pause, an aged minister arose and said, "Could you, sir, recite to us the Twenty-third Psalm?"

A strange look passed over the great actor's face. He paused for a moment, and then said, "I can, and I will upon one condition; and that is that after I have recited it, you my friend, will do the same." Impressively, the great actor began the Psalm. His voice and his intonation were perfect. He held his audience spellbound; and, as he finished, a great burst of applause broke from the guests.

Then, as it died away, the aged minister arose and began to recite. His voice was not remarkable, his intonation was not faultless. When he had finished, no sound of applause broke the silence, but there was not a dry eye in the room, and many heads and hearts were bowed in reverential awe!

The great actor rose to his feet again. His voice shook with uncontrollable emotion as he laid his hand upon the shoulder of the aged minister, and said to the audience, "I have reached your eyes and ears, my friends. This man has reached your hearts. The difference is just this: 'I know the Twenty-third Psalm, but he knows the shepherd.'"

First Baptist Beacon

W. HERSCHEL FORD, Pastor
El Paso, Texas

GLORIOUS REVIVAL—There were 50 additions in the seven days' meeting which Dr. W. A. Criswell of Dallas conducted for us. That is fine—but that is only part of the story. Our Church has been greatly revived. Surely, we'll never be the same again. Every one of Dr. Criswell's messages challenged us to go deeper with God and higher in His service. As we accept that challenge we can look forward in hope toward the day when our Church, placed here by the Lord in one of the most difficult fields in America, will take its place as one of the truly great churches of our nation.

As we listened to Dr. Criswell's sermons, we could understand why he was called to succeed Dr. Truett in the great First Baptist Church of Dallas, and why he is leading that Church to her greatest heights. May the Lord richly bless this good man of God wherever he goes.

DESPERATE NEEDS—It our Church's future is to be what is ought to be, we must train our Young People for future service and we must measure up to our responsibilities in connection with the presence of so many service men in our midst. In order to do these things I am recommending the employment of a young man to serve as Young People's Director. In this position he would direct the Training Union—organize and direct singing groups among the young people—conduct a Young People's center for all our young people and our service men—and in every way assist us in making our church an attractive and spiritual gathering-place for these who will someday become the leaders of our Church.

I could use \$5,000 right now, if I had it, in purchasing the necessary equipment to get this program started. An investment like this would pay eternal dividends.

I am anxious for our Church to be everything that it ought to be in every way. Surely every member of the Church is eager to see the First Church of El Paso become a mighty power for God. Let us pray and work toward that end.—W. Herschel Ford.

The Pastor's Paragraph

The Atoka Baptist
By HAROLD MCGLAMERY
Atoka, Oklahoma

Our services Sunday came as a fitting climax, to your pastor, for the great inspiration of the Southern Baptist Convention. I was happy for the personal fellowship of my friend, Brother John Maddox. Growing up as he did on the foreign mission field he was able to challenge our hearts in that fine dedication service Sunday morning. If you were not present Sunday you missed one of the high hours in our church in recent months.

From time to time you will be hearing references to this year's convention. I am happy that a number of our people were privileged to attend some of these sessions. I want to express my appreciation to the church for making it possible for me to attend. I have never attended a better Convention. It is always thrilling to be a part of the great host of Southern Baptists as we meet together planning our work for the Kingdom of God.

This year's Convention was characterized by the most democratic spirit. In at least three cases, Baptists asserted their rights to think for themselves and to follow the will of the majority, by voting in favor of minority reports of committees rather than the majority reports. Controversial issues were brought up, thoroughly discussed, and disposed of in true Christian fashion. The future will reveal the significance of this Convention.

We want to welcome Mrs. Leonard Kurykendall who united with our church on the promise of letter from the First Baptist church of Pauls Valley. The Lord has blessed us with additions and conversions on every Sunday for some time now.

Greatest Manuscript Discovery of Modern Times

Biblical Recorder

According to an Associated Press report, four leatherbound parchment scrolls, described by a Johns Hopkins University archeologist as "the greatest manuscript discovery of modern time," soon will be offered for sale to the highest bidder.

He will have to be wealthy. The documents are the four oldest manuscripts of the Old Testament known to date. Valued at more than \$1,000,000, they were brought secretly to this country early this year.

Discovered by wandering Arabs in a half-closed cave beside the Dead Sea in 1947, the parchments contain the entire book of the Prophet Isaiah as it appears in the Bible, commentary on the Book of Habakkuk, and a manual of discipline for a Judaic sect.

Experts say they were written 100 years before Christ—1,100 years before the date assigned to the oldest Hebrew Bible scroll previously known.

This valuable discovery is an illustration of a fact which many people do not realize—that great progress has been made in recent years in the understanding and interpretation of the Bible. Every letter and word of the Bible is constantly being studied by the best scholars of the world, and in the last few years many discoveries have been made in the fields of archeology and language study which have thrown new light on the Bible.

Southern Convention

Convention by Comparison

We asked a young minister, attending his first convention, "What did you think of it?" Without hesitation, he replied "It was to me the best Baptist meeting that I have ever attended." I asked a layman who was at Memphis and St. Louis in the convention of 1948 and 1947, respectively, "How does the Oklahoma City convention compare with previous ones?" The answer was again forthright. He said, "Highly constructive and more forward looking." I asked a preacher of many conventions, "What is your opinion?" His answer was thought-provoking, "We were too close to serious division at many points for me to enjoy it." The answer of a state secretary was more serious still. He said "There were fewer high hours than in previous conventions of recent years."

We are not easily alarmed where Southern Baptists are concerned. While the floor of the convention did give some apprehension in its boisterous protests. One well-known leader, moving to the mike from the back of the stage, seems not to have given serious thought to making ones affiliation with other bodies a test of Baptist fellowship, nothing happened to justify the feeling that something has been lost. On the contrary, there is much wholesomeness in free discussion and there is something to be said for the feeling on the part of all the messengers, "This is our meeting." The danger lies in abusing this freedom.

Glorietta, Western Assembly Site

What may be regarded as the most far-reaching move of the convention was the acceptance of New Mexico's offer of Glorietta as the site of the Western Assembly. The suggestion of such a site was proposed to Southern Baptists, according to Secretary Stagg, by the late Dr. L. R. Scarborough, as long ago as fourteen years. The first New Mexico site, three years ago, the convention appointed a Western Assembly committee to study the matter of location. The Sunday School Board, meanwhile, as well as the Southwide Executive Committee, had approved the building of such an assembly, and the convention had placed its vote behind the establishment of this widely needed project.—*Baptist New Mexican*.

Dr. Andrew Potter

Dr. Andrew Potter, serving the past fifteen years as executive secretary-treasurer of the Baptist General Convention of Oklahoma, was born in Paris, Tennessee. Dr. Potter attended Will-Moody College and Union University. He served as pastor in rural churches in Tennessee before accepting the pastorate at Collinsville, Oklahoma. From 1917 to 1933, he was pastor at Enid. In 1933 Dr. Potter was elected executive secretary of the Oklahoma Baptist Convention, and under his leadership Oklahoma has become one of the outstanding states of the Southern Baptist Convention. From years of personal experience Dr. Potter can well discuss the subject of "Advancing With Christ Through Enlistment and Missions." Many leaders in other states of the Southern Baptist Convention owe much to the wise training and counsel of the executive secretary-treasurer of the Oklahoma State Convention.

Dr. I. E. Reynolds Dies May 10

Baptist Record

By RALPH D. CHURCHILL

Dr. Isham E. "Ike" Reynolds, founder, and for 30 years director of Southwestern Seminary's School of Sacred Music, died at his home, 101 Sixth Avenue, Fort Worth, May 10. He had been critically ill since May 1, when he suffered a cerebral hemorrhage. He was 70 years old.

Dr. Reynolds was born on a farm near Birmingham, Ala., in 1879.

His first official position in a church was that of choir director for Twenty-seventh Street Baptist Church in Birmingham in 1905. In 1907 he entered Moody Bible Institute in Chicago. In 1910 he was sent by the Home Mission Board to the Panama Canal Zone. He was married in 1912 to Miss Lura Mae Hawk, whom he met at a Southern Baptist Convention in Oklahoma City. In 1915 Dr. L. R. Scarborough became president of Southwestern Seminary and chose Dr. Reynolds to head its Department of Gospel Music, which was enlarged in 1921 and made the School of Sacred Music.

Alaska A Missionary Challenge

By DAVID M. GARDNER

Editor, Baptist Standard

The territory of Alaska with an area of 36,400 square miles, is more than twice as large as Texas. In fact the combined area of Texas and all states that touch her borders, Arkansas, Louisiana, Oklahoma, and New Mexico, lacks 32,081 square miles being as large as Alaska.

There are fewer than 80,000 people in Alaska, more than 40,000 of whom are natives, Indians and Eskimos, and slightly less from the states and all foreign countries.

There are only 10 towns in all Alaska with a population above 1,000, the largest of which, Anchorage, has about 17,000. Fairbanks has about 14,000, and Juneau and Ketchikan about 7,000 each. Cordova, Kodiak, Nome, Petersburg, Sitka, and Wrangell have from 1,000 to 1,200 each.

Southern Baptists have churches established at Ketchikan, Juneau, Anchorage, and Fairbanks. Northern Baptists have a community church in Kodiak. That leaves only five towns with as many as 1,000 people without any type of Baptist work. There are numerous small villages where there are 100 or so people engaged in seasonal work, such as fish canners, trappers, hunters and so forth. There are no churches or missions of any type in many of these smaller villages, and it would be most difficult to maintain a mission in the vast majority of them.

Baptist Brotherhood of Arkansas

By NELSON F. TULL, *State Secretary*

Little Rock, Arkansas

WE ARE PLANNING FOR A GREAT TASK

The Baptist Brotherhood of the South has been asked by Dr. C. E. Matthews, superintendent of the Department of Evangelism of the Home Mission Board, to assume the responsibility of arranging a rally of Baptist men in every association west of the Mississippi River, in the early part of 1950, before the great Simultaneous Revival campaign is begun.

Remember that next year, beginning on April 9 and continuing through April 23, revivals will be held simultaneously in all churches west of the river! In 1951, the churches east of the river will go through a similar campaign.

Dr. Matthews is also asking that the State Brotherhood Departments work with church Brotherhoods to plan series of cottage prayer-meetings in every church field, immediately preceding the Simultaneous Revival campaign.

The State Brotherhood Secretaries have been asked by Lawson Cooke, secretary of the Baptist Brotherhood of the South, to plan the promotion of the above-named projects. Other departments of our work have also been asked to carry out particular tasks in preparation for what will be the greatest effort since Pentecost to win people to Christ.

This Is the Lord's Doing

By PAULINE CAMMAK

*Missionary to Indians, New Mexico
Home Missions*

The Lord's day on April twenty-fourth was a day of real rejoicing in Indian mission work at Santa Fe, New Mexico.

"Once in a lifetime" could well describe the experience for some who were present at the special service for the laying of the cornerstone of the Baptist Indian Center.

Visitors came from Albuquerque, Espanola, Los Alamos and Arizona for the occasion. The scripture passages read by the moderator of the meeting, pastor Clint Irwin of the First Baptist Church, reminded all of the chief cornerstone, Jesus Christ, elect and precious. To Him is all praise and glory due for every victory through the years which is making possible the present construction of this first unit of the mission center.

The main address was given by Rev. C. W. Stumph, senior missionary to the Indians of New Mexico. He outlined briefly some of the highlights of the beginnings of the mission work among the students at the Santa Fe Indian school.

After his message, he placed in a copper receptacle, along with other mementos, a detailed history of the early mission work. This paper he had prepared especially for the purpose. Mr. Guadalupe Garcia, Pueblo Indian of Albuquerque, who recently chose Jesus rather than houses or lands, sealed the copper receptacle.

Rev. Wiley Henton of Globe, Arizona, who has done much in helping to expedite the beginning of actual construction represented the Home Mission Board. Before placing the cornerstone which was donated by Mrs. Mary Martin in memory of her husband, he brought a message emphasizing the significance of the name "Baptist." He pointed out that through the years, Baptists have stood for religious liberty of all people. Since New Testament times Baptists have proclaimed the God-given right of every soul to approach God for himself.

Church Letters

By H. L. FERGUSON, *Pastor*

Thomasboro Baptist Church

Our Baptist Churches should grant no church letters to any church of another faith. Some of our Baptist churches are denying our Baptist faith by so doing. 2. That no letter be granted to a Baptist Church not in harmony with the District Association. There is a difference in Baptist and Baptist. Members from Baptist churches not in harmony with the District Association should be received on their statement of their religious experience. 3. As this matter is primarily a church matter, if possible, letters should be granted from one Baptist Church to another Baptist Church rather than from a Church to an individual. This policy would make "trunk" letters impossible. 4. Since it is the policy of one Baptist Church to Grant letters to another Baptist Church it would be well to grant a letter to a specific Baptist Church rather than to word the letter "To any other church of like faith and order." 5. Our churches should make an intelligent, sustained, and constructive effort to enlist in active service those whose names appear on our church rolls but who never attend or support the church. If after a sustained and earnest effort is made to reach such a member, if after two years or more, every known effort has been made to enlist the member without success then the church should give consideration to the matter of withdrawing fellowship from this member.

Mrs. Clare Boothe Luce Addresses Group On Religion

Arizona Baptist Beacon

(The following article by C. A. Rand, assistant superintendent of the Baptist Rescue mission in New Orleans and a convert from Roman Catholicism, was written as a result of an interview with Mrs. Clare Booth Luce, United States Senator from Connecticut and a convert to Catholicism).

Mrs. Clare Booth Luce climaxed a two-day series of speaking engagement. A mass meeting in the Municipal Auditorium, where thousands paid a large admission fee to hear this lady's views on God, and religion in general.

MARDI GRAS APPROVED

She said, "While I have never attended your Mardi Gras I like the spirit of gayety that it expresses. 'Holiday' comes from 'holy day' and this great Catholic city can well be proud of its Catholic heritage."

RACE QUESTION

"We may not see the face of Jesus until we see His face in a colored man." She referred to the South as the "omelette circuit" in speaking of Henry Wallace. "Racial prejudice is the spiritual leprosy of America. We cannot cure ourselves but Christ can help us conquer it in our hearts."

INTERVIEW GRANTED

After the close of her address she answered the following questions in our interview with her:

"What was the outstanding thing that contributed most to your conversion to Catholicism?" I asked her.

Her reply, "The reading of the New Testament."

"Did you realize a 'born again' experience when you joined the Catholic Church?"

"No," she said. "I still have all the character and sinful nature that I had before becoming a Catholic but very definitely do I feel that I have a personal relationship to Christ."

"What is your attitude toward the Baptists?"

"As you people believe in the divinity of Christ we Catholics feel that while we have the whole pie you have a piece."

"J. W. Pritchett reports extra services at the Sam Davis Hotel, Nashville, Tenn. One of the delegates, ten years of age to the recent 4-H Club was given a cap, tie and sweater. He phoned from the 12th floor of the hotel and asked that some one come up and tie his new tie. A young man was rushed up to tie his tie."

Gleanings About Preachers

Pastor Oley C. Kidd of Birmingham contributes the following news.

REV. OLEY C. KIDD
Inglewood Baptist Church
Birmingham, Ala.

Pastor Oley C. Kidd of Birmingham contributes the following news:

Changes in the Field of Pastors.

D. A. Bryant from First Church, Post, Tex., to First Church, Kerrville, Tex.

A. B. Pierce from First Church, Pine Bluff, Ark., to First Church, Kosciusko, Miss.

Lloyd Amason from First Church, Archer, Fla., to First Church, Gray, Ga.

E. S. Bell has become Educational and Music Director of the First Church, West Point, Miss.

Thomas W. Fryer has accepted the pastorate of West End Church, Suffolk, Va.

B. W. Hudson from Elysian Fields Church, New Orleans, La., to Midway Church, Jena, Miss.

Floyd S. Wise has accepted the deanship of Grand Canyon College, Prescott, Ariz.

T. R. Souther, Sr., from First Church, Taylorsville, Miss., to First Church, Bassfield, Miss.

C. E. Bryant has resigned as News Director of the Southern Baptist Convention to accept the position as Director of Press Relations for Baylor University, Waco, Tex.

William Ferrell has been elected Royal Ambassador secretary for Alabama.

Hoyt Ayers from First Church, Auburn to Clayton Street Church, Montgomery, Ala.

Paul Roberts from Central Church, Decatur, Ala., to North West Church, Oklahoma City, Okla.

W. F. Fussell from Myers Memorial Church, Mobile, Ala., to Second Church, Bessemer, Ala.

H. L. Crute from Fort Lewis Church, Giles County, Va., to Bethel Church, Tabb, Va.

J. Gilbert Hutchinson from First Church, Thomasville, Ala., to First Church, Clanton, Ala.

Charles Mullins from Highland Church, Andalusia, Ala., to 66th Street Church, Birmingham.

J. N. Shuford from Dana Church, Saluda, Fla., to Big Ivy Church near Barnardsville, N. C.

William C. Holland from Professor of Religion in Stetson University, DeLand, Fla., to First Church, Southern Pines, N. C.

Clyde E. Luther has accepted the pastorate of the Rowan Mill Church, Salisbury, N. C.

E. W. Buckner from Central Church, York, S. C. to Second Church, Chester, S. C.

B. Wallace Edwards from Salley and Tabernacle Churches, near Charleston, to First Church, Summerville, S. C.

Lewis Howard Gordon has accepted the pastorate of Armsby Avenue Church, Louisville, Ky.

Earl J. Guth from Southern Baptist Seminary, Louisville, Ky., to First Church, Cedar Hill, Tenn.

A. T. Allen has resigned the Park Lane Church, Knoxville, Tenn., to do Evangelistic work.

New Records!

By J. N. BARNETTE

Recently reported—157 bushels of corn on one acre:

How? Well-prepared soil, good seed, proper fertilizer, frequent cultivation, regular irrigation from a near-by stream, tender care of every stalk—all back of the 157 bushels of corn on one acre.

One hundred and sixty-eight additions upon profession of faith on one Sunday!

How? Two hundred and fifty new Sunday School workers enlisted in a period of two years; 3,311 visits each month for eighteen months; Sunday School attendance increased from 970 to 1,700 in two years; 400 workers in regular training over a two-year period; Bible study every week; two worship services each Sunday morning—all back of the 168 additions.

One plants, another waters. God gives the increase. Jesus always blesses his followers with abundance when they launch out into the depths of service and do the work the way Jesus has commanded. (See Matthew 9:36-38).

In one church, two classes for married young people, men in one class, women in another, ages 17-24, organized in October, 1948, now have forty people enrolled with at least twenty-five children in the Nursery and Beginner groups.

A report this morning shows a net enrolment gain of 254 in one church since October. A net increase of 600,000 this year will add to the soul winning opportunities, strengthen the churches, fortify many homes, and extend the mission work. Will your church have a major part in the 600,000 enrolment effort?

Will you immediately begin to do what Jesus told us to do as recorded in Matthew 9:36-38? Of course, you do not have room or teachers. The church that this morning reported a net gain of 254 since October 1, or an average net gain of over 10 a Sunday, did not have room or teachers, but they found both. This church planted and watered, and God gave the increase. It has always been true. It is true today. It will always be true.

Luther A. Key from Wallace Church, Milton, Fla., to Goodway and Enon Churches, Bethlehem Association, Ala.

John Daniels to Skinnertown Church, Conecuh Association, Ala.

M. L. Eeay from First Church, Hurteboro, Ala., to First Church, Lineville, Ala.

Marvin O. Wayland from Leoma and Deerfield Churches, Leoma, Tenn., to First Church, Hohenwald, Tenn.

Edgar Stephen from Calvary Church, Canton, N. C., to First Church, Delray Beach, Fla.

Clifton C. Thomas has become Executive Secretary of the Maryland Baptist Convention.

I. Y. Kruschwitz from First Church, Mayslick, Ky., to Sand Spring Church, near Lawrence, Ky.

Jaroy Weber from First Church, North Orange, Tex., to First Church, West Monroe, La.

Charles L. McKay from Toulminville Church, Mobile, Ala., to First Church, Pascagoula, Miss.

Albert Johnston has resigned as pastor of the Davis Memorial Church, Jackson, Miss.

Cubans Honor Caudill on Anniversary

By JOHN CAYLOR



HERBERT CAUDILL

For twenty years Rev. Herbert Caudill has been a missionary serving the Home Mission Board in Cuba. Quiet of manner but definite in leadership, Herbert Caudill is the type of missionary to lead Cuban Baptists. Fellow missionaries honor him, and Cuban brethren follow him.

Mrs. J. D. Granberry and Miss Mildred Matthews report an anniversary banquet held in May at the Gran America Hotel in Havana honoring the Home Board missionary upon the completion of 20 years in Cuba.

The banquet was held by members of the English-speaking congregation, but friends from widely separated places came to pay their respects to the Caudill family. Guests, now resident in Cuba, are from Scotland, Austria, Germany, Costa Rica, Panama, and the United States.

Mrs. Granberry reports: "He was praised for his loyalty and devotion to the task of winning souls for Christ in Cuba. Gratitude was expressed to Mrs. Caudill for her tireless efforts in helping to maintain a Sunday school, Woman's Missionary Society, and an English-speaking church in Havana. Recognition was given to the little Caudill missionaries, Margaret, 15, already a teacher of Bible in her school; Jane, 12, a leader in her Spanish-speaking church and mission at Regla; and Herbert, Jr., three years old, a faithful member of the Sunbeam Band and of two Sunday school classes, one in English and one in Spanish."

Superintendent Caudill has varied responsibilities in connection with the Cuban work. There are 65 churches and 136 missionaries. The churches need buildings, and the missionaries need encouragement. It is a part of the responsibility of the superintendent to direct the building program. The Bottoms Trust Fund of the Home Mission Board has provided funds for the erection of a number of beautiful stone buildings for Cuban Baptist churches. There is need for money to build a dozen churches which are greatly in need of meeting places at this time.

Contract is to be let soon by the superintendent acting for the Home Mission Board for the erection of a school building to cost \$118,000.

Miss Ruth Ileene O'Dell has been elected by the Home Mission Board as a missionary to Cuba. She is a musician of known ability, a native of Lebanon, Missouri, and graduate of Woman's Missionary Union Training School. Miss O'Dell will replace Mrs. Frank K. Pool who has resigned her work in Cuba to return to the States.

God's Call to Salvation

By W. R. CULLOM

Condensed from *Baptist New Mexican*

THE CALL OF SALVATION

To what extent and in just what way or ways this call would have been modified if the eternal and allwise God had not been confronted with the problem of sin.

I am sure as anything in this world can be sure that I myself and all my fellow men with me are in desperate and poignant need of salvation that can be provided only by eternal Wisdom, by infinite Mercy, by everlasting Patience, and by a grace that is as boundless as that it is free and unmerited. The salvation, moreover, must necessarily consist of two parts:

(1) deliverance from sin and helplessness; and (2) a perpetual help, guidance and blessing that can come from nothing short of an unailing and a perpetually renewed fellowship with Him who is Himself the Eternal One. These are the two aspects of the salvation that God brings to the human race in His Son, Jesus Christ, our Lord.

When I was a boy I heard a preacher tell the story of an eagle's egg that in some way became mixed with a hen's eggs, was in the hen's nest when she was sitting on the eggs for the necessary three weeks with a view to hatching her biddies, was hatched out with those biddies and took its place temporarily among them. As the days went by, however, & the eaglet began to grow, it could be seen more & more distinctly that it was not at home with the chickens. As the days passed the bird would stand off to itself and show to those who observed that it was growing more and more lonely. Finally, one day the voice of the mother eagle was heard from above the clouds: the young eaglet stretched its wings, made an answering response, bade farewell, as it were, to its companions of the barnyard, rose up into the air and was soon out of sight and in happy fellowship with its own precious mother. Fanny Crosby has told us something of this in that third verse of her great exhortation hymn, "Rescue the Perishing."

That verse goes thus:

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more."

Beaumont Gets 1950 Training Union Convention

The 59th annual session of the Baptist Training Union convention of Texas was in every way one of the greatest conventions we have ever had. W. O. Beazley, chairman of registration, announced at the close of the convention that 7,667 messengers had registered. It was interesting to observe that people were

there from every section of Texas, and we had visitors from Denver, Colorado, New Mexico, Oklahoma, Arkansas and Louisiana.

Convention officers elected were as follows: President, Woodson Armes, Waco; vice-presidents, George Stewart, San Marcos; James Frost, Dallas; state director and treasurer, T. C. Gardner, Dallas.

Chair of Fire

A recent release on the evangelism class, called "Chair of Fire," in the Southwestern Baptist Theological Seminary states that the enrollment in the class this semester is 298 students. Dr. L. R. Scarborough began as teacher of the class in 1910 and the work has been continued under the able leadership of Dr. E. D. Head, who succeeded Dr. Scarborough as president of the seminary.

The students in the class not only study evangelism, but are expected to do personal work in reaching unsaved people during the period they are members of the class. An illustration of the effectiveness of the work of the students if found in the story of how one student felt that God was leading him to speak to an 84-year-old man who had been antagonistic toward the church all of his life. The student called upon the man and in the course of the conversation which followed, the old man said, "People think I'm the hardest sinner in town. But a few months ago I gave my heart to Jesus. I want to be baptized and confess him before all the people." Perhaps if this student had not received the courage to approach the old man, the blessing of his confession would have been lost.

The Sioux Indians had a prayer: "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins."

Beatitudes of the Training Union

1. Blessed are the members who are poor in speech for theirs it is to learn how to talk in public.
2. Blessed are they who are sad, because they can be cheered by the good fellowship of their Union.
3. Blessed are the meek members for they are willing to serve in any place, great or small.
4. Blessed are they which search diligently after ideas for good programs for their rooms shall be filled with members and visitors.
5. Blessed are they whose calendar includes prayer meeting night.
6. Blessed are the officers and committees who plan their work at the monthly business meetings.
7. Blessed is the Union whose officers know their work and do it.
8. Blessed is the Union whose whole purpose is to glorify God and win the lost to Christ.

—California Southern Baptist.

God Cares—For All of Life

Some Christians wonder whether it is proper to pray about their business affairs. When I accepted Christ and was born over again as a Christian, I did not become a Christian just for Sunday. I became a Christian seven days a week, fifty-two weeks a year. My whole life, every phase of it, should be within the will of God. I believe that God is interested in every phase of my life, and of your life, too, if you are a Christian. Certainly this means, then, that the business part of our lives and the spent in earning a living should certainly be talked over with the Lord in prayer. I can speak from personal experience that the Lord does hear prayer and answer prayer about business problems.—W. Maxey Jarman. *Baptist Bulletin Service*.

Southern Baptists Are Wanted in Northern Illinois

Illinois Baptist

Are you a preacher? Are you a Baptist preacher? Are you a Southern Baptist preacher? Are you working under the Illinois Baptist State Association? These are questions that were fired in rapid order by a Washington, Illinois, business man. Your missionary was pleased to answer each one of them in the affirmative.

Yes, he was a business man. An independent oil operator he was. Your missionary invited him into the house for it was so refreshing to find a man who will look him up in order to get work under way. He had a story that I want to share with you.

This business man came to Peoria area several years ago and as he came he joined one of the leading "Baptist" churches of Peoria. In the course of time after several business meetings, the church voted to receive members into her fellowship without respect or regard to baptism. He was crushed. "That was enough for me," he said.

Under the direction of the Illinois Baptist State Association Board and through the cooperation of the Home Mission Board, Southern Baptists are laboring to build Baptist churches with conviction and Biblical basis in the Peoria area.—By R. G. Bryant, Pioneer Missionary for Peoria Area.

All of the Training Union contests at the recent Abilene convention were wonderfully inspiring to all who saw and heard them.

The "Better Music Contests" were the best ever. It was inspiring to hear the singing and hymn playing going on from 3:00 to 6:00 p.m. (officially 5:00 o'clock) on Friday afternoon, April 1. It took five churches to hold all the contestants and the people who supported them, and in some of the churches, three or four events were in progress simultaneously in different rooms.

All in all, the records showed there were 101 different entries, (choirs, sextets, trios, etc.) who participated in the festivals, an estimate of some 800 different individuals who had a part.

Interpretation of Alldredge Motion

(Continued from Page 5)

2. PRESIDENT LEE'S ACTION. For awhile it looked like the Alldredge motion would carry. Feeling that the motion was unwise, Dr. Lee vacated the chair temporarily and stated this and moved that it be tabled. He is sound in the faith and is not affiliated with the Federal Council. Rightly having confidence in his wisdom and leadership, the Convention sustained his motion. In our judgment, the Alldredge motion would have carried otherwise.

But before the motion to table was made, the mood of the majority in the Convention for a house-cleaning wherever it

might be necessary seemed to be unmistakably indicated. The effort to refer the matter to a committee to report back to the Convention was decisively voted down. "Liberals" have nothing to crow over. And, in our judgment, they had better not use the Convention's action as an alibi for affiliation with the Federal Council. Probably the matter will come up again.

We believe that the Convention has by implication warned its personnel, agencies, and institutions to clean house wherever such may be necessary and thus make it unnecessary for the Convention to do it. A period of grace has been given. Southern Baptists are, as a whole, sound in the faith and mean to avoid affiliation with unionizing movements compromising that faith.

Baptist and Reflector is in full accord with this attitude.

HAROLD C. WALLACE, A. I. A.

THOMAS L. CLEMMONS

WALLACE and CLEMMONS

Architects

1907 DIVISION STREET

NASHVILLE, TENNESSEE

The

SAM DAVIS

*An Up-to-Date
Down-Town Hotel*

SEVENTH AVENUE AT COMMERCE

A Block and a Half from
BAPTIST SUNDAY SCHOOL
BOARD

And

BAPTIST STATE BOARD

*Usually Headquarters for Those
Attending Baptist Meetings
in Nashville*

Popular Price Coffee Shop

Ready this month. . .

The Answer to Your '????'

SOUTHERN BAPTIST HANDBOOK, 1949

Compiled by Porter Routh

\$1.50

What do you want to know about the co-operative work of Southern Baptists?

What per cent of Southern Baptist churches are in the city?—the open country?

How many messengers registered at the 1907 Southern Baptist Convention in Richmond?

How many Baptist churches in Texas have fewer than 500 members?

The 1949 Handbook has the answers to what you want to know, plus a whole lot you didn't know you wanted to know—all adding up to the most complete record of data about and for Southern Baptists ever published. Among other things, you'll find in its pages

- Full directories for state and Southern Baptist Convention offices
- Up-to-the-minute facts and figures about Southern Baptist churches (many new tables)
- Information about other Baptist groups and other Christian bodies
- Interesting data about income and expenditures
- Names and addresses of Southern Baptist ministers by states
- Records of every state in the convention

★ For information of vital interest, order the *Southern Baptist Handbook, 1949*, today! It's a must book for all interested Baptists. ★

Available at your

BAPTIST BOOK STORE

SALES
LEASES

JOHN G. WHITE REALTY CO.

200 UNION STREET

Specializing in the sale of homes and prompt and efficient service on fire and extended coverage and allied lines of insurance—our trained and experienced personnel is ready to serve you.

PHONE 4-7731

APPRAISALS
INSURANCE