

# Baptist and Reflector

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

VOLUME 115

THURSDAY, JUNE 23, 1949

NUMBER 25

## Training Center for Shock Troops

By JOHN W. RALEY, President  
Oklahoma Baptist University, Shawnee, Okla.  
(Remarks on report of Education Commission, S.B.C.)

**T**HE FACTS of this report speak for themselves. The moment of emphasis here is to interpret those facts in terms of our denominational needs and purposes. Further strengthening of our educational units is imperative if the strategy of our world program as a denomination is to succeed—for that strategy demands a leadership of highly educated, thoroughly indoctrinated, soundly disciplined and fully consecrated men and women. Theirs is the task of launching a counter-offensive against the Red revolt which has for its objective civil war on a world scale. That revolt is directed by indigenous groups in every country—men and women who have dedicated themselves to an ideal and who are attacking their problem with a fervor approaching religious fanaticism and yet who are tough minded and trained in techniques designed to assure success in war or in peace.

I  
We are now just beginning to learn that war is a solvent—that all our institutions and systems go into solution during these crisis times, and then recrystallize in new forms. Out of such great upheavals—even in the awful carnage of total war—new forces set to work to liberate the oppressed soul of humanity. The emerging patterns of two new civilizations are being traced, even as we meet today. On the one hand—that proclaimed in the false doctrines of Marxian collectivism which hold out all alluring promises of freedom and plenty which produce in the end only the freedom of enslavement; the other—that which has at its center the ideals of untrammelled personality and the concepts of inalienable human rights dramatized in the Bible as God's clearly drawn intention for all members of the human family.

Of interest to students of history is the fact that the world is now being recolonized—this time not by racial or nationalistic groups but by ideological groups. The race is on to capture and control great segments of the world's people en masse. The gates of the world are broken down. If we are wise, we will be alerted to the new offensive and the new opportunity and provide leadership through our youth for the extension of the Kingdom of Christ.

II  
The interests and sympathies of our youth must be awakened to the needs of all men. Great business concerns will send them out to the far corners of the earth to establish twentieth-century trading posts in world-chains of commerce. Professional men will be included with the staffs of executives and technicians, and so colonies of American college-trained youth will be established to found the one-world economic empire. Around such nuclei will develop a native constituency absorbing many of our customs, habits and desires.

But we must see that these influences be for good and that our new program of colonization be for God. Men of the right sort must be impelled to accept these positions and be channeled into these great areas of opportunity. We must recruit them from our own college campus—young men and women educated in our own manner of speech and conduct.

The world is thronged with trained men—but uneducated men—who have no awareness of the world's need and no compassion for the world's people. The world is aflame with revolt, yet these dynamic changes can never be given a moral direction by men who have no convictions, by technicians who have never known a revolution in the heart.

**To win their way, these leaders must possess trained hands, tough minds and tender hearts and they must fully recognize the fact that our war is a hot war and that it is for keeps.** Such leaders constitute our greatest needs.

III  
Now, in one minute—how shall we grow and develop such leadership? The answer is clear to all—recruit, inspire and indoctrinate our youth. Our institutions of higher learning are our training centers. It is an unfortunate fact in our history, however, that they are not now receiving nor have they ever received a just share of support for the services they are expected to render. If we succeed in the future, we must make available to our institutions an equal support to that given the tax-supported schools in the near-by-town.

These institutions of higher learning constitute the training center for the shock troops of the ideological war that is sweeping the earth. The continuity of our way of thought and life is dependent wholly on the successful educational program of these institutions. We cannot trust the training and education of our leaders to any other hands. The time is right now for strong and dynamic men to move out with daring action and guarantee the support of the colleges and universities of the Southern Baptist Convention.

I paraphrase a statement of Churchill's as he challenged England to rise to match her danger point when during the war he said: "Virtuous motives trammelled by timidity, are no match for armed and resolute wickedness. The cheers of weak, well-meaning assemblies soon cease to echo, and their votes soon cease to count."

We challenge you to put your money and service beside your recorded vote of approval for these training centers of God. We challenge you to maximize your effort in the name of youth and for the cause of Christ.

LEBANON TENN

# Baptist and Reflector

O. W. Taylor  
Editor

C. W. Pope  
Executive Secretary

Fred W. Noe  
Business Manager

## DIRECTORS OF TENNESSEE BAPTIST PRESS, INC.

Edwin E. Deusner, President; Richard N. Owen, Vice-President; J. R. Kyzar, Secretary; Andrew Tanner, E. L. Smothers, W. R. Hamilton, T. C. Meador, C. C. Bryan, David Livingstone

Editorial and General Office,  
149 Sixth Ave., North, Nash-  
ville 3, Tenn.

Terms of Subscription—Single  
subscriptions payable in advance  
one year, \$2.00, six months,  
\$1.00. Other rates and plans  
sent on request.

We do not assume the cost  
of cuts.



Obituaries, Obituary Resolu-  
tions and Non-Obituary Resolu-  
tions—200 words free; 5 cents  
each for words in excess of  
200.

Advertisements—Rates upon  
request. Announcements of  
open dates by evangelists and  
singers, and others, \$2.00 per  
insertion.

Advertising Representative—Fred W. Noe

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except during Christmas week, under the act of March 3, 1879.

TENNESSEE BAPTIST PRESS, INC., NASHVILLE, TENN.

## EDITORIAL

### Not Afraid of The Alligator

ON SUNDAY during the Southern Baptist Convention at Oklahoma City, the editor and his wife worshipped at the Olivet Baptist Church where Grady Cothen is pastor and where Gayle Holcomb is music director. We heard President Robert G. Lee preach.

Before going into the auditorium, we engaged the colored janitor in conversation and found that he was a Christian and a Baptist. He told us the following:

"I wuz baptized in a tank in the country. Jist a shawt distance away I saw a alligator lookin' at me. But I wuz not afraid after I got my mind on dat Man up yonder wid His hands on me. I wuz feelin' good."

We received a blessing from this. Whatever *alligator* may be seen in the path of obedience, all is well when the mind is upon the Lord whose hands are upon us.

When we walk with the Lord  
In the light of His Word,  
What a glory He sheds on our way.

### Perfection Realizing Imperfection

JOB was an actual historical personage, not simply allegorical (Eze. 14:20; James 5:11).

God passed an exceedingly high compliment upon him, as follows (Job 1:8): 1. "None like him in all the earth." 2. "Perfect"; that is, spiritually well developed and mature. 3. "Upright," straight in character. 4. "Feareth God." 5. "Escheweth (avoideth) evil."

But when God finished speaking out of the whirlwind, Job said: "Wherefore I abhor myself, and repent in sackcloth and ashes" (42:6). Therefore, he was not sinless. Perfection as applied to human beings is relative, not absolute. Tested by the standard of God, the holiest men are the quickest to admit their unholiness, and those who are not willing to admit unholiness in God's sight are unholy.

People who claim sinless perfection should ponder this.

### The Motion To Investigate The Seminary

AT OKLAHOMA CITY, Oscar Gibson, pastor of Eighteenth Street Baptist Church, Louisville, Ky., moved that the Southern Baptist Convention appoint a committee "to investigate the charge that *modernism* now exists in the Southern Baptist Theological Seminary, Louisville, Ky."

Upon motion of John Jeter Hurt, Sr., Ga., the matter was referred to the trustees of the Seminary. Would it not have been better to refer it to a committee? The other is too much like appointing a man to investigate himself.

In view of rumors circulating here and there touching the Seminary, one wishes that President Fuller had known the matter was coming up and had been present and had told the Convention to appoint as many committees as it pleased to investigate the institution. A statement in the denominational papers would be a fine way to meet the situation.

Let it be remembered, however, that *rumors are not proof*. There are "liberal" circles which look upon the Seminary as being mossbacked because of its doctrinal conservatism. We have heard President Fuller speak and preach many times at conventions and elsewhere. Once we heard him preach through an entire series of revival services. We have never heard anyone sound a clearer note than he did, from the virgin birth on through the doctrinal scale. He denies that modernism exists in the Seminary. Therefore, let no one simply *presume* that the institution is guilty.

Perhaps in the case of Pastor Gibson, as, indeed, in the case of all of us, a thorough investigation might uncover some unfavorable things, which might not, however, justify the charge of modernism. That may be true of the Seminary, and we know of no proof to the contrary.

There may have been isolated statements on the part of some professor or professors which ought not to have been made without making the Seminary itself modernistic, or without classifying the professor or professors as modernists in the true sense. From announcements it appeared that Bro. Gibson was going to uncover the Seminary in his pulpit one Sunday night. But one well known to us who was present said that nothing much was done and that the charge of modernism against the Seminary was not proved. At any rate, the matter is in the hands of the trustees. Pending the outcome, let judgment be withheld until the evidence is in.

On the other hand, if modernism does exist in the Seminary, let it be fully brought to light and completely eliminated. If there is proof of this, let it be brought forward. If not, let rumors stop and let people quit presuming the Seminary to be guilty in the absence of proof.

In the many years we have known John Jeter Hurt, we have never heard a doctrinally unsound note from his trumpet. We are sure, therefore, that the intention of his motion at Oklahoma City to refer the matter of the charge against the Seminary to the trustees was not to cover up modernism or express tolerance for it. But he feared that bitter and divisive discussion in the Convention might develop and felt either that the matter should be dealt with under more deliberative circumstances or that modernism does not exist in the Seminary. We believe that this was the spirit of the majority in the Convention.

Let the trustees of the Seminary go thoroughly into this and report back to the denomination. This matter could come before the Convention again and it probably will if the groundlessness of the charge against the Seminary is not shown. The institution now has a golden opportunity to answer its critics and reassure its supporters.

In the meantime, let it be remembered that *snip* judgment using the *strap* implement is not *Christian* conviction.

# 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.

## Pleasure

*The Prairie Overcomer*

One of the latest tabulations on the cost of pleasure reveals the fact that the U. S. spends about twenty-five billion dollars a year on liquor, tobacco, cosmetics, recreation and racing. The facts of history prove that no nation has ever survived prosperity. And one wonders how modern civilization can possibly have more pleasure. The means are about exhausted, and there are only twenty-four hours in a day. The barbarian from the north once swept down on one of the world's greatest nations. Whether it be by bear or barbarian, will history repeat itself?

(And that's not a silly question, either.—R. B. J.)

## Who Should Control Our Schools

*Southern Baptist Home Missions*

There is a group in our nation pulling out all the stops in whooping up federal aid for our schools. A more powerful and persistent propaganda has not been loosed in years. Now, federal aid is nothing new in the field of education. Advocates of the present drive admit as much. Financial help has been given by Congress from the land-grant colleges in 1862 to the GI Bill of Rights of today. There may be ground for continuing these special grants for special purposes, but the aim behind the newest drive in Washington goes far beyond that, it seems. It is nothing less than an effort to force uniform and equal opportunity in education throughout the states, and unless there is tremendous care in seeing that the bill, if passed, granting federal aid to our public schools, does not carry with it supervision and control, we might surrender our right for a mess of pottage. Our ancestors learned long ago that holding the pursestrings on tax monies is even better than writing the songs of a nation.

(Federal aid to schools ought to be defeated.—R. B. J.)

## Solution for Secularism

*United Evangelical Action*

All those who think are alarmed at the rapid spread of secularism in America. The generations coming into leadership in the varied phases of our national life either have no faith in God and the things of the spirit or else hold a philosophy of life wholly unrelated to their religion. The nation as a whole is feeling the impact of this condition. Today there are four times as many divorces per 100 marriages as fifty years ago. Every forty minutes someone in America commits a murder. One out of every fifty-four adults in the USA has been arrested for drunkenness. In one year we gamble eight billion dollars. God, the Bible and the Church simply do not figure in the life plan of multiplied millions in America.

Why is this?

There are many reasons. But it is becoming increasingly evident that one of the chief is to be found in our public schools. At the time our nation was born the textbooks in the schools were 100 per cent religious. By 1850 they were 50 per cent religious. A few decades later the percentage had dropped to 25 and now it is less than one. Recent Supreme Court action in the Champaign case insures the increased secularization of our schools. Million of our boys and girls come from godless homes and never go to Sunday School. They grow up to be civilized pagans. Their secular preparation for life makes them pagans. If this condition cannot be corrected by law then it becomes increasingly evident that the home and the church must provide Christian Day Schools. "Train up a child in the way he should go"—or else!

(Here is a problem for you. It ought to be solved. How?—R. B. J.)

## Peril of Government

*The Watchman-Examiner*

The passage by the Congress of the United States of a bill for rearmament and military establishments amounting to nearly \$16,000,000,000 is a sad commentary upon the failure of modern diplomacy. The world is at a low ebb. International morality and the aims for constructive peace seem to be lost. The tax load breaking the backs of the people knows no promise of diminishment. Creations of destructive power are the fashion of our time. Bitter recrimination characterizes the international interchanges. It has been boldly advocated in Congress that the objective of all this military preparation is a war with Russia. Never before in the history of our nation have we ever made such elaborate preparation for war. Suppose the war does not come this year—does not come for five or perhaps ten years? All the implements created by the sweat of labor and the tax money of the people will be obsolete if the moment of battle is postponed. Is it intended, then, to use these instruments while they are still good? Do we not need a prophet's voice in our legislative chambers? Do we not again need to hear the voice of Disraeli as he spoke in one of England's dark hours: "Unless we bring man nearer to heaven, unless government become divine, the insignificance of the human scheme must paralyze all effort." What would our Lord say concerning all that is taking place now?

(All this emphasizes the great importance of evangelism.—R. B. J.)

## Protestants Are Queer

*Marilyn Woods in The Christian Century*

Sir: I am a Catholic, and Protestant inconsistency is a source of puzzlement to me. The *Christian Century* mixes me up even more. Try as hard as I can, I cannot figure out why it is that they won't give up one pinch of their dogmas, and hammer at the Catholic Church to be more liberal and dispense with a few of its own; why they stir up a hornet's nest over a few nuns teaching in public schools lest the Protestant children learn to regard the pope as head of the church or start praying to saints, then get behind a campaign to get the *Nation* into the public schools regardless of the fact that magazine attacks papal infallibility and prayers to saints; teach that the miracles related in the New Testament actually happened, then denounce all miracles as unscientific, particularly those happening to Catholics; talk about liberty, and deny Negroes entry into thousands of their churches; teach and preach the Sermon on the Mount, then adopt the pagan philosophy that poverty is the cause of evil; denounce birth control as godless from the pulpit in one decade then proclaim it as Christian in the next; set up Protestant schools for centuries, then decide they are undemocratic; teach that the Bible is the inspired word of God, then allow their ministers to perform wedding ceremonies between divorced couples; recite the Apostles' Creed's "I believe in the communion of saints" (which nobody I have ever met has any idea what it means), then poke fun at Catholics for mumbling meaningless prayers; go to church on Sundays by the hundreds with a Bible under their arms, then can't agree on the meaning of a single verse; argue that the home is the place for religious instruction, then never bother about instruction; argue that another place for religious instruction is the Sunday School, then show up when they feel like it. You figure it out; it's too much for my poor, weak brain.

(There are a lot of things this sister doesn't understand that she doesn't mention. And some things she thinks she understands are not true.—R. B. J.)

## Our Youth Found Faithful

By CHESTER E. SWOR, Clinton, Mississippi

**I**N THESE DAYS of constant publication of juvenile crime statistics there is evident danger of our concluding that all youth trends are downward. Though the number of young people in America who are caught in the toils of the law has grown tragically since 1920, there is against this sombre back-drop of youth delinquency the bright silhouette of many thousands of our youth who have been loyal to the principles of Christian living at its best.

In-so-far as the youth group of our Southern Baptist Convention is concerned, there are indisputable proofs that a great concourse of our young people can be adjudged faithful:

1. They have been faithful in participation in youth activities sponsored for them by our denomination. Below the adult level of Southern Baptist life, there are enrolled 3,823,517 young people in weekly activities directed by Training Union, Sunday school, and Woman's Missionary Union. In addition, there were more than 1,250,000 young people enrolled in Vacation Bible schools in 1948; and it is estimated that almost 500,000 young people participate in the various youth choirs of local Baptist churches.

2. Our young people have been faithful in other activities of our churches. They constitute a large element of all worship services; they attend mid-week prayer services in increasing numbers—as seen in the current campaign of 10,000 Training Unions to increase prayer meeting attendance; tithes and systematic givers among our young people number into the hundreds of thousands; over 53,000 young people attended the various youth conventions of our denomination during 1948; and almost 75,000 young people attended the summer conferences and assemblies in 1948.

3. Our young people have been most faithful to our denomination's emphasis upon evangelism. During 1948, more than 1,000 youth revivals were held; 20,000 college young people participated in summer work, majoring in instruction and evangelism; an increasing throng of our young people do personal evangelistic work throughout the year.

4. Our young people have been faithful in dedication of life to full-time Christian leadership. At the present time, there are 6,400 ministerial students in our Southern Baptist colleges, and 2,931 young men and women in our seminaries. It is estimated that during 1948, approximately 2,000 young people of our denomination offered their lives in dedication to Christian service.

5. In the fast-moving stream of American young life, our young people have been found faithful in their devotion to the principles of uncompromising Christian living. Nearly 2,000,000 of our young people read their Bibles and engage in personal prayer every day. Through our Training Unions, 64,822 in number, there is every year an all-year crusade against beverage alcohol. The response of our young people to challenges to courageous Christian living in the matters of personal honesty and moral purity is profoundly inspiring. The number of those who have even dared to stand alone for principles of maximum Christian living is very large.

## A Name at Stake

By RAY P. TURNER, Pastor

Washington Pike Baptist Church, Knoxville, Tenn.

**T**HE TRADE MARK always stands for something because it has been guarded. The law will not allow a manufacturer to put the brand of another upon his product. If this were not true the public could easily be deceived. The name is always important because it takes a period of time to establish a name. A company of reputation would not think of selling their business for the value of the tangible assets alone and allow the continued use of the name.

We, as Baptists, enjoy the blessings of a great heritage and a great name. The name Baptist should distinguish us as those who stand for certain New Testament principles that have been characteristic since the apostolic days. However, I fear that the name Baptist has often been dragged through the cesspools of gossip and disrepute because of those who claim to be Baptist only for convenience sake.

All evangelists (at least that I know about) who seek to commercialize the gospel claim to be Baptists. All of those that seek to get crowds at open air revivals by fighting the Churches and the Church leaders (and crowds come to see or hear a fight) make the same claim. Those who would openly defy the laws of the land for publicity's sake are likewise "Baptists."

To my knowledge, there is no other name of any distinction that can be used so unrestrainedly as the name Baptist. Baptists believe in democracy, and we must never get away from that; but many have taken advantage of this freedom. They are like those who shelter under the freedom of our government while they seek to destroy the government that gives them protection.

The people are in many cases being deceived, and I believe it is time that we as Baptists let the world know that not all who claim to march under the banner are loyal to the flag, and denounce such underhanded practices in the name of our denomination. The first Baptist was clothed with camel's hair. Therefore, let us beware not only of "wolves in sheep's clothing," but there are also some in "camel's hair." Our name and reputation are at stake; may we rise up to defend the true spirit of Christianity.

## Editorial Headaches

One of the things that makes a newspaper publisher and editor want to pull out the rest of his thin, greying hair is to receive a long article to go into the paper, written so poorly and so badly composed that a Solomon is needed to "decipher" the communication. We have one about gathering to work on a "Cemetary," and it concludes with the sage advice, "Word it up wright." Surely our schools do not teach our high school students anything about English, punctuation, spelling or composition, if we are to judge their work by the products they turn out. Some sort of thoroughness is evidently needed in the training of the minds of our boys and girls. We do not say these things to condemn all our teachers; but, if the shoe fits, it ought to be worn.—Clipped.

## Statement of Faith

We as Baptists believe in: A verbally inspired Bible; The Blessed Trinity; The Deity, Virgin Birth, Vicarious Death, Bodily Resurrection, Second Coming of Jesus Christ; The Fall of Man and Eternal Judgment for Sin; Salvation by Grace through Faith unto Justification, Regeneration, and Preservation; Immersion upon the Authority of a New Testament Baptist Church of those who profess faith in Christ, and as a prerequisite to fellowship in the church, and to the Lord's Supper; Separation of Church and State; Resurrection and Eternal Bliss of the Saints."—*Pacific Coast Baptist*.

# TRUST: A LIVING FAITH

By C. M. PICKLER, Boulevard Baptist Church  
Memphis, Tenn.

(Delivered at the Nashville Evangelistic Conference)

Adam sinned against God. Since that day man's biggest problem has been the problem of sin; and his biggest puzzle has seemed to be how to get rid of it. Jesus paid the price for man's sin, but man has been unwilling to accept it. Those who have been willing have usually been puzzled to know how to do it.

Paul said to the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." But man has even been confused over this statement. He sometimes calls this saving faith, and yet such a term is a misnomer. A sinner is saved by grace on the condition of his faith (Eph. 2:8, 9).

There are three aspects of this faith. The theologians of other years called these: knowledge, assent, and affiance. We might think of them as belief, faith, and trust.

## More Than Mental

BELIEF is a little weak in expressing the first part of faith, but "knowledge" seems to be a little strong. This part of faith is only mental. It is that which the Lord meant when He said: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). This is a faith of the mind. It comes by reason or knowledge. This I have in knowing there is a London, England. This mental faith is necessary to salvation, but it is not sufficient for it. No one is saved without it; no one is saved by it. Yet we greatly fear it is the only faith many church members have. No sinner can be saved by coming forward, giving his hand to some preacher, acknowledging Christ to be the Son of God, and being baptized. The faith required for salvation is more than simply a mental assent to a fact. One must believe that Jesus is the Savior, that He is the Son of God, and that He is approved by the Father. Yet such a believer is still lost, for all this does not mean he has exercised faith in Christ as his own personal Savior.

Let us look at an old, familiar illustration. A man was at work in the basement of his new house. He had no light except that which came through the opening left in the floor for the entrance. His small son was chased into the house by a larger boy. He looked into this opening in the floor, but could see nothing below because of the darkness. His father, seeing his predicament, stretched forth his hands and asked him to jump into them for safety. The boy knew his father was there, knew he was able to catch him, and knew he had invited him to jump into his arms; but all this mental faith did not save him from the danger of his enemy.

## Dependence Upon Christ

The second aspect of this term which the world wrongly named saving faith, our forefathers called "assent." We shall simply use FAITH. A sinner may believe Jesus is willing to save, that He desires to save, and that He and the Father are "not willing that any should perish, but that all should come to repentance," and still be lost. He may believe Jesus made all the necessary arrangements, He is able to save, He has made a sufficient atonement, has met all the requirements for a sinner's salvation, and has already paid the whole price, but this does not save him. He may realize that he has a depraved nature, that no human works can save him, that Jesus is his only chance of salvation, and that He is the Savior and the only Savior, and recognize the fact that he still needs the salvation this Savior can give. As long as he depends upon himself, his own works of righteousness or the efforts of earthly friends, he will continue to be lost. Until he ceases to think these and other human efforts are necessary to help Jesus save, he will remain a lost sinner.

Let us return to our illustration. The little boy realized he needed help; his father could help him, and this was his only way of escape. He not only believed his father was there, but he sincerely believed he could and would catch him if he would jump. Believing all this he still stood in the same danger.

## Complete Committal

The third aspect of faith is TRUST. This means to take hold of Jesus. Perhaps it would be better said that the sinner allows Jesus to take hold of him. It is not the life-saver on the bank or the drowning man's faith in its efficiency that saves from a watery grave. The man in danger must take hold of the life-saver.

For a sinner to be saved he must commit himself as a poor lost sinner, needing mercy to Jesus as Savior, and thus accept Him. This makes salvation personal, makes it satisfactory both to the sinner and to the Savior, and brings into being a new creation. In complete confidence the sinner yields himself to the Savior. A sinner convicted of his sins is still lost. A sinner may have a sorrow that many call repentance, but this does not save. He may even confess his sins, but neither does that mean he is saved. Confessing sins does not save, for if it did, people could be saved without believing in Christ as Savior, and we would thus have Christless saved people. There is no way for one to be saved without Christ, for "there is none other name under heaven given among men, whereby we must be saved." John said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," but he was speaking to saved people, for in the same letter he said: "These things have I written unto you that believe on the name of the Son of God."

We can now complete our illustration. The little boy, believing his father wanted to catch him, that he could and would do so, jumped into the outstretched arms that he had not been able to see, but he knew were there. Then and only then was he saved from his enemy for that was when he completed his faith and trusted himself entirely to his father. The essence of faith is not to know the man is there, or to believe in his ability to do what he says he will, but to drop into his arms.

## Faith Completed

Some years ago I visited a friend who was very ill. As I had done on other occasions, I asked him about his spiritual condition. He said again that he was lost. I asked him if he desired to be saved. He replied, "More than anything in this world." I explained that "except ye repent, ye shall all likewise perish," and that a sinner heard Paul's answer to the question of how to be saved in the words, "Believe on the Lord Jesus Christ, and thou shalt be saved." After an explanation of repentance and faith I asked this friend if he were willing to repent of his sins and trust Jesus. He replied that he was but showed he had not yet been saved. He seemed to be in a repentant mood and seemed to be willing to trust the Lord. Evidently there was nothing lacking as to the first two elements of his faith. I asked him if he would be willing to trust Jesus enough that if on the other side he should hear the Lord say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," he would reply, "Lord, I did all I knew to do; I trusted Jesus as my own personal Savior, and I am depending entirely upon Him. If you send me to hell, I shall go there trusting Jesus as my Savior." After a moment's meditation he told me in no uncertain terms he was trusting just that much. Then he gave to me what our forefathers would have called "a very beautiful experience." He had completed his faith in Jesus, by the Lord's help, by definitely committing himself to Him, and shortly went to be with Him.

# June Meeting Of The Executive Board

THE EXECUTIVE BOARD of the Tennessee Baptist Convention met in its annual summer meeting June 7, 1949, in the chapel of the Baptist State Building in Nashville. There was an excellent attendance and a fine spirit prevailed. President Henry J. Huey, Milan, presided and Secretary L. S. Sedberry, Nashville, recorded the proceedings, assisted by Miss Madge McDonald, secretary to Executive Secretary Chas. W. Pope.

In his report Secretary Pope expressed gratification over the repeal by the Tennessee Legislature of the Church Tax Law and of the 2 per cent Sales Tax as related to churches and their non-profit religious organizations and charitable institutions.

Actual construction of the camps, one at Carson Springs near Newport and the other near Linden, was reported as under way. Only enough funds are on hand to complete the first units of the camps. The first units will be ready for occupancy by the last of June. Let our people rally to this worthy cause and make possible the completion of all the units in the camps.

A highly gratifying report was made on the three Baptist hospitals in the state.

Through President Edwin E. Deusner, the Tennessee Baptist Press, Inc., which prints Baptist and Reflector and does other printing for the Executive Board, reported that the paper is at present just about breaking even as compared with huge deficits heretofore. R. Frank McKinney of Etowah was chosen to take the place on the board of directors of W. R. Hamilton, who has moved to Florida.

Under a resolution adopted by the Executive Board in a previous meeting, a special committee with Superintendent W. C. Creasman of the Tennessee Baptist Orphans Home as chairman reported that arrangements whereby the Baptist Memorial Orphanage of Memphis and its liabilities and assets are transferred to the Tennessee Baptist Orphans Home and will be operated as a Shelby County unit of the latter, have progressed in a satisfactory way.

As of May 1, the Cooperative Program showed receipts for the first half of the Convention year of \$674,785.51, an all-time high and \$50,593.71 more than for the same period last year. However, designations fell off so that total contributions were \$572.13 under the same period last year. More and more churches and pastors are rallying to the Cooperative Program.

In the Department of Evangelism headed by L. G. Frey, it was reported that there were 29,497 baptisms into Baptist Churches, a gain of 4,289 over the previous year.

Recommendations of the Executive Secretary were adopted, as follows:

I. We recommend, that the Executive Board of the Tennessee Baptist Convention, representing 2,447 Tennessee Baptist churches with an aggregate membership of 549,000 members, protest the use by the Federal Government of public tax funds for the support of parochial, religious, or denominational schools, or hospitals, or institutions, as a violation of the American tradition of separation of church and state; that a copy of this protest be sent to the President of the United States and to each of the Senators and Congressmen from Tennessee.

II. Since experience has shown that our colleges and schools are in the best position to judge the matter of allocation of aid to individual ministerial students enrolled in those schools, we recommend that the funds provided by State Missions for this purpose, and the one per cent for Ministerial Education be distributed among our schools on the basis of the number of non-G. I. ministerial students enrolled; that the ratio of distribution between Harrison-Chilhowee and the colleges be that of Cooperative Program fund allocations, or 5-2; that a special committee be appointed by each school administration for the purpose of determining the eligibility of ministerial students; that the matter of the actual need of help be given consideration in each case; that consideration be given to all Baptist ministerial students, but that ministerial students from Tennessee Baptist churches be given preference; that immediately after the opening of each semester or quarter the several Tennessee

Baptist schools be requested to furnish the Executive Secretary with information as to the number of eligible students enrolled.

III. We recommend that the Board approve three evangelistic conferences for the next Convention year; that a special committee be appointed to arrange a program, secure speakers, and determine the time and place of such conferences; and, that the Superintendent of the Department of Missions and Evangelism be made a member of this committee.

The financial generosity of Tennessee Baptists under the cooperative arrangement is a matter of praise to God and is a tribute to their loyalty.

During the first six months of the Convention year the institutions received from Cooperative Program receipts the following amounts:

|                                       |             |
|---------------------------------------|-------------|
| Carson-Newman College .....           | \$29,923.66 |
| Cumberland University .....           | 29,923.66   |
| Union University .....                | 29,923.66   |
| Harrison-Chilhowee Academy .....      | 11,969.47   |
| East Tennessee Baptist Hospital ..... | 23,938.93   |
| Mid-State Baptist Hospital .....      | 17,954.20   |
| Tennessee Baptist Orphans' Home ..... | 47,877.88   |

During the first six months' period the following Southwide causes received the following amounts:

|                                |              |
|--------------------------------|--------------|
| Foreign Missions .....         | \$267,484.99 |
| Home Missions .....            | 87,271.91    |
| Relief and Annuity Board ..... | 40,427.11    |
| Seminaries .....               | 66,671.71    |

## The Baptist Press And Other Printing Concerns

By CHAS. W. POPE

THE TENNESSEE BAPTIST Press, Inc., is not in competition with other printing concerns engaged in commercial printing. Being duly incorporated, it no doubt has the same moral and legal right to engage in such work as is being done by several other Baptist state printing concerns, such as, the WESTERN RECORDER of Kentucky. However, the Tennessee Baptist Press, Inc., prints only the BAPTIST AND REFLECTOR, and such other matter as the Executive Board and the Tennessee Baptist Convention require. It does not accept printing for commercial purposes.

The machinery owned by the Tennessee Baptist Press, Inc., is housed in the building of the Curley Printing Company, and this company operates the machinery for the Tennessee Baptist Press, Inc.

Under the contract, when and after the need of the BAPTIST AND REFLECTOR and other needs of the Executive Board have been met, the Curley Printing Company can on its own responsibility do such other printing as it may desire, and can do so, using the leased machinery of the Tennessee Baptist Press, Inc., and, of course, its own machinery. But, this is separate and distinct from the printing done by and for the Tennessee Baptist Press, Inc.

In its relationship to the Executive Board the only printing which the Curley Printing Company can do in the name of the Tennessee Baptist Press, Inc., is the printing of the BAPTIST AND REFLECTOR and such other Executive Board printing as it may be engaged to do. All printing in addition to this is solicited and done only in the name of the Curley Printing Company and is its sole responsibility. The Curley Printing Company, as such, and in its own name may, and does, compete with other firms, but the Tennessee Baptist Press, Inc., has nothing to do with this.

# WHY TITHE ?

By GRAHAM STUCKEY, Memphis, Tenn.

THERE IS NO NOBLER enterprise upon which any group can embark than that having for its exalted purpose the enlargement of Christ's Kingdom on earth; not in some distant dreamy make-believe future, but moving forward with measurable strides in our own day.

It is with this purpose in mind that the vast Southern Baptist organization is cracking down upon the doctrinal directive to tithe. I have watched this campaign that is, in its organized aspects, from some years back, even from that not-too-remote past when a tither often was looked upon as a sort of spiritual oddity. I have seen our church bulletins, our state paper (to which this is addressed), our abundant denominational literature carry its appeals. I have heard messages over the pulpit and over the radio, reasoning and pleading its cause. And I was truly amazed at the almost infinite variety and seemingly inexhaustible Scriptural backing gleaned from the pages of the Bible in order to hallow this undertaking in Divine approbation.

## I

I was stirred—I am troubled. Do I abide in apathy too long?

Is this a *duty* that impels one to pour out his money upon God's altar? God forbid! Someone has said that he who gives from a sense of duty gives but worthless gold. Let us not impair the worth of this tithe through giving from a sense of duty—rather let us make it an experience of inner-prompted selfless love. The worth of gold is limited to the horizons of man's circumscribed sphere, but the worth of self, poured out in unselfed love becomes, through God, infinite.

To us individually, is left the choice whether our giving shall be pound foolish and penny wise. God has used many lowly, humble, untutored men as his instruments in lofty usefulness. Even when we place our tithe in the storehouse, our own heart's attitude alone determines whether that gift carries the force of pennies or pounds.

## II

Christianity does not advance single-file, but on abroad *company-front*. Failure to properly appraise each item within the range of our total strength and resources could very possibly end in abortion of the whole scheme. Has our zeal blinded us to caution? Are we over-emphasizing the *tithe* while under-emphasizing the *tither*? Man doth not live by bread alone, neither can our great program of material expansion be consummated through money *alone*.

The order in which we are to find life and eventual Spiritual security has been Divinely established. We see everywhere about us barren waste-lands, bomb-razed and fire-gutted cities, the wreckage of ponderous industrial and financial empires, the ghastly metamorphosis of intolerant governments—nay, even rotted whited sepulchers that once were churches—all being the result of someone's poorly ordered spiritual conceptions.

And so I wonder if the tithe, simply and of itself, with perhaps some slight qualification for the tither, is sufficiently potent in nourishment to properly sustain our tithe-endowed needs.

## III

It is more blessed to give than to receive. Involved at this juncture are many implications that would astonish us if we were as diligent in searching them out as we are in seeking the reasons why Southern Baptists should spearhead an intensive financial drive by way of the tithe. In fact, our astonishment

would be so great and our reward so gratifying that many visions seemingly beyond our hope would be realized.

Jesus was looking farther down the line than the penny when he delivered the injunction: "Render unto Caesar the things which are Caesar's and unto God the things which are God's." When we magnify the blessings developed from that which is *received* we are merely magnifying the things which are Caesar's and are closing our eyes to visions far more glorious in the realm of the things which are God's. There is no question that the surest way to attain all these things we hope to get from spending the tithe money is in the release of a flood of Spiritual forces generated by the equitable valuation and orderly utilization of *all* the Spiritual injunctions. This also shall please the Lord better than an ox or a bullock that hath horns and hoofs. The humble shall see this, and be glad: and your heart shall live that seek God.

Changes upon this earth, that is, movements toward or away from the Kingdom find their origin in *man* first; and in him *first in his heart*. Man, having been originated as an individual, has retained that singular characteristic. The *tither* as an individual, moves nearer the glorious Kingdom, and through his nearness draws other men unto Him. In this closeness do we find assurance that He will pour you out a blessing that there shall not be room enough to receive it.

## IV

Man was originally a child of wrath, walking according to the course of the world, selfish, self-centered and greedy. God instituted devices for his corrections, among which was the tithe-idea. Its purpose was to save us from our own greedy, selfish selves. At this point the implications are many and we need not to digress and dwell upon them. By implanting in our hearts a sense of generosity toward others, we not only influence others likewise to be generous, but through those others who have been transformed because of *our* generosity, we receive back many-fold that which we had freely given away originally. If all these things Southern Baptists want and feel that lack of money has kept out of reach be good, then not having them would appear to be evil. The root of all evil is the love of money, and the love of money is the very essence of evil. Hence, there is no question but that we are concentrating too strongly upon the purely money aspect of the tithe.

Tithing, when properly interpreted and implemented, will wash away the evil of money-love, and through other sources provide the very thing we are trying to obtain with money. Let us therefore strive toward an unselfish and ungreedy world, in the which *unselfish love*, rather than finances, shall be our bulwark against all the forces of sin.

God, in His wisdom, reckoned the optimum proportion of the tithe to our increase as one to ten. Less would not cut us deeply enough to make giving a worthy and genuine sacrifice: more than one tenth would actually move such a negligible few as to render the scheme practically worthless. Either way, too high or too low, the well-spring of good-will toward, and compassion for the other person would gush forth but bitter waters.

It takes *more* than money to place a city upon the hill.

The tithe provides that *more*.

# Laws of Faith

By JOE M. STROTHER, Johnson City, Tenn.

**F**AITH must be based on God's word. In fact, anything called faith in God, that doesn't have some promise from God to back it up, is belief in something or someone other than God; hence, supposition, as related to eternal truths. Let us see the issue clearly and read in God's word, "Believe on the Lord Jesus Christ and thou shalt be saved," and then trust the Lord Jesus Christ for salvation, taking God at his word. This is faith.

Overstepping God's word is a dangerous thing for all concerned. It can lead one to expect things of God that he has never promised. Frankly, it is to dictate to God. It is an effort to put words in His mouth suitable to our own notion. God allows no dictators concerning salvation. To overstep God's word can lead one to think he is saved when he is not. He has followed his own blue print, ignoring the conditions as laid down in God's word, and assumes that he is saved even though he has refused to meet scriptural conditions. The next thing you know he is percolating around among the brethren as a member of some church, thinking he is saved, trying to enjoy the company of those who have been born again. Usually he will cause trouble and prove to be a positive hindrance to the cause of Christ. He is also a hindrance to the lost. They will observe his unregenerate life and lose confidence in religion generally.

The worst blow, however, will be to himself. He started on supposition and got into the membership of some church, believing he could dictate to God, and be saved in his own way, according to his own works. Now watch him: He may for a while do some big religious stunts. Most likely, he will be very charitable for a spell, do lots of good deeds if he gets plenty of recognition, seems as though that is the kind of gas it takes to run a religion of—reformation and big resolutions. But one day, all to his surprise and humiliation, he discovers that the flesh is weak and the heart deceitful. He has stooped to some evil deed or profane word. Now what have you? A self righteous lost man, without the Holy Spirit for (the world cannot receive the Holy Spirit, John 14:15, 16). He is without Jesus as his intercessor at the right hand of God, for his faith was never placed in Jesus for that salvation to the uttermost which comes only through belief in Jesus. He depended on self, and self has failed him; the plight of despair is his. He is liable now to give up and quit: slumping into religious paralysis; a broken down wreck who has been trying to carry the load of his own sin, when Jesus has offered to save him to the uttermost, had he come to God through Christ.

One other danger: When one starts out trying to live the christian life without being saved by grace through faith based on the promise of God, God does not assume the responsibility of fathering that person, leading and blessing as he does his own children. Now watch him: he gets among God's people in some church expecting to have fellowship with them, but they seem strange; they seem to be narrow because they choose to bear their cross rather than compromise with fashionable sin. Yet he sticks around thinking he will get adjusted by and by, or perhaps readjust the others. One day he hears the preacher challenge the saved with a promise from God's book to God's children, how he will answer their prayers. He marks well the scripture, goes home and repeats some little memorized prayer he found in some musty prayer book, or asks for something selfishly without meeting any of God's conditions for answered prayer, and sets out his little tub bottom up expecting to get it filled with an immediate shower of blessings from God. But he is a lost man, expecting blessings that God has promised only to his own children. The prayer goes unanswered; He quits the church and begins a pouting campaign seeking sympathy. Self righteousness has two landing fields when it begins to soar: one is the field of religious big head, the other is the landing field of despair.

The most of the religious wrecks of this world are those who based their belief on something or somebody besides Jesus Christ, and set sail without the Holy Spirit's power to face the

problems of life. How important that Jesus said; "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me (John 5:39).

The effect of the proposed amendment would have been not only to shut out from advisory functions some of our most loyal men and women and to deny equal privileges to some of the most faithful friends of world missions, but would have deprived our board of some essential benefits derived from our affiliation with the Foreign Missions Conference, especially in present and prospective world crises. The implications of the proposed amendment, would have been not only far-reaching but disastrous to the missionary program and fellowship of Southern Baptists.

## The Proposed Amendment Offered at Oklahoma City

By E. C. ROUTH

**T**HE ISSUE in the proposed amendment by Dr. E. P. Alldredge to the Constitution of the Southern Baptist Convention was not, as many thought, whether or not the Convention should join the Federal Council or the World Council of Churches. The heart of the question was whether any individual who is associated with any organization presumed to be related to the Federal Council of Churches is eligible for service in any capacity with any board, agency, or institution of the Convention.

Here is the reading of the proposed amendment which was tabled by the Convention after President Robert G. Lee had expressed the opinion that it was a dangerous procedure: "No one who belongs to or affiliates with any state or local council of churches which is connected with or sponsored by the inter-council Field Department of the Federal Council or any one or more of its six affiliated councils shall be eligible to serve on any Board, agency, or institution of his convention—either as an official, employee, or board member."

The American Baptist Theological Seminary of Nashville with which the author of the proposed amendment has been officially connected as business manager of the Seminary Commission, is jointly maintained by the National Baptist Convention, which is a member of both the Federal Council and the World Council, and by the Southern Baptist Convention. The Southern Baptist Convention has steadfastly declined to join these councils and we know of no one who is now actively seeking to effect such a relationship. The Foreign Mission Board has unanimously gone on record, more than once, as being opposed to any such relationship.

"Except for a brief interim, our Foreign Mission Board has been a member of the Foreign Missions Conference of North America which had its beginning fifty-five years ago. Dr. Robert J. Willingham, then secretary of our Foreign Mission Board, was one of the founders of that organization. This Conference, not "council," which would come within the range of the proposed amendment, exercises no jurisdiction over any of the organizations constituting its membership, and in its constitution disclaims any control over any co-operating organization. It does not, as has been stated in print, direct or even suggest where missionaries may or may not be sent or what countries any missionary boards may occupy. It exists only to serve in a consultative and advisory capacity and to render any assistance that may be desired by any particular board and then only when such service is requested. I can certify, from first hand acquaintance, that during World War II there were many occasions when our board would have been helpless in such details as securing passports, transportation and essential shipments without the good offices of the Foreign Missions Conference.

At the last meeting of the Foreign Missions Conference a proposal that it join the National Christian Council, along with the Federal Council of Churches, was defeated by a large majority. The representatives of our own Board had considerable influence in the discussions which led to that decision.

## Relationship Between Southern Baptists And Other Christian Bodies

I should like to see a relationship between Southern Baptists and other Christian bodies which will give to those groups the same measure of respect and appreciation that we would like them to give to us. In all such churches we must maintain our full liberty and responsibility to be loyal to our own convictions concerning God's direct approach to the individual through Jesus Christ. In my opinion, we should not hold any relationships that will make us a part of organic ecclesiastical church councils such as the Federal Council or the World Council of Churches.

In holding convictions which make us unwilling to have part in plans and organizations which are seeking to achieve organic church union, we crave the respect and appreciation of these who hold differing convictions. As these other groups seek to be loyal to their beliefs concerning God's leadership in their lives, I should like to see all Southern Baptists give to them the respect, appreciation and Christian goodwill that we desire for ourselves.

I believe that it is possible for us to maintain relationships with other Christian bodies which will manifest this spirit of appreciation and Christian goodwill without involving us in movements for church union. The essence of Christian co-operation is a Christ-like attitude to all of God's children wherever they are to be found. Our inability to have part in co-operative projects which have church union as their objective, should not prevent our earnestly seeking to maintain every relationship that we can use to manifest a Christ-like attitude to other Christian Bodies.—*Theron Rankin*

## Meeting Expenses of Annual Meeting of S. B. C.

By JOHN L. DODGE, *Pastor*

First Baptist Church, Hot Springs, Arkansas

THERE ARE SEVERAL things in connection with the Annual meeting of the Southern Baptist Convention which present problems. One is the matter of adequate housing for the large number of Messengers and visitors attending. Another is the matter of expense of entertaining the Convention. It was recommended to the Convention in session at Oklahoma City, that a registration fee be required of all messengers which would, at least, help bear the expenses of entertaining the Convention. This recommendation was overwhelmingly defeated. This writer feels that it was good that the recommendations were defeated.

In lieu of the registration fee, an additional sum of \$15,000.00 was added to the budget to take care of the expenses of the annual session of the Convention. I am sure that other pastors and Churches feel about this matter as the pastor and the First Baptist Church of Hot Springs, Arkansas. We do not believe that it is fair and just to expect the local churches of the city in which the Convention is entertained to bear the burden of all the expense of the Annual session of the Convention. After all, we the members of the Southern Baptist Churches constitute the Convention, hence the expense of the Annual session should be borne by the various churches of the Convention. Of course the churches of the Convention contribute to the \$15,000.00 for the Convention Expenses when their offerings go to the distributable funds of the Convention.

There are 26,822 churches in the Southern Baptist Convention. No church, I am sure, would object to contributing \$1.00 per year for Convention expenses. Someone, perhaps, will say that of these 26,822 churches there are a great number very small churches. Suppose we eliminate the small churches and ask those with 500 or more members to write in their budgets \$5.00 per year for Convention expenses. Would this work? Why not? In this manner the churches of the Convention would be paying the expenses of the Annual meeting and not placing the burden upon the local churches of the city in which the Convention meets, nor would it be necessary to take from the distributable funds \$15,000.00 for this purpose. No one would be hurt, everyone would share, and the expenses would be paid. Let's try it.

## The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

Last week I shared with you a bit of Miss Ethel Harmon's letter about her missionary work in Africa. I hope you are responding to her request for Bible pictures to use in the work there.

Soon after Miss Harmon's letter came, I received a package from her. I opened it with much interest and found several items. There were some photographs of some of the Daily Bible Schools which I told you about last week. I wish you could see these pictures—hundreds of black, eager faces of boys and girls who are learning from Miss Harmon and her missionary-helpers about Jesus and his way of love. They made me happier than ever to know that I could have a part in telling these faraway friends about my Friend Jesus, who wants to be their Friend, too.

Another item in my package from Africa was a Sunday school quarterly. On the front was a picture of a Bible, held firmly by two hands. Under the picture I read the words: "The answer to the deepest hungers of the heart." And I thought again of the hundreds of African boys and girls who are really as hungry for the message of salvation as they are for bread.

There are no pictures on the inside of this quarterly from Africa. The paper is not white and smooth like the paper in our own Sunday school books. (You know, our paper is bleached white with chemical called chlorine, and the whiter and smoother paper is made, the more expensive it is.)

The words printed on the gray paper do not look like the words in our quarterlies. Almost everything except dates and page headings is written in an African language called Yoruba. Of course, it is as strange-looking to me as English would be to an African boy or girl.

Our Baptist Sunday School Board sends copies of all Uniform Junior Sunday school lessons to Africa, where Miss Harmon translates them into Yoruba. The lessons are used by churches in Nigeria and on the Gold Coast. I opened the Yoruba quarterly to the Sunday school lesson for June 19. It was fun to compare the Yoruba translation with my own *Junior quarterly*. I recognized several words. Would you like to see how many you can guess, too?

|              |                     |
|--------------|---------------------|
| Matteu ..... | Johann .....        |
| Luku .....   | Awon Aposteli ..... |
| Romu .....   | Jesu .....          |
| Bibeli ..... | Petern .....        |

These are all proper names, as you can see. I was interested to notice, also, that in the daily Bible readings the days of the week were given in English, just as we say them—Monday, Tuesday, and so on. Wherever numbers are used, they are just like ours.

Here is the Junior memory verse in Yoruba as African boys and girls said it last Sunday.

Oba yio si dahun yio si wi fun won pe, Loto ni mo wi fun nyin  
Niwon bi enyin ti se e fun okan ninu awo arakourin mi wonyi ti o  
kere julo enyin ti se e fun mi. Matteu 25:40.

I wish you could see the Yoruba quarterly. You would be glad for your own lovely book with beautiful pictures and white paper, even for lessons written in a language which you can understand. You would be glad, too, that you have a part in making possible a Sunday school quarterly to be studied by friends of another land. And as you studied your lesson each week, you would have a keener realization that on the other side of the world friends of Jesus are helping boys and girls there to study and understand the same lesson—in exactly the same words—that many Junior boys and girls have. Perhaps many African boys and girls express thanks to God for American boys and girls—Young South friends—who make it possible for them to know about and love *Jesu*. We can almost hear them singing joyfully the song which is the favorite of children in every land:

Ah! Jesu fe mi,  
Ah! Jesu fe mi,  
Ah! Jesu fe mi,  
Bibeli so fun mi be.

Would you like to sing it with them—the tune is the same as our own "Jesus Loves Me." As you sing, will you think again of some things you can do to help more and more boys and girls in our own land and faraway to sing and mean these words? Will you give, and pray, and work to share the stories of Jesus with boys and girls in Africa and all over the world?

# Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

W. G. RUTLEDGE  
Superintendent  
MISS GLADYS LONGLEY  
Associate



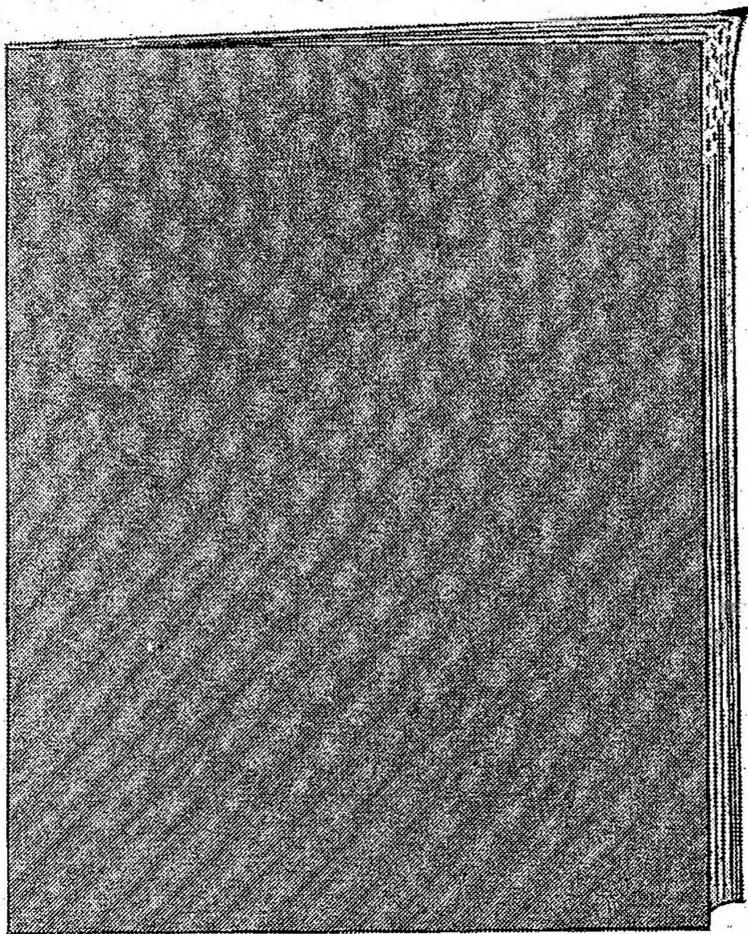
MISS OLETA MEEK  
Elementary Worker  
MISS DOROTHY CAMPBELL  
Office Secretary

## Cradle Roll and Nursery Emphasis Week

The Chilhowee Association had a week of Cradle Roll and Nursery emphasis with conferences pertaining to these two departments by the Associational Missionary, Rev. Charles Martin, Associational Nursery Superintendent, Mrs. Walter Byrum and Associational Cradle Roll Superintendent, Mrs. Della Pollard. Miss Oleta Meek, State Elementary Leader from the Sunday School Department in Nashville, led the conferences.

At each conference a display of teaching materials was arranged, demonstrations given and slides of adequate equipment for Nursery Departments were shown.

Sixteen churches were reached with conferences with a total in attendance of 118. The departments already existing were strengthened and two new Nursery Departments and three new Cradle Roll Departments were organized. It is felt that pastors, Sunday School Superintendent and workers in Cradle Roll and Nursery Departments became more conscious of the needs and interests of the children between the ages of birth through three years of age as a result of this week of Cradle Roll and Nursery emphasis.



New booklet for the Cradle Roll Department. Order a supply from the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville 3, Tennessee.

## Use the Vacation Bible School Standard As A Guide For Your School

The first Standard Vacation Bible School to be reported was conducted by First Baptist Church, Loudon, Tennessee, Rev. Paul Hall, pastor. Mrs. Olan Williamson was principal of the school. These were 116 enrolled with an average attendance of 101. Congratulations to these workers!

Rogersville Baptist Church, Rev. H. B. Ford, pastor and principal, also reports a standard school. These were 303 enrolled in the school with an average attendance of 207. Thirty-six boys and girls made a profession of faith.

Copies of the Vacation Bible School standard are in the Principal's package, in the package of free Vacation Bible School literature, and in the training course book, *Vacation Bible School Guide*.

# 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

## Training Union Study Course Awards Issued During the Month of April, 1949

| OCCOEE             |     | SEVIER            |       |
|--------------------|-----|-------------------|-------|
| Antioch            | 9   | Richardson Cove   | 1     |
| Chamberlain Avenue | 4   | Boyd's Creek      | 18    |
| East, Chattanooga  | 1   |                   |       |
| Big Spring         | 16  |                   | 19    |
| South Cleveland    | 6   | SHELBY            |       |
| Daisy              | 13  | Bellevue          | 125   |
| Dallas             | 8   | Boulevard         | 13    |
| Highland Park      | 16  | Buntyn Street     | 3     |
| Kings Point        | 2   | Central Avenue    | 64    |
| Mile Straight      | 8   | Parkway           | 71    |
| Oakwood            | 15  | LaBelle           | 2     |
| Signal Hill        | 37  | Louisiana Street  | 43    |
| Silverdale         | 9   | Malcom Avenue     | 5     |
| Soddy, Oak Street  | 27  | Mallory Heights   | 6     |
| Soddy, South       | 24  | Prescott Memorial | 39    |
| South Daisy        | 13  | Speedway Terrace  | 82    |
|                    | 208 | Sylvan Heights    | 91    |
|                    |     | Trinity           | 13    |
|                    |     | Park Avenue       | 12    |
|                    |     | Poplar Avenue     | 2     |
|                    |     |                   | 571   |
| POLK               |     | SWEETWATER        |       |
| Beech Springs      | 2   | Murray's          | 3     |
| Benton Station     | 24  |                   |       |
| Blue Ridge Temple  | 16  |                   | 3     |
| Cookson's Creek    | 1   | TENNESSEE VALLEY  |       |
| Ocoee, Old         | 10  | Dayton            | 42    |
| Delano             | 1   |                   |       |
| Friendship         | 1   |                   | 42    |
| Welcome Valley     | 1   |                   |       |
|                    | 56  | WATAUGA           |       |
|                    |     | Happy Valley M    | 21    |
|                    |     |                   | 21    |
| ROBERTSON          |     | WILLIAM CAREY     |       |
| Greenbrier         | 8   | Cash Point        | 1     |
|                    |     | Fayetteville      | 3     |
|                    | 8   |                   |       |
|                    |     |                   | 4     |
| SALEM              |     | TOTAL             | 4,336 |
| Dowelltown         | 5   |                   |       |
| Salem              | 12  |                   |       |
| Smithville         | 12  |                   |       |
| Woodbury           | 64  |                   |       |
| Wolf Creek         | 27  |                   |       |
|                    | 120 |                   |       |

## Associational Goals and Achievements by Regions

### SOUTHWESTERN REGION

GOALS: October 1, 1948 to October 1, 1949

ACHIEVEMENTS: October 1, 1948 to June 1, 1949

Below, First number, Goals—Second number, Achievements

| Association | Stan. Unions | New Tr. Unions | Stan. Tr. Unions | Awards    | Churches Reached with Study Course |
|-------------|--------------|----------------|------------------|-----------|------------------------------------|
| Beech River | 2—0          | 6—5            | 1—0              | 200—69    | 8—1                                |
| Big Hatchie | 8—6          | 2—0            | 1—1              | 500—271   | 24—5                               |
| Fayette     | 5—1          | 2—0            | 1—0              | 100—85    | 5—1                                |
| Hardeman    | 2—0          | 2—1            | 7—0              | 350—65    | 8—2                                |
| McNairy     | 2—0          | 3—0            | 1—0              | 250—131   | 12—4                               |
| Madison     | 5—3          | 3—12           | 2—0              | 800—981   | 24—23                              |
| Shelby      | 50—26        | 3—0            | 5—1              | 3600—3096 | 60—56                              |

### NORTHWESTERN REGION

|                  |     |      |     |         |      |
|------------------|-----|------|-----|---------|------|
| Beulah           | 3—0 | 2—1  | 1—0 | 400—131 | 10—5 |
| Carroll          | 1—0 | 1—1  | 1—0 | 100—143 | 8—4  |
| Crockett         | 1—0 | 1—1  | 1—0 | 100—0   | 5—0  |
| Dyer             | 5—0 | 10—5 | 1—0 | 200—264 | 10—9 |
| Gibson           | 3—0 | 5—1  | 1—0 | 800—507 | 20—7 |
| Weakley          | 5—0 | 5—2  | 2—0 | 150—6   | 10—1 |
| Western District | 2—2 | 3—0  | 1—0 | 100—139 | 5—4  |

### SOUTH CENTRAL REGION

|                |      |     |     |         |      |
|----------------|------|-----|-----|---------|------|
| Duck River     | 2—0  | 2—0 | 1—0 | 300—266 | 10—7 |
| Giles          | 1—0  | 5—2 | 1—0 | 150—74  | 10—2 |
| Indian Creek   | 1—1  | 5—6 | 1—0 | 250—198 | 7—6  |
| Lawrence       | 1—0  | 5—3 | 1—0 | 200—170 | 10—5 |
| Maury          | 15—2 | 2—4 | 3—0 | 400—262 | 15—8 |
| New Duck River | 5—8  | 4—4 | 2—2 | 300—224 | 12—7 |
| William Carey  | 4—0  | 4—0 | 5—0 | 250—115 | 10—5 |

## Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY  
President

MISS NELLIE TALLANT  
Young People's Secretary



MISS MARY NORTHINGTON  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN  
Office Secretary

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL  
Secretary



ANNE BAKER  
Office Secretary

### Ridgecrest Call

Have you made your reservation for Ridgecrest W.M.U. Week August 4-11? Write immediately to Mr. Robert Guy, Ridgecrest, N. C., enclosing two dollars for registration. A great program has been planned for you.

B.W.C.'s remember that an hour and half each day that week is devoted to you and your problems. All members will have the opportunity to attend the mission study classes. Counselors will be greatly helped by being in classes for leaders of each auxiliary. The very best leaders will teach the latest methods for counselors. Send your leaders to Ridgecrest for WMU Week, August 4-11.

### All Aboard for Camp!

We are happy to announce that both camps will be ready to open June 27th. We are happy over the large number who have indicated that they are planning on attending our first camp at our grounds. They will not expect to see the camp houses finished. We will continue to build until we have room for all who wish to attend. If you have money for camps on hand send it in immediately. Money is needed.

In our Golden State Mission Offering in September we will give \$10,000.00 towards W.M.U. Buildings at the camps. It has not been decided what type buildings these will be, but because of our real interest in camps we want to erect a building at each camp.

### My Daddy Told Me

SARAH ELLEN DOZIER

Juniors will enjoy the latest foreign mission book, "My Daddy Told Me." It is written by Sarah Ellen Dozier whose parents and grandparents were missionaries in Japan. She tells of her life spent in that beautiful land. She not only makes us see the beauty of the land, but the darkness of heathenism. You will feel the missionaries are your friends as you read of their work.

Any GA or RA counselor will enjoy teaching this fascinating story of Japan. Order from the Baptist Book Store, price .40.

### Ring In the New

AKIKO ENDO

Akiko Endo is a Christian Japanese from a Buddhist family. She tells how she was won to Christ by Mrs. Maxfield Garrott and as you read her story you can see she is a triumphant Christian. She is now a student in our W M U Training School in Louisville. Akiko begins her book with the close of the last war. She tells of the Emperor's declaration that he was not divine and of his appeal to his people to go on though the path be thorny. She pictured the old Japan and then the great change that came with the surrender.

The rites of the old Buddhist religion is described graphically. She gives the history of Christianity in Japan and closes with the story of our Baptist missions.

Young People will enjoy this book. Price .40 from your Baptist Book Store.

Dedicated to three great laymen who have recently gone to be with the Lord. We mention them in the order of their going.

§

On April 9, 1949, Mr. E. L. Wilson, President of Athens Plow Company, Athens, Tennessee, went to be with the Lord. Brother Wilson was a great layman serving his own church and his denomination in every way possible. He was Superintendent of Sunday School for many years, was deacon of his church for 36 years. He attended Carson-Newman College as a student and had been a member of Board of Trustees of that institution for more than a quarter of a century. He was also a member of Board of Trustees of East Tennessee Baptist Hospital and of the Tennessee Baptist Foundation. He had contributed generously of his money to these institutions, and his wise counsel was always greatly appreciated. He was the first moderator of McMinn Association.

§

On April 25, Mr. Edgar Folk Lambert went to be with the Lord. Mr. Lambert was one of Lewisburg's best business and civic leaders, a deacon of First Baptist Church there. Mr. Lambert reared a large family of children, and they were all educated in Baptist Colleges. He was always faithful to his church and denomination, a trustee of the Tennessee Baptist Foundation and gave the first \$500 to our Camp Program.

§

On May 22, James H. Anderson, Knoxville, Tennessee, went to be with the Lord. Mr. Anderson was the head of Miller's Department Stores, was a devout christian and loyal to his church and denomination.

In his church, he taught one of the city's biggest Sunday School classes until recent years. He has served on many a state-wide and South-wide Baptist board and committee, and was for one term vice-president of the Southern Baptist Convention and for a term as president of the Tennessee Baptist Convention.

For many years he was chairman of the Baptist Laymen's Movement, the Foreign Missions Board at Richmond, Virginia, a trustee of Carson-Newman College and trustee and board chairman of the Southern Theological Seminary at Louisville, Kentucky.

**Make Your Reservation Now**

**August 18-24, 1949**

**BROTHERHOOD WEEK AT RIDGECREST**

Bud and Marion Young, members of Tennessee Avenue Baptist Church, Knoxville, Raymond Smith, pastor, have been appointed missionaries to Ethiopia.

—B&R—

During Stewardship Week conducted by Pastor Hugh R. Horne and East Lake Baptist Church, Chattanooga, June 6-10, with Paul R. Roberts preaching, 406 signed the tithers' pledge.

—B&R—

June 5-12, Pastor Robert L. Orr and the Brownsville Baptist Church were assisted in a revival by Richard N. Owen, pastor of the First Baptist Church of Clarksville, with Alton Harvery of Jackson leading the singing. There were 20 additions.

An opening service at Camp Carson Springs, Newport, will be held Sunday, June 26, at 2:30 P.M. The first group of campers will arrive June 27. The people of East Tennessee are urged to come.—Mrs. M. K. Cobble. *Our people will rejoice over this fruition of their camp program.*—Editor.

Pastor O. E. Turner and the First Baptist Church of Paris were assisted in a revival, June 6-12, by James L. Sullivan, pastor of Belmont Heights Baptist Church, Nashville, preaching and B. B. McKinney, music editor of the Baptist Sunday School Board, Nashville, directing the music. There were 22 additions.

—B&R—

A letter from Mrs. Mildred C. Rippey states that she has concluded her service as Church Secretary of Central Avenue Baptist Church, Memphis, J. S. Riser, Jr, pastor, and that Mrs. S. C. Nixon, Jr., has been elected secretary and began work June 15.

—B&R—

Calvary Baptist Church, Bristol, has granted its pastor, James M. Gregg, a month's leave of absence to attend summer school at the Southwestern Baptist Theological Seminary, Fort Worth, Texas. Lester Ferguson, graduate of Carson-Newman College will serve as supply-pastor.

**Sunday School Furniture prompt shipment**  
**Opera Chairs** two or three months  
**Pulpit Furniture** sixty days  
**Church Pews** delivery depending on materials, etc.  
**SOUTHERN DESK COMPANY**  
**Hickory, North Carolina**

## Chattanooga Minister Dies



J. B. TALLANT

J. B. Tallant, age 64, died at Erlanger Hospital, Chattanooga, June 8. Funeral services were conducted Friday afternoon at Brainerd Baptist Church by Pastor Floyd Starke.

Bro. Tallant was pastor of Cedar Springs Baptist Church, Ocoee Association, when ill health forced him to resign last year. Other pastorates which he held were Eastdale, Cedar Hill, Chattanooga; First, Sweetwater; Trenton Street, Harriman; and First, Rossville, Ga. He served as Superintendent of City Missions in Chattanooga several years, and was also a member of the Executive Board for a number of years. He held more than 200 revivals in which there were more than 10,000 conversions.

He is survived by his wife and five children, Mrs. Jack Smith, Chattanooga; Mrs. Jack Fullwood, Stantonville; Francis R. Tallant, pastor of First Church, Jellico; Harold Tallant, pastor at Madisonville, Ky., and Major Irby Tallant, U. S. Army, Miss.

The Lord comfort all the bereaved.

A news note in Baptist and Reflector announced that Otis Williams had resigned the pastorate of Indian Grave, Baptist Ridge and Celina Baptist Churches to become pastor at Fort Robinson and Cedar Grove Churches, when the name should have been Otis Mullins.

## Do You Know Him?

RACELAND, Ky.—(BP)—The Flatwoods Baptist Church here is seeking the identity of a 25-year-old man, victim of amnesia.

The man was found in Raceland last January and is suffering from loss of both memory and speech. He has straight black hair, brown eyes, is 6 feet, 4 inches, tall, and appears to be 23 to 25 years of age. There is a long white scar approximately two inches long on the back of his head, which wound presumably accounts for his loss of memory.

—B&R—

A very successful series of evangelistic services were concluded at the Baptist Mission at Allred in Overton county on Thursday night, June 2. The revival had been in progress since May 22.

Evangelist Bill Bilyeu of Crossville was in charge of the services assisted by John T. Pennington also of Crossville. There were 10 conversions during the campaign, and 3 rededications.

—B&R—

Monday morning, June 13, in the Baptist Memorial Hospital, Memphis, Executive Secretary Chas. W. Pope underwent an operation. The word as this is written (June 14) is that he stood the operation in a fine way and is doing well. The brotherhood will pray for his rapid recovery.

—B&R—

E. K. Wiley, former Brotherhood Secretary and now Commissioner of Employment Security in the state, is a patient in the Mid-state Baptist Hospital, Nashville, following two heart attacks. Our people will also pray for his speedy recovery.

—B&R—

Pastor Harry L. Winters did his own preaching in a revival at Centerville and Billy J. Turner of Jackson led the singing. There were 9 additions, 7 of them by baptism. On the closing Sunday there was the largest attendance at Sunday School in the history of the church.

—B&R—

W. F. Powell has recently celebrated his twenty-eighth anniversary as pastor of First Baptist Church, Nashville.

—B&R—

At the recent Southern Baptist Convention, Floyd Starke, pastor of Brainerd Baptist Church, Chattanooga, was chosen as a member of the Committee on Boards, and W. Fred Kendall, pastor of the First Baptist Church of Jackson, was chosen as a member of the Committee to Study the Field of Theological Education.

—B&R—

The *bulletin* of Ridgedale Baptist Church, Chattanooga, Earl Stallings, pastor, described a recent Sunday in the church as follows: "We had showers of people, showers of money, showers of food, showers of rain, and showers of blessings."

—B&R—

June 6-10, East Lake Baptist Church, Chattanooga, conducted a Stewardship Revival, with Paul Roberts preaching each night. Hugh R. Horne is pastor.

—B&R—

From adopted report to 1912 Southern Baptist Convention: "The denominational paper is the connecting link between the Lord's people and the Lord's work." IT'S STILL TRUE.

## Church Musicians

### CHURCH MUSIC CONFERENCE

AUGUST 25-31, 1949  
 RIDGECREST, N. C.

Classes in choir techniques, voice, piano, organ, conducting, theory, and church music education procedures.

#### For Reservations

Write ROBERT GUY, Mgr., Ridgcrest Baptist Assembly, Ridgcrest, N. C.  
 Enclose \$2.00 registration fee, check payable to Ridgcrest Baptist Assembly

Information folder may be secured from the DEPARTMENT OF CHURCH MUSIC, BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE  
 Or from your State Department of Church Music

Make your reservations now for the NINTH CONVENTION-WIDE

# ATTENDANCES AND ADDITIONS TO THE CHURCHES

JUNE 12, 1949

| Church                   | Sunday School | Training Union | Additions | Church                     | Sunday School | Training Union | Additions |
|--------------------------|---------------|----------------|-----------|----------------------------|---------------|----------------|-----------|
| Ashland City, First      | 64            | 33             | ---       | First                      | 933           | 86             | ---       |
| Athens, Antioch          | 150           | 52             | 2         | Lincoln Park               | 607           | 169            | 7         |
| East                     | 341           | 126            | ---       | Lonsdale                   | 438           | 128            | 3         |
| First                    | 506           | 169            | 4         | Washington Pike            | 238           | 59             | ---       |
| Mission                  | 103           | ---            | ---       | LaFollette, West           | 137           | 57             | 16        |
| Calhoun                  | 129           | 21             | ---       | Lawrenceburg, First        | 225           | 125            | 2         |
| Clearwater               | 94            | 58             | ---       | Lebanon                    | 395           | 60             | 3         |
| Coghill                  | 74            | 58             | ---       | Barton's Creek             | 136           | 55             | ---       |
| Englewood                | 168           | 35             | ---       | Cedar Grove                | 123           | 63             | ---       |
| Etowah, East             | 71            | 20             | ---       | Fairview                   | 115           | 37             | ---       |
| Etowah, First            | 356           | 89             | ---       | Leoma                      | 133           | 41             | ---       |
| Lakeview                 | 55            | 34             | ---       | Lewisburg, First           | 334           | 117            | 1         |
| McMahan Calvary          | 89            | 43             | ---       | Lexington, First           | 170           | 39             | 2         |
| Mt. Harmony No. 1        | 76            | ---            | ---       | McEwen                     | 62            | 32             | ---       |
| New Friendship           | 57            | 59             | ---       | Madisonville               | 91            | 35             | ---       |
| Rodgers Creek            | 23            | ---            | ---       | Maryville, Broadway        | 316           | 118            | 2         |
| Zion Hill                | 63            | ---            | ---       | Everett Hills              | 276           | 121            | 10        |
| Brighton                 | 221           | 125            | ---       | First                      | 666           | 188            | 2         |
| Bristol, Calvary         | 347           | 96             | 1         | Maynardville               | 112           | 16             | ---       |
| Brownsville              | 321           | 97             | ---       | Medina                     | 145           | 90             | 3         |
| Carthage, First          | 207           | 60             | 5         | Memphis, Bellevue          | 2294          | 733            | 17        |
| Chattanooga, Avondale    | 552           | 138            | 1         | Boulevard                  | 660           | 216            | 6         |
| Brainerd                 | 395           | 134            | 1         | Highland Heights           | 886           | 352            | 6         |
| Concord                  | 231           | 104            | ---       | Hollywood                  | 399           | 130            | ---       |
| East Lake                | 521           | 214            | 6         | Kennedy                    | 116           | 47             | ---       |
| Haynes Chapel            | 60            | ---            | ---       | LaBelle                    | 660           | 148            | ---       |
| First                    | 843           | 195            | 5         | Leawood                    | 245           | ---            | ---       |
| Chapel                   | 86            | 15             | ---       | Levi                       | 228           | 113            | 3         |
| South Daisy              | 119           | 71             | ---       | Barton Heights             | 113           | 55             | ---       |
| Red Bank                 | 480           | 148            | ---       | Parkway                    | 287           | 138            | ---       |
| Second                   | 244           | 96             | 4         | Prescott Memorial          | 532           | 116            | 8         |
| Church Hill, Oak Grove   | 221           | 79             | ---       | Shirley Park               | 165           | 75             | ---       |
| Block City Mission       | 22            | ---            | ---       | Speedway Terrace           | 835           | 183            | 5         |
| Cleveland, Big Spring    | 317           | 172            | 4         | Sylvan Heights             | 205           | 139            | 1         |
| First                    | 505           | 166            | 2         | Temple                     | 1423          | 258            | 7         |
| Clinton, First           | 390           | 64             | ---       | Union Avenue               | 960           | 209            | 9         |
| Columbia, First          | 372           | 114            | 4         | Milan, First               | 261           | 41             | ---       |
| Rock Spring              | 93            | 69             | ---       | Milton                     | 64            | 25             | ---       |
| Second                   | 108           | 92             | ---       | Prosperity                 | 150           | 123            | ---       |
| Cookeville, First        | 355           | 72             | ---       | Monterey, First            | 273           | 101            | ---       |
| Algood Mission           | 82            | ---            | ---       | Morristown, First          | 543           | 120            | 1         |
| Fourth Street Mission    | 123           | 56             | ---       | Murfreesboro, First        | 437           | 94             | ---       |
| Steven Street            | 105           | 76             | ---       | Walnut Street Mission      | 38            | ---            | ---       |
| Covington, First         | 232           | 82             | ---       | Powell's Chapel            | 113           | 79             | ---       |
| Decatur, Goodfield       | 132           | 37             | 4         | Taylor's Chapel            | 86            | 52             | ---       |
| Dunlap, First            | 128           | 88             | ---       | Third                      | 95            | 46             | 3         |
| Eagleville               | 109           | 108            | ---       | Westvue                    | 568           | 149            | 10        |
| Elizabethton, Big Spring | 130           | 116            | ---       | Woodbury Road              | 95            | 54             | 2         |
| First                    | 490           | 96             | ---       | Nashville, Belmont Heights | 932           | 241            | 2         |
| Oak Street               | 151           | 75             | ---       | Glendale                   | 45            | ---            | ---       |
| Siam                     | 220           | 119            | ---       | Jordonia                   | 44            | ---            | ---       |
| Fountain City, Central   | 851           | 186            | ---       | Madison Street Mission     | 45            | ---            | ---       |
| Hines Valley Mission     | 37            | ---            | ---       | First                      | 1103          | 5              | ---       |
| Gallatin, First          | 296           | 79             | ---       | Grace                      | 736           | 198            | 2         |
| Gladeville               | 148           | 61             | ---       | Inglewood                  | 646           | 144            | 3         |
| Grand Junction, First    | 121           | 81             | 2         | North End                  | 165           | 61             | 1         |
| Center Point             | 18            | ---            | ---       | Park Avenue                | 606           | 159            | ---       |
| Hampton, Union           | 220           | 140            | 9         | Newport, First             | 308           | 61             | ---       |
| Harriman, South          | 236           | 100            | 3         | Oak Ridge, Highland View   | 461           | 134            | 3         |
| Trenton Street           | 452           | 113            | 3         | Robertsville               | 393           | 86             | ---       |
| Jackson, Calvary         | 414           | 110            | ---       | Old Hickory, First         | 603           | 180            | 1         |
| First                    | 705           | 148            | 2         | Parsons, First             | 180           | 68             | ---       |
| North                    | 272           | 99             | ---       | Philadelphia               | 189           | 21             | ---       |
| Jellico, First           | 251           | 129            | ---       | Rogersville                | 357           | 88             | 33        |
| Kingsport, First         | 599           | 90             | 2         | Missions                   | 265           | ---            | ---       |
| Lynn Garden              | 365           | 98             | ---       | Henard's Chapel            | 142           | 107            | ---       |
| Gravelly Road Mission    | 124           | ---            | ---       | Rutledge                   | 114           | 31             | 1         |
| Knoxville, Alice Bell    | 81            | 25             | ---       | Oakland                    | 159           | 47             | ---       |
| Arlington                | 451           | 83             | 1         | Sevierville, First         | 407           | 51             | ---       |
| Bell Avenue              | 768           | 302            | 10        | Shelbyville, First         | 352           | 50             | ---       |
| Broadway                 | 1291          | 373            | 6         | Shelbyville Mills          | 215           | 61             | 3         |
| Fifth Avenue             | 915           | 248            | ---       | Union City, First          | 585           | 119            | 4         |

## Thirteen is a Lucky Number For California Baptists

By FLOYD LOONEY

FRESNO, Calif.—(BP)—Thirteen may be an unlucky number for some people, but not so with California Southern Baptists.

It is significant to note that:

The San Joaquin Southern Baptist Association, which was the first organization of Southern Baptists in California, was organized at Shafter on the 13th of April, 1939. Thirteen is divisible by 13.

The Southern Baptist General Convention of California was also organized at Shafter on the 13th day of September, 1940.

There were 13 cooperating churches which sent messengers to the organizational meeting.

At least one-third of the churches were either organized with 13 charter member or their organization took place on the 13th day of the month.

There were 13 members of the graduating class at Golden Gate Seminary's first commencement, May 2.

There have been many other instances where the number, 13, has played an important part in Southern Baptist life in the Golden West. For instance, in a case or two, 13 members have been known to obligate themselves for thousands of dollars in order to have a church home. Many churches have had 13 additions in revival meetings.

It seems that just as God was with the 13 original colonies, so He has also been with the "lucky 13" in California.

## McClellan Named Publicity Director

NASHVILLE, Tenn.—(BP)—Rev. Albert McClellan, editor of the *Baptist Messenger*, Oklahoma state Baptist paper, was elected director of publicity of the Southern Baptist Convention Executive Committee at its annual meeting here June 15-16.

In other actions, the Executive Committee:

Changed the date of the 1950 Southern Baptist Convention in Chicago to May 9-12 from the previously announced May 10-14.

Adopted financial and promotional plans for implementing the Advance Program approved by the Convention in Oklahoma City last month.

Named a committee to study the matter of 1,688,000 non-resident Baptists on S. B. C. church rolls.

Mr. McClellan, if he accepts the position, will succeed C. E. Bryant, who resigned to do similar work at Baylor University, Waco, Texas.

The Oklahoman is a graduate of Oklahoma Baptist University at Shawnee and the Southwestern Baptist Theological Seminary at Fort Worth. He was pastor of the First Baptist Church of Waurika, Okla., before going to the editorship of the *Messenger* in October 1945.

He is a native of Texas and attended Baylor University before entering O. B. U. for the continuation of his college work. He was married in 1939 to Miss Mabel Ruth Helm of Poplar Bluff, Mo., and they have two children, both boys.

# GOWNS

• Pulpit and Choir •

**Headquarters for RELIGIOUS SUPPLIES**



Church Furniture • Stoles

Embroideries • Vestments

Hangings • Communion

Sets • Altar Brass Goods

CATALOG ON REQUEST

## National

CHURCH GOODS SUPPLY COMPANY  
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

## Go-Make-Disciples

You can't spell "Gospel" Without spelling "Go." You can't spell "Brothers" Without spelling "Others."—Quoted from "Baptist Herald" by *The Visitor*, bulletin Starling Avenue Baptist Church, Martinsville, Va., George E. Simmons, pastor.

—B&R—

Earl B. Edington, native of Tennessee, and pastor of the First Baptist Church of St. Petersburg, Fla., delivered the Baccalaureate Sermon at John B. Stetson University, Deland, Fla., June 5, and the institution conferred upon him the degree of Doctor of Divinity. He is a graduate of Harrison-Chilhowee Baptist Academy and Carson-Newman College.

—B&R—

June 13, Ralph Norton, pastor of Red Bank Baptist Church, Chattanooga, and brother of State Training Union Director Charles Norton, went to Erlanger Hospital, Chattanooga, for an operation and will be out of his pulpit about two months. Our people will pray for his rapid recovery.

—B&R—

Wednesday afternoon, June 8, at Pine Pleasant Baptist Church, Saluda, S. C., there was dedicated the Luther Rice Sunday School Building, with addresses by the following: Chas. F. Sims, Associate Secretary-Treasurer of the South Carolina Baptist Convention; Robert G. Lee, Memphis, Tenn., President of the Southern Baptist Convention; and Robert E. Naylor, Pastor, First Baptist Church, Columbia, S. C. The cemetery of Pine Pleasant Baptist Church is the burial of Luther Rice, pioneer Foreign Missionary of the Baptists of the United States.

—B&R—

After splendid advances along many lines, including 864 additions and the establishment and housing of two missions, on June 5 the First Baptist Church of Brookhaven, Miss., presented its pastor, W. Landon Miller, a check for \$1,330 on the occasion of his second anniversary as pastor.

—B&R—

James E. Boyd has been pastor at Sparta for three years. Some of the fine results are as follows: More being given to all causes than ever before; new pastor's home bought; new electric stove for the church kitchen bought; two new Sunday School rooms added by partition; nursery established; church library installed; new Hammond Organ bought; called a pastor for the Hickory Valley Mission; and established a new mission in West Sparta and called a pastor for it.

### VIRGINIA INTERMONT COLLEGE

Endowed Junior College and 2 years High School for girls. Fully accredited. 2000 feet altitude. Music, Art, Speech, Dramatics, Home Economics, Radio, Journalism, Physical Education, Secretarial, Library Science, Riding, Swimming. Founded 1884. Moderate rates. All sports. Catalog.

R. L. BRANTLEY, Ph.D., Pres.  
Box 7, BRISTOL, VA.

## CURLEY PRINTING CO.

Home of

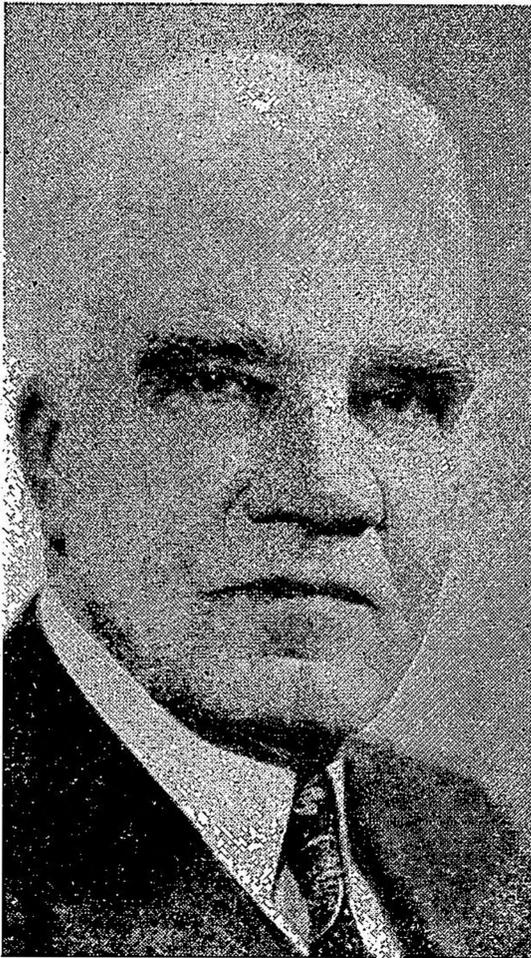
THE BAPTIST PRESS

412 Demonbreum St.

Phone 4-5201

NASHVILLE, TENN.

## Retiring Book Editor and Successor



JOHN L. HILL

On June 1, after twenty-seven years of glorious service, Dr. John L. Hill retired from his position as book editor of the Sunday School Board. He will remain on the Board's staff and serve in a general capacity until the end of this year. Under his leadership the Board has come to be a foremost publisher of religious books and has rendered through this medium a service to Southern Baptists of unlimited proportions. Dr. Hill first suggested the name "Broadman Press." During these twenty-seven years the Board has published 571 general books, 267 study course books, and 14 song-books, reaching a publication total of 23,739,916 volumes.

No person is held in greater affection and appreciation by Southern Baptists than Dr. Hill. He loves people, and multitudes have come to him for counsel and assurance. With tireless energy he has traveled over the Southern Baptist Convention territory, speaking in large and small churches, to conferences, assemblies, and conventions. His simplicity, sincerity, knowledge, insight, and virile faith have made him a dynamic lecturer teacher, and preacher.

Dr. Hill is Nashville's first citizen. He is loved by his associates at the Sunday School Board. As a deacon and teacher of the large Fidelis Class, he is one of the most honored members of the First Baptist Church. Active in every good movement for community welfare, he is a moral and spiritual force in the city's life.

As a writer Dr. Hill has achieved distinction. Hundreds of articles and seven books have come from his pen.

No one can measure the service which Dr. Hill has rendered. We thank God for his marvelously influential life. While he is retiring officially at the end of the year, since the calendar just won't turn back, he will never retire from the service of Christ. We need only to imagine the calls that will come. May his strength be preserved many years.

We are happy to announce that Dr. William J. Fallis, for five years an associate in our Division of Editorial Service, has been elected by the Board to succeed Dr. Hill as book editor. He assumed his new responsibility June 1.

Dr. Fallis is a Virginian, a B.A. graduate of the University of Richmond, and Th.M. and Th.D. graduate of the Southern Baptist Theological Seminary. From 1940-1944 he was Baptist Student Union secretary for Virginia.



W. J. FALLIS

During these years on our editorial staff he has given evidence of a scholarly mind, a wide reading background, keen editorial judgment, splendid writing gifts, a co-operative spirit, love for Baptists, a sound and vital faith, and personal consecration. We

predict for him a great career of service as book editor of the Broadman Press.

—Clifton J. Allen in *The Circle*  
(A larger cut of Dr. Fallis was not available.)

## School For Ministers and Wives Excels

The school for ministers and their wives recently held in Union University had more interest manifested both by those attending the school and those lecturing and teaching than any previous school for several years.

Russell Bradley Jones, Chattanooga; L. E. Barton, Montgomery, Ala.; L. G. Frey of Nashville; D. A. Ellis, Memphis; James Canaday, Jackson; D. B. South, San Antonio, Texas; and R. E. Guy, Jackson, made up the faculty of the school.

From the interest manifested in such a large attendance and the enthusiasm shown from day to day and the fellowship existing among the lectures and ministers, all concerned are convinced that a great work has been accomplished in the Lord's program.

The school was under the sponsorship of the State Mission Board.

## North Rockwood Church Organized

On Friday evening, June 10, a council composed of neighboring pastors and deacons convened to consider the organization of a Baptist Church in the Black Hollow community where the First Baptist Church of Rockwood has carried on a mission for the past six years.

Wallace H. Carrier, pastor of the mother church, gave the devotional, and O. C. Rainwater, pastor of the Trenton Street Baptist Church of Harriman, served as moderator. The Church Covenant and Articles of Faith were adopted following the indication of twelve Baptists that they wanted to form a Baptist Church in that community by bringing of their church letters. Twenty-three others united with the new body by baptism and by letter. Those by baptism were recently converted in a revival conducted at the mission by Floyd Folden of Knoxville.

Moderator, Church Clerk, and Treasurer were elected and a call was extended to Bro. Folden to become the pastor of the church which will be called the North Rockwood Baptist Church.

An offering of \$17.05 was taken for the Cooperative Program as the first offering of the new church.

This is the second church which has been organized by the First Church of Rockwood during the past year. The Pond Grove Baptist Church, with a full-time program, was organized last August. The responsibility of initiating the mission work in these two communities was carried by the former pastor, Hobart Ford, and the members of the Rockwood Church. May God be praised!

—Wallace H. Carrier, Pastor  
First Baptist Church  
Rockwood, Tennessee

BAPTIST AND REFLECTOR

## Impressive Commencement Exercises of Vacation Bible School

First Baptist Church, Chattanooga, closed the largest school in the history of the church last Friday night, June 10. Carl J. Giers, Pastor, was Principal.

The enrollment for the two weeks reached 298 with an average attendance of 219 with 98 having a perfect attendance record and 47 attending 9 of the 10 days. The offering for the two weeks amounted to \$178.19 which will be sent to Dr. Roy Starmer, a native of Chattanooga, now serving as a missionary in Paris, France.

One of the outstanding features of the Commencement program was the Primary Rhythm Band conducted by Mrs. Carl J. Giers. Each of the eight departments presented a demonstration of their work in a most interesting manner; the Intermediates giving a missionary playlet. The program closed with an anthem by both of the Junior departments, which thrilled the large audience of parents and friends.

The Exhibit was open to the public before the commencement program.

Mr. A. M. Sutherland has "preserved" this most successful Bible School with the movie camera which will be shown to the Sunday School Officers and Teacher's Council this month.—Eileen Ellis.

—B&R—

Calvary Baptist Church, Jackson, James Canaday, pastor, has chosen as organist James McGaughy. He is from Bolivar, is a student in Union University, and has served as assistant organist in the First Church, Jackson.

## Annual Preachers' School Carson-Newman College Jefferson City, Tennessee

The annual school for ministers and their wives will be held on Carson-Newman College campus, July 4-15. Dr. C. W. Pope will be General Director for the school. Dr. E. C. Masden will be the local chairman.

The following courses and teachers for the first week are: "The Pastor's Program," Dr. Francis M. Warden; "The Life and Work of the Apostle Paul," Dr. A. F. Mahan; "Evangelism and Missions," will be taught by Rev. L. G. Frey on Monday and Tuesday. "Rural Life," Dr. John D. Freeman. On Thursday Dr. T. S. Buie will discuss, "Soil Conservation and the Rural Church." Evening speakers the first week will be: Dr. C. W. Pope, Rev. L. G. Frey; Dr. T. S. Buie. Second week's courses and teachers are: "Outline Studies in the Gospel of John," Rev. Walter Warmath; "The Life and Work of the Apostle Paul," will be continued by Dr. Mahan; Dr. Freeman will continue his discussion on, "Rural Life." The evening speakers will be: Dr. Ramsey Pollard, Rev. Charles Bond, Dr. John D. Freeman, Rev. Hudson Hicks.

The women will meet each morning for their classes. Miss Mary Northington will be present the first week, teaching the new W.M.U. Manual. Mrs. E. H. Howard, President of the Eastern Division, will teach "The Way of Missionary Education" the second week.

There will be no expenses for ministers and their wives except for transportation. The college furnishes room and other facilities and the State Board of the Tennessee Baptist Convention pays for meals and instruction. Those who attend should bring their own pillows, bed linens, towels, and toilet articles.—E. C. Masden.

THURSDAY, JUNE 23, 1949

## A Notice and A Request

In a recent meeting of the Tennessee Baptist Press, Inc., under which Baptist and Reflector is published, attention was called to the disproportion between news items published from West Tennessee and news items published from Middle and East Tennessee. This was not done in criticism of the correspondents in these areas.

For it is known that these correspondents can not send in news unless it is available. And in order for news to be available not only must the correspondents gather such items as they can, but also the constituency must send their church bulletins, and news items and so on to them.

Therefore, pursuant to instructions by the Tennessee Baptist Press, Inc., we are asking the pastors and their people in these areas to please send, regularly and promptly bulletins and news items to their correspondent in order that the correspondent may regularly and promptly send the news to Baptist and Reflector.

The correspondent for Middle Tennessee is Homer A. Cate, pastor of First Baptist Church, Shelbyville, Tennessee; and the correspondent for East Tennessee is R. W. Prevost, pastor of the Ooltewah Baptist Church, Ooltewah, Tennessee.

Please promptly supply your particular correspondent with the necessary news material in order that your paper may the better serve its readers for the glory of the Lord.—Baptist and Reflector.

## The Baptist Hour

SUNDAY MORNING, June 26, 1949  
Preacher: J. D. GREY

Subject: "What Will You Do With Jesus?"

Heard in Tennessee over the following radio stations: WCYB Bristol and WNOX Knoxville at 8:30 A.M. EST and over WSM Nashville at 7:30 A.M. CST also WREC Memphis at 9:30 A.M. CST.

Pastor J. L. Trent and the Lynn Garden Baptist Church recently closed a series of revival services in which Ira C. Frazier, pastor of First Baptist Church, Summerville, Ga., did the preaching. There were 66 additions. On Sunday following the close of the revival 10 were received for baptism.

## Resolutions

### Jolly

Whereas, Charles A. Jolly presented his resignation as pastor of the First Baptist Church of Portland, Tenn., to become pastor of the First Baptist Church of Pineville, Ky.

THEREFORE, BE IT RESOLVED:

That we thank God for his three years of faithful ministry.

There have been approximately 125 additions; we have built a new pastor's home; the church has been redecorated; a new Hammond Organ has been installed; a building fund has been started; and a mission has been organized at Fountain Head, which is now an active church in a new building; and gifts to the Cooperative Program have greatly increased.

That we recognize the sterling qualities of Mrs. Jolly, one of God's choicest spirits, talented and capable in all departments of church activity.

That we commend them and their daughter, Sarah Patterson, to the First Baptist Church of Pineville. They will live long in our hearts.

That a copy of these resolutions be spread on our minutes, a copy be sent to Bro. and Mrs. Jolly, a copy sent to the First Baptist Church of Pineville, and a copy be published in Baptist and Reflector.

H. K. Shannon, Chairman  
Mrs. T. E. Booker  
Mrs. Florence Hunnicutt

Among the many fruitages of the year's pastorate of Woodlawn Memorial Baptist Church, Birmingham, Ala., by Frank W. Wood, formerly pastor of Fifth Avenue Baptist Church, Knoxville, are the following: Additions 325, of which 113 were by baptism; enlargement of the church staff by three; receipts \$94,972.60, mission gifts \$20,803.43; marked increase in church organizations membership and attendance; and \$37,000.64 increase in the building fund.



**BUILD NOW**

A proven method which strengthens  
the whole financial program of  
the church

**Broadway Plan Church Finance**  
J. S. BRACEWELL, Director  
1408 Sterling Building Houston 2, Texas

Summer Directory Number

### CHURCH MANAGEMENT

In This Issue

Review of Religion, 1948-1949  
Sinner's Calendar for the Year  
Study Course: "Church History"  
Compilation of Feature Papers  
Directory Listings  
Memorial Services  
Studies in Church History  
Church Calendar and Service Guide  
Task Directory

OTHER FEATURES

See this special issue with Annual Directory  
make your 1949 directory

JULY 1949  
VOLUME XX  
NUMBER TEN  
75c

## THE BIG, VALUABLE, REFERENCE

July Directory Issue of

## CHURCH MANAGEMENT

TOGETHER WITH ALL OF THE REMAINING  
ISSUES FOR 1949 FOR ONLY.....

**\$1.25**

Included in this period are the most prized numbers of the year: the July-Directory number, the October church building issue and the November-Christmas edition.

The July-Directory alone is worth more than you pay for the half-year subscription. In it you will find planning material for the entire year in advance. Included are fifty-two brief sermons with worship outlines; a twelve months' study course on Pulpit Speaking; presentation of the best methods in church records; source material on funerals and weddings; a classified trade directory, etc.

Send check or money order today

**CHURCH MANAGEMENT, INC.** - - 1900 EUCLID AVENUE  
CLEVELAND 15, OHIO

## Southern Baptist Gains Continue In 1948

Porter Routh, Secretary  
Department of Survey, Statistics, and  
Information  
Baptist Sunday School Board

The post-war surge of Southern Baptists continued on through 1948 showing new record gains in baptisms, organizational enrolment, and gifts for both local and mission causes.

The 312,246 baptisms reported by the 26,822 churches in the Southern Baptist Convention territory was the largest ever reported in any one year. This evangelistic activity pushed the total membership in the churches to a new high of 6,491,981.

Sunday school enrolment gained 303,669 to make the total number now enrolled in Bible study 4,308,374.

Training Union enrolment climbed 150,920 to exceed the one million mark for the first time. The reports now show 1,078,828 enrolled in the training work of the churches.

The associational reports show the W.M.U. enrolled 97,891 additional members for a total of 859,798. Membership in Brotherhoods increased 22,082 to make the total 119,228.

Of the 26,822 churches, 25,305 report Sunday schools, 13,242 report Training Unions, 13,335 report W.M.U. organizations, and 3,453 report Brotherhoods. There are 3,091 churches sponsoring all four organizations, 6,875 additional sponsoring Sunday school, Training Union, and W.M.U., and 8,768 sponsoring a Sunday school as the only church organization. There are 3,130 churches which sponsor Sunday school and W.M.U. as their only organizations, and 3,046 churches sponsoring Sunday school and Training Union as their only organizations.

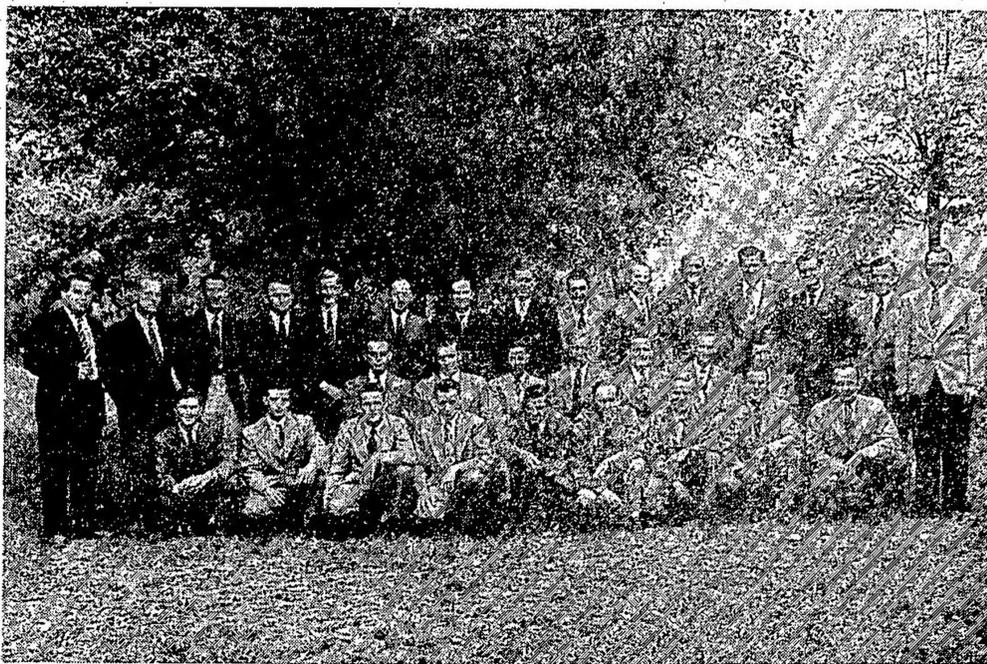
The 15,357 Vacation Bible schools reported an enrolment of 1,485,360.

A survey of churches with pastors indicates that 87.1 per cent of all churches now have pastors. A distribution shows that 86.2 per cent of the open country churches have pastors, 84.7 per cent of the village churches, 91.4 per cent of the town churches (populated center 501-2500), and 94.5 per cent of the city churches. The churches with services only once a month report only 83 per cent with pastors.

Southern Baptists are now operating or have under construction 25 hospitals valued at \$42,176,301. They report debts of \$4,206,580, with operating receipts last year of \$22,056,859. There were 31,036 babies born in Southern Baptist hospitals with 153,958 white patients, and 2,960 Negro patients. They reported 12,286 charity patients. Expansion programs costing \$22,140,000 are being planned.

The four seminaries sponsored by the Southern Baptist Convention reported a total enrolment of 2,832, with 1,760 ministerial students. They report property and endowment valued at \$13,039,108. The 28 senior colleges report a total enrolment of 39,278 with 3,999 ministerial students. They report property and endowment valued at \$75,140,681. The 24 Junior colleges sponsored by Southern Baptists report 10,808 students with 1,096 ministerial students. They have property and endowment valued at \$21,836,450. The eight academies report 2,061 students with 213 ministerial students, and property and endowment valued at \$3,612,140. Total number of students for all schools reported 54,979, with 6,467 studying for the ministry. This does not include Baptist men studying for the ministry in non-Baptist schools. Total property and endowment is reported at \$114,228,379.

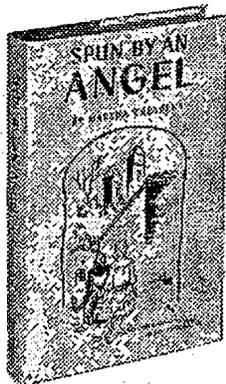
## Ministerial Students At Harrison-Chilhowee Baptist Academy



First Row, left to right: Louis Queen, James L. Shepherd, Lee Griggs, Donald Owens, Artie Parker, Oscar Blalock, Bobby Branam, Ward Ashley, Otis Haney; Second Row: J. B. Riddle, Clarence P. Lewis, William Sullivan, Johnnie E. Lee, Everett P. Hooper, William E. White, Howard Jones; Third Row: John D. Conley, C. L. Bray, Marshall Fletcher, Burl Grubb, William F. Hall, Whyatt Coleman, Glen Melton, Etheridge Roach, Clyde Whaley, W. F. Wagoner, Harvey C. Locke, William G. Cooke, John R. Boon, Oscar Johnson, and Basil Florence. Fifteen of the above students graduated May 6.

At the seashore  
In the mountains  
or at home

For the whole family's  
enjoyment



For the sand pile  
set



## BOOKS

### MAKE GOOD COMPANIONS

#### SPUN BY AN ANGEL

Martha Cheavens \$2.00

Tender and appealing, here is a beautiful story of a missionary family in Mexico in the early 1900's. You'll meet Naomi, Ruth, and Paul and their parents, Dr. and Mrs. Justin. Yes, and Grandma Justin, too, who came all the way from Missouri to Campanas-de-Oro to take her grandchildren back "to make Americans out of them."

Illustrated by Carol Critchfield.

#### SUMMER TIME

Clara Ingram Judson \$1.00

Here are real children, doing the things they like to do in the summer time. They work, they play, they act, they sing, they help by keeping themselves busy the livelong day. A beautifully illustrated story, with catchy rhymes adding zest to each full-page picture.

Illustrated by Polly Jackson.

### Order now from your BAPTIST BOOK STORE

CHATTANOOGA, serves Ocoee  
103 E. Sixth Street

MEMPHIS, Shelby County  
24 N. Second Street

KNOXVILLE, Eastern and Northeastern  
Districts, 618 S. Gay Street

NASHVILLE, Rest of State  
127 Ninth Avenue, North