

# Baptist and Reflector

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

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## CHRISTIAN EDUCATION...

is the diadem  
that encircles the  
beauteous brow  
of

*Christian  
Character*



IT adds luster to the matchless gems of  
knowledge, virtue, and achievement: giv-  
ing them greater brilliance because of adequate,

## TRUTHFUL BACKGROUND



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# Baptist and Reflector

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## EDITORIAL

### Salvation In Three Aspects

**S**ALVATION means "deliverance." The "so great salvation" given by the Lord to those who trust Him as Savior has three aspects. These may be indicated by the following outline, which is familiar to many:

#### I. Saved at Conversion From the Penalty of Sin

The just penalty of sin is eternity in hell. But "Jesus paid it all" for believers. When Christ is received as Savior, this substitutionary sin-debt payment becomes operative in experience. So far as the eternal *penalty* of sin is concerned, the believer is "accepted in the beloved" (Eph. 1:6). Clothed in the imputed righteousness of Christ, the believer stands guiltless before God, and, as related to the hereafter, God does not charge sin to the believer because that sin is charged to the Sin-Bearer, who voluntarily bore it to the cross and paid for it there. "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:6-8).

As related to *this life*, when God "dealeth with you as with sons" (Heb. 12:7), not as with criminals, He may and does chasten His people for disobedience. This is done for their good. But so far as the eternal *penalty* of sin is concerned, "their sins and their iniquities will I remember no more" (Heb. 8:12). The believer *remains saved forever*. And all of this is at the price of "the blood of the Lamb."

#### II. Saved Daily From the Power of Sin

Though saved forever from the penalty of sin, sin dwells in the fleshly nature of the believer (Rom. 7:18). But in the case of the true believer, the promise is that "sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom. 6:14).

The power of the Spirit dwelling in the regenerate heart makes the believer the master over sin instead of the reverse. This does not mean that sin may not occasionally gain a temporary victory because of the weakness of the flesh. It does mean that in the deep, fundamental and ultimate sense the believer through the grace of God holds *dominion* instead of sin. Sin may win a

battle now and then, but by the power of God the believer *wins the war and the final victory*. That is, God through the Spirit triumphs in and through and for the believer. Fundamentally, the true believer "walks after the Spirit" instead of "after the flesh" as to his main course in life, and here is the secret of victory (Gal. 5:16).

But the Christian who really does this will be the last to claim "sinless perfection" for himself in this life. He who claims the latter for himself shows that he isn't doing the former.

#### III. Saved After This Life From the Presence of Sin

Between death and the resurrection the disembodied being of the believer is ushered into that realm which means "to be with Christ: which is far better" (Phil. 1:23). He is ushered into the realm of "the spirits of just men made perfect" (Heb. 12:23). No sin is found there.

Then in due time the Lord comes back "the second time without sin unto salvation" in its completion (Heb. 9:28). Simultaneously comes the resurrection of the bodies of the saints who have died and the change of saints living on the earth at that time (I Thess. 4:13-18), together with the translation of both "to meet the Lord in the air," subsequently to come on down to the earth with Him.

"And we know that when he shall appear we shall be like him; for we shall see him as he is" (I John 3:2). Then the saints with redeemed souls in redeemed bodies shall with their Lord enter upon the universal dominion foretold in the Scriptures which shall usher them into an eternally redeemed environment, even "new heavens and a new earth wherein dwelleth righteousness" (II Peter 3:13). And this shall be forever and ever. This shall be the final fruitage of the glorious, atoning cross.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:1-4). Hallelujah!

The believer is saved at conversion from the *penalty* of sin. He is saved daily from the *power* of sin. He will be saved after this life from the *presence* of sin. And through happy eternity he shall join in extolling "the exceeding riches of his grace in his kindness toward us through Jesus Christ" (Eph. 2:7).

Therefore, let sinners under the leading of the Spirit kneel in repentance at the cross and by faith commit themselves completely to Christ "against that day" (II Tim. 1:12). Then there shall be placed in their souls the triumphant song—"Thanks be unto God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

### THE CARAVAN'S SUPPER

**I**N WRITING about the marathon of Church Dedication in issue of July 14, the Editor inadvertently stated that the caravan ate supper at Clear Creek Baptist Church, near Selmer.

Miss Mary Lindsey of Lutts Baptist Church kindly calls attention to the error, since the delicious supper was served by the Lutts Baptist Church. Thanks to the Lutts W. M. S. for the fine supper and for calling attention to the error.

# 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.

## He Doesn't Visit

*The Christian Index*

nothing to the church. We have never been able to understand why a pastor is expected to visit his membership except in cases of sorrow or illness. It is a waste of hours that can be spent more profitably in hundreds of other ways.

No profession is more demanding of a man's time. The Sabbath is no day of rest for him. Two days, more or less, go into immediate preparation of those sermons. A fourth goes to preparation and conducting of the mid-week prayer service. Four of the seven days in the week thus are consumed. He is entitled to a day of rest, which he seldom gets, so but two days in the week remain. There is work in the office, personal work among the unsaved, there are funerals, there are speeches here and there, essential visits to be made, conferences with church workers—and on and on.

Time to visit? A preacher worthy of his calling can't spare the hours for visits with the entire membership if it is large. We doubt that he can do much of it even in a smaller church. He's called to preach, to win the lost to Christ, to minister to those in sorrow. If there is any visiting let the member do it at one of the worship services.

*(I am glad the Baptist and Reflector is in my church's budget. I hope a lot of my members read this.—R. B. J.)*

## Churches and The Press

*Biblical Recorder*

the Associated Church Press in Washington, D. C., last month. She said that at least half of the fault rests on the leaders in the churches because of their mistrust of the press, neglect, and laziness in preparing good copy. "The papers want church news," she declared, "if we were wide awake and alert enough to give it to them in good form."

Another interesting fact brought out by Miss Moore was that Protestant churches, as a rule, are getting just as much coverage in proportion as, or even more than, the Roman Catholic Church, as revealed by a study which she made some time ago of a few leading papers. For instance, she found that 53 per cent of the religious news in the *New York Times* was Protestant and 33 per cent Catholic.

The moral of this story to those of us who belong to the non-Catholic groups is that we should see to it that the papers get interesting and up-to-date news, written in attractive style. In our relationships to the press, we must not be guilty of mistrust, neglect, or laziness.

*(The Cause of Christ is often greatly misunderstood because of our inexcusable laziness.—R. B. J.)*

## Spiritual Messages

*Arkansas Baptist*

war," but that "they are eager and hungry for spiritual affirmation."

As a result of polling the congregation on their preference of sermon subjects Mr. Knutson discovered that his people wanted such subjects as these discussed from the pulpit: "How

Pity, please, the church member forever complaining that she (or he) hasn't been visited by the pastor. Pity her for more often than not she is a member of that group worth

to Pray;" "What Happens to the Soul After Death;" "The Second Coming of Christ and Judgment Day;" "What is the Meaning of Our Faith;" and "Marriage and Divorce."

However, no one voted for a sermon on sin. While sin is the most popular practice in the world, it is the least popular subject for pulpit deliverance. It seems that after people have practiced sinning all the week, they don't want to hear about it from the pulpit on Sunday. It seems obvious, however, that when people go to church on the Lord's Day they want to hear a spiritual message instead of a social, political, economic, or philosophical message. The fact is that any preacher who goes into the pulpit with any sort of message other than the Gospel of the grace of God, is losing his supreme opportunity. There is no substitute in the pulpit for the Gospel message.

*(The people need expository messages from the whole Bible.—R. B. J.)*

## "Aids to Worship"

*The Watchman-Examiner*

Without doubt, there are many who attend church and observe the acts, words, and symbols presented there, yet do not really worship. This feeling is evidently the reason why in some churches there has been a steady introduction of "aids to worship." These consist of pictures, crosses, candles, and even architectural reconstruction. Does anyone suppose that, if the true spirit of worship is not in the hearts of the people, any external aid will somehow put it there? Will a man or woman love Christ involuntarily because of seeing a supposed portrait of him, if they do not love him without it? If a golden cross has to be introduced to lead people to think of the sacrifices of Christ, are we safe in assuming that the people will do this, unless they had already been doing it before the symbol was introduced? If candles are employed to make people think of the inner light, is it realistic to assume that they will think any more of it because the material candles are before them than they did before the candles were introduced? Suppose, as some say, that the architecture of the average Baptist church is not conducive to worship, is it to be supposed that if the spirit of worship is not in the hearts of the members of such churches, by providing them a chancel and altar they will somehow have put inside them that holy thing which God desires when people worship him? The empty cathedrals of Europe prove otherwise.

*(Then, there is the Second Commandment.—R.B.J.)*

## Merger Means Division

*Arkansas Baptist*

It is reported by Religious News Service that "leaders of the Northern Baptist Convention and Disciples of Christ, in session in Cleveland, Ohio, agreed to hold simultaneous Conventions in 1952 as preliminary to a merger vote, probably the following year." We recall that the *Watchman-Examiner* last summer seemed to think that there was little likelihood of a merger of the Northern Baptists and the Disciples of Christ. Yet it seems that there are certain leaders of the Northern Baptist Convention who are determinedly set upon this merger. Should the merger be effected, it is our prediction that many of the churches in the Northern Baptist Convention would not go along with the action of the Convention in this merger proposal and would, on the contrary, organize themselves into a Convention of their own. It does seem that this movement on the part of Northern Baptists is most unfortunate and will obviously result in a division and the establishment of another Convention.

*(We should pray for our Northern Baptist brethren.—R.B.J.)*

# DIGEST OF LETTERS

By L. G. FREY

**T**HE ANCIENT custom of taking the morning to read the church letters in detail is being superseded by a digest of the letters. This digest will not only reveal the pertinent facts contained in the letters, but also will summarize the facts to show trends toward progress or retrogression.

This digest may be put on a blackboard canvas and prominently displayed before the sessions of the association. If there are too many churches to use the blackboard, try to have the digest mimeographed by the morning of the second day and distribute a copy to everyone present.

Too many details might become confusing, so I would show only facts concerning the church membership and departments: baptisms, other additions, deaths, other losses and present members; Sunday school enrollment, average attendance; Training Union enrollment, and number of unions; Woman's Missionary Union enrollment, and number of organizations; Brotherhood enrollment.

Comparison with the previous year, or other years, might be interesting as well as revealing. No doubt it would be a real eye-opener if the average annual per capita gifts to all purposes would be shown. I would not suggest that this be tried on per capita gifts to missions. You know there are some weak hearts, also a bit of high-blood pressure among the brethren, and there is no need to try to rub it in because it is convenient to do so.

The digest can mean far more to the people than the regular minutes. The most interesting facts obtainable are usually embalmed in the printed minutes, then we gently file them away in the attic to accumulate the dust of the years. The digest can be made to speak, walk, move and prod our calloused consciences into action, if it is done by the right person.

## An Atheist Converted

**T**HE LATTER PART of June there came to the editor one of those days which come to nearly everybody at times. It was a day marked mostly by humdrum and doldrums up to a certain time. Then there came the following letter from a woman whose name we withhold:

"June 23, 1949  
"Chicago, Ill.

"Dear Sir:

"With no idea of offering flattery, I am constrained to inform you that your humble, simple, direct, clear-cut handling of divine truths has converted a confirmed atheist who had lost all faith in God and man through unspeakably bitter experience.

"Time and again I have run across copies of your wonderful paper in which I found editorial comment on things of God which dealt boldly with problematical issues that other religious commentators either avoided or left as hazy as when they began the discussion.

"Please record one more befuddled wretch as having found her God through the simple taking of His word for face value—repentance, and faith in His atoning blood and torments.

"Oh, the precious time and life I have wasted in my colossal stupidity! I am in tears. But praise His holy Name, I am saved now and am laboring in His vineyard. God bless you, sir!

"\_\_\_\_\_ M \_\_\_\_\_ T \_\_\_\_\_"

When we read this letter, the whole day was made bright. The humdrum and doldrums sped away. And we thanked God that the ministry of your state paper had been so blessed to the heart and life of this woman.

*A Salute To . . .*

## TENNESSEE

**D**URING THE LAST three years there have been eight elections in Tennessee in which the selling of whiskey was the issue. Two in which United Dry Forces of Tennessee, Inc., did not participate, were lost by the drys. The six in which UDF took leadership were all won by the drys (Ed.: Tipton County recently lost, though led by UDF—however, there was evidence of a dishonest vote, and the election result has been protested by local drys. According to latest news, Tipton will likely go dry. This would mean seven straight victories for UDF. In 1948 quick action by UDF and by local leaders in two other counties caused the wets to call off two whiskey elections. Of the 95 counties in Tennessee, 88 are legally dry as to whiskey; seven are wet, (assuming Tipton goes dry).

Because United Dry Forces of Tennessee recognizes beer as being as dangerous as whiskey, they are now hard at work on a campaign to outlaw beer in Tennessee. A Local Option Beer Bill, written by UDF's President-Attorney, has passed the House, 68 to 11. As we go to press, the Senate will vote on the bill. (Ed.: The Senate Committee held the bill in committee and, for unexplained reasons, refused to allow it to come to a vote on the floor of the Senate). Also, two other bills, which would have resulted in real advances for the liquor and beer trades, were blocked and withdrawn by their authors, largely as a result of hundreds of telegrams sent by UDF which resulted in thousands of telegrams being sent to Governor, Senators, and Representatives.

In addition to helping counties in local option elections, United Dry Forces of Tennessee carries on an intensive educational program. Nine speakers, representing UDF, spoke to approximately 150,000 people in churches and in public buildings in Tennessee in 1948. Thousands more were reached via the radio. In 1948 about 125,000 young people were contacted through schools, colleges and youth assemblies, and were presented with the challenge of total abstinence from the use of beverage alcohol as the only solution for the individual.

Free films on alcohol have been sent to churches, schools and into counties engaged in liquor election campaigns. Free literature and Alcohol Posters have gone to pastors, teachers and others interested in education.

All of these services will be expanded as soon as additional funds and personnel are available. The budget for United Dry Forces in 1948 was \$24,000 which was raised through offerings at mass meetings and church services, and through the budgets of 125 churches that have included UDF as part of their regular giving and through personal solicitation.

Rev. James C. Furman, the dynamic executive secretary of United Dry Forces of Tennessee, has an excellent background of publicity and advertising and business experience which he is using to promote the cause of decency and sobriety in Tennessee. His leadership ability has also been recognized outside the State. He was a featured speaker at the Annual Convention of United Florida Drys which met in Orlando in March.

In the summer of 1948 he was one of the two American temperance speakers at the International Congress on Alcoholism held at Incerne, Switzerland. The other speaker was Dr. W. Earl Hotalen, Field Director of the National Temperance Movement (Ed.: now Executive Secretary, Louisiana Moral and Civic Foundation), who has been a frequent speaker in Tennessee, his native state. These two men have been elected as the only Americans on the International Temperance Union's Executive Committee of twelve.

To the United Dry Forces of Tennessee, and its energetic executive, to the right-minded citizens and churches who are helping to finance the organization, as well as to fight the evils of the liquor traffic, we offer our congratulations on the forward-moving program that is bringing Tennessee into the vanguard of those states which are endeavoring to make decency and sobriety a reality.—From May, 1949 *The National Temperance Digest*.

# When You Don't Get Your Way . . .

"We know that all things work together for good to them that love God."—Romans 8:28

John G. Clark, Associate Pastor, First Baptist Church, Knoxville, Tenn.

**J**UST AFTER CHRISTMAS a doctor in New Orleans told a young mother of twins that her babies, only four months old, had been born blind. The doctor said he didn't want to be cruel, but he didn't know whether an operation would help. "I went home," said the mother. "As I sat in the nursery holding my two babies and crying, the only thing I could think of was that I had to tell 'Brown,' my husband . . . I couldn't talk when he asked me what was wrong. I was numb and sick all over. He finally made me put the babies in their beds. Then he put his hands on my shoulders and shook me lightly until I could talk again. The rest of that scene wasn't very pleasant and I don't suppose either of us will ever forget it." (TIME, 5-23-49.)

That is but one of many, many instances when we don't get our way, when life turns out to be different from what we planned. I could have mentioned the high school girl whose feet were cut off by the propeller of a speed boat several weeks ago; or the two little girls crushed to death yesterday in a Tennessee town by a wild truck driver. In any event, it is one of the harsh stubborn facts of life that we often fail to get our way. The truth is, we not only do not always get what we want, we don't even keep what we have.

When we were children the stories we read often ended with. "And they lived happily ever after." Now that we are older we know that to be a story book ending. Life isn't always happy forever after. All too often it is just the opposite. What shall we do when we don't get our way?

## Evasion . . .

One thing you can do when you don't get your way is to *take the nearest exit, the quickest way out*. A young mother, age 20, here in Knoxville did that. One afternoon a few days ago the neighbors found her on the floor of her kitchen with a bullet wound in her chest. "I shot myself," she said. "Nobody wants me."

Mr. and Mrs. Andrew Hoffman, parents of the twins referred to, carried their babies to New York to see what the surgeons there could do. Waiting at Manhattan's Presbyterian Hospital. Mrs. Hoffman talked to another mother whose 18-month-old boy had the same eye disease. "I listened," said Mrs. Hoffman. "as she told me that there just wasn't any hope for her boy. 'The doctors are going to operate on him, but I know it won't do any good,' she told me. 'There's nothing anyone can do for him.' Then she said the words that shocked me terribly and at the same time made me feel sorry for her. 'Sometimes,' she told me. 'I wish I could do away with my baby.' (TIME, June '49).

Well, that's one way to get away from it; that's the quickest way out. However, I suspect that that kind of a solution raises more questions than it answers. It causes more heartaches than it eases. It is plainly a doctrine of futility.

## Defiance . . .

A second thing we can do is *to rebel, become defiant*. When Job cursed God for the day he was born, he was neither the first nor the last. One afternoon, when I was a hospital chaplain. Dr. Kelly the Superintendent called me to the front office. There he introduced me to a young couple about 35 and said, "You may want to talk with them."

They told how they had eagerly looked forward to the coming of their baby. Twice before they had lost babies in early infancy. A short time after their present baby was born the doctor said that he was abnormal. Now they were committing him to the state for permanent care. This was in April. On Mother's Day I remembered the couple and wrote a short letter to them. A few days later came back the mother's reply.

"It pleased us so much to get your comforting letter. I was very lonely and sad on Mother's Day—a mother, yet not a mother. I have always liked going to church, and its teachings and meaning; and each night before Keith was born, I prayed that he would be normal in body and mind. But since he was three weeks old I have not said a prayer—I no longer thanked God or called on Him. I cursed Him. I have said bad things, because it seemed that we, who love each other, and who've wanted a baby so badly these nine years, were being singled out to be cursed, instead of blessed. My husband and I have worked together for years, and have our home and had lost two babies before. So all our love had merged into one for our boy. And look what happened."

## Acceptance . . .

That isn't all of the story, however. These parents passed on to a third thing we can do, namely *accept it*. We can stand before our disappointment, frustration and seeming defeat, stand there until we find some clue to life's meaning and purpose. We can take it up into our lives and, as alloy hardens pure metal, let it give strength to our lives.

In the same letter the mother said: "It is hard to regain one's faith, but since your letter, I have prayed every night, told God I was sorry, and begged for forgiveness of the terrible things I said and thought. Because of you and your kindness I shall continue to trust and believe." She did. Later on they adopted a child, and life became full where before it was empty and barren.

Going back to Mrs. Hoffman, she said, "I can't understand people who take the view that everything is lost when something like this touches their lives. I can't help feeling sorry for them . . . We have felt all along that our babies will see some day. Even if they don't, we plan to give them as normal a life as possible . . .

"It will be a little harder, of course, if it turns out that they can't see, or can see only partially. But all that means is that we'll have to work a little harder ourselves."

That's what St. Paul meant when he wrote in his letter to the Romans, "We know that all things work together for good to them that love God, to them who are called according to his purpose." He didn't mean that evil would not come into our lives. He meant, with the Psalmist, that "The Lord will preserve thee from all evil" (Ps. 121:7), that He would keep it from defeating us, making our lives bitter; that he would enable us to transmute it.

## Conquest . . .

When the late President Roosevelt was stricken with infantile paralysis in the early 1920's, he could have surrendered, gone into retirement as an invalid. But he said, "I will lick this thing." The next twenty-five years of his life illustrate how well he licked it. John Bunyan could have cursed and ranted when he was imprisoned in Bedford jail. Instead he used that experience, and out of it came his immortal PILGRIM'S PROGRESS. Beethoven wrote the ninth symphony, perhaps his best, after he lost his hearing.

Jesus didn't get his way. However, he accepted the way of the cross and turned a thing of ignominy and shame into a sign of triumph. Today, people over the face of the earth sing, "In the cross of Christ, I glory, towering o'er the wrecks of time."

There may be times when you don't get your way. Still if you can believe that "all things work together for good to them that love God," that harsh, tragic experience may ennoble and enrich your life beyond measure, your weakness may turn to strength, the ugliness in your life may become a thing of beauty.

# THE MOTION TO INVESTIGATE THE SEMINARY

By JOHN JETER HURT, Atlanta, Ga.

**B**ROTHER EDITOR, your issue of three weeks ago, containing editorial on the above subject was forwarded to me here, at Muncie, Indiana, where I am supplying five weeks.

After saying that I moved to refer Brother Oscar Gibson's motion to the trustees of the Seminary, you go on to other things. First of all, let me thank you for the words: "In the many years we have known John Jeter Hurt we have never heard a doctrinally unsound note from his trumpet." I, myself, have been taking my orthodoxy for granted the past fifty years, and have been kept busy building on it. But, while the matter is up, let me say that I have never heard a doctrinally unsound note from your trumpet either.



Southern Baptist Theological Seminary  
Louisville, Ky.

These trustees are charged with the employment of professors, and they are empowered to terminate professors' services for cause. I was a trustee of the Louisville Seminary some years ago, and have been a trustee of the New Orleans Seminary twenty-five years. I know that these trustees keep mighty close to the life and work of the seminaries which they have been chosen to supervise. I know that they have the courage to terminate services for cause. But I also know that they do not jump out of their skins every time somebody shouts "unorthodox" at 'em!

Every Seminary, every College, every Mission Board, every Baptist paper, every Hospital, every Orphanage is liable to come under somebody's fire at any time. Are we going into tantrums about it? Not if we have heads. Criticism must be judged in terms of (1) the Critic; (2) the Evidence; (3) the Motive in it all. To be continually halting our great denominational strides to examine our machinery is like a small boy's taking his Waterbury watch to pieces to see if it's working. He will have enough wheels to fill three watch cases, but he cannot tell the time of day.

The Seminary has some fifty-odd trustees to look after it. The Convention chose them. Shall we pass them by? Why send out special committees in cases like this—committees to investigate all our leaders whom anyone calls "evolutionist," or "modernist," or "socialist," or "communist?" Get the thing started, and nobody knows when it will stop! Mind you, any one of those little pages who serve on the platform can make such a motion, if he wears a messenger's badge. And the President would have to put the page's motion, if seconded. Such are the dangers of our democracy, unless wisely safeguarded.

But we do safeguard our democracy, when we are at our best. We have deacons in our churches, and they sometimes investigate for months before bringing important matters before the church. Likewise, we have Boards of trustees for our denomi-

national agencies. The deacons know many things they never report to the church—and the trustees know things they may never report to the denomination. I think I have never known a Convention to go over the head of a Chief Executive and a Board of Trustees in order to make critical examination of an agency's affairs. When that sort of thing gets agoing, fraternal co-operation will have reached the end of its row.

Having written this much, let me hasten to say that I hold no particular brief for the Louisville Seminary. My first knowledge of my young friend Gibson's resolution was when he read it. I would have opposed him had his arrow been aimed at any other Convention agency. And I shall be ready always to enter the arena when the Southern Baptist Convention seems in danger of forgetting that "all things should be done decently and in order."

You say that "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." With the finest sort of spirit, let me say I do not wish any of these things. That looks too much like administration by special committees, rather than by Convention-selected trustees. Investigation of criticisms of denominational agencies by special committees, which by-pass Boards of Trustees and Executive Boards, would set before every Baptist wide open doors through which to push all manner of grievances, whether personal, or local, or hearsay.

In closing, let me say that the matter is in the lap of the Louisville Seminary's trustees; put there by the Convention. I could not recall the names of half of them. But I know how they were selected—and I am for them. Other business will call them together during the year. When they do meet I hope they will go into this matter thoroughly, courteously, reverently, dignifiedly—eschewing all ridicule, and all showmanship.

## Do these figures

### *Challenge*

### You?

Two thousand four hundred forty-three churches in the Tennessee Baptist Convention last year had a total membership, according to the Convention minutes, of 549,692; an average of 225 members per church.

The highest number of baptisms for any single year in the history of the Convention was reported last year; namely, 29,703. Each church had, on the basis of this average, 12 baptisms.

The generally accepted number of unchurched (presumably unsaved) people in the State of Tennessee is in excess of one and one-quarter million people—which would give an average of 532 per Baptist church. If each Baptist church reached 12 persons and failed to reach 532, the average church reached 12 out of every 544 possibilities; thus, only 2.2% of the possibilities were won to church membership.

The average Tennessee Baptist church had one baptism for each 18 church members. This average would indicate that it took 18 church members a whole year to reach one additional member; or, perhaps, that it would take the average church member 18 years to reach one single person.

Although last year's pace was the best in history, it would take the present 549,692 church members 45 years to reach the present unchurched 1,300,000 if the same tempo prevails.

A total Sunday School enrollment in the Baptist churches of Tennessee of 350,419 reveals that only 63% as many people are enrolled in Sunday Schools as hold church memberships. The average Sunday School attendance for the State during the Convention year was 188,476, or 32% of church memberships.

These figures should indicate that enlistment, teaching, and training are not over-emphasized.—Fred Noe

## The Governmental Distinctive . . .

# THE DEMOCRACY OF SAINTS

Sermon Preached by HOMER G. LINDSAY Before the Southern Baptist Pastors' Conference

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

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

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

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

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

2. *The government was congregational and democratic.*

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

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

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

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

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

(6) *The church authorized and administered the ordinance of baptism.* Acts 10:47 "Can any man forbid water, (cast a negative vote) that these should not be baptized?"

As the great commission was given to the churches, so the authority to carry it out—Baptize.

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

### II

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

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

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

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

### III

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

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

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

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

## Seeing the World . . .

# THROUGH THE EYES OF CHRIST

By VIRGINIA SISNEY

JESUS SAID "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:28-30.

Thinking of our theme, SEEING THE WORLD THROUGH THE EYES OF CHRIST, perhaps your heart is asking "What would be Jesus' attitude toward the world of today?" What would be His answer to Russia and her Communistic threat? What would be His way of controlling the atomic bomb?"

I do not know the answers and doubtless you do not either. Jesus Christ is the same yesterday, today, and forever. With this promise I can read what Jesus' attitude was toward the world when He lived here and walked among men. Jesus Christ is the same today; therefore, I can know what would be His attitude of our world today.

Seeing the world! Of the five senses many men place sight far above all others. Jesus has said, "They have eyes and see

not." Many Christians have let the weeds of sin grow between them and the face of the Master. Just now in these dark troublesome days let us cut down the weeds and strive to see the world through the eyes of Jesus.

If Christ were to step aside for one split second and you and I had the honor of looking at the world through the eyes of Him, we would have to see the multitudes. Jesus saw the

multitudes and in turn said, "Come, all ye." Race prejudice will go if we see the world through the eyes of Christ. Regardless, of race and color, we will see all men as beings created equal and made in the image and likeness of God.

In seeing the multitudes Christ saw all types of people and loved and helped them. In the realm of riches and learning let us look one night as Nicodemus came to find the way of light. Out of the shadows of that night rang the victorious answer "Ye must be born again!" The rich young ruler came and asked, "Master, what must I do to inherit eternal life?" Jesus answered him, "Go sell thy riches and give to the poor." The young man turned away very sorrowful for he had great possessions.

Jesus loved the poor, the outcast, those that dwelt among the tombs and the lowly. "And that same hour he cured many of their infirmities and plagues, and of their evil spirits . . ." Luke 7:21.

Seeing the world through the eyes of Christ means we must become meek and lowly. Far too many of us seek for self praise, honor, and our glory. What the world needs today is Christ, but what Christ needs are humble servants who forget self and serve Him and Him alone.

To see the world as Jesus sees it we will be filled with compassion, love, and mercy. We will see the multitude, but its another thing to be moved with compassion. Jesus saw the multitude and was moved with compassion. Jesus wept. Where are the tears of humanity? Seemingly our hearts have turned to stone. The Master cared enough that he wept. Christ wants the agonizing tears of the soul that almost bring Heaven to earth. Some poet has said:

The soul can split the sky into,  
And let the face of God smile through!

If we grasp the full meaning of these great words, SEEING THE WORLD THROUGH THE EYES OF CHRIST, we will leave this place a different person. If we see the world as Jesus sees it, we will go out to become instruments of peace. Where there is despair we will sow the hope that lieth within Christ. Where there is hatred we will sow the love of God. Where there is sin we will tell the everliving, never-dying themes of the Gospel.

God grant we rise from this place, no longer to be babes in Christ but to be soldiers of His Cross. No longer let us seek so much to be consoled as to console others, no longer seek so much to be understood as to understand. Most of all let us not seek so much to be loved as to love this world. When we have accomplished these things in our lives truly then can we say, "for me to live is Christ for I have seen this world through the eyes of my Saviour."

Miss Sisney is the winner in the Southeastern Region Better Speakers' Tournament and the State Tournament. She is a member of East Lake Baptist Church, Chattanooga.

## If Ever, Why Not Now?

By C. H. BOLTON, Executive Secretary,  
Southern Baptist Foundation

MANY PEOPLE are superstitious about more things than walking under ladders or having a black cat to cross their path. Some are afraid to make their will lest it be some kind of an omen of death not too far away. Making a will has nothing to do with hastening one's death, but it may have a lot to do towards saving one's estate.

September is being designated by the Southern Baptist Foundation as "Will Month." If you have not made your will, don't let September pass without making it.

If any work sponsored by Southern Baptists is to be included in the will, the Southern Baptist Foundation, 127 9th Avenue, North, Nashville 3, Tennessee, will be glad to assist you in any way possible.

For your convenience we list below the legal names of all the chartered institutions and agencies of the Convention.



Dr. C. H. Bolton  
Executive Secretary  
Southern Baptist Foundation

### Southern Baptist Convention

Executive Committee of the Southern Baptist Convention

Foreign Mission Board of the Southern Baptist Convention

Home Mission Board of the Southern Baptist Convention

The Sunday School Board of the Southern Baptist Convention

Relief and Annuity Board of the Southern Baptist Convention

The Southern Baptist Theological Seminary

The Southwestern Baptist Theological Seminary

New Orleans Baptist Theological Seminary

Southern Baptist Hospital

Southern Baptist Foundation

The American Baptist Theological Seminary

Woman's Missionary Union Auxiliary to the Southern Baptist Convention

The Radio Commission of the Southern Baptist Convention

## God's Will . . .

## . . . In My Will

# Sunday School Lesson

By O. L. RIVES

Professor of Religious Education, Carson-Newman College  
Lessons based on International Sunday School Lessons; the International Bible  
Lesson for Christian Teaching, copyrighted by International Council of Religious  
Education

For August 7, 1949

## Songs of Thankfulness

Texts: Ps. 92; 103; 136:1-9, 25-26 (Larger), Ps. 92:1-5; 103:1-11  
(Printed), Ps. 92:1 (Golden).

The sin of ingratitude is one of the basest as well as one of the most prevalent. To fail to be grateful reveals an attitude that borders upon the lowest human level, if not upon the sub-human. The Golden Text reminds that it is good for us to be grateful and to express that gratefulness to God. The two words, thank and think, sound much alike and may be in fact closely allied. In any case, to think of God's blessings is to thank Him for them.

### I. THANK GOD FOR WHAT HE IS (Ps. 92:1-5; 103:7-11).

1. *His greatness of name* (vs. 1). Names in the Bible usually indicate natures. In some instances men's names were changed in keeping with their changed natures, or looking to their changing functions. God's name is to be used with a sense of awe and reverence, because of its exceeding greatness. "Hallowed be thy Name," Jesus taught us to pray.

2. *His kindness of disposition* (vs. 2). God wants His creatures to have the best. He is kindly disposed to all that He has made. Toward man, in particular, there has been revealed His special benevolence. If there arises any doubt whatsoever on this point, it should be dispelled by reading and pondering John 3:16.

3. *His gladness of work* (vs. 4). "My Father worketh hitherto, and I work," said Jesus. God's work has all been good (Gen. 1:31) and the verse cited from the Psalmist suggests that God performed it with gladness and even that some thing of that gladness may be ours.

4. *His deepness of thought* (vs. 5). Man has been extended the rare privilege of thinking God's thoughts after Him, and of one thing he may be sure and that is that he will never run ahead of God in this. At his very best may reflect God at His very worst, if this is possible.

5. *His slowness of anger* (vs. 8). He is in no sense capricious or hastily vindictive. Later in this same psalm it is written, "For He knoweth our frame; He remembereth that we are dust." This is not to suggest that we are to presume upon God's mercy or try to take any sort of advantage of His graciousness.

6. *His boundlessness of mercy* (vs. 11). When we are able to measure the distance from earth to heaven we will be able to measure the extent of God's mercy. When we find out how far it is from the east to the west we will have at least an inkling as to the vast expanse of that mercy. He pities us like an earthly father pities his child.

### II. THANK GOD FOR WHAT HE DOES (Ps. 103:1-6).

The writer of the psalm must have comprehended the human tendency to ingratitude or he would not have admonished us to "forget not all His benefits." The list of benefits given here is by no means an exhaustive one but limited to those suggested by the verses indicated.

1. *He forgives sins* (vs. 3a). Since sins are fundamentally against Him, He and He alone can forgive them. Scofield says that three Hebrew words are translated as forgive or forgiven: kaphar, to cover; nasa, to lift away; salach, to send away. He further says that the fundamental Old Testament idea of forgiveness being not the remission of penalty, but the separation of the sinner from his sin.

2. *He heals diseases* (vs. 3b). The successful physician merely places his patient in harmony with the laws of health and physical well-being, while it is God who in reality heals the diseased body. Increasingly the medical profession is recognizing that good health depends largely upon a man being properly related and adjusted to God as well as his fellow-men, and that many ailments have their origin in such lack of adjustment.

3. *He satisfies longings* (vs. 5a). The deepest longings are the longings of the heart. When the human heart is centered in God all is well and the heart is at rest. Apart from Him there can be no rest. This is the ultimate explanation of the present world un-rest and dis-quietude.

4. *He renews strength* (vs. 5b). Physical relaxation, its art and practice, should furnish help in the matter of spiritual renewal experienced through prayer and meditation in God's presence. Just as the bow needs to be unbent frequently, so the human heart needs to be prostrated frequently before Him in confession and dedication.

5. *He executes righteousness* (vs. 6a). He is the source of the right and the good. It follows, then, that He can and does put into effect all that is right and good.

6. *He relieves the oppressed* (vs. 6b). All sorts of oppression exist in the world at present. Some of it is of the most brutal and beastly sort, inhuman or sub-human in character. God will in His own way and in His own time see that all such oppression ceases.

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

August days are here again with a reminder that vacation time is slipping away and we have only a little while to do all the things we want to finish before school starts.

The heat of these summer days brings another warning or reminder, too—a silent reminder. Did you know that in many places the polio epidemics have occurred in August, one of the hottest months of the year? And did you know that doctors who have cared for many of these polio patients have found that people who are tired and run down are most apt to pick up a polio germ? That may sound a bit queer to you when you remember that a majority of the polio victims are young people and children.

Is it possible for children to get "tired and run down"? Yes, because many boys and girls are on the go from morning until night. Often they fail to stop for proper rest, or even for proper meals. These boys and girls need to pay special attention to the August rest reminder and to do all they can to keep healthy, strong bodies.

Let's begin our rest month with some quiet games. Is there a shade tree near-by where you can sit as you play the games alone or with neighbor friends? Perhaps you and your friends can take turns having resttime in your yards each day. The person acting as host or hostess will be responsible for at least one quiet, restful activity to enjoy together. It may be a puzzle to work, a story to read or tell, jokes to share, picture books to look at, guessing games, or something else to do. Once in a while you might turn the resttime into a picnic with sandwiches or cookies and lemonade, or some other simple refreshments.

Here is a word game to start on, in case you need it. It's as simple as *A B C*. In fact, it is based on the *A B C's*. Did you know that there are at least twelve letters in the alphabet which sound like a whole word? Say your alphabet over to yourself and see how many words it suggests to you.

- |          |           |
|----------|-----------|
| 1. _____ | 7. _____  |
| 2. _____ | 8. _____  |
| 3. _____ | 9. _____  |
| 4. _____ | 10. _____ |
| 5. _____ | 11. _____ |
| 6. _____ | 12. _____ |

Now let's make our *A B C* game a bit more complex. Here are some words which sound like two or more letters of the alphabet put together. See how long it takes you to match the proper letters to the words. The first one is completed as an example.

- |                    |                    |
|--------------------|--------------------|
| 1. Easy—EZ _____   | 17. Casey _____    |
| 2. Essie _____     | 18. Katy _____     |
| 3. Essay _____     | 19. Cagey _____    |
| 4. Ivy _____       | 20. Okay _____     |
| 5. Icey _____      | 21. Empty _____    |
| 6. Bee-bee _____   | 22. Emmy _____     |
| 7. Aye! Aye! _____ | 23. Essex _____    |
| 8. Beady _____     | 24. teepee _____   |
| 9. Elsie _____     | 25. inner _____    |
| 10. Ellen _____    | 26. Oh, see _____  |
| 11. Ellis _____    | 27. Pique _____    |
| 12. Effie _____    | 28. Cutie _____    |
| 13. Arty _____     | 29. Are you? _____ |
| 14. Esso _____     | 30. You be _____   |
| 15. Ecstasy _____  | 31. You are _____  |
| 16. Excess _____   | 32. Oh, you _____  |

You might vary this game by using the letter combinations and letting the players try to give words the letters suggest. Or you might simply let players think of letters and words too. Of course, that would be a bit harder.

I hope you will plan a letter-writing day for one of your resttimes. That would be a good time to catch up on your pen-pal correspondence, or to bring your Young South word picture up to date. Perhaps some of your playmates do not know about our file and our way of sharing friends through our Young South column. During one of your resttimes, you might tell them about this, maybe showing them some of your clippings or old issues of Baptist and Reflector. I'd love having a letter from you and each of your playmates. You could even send all of the letters in the same envelope. In your own letter, tell me where the letters were written and something of your resttime experiences. Tell me all the other news, too. I'm anxious to hear from you.

Love,  
AUNT POLLY

## 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

### Crucial Days Ahead

Everybody in each generation is inclined to call the days "crucial." Any day in which great decisions must be made is a crucial day. Sunday schools are facing the tremendous task of selecting Sunday school officers and teachers. The amount of prayerful effort put forth at this time will, in a large measure, determine the type of work that will be done during the new Sunday school year.

Caution—Be certain to elect no officer or teacher who has not consented to serve. Careful selection and enlistment is very important in these crucial days.

### Did You Know?

*That*—For nine months of the present Sunday school year Tennessee has the second largest gains in training awards in the Southern Baptist Convention. We are exceeded only by Georgia whose gains are 918 more than ours. During this period 16,440 requests for awards were received in our office.

*That*—Of twenty-five leading associations in training in the Southern Baptist Convention four of them are in Tennessee. They are Nashville, Knox County, Shelby, and Ocoee.

*That*—Among the twenty-five leading churches in the Southern Baptist Convention two of them are in Nashville. They are Belmont Heights and Judson Memorial.

*That*—The total gain for training awards in the Convention is 37,221.

### Your Sunday School and the Revival

We are in the great revival season with many of our churches. More revivals are held in July and August than in any other two months of the year.

The success during the revival reflects the spirit of evangelism that has pervaded the school throughout the year. Pupils who have been in Sunday school are the taught people in your church. They know of God's love and his plan of salvation. Use your teachers to lead those whom they have taught to a personal acceptance of Christ as Lord and Savior. We already have the organization for revival. We have had it all the year, now we need to use it.

During the revival many people will join the church both by letter and baptism. Alert officers and teachers will see that all new church members are in Sunday school. Couldn't we give these new members something to do. They will never be easier to enlist. The Sunday school can be made a great enlistment agency.

### Bon Voyage to College Students

PHILIP B. HARRIS

"Making Tracks at College" is the attractive title of the Bon Voyage program honoring Young People going away to college in the fall. The message for 1949 has been prepared by David T. Mashburn, Minister of Education, Central Baptist Church, Miami, Florida. It is practical and it will prove a blessing to those churches who use it.

Young People need to be encouraged to place their church letter and life in the Baptist Church of the college community. They need to be loyal to the church, Prayer meeting service, Baptist Student Union, Sunday School, Training Union, Young Women's Auxiliary and Brotherhood activities. The church is privileged to give direction to Young People leaving for college so that the right decisions for God may be made during the year.

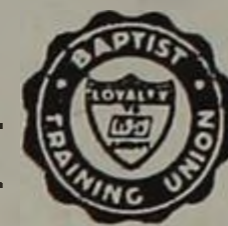
Scores of Young People's Superintendents plan to present this message at the Department Assembly period on Sunday morning. Many pastors are using the program most effectively at the Sunday night worship service or at the Wednesday night prayer meeting hour.

The program "Making Tracks at College" appears on Page 51 of the August issue of the *Sunday School Builder*. Upon request, additional copies may be secured from the State Sunday School Department or from the Baptist Sunday School Board. We whole-heartedly recommend that every church use this Bon Voyage program honoring Young People who anticipate college training this fall.

## 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

### Eastern Region

#### OFFICERS

President—Joe Higdon  
Pastor-Adviser—Douglas Aldrith

#### Attendance:

Big Emory	27	New River	10
Campbell	43	Northern	0
Chilhowee	126	Providence	23
Clinton	157	Sevier	9
Cumberland Gap	14	West Union	7
Knox	204	Visitors	2
Midland	5		

Sword Drill Participant—Charlene Campbell

Speakers' Participant—John Thomas Goad

Hymn Festival Participants—

Junior Hymn Festival—First Baptist Church, Maryville

Broadway Baptist Church

Fifth Avenue Baptist Church

Central Baptist Church, Fountain City

First Baptist Church, Oak Ridge

Intermediate Hymn Festival—First Baptist Church, Maryville

Fifth Avenue Baptist Church, Knoxville

Broadway Baptist Church, Knoxville

Highland View Baptist Church, Oak Ridge

Young People and Adult Hymn Festival—First Baptist Church, Maryville

Central Baptist Church, Fountain City

### Training Union Awards Issued In Tennessee During the Month of June, 1949

<b>BEECH RIVER</b>		<b>KNOX COUNTY</b>	
Lexington	37	Bell Avenue	7
		Central, Fountain City	48
	37	City View	21
<b>BIG EMORY</b>		Fifth Avenue	2
Rockwood	40	Gayland Heights	5
Eureka	6	Riverdale	89
	46	Smithwood	1
<b>BIG HATCHIE</b>		South, Knoxville	28
Pleasant Grove	41	Grove Heights	6
	41		207
<b>BLED SOE</b>		<b>LAWRENCE</b>	
Portland	34	Liberty Grove	5
	34		3
<b>CAMPBELL</b>		<b>MAURY</b>	
LaFollette	12	Rock Springs	1
Little Cove Creek	42		1
	54	<b>McMINN</b>	
<b>CHILHOWEE</b>		Athens, First	1
Broadway, Maryville	43	Englewood	9
Oak Street	1	Antioch	30
	44	Valley View	8
<b>CUMBERLAND</b>			48
Clarksville, Second	12	<b>NASHVILLE</b>	
	12	Baker's Grove	37
<b>DYER</b>		Belmont Heights	12
Dyersburg, First	1	Calvary	8
Calvary Hill	31	Donelson	7
	32	Edgefield	1
<b>EAST TENNESSEE</b>		Harsh Chapel	27
Shady Grove	3	Judson Memorial	1
Clay Creek	14	Madison	1
	17	New Hope	57
<b>FAYETTE</b>		North End	30
Somerville	48	Old Hickory	1
	48	Park Avenue	66
<b>HOLSTON</b>		Una	1
Kingsport, Calvary	5	West Nashville	4
Kingsport, West View	2		253
Pine Crest, Johnson City	5	<b>NEW DUCK RIVER</b>	
Westerly Heights	20	Shelbyville, First	18
	32	Shelbyville Mills	18
<b>INDIAN CREEK</b>			36
Olive Hill	5	<b>NEW SALEM</b>	
Philadelphia	4	Brush Creek	26
Waynesboro, First	1		26
	10	<b>NOLACHUCKY</b>	
<b>JEFFERSON</b>		Bethel	25
Dandridge	26	Morristown, First	10
Rocky Valley	10	Warrensburg	48
	36		83

(Continued next week)

## 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



BERNICE BROWN  
Office Secretary

### Foreign Missionaries Born In Tennessee

Name	Date and Place of Birth	Field
Miss Olive Allen	Oct. 27, Elizabethton	Hawaii
Mrs. Blanche Hamm Bice	Oct. 26, Ramer	Brazil
Mrs. Lois Heaton Bratcher	May 18, Chattanooga	Brazil
Dr. John N. Bryan, Jr.	Aug. 17, Nashville	China
Dr. Nelson Bryan, Sr.	Nov. 17, Lebanon	China
Mrs. Nelson Bryan	March 2, Chapel Hill	China
Mrs. Elizabeth Clark Galloway	March 26, Nashville	Japan
James Winston Crawley	May 2, Newport	China
Mrs. Everett Crocker	April 28, Hamilton Co.	Colombia
Everett Crocker	Nov. 2, Trezevant	Colombia
Mrs. Margaret Lanier Dunnaway	Oct. 11, Nashville	Africa
Z. Paul Freeman	Dec. 17, Trenton	Argentina
Mrs. Alice Price Gaventa	July 23, Rogersville	Nigeria
Alfred L. Gillespie	May 18, Memphis	Japan
Dorothy Jenell Greer	Feb. 19, Nashville	China
George E. Jennings	Nov. 14, McMinnville	Spain
Mrs. Frances Sharpe Jennings	Dec. 16, Nashville	Spain
Charles W. Knight	Sept. 17, Franklin	Africa
James E. Lingerfelt	Aug. 23, Athens	Brazil
Mrs. Nellie Self Lingerfelt	Jan. 9, Rockford	Brazil
Kathleen Manley	July 29, Morristown	Africa
Mrs. George C. McCamey	Feb. 3, Smithville	Africa
Mrs. Louise Gulley Medling	Jan. 6, Whitesburg	Japan
Floryne Miller	July 25, Elizabethton	Japan
Mrs. Alma Erwin Reid	June 8, Linden	Mexico
Crea Ridenour	April 16, Westbourne	Colombia
Annie Rines	April 29, Jefferson Co.	Africa
Lois Roberts	April 19, Maryville	Brazil
Ray E. Shelton	Oct. 17, Cowan	Argentina
Mrs. Lillie Mae Sommer	Oct. 16, Knoxville	Italy
Patrick Sullivan	Feb. 3, Martin	Brazil
Mrs. Patrick Sullivan	July 28, Sharon	Brazil
Mrs. Hubert Tatum	Jan. 11, Bramar	Hawaii
Lorene Tilford	May 20, Tullahoma	China
William Wallace	Jan. 17, Knoxville	China

### Emeritus

Mrs. Daisy Cate Fowler	Oct. 11, Athens	Argentina
Mrs. Gladys Stevenson Gallimore	Nov. 6, Sharon	China
Mrs. O. P. Maddox	June 27, Springfield	Brazil
Dr. Charles Neal	Sept. 1, Paris	Mexico
Dr. Hallie Garrett Neal	April 4, Pocahontas	Mexico
Robert E. Pettigrew	Dec. 8, Madison Co.	Brazil
Joel R. Saunders	July 18, Adamsville	China
Wm. H. Tipton	Dec. 22, Jefferson City	China

There are a number of missionaries who have gone out from Tennessee to the foreign fields, but were not born in Tennessee.

THURSDAY, AUGUST 4, 1949

The Annual Associations always begin meeting in July. The first one to meet was Concord on July 13. They will continue through the third week of October. It has been my pleasure to meet with the first three, Concord, Big Hatchie, and Fayette. Each Association had a Brotherhood report and shows some progress. Also, interest manifested by a number of laymen from churches in these Associations who do not have Brotherhoods but want to organize. An Associational President was nominated and elected in each of these Associations. It is my sincere hope that an Associational President will be elected in every Association in the state.

§

### Some Interesting Reports From Brotherhoods

Fifth Avenue Baptist Church, Knoxville, Tennessee, reports a Brotherhood enrollment of 129 and average attendance of 83 with three new members. One of the activities for the past quarter was 225 Bibles presented to East Tennessee Baptist Hospital, 1200 Bible reading suggested leaflet distributed to all members of church and Sunday School. Projects suggested by Activities Vice-President and adopted by the Brotherhood. Visitation program, Evangelistic Committee keeping up contact with unenlisted and unsaved in our vicinity. Next program to consist of three speakers emphasizing Church Budget, Tithing, and Building program for the Church. J. D. McKelder, President.

Berclair Station Brotherhood, Memphis, Tennessee, reports activities for past month. Completed lights on playground, made twenty-three visits and had one profession of faith as result of visit. Future project to supply playground equipment to enable use of playground.

§

### Harsh Chapel Baptist Church

The Brotherhood Secretary was invited to speak at a Brotherhood meeting and fish fry on Stone River the past week. The fish fry was enjoyed by all. An interesting thing about this meeting was report of committees. The Chairman of Visitation Committee gave the number of visits made and twenty additions to the church as a result of these visits.

§

### New Brotherhood

Everett Hill Baptist Church, Maryville, Tennessee, Chilhowee Association in Eastern District reports the following officers:

President	M. A. Tipton
Activities Vice-President	J. A. Holliway
Program Vice-President	Edd Webb
Membership Vice-President	H. J. Goddard
Secretary-Treasurer	H. T. Sutton
Chorister	Andy Garner

§

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AUGUST 18-24, 1949

### BROTHERHOOD WEEK AT RIDGECREST

# AMONG THE BRETHREN

## "Freedom's Holy Light" To Be Convention Theme

"Freedom's holy light," a phrase from the prayer in the song, "America," will be the theme for the 93rd session of the Southern Baptist Convention to be held in Chicago, May 9-12.

"We wanted to have a theme in Chicago that would reflect the great principles for which Baptists stand," Dr. Hobbs, chairman of the Convention's Committee on Order of Business, stated, "and when this phrase from a great national hymn, written by a Baptist preacher, was mentioned, we felt it was an answer to prayer." Dr. Samuel Francis Smith, author of the hymn, was editor of American Baptist missionary publications for many years.

"Baptists have always fought for freedom to worship God. Baptists are working today in a great evangelistic crusade to free men from the bondage of sin," Dr. Hobbs said. "We believe that we can make a great impact in Chicago by stressing again and again the great freedom to be found in Christ Jesus, both at home and around the world."

The complete program will not be released until December, but it was announced that the opening session on Tuesday night would be a foreign mission rally, and the closing session on Friday night will be an evangelistic service.

## Appreciation on Retirement

July 1, F. Norman Smith of Clarksville, member of the First Baptist Church there, retired from the vice-presidency of the American Snuff Company after forty-seven years of faithful service. He rose from the ranks to this position and is the only one of the original officers still living. Not long ago, the employees, in appreciation of him and his service, presented him with a service button containing a diamond. At the meeting, Howard L. Smith, assistant vice-president, introduced Louis Rosson of Springfield, who made the presentation for the group and read a letter addressed to Mr. Smith, which said, among other things, the following:

"It has not only been a privilege and a pleasure, but an inspiration for each of us to have worked for and with you in the interest of our Company; first, because of your consistent friendship; second, because of your courage to stand for the right; third, because of your great ability and fidelity; and fourth, because of your Christian character of the highest quality."

A gift bouquet of two dozen red roses was presented to Mrs. Smith, who is the sister of Miss Mary Northington.

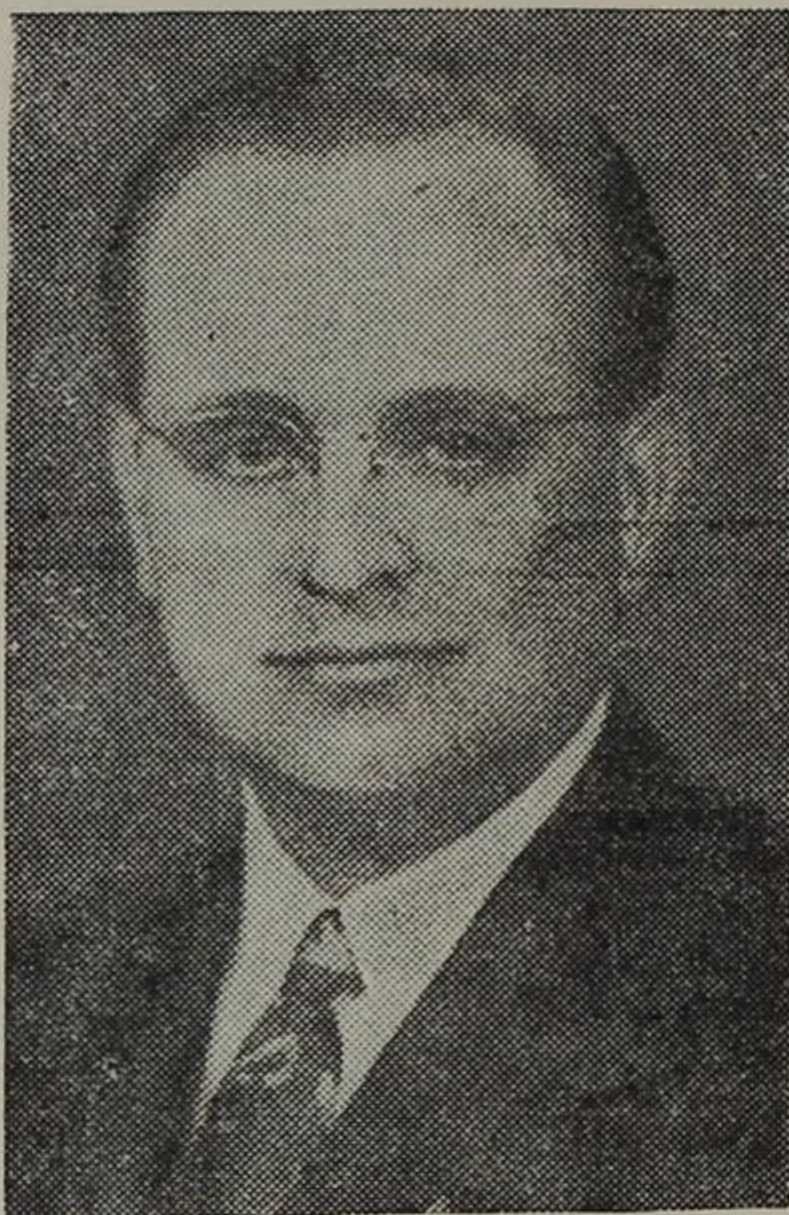
I. B. Tigrett, Jackson, member of the First Baptist Church of that city and president of the Gulf, Mobile and Ohio Railroad, has been nominated by the Jackson Exchange Club as "Man of the South," according to J. Earl Seaton, club president. The nomination was made to Hubert F. Lee, editor of *Dixie Business*, Atlanta magazine, which is conducting the contest. Other Jacksonians have written letters supporting Mr. Tigrett.

## CHANGE OF ADDRESS

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## Alexander Resigns



C. LAMAR ALEXANDER

C. Lamar Alexander, Director of Music and Education of the Highland Heights Baptist Church, Memphis, Tennessee, presented his resignation Wednesday, July 27.

Mr. Alexander has accepted a call to the First Baptist Church, Pasagoola, Mississippi, as Director of Music and Education. Chas. L. McKay is pastor of the church. Mr. and Mrs. Alexander and their little daughter, Charlotte, will move on the new field September 1st.

G. G. Graber began his duties as pastor of First Church, Portland, July 31. He came from City View Church, Knoxville and succeeds Charles A. Jolley who became pastor of First Church, Pineville, Kentucky.

## Baptist College Association Formed

Southern Association of Baptist Colleges was formed during the meeting of the Education Commission of the Southern Baptist Convention at Nashville recently.

Officers of the new association are: Harwell G. Davis of Howard College, president; Sam S. Hill of Georgetown College, vice-president; and H. I. Hester of William Jewell College, secretary-treasurer.

The purpose of the association will be to foster higher standards and purposes in the Baptist colleges within the Southern Baptist Convention.

The eight-day revival at Bethel Springs Baptist Church closed Sunday, July 24. There were 7 conversions and 4 additions to the church by baptism. Pastor Austin C. Baker was assisted in the meeting by his two brothers. The baptistry of First Baptist Church, Selmer, was used by Bro. Baker to baptize his candidates.

—B&R—

J. Victor Brown has resigned as pastor of Maple Springs Baptist Church, Mercer, to accept the pastorate of Petersburg Baptist Church. He will begin his new work around September 1. Bernard Scates, pastor of First Baptist Church, Lawrenceburg, will assist Bro. Brown in a revival at Maple Springs Church beginning August 14.

—B&R—

Visiting in Baptist and Reflector office recently were: Mr. and Mrs. C. W. Leonard, Liberty; Lowell Lawson, Elk Valley; Mr. and Mrs. Hobart B. Ford and J. D. Cross, Jr., Rogersville; Mr. and Mrs. Clyde Cobb, Monterey; Don Lipscomb and F. N. Bourne, Brunswick; Hugh Widick, Englewood; and H. Cameron Angel, Vancouver, Wash.

## CLEVELAND BUILDING COMMITTEE



PLANS FOR RAISING FUNDS to finance the building of a proposed 3-floor Sunday School Building were recently outlined to the Building Committee of the First Baptist Church, Cleveland, by L. B. Cobb, pastor. The Committee had authorized the pastor to develop details for a program of fund raising.

The church plans to raise \$17,000 at this time, to supplement \$33,000 now available toward the proposed \$75,000 structure.

Members of the Committee are: seated, left to right, B. H. Fair, E. L. Ross, L. B. Cobb, J. P. Quinn, W. O. Stonecipher, and Grover C. Lee; standing, left to right, Otto Stamper, P. B. Lay, G. C. Brown, J. S. Hughes, W. F. Sloan, and Branam McCoy.

## ATTENDANCES AND ADDITIONS TO THE CHURCHES JULY 24, 1949

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Ashland City, First	64	30		Jackson, Calvary	284	112	
Athens, Antioch	102	42		First	565	134	2
East	347	118		Madison	54	47	1
First	438	156		North	259	121	3
West End Mission	82			West	628	209	
Calhoun	130	42		Kingsport, Lynn Garden	391	127	7
Cottonport	107	65		Mission	56		
Eastanalle	51	12		Knoxville, Alice Bell	90	30	
Englewood	176	29		Arlington	369	107	
Etowah, East	66	15	1	Bell Avenue	672	235	1
Etowah, First	369	80		Broadway	1220	339	4
Etowah, North	350	110		Fifth Avenue	850	236	1
Good Springs	116	45		First	836		
Idlewild	58	30		Lincoln Park	635	180	4
Lakeview	71	37	1	Lonsdale	415	132	3
McMahan Calvary	76	51		Sevier Heights	459	108	1
Mt. Harmony No. 1	109	72		LaFollette, West	158	62	
New Zion	85			Lawrenceburg, First	213	121	1
Rodgers Creek	24			Lebanon, Barton's Creek	143	67	
Sanford	67	41		Cedar Grove	142	77	
Brighton	204	121		Fairview	110	30	1
Blaine, Richland	114	60		First	356	60	
Bristol, Calvary	353	90	1	Lenoir City, First	427	122	1
Brownsville	279	64		Leoma	141	114	
Brush Creek	89	30		Lewisburg, First	370	121	1
Carthage	170	43		Lexington, First	195		2
Castalian Springs, Corum Hill	54	15		McEwen	65	34	
Centerville	112	48		Madison, First	345	62	3
Chatanooga, Birchwood	83	31		Maryville, Broadway	355	131	2
Brainerd	376	127	3	Everett Hills	303	125	1
Calvary	381			First	611	219	4
Cedar Hill	299			Maynardville	118	20	
Clifton Hill	297	97		Medina	166	84	
Missions	43			Memphis, Bellevue	2143	737	15
Concord	221	99		Boulevard	506	217	1
Eastdale	341	90	1	Highland Heights	766	391	2
East Lake	463	126	5	Hollywood	300	99	1
East Ridge	273	96	4	Kennedy	92	40	
First	846	161	10	LaBelle	554	157	2
Chapel	64	22		Leawood	207	114	
Highland Park	2693	684	26	Levi	229	133	2
Hughes Avenue	210	50		Barton Heights	107	80	1
Lupton City	165	112	2	Parkway	281	138	7
McCarty	71	52		Prescott Memorial	476	125	
Red Bank	592	138		Seventh Street	399	171	6
Ridgedale	565	203	3	Shirley Park	131	78	1
Ringgold, Ga., First	138	49	15	Speedway Terrace	740	173	1
Second	224	74		Sylvan Heights	157	126	1
Signal Mountain	61	35		Union Avenue	845	212	
South Daisy	119	80	1	Milton	190	128	
Spring Creek	215	78		Monterey, First	286	93	
St. Elmo	336	84		Morristown, First	514	107	2
Cleveland, Big Spring	280	169		Montvue	174	43	
First	520	166		Murfreesboro, First	441	79	2
Clinton, First	366	65	6	Walnut Street Mission	70		
Columbia, First	361	83		Powell's Chapel	99	44	
Godwin Chapel	10			Taylor's Chapel	78	21	
Rock Spring	117	111	13	Third	109	43	
Second	114	75		Westvue	779	251	18
Cookeville, First	320	80		Tucker Town Mission	17		
Algood Mission	92			Nashville, Belmont Heights	831	235	2
Fourth Street Mission	125	58		Glendale	50		
Stevens Street	112	55		Jordonia Mission	43		
Corryton, Fairview	141	84		Madison Street Mission	39		
Covington, First	209	70	1	Edgefield	335	103	
Crossville, First	191		3	First	1076		10
Antioch	86			Grace	665	152	4
Laurel Grove	44			Inglewood	650	141	3
Dunlap, First	148	61	2	North Edgefield	273	105	4
Dyer, First	218			North End	138	64	2
Eagleville	123	53		Park Avenue	530	121	
Elizabethton, Oak Street	134	69		Third	241	64	
Siam	202	116		Woodmont	251	72	
Fountain City, Central	852	207	2	Woodmont Center	112	71	2
Hines Valley Chapel	35			Oak Ridge, Highland View	432	120	8
Gallatin, First	327	96		Robertsville	328	58	1
Gladeville	127	50		Old Hickory, First	610	245	
Goodlettsville, First	166	75	3	Pigeon Forge	156	85	
Grand Junction	131	85	1	Philadelphia	170	12	
Hampton, Union	219	143	7	Rogersville, Henard's Chapel	164	108	
Harriman, Trenton Street	384	82		Rutledge, Oakland	144	34	
				Shelbyville, First	278	65	
				Somerville, First	116	45	
				Watertown, Round Lick	137	63	

## Education Commission Meets

The Education Commission of the Southern Baptist Convention met in its twentieth annual session at Nashville on July 25. A featured speaker during the meeting was former Governor Ellis A. Arnall of Georgia, who spoke strongly against the federalization of higher education.

The conference was attended by representatives of sixty-four colleges of the Southern Baptist Convention.

Many of the Baptist educators remained in Nashville for the Institute of Higher Education at Scarritt College under the joint sponsorship of the Education Commission and the Methodist Board of Education.

W. Herschel Ford has just finished his second year with the First Church, El Paso, Texas. In this time 906 new members have been added. Total contributions amount to \$311,658.06, with \$69,717.12 going for missions. The Building Fund stands at \$239,000 and the Wednesday night Prayer Meetings average attendance is well over 400.

—B&R—

Sunday, July 17, Richard Hale, son of T. N. Hale, retired Baptist minister of Dresden, surrendered to the call to preach at Parkway Baptist Church, Memphis. He is married and has two lovely little girls. He and Mrs. Hale have rented an apartment at Union University for him to take up his college work there in the fall. At present he is employed by one of the leading insurance companies in Memphis. The Lord's blessings be upon him in his ministry.

—B&R—

Word has come that Pastor Bob. G. Rochelle and the Parkway Baptist Church, Memphis, are soon to begin work on their new building which will cost approximately \$105,000.00. On Thursday, July 14, the church gave the pastor and his family a surprise pounding consisting of groceries and other useful things. More than 100 attended the pounding.

—B&R—

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Lewis D. Ferrell, former pastor of First Baptist Church, Newbern and now pastor of Vickery Baptist Church, Dallas, Texas, recently assisted in a revival at Harmony Baptist Church, Newbern. Since the completion of his work at the seminary at Fort Worth, he has been pastor of the Dallas church.

—B&R—

Some eighty-eight preachers and twenty-eight women attended the Preachers' School held on the campus of Carson-Newman College, July 4-15. Counting the ministerial students of the college and local ministers who attended classes at various times there were at least one hundred ministers in the school.

—B&R—

One hundred and twenty-three year old Mississippi College will begin a two-year celebration this fall. In 1950 the school will celebrate its Centennial as a Baptist college and in 1951 the observance of a century and a quarter since its founding in 1826. This historic school was the first in America to confer a degree upon a woman.

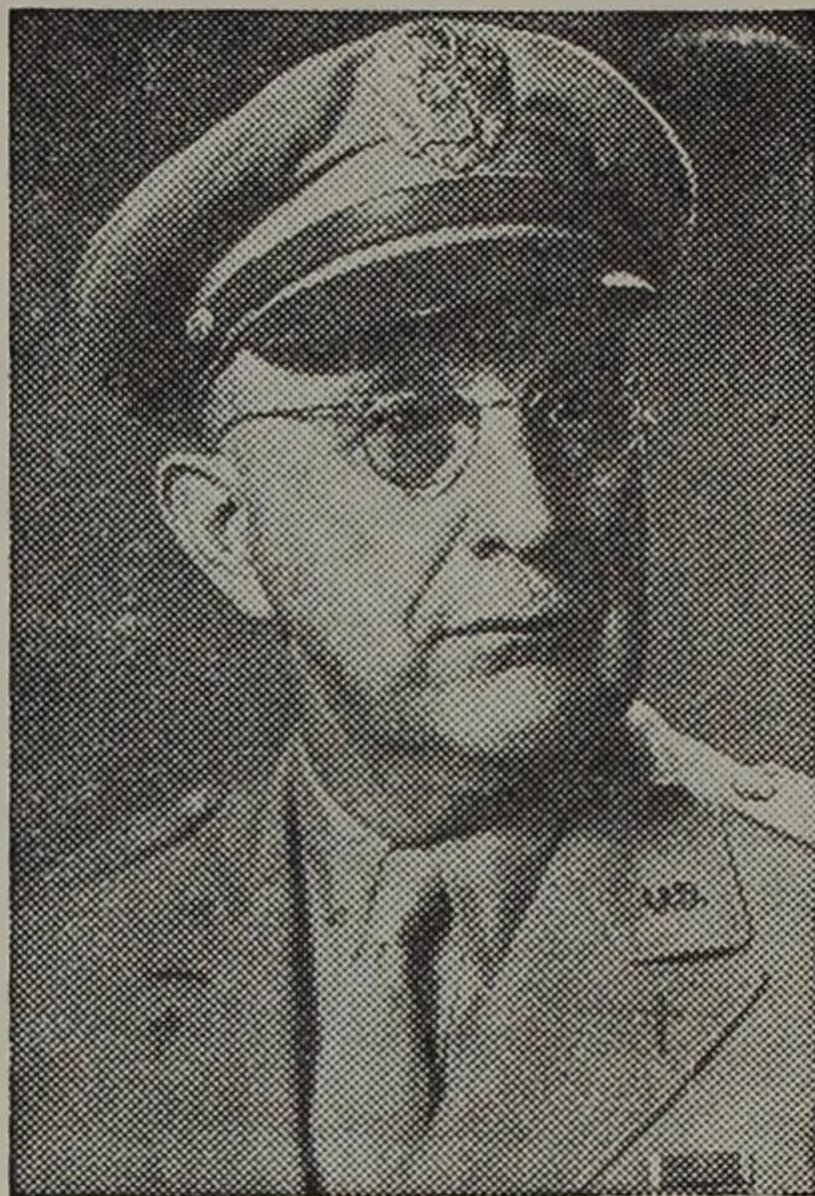
—B&R—

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## Baptist Nominated as Army Chief of Chaplains



Colonel Roy Hartford Parker, Southern Baptist Chaplain, has been nominated by President Truman as Army Chief of Chaplains with the rank of major general.

Colonel Parker, a native Missourian, is a graduate of William Jewell College, Liberty, Mo. At present, he is supervisory chaplain of the Far East command in Toyko, working with General Douglas MacArthur. He will succeed Major General Luther D. Miller, who has completed his four year term as Chief of Chaplains.

Colonel Parker first reported for duty as an Army chaplain in 1918. During World War II, he was theater chaplain of the North African theater of operations. He has served as chief of the personnel division of the Chief of Chaplains office in Washington.

Pastor Claud McAdams and the Rock Spring Baptist Church, Columbia, have been assisted in a revival by Clyde Burke, pastor of Medina. There were 17 professions of faith, 16 of them for baptism.

—B&R—

O. L. Minks and the First Baptist Church of Scottsboro, Ala., have been assisted in a revival by Pastor V. Floyd Starke of Brainerd Church, Chattanooga. There were 30 additions and 90 rededications. One high school girl surrendered for full time Christian work. George Starke led the singing for his dad in the revival.

—B&R—

First Baptist Church, Dover, H. D. Lankford, pastor, recently held a revival in which Barney Flowers of Trezevant did the preaching. There were 13 additions to the church, 7 of them by baptism. Many improvements have been made around the church recently, and seven new Sunday school rooms have been added.

—B&R—

Park Lane Baptist Church, Knoxville, will celebrate its first anniversary, August 7, in their new building. The church membership is 135. Hugh Williams Bateman, student at Carson-Newman College, is supply pastor.

—B&R—

Whorton Springs Baptist Church ordained the following deacons Sunday, July 17: P. G. Cantrell, Lonnie Cantrell, Callie Gunter, W. B. Summers, and L. H. Judkins.

—B&R—

Pastor A. T. Willis of Hillcrest Baptist Church, Dyersburg, recently assisted Pastor P. B. Kinsolving and the Arbyrd Baptist Church, Arbyrd, Mo., in a revival in which there were 39 additions to the church. Frank Adams of Paragould, Ark., led the singing. Bro. Kinsolving is a former Tennessean having pastored Liberty, Prosperity, and Greenbrier churches in Middle Tennessee.

—B&R—

Carlton Binns has been elected to serve as attorney for the Home Mission Board to succeed Judge George P. Whitman who has been appointed judge in the Superior Court of Fulton County, Ga.

## FIVE POLIO PRECAUTIONS ARE LISTED FOR PARENTS

Warning that the 1949 polio season is "just around the corner," the National Foundation for Infantile Paralysis today issued a list of precautionary measures to be observed by those in charge of children during the epidemic danger period which usually runs from May through October, reaching its peak during the hot, mid-summer months. The five easy-to-follow health rules for children are:



1. Avoid crowds and places where close contact with other persons is likely.
2. Avoid over-fatigue caused by too active play or exercise, or irregular hours.
3. Avoid swimming in polluted water. Use only beaches or public pools declared safe by local health authorities.
4. Avoid sudden chilling. Remove wet shoes and clothing at once and keep extra blankets and heavier clothing handy for sudden weather changes.
5. Observe the golden rule of personal cleanliness. Keep food

tightly covered and safe from flies or other insects. Garbage should be tightly covered and, if other disposal facilities are lacking, it should be buried or burned.

The National Foundation also listed the following symptoms of infantile paralysis: headache, nausea or upset stomach, muscle soreness or stiffness, and unexplained fever. Should polio strike in your family, call a doctor immediately. Early diagnosis and prompt treatment by qualified medical personnel often prevent serious crippling, the National Foundation pointed out.

The organization emphasized that fear and anxiety should be held to a minimum. A calm, confident attitude is conducive to health and recovery. Parents, it said, should remember that of all those stricken, 50 per cent or more recover completely, while another 25 per cent are left with only slight after effects.

If polio is actually diagnosed, contact the chapter of the National Foundation for Infantile Paralysis serving your community. The chapter will pay that part of the cost of care and treatment which patient or family cannot meet.

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## BOOK REVIEW

THE GOSPEL OF THE KING by the late Dr. F. B. Meyer, noted preacher and teacher. Published by Baker Book House, Grand Rapids, Michigan. 124 pages, price \$1.50.

This is a collection of sermons written many years ago. In spite of this they are as appropriate as they were when first written. Dr. Meyer believed the Bible to be the infallible, inerrant Word of God. He was a man who lived close to his Lord. The style of his preaching was expository and this book seems to be a good example of his pulpit utterances. There are eleven messages on such titles as "Eden," "The Gospel of the King," "With a Great Programme," "The Steps of His Blessed Life," etc. I liked "Ah, the Bitter Shame and Sorrow" best of all.

A good book!

—Edwin E. Deusner

Miss Regina Sliger has been chosen by the Home Mission Board as a general field worker to fill the vacancy of Miss Nancy Cooper who resigned to become state secretary of Woman's Missionary Union in Arkansas. Miss Sliger is a graduate of Woman's Missionary Union Training School in Louisville and has studied at the University of Chattanooga. She has served as church secretary, educational director, and evangelistic church worker.

—B&R—

Ira C. Frazier has resigned as pastor of First Baptist Church, Summerville, Ga., to become pastor of the City View Baptist Church, Knoxville, Tenn. He began his new duties August 1.

—B&R—

Sunday afternoon, July 10, Concord Baptist Church, William Carey Association, ordained Lossie Hall to the Gospel ministry.

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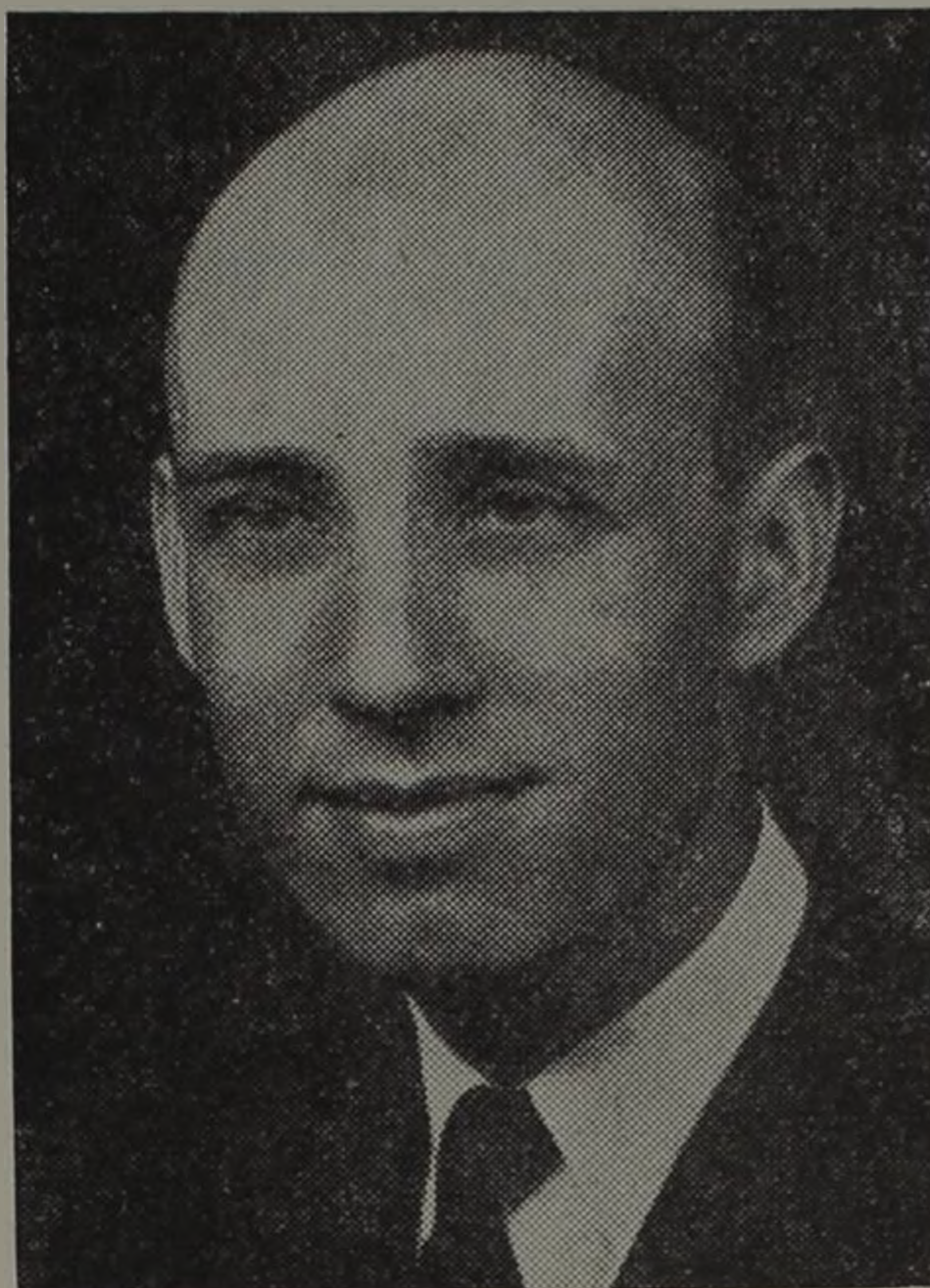
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## New Messenger Editor



JACK L. GRITZ

Jack L. Gritz, pastor of First Baptist Church, Tahlequah, Okla., has been elected editor of *Baptist Messenger*, the Baptist news journal of Oklahoma. He will succeed Albert McClellan who became editor of the publications of the SBC Executive committee on August 1.

President Warren F. Jones of Union University supplied the pulpit of First Baptist Church, Huntingdon, Sunday, July 17. Thomas Pope is pastor.

Dean Stone, managing editor of the *Daily Times*, Maryville, has been elected to serve as student director of First Baptist Church, Maryville.

—B&R—

Herbert Caudill, superintendent of Cuban missions for the Home Mission Board, has been invited to deliver the address for summer commencement at his alma mater, Mercer University, Macon, Ga., on August 21. Upon the occasion of his address, Dr. Caudill will be awarded the honorary degree of doctor of divinity. For twenty years Dr. Caudill has served as home missionary in Cuba.

—B&R—

Rev. and Mrs. Paul Hall announce the birth of an eight pound daughter on July 24. She has been named Joyce Pauline. Brother Hall is pastor of First Baptist Church, Loudon.

—B&R—

Joe Franklin, Benton, Ky., has been called as pastor of Williston Baptist Church near Somerville. He succeeds Carroll Curtis who resigned recently.

—B&R—

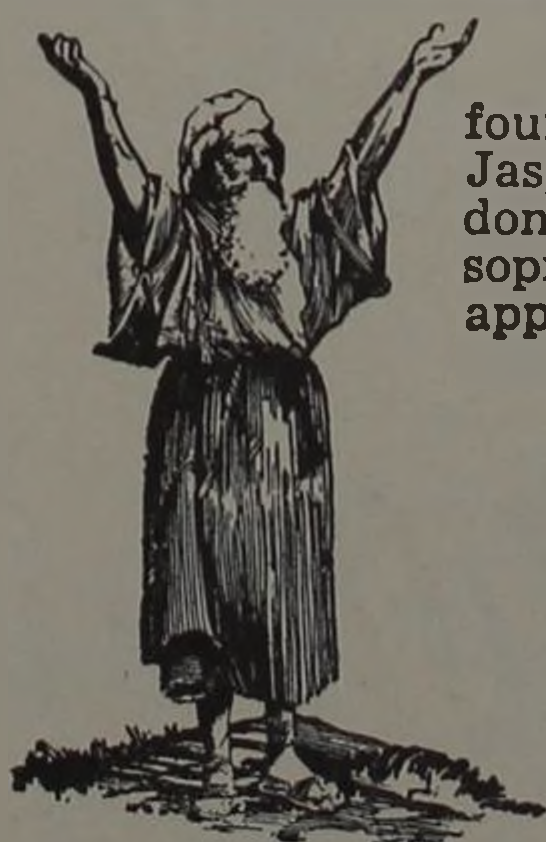
At the last meeting of the Home Mission Board provision was made for the construction of a memorial Goodwill Center building in Baltimore, Md., in honor of Miss Kathleen Mallory. Money for the project was provided in the Annie W. Armstrong Offering.

—B&R—

Richard M. Cassity has resigned the care of Bluff City Baptist Church, Holston Association, to become pastor of Tenth Street Baptist Church, Birmingham, Ala.

## John, the beloved disciple...

in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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HOTEL	Size (Rooms)	Blocks from Coliseum	Blocks W.M.U. Conv'n	SINGLE	DOUBLE BED (2 Persons)	TWIN BEDS (2 Persons)	SUITES	DORMITORY STYLE (4 to 6 Persons)
ATLANTIC, 316 S. Clark .....	400	7	14	\$1.75-\$ 2.75*	\$3.25-\$ 3.75*			
				3.00- 6.00	4.50- 7.00			
STRAND, 6323 Cottage Grove Ave. ....	138			1.75- 2.50	2.50- 5.00			
BURTON, 1429 N. Clark .....	200	26	6	2.00- 3.25	4.00- 6.00			
UNION PARK, 210 S. Ashland Blvd. ....	105			2.00- 4.00	4.00- 6.00		\$10.00-	
HOTEL ROOSEVELT, 1152 S. Wabash .....	125	2	19	2.50-	3.50-			
WACKER, 111 W. Huron .....		20	2	2.50-	4.50-			
FORT DEARBORN, LaSalle at Van Buren	550	8	16	2.50- 3.50	4.00- 7.00		10.00-	
CASS, 640 N. Wabash .....	145	20	2	2.50- 4.00	4.00- 6.00	\$6.00-\$ 7.50		
HARRISON, 65 E. Harrison .....	400	6	15	2.50- 4.50	3.50- 6.00			
HAMILTON, 20 S. Dearborn .....	200	14	10	2.50- 5.00	3.50- 8.00			
LaSALLE, LaSalle and Madison Sts. ....	1000	15	12	2.50- 6.00	5.00- 7.00	8.00-	15.00-	\$2.00 per person 2.50 per person
DALTON, 1234 S. Wabash .....	180	2	19	3.00-	5.00-			
MIDLAND, 172 W. Adams .....	153	13	12	3.00- 4.50	5.00- 7.00	7.00-		
ALEXANDRIA, 542 Rush St. ....	240	18	3	3.00- 5.00	4.00- 5.00			
BERKSHIRE, 15 East Ohio .....	40	21	1	3.00- 5.00	3.00- 5.00	5.50-		
DEVONSHIRE, 19 East Ohio .....	250	21	1	3.00- 5.00	4.50- 8.00	6.00- 8.00		
PLANTERS, 19 North Clark .....	130	12	10	3.50-	6.50-	7.00-		
BISMARCK, 171 West Randolph .....	450	16	8	3.50- 5.00	5.75- 8.00		\$16.00-\$22.00	
SHERIDAN PLAZA, 4605 Sheridan Rd. ...	135			3.50- 5.00	5.00- 7.50	6.00- 9.00		
CHICAGOAN, 67 W. Madison .....	450	13	9	3.75- 6.00	5.50- 10.00			
SHERMAN, 106 W. Randolph .....	1420	14	8	3.95- 7.95	5.95- 10.95	6.95- 10.95	11.95- 19.95	2.50 per person 3.00 per person
CROYDON, 616 N. Rush .....		19	2	4.00-	4.40-			
MARYLAND, 900 Rush .....	175	22	2	4.00-	7.00-			
PARKWAY, 2100 Lincoln Park .....	95			4.00-	6.00-			
ST. CLAIR, 162 East Ohio .....	189	21	1	4.00- 5.00	6.00- 8.00	7.00- 9.00	12.00-	
WINDERMERE, 1642 E. 36th .....	65	55	76	4.00- 5.00	6.00- 7.00		6.00- 12.00	
EASTGATE, 162 E. Ontario .....	100	21	1	4.00- 5.50	6.00- 8.00	7.00- 8.00		
BREVOORT, 120 W. Madison .....		13	9	4.00- 6.00	5.00- 7.50	7.50-	12.50-	
STEVENS, 720 S. Michigan .....	2500	6	16	4.00- 9.00	6.50- 11.00	8.00- 12.00	12.00- 25.00	2.50 per person
PALMER HOUSE, 15 E. Monroe .....	2242	11	10	4.00- 10.00	7.50- 13.50	8.00- 14.00	18.00- 22.00	
SHERATON, 505 N. Michigan .....	449	21	1	4.50- 13.00	7.00- 13.00	7.00- 13.00	12.50- 20.00	
MORRISON, 79 W. Madison .....	1500	15	10	5.00- 9.00	7.00- 9.00	8.50- 12.00	18.00- 75.00	2.50 per person
SHORELAND, 5464 S. Shore Drive .....	150	40	63	6.00- 7.00	8.00- 9.00		14.00- 17.00	

\* Without Bath

In the dormitory style each room will accommodate from four to six persons. All dormitory style accommodations must be contracted for by one person representing the entire group planning to stay in the room.

In your letter to the hotel be sure to indicate the price and type of room desired and that you will be attending the Southern Baptist Convention. In case the hotel of your choice is full, your request will be forwarded to Mr. Frank G. Power of the Chicago Convention Bureau who will channel it to another hotel with like accommodations and notify you.

If any difficulty arises in securing hotel reservations write Mr. Frank G. Power, Chicago Convention Bureau, 33 North La Salle, Chicago 2, Illinois.

The above statement was released by the Illinois Baptist State Association's General Committee on arrangements for entertaining the Southern Baptist Convention.

## Miss Hargis Resigns

Pauline Hargis, who was for eight years superintendent of Beginner work in the Sunday School Department of the Sunday School Board, has accepted the position of Director of Kindergarten Work and Elementary Supervisor at the Main Street Baptist Church of Hattiesburg, Mississippi. Miss Hargis has a B.A. degree from the University of Kentucky and a master's degree in elementary education from Peabody. She is author of the book *Teaching the Beginner Child*, and is presently engaged in writing the Beginner Sunday School lessons for 1950 and 1951. John E. Barnes, Jr., is pastor of the church, and S. C. Ray is educational director.

... This push button age of modern conveniences has tricked many people into looking for a convenient religion too. Such people desire a religion which is detachable, that is, a religion from which they can take a vacation when it suits them. But those who fancy that they have found such a bargain-counter religion may be sure that whatever it is, it is not the Christian religion. For a Christian is permanently and inextricably bound to Christ in all seasons . . . Josef Nordenhaug in *The Baptist Student*.

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