

# Baptist and Reflector

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

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## Use—Don't Lose—1949

By ROBERT G. LEE

President, Southern Baptist Convention

FROM A NEWSPAPER, dated May 25th, 1948, in Grand Rapids, comes this news: "More than 250 couples have offered to adopt a blind, homeless, nameless baby. The year-old girl, born out of wedlock, has been sightless since birth. There is only a slight chance that an expensive operation by experts might enable her to see. The probate court has ruled the baby may be adopted only with the understanding she may never be able to see."

I have been thinking of the concern of so many for that child in physical distress and the concern we should have for the unsaved as the year 1949 is ours—received from God as a beautiful white volume with twelve monthly chapters having within them 365 days. I pray that all of us, called of God and to whom is committed the Word of reconciliation, will hand this book back to God (or part of it if we live not the whole year) with the record testifying to heaven, declaring to hell, making it known on earth, that we possessed and manifested a spiritual passion for the lost—that we, concerned about the souls of men and women, boys and girls, were often out of breath pursuing souls—that we were willing to live and die for souls but not willing to go to heaven without winning many souls—that we rested only to find strength to seek the lost.

With deep heart searching, with repentance, with confession, begging God to give us personal spiritual fitness to lead lost souls to Christ, let us do this and not just *dream* about it.

Let no unsaved man whom we meet, whether at home or abroad, leave us believing that we cared not for his soul. Gospel evangelism is the alphabet of the Christian spirit—and what the alphabet is to literature the soul-winning spirit is to Christianity.

Somebody said that Plato established his school and all who desired to know his philosophy must seek him out. But Christ's disciples "went out and preached that men should repent"—showing Jesus in antithesis to Plato as to method. As preachers, remembering that it still pleases God by the foolishness of preaching to save them that believe, let us go out with preaching that has

the heat of the sun in it—for moonlight preaching ripens no harvest. Though critics may call us fools on fire, *preach*—remembering that warmth must be before there can be life, remembering that icebergs produce no offspring, remembering that coldness is death in the spiritual world as well as in the natural world, remembering that a fool on fire can be followed more safely than a scholar on ice, remembering that our danger is not conflagration but refrigeration. Perfidious preaching and passionately, persistent, personal appeal to the unsaved is necessary.

Of John Paul Jones this was said: "He fought always as though the whole cause of American liberty depended on him." Such spirit must be ours in preaching from the pulpit—and in giving our testimony in the churches, the streets, the stores, the offices, the school rooms—everywhere!

Let it be said of us as God's pastors and preachers what was said of Whitfield: "Whitfield spoke with the same passionate abandon with which an ardent lover speaks to his sweetheart when he pleads for her hand in marriage—pleading with heart, hand, eyes, voice, soul."

Koehne said of Savonarola and of the emotional intensity of his preaching: "The promises of divine grace enraptured him with the ardor of a lover lost in ecstasy and wonder."

Go! Preach! Make appeal as though you were the only one from whom the lost would hear the Gospel—remembering, as Dr. Bradbury says, that "the grand things for God are not accomplished by the multitude, or by the large committee, but by individuals. Each sinner must be saved by the preaching of some one saved person. Who delivered Israel from the Philistines? Solitary Samson. Who routed the Midianites? Single Gideon. One David, with foolish sling and stones, did more than armies for Israel. Go out and preach—fearlessly as Elijah before Ahab, as Jonah in Nineveh, and Jeremiah before Zedekiah, as Paul before Sergius Paulus. And may you have a face like that of an angel, as Stephen before the Jews."—*The Baptist Program*.

# Baptist and Reflector

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## EDITORIAL

### Attraction In Tithing

WHEN TITHING is presented, some are attracted to it and others are repelled by it. Why this difference?

There are some noble Christians whose parents and pastors have taught them from childhood up that tithing is not a Christian obligation but belongs to the law dispensation only. This view is ingrained in them and they are honest in it. No criticism is due them unless they shut their eyes to facts which would change their view if accepted. Such Christians as these are not in mind in this discussion.

The following are logically expected to find no attraction in tithing:

1. *Inadequately Instructed Christians.* If Christians are not adequately instructed in Christian obligation in general, they will not be responsive to tithing in particular. And if people are not taught relative to tithing they cannot be expected to be interested in it. You cannot look for people to do unless they know. If the unresponsiveness of Christians at this point is due to a lack of instruction, then their pastors and teachers are more to blame than they are. But taking the honesty of these people for granted, it is concluded that their attitude will change when tithing is clearly and biblically presented.

2. *Worldly, Backslidden Christians.* Not being responsive to Christian obligation in general, such people are not responsive to tithing even if it is clearly and biblically presented.

The following Christians do find tithing attractive:

1. *Biblically Instructed Christians.* Having been born again and being biblically instructed, it is spiritually normal for them to respond to tithing when it is clearly and scripturally proclaimed. They come to see that it is not a cold, legalistic matter but a voluntary matter of grace. And, step by step, they are attracted by it and to it.

2. *Biblically Instructed Consecrated Christians.* That the Christians referred to in the preceding paragraph are consecrated is taken for granted. For Christians may be scripturally instructed on tithing and yet they will not respond to it unless they are consecrated to the Lord. Scripturally instructed consecration joins Jacob in saying: "And of all that thou shalt give me I will surely give the tenth unto thee."

By way of re-emphasis, here is a significant line-up when tithing is presented.

1. The worldly, unconsecrated Christian is indifferent, or bored, or offended, and he may actively oppose the tithing idea. It is not here implied that all who oppose tithing are worldly and unconsecrated. Some may do this because they have not been taught better. But one thing is certain, the worldly, unconsecrated Christian finds no attraction in tithing.

2. The scripturally instructed consecrated Christian is responsive to the tithing idea. Again and again, Christians have yielded themselves anew to the Lord and in prayer have sought the Lord's financial will for them. Then, instructed pastorally or otherwise, they have begun tithing.

Several times in our ministry we have observed this. Tithing has been proclaimed. Some Christians have become happy and have shouted God's praises, but other Christians have been miserable or have become mad under the same sermon! Why the difference? The answer is found in what resides on the inside of these people.

The fact that tithing is attractive to scripturally instructed consecrated Christians and repellent to worldly, backslidden Christians seems to indicate that *it comes from God to Christians*. If so, it ought to be practiced.

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### The Good Society Awaits Good Men

THE GOOD SOCIETY still awaits good men." Thus spoke Bishop G. Bromley Oxnam at a meeting of the Protestant Council of New York in January, 1946. Both liberals, of whom Bishop Oxnam is one, and conservatives must admit the truth of this statement. Social teaching and technique should harmonize with this truth.

Scripture presents the same principle. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for a tree is known by his fruit." Good men are imperative for a righteous order in social and in all other connections.

According to the divine standard, no man is good in his natural state. "There is none righteous, no not one." A spiritual transformation is necessary. "Ye must be born again." This transformation is a supernatural and miraculous inner change. This is how the high-sounding result is produced, "an integrated personality." By it good men are produced upon whom the good society depends.

This inner change takes place upon the basis of revealed saving truth accepted in the heart. Salvation is "according to sanctification of the Spirit and belief of the truth," which means "the word of truth, the gospel of your salvation." The "tree" is not made good until the gospel of grace is humbly and submissively received in the heart.

Many who stress "the social gospel" deny and reject the very truths which form the gospel, such as the virgin birth, atoning death and bodily resurrection of Christ. For supernatural regeneration by the Spirit they substitute moral and religious cultivation. In so doing, they dig away the foundation of salvation and make impossible the production of good men from whom alone the good society can spring.

Those who mean most for substantial social uplift are those who believe, proclaim and live "the faith once delivered to the saints." They alone are qualified to be instructed in and suitably to use the proper social technique to produce solid versus superficial results. That conception of the social application of the gospel which *perverts or displaces* the gospel can never bring in a good society.



# A Digest of Religious Thought

By **RUSSELL BRADLEY JONES**, Contributing Editor, CHATTANOOGA, TENNESSEE

*Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.*

## Is Gambling Sinful?

*Converted Catholic Magazine*

What interests us is that Judge Pellecchia, a Roman Catholic, is a graduate of the Jesuit School for Foreign Service at Georgetown (D. C.) University, and that it is the teaching of Jesuit Catholic theology that gambling, (like drinking) is not a sin in itself. The Jesuit distinction made in this case is that only the "excess" of gambling is a sin. Judge Pellecchia's gambling was certainly "excessive" (he confessed that he often bet \$5,000 or \$6,000 a week on the races, and that he lost an estimated \$80,000 at Florida race tracks last winter). But when did it begin to be excessive? Was it when he began about two years ago, as he admitted, to embezzle the \$657,000 from the bank to cover his debts to bookies already amounting, at that time, to more than \$150,000? This victim of the gambling evil, which led him on to embezzlement, forgery and other crimes, can justly blame his Church which taught him that, in principle, gambling is no sin in itself. How can a thing be right in principle, and wrong only in certain applications of that principle? There is surely something wrong with a moral code that thus divorces principle from conduct. But this is common to the entire structure of the moral teaching of the Jesuits. It shows up in their distinction between teaching and practice in gambling, drinking and other profitable vices. The individuals trained to accept their code are the helpless victims. The big gambling and liquor interests are the gainers.

*(Another sample of Romish teaching.—R.B.J.)*

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## God and the U N

*United Evangelical Action*

The name of God is very distasteful to the United Nations. Another attempt was made by Christians at the current Paris meetings to introduce the name of deity in the first article of the U. N. Declaration on Human Rights, but it did not "get to first base." Member nations were reluctant to "impose Christian philosophy on divergent faiths in such countries as China, India and Russia." The Soviet representative nonchalantly asserted that "the notion of God is unintelligible in modern Soviet philosophy." One crumb fell from the table of the argument. The Declaration will contain the statement that "man is endowed with conscience."

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## Startling Famine of Spiritual Knowledge

*Baptist New Mexican*

The most staid people are certainly alarmed when in every survey among youth, ignorance of the Bible is appalling. Those who sit in our congregations from Sunday to Sunday are rated as knowing but little more than the children. Seriously viewing what appears to be a spiritual famine of Bible knowledge, one writer has decided that stopping the famine is a matter of "Improving the Churches." Among the points of his argument is that few people could learn the Bible from the fragmentary manner in which it is preached and taught from our pulpits. While we agree that selecting a few paragraphs from Scripture in a hit and miss fashion is not the best aid to progressive learning, we do not agree that it is a pulpit failure in this respect that has led to the development, as one has said, of Bible study in Sunday school classes.

This we do know, if there is not intensive teaching of His Word and if the old Book is not kept at the very heart of all our work, dire times are ahead for us and we are definitely on our way to greater failure and darkness.

*(We believe that the pulpit is largely to blame for this.—R.B.J.)*

## Let Us Overhaul Ordinations

*Gordon H. Schroeder  
The Word And Way*

The day has come for the Baptists to overhauled their ordination procedure. In the majority of instances, this service, which is of paramount importance in the sight of God, the church, and the candidate, is deficient in meaning both to the church and to the candidate. The council should meet weeks prior to the ordination service. It is folly to announce that the ordination council will meet in the afternoon to hear the candidate and to decide whether or not he is qualified for ordination, and then, in the same breath, to announce that the ordination service will be held in the evening. A council is under tremendous pressure to sanction the ordination of the candidate when the service of ordination is already planned. The candidate's passing the council is a foregone conclusion, and woe betide any council that upsets the program. Why is it, therefore necessary that the council meet with the candidate? Under this arrangement there is little significance to the ordinary ordination council meeting. It appears that the only remedy for this regrettable situation is for the candidate to meet with the council on ordination several weeks before any plans are made for a public service of ordination.

*(We agree. And let all the churches of the association be invited to send messengers to the council.—R.B.J.)*

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## Religion for Child Called Daily Need

*The New York Times*

Religion in the life of a child cannot be thought of in terms of a half-hour or an hour a week but must be considered as a continuing seven-day a week experience, delegates attending the regional conference on the International Council of Religious Education warned here today. It is not enough, conference speakers held, to teach religion on a part-time basis in school. They urged the school, home, church and community to provide spiritual leadership and guidance for all the children. However, they stressed that they meant religion in the broader sense, referring to character building and moral values, rather than creeds or denominational differences.

*(How can character be built and moral values established apart from strict adherence to the Bible?—R.B.J.)*

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## How Long?

*The Christian Index*

The conclusion of the whole matter is this,—there are no real fifteen-minute sermons. Just as there are no one-reel picture shows; no three-inning baseball games; no two-quarter football games; no eight-hole golf courses; no twenty-minute political speeches; no quarter-hour arguments of important cases before juries. In all these Time is a factor, and he who races through them from beginning to end does not get what he paid his money for. The college professor has one-hour for his classes; with no time out for collections, prayers, anthems, or hymns. The attorney at the bar wants from one hour on up for argument of each individual case. The senator would be insulted by limitations. And we have seen men like Edwin M. Poteat and Robert G. Lee decline to speak at all when predecessors on the program had stolen their time, which was limited at the start.

*(I hope my watch-pulling deacons will read this.—R.B.J.)*



J. POPE DYER, Central High School, Chattanooga, Tenn.

WE HAVE JUST ENTERED a new year—not a year in which our problems will be fewer. It is a year in which, potentially, we face the most critical time in the history of mankind. There was a time when a new year was faced with courage and optimism because the problems were comparatively simple but not so today with our increased facilities for destructiveness and suffering.

It seems queer that we have so many facilities for progress—improved medical science, technological advancement, educational institutions and greater humanitarianism and yet at the same time these same forces are capable of completely annihilating our civilization. We sometimes wonder whether we are putting “first things first” in this age.

It has been said that we spent last year:

- 15 billions for crime
- 12 billions for national defense
- 10 billions for liquor
- 7 billions for foreign relief
- 7 billions for automobiles
- 7 billions for recreation
- 4 billions for public education
- 2 billions for cosmetics
- 2 billions for chewing gum
- 1½ billions for religion and public welfare.

One is reminded of the writings of the Frenchman, Alexis de Tocqueville, after a visit to our country, he said, “I sought for the greatness and genius of America in her commodious harbors, and her ample rivers—and it was not there. I sought for the greatness and genius of America in her democratic congress and her matchless constitution—and it was not these. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because America is good and if America ever ceases to be good, America will cease to be great.”

As we begin 1949, it would be extremely wise if each of us could take inventory of our physical, mental, social and spiritual resources. In the keen process of evaluation we might with profit, re-examine the fundamental factors in life. Do we desire peace? Do we want better religious experiences? Do we want more friends? Do we want to improve the quality of living? Do we want to center on the fundamentals?

One thing seems to be certain in 1949, however, and that is that we live in a tremendously uncertain world and “that if we are to save the flesh, we must do it in the realm of the spiritual.” We cannot go on emphasizing pleasure and profit above friendship and faith, nor can we put bread and blood above courage and Christ. 1949 is a crucial year. You and I have a share in improving the conditions of the world through our thoughts, our work, our study and our prayers. Each person must assume his share of responsibility for the direction in which we go.

# Real World Fellowship

ARNOLD T. OHRN  
General Secretary  
Baptist World Alliance

THE TIME is in the summer of 1948, long past midnight after a hot day.

The scene is a village in Central Europe. A couple of oil lamps are swinging from the low ceiling in two rooms in a farm house. The rooms are packed with refugees from a country to the East, old women with dried up, wrinkled faces, toilworn men straight from the fields, hardworked mothers with strangely quiet little children huddling against them, all of them with eyes shining with tears and joy.

A little man with a high-pitched, quavering voice is speaking. His tears are streaming. The words are addressed to Dr. C. Oscar Johnson, President of the Baptist World Alliance:

“Mr. President. We want you to know what the help from Baptists in the land you come from has meant to us. There are persons in these rooms who would not have been alive today if it hadn't been for the food sent us from America. There is not a man or a woman or a child who hasn't received something to keep him alive, out of the gifts coming from abroad. Please tell your people of our gratitude. And please do not go away at once. Every one here wants to shake your hand, and some perhaps even kiss it, because of the brotherhood you represent.”

It was my great experience last summer to witness scenes like that. It impressed strongly upon me what our world fellowship really means, and I was reminded of it when thinking of our Baptist World Alliance Sunday, February 6. In churches in large areas of this blessed North American Continent many thousands of Baptists will not only be speaking of our world fellowship on that day, but bringing an offering with which to strengthen it in a material way. Am I wrong in thinking that many Baptists who for some reason are prevented from sharing in a church offering on February 6, might wish to send a contribution to our Baptist World Alliance work? You can send it through your church or state treasurer, or mail it directly to our headquarters in the Baptist Building, Washington, D. C.



## DONKEYIFICATION

By R. T. SKINNER

Sometimes we use the word “sanctification”; but once in a while we feel compelled to coin the word—“donkeyfication”—to describe the man who hangs his head over the back fence and brays his opinion that the Ten Commandments were much too advanced to have been written in Moses' age, and must therefore have been written centuries later when men were mentally and morally prepared to write such lofty statements.

Frankly, we would like to see such Dr. Hee-Haws duplicate the Ten Commandments even in this enlightened age, and with all their enormous brain cells thrown in high gear to do the job.

As a matter of fact, Moses was not the author of the Ten Commandments, nor was any other man. Moses wrote what God gave him for the people.—*Good Tidings*

# Preachers of Country Churches Pay for the Privilege of Preaching!

J. N. BARNETTE

IT COSTS the average country preacher from \$25.00 to \$50.00 a month to serve a fourth-time church if he really does what is needed. According to the latest *Southern Baptist Handbook* preachers of churches with fourth-time preaching are paid an average of \$30.00 a month.

What is expected of these preachers?

Preaching once each month, personal soul-winning, general visitation, funerals, visits to the sick, response to extra calls, attendance upon associational and state meetings, participation in pastors' conferences, prayer meeting in some cases, and at least one revival meeting each year in each church.

If he does all this, he must have an automobile and drive it from 700 to 1,000 miles a month. If the depreciation of the automobile is considered it will cost him at least \$35.00 a month for transportation alone.

Nearly all of these good men, therefore, must have full-time secular positions to be able to serve these churches, support a family, and keep an automobile.

Who pays the expense? The preacher.

They must take time off from their work for funerals, meetings, and other demands. Often a country preacher must drive sixty to one hundred miles in a round trip for a funeral. The funeral demands that he leave his work which costs from five to ten dollars per day. Then he pays all expenses to and from the funeral, which often is five to ten dollars.

So the funeral may and often does cost him \$20.00 or two-thirds as much as he is paid for a month.

What does all this mean?

Just this, it cost the pastors of the part-time churches an average of from \$25.00 to \$50.00 a month above what they receive from the churches for the privilege of preaching, if they do what is expected of them.

Last summer a visit to the country home of one of these preachers found a twelve-year boy and the wife and mother trying to cultivate about twelve acres of land while the husband was host to a visiting evangelist in one of the preacher's churches. The payments on the car used by the preacher in serving his churches were made possible by money received from the sale of eggs, chickens, cream, and vegetables from the farm. Much of this food was actually needed for the family.

What can be done?

This plea is to the Sunday school superintendents. Mr. Superintendent, take the lead for your pastor!

Call a conference of all leaders in your church. Put the facts before them. Lead them to adopt a weekly budget. Make the pastor's part from \$25.00 to \$50.00 per week, depending upon conditions. Make the amount to missions at least as much as that paid the pastor. Discuss the plan until the people understand it. Order from your state mission secretary as many packages of envelopes as you have people who will contribute. Give each contributor a package of envelopes. On a Sunday when everything is ready, ask all the people to put down on a card just how much they will give each week. Let those who do not desire to give weekly contribute when they will; but do not let them keep those who want to contribute weekly from doing so. Give the people an opportunity to make this church offering each Sunday. The offering can be made at the Sunday school hour. Let it be received in the classes and when necessary let the plates be passed in the general assembly. It is your weekly church offering. Magnify it.

Part-time churches that have adopted and followed a plan of weekly giving have blessed the individuals, made possible expansion and growth in the churches, strengthened mission

causes, and paid the preacher enough to become a pastor. Mr. Superintendent, here is your opportunity to do something really big in your church!

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## False Interpretation of the Lord's Supper Perverts New Testament Doctrine

W. BARRY GARRETT, *Editor*  
*Arizona Baptist Beacon*

We read in a publication of another denomination recently some words strange to Baptist ears.

In commenting on the World Communion Sunday (October 3) this paper said: "It is the first communion service of united Protestantism since the World Council of Churches was organized at Amsterdam. We are now one people with one Lord and one table."

### A Church Ordinance

There are some things that need to be said about this statement. In the first place, the World Council had no right to observe the Lord's Supper. They were assembled as a group of representatives from many denominations, and the Scripture plainly teaches that the Lord's Supper is to be observed by the churches as churches.

In the next place the Bible also teaches that where divisions exist "it is not possible to eat the Lord's Supper." By no stretch of the imagination can it be said that there were no divisions at Amsterdam. There were Baptists, Methodists, Lutherans, Greek Orthodox, Episcopal and many other groups represented. These men either denied their faith or had no faith if there were no divisions among them.

### Private "Communion"?

This same church publication referred to above in insisting that every member be included in the "communion" stated, "Those who are sick and report it to the church will receive communion in their homes." We have also read within the past year in a Baptist church bulletin (not Southern Baptist) that the deacons would be busy on a certain afternoon in the homes of the shut-ins "holding communion services." This represents another violation of the Bible teaching about the Lord's Supper.

The practice of observing the Supper in homes or in hospital rooms or any other place privately makes the impression upon the communicant that there is some sacramental value in the ordinance, and that he or she would be deprived of some special blessing if not allowed to participate. We know of a woman who would never take a long journey without first going to her pastor to be served the "communion," so she would have a special blessing from the Lord.

### A Memorial Service

The Lord's Supper is to be observed in obedience to the Lord's command and in memory of Him who offered his body and shed his blood for our sins. It is not to be observed to obtain any mystical or mysterious blessing.

Another error in observing the Lord's Supper privately is seen in the fact that it is an ordinance of the church and is to be observed only by the church in assembly as such. If the church were to assemble at the home of some member, the ordinance could be observed. It is not the place of observance that determines its validity, but it is the assembled church that is authorized to observe the Lord's Supper.—*Good Tidings*

# Report of the Special Committee on Foreign Missions Conference

THE FOREIGN MISSIONS Conference of North America held its annual meeting in Buck Hill Falls, Pennsylvania from January 4-7. The major work of this Conference is done by bringing together those responsible for overseas administration in the various mission boards to consult on common problems and to provide such facts as will make most effective the work of each.

By its constitution, the Foreign Missions Conference recognizes the complete autonomy of all its member boards, leaving each Board to determine the extent of its own participation and cooperative policies. It is not a part of the Federal Council of the Churches of Christ in America, being a separate entity, both by its constitution and in its practice. This principle has been true for more than the 55 years of its existence. The Foreign Mission Board of the Southern Baptist Convention was one of the constituting members in the formation of the Foreign Missions Conference and has found its membership most helpful.

At this annual session there was a proposal to take action upon a motion—here we quote—“that the Foreign Missions Conference of North America agrees to become one of the constituting agencies of the National Council of the Churches of Christ in the U. S. A. and to become the Division of Foreign Missions thereof, in accordance with the revised edition of the constitution of the National Council, dated April 25, 1944.”

After a lengthy, but always fraternal discussion and by signed ballot of those authorized by their various boards to vote, the motion was overwhelmingly defeated, which in essence means that the Foreign Missions Conference continues as it is, namely—an entirely autonomous body, definitely separate from the Federal Council of Churches of Christ in America and the proposed National Council of Churches of Christ in the U. S. A.

In addition to Doctors Rankin, Gill and Sadler, a special committee appointed by the Foreign Mission Board, consisting of the undersigned, was present and all of these, including the three secretaries above named, voted against the motion to enter the National Council of Churches. Dr. Rankin, speaking against the motion, made a plain and straight forward statement—which was reinforced by Dr. Sadler—that if the motion carried, the Foreign Mission Board would automatically be eliminated from membership.

Having thus stated the result of this epochal action, your Committee would register its findings concerning the relation of our Board to the Foreign Missions Conference.

1) After careful study, the Committee finds nothing in our Board's membership in the Foreign Missions Conference, which in any way compromises either the position of the Southern Baptist Convention or the actions taken by our Convention with reference to the World Council of Churches and other such union organizations. Nor does the membership commit the Foreign Mission Board to actions, public statements or press releases by the Foreign Missions Conference.

2) On the contrary, we find that membership in the Foreign Missions Conference yields many distinct advantages. It offers a valuable pool of information regarding the conditions on the Mission fields and approaches to problems common to all missionary undertakings; it offers, also, specific services which would be difficult if not impossible for any single Board to provide; and it offers the inspiration drawn from the wider fellowship of God's children in preaching the gospel throughout the world.

3) We find that the financial contributions from the Foreign Mission Board to the Foreign Missions Conference are quite reasonable and wholly justified in light of the services rendered to the Foreign Mission Board. Our Board takes no part in any project of union mission work and provides no funds for such projects. And further, the Committee found no disposition on the part of the Foreign Missions Conference to interfere in any way with the autonomous work of the Foreign Mission Board of the Southern Baptist Convention.

R. B. JONES  
C. E. HEREFORD  
R. KELLY WHITE  
RALPH A. HERRING  
J. W. STORER, *Chairman*



## Evangelism—The Imperative Need

By L. G. FREY

JESUS PLACED EVANGELISM first in his command to his churches. Any other arrangement is illogical, arbitrary and certain to weaken the cause of Christ. That's why the Devil in his shrewdness endeavors to keep pastors so busy doing “good things” they have little or no time to pursue soul-winning, the first thing.

We have highly developed and effective departments to promote Bible study, training in church membership, stewardship and missions, and each one has its place. But now we are just beginning to focus special attention upon evangelism—the making of Jesus known through conviction, repentance and faith to every lost person.

This is not to belittle our previous efforts at winning the lost. We are profoundly grateful for all this has been accomplished, but none of us is satisfied with our past experience. C. E. Matthews in his Manual, 1949 edition, on Evangelism says for the last 103 years, Southern Baptists have averaged one baptism per year for every 22 church members. Yes, this included the preachers and deacons, too. In 1947 Tennessee Baptists averaged one baptism for every 21 church members. For 1948, the average was 19. With the Spirit's leading for 1949, we hope to see even better progress in evangelizing our State. Rural associations last year again led the large city and industrial associations in making and baptizing converts. This is in spite of inferior equipment facilities, more pastorless churches, and fewer trained ministers. Not often do rural churches lead in anything, but here their strength is recognized and appreciated.

If Tennessee is kept safe for democracy we must evangelize her citizens and do it every generation. It is an endless task, but a glorious one. Our 1500 pastors, 2450 churches, and 550,000 members face the job with renewed courage.

Our one world is a very sick one and remedies of quack doctors are only aggravating the malady. Jesus alone is the Great Physician who never lost a case.

So far as the natural eye can see, the outlook is everything but promising. But if we continue to make disciples, baptize them, and teach them to observe all things, his presence is assured. Nothing else should matter.



# THE RELIGION OF COMMON SENSE

By O. L. RIVES  
Professor of Religious Education,  
Carson-Newman College

THE EDITOR has requested of the writer an article on the above topic. An adequate treatment of a topic implies some degree of expertness in the area out of which the topic comes. However, the writer makes no claims whatsoever for being qualified as an expert in either religion or common sense. That which follows, then, will be exploratory in nature.

## I

It is assumed that the term religion refers to the Christian religion, and that only those who have been spiritually regenerated can practice the same. For Jesus said, "Except a man be born again (from above), he cannot see the kingdom of God" (Jn. 3:3). Common sense implies good judgment or sound reasoning or sane activity.

Now there is a type of mind that encounters difficulty in trying to comprehend the Christian religion from the God-to-man point of view. This may have been what Paul had in mind when he wrote, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness" (I Cor. 1:23). This article does not deal with that point of view; but rather with the man-to-God point of view suggested in the verse: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27).

## II

How can Christians be sure that their worship is placed and kept upon a common-sense basis? The clue to the answer, it seems to this writer, is found in the words of the Master when He said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jn. 4:24). This passage suggests two elements of worship, the emotional and the intellectual. The Lord suggests that these two should always be joined together and that in so doing there will be balance and symmetry. Many have no doubt witnessed such lack of their being joined as to be turned away either in disgust or in disappointment. Worship that appeals largely to the feelings with little regard to the understanding comes to be fanatical and may even be degrading. Worship that appeals predominantly to the intellect while attempting to disregard the emotions leaves the participant disappointed.

Both extremes may be avoided if common sense prevails in worship. On the one hand, let us be spared from emotionalism running riot. On the other hand, may God preserve us from a dry-as-dust formalism which can only lead ultimately to a cold and meaningless ritualism.

## III

How can we be certain as to the will of God in our personal experiences? In other words, what constitutes Divine guidance in our decisions and in our choices? This is one of the most pressing problems for the earnest and sincere Christian. The heathen of ancient times discovered the will of the gods (so he thought) by watching the flight of birds, by breathing the escaping gases from the cleft of the rocks and thus lapsing into semi-consciousness or into a trance-like state, by observing the movement of the intestines of a slain animal, or by some such omens. If the Christian is not guided by good common sense, he will proceed upon exactly the same bases as the heathen does. For instance, he may seek Divine guidance by letting the Bible fall open at a particular page purely on the basis of chance and take a specific verse on that page as the key to the solution to his problem. This can easily become a heathen procedure even though Christian symbols are used. Or to take another instance, rationalizing an act that has already been done or a decision that has already been reached by attempting to show Divine guidance if such turns out pleasantly or the lack of the

same if it turns out unpleasantly. Still another way in which Divine guidance may be claimed, rather than sought, is to permit selfish desires so to control as finally to imagine that God is leading in a certain direction. One hears, for instance, of pastorless churches who receive letters of recommendation for dozens of prospective pastors and all claiming to be led of the Holy Spirit in such recommendations. Can it be that the Holy Spirit directs two or more persons at the same time to the same church for the same office?

## IV

How can religious motives prevail in one's so-called secular activities and do so in a common-sense manner? Some one has paraphrased Romans 12:11 as follows: "Not slothful in business, serving the Lord; fervent in spirit, serving the Lord." This suggests the need for one's business being permeated with the spirit of the religion of Christ. It also implies the need for the Lord's business being conducted upon sound business principles. Some of America's most alert business men have long since been putting into their business practices the principles of Christ's teachings. This has already proven to be "good business," which is not at all surprising to the careful student of those teachings. More and more religious groups are coming to place their activities upon a sound business basis. This is as it should be, for there can never be a clash or conflict with sound principles even if they obtain in separate realms. To ignore Christian teachings in business relationships is to invite the coming of communism or something worse. To have one standard of conduct for the secular and another for the sacred is to violate and desecrate all that is high in both areas. People suffer interminably when trying to operate upon more than one standard. Witness, for instance, what has transpired here in America for so long when men in some cases have lived by one moral standard while women have lived by another. A "double standard" here as elsewhere is in reality a contradiction of terms, for a standard connotes unity.

For the earnest Christian the line that separates the secular from the sacred will ultimately disappear if he is continuously motivated by Christian teachings, with all of life becoming sacred. This is the inescapable logic of a thorough-going conception of stewardship. Such a conception, when religiously accepted and followed, will steadily decrease the number of those who pray after the fashion of one who wrote a book some years ago entitled, "Thy Kingdom Come, But Not Now." Such a conception, when religiously accepted and followed, will guarantee fair dealings among men in all of life's multiplied relationships.

## V

A daily newspaper in one of our Tennessee cities has for some years carried a part of a column in each issue called, "Religion in Life." The designation is both challenging and intriguing, for that is exactly where religion belongs, i.e., in life. Unless it permeates life it has neither meaning nor value. If it tries to exist apart from human relationships it sours by making its devotees smug, complacent and self-righteous. It breeds cynicism and distrust among those who otherwise would be identified with it. For religion to live it must touch life at every point.

Among the attributes of God, there is that of intelligence. He is orderly in all of His thoughts and actions. The acme of common sense that one may possess is but a faint reflection of what He possesses in infinite amount. Our approach to Him in worship must be on that basis. Our discovery of His will in our individual lives must be made with this in mind. Our motives in our daily pursuits can only be kept pure and sane if ours is a religion of common sense.

# Wearing Out the Breeching

By JOHN W. MCCALL

THERE ARE TWO extremes in life. First, those who recklessly and needlessly spend tomorrow's hope. Second, those who conservatively and usefully extend their credit in building for the tomorrows. The first is needless extravagance; the second is wisdom in action.

You, my city friends, doubtless have forgotten just what part of the harness is attached to the breeching. Well, the hold-back straps are attached thereto. On the farm I observed that a pulling mare never kicks.

I once heard of a neighbor whose mule died. On examining the harness worn by this animal, the neighbor found that the trace chains were in perfect shape; the mule had worn out the hold-back straps. That is just like some Christians—they wear out the brakes against every proposed program of progress.

Calamity howlers are classified in two groups: First, those who do nothing for fear they will make a mistake; and second, those who are afraid to move because they think financial ruin is just ahead.

Where is the head of the house who will not extend his credit to provide a home for his loved ones? Where is the businessman who is afraid to obligate himself for needed factories to supply the demands of his trade? Where is the political leader who refuses to sell bonds and build educational institutions for the public? Does God's Kingdom program demand less?

Life is builded on faith, a triple faith, if you please; faith in ourselves, faith in the tomorrows and faith in God.

Most of lasting progress is based upon conservative credit, and for Baptists to wear out the hold-back straps under the cry of "Keep out of debt" will ultimately create stagnation.

I am not advocating throwing away the hold-back straps; I am advocating wearing out the traces first. Very likely the big mistake you and I have made in the past ten years as businessmen, has been our refusal to extend our credit. Let's profit by that and develop a progressive Christian program, based upon conservative financial faith in the future. A safe credit is stimulating to him who gives and constructive to him who receives.

True, there are dangers ahead, but I have faith in the hope of tomorrow, and I have faith in my Christian brethren. May the faith of each of us be increased in him who teaches to "Fear not." Indeed "Baptists are on the march."



## SBC Cooperative Program Gifts Exceed \$6,000,000

NASHVILLE, TENN.—(BP)—Southern Baptist churches set an all time record by contributing in excess of \$6,000,000 to the denomination's national Cooperative Program in 1948.

Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, has announced that \$6,000,837.30 was received by his office and distributed on a percentage basis to the Convention's institutions and agencies during the year.

A \$15,000 check from Dr. C. W. Pope, executive secretary of the Tennessee Baptist Convention, was the item that put the year's collections over the top, Dr. McCall said. It arrived at the eleventh hour—to be exact, at noon December 31.

Total monies handled by the Executive Committee, including designated gifts, were \$8,865,790.80, Dr. McCall said. Of this figure, the Foreign Mission Board at Richmond, Va., received \$4,209,915.25 for Baptist mission work overseas.

Dr. McCall estimated that other gifts sent direct from the churches to Southern Baptist institutions would boost the overall total well beyond \$10,000,000, but definite figures will not

# The Church Family Night

JULIAN ATWOOD

First Baptist Church  
Lamesa, Texas

BY THIS CAPTION I am referring to an article by my good friend, Allen W. Graves, Pastor First Baptist Church, Charlottesville, Virginia, which is to be found in the current issue of the *Southern Baptist Brotherhood Journal*.

While he gives many excellent reasons for such a church program as he outlines, many of which I have found to be good by experience, there is one statement he makes which struck me with much force, and about which I have given much thought the past few years. It is this about which I desire to write rather than further commendation of the program he suggests, all of which I heartily approve.

The expression to which I refer is found on page 214 of the October-December issue of the *Journal*. It reads as follows, "If these people attend all the meetings necessary for the efficient working of each organization, it will keep many of them away from their homes almost every night in the week."

The time has come when some one should arouse our people to the need of spending more time at home. One of the great weaknesses in our present day American life is the fact that the average family spends too little time at home. No, not even going to some meeting at the church every night will make amends for abandoning the home life, and the nightly gathering of the family around the home circle.

Charles W. Ferguson says in the December issue of *The Readers Digest* in an article entitled "The Art of Staying at Home": "Staying at home is important enough to be worth trying. Its cultivation would help solidify family life, stabilize our thinking, tone us up generally, and develop self sufficiency and serenity."

Any one is doing a worthy thing in trying to provide a plan that will allow the church membership to carry on the program and at the same time spend more time at home. Instead of trying to devise means by which we can spend more time away, we should try to find some way to carry on our complex modern church activities and also spend more time around the family circle.

Some one says, "If they don't go out at night to the church, they will go some where else." That is poor philosophy. Especially when after meetings at the church many night rides are engaged in that are not conducive to the best in morals and character building. This attitude is simply begging the question.

I do not mean we should abandon night meetings at the church, but I do mean that it is wise to so arrange our church program that our membership may have the necessary time at home for building into the lives of our children those values which can come in no other way. We must realize and never forget that the Home is a divine institution and of supreme importance.

It is not at all necessary to destroy our home life in order to build our church life any way. A well ordered balance must be preserved. We may not all be in position to so organize our work as to give our people more time at home, but we should give it the most serious consideration possible. Let it always be remembered that "it takes a heap of living in a house to make it home." We should bear in mind that evenings at home with all the family present are vital factors in the development of character, and strengthening ties that will fortify every member against the storms which will come later in life.

be available until the Southern Baptist Convention meets in Oklahoma City next May.

The 1948 figures compare with 1947 Cooperative Program gifts of \$5,217,762.39, meaning an increase of \$783,074.91 this year, and with 1947 total gifts of \$7,356,226.65, meaning an increase of \$1,509,564.15 this year.



## Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

## The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

### News From Ikey McClellan In Palestine

January 2, 1949

Dear Friends:

Several people have written and wanted to know more about Nazareth so I shall try in my feeble way to describe it. Nazareth appeals to me, as to every Christian, because it was the boyhood home of our Lord. Its surroundings are beautiful. From the hill above the E. M. M. S. Hospital we see Mount Tabor rising to the South and the plain of Esdraelon spreading westward alongside the Carmel Range which stretches for miles to the Mediterranean, whose blue waters can be seen in the distance. To the north we see Hermon of the Transfiguration and in the east rise the hills of Galilee, among which lies the lake where so much of our Lord's work was done. The Esdraelon Valley looks like a patch work quilt with its patches of grain, grass, and bare soil. The water supply there is adequate which makes for good farming. Just before we left we saw snow on Mount Hermon. Also looking toward Hermon we can see Safad, 'the city on a hill cannot be hid,' said our Master about this city and it is very true. Saffuryeh, the village from where Mary's mother came, lies in plain sight from the top of the hill, also Nain where Christ raised the widow's son.

Then in the town itself we find the Greek church now which was the old synagogue where Jesus went as a child, also Mary's well from where they got their water. These are the two authentic places about which there seems to be no doubt. Then there is the Church of the Annunciation which claims to be the place where both Mary and Joseph were told about the coming of Christ. I was not too greatly impressed with it all except it was very historical and very much like things might have been in his time. They have the carpenter shop underground, however, which I am sure was not the case. One imagines Joseph's carpenter shop much like the ones you see as you go to the market, a small shop made either from the stones found nearby or a cave dug out of the rock. Also there is the church of the Adolescent Christ where Christ was supposed to have worshipped as a child.

The streets are very narrow and very dirty. It is really pleasing when it rains as everything gets a good washing. The streets are always filled with merchants, farmers, and villagers selling their wares. Oh yes, there are a lot of donkeys and camels going everywhere and loaded with everything. A very interesting sight to see is the women carrying everything from water tins and baskets to branches and sticks of wood on their heads.

While you know it was the city where Christ lived, yet it is hard to realize because of the great unchristian force which prevails there. The Moslems of course are in predominance and are called to prayer several times a day by the little man who walks around his tower. Then, too, there are the Roman Catholic churches and the Greek Orthodox churches but none of them seem to be too strong.

The work at the mission is going ahead in full swing. Mabel Summers and Anna Cowan arrived safely and add much life as well as help to the mission. The feeding center now feeds over 400 at noon and gives milk, margarine, and cod liver oil to over 100 at four o'clock. It is really wonderful to see how these children have kept healthy and some even gained weight on the meal they get each day except Sunday. I truly wish you could see the throng outside the church gate each noon waiting to march single file into the building and sit back to back, and row after row on the church floor. Their faces are turned up to yours with a hungry eager look almost too impatient to wait their turn for the nourishing meal which is served. For many of them this is their only meal of the day. If you want to see hungry people come visit us.

The school, too, is progressing nicely, having put on a truly American Thanksgiving program and a grand Christmas play and pageant. The home now has 17 children with the addition of the new little baby at Christmas.

Sincerely,  
Ikey

Our Young South word picture file is two years old—going on three! It has grown from one card to a big stack of cards, representing or describing many Young South friends.

This year our file is growing fast. Already there are several new word pictures—as well as additions to old pictures—and the year is just beginning. If all of you keep your New Year's resolutions to write regularly to Aunt Polly, and keep your word pictures up-to-date, the file will continue to grow all year—and through it our friendships will grow, too.

Let's look together at some of the 1949 word pictures which have been added to the file.

PATSY CANTRELL, Route 1, Murfreesboro, Tennessee, is thirteen years old and in the eighth grade at school. She goes to Sunday School regularly and has been a church member four months. Her letter did not tell whether she has been a Christian longer than that, or not.

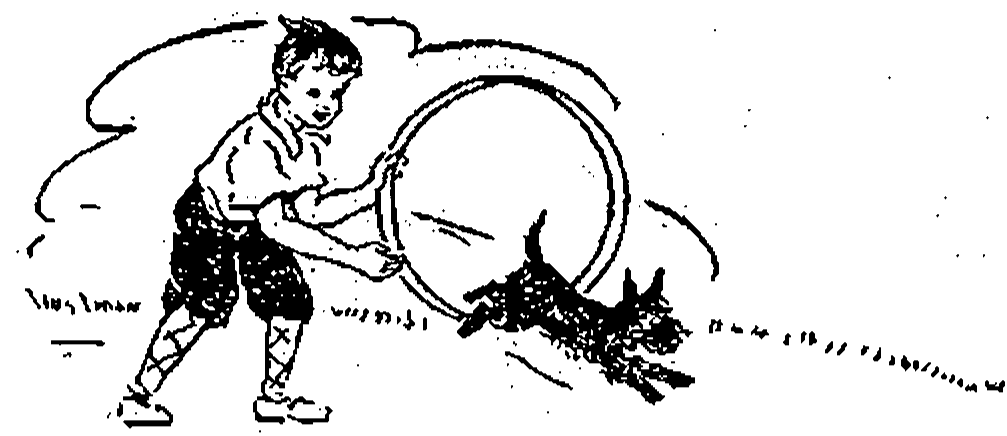
There is something especially interesting in Patsy's word picture—she has a twin brother! Did you know that in the United States twins are born only about once in every eighty-eight births? Patsy's parents must be very proud of their special son and daughter.

JOAN HOWARD, 512 N. Wilder Street, Rockwood, Tennessee, is another new thirteen-year-old friend. She goes to the First Baptist Church at Rockwood and especially enjoys G. A. activities. One of her hobbies is football. I wonder if she means she likes to *play* football, or to watch the boys play? Joan's other hobby is letter-writing. That is why she is anxious to find several pen pals about her age.

NANCY CAROLYN PERRY, Route 2, Jackson, Tennessee, is nine years old and in the fourth grade at school. She has been a Christian since last summer and is a member of the Junior G. A.'s at Ararat Baptist Church, where Dr. R. C. Briggs is pastor. I like this sentence from Nancy Carolyn's note: "I am taking music and hope some day to be able to play in church." If she practices faithfully, Nancy Carolyn may realize her ambition sooner than she thinks. In the meantime, she can enjoy her music herself and have fun sharing it with her family and friends. With her piano she can do as the psalmist says in the last Psalm:

"Praise ye the Lord, . . .  
Praise him with stringed instruments and organs . . .  
Let everything that hath breath praise the Lord.  
Praise ye the Lord."

JERRY SMITH, 162 Carnell Street, Jackson, Tennessee, wrote his letter a few days after Christmas. From it we learned that he is nine years old and in the fourth grade at school. He has a dog named Skippy, and is teaching him tricks. (Wonder if Skippy can do the trick which this picture-dog has learned?)



Jerry goes to Parkview Baptist Church. In a very straightforward way, he ended his note with this sentence: "I hope to be a Christian pretty soon." There must be a lot of people who join us in hoping this same thing—Jerry's parents, his pastor and Sunday school teacher, and others. Perhaps our next letter from Jerry will bring the good news that he is trusting Jesus as Saviour. That will make his word picture much better.

In the same envelope with Jerry's note, there was a letter from his ten-year-old sister, SANDRA. In the fifth grade at school, Sandra has become interested in birds and has started a collection of bird pictures. She also collects picture postcards. Reading and singing are Sandra's other special interests. She goes with Jerry to Parkview Baptist Church and says that she, too, hopes to be a Christian soon.

Sandra wants pen pals her age. If I were Sandra's age and wanted to become her pen-pal, I think I would try to find a picture postcard showing a bird and send it to her with a note on the back. I would ask her some questions about herself, or tell her a bit of news about myself, so that it would be easy for her to answer my card. From then on, we could write lots of cards or letters and become better acquainted.

That's not all of our new word pictures—but it's all we have space for today. So let's put in our place-marker and begin with the next new card when we open the file again. I hope you will keep me busy adding new pictures next week! You will, if you write me those letters you've been putting off!

Love,  
AUNT POLLY

## Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE  
Superintendent  
MISS DOROTHY CAMPBELL  
Office Secretary

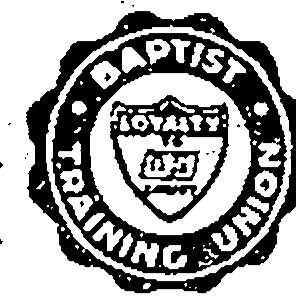


MISS OLETA MEEK  
Elementary Worker  
MISS GLADYS LONGLEY  
Associational Worker

## Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

CHARLES L. NORTON, Director  
MISS ROXIE JACOBS, Int.-Jr. Ldr.  
MISS MARY ANDERSON, Assoc.



MISS EVELYN WILLARD  
Office Secretary  
O. O. MIXSON  
Convention President

### IT IS NOT TOO LATE For The Teams To Visit The Churches

Will you make a survey of the visits of the teams to the churches in your association? Has every church been reached? Have you reported to the State Sunday School Department the goals set in the meetings?

If the meetings have not been conducted, *it is not too late*. They can be effective in February or March. Mr. J. P. Edmunds says, "It is so easy to relax our efforts short of completing our program. Football games have been won or lost in the last few minutes of play. *Do not stop* until the victory is won in your association—until every church has been reached." The churches that are easiest to miss need a visit the most.

The following reports have been sent to the State Sunday School office:

Association	No. of Churches Visited	No. of Churches in Association	Associational Superintendent
Big Emory	31	56	Rev. Fred Rudder, Kingston
Bledsoe	*14	17	Mr. Lee Overton, Bledsoe
Campbell	20	50	Mr. W. L. Longmire, LaFollette
Carroll-Benton	*18	18	Miss Clarice Thomason, Bruceton
Chilhowee	41	57	Mr. Roy Bridges, Maryville
Clinton	26	55	Mr. John Stair, Lake City
Crockett	*11	14	Rev. J. E. Sharpe, Bells
Cumberland Gap	34	66	Mr. Henry Fletcher, Tazewell
Dyer	29	31	Mr. C. N. Barksdale, Gates
Grainger	24	37	Mr. Roy E. Manley, Rutledge
Holston	37	96	Rev. Adrian D. Childress, Bluff City
McMinn	20	64	Mr. E. R. Lingerfelt, Athens
McNairy	*22	23	Mr. C. N. Paris, Adamsville
Madison	35	44	Rev. Ralph Kerley, Jackson
Nashville	36	55	Mr. J. Clark Hensley, Nashville
New Duck River	*17	19	Mr. W. B. Jarrell, Chapel Hill
Polk County	33	39	Mr. T. W. Davis, Turtletown
Riverside	*32	33	Mr. T. W. Beaty, Jamestown
Robertson	17	24	Mr. Ralph Eidson, Whitehouse
Sevier	35	53	Mr. Bill Atchley, Sevierville

\*Number of churches in association taken from 1947 State minutes.

Twenty-nine other associations have indicated that they were planning to have the visitation but have not sent in a report.

Gladys Longley

### Available Accommodations for Sunday School Convention

Rev. James Gregg, host pastor for the Sunday School Convention meeting in the Calvary Baptist Church, February 16-18 submits the following information relative to available accommodations:

Hotel	Single		Double	
	Without Bath	With Bath	Without Bath	With Bath
Hotel Bristol	\$2.50	\$3.50	\$4.00-\$5.00*	\$5.00-\$6.00*
Colonial Hotel	\$1.25-\$1.50	\$1.50-2.00	\$2.00-\$2.25	\$2.50-\$3.00*
Gate Way Inn**		\$2.00		\$3.00-\$4.00*
Hotel General Shelby		\$3.50		\$5.00-\$6.00*
Hotel Virginia & Annex	\$2.00	\$2.50	\$3.50-\$4.00*	\$4.00-\$4.50*

\*Indicates twin-bedrooms

\*\*Gate Way Inn. 1 mile West of Bristol, Tenn. on Highway 11E & 19.

There are a number of good Tourist Homes in and near Bristol. Rankin Court, about 10 miles from Bristol on Abingdon Highway. Martha Washington Inn, Abingdon, Virginia (15 miles from Bristol). Hotel John Sevier and Colonial Hotel, Johnson City, Tenn. (25 miles from Bristol).

Kingsport Inn, Kingsport, Tenn. (25 miles from Bristol).

RATES NOT AVAILABLE ON THESE.

Of course, many homes will be available.

The Y. W. C. A. will care for two women in a double room.

Rooms in Homes: \$1.00 per person; \$1.50 with breakfast.

If you are planning to attend the convention and want to stay in a hotel, make your reservation directly to the hotel of your choice. If you care to stay in a home, please write Mrs. Claude Salyer, 1111 Anderson Street, Bristol, Tennessee.

### Growing A Full Graded Story Hour

(This article written by Miss Angazelle Abercrombie, Story Hour Director, Lawrenceburg, Tennessee, reveals the adequacy of our Story Hour program for a Baptist Church)

Our church is very proud of its Story Hour—Nursery, 4 year Beginner, 5 year Beginner, 6 year Primary, 7 year Primary, and 8 year Primary, with an average attendance of 45. Almost four years ago our Story Hour was organized with five children and one leader.

As our Story Hour grew each Sunday Night, it did not take us very long to realize the importance of grading, and that we could not plan a program for an eight year old that a four year old could understand, learn and thoroughly enjoy. Every phase of the work was difficult to plan as a four year old does not read or write; whereas, the eight year old has had one or two years in school. There were only two or three children in some of our Story Hours when we divided them by ages but with a well planned program for each age group, they have grown. Now, most of our Story Hours are overcrowded. We are praying for more leaders to make it possible for us to have two 5 year Beginner and two 6 year Primary Story Hours. One evening recently, I observed one of our Primary Story Hours. Their leader was teaching them the Christmas Story from Luke 2:8-16 by saying the first few words of each verse and letting the children finish it. They were very attentive and learning, but a Nursery or Beginner child would have been squirming and unhappy as they are not ready for this advanced work.

Our leaders meet two and three times a month to plan our programs and we work for several hours at our meetings using of course the Story Hour Leader. One leader has a new song, another new ideas for hand-work, and another a new book. Each leader is always searching for something new, better, and helpful to the children and leaders to discuss and work out at our meetings. We have learned how important it is to plan our programs in advance in order that we have time to secure the necessary materials and make preparations to carry out each program. One of our most successful programs was early in the Fall of last year. Each child was notified by mail the week before to bring one item for a fruit basket. We had made arrangements with six Mothers of our Story Hour members to bring their cars. After each Story Hour had its program on "Helping the Sick and Shut-in," and prepared its fruit basket, each Story Hour went to bring cheer to a Shut-in with prayer, singing and their basket. The children learned more by actually making the visit than if the leader had delivered the basket the next day. A program like this can be carried out successfully by a council meeting of all leaders in advance to make the necessary plans.

The financial support of our church has contributed to the success of our work. There is a certain amount in our Yearly Church Budget to be used for the materials that we need.

The Story Hour leaders are Christians, enthusiastic and happy in their Story Hour work and giving so much time to it. One of our leaders said to me recently "I know that we leaders enjoy, love, and learn as much in our Story Hour as the children." We have learned and grown, but we realize there will always be more to learn. As long as we are willing to work, eager to learn, and look to God for guidance, our Story Hour will continue to grow.

★ ★ ★

ATTENTION STORY HOUR WORKERS—Due to many requests for material to be used during study course weeks, Mrs. Jesse Meek, of Jackson, our State Story Hour approved worker, has prepared material based on the book, "Chopstick Children." This material may be had by writing State Training Union Department, 149 Sixth Avenue, North, Nashville. Make your request for Story Hour awards to the State Department.



## Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY  
President

MISS NELLIE TALLANT  
Young People's Secretary



MISS MARY NORTHINGTON  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN  
Office Secretary

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary

### G. A. Focus Week—February 6-12

Focus Week can be a high week for the girls of your church, and for your church as it quickens girls in preparation for the vital years just ahead when they will be adults, and as it shows them the joy of all-out devotion to Christ and his work.

G. A. Focus Week is a time for enlistment, a time for mission study courses, a time for community missions, a time for stewardship programs, for excellent presentation in a public way, a time for special courtesy for the fostering W. M. S. to honor its girls with a tea or banquet. In short, it is a time for any special emphasis on girls and Girl's Auxiliary.

Put G. A. Focus Week before your church. Put the calendar of events for the week in the Church bulletin, marking the spot with a G. A. seal. Put an interesting article in the daily paper. This will please the girls and show the world that our girls are truly busy in Christian activity.

Suggested program for G. A. Focus Week. (Add to these some of your own ideas and plans.)

#### Sunday: Morning Worship:

Have the girls sit in a reserved section wearing their white dresses and armbands. The pastor may recognize them and ask them to stand.

#### Evening Worship:

If you have some girls ready for a recognition service, you might be able to use the evening worship hour for this program. You might use the Installation Service and presentation of star ideals found on page 37 of the Manual of the Initiation Service page 33-37.

If it is not advisable to have the entire worship hour, you could give the pantomime, *We've a Story to Tell to the Nations*. Take *My Life and Let It Be* could be used as a shadow story or pantomime, just before the evening message.

#### Monday, February 14:

Have a Love Banquet for the G. A.s. This may be a Mother-Daughter Banquet. Use Valentine decoration and make it a colorful affair.

#### Tuesday:

Meet in the afternoon and do some community mission project. Maybe your pastor could take the group on some shut-in visitation work. If this does not fit in your community program, lead the girls in some form of service for someone in need. They might pack another bag for foreign relief.

#### Wednesday:

If the Sunday evening service was not used by the G. A.'s, the Wednesday evening service could be used by these girls. The programs mentioned in the Sunday evening suggestion could be used here. The play "Let's be Friends" could be given by the Juniors. (Order from 1111 Comer Bldg., Birmingham, Ala., 10.) Girls having passed some of the steps should be recognized by name.

#### Friday:

This would be a good time to have your Home Mission Study Course. Plan an interesting afternoon or night class and serve refreshments.

Book—"The Word of Their Testimony" by Una R. Lawrence—Intermediate, 50c. "Indian Blankets," by Alpha Gambrell—Juniors, 35c.  
Other Suggestions:

G. A.'s may visit the W. M. S. circles and have a happy time testing the women to see where they would be in their forward step climb.

They may have a G. A. Fair with sideshows presenting the Star Ideals, Standard of Excellence, forward steps and a deep "pit of ignorance" for any who could not name a missionary and give the correct field of service. You might close with a parade of Queens and their courts.

THURSDAY, JANUARY 20, 1949

### Eight and a Half Happy Years

As I approach the day on which I shall cease my activities as Secretary of Tennessee Baptist Brotherhood, I can not help but pause for a brief retrospective view of the experiences during these years of enjoyable work and happy associations. It has been a privilege and joy to work with the pastors and ordained ministers throughout our state. It has, also, been refreshing to work with our regional and associational and church Brotherhood leaders. When we assumed the duties as Brotherhood Secretary in 1940, there were very few organizations in Tennessee; in fact, I do not recall that we had any associational or regional organizations. From year to year the interest has grown and the past two years, 1947-48, have been two of our best years for new organizations as well as increased interest and activity on the part of our men in promoting our church and denominational programs.

I express my gratitude to all the departments here at the Baptist State Building for their interest and cooperation. It has been a blessing to me to work with this fine group under the leadership of two outstanding, capable Christian statesmen, beginning my work under Dr. John D. Freeman and for the past six years with Dr. C. W. Pope.

These recent years have been years of greater activity and progress, and we are happy indeed that the Brotherhood and men in our Baptist churches have been interested and have cooperated in helping to build a bigger mission program and in building and providing more adequate educational and hospital facilities. Therefore, I say "Thank you" one and all for allowing me the privilege of working with you in these challenging tasks.

It is my prayer and belief that our Baptist work and program in Tennessee shall continue to go and grow under the leadership of our efficient and faithful Executive Secretary, Dr. C. W. Pope, in whom we have utmost confidence and delight to follow his leadership.

I do not know who my successor shall be. However, let me ask that you give him the same loyal and prayerful support which you have so graciously accorded me.

Yours in His Name,  
E. K. Wiley

# AMONG THE BRETHREN

Grace Baptist Church, Nashville, Leonard W. Stigler, pastor, has voted to give \$10,000 to the Mid-State Baptist Hospital, Nashville, in its current campaign.

—B&R—

Franklin Cobb is the pastor of Prosperity Baptist Church in Wilson County Association. He began his work the second Sunday in December, coming from the Wildwood Baptist Church in Chilhowee Association.

—B&R—

On December 26, Rev. and Mrs. R. J. Williams of Friendship celebrated their sixty-fourth wedding anniversary. The Lord continue to bless these dear friends in Christ.

—B&R—

Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, will be the inspirational speaker for the Evangelistic Conference at First Baptist Church, Phoenix, Arizona, January 19-21.

—B&R—

For examination the editor has received an interesting and informative book entitled YOUR BICYCLE by Steve Kraynick. Mr. Kraynick is proprietor of Steven's Bicycle Shop, Pittsburgh, Pa. The book is published by the Manual Arts Press, Peoria, Ill. It deals with the construction and with the care of bicycles. It appears to be a valuable little book.

—B&R—

Clinton S. Wright, formerly pastor at Antioch Baptist Church, Antioch, Tenn., and later pastor at Hima, Ky., has moved to Andersonville, Tenn., as pastor of the church there. He began his new work the first Sunday in December. He and his family live in the new pastor's home which the church recently finished.

—B&R—

Not long since Pastor H. L. Janes, well and favorably known in Tennessee, and the First Baptist Church of Elk City, Okla., rejoiced to enter their new church auditorium. He has been pastor there for six years.

—B&R—

Belmont Heights Baptist Church, Nashville, is sponsoring a mission located at Scenic Drive and Glendale Lane. The name is Glendale Baptist Chapel. The congregation is temporarily meeting at Burton school building. The architectural drawing of the proposed building shows a beautiful structure.

—B&R—

Training in hospital management is now available to students at Oklahoma Baptist university, Shawnee, Okla., through the new hospital administration program. O. B. U. is one of ten universities in the United States offering this training.

—B&R—

News concerning the following pastoral changes has come to Baptist and Reflector: J. T. Barbee, formerly of Clovis, N. Mex.; has accepted the pastorate of Harpeth Heights Baptist Church, Nashville; Roy H. Hinchey of Sevier Heights Baptist Church, Knoxville has accepted the pastorate of Park Avenue Baptist Church, Nashville; Gordon T. Greenwell of Cowan has accepted the pastorate of First Baptist Church, Sweetwater.

—B&R—

Miss Dorothea Magill, daughter of Mr. and Mrs. J. S. Magill of Harriman was wed to Rev. Beecher Hammons, son of Mr. and Mrs. Edd Hammons of Crossville at the Walnut Hill Baptist Church of Harriman, Tuesday, December 21.

The double ring ceremony was performed by Rev. Roy C. Magill, brother of the bride, and Rev. Enoch Howard, pastor of the church.

Bro. Hnamons is now serving as pastor of the Lockport mission, Lockport, La. The happy couple are graduates of Carson-Newman College, Jefferson City.—Louis E. Bohlen, New Orleans Seminary reporter.

"A few days ago, I mailed a form letter to the associational officers and missionaries over the state. Among the few statistics given in the letter, the statement was made that Tennessee Baptists gave for all causes during the convention year of 1948 about \$11,025,100 a gain of \$1,547,649 or about 16 per cent. After the letter was mimeographed, I learned that the total gifts were \$11,275,977. This would make a gain of \$1,796,425 or about 19 per cent, instead of 16 per cent."

—E. C. Sisk

—B&R—

H. D. Hagar, who has been teaching the high school at McEwen has been called as full-time pastor of the McEwen church, with the close of the school year he would devote his full time to the church. The congregation is constructing a new building, and held its first service in the building Sunday, January 9.

## Record Enrollment At Golden Gate Seminary

FOURTEEN NEW STUDENTS from seven states registered in Golden Gate Seminary, Oakland, Calif., for the spring semester, January 4. According to a report from the registrar's office, this brings the total registration to 112 and breaks the previous record enrolment of 98 in the fall semester. These new students claim as their native states Texas, Arkansas, Louisiana, Tennessee, Washington, New York and Massachusetts.

As an index of progress, it might be noted that the session of 1946-47 matriculated 47

and the 1947-48 session 91. Now the session of 1948-49 shows a total of 112, with the period of registration not yet closed.

Opening services were conducted under the direction of Dr. B. O. Herring, president. Music was under the direction of Jimmy T. Williams, student, and Mrs. Will Edd Langford, instructor in the department of sacred music. In the inspirational message Rev. Fred A. McCaulley, Home Mission Board field worker for the western states, reminded students that there are more lost people in the state of California than there are citizens in the state of Texas.

One of the 14 new students is from Tennessee, Miss Martha Anne Freeman, Martin, Tennessee, who was until her registration assistant to the editor of the *California Southern Baptist*. She is to act as publicity director for the seminary. There are three other students in the seminary from Tennessee.

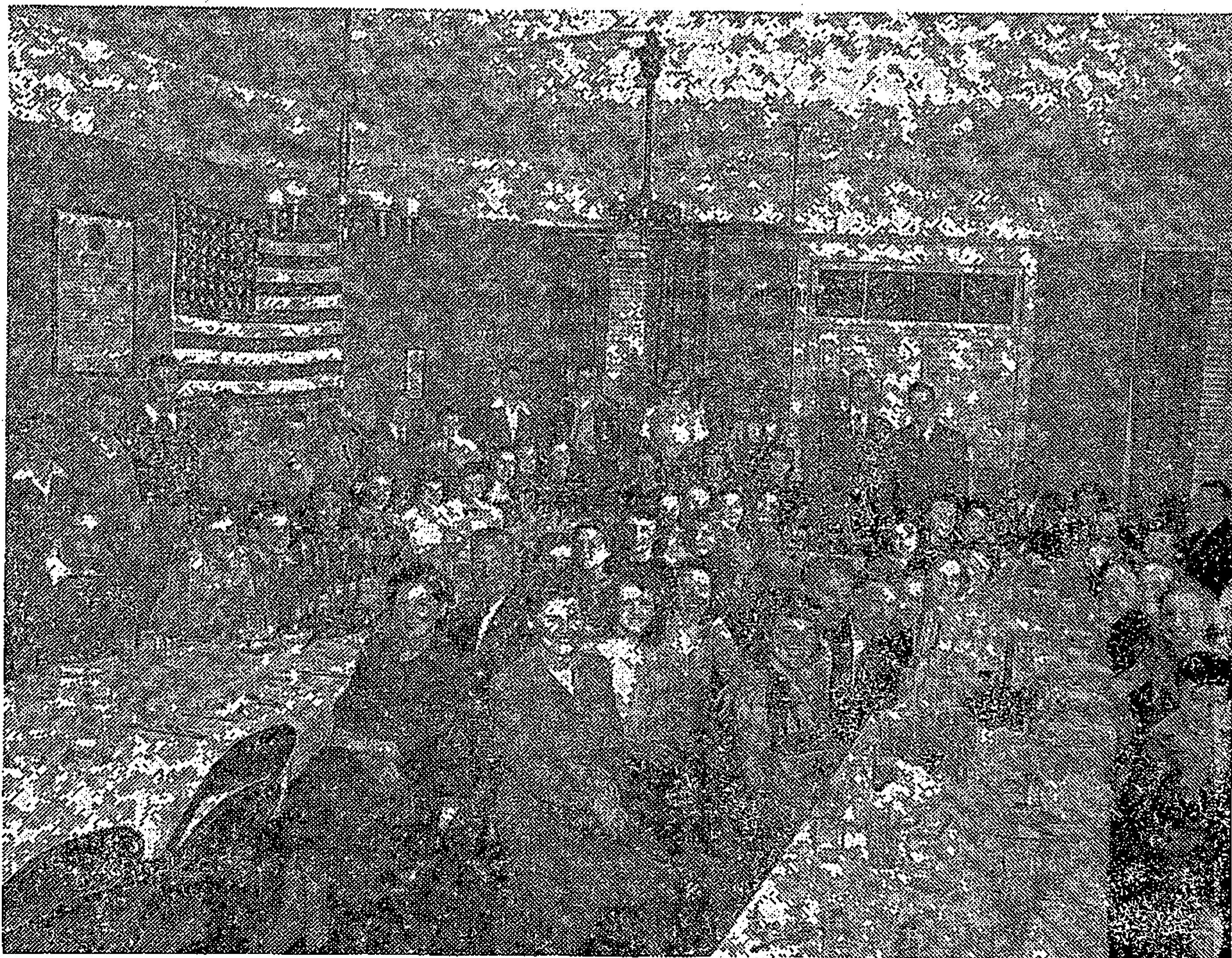
## Carthage Baptist Church

REV. W. W. HARRISON of Chattanooga comes to the First Baptist Church of Carthage as pastor.

Rev. Harrison received his education in the schools of Kentucky, Carson-Newman College, and Los Angeles Baptist Theological Seminary. He has held successful pastorates in Kentucky, Virginia, Georgia, and Tennessee.

Mrs. Harrison is now teaching at Tennessee Temple College in Chattanooga, but has resigned her position there, and will join her husband here in the near future.

Bro. Harrison and the Carthage Church are making plans to dedicate the new education building which has recently been completed. The dedication is set for January 23, Rev. Joe Harting, former pastor, will preach the dedicatory sermon.—Era Allen, Clerk.



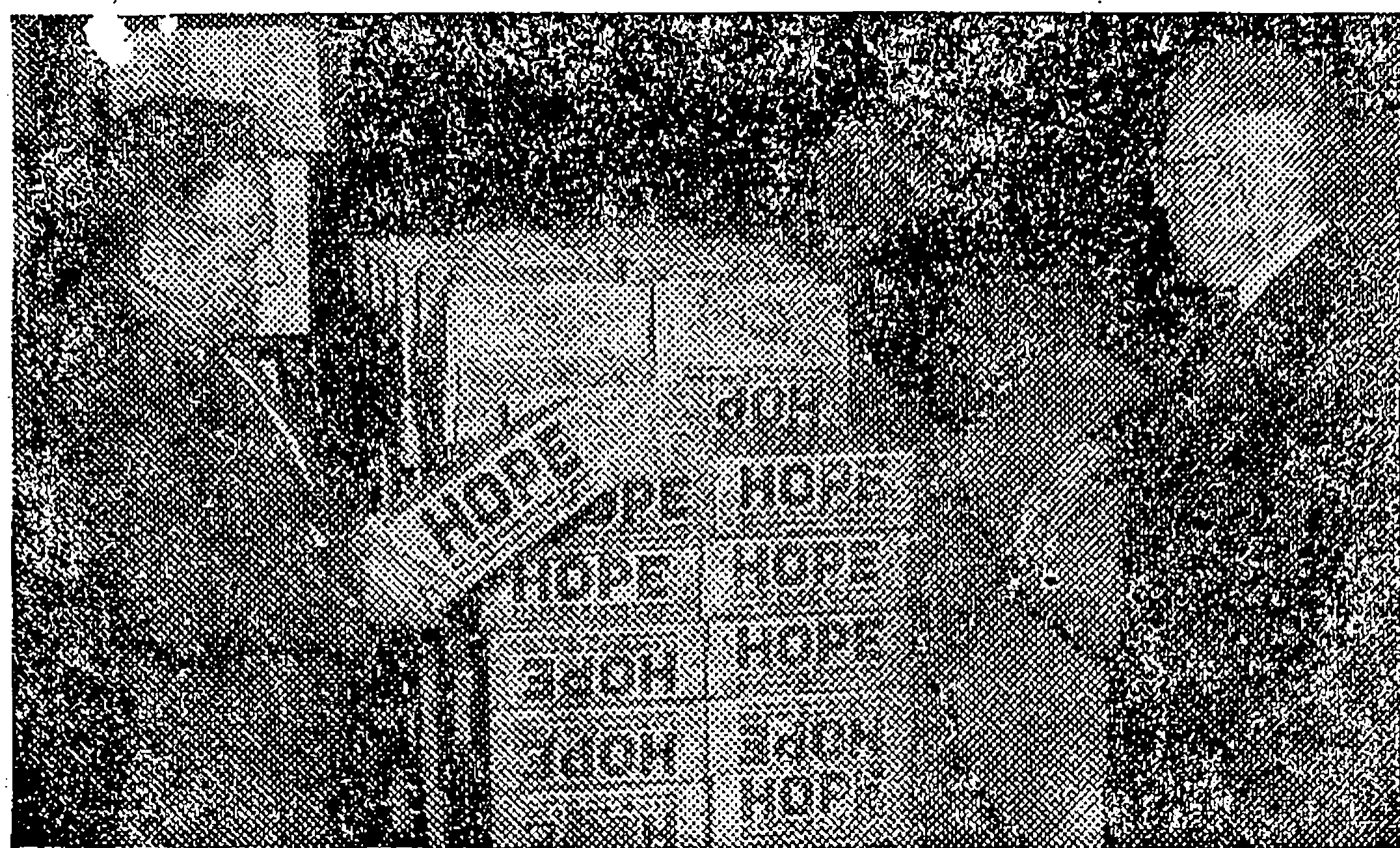
This is a picture of the banquet of the Intermediate Department of the Glenwood Baptist Church, Oak Ridge, which was held in the Park Hotel, Clinton, Tennessee, on December 15.

Mrs. Roy R. Chilcoat is Superintendent of the Intermediate Department of the Sunday school and Mrs. E. N. Jackson is Director of

the Intermediate Department of the Training Union. Rev. Robert W. Braker, Director of Music and Education, was master of ceremonies for the banquet.

There were 65 people present for the banquet. We are proud of our Intermediate Department and the good work which it is doing.—Roy O. Arbuckle, Pastor.





Rev. Clovis A. Brantley, general director of the Southern Baptist Relief Center at New Orleans, explains advantages of the new Help Other People Eat (HOPE) food box to Dr. George W. Sadler, director of the Relief Committee of the Foreign Mission Board. The box contains an eleven pound assortment of food and sells for \$5.00, which includes overseas delivery to Europe and Asia. If you do not care to designate the recipient, the Relief Center will send your box along with others to one of our Baptist missionaries for distribution by them where the need is greatest. Included with the food is a copy of one of the gospels, written in the language of the country to which the HOPE box is being sent.

## Dyersburg Church Makes Fine Progress

January 2 marked the first anniversary of the Reverend Joe Harris as pastor of Calvary Hill Baptist Church. God has blessed his ministry in a singular way.

Four two weeks revivals have been held either in the church or under the tent in front of the church. During the year 216 new members have united with the church, 110 for baptism, 105 by letter and 1 by statement. This does not include the 52 decisions for Christ who did not unite with Calvary Hill Church. Three revivals were conducted in mission sections of the Dyer County Baptist Association.

During the year \$12,383.45 was received into the church treasury. Jim Wright is the efficient treasurer.

A pastorium was built and most entirely paid for. Two paid workers were added, Mrs. Carrie Belle Wilson as church secretary, and Gus Vaden for caretaker. The Sunday School, under the leadership of W. E. Duff, superintendent, has an enrollment of 213. The Training Union, with Raymond Criswell, director, has 122 enrolled. The W. M. S. with G. A. and Sunbeam organizations is moving forward in a fine way. Special numbers and good singing characterize every service, under the capable leadership of Herman Criswell, music director, and Mrs. Jim Parnell, pianist. Mrs. L. H. Hughes is Sunday School pianist.

The past month the auditorium has been extended by 32 feet with class rooms added in the basement. The work was mostly done by members of the church, under the leadership of Basil West, contractor and the pastor's prayerful supervision.

The powerful prayer life of the Brotherhood of Calvary Hill Baptist Church reinforces the spiritual strength of the pastor. Unity and love for one another permeates the life of the church, and Calvary Hill Baptist Church faces the New Year with a bright and hopeful outlook.—Contributed.

—B&R—

January 2 at 3 p.m. Robert E. Baker was ordained to the gospel ministry by the Central Avenue Baptist Church, Memphis, J. S. Riser, Jr., pastor.

WE, the pastor, officers and members of the First Baptist Church of Cleveland, Tennessee, on Sunday morning, January 2, 1949, record by unanimous vote our appreciation of the ministry of Dr. John Huff as interim pastor for the past four months. A cash Christmas love offering was given Dr. Huff on December 26.

1. Be it resolved, that a copy of this expression be given to Dr. Huff.

2. Be it resolved, that a copy be sent to our state Baptist paper, the *Baptist and Reflector*.

3. Be it resolved, that we commend Dr. Huff to our Sister Churches in need of supply pastors, with the assurance of his capable, and consecrated leadership, as was evidenced here, and especially so during his years as Pastor of the First Baptist Church, Chattanooga.—L. B. Cobb, Pastor, Mrs. Arch Fitzgerald, Clerk.

## ATTENDANCES AND ADDITIONS TO THE CHURCHES JANUARY 9, 1949

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Ashland City	50	37	—	Harriman, Trenton Street	445	110	4
Athens, Antioch	134	—	—	Walnut Hill	283	105	2
East	288	114	—	Jackson, West	910	335	1
First	460	115	2	Jellico, First	287	103	—
West End Mission	99	—	—	Kingsport, First	685	110	—
North	218	56	—	Glenwood	402	103	—
Charleston	50	—	—	Lynn Garden	98	47	—
Clear Water	86	56	—	Knoxville, Arlington	395	119	—
Coghill	71	49	—	Alice Bell	70	30	—
Eastanalle	55	13	—	Bell Avenue	636	220	13
Englewood	158	47	—	Broadway	1334	370	8
Etowah, East	66	—	—	Fifth Avenue	988	270	—
Etowah, First	384	112	—	First	1120	190	—
Etowah, North	202	41	—	Lincoln Park	635	243	6
Good Springs	91	55	—	Lonsdale	463	148	1
Idlewild	77	68	—	McCalla Avenue	823	246	4
Lake View	56	38	—	Sevier Heights	501	157	4
McMahan Calvary	93	27	—	LaFollette, West	136	66	4
Mt. Harmony No. 1	96	57	—	Lebanon, Barton's Creek	126	62	—
New Hope	43	—	—	Cedar Grove	112	71	—
Niota, East	105	44	—	Fairview	138	59	—
Niota, First	102	40	—	First	467	110	—
Rodgers Creek	12	—	—	Lenoir City, Broadway	119	80	—
Wildwood	85	40	—	First	382	133	—
Zion Hill	42	—	—	Midway	153	103	—
Brighton	234	163	6	Pleasant Hill	157	125	1
Bristol, Calvary	392	111	2	Second	72	—	—
Virginia Avenue	310	107	2	Tabernacle	175	125	—
Brownsville	358	78	—	Lexington, First	248	40	2
Chapel Hill, Smyrna	88	65	—	Madison, First	402	134	2
Chattanooga, Apison	125	103	1	Boulevard Mission	58	—	—
Avondale	575	155	—	Maryville, Broadway	303	127	3
Birchwood	82	36	—	Everett Hills	266	101	2
Brainerd	473	172	3	First	620	221	3
Brainerd Hills	107	38	1	Medina	192	108	—
Cedar Hill	300	—	—	Memphis, Bellevue	2445	752	17
Clifton Hill	388	137	4	Boulevard	634	250	9
Missions	95	—	—	Central Avenue	569	186	1
Concord	219	101	—	Hollywood	463	129	—
Daisy	182	61	—	Parkway	268	124	—
Daisy, South	106	76	—	Prescott Memorial	531	154	2
Eastdale	429	157	5	Shirley Park	195	83	—
East Ridge	282	110	5	Temple	1441	346	12
First	966	176	—	Union Avenue	1199	306	9
First, Chapel	108	—	—	Milan, First	356	85	—
Highland Park	3091	962	25	Milton	67	35	—
Hughes Avenue	245	80	6	Prosperity	147	110	2
Lupton City	128	98	—	Monterey, First	260	80	—
McCarty	76	20	—	Morristown, First	529	131	1
Parkers Gap	101	—	—	Murfreesboro, First	465	93	—
Philadelphia	170	—	2	Walnut Street Mission	60	—	—
Ridgedale	585	227	4	Powell's Chapel	107	56	—
Signal Mountain	66	23	—	Taylor's Chapel	75	28	—
Spring Creek	187	94	—	Westvue	541	146	1
St. Elmo	387	103	—	Tucker Town Mission	19	—	—
Cleveland, Big Spring	342	212	—	Woodbury Road	71	—	—
First	663	235	7	Nashville, Edgefield	444	143	4
Columbia, First	439	125	2	First	1289	—	5
Godwin Chapel	23	—	—	Grace	852	214	2
Rock Spring	86	79	—	Harsh Chapel	200	76	—
Second	117	63	—	Inglewood	718	184	2
Cookeville, Steven Street	114	85	6	Lockeland	580	148	1
First	440	135	2	Una	167	86	—
Algood Mission	120	—	—	Newport, First	270	71	—
Fourth Street Mission	120	—	—	Oak Ridge, First	564	117	5
Covington, First	281	79	3	Highland View	442	125	3
Crossville, First	196	88	1	Robertsville	381	105	5
Antioch	29	—	—	Old Hickory, First	659	252	—
Laural Grove	36	—	—	Parsons, First	270	65	—
Decatur, Goodfield	72	48	—	Pigeon Forge	143	89	—
Dresden	203	74	—	Portland, First	240	81	—
Dyersburg, Hillcrest Avenue	233	91	—	Rockwood, First	217	124	—
Eagleville	140	65	—	Rutledge, Oakland	135	64	2
Elizabethton, Big Spring	144	122	8	Shelbyville, First	337	83	—
Siam	182	123	—	Trenton, White Hall	96	54	1
Fountain City, Central	951	240	—	Tullahoma, First	283	65	—
Hines Valley Chapel	55	—	—	Union City, First	637	149	—
Gladeville	141	65	—	Watertown, Round Lick	152	76	—
Grand Junction	107	72	—	Whitwell	172	56	—



# MID-STATE BAPTIST HOSPITAL RALLY

(Contributed)

DR. JAMES L. SULLIVAN, pastor of the Belmont Heights Baptist Church, and Will R. Manier, Jr., were the principal speakers at a rally in the War Memorial Auditorium in Nashville Sunday, January 9 opening the campaign for \$1,000,000 to build a 100-bed addition to Mid-State Baptist Hospital.

Goal of the campaign is to provide 100 bed addition at the hospital, which would be slightly less than a ninth of the deficit of hospital beds in the Nashville metropolitan area, based on estimates of needs made by the Tennessee department of public health.

## Definite Commitments

As a stimulus for the opening of the fund-raising campaign, definite commitments were announced with the trustees and members of the hospital board topping the list in pledging their group to raise \$300,000, the amount that will be required to construct the new proposed maternity ward.

The Middle Tennessee organization accepted a quota of \$100,000, while the women's division, with Mrs. Albert E. Hill as chairman, pledged a like amount. These three quotas it was pointed out, meet half the overall quota.

The Baptists are not alone in being ill and needing medical attention, Manier declared, although he emphasized that the Baptist denomination had a special responsibility in the current fund raising campaign in that it "Bears your name and initiative and success of the project rests upon your leadership and vision."

The added facilities for treatment of the sick are only a part of the benefits accruing to the community by the proposed expansion of Mid-State Baptist Hospital, Manier declared. He called attention to the shortage of nurses, "and nurses cannot be trained without hospital beds," he added.

## Basis of Christian Service

Relating the story told by St. Luke of the Samaritan who stopped to administer to the needs of the traveler who was beaten and robbed on the Jerusalem-Jericho road, Sullivan said that the basis for Christian service is human need.

"We may stand and shed tears over the plight of our fellowman, but unless our emotions are moved into action we will accomplish nothing," the minister declared.

The Rev. G. Allen West, pastor of the Woodmont Baptist church, presided over the meeting. He introduced the guests on the stage, including Mayor Thomas L. Cummings, Postmaster Lewis E. Moore, Dr. C. W. Pope, Alfred Starr, Hardin H. Conn, Dr. L. S. Ewton, J. M. Phillips, Rabbi Sylvan Schwartzman, Coleman Harwell, Russell Brothers, Robert M. Murphy and Dr. Norris Gilliam.

Also on the program was a tableau emphasizing the relation of the home, church, school and hospital in providing the needs for the spiritual, physical and social welfare of the family.

## Ministerial Auxiliary Elects 1949 Officers

THE MINISTERIAL AUXILIARY of Harrison, Chilhowee Baptist Academy met January 4 to elect officers for the new year. The retiring president, Mrs. Clarence Lewis, was in charge of the election after the devotional part of the program.

The officers elected are as follows: President—Mrs. Marshall Fletcher; Vice-President—Mrs. Ralph DeBord; Secretary—Mrs. Everett Hooper; Assistant Secretary—Mrs. John E. Lee; Treasurer—Mrs. R. G. Harrington; Assistant Treasurer—Mrs. C. L. Bray; Publicity Chairman—Mrs. Clarence Lewis; Social Chairman—Mrs. W. F. Waggoner.

Training for better Christian service is our purpose. As an Auxiliary we resolve to make this purpose more vivid in 1949 than we did in 1948.—Mrs. Clarence P. Lewis, *Publicity Chairman*.

## Herman J. Ellis Ordained

THE FIRST BAPTIST CHURCH, Old Hickory, called a council Sunday, January 2 for the purpose of ordaining Rev. Herman J. Ellis to the Gospel Ministry. Churches represented in the council were First, Old Hickory; Temple, Old Hickory; Round Lick, Watertown, and Madison.



HERMAN J. ELLIS

Paul J. Harting, pastor of First Church, Old Hickory, was elected moderator and A. C. Eidson, clerk.

Rev. Harold Gregory, associational missionary led the interrogation. Candidate Herman J. Ellis stood an excellent examination, following which the church voted to ordain him. Rev. Harting preached the ordaining sermon from I Peter 5:1-4. Bro. W. B. Woodall led the ordaining Prayer after which was the laying on of hands. The presentation of the Bible and charge to the candidate was given by Bro. Rolston Butler. After singing "How firm A Foundation," the congregation was dismissed with prayer by Bro. Ellis.

Mr. Ellis is attending Carson-Newman college where he graduates this fall and plans to enter the Southern Seminary.

## Ordination Services

The new Fellowship Baptist Church, five miles south of Sardis, Tenn., ordained Cecil Young, Jr., to the Gospel Ministry Friday evening, October 22, 1948.

Rev. C. R. Story examined the candidate, Deacon J. A. Tinker of Parsons Baptist Church led the ordination prayer. Rev. L. A. Lawler of Parsons gave the charge. Deacon Frank Yarbro of the Tomblin Chapel Baptist Church presented the Bible and Rev. C. O. Young preached the ordination sermon.

On Friday evening, December 31, 1948, the church also ordained Willie Johnson and Keeton Johnson as deacons.

Rev. C. R. Story examined the candidates and gave the charge. Deacon J. S. Johnson of Sardis Baptist Church prayed the ordination prayer. Rev. C. O. Young presented the Bible and Rev. Cecil Young, Jr. preached the ordination sermon.—C. R. Story, *moderator*, Vera Williams, *clerk*.

—B&R—

## In Memoriam

(The first 200 words free. All words over that, 1 cent each. Please send money with material or instruct us to whom to send the bill, otherwise we will have to reduce material to the required limit.)

## RESOLUTIONS ON THE PASSING OF DR. CLARENCE FORD CLARK, SR., PASTOR OF PARK AVENUE BAPTIST CHURCH, NASHVILLE, TENN.

AT DUSK on October 4, 1948 while those who labored throughout the day were returning tired to their houses built with hands; one whose life, lacking but twenty days of being 61 years duration and the adult portion of which was spent quietly and effectively in a slavery to his Lord, took refuge in His Father's House.

His love for his Master had caused him to catch an inspiration which he was able to transmute to myriads of those whose lives he had touched. Weaving by the pattern constantly before him, he visited the sick, reassured the sorrowing, mended breaking homes, strengthened the weak, steadied the infirm, fed the hungry, turned the light of heaven's day through darkened eyes, and spoke the riches of grace to those for whom Jesus died.

In his going the Park Avenue Baptist Church once more has an ambassador at the Throne of Grace. Our loss of an earthly leader stuns us but his admonitions cause us to look more intensely for that leadership which is from above.

BE IT RESOLVED, That this expression of mixed emotions of bereavement, assurance for the future, gratitude for the past and Christian zeal as a present obligation be concurred in by the Church which our Pastor loved and served—and that a copy be furnished his family and spread on the Minutes of the Church and published in our State Paper.

ATTEST: ADOPTED January 5, 1949:

Mrs. James H. Cartwright  
Church Clerk

Lewis E. Moore, Sr.  
Moderator

## Inspirational Watch-Night Service

THE LIBERTY HILL Baptist Church in Giles Association held a very inspirational watch-night service, December 31, 1948, beginning at 7 o'clock and lasting until after midnight. The program consisted of several messages and testimonial services.

Messages were given by three young men of the church who answered the call to the ministry during the year—Rev. Reuben Dickey, Rev. Wallace Gowan, and Rev. Coy Risner. Other messages were given by Rev. Mack Pinkelton, and the Associational Missionary Hoyt Vassar.

During the testimonial service special prayer requests were given. Also, many New Year's resolutions were made.

The program closed with a candle light service, each christian bearing a candle lit from a large candle representing Christ, marched down the aisles singing "We're Marching to Zion." All kneeled for the closing prayer.

The program was arranged and conducted by the pastor, Rev. W. W. Stockman. This church went to full-time work in October. It has a fine Sunday School and Training Union.

We feel that the Liberty Hill Baptist Church is going forward in a great way for the Lord under the leadership of the Lord working through its able pastor and his wife.—Hoyt Vassar.



## BOOK REVIEWS

**STUDIES IN JOHN'S GOSPEL**, by John L. Hill. Broadman Press, Nashville, Tenn. Copyright 1948 by the publishers. 130 pages, 50 cents paper cover, 60 cents in board.

This is a Sunday School Study Course textbook. The author is book editor of the Baptist Sunday School Board. With those who have heard him speak, or read his writings, or heard him over the radio as teacher of the Fidelis Bible Class of the First Baptist Church of Nashville, the name will be a guarantee in advance of a good book. Reading the book confirms this.

There is, first, an interesting discussion of the Gospel of John as a whole. Then follow nine chapters dealing with the contents of that Gospel, with the following titles: Jesus Positionized; Deity Demonstrated; Messiahship Proclaimed; Sustainer of Life; Jesus Meets Official Opposition; The Matchless Christ; The Intimate Christ; The Suffering Christ; and The Risen Christ.

*Studies in John's Gospel* is a running comment upon and exposition of The Fourth Gospel. The divine inspiration of the book is positively held and the great truths, the incidents and the miracles recorded in it are accepted without question. The positive conservative note sounded in this book is refreshing in this day of unbelief dressed in the guise of "religion." The English is smooth, the thought is clear and the comments are reverent, practical and informative. Through it all runs a deep note of spirituality.

This reviewer feels that two or three points of interpretation may be open to question. Nevertheless, the majority of Bible students and expositors probably hold the views of the author on these points. The reviewer classes the book as a whole as one of the finest, if not the finest, things of its kind he has ever read. Its milk and its meat fed his soul.

—O. W. Taylor

**THAT MEN MAY KNOW** by Walter D. Kallenbach, Northland Publishing House, Saint Paul, Minn. Third edition, price \$1.00.

He was the well-known, highly successful blind evangelist. His affliction came to him from an accidental shot while hunting in Virginia. Several difficult operations had to be performed on various parts of his body. In the midst of these sufferings he was soundly converted. He developed the morphine habit too, and contrary to advice of both doctors and friends gave it up in a terrific six weeks struggle.

The many fine thoughts in these eight sermons make a reviewer think of plenty of pretty pearls by a seaside. He stresses Jesus not as God and man but as Godman, without the hyphen. "On the human side there was the inclusion of humanity and exclusion of the sinful. On the divine side was the exclusion of spirit and the inclusion of Deity."

"The Lord Jesus Christ was born of the virgin Mary, conceived of the Holy Ghost. Did she give her blood to Him? Her blood nurtured and aerated His body, but his blood was generated as an embryo. It was a unique generation. It was a unique blood. It was a blood that was efficacious on Calvary's cross." Even the blood that comes into an egg in incubation is not from without but a development within itself.—John R. Chiles, Lockhart, Florida.

—B&R—

The Executive Committee of Concord Baptist Association meeting in the regular monthly conference January 1 at the First Baptist Church of Murfreesboro unanimously voted their approval of Dr. E. P. Alldredge's book, "Unionizing Southern Baptists," and recommends that he continue to use his influence to keep Southern Baptists out of the Unionistic movement. The secretary of the Executive Committee was authorized to make a record of the action of the committee and send a copy to Dr. Alldredge.—M. L. Arbuckle, secretary.

THURSDAY, JANUARY 20, 1949

## WEST OF THE RIVER

BY EDWIN E. DEUSNER, LEXINGTON, TENNESSEE

Calvary Baptist Church, Jackson, has extended a call to James A. Canaday, Pastor of the First Baptist Church, Lawrenceburg, and the change will be effective February 2. In former years, Bro. Canaday was Pastor at Manchester and was also associated with the First Baptist Church, Tullahoma, as special worker with the soldiers at Camp Forrest. He is a native of Tennessee and a graduate of the Louisville Seminary. His wife is a gifted musician.

The First Baptist Church, Milan, held a special service on Sunday morning, January 2, in honor of the twentieth anniversary of Dr. and Mrs. Henry Huey's ministry at Milan. He went there January 1, 1929 from the pastorate of the First Baptist Church, Bolivar. Bro. L. D. Holt, Chairman of the Deacons, presided and during the service presented the Hueys with a chest of sterling silver as a gift from the Church. From the standpoint of additions to the church, as well as from the standpoint of finance, 1948 was the best year of this two decade pastorate. The Church is also providing a separate fund for Dr. and Mrs. Huey's expenses to the Holy Land as soon as conditions there approach normalcy.

The "Ball Memorial Chimes" were formally presented, accepted and dedicated in a special service at the First Baptist Church, Lexington, on December 26. The four daughters of the late Dr. and Mrs. Fleetwood Ball were present, and one of them, Mrs. J. T. Holmes of McKenzie, made the presentation speech. Miss Louise Oakley accepted the chimes on behalf of the Church. It was a touching service.

Dr. R. G. Lee will give his famous sermon, "Pay Day Some Day" in the auditorium of the First Baptist Church, Jackson, on the night of February 25 at 7:30 o'clock. The service is being sponsored by the men of the Church. Pastor W. Fred Kendall extends a welcome to all within reach of the First Church to be present.

Bernard Vaughn Matthews, a student at Golden Gate Seminary, and Miss Rebecca Halliburton Oldham, B. S. U. Secretary at U. T. Junior College at Martin, were married on December 26 at Dyer, Tennessee. Pastor Wade Carver of Parsons performed the ceremony. In addition to her work at U. T. Jr. College, the bride has served effectively as Secretary of the First Baptist Church, Martin. The groom is a graduate of Union University.

W. A. Boston of the First Church, Union City, has been in a good revival at Fairfield, Illinois recently.

Though officially retired from the pastorate, T. N. Hale is keeping busy as a pulpit supply, special speaker, etc. Recently, he has preached at Camden, Union City, Gleason, Belleville (Illinois), Huntingdon and Dresden. He is making his home in Dresden.

The West Tennessee Baptist Pastors' Conference held its January meeting in the Chapel of Union University on the 3rd. R. E. Guy, Pastor of West Jackson Church, led a round table discussion on "The Ecumenical Movement." This program was the outgrowth of the message brought to the conference a month ago by Dr. E. P. Alldredge. The conference

meets the first Monday in each month while Union is in session.

Harry L. Winters, missionary for McNairy County Association for the past eight months, has resigned in order to accept the pastorate of the First Baptist Church, Centerville. He will make the change the last week in January, and will succeed Dillard A. West who is now at Dyer.

Something new is being done in Western District Association. The week of January 9 will find the pastors in the association going to school to study the new book by Dr. John L. Hill, "Studies in John's Gospel." They will meet each day from 9 until 12. Pastors O. E. Turner, T. W. Carl, and John W. Outland, (all Paris pastors), are serving as teachers. The following week this book will be taught in the various churches of the association. A splendid idea! Incidentally, we note that many of the churches in this area are observing "Bible Study Week."

At least three of the West Tennessee churches have new Brotherhood organizations. These are: West Paris, T. W. Carl, Pastor; Somerville, Jonas L. Stewart, Pastor; and First Church, Lexington.

Sometime back we reported that the Young People's Department of the First Church, Jackson, had been recognized as a standard department. The Intermediate Department in this Church now has that distinction also.

In recognition of a fine year's work, the First Church, Humboldt, gave their pastor, Hayward Highfill, a substantial boost in salary and also made provision in the 1949 budget for an educational worker to be added to the church staff.

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