

# Baptist and Reflector

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

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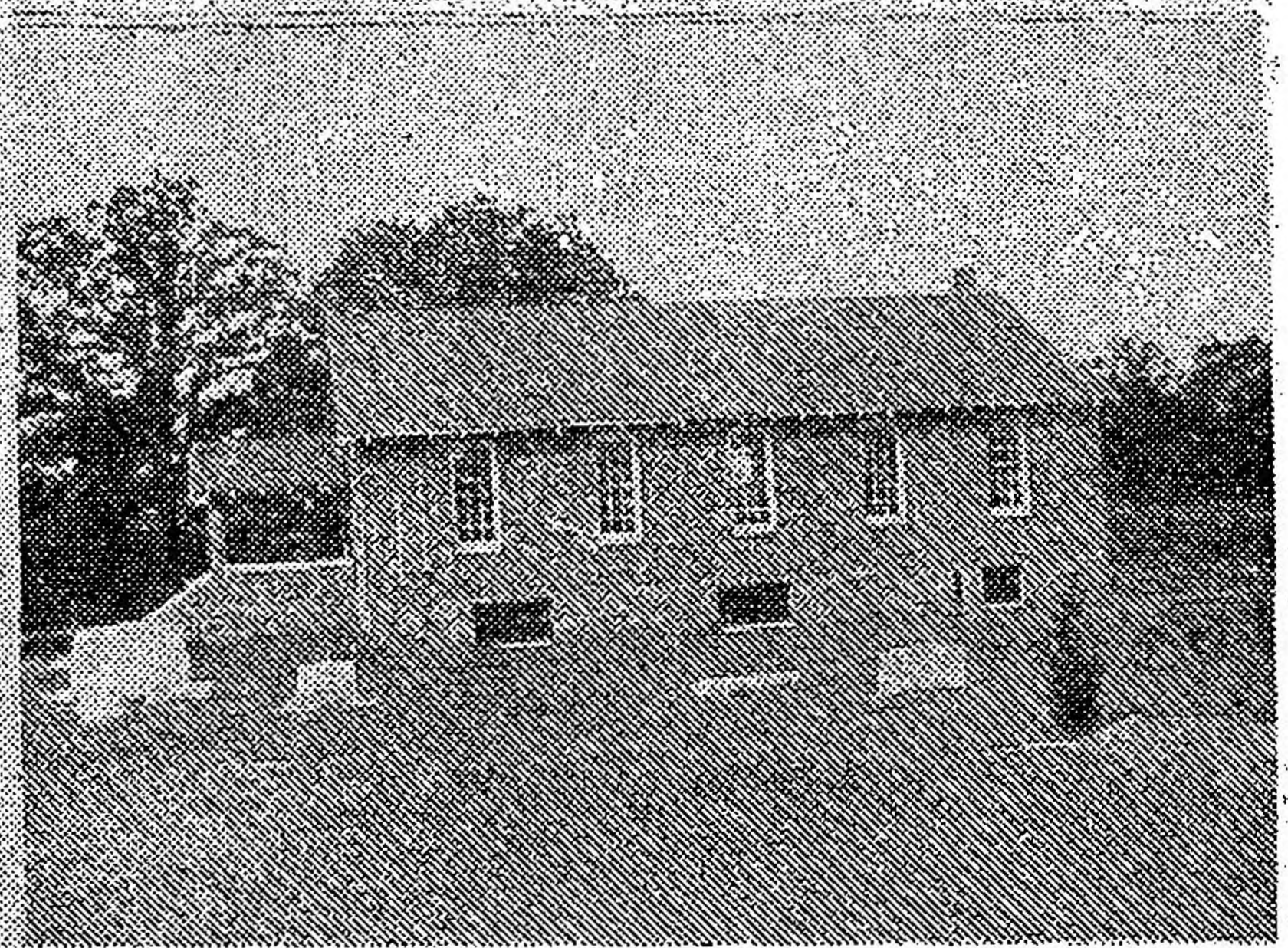
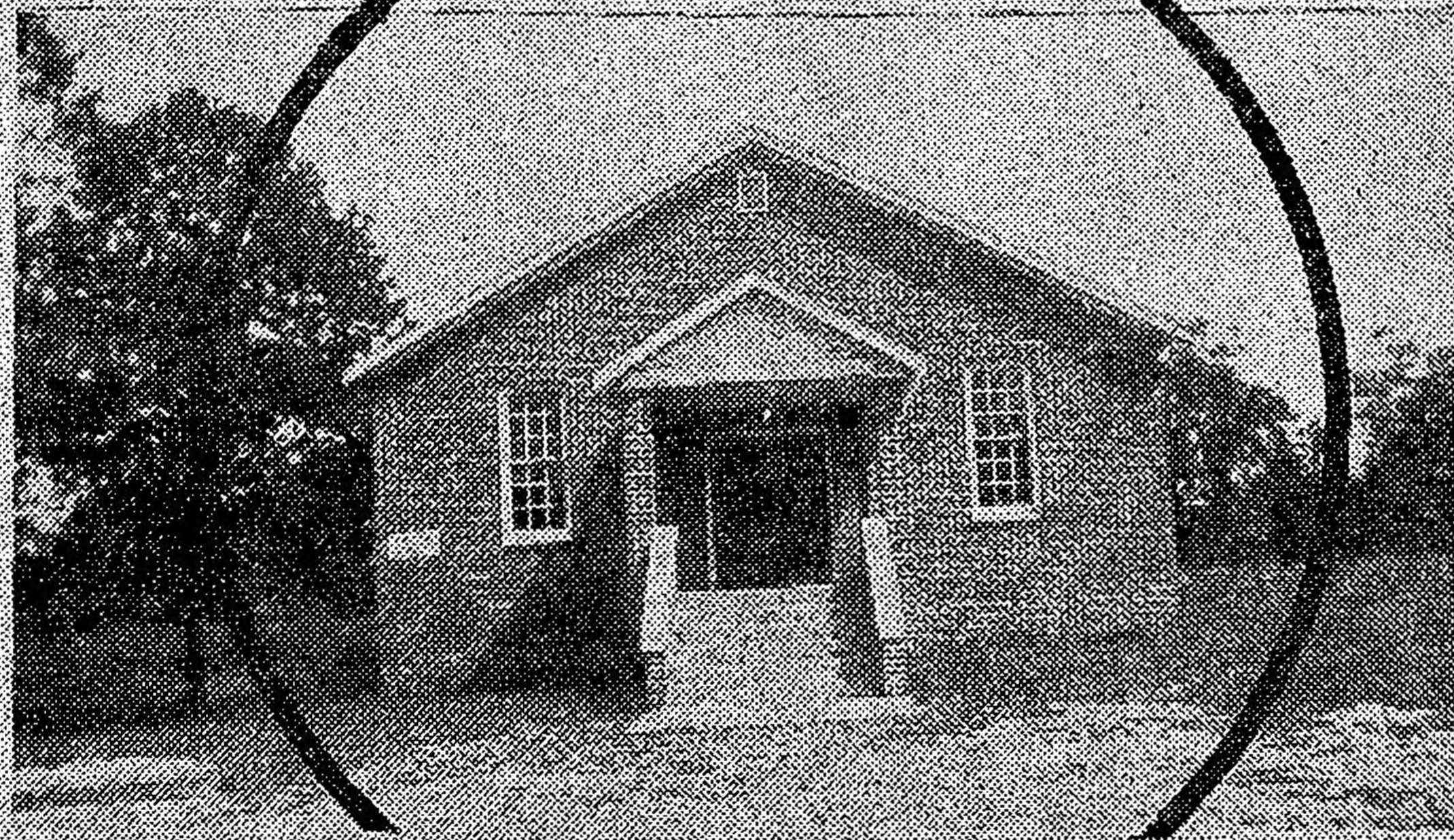
## Through Consecrated

# HANDS

# God's

# HANDWORK

# IS WROUGHT



Pictured above is the story of progress of the Hopewell Church, Carroll-Benton Association. After worshipping since 1908 in a one room frame structure (shown in the upper picture) the men of the church joined hands for the Glory of God and erected the brick veneer building shown in the large circle.

The new structure, seen rising behind the old building, has a 40 x 60 auditorium which seats 300 people and the full basement contains six educational rooms.

Much credit is given to Rev. Woodward Bartholomew who was pastor of the church for nine years and who instigated and promoted the building project. "There is not a happier group of people in all the world than we are," says Church Clerk U. L. DePriest.

**TRULY, GOD BLESSES THE WORK OF  
CONSECRATED HANDS!**

LEBANON TENN  
10-50



# Baptist and Reflector

O. W. Taylor  
Editor

C. W. Pope  
Executive Secretary

Fred W. Noe  
Business Manager

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## EDITORIAL

### Using Statistics Unfairly

THE GOVERNMENT supplies figures indicating the income of the American people. The figures show how much Americans spend for cosmetics, candy, shows, tobacco, whisky and so on and how much they give to church and charitable causes. Emphasizing financial stewardship, some brother divides these totals by the number of the American people to arrive at their per capita spending and giving.

That is an exhibit of the American people as a whole. But when it comes to showing the per capita spending and giving of *Christians*, the case is different. On this basis the brother can apparently show that Christians are so mean and miserly that they give less than one per cent of their income to church and charitable causes.

This is unintentionally unfair. The total spending and giving of the American people is done by both Christians and non-Christians. One cannot rightly take the spending and giving of both Christians and non-Christians as a basis for figuring the per capita spending and giving of *Christians only*. Non-Christians spend money in certain sinful ways in which real Christians do not spend it, and Christians do the most of the giving to church and charitable causes. To arrive at a more nearly accurate figure, it would be necessary to take the number of Christians, who do the most of the giving, and divide it into the totals of *their* income and spending and giving.

Moreover, there are some professed Christians who do not give anything to church and charitable causes. By right and if it were possible, these should be eliminated from the number of giving Christians and this remaining number should be divided into the totals of Christian income, expenditures and gifts. One supposes, however, that this could not be done.

At any rate, it is not fair to take the income and spending and giving of both the godly and the ungodly to determine the per capita gifts of *Christians only*. To do this charges Christians with a littleness and a meanness for which they are not responsible. God's people ought not to be derided by statistics which are not rightly divided.

### An Ancient Conversion In A Garden

AUGUSTINE (354-430 A.D.), the most noted of the "church fathers," was born in Tagaste, Africa. After his conversion from paganism to Christianity, he in time became bishop of Hippo, Africa, in the then Catholic Church, which in certain important particulars was different from the Catholic Church of today.

He was a man of giant intellect and was liberally educated. But he sank into fearful sins. Finally, at thirty-three, he was instantly and completely changed. He tells about these things in his profoundly moving *Confessions*.

Augustine's mother, Monica, early instructed him in the truth of Christianity and made him a catechumen in the church. But "Though formally made a catechumen in childhood, he was not yet a Christian" (*Encyclopedia Britannica*). Monica

"... wept to Thee on my behalf more than mothers are wont to weep the bodily deaths of their children ... Thou heardest her, and despisedst not her tears, when, pouring down, they watered the earth under her eyes in every place where she prayed ..." (*Confessions*, pp. 43, 44).

At last, Augustine found himself in Milan, Italy, where he heard Ambrose preach and decided to again become a catechumen in the church "until something settled might manifest itself to me." Reading the epistles of Paul, he became intellectually convinced of the truth of Christianity. But intellectual conviction is not the same as saving faith.

In deep distress he went for help to Simplicianus, who told him with moving effect of the conversion of the noted pagan, Victorinus. Then one day Pontitianus, a fellow countryman, visited Augustine and the latter's friend, Alypius, in their lodgings, where the noble life of one Antony in Egypt was discussed. Deep conviction seized Augustine. He was made to see

"... how foul I was, and how crooked and sordid, bespotted and ulcerous. And I beheld and loathed myself ..." (*Confessions*, p. 91).

With Alypius Augustine retired to an adjoining garden. In his soul "there arose a mighty storm, accompanied by as mighty a shower of tears." Withdrawing from Alypius for solitude, he threw himself down beneath a fig tree "and the streams of mine eyes gushed out." Praying earnestly, he heard the voice of children at play chanting, "Take up and read; take up and read."

Returning to Alypius, he took up a volume of the Scriptures and read Rom. 13:13, the first passage his eyes fell upon. "No further would I read, nor did I need; for instantly, as the sentence ended—by a light, as it were, of security into my heart—all the gloom of doubt vanished away" (*Confessions*, p. 97). Here in the garden took place what the *Catholic Encyclopedia* calls "the master stroke of grace." He told Alypius what had happened and found that Alypius, too, had been converted.

The two returned to Augustine's mother, who had come to Milan and was living with Augustine, and told her what had taken place. And "she leapeth for joy, and triumpheth, and blestest Thee. ..." (*Confessions*, p. 97). A little later Augustine announced himself to the bishop as a candidate for baptism.

That conversion was preceded by agonizing and tearful prayers for the salvation of the sinner.

It was preceded by profound and tearful conviction of sin accompanied by deeply earnest and tearful prayer.

There was no human priest or proxy present to mediate saving grace to Augustine, and there were no conditional sacraments or works whereby he was saved. He was saved before baptism.

It was instantaneous, complete and heartfelt. Conscious light, joy and peace were in it. While emotional reactions are not of the same degree in all cases, there are needed today more profound and fewer casual professions of faith.



# 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.*

## Are We Afraid?

Lewis J. Sherrill, in  
*Lift Up Your Eyes*

upon every issue in life, every problem, every relationship, every practice. But is it not true that in our hearts we are afraid that the full-orbed unfiltered revelation of God will disturb some custom, some privilege, some status, by which we benefit in society, business, occupation, or government? And knowing that we are profiting by the blood, sweat, and tears of the many we feel wrath rising in us whenever it is proposed that religion touches the thing in question. . . . Is not our fear a fear finally that the Spirit of God may conquer even us? Are we not afraid of the demands of the Bible and the gospel upon us? And if it is so, then in that state of fear our greatest danger is that we shall make of our Presbyterianism a house of refuge where we disguise our motives by using the stately language of worship all the while we desperately strive to keep from meeting God as Sovereign over all of life.

*(This attitude is just as dangerous to Baptists as it is to Presbyterians.—R.B.J.)*

## Our Public Schools and Democracy

Arkansas Baptist

The Public School System of America is the great leveler in American Society. Suppose we had schools supported in whole or in part by public tax funds for Catholic children, others for Protestant children, other schools for lawyer's children, still others for doctor's children, and other schools for various groups, it is easy to visualize the complete collapse of American Democracy. Whereas, the Public School System which provides educational opportunities for Catholic children, Protestant children, rich children, poor children, and all other children, is the first lesson in democracy.

If, however, Catholic parochial schools are supported out of public tax funds, it means that the Government is providing special privileges and opportunities for a certain class of children, privileges and opportunities which are not provided other children. This policy is opposed to the principle of democracy. It tends to create a class consciousness in the realm of politics. It is saying that here is a class of children for whom the Public Schools are not good enough. Therefore the Government would support a particular type of school for them.

*(This is true.—R.B.J.)*

## WCC Move Toward Rome, Says Register

United Evangelical Action

The *Catholic Register* hails the World Council of Churches as part of a Protestant move to come "closer home" to the Mother Church in Rome. The comment came in a review of the 1949 *Yearbook of American Churches* recently issued under the auspices of the the Federal Council of Churches in Christ in America. Said the *Register*: "The editorial comment (in the Yearbook) this year stresses Protestant striving for greater union, both in the United States and through the World Council of Churches. Although

Catholics realize that this movement cannot succeed until it is joined with unity of faith, they have sympathy with the program." The commentator concluded: "Although Catholics cannot compromise on any of their doctrinal tenets, and must avoid any form of cooperation that would make it appear that dogmatic truth and unity in Church government do not seriously matter, nevertheless they rejoice in the striving of powerful Protestant leaders for a worldwide Christian fellowship. We feel that they are really moving closer home."

*(Wonder what the ecumaniacs think of this?—R. B. J.)*

## Belief In Hell

Arkansas Baptist

David C. Lamb, 83-year-old Salvation Army Commissioner, is reported as stating at the Salvation Army Citadel in New Castle on Tyne, England, that "People must be made to believe in hell and the devil before there will be any hope of world peace." We think the Commissioner has something. The wide-spread effort in our day to eliminate hell and the devil from the human consciousness is but an effort to salve a guilty conscience. People think they can enjoy their sins more if they can rule out the possibility of hell and the devil. However, it requires only a casual observation of the many little devils we may see every day to confirm the existence of the big devil whose existence is taught in the Bible; and there is apparent in human life and society unrelieved torments which may well confirm our belief in hell even if there were no other evidence. It seems that a great many people are determined not to believe in hell until they get there.

*(True!—R. B. J.)*

## Designated Contributions

The Baptist Messenger

Every church and every church member has the right to make designated contributions. This is a fundamental right we would fight to defend and will never give up. However, if this right were as freely exercised by all as by some, our co-operative program of missions, evangelism, education, and benevolence would collapse, all causes would be forced to go begging and some worthy agencies and institutions would die for want of support.

The right to designate involves the obligation to co-operate.

At this time of the year when church budgets are being drawn up, good members are sometimes dissatisfied with recommendations of the finance committee but rather than voice public objection they fall back on the statement, "Well, I can always designate my contribution." Such reasoning does the kingdom, church, and committee a dis-service. Far better would it be for the dissatisfied member to speak up for his favored cause and urge a more equitable distribution of funds if this is really desirable. Committee members are only other members of the same church. Usually they do their best within the limits of knowledge and experience. But we are a democratic people and should help them plan a church budget in which all can co-operate.

*(This is a good word.—R.B.J.)*



## Cumberland Publicity Appreciated

Shown below is a copy of a letter from Executive Secretary Chas. W. Pope, expressing appreciation for valuable publicity given to Cumberland University by the *Nashville Tennessean* in that paper's magazine section of December 4.

Authored by Dixon Merritt, the *Tennessean* carried a story on Cumberland entitled "Mother of Men and Schools," which told of the early history of the school and about some of the most prominent graduates who have been instrumental in founding many educational institutions.

Publisher Silliman Evans mailed complimentary copies of the paper to more than 5000 Cumberland alumni.

EXECUTIVE BOARD

**TENNESSEE BAPTIST CONVENTION**

CHAS. W. POPE  
EXECUTIVE SECRETARY

149 SIXTH AVENUE, NORTH  
NASHVILLE 3, TENNESSEE

November 29, 1949

Mr. Silliman Evans, Publisher  
Nashville Tennessean  
Nashville, Tennessee

Dear Mr. Evans:

On behalf of all Baptists of Tennessee I want to express appreciation to you for the Cumberland University article which you are publishing in the *Tennessean Magazine* on Sunday, December 4, and especially for the fact that you have had 5,000 extra copies printed at your own expense and are mailing them to all Cumberland alumni. Baptist pastors throughout Middle Tennessee have been requested to call attention to this article from their pulpits next Sunday morning, and also to mention it in their church bulletins.

The record of Cumberland University during its first century of service to the nation is unsurpassable by any school of comparable size in America. The Baptists of Tennessee consider it a high privilege to have had the Cumberland heritage placed in our hands. We, together with the Alumni and other friends of the university, have dedicated ourselves to the objective of making Cumberland's second century of service even greater than its first.

We also appreciate the excellent news coverage and publicity which the *Tennessean* has given to Cumberland University since the launching of the Second Century program.

With every good wish, I am

Cordially yours,

*Chas. W. Pope*  
Chas. W. Pope  
Executive Secretary

CWP:mmm

## Bucket Full . . . Of What?

If you were walking from the well carrying a bucket of water and someone jostled against you, there could be spilled from the bucket only that which it contained.

As you walk along the way of life, people are constantly bumping into you. If your life is full of ill nature, bad temper, and ugly disposition, those things will be spilled from it.

If it is full of Christian spirit, you will spill a smile or some pleasant remark. You can spill from your bucket only that which it contains.

## Bellevue Quartette On Baptist Hour



The famous Women's Quartette of Bellevue Baptist Church, Memphis, Tennessee, will be featured on the Baptist Hour broadcast of December 18.

The group consists of Mrs. C. L. Parchman, first soprano; Miss Ruth Calvert, second soprano; Mrs. Louis D. Marks, first alto; and Miss Frances Calvert, second alto.

Just before Dr. Lee's message December 18 on "The Meaning of Christmas," the quartette will present a special arrangement of Franz Gruber's "Silent Night."

Left to right: Mrs. C. L. Parchman, Miss Ruth Calvert, Mrs. Louis D. Marks, and Miss Frances Calvert.

## GOD'S HOUSE . . .

### A House of Prayer

Baptists observe and at the same time violate the inspired exhortation of the Psalmist when he said, "Make a joyful NOISE unto the Lord." One hears, "Isn't this a hot day?" . . . "Oh, that is such a beautiful hat," . . . "Wasn't that a long sermon?" etc. These and others like them are some of the statements one hears as he enters and leaves worship services.

Would it not be wonderful if all would heed the reminders placed in church vestibules—"Enter to worship, leave to serve," "Silence! God is on His throne," or, "Be quiet! Let God speak?"

I believe that if more of us entered God's house praying, more would leave praising. It is a house of prayer. It demands deepest reverence. It is a place of worship, not a place for noise.

—W. H. Hellams, Springfield, Ky.

## Often We Overlook the Hole in the Fence

A father once took his little boy upon his knee and told him the story of the lost sheep; how it found a hole in the fence and crawled through; how glad it was to get away; how it skipped and played in the sunshine until it wandered so far that it could not find its way back home. And then he told him of the wolf that chased the sheep, and how finally the Good Shepherd came and rescued it and carried it back to the fold.

The little boy was greatly interested, but when the story was over, he surprised his father by asking: "And did they nail up the hole in the fence?"

Too often we overlook the hole in the fence! (BBS)



# POWER FROM THE COOPERATING CHURCH

by Thomas V. Wells, Maryville

Baptist Churches founded on New Testament principles are divine institutions. They are free, independent, and autonomous bodies responsible to Christ alone. They are democracies in the sense that they are self-governing, but they are monarchies in the sense that they are responsible to Christ, the head of each church. No priest, or board, or committee, or government may exercise coercive authority over any Baptist Church. We claim absolute freedom in determining our own doctrines and polity. Surely, we need to cherish, guard, and promote our religious liberty.

## ADVANCE THROUGH COOPERATION

There is another great principle just as important to the advance of our denominational enterprises as the principle of religious liberty. This is the principle of cooperation which has meant so much to the cause of Christ. By combining the prayers, man power, and the material resources of our churches we have been able to bring untold blessings to millions of people. The work which has been accomplished on the foreign fields as well as that in our homeland would have never been possible without the cooperation of thousands of our churches.

If we are to win the South for Christ and if the great advance of the Foreign Mission Board is ever to become a reality all of our Southern Baptist Churches will have to cooperate more than ever. Our churches must become power houses of prayer for each other; our money must be turned into the channels of the Cooperative Program;

and our lives must be dedicated in complete sacrifice for Christ in the one common cause to which He has commissioned us. Advance can and must be made, but it will have to be made through the cooperation of all the churches.

A cooperating church is in complete harmony with the practices and spirit of the New Testament. The church at Jerusalem sent Peter and John to Samaria to aid the work which had already been started there. The church at Antioch in Syria sent a delegation to Jerusalem to seek advice on a problem which had arisen over the question of circumcision. This was a matter of cooperation and not one of coercive authority exercised by the Jerusalem church.

One of the finest examples of New Testament cooperation is that of the Philippian church. Out of the poverty of the members, material aid was sent to the great Apostle in his missionary endeavor. The generosity of this church prompted him to write his wonderful epistle to the Philippians. In the first chapter Paul thanks God for their fellowship in the Gospel. This fellowship extended further than mere good will. They had fellowship in the Gospel in the full meaning of the word. Material help was contributed for the purpose of promoting the missionary work of the Lord Jesus Christ in other lands. The church at Philippi was an independent, self-governing body, but no contradiction was seen in their voluntary cooperation in a work beyond their borders. Their independence placed a greater obligation upon them to cooperate. Paul's praise to these people for their unselfish participation in the advance of the Gospel was almost boundless.

## GROWTH THROUGH COOPERATION

Churches which cooperate are growing churches. We continue to receive the blessings of God only when we share them with others. This is a law of life.

The parable of the good Samaritan teaches us that we should help others in need regardless of who they are. Jesus said "Go ye into all the world and preach the Gospel to every creature." Our responsibility as Christians extends around the world. To the extent that we fulfill this responsibility to our Lord will we grow. Christ gives us power to do the things to which He has called us. There is no point in receiving if we do not use what we receive.

Churches which cooperate with other churches of like faith and order win more people to Christ than do those who fail to cooperate. Where people serve the Lord His power is in evidence and thus people are attracted by the influence of lives dedicated to the will of God. The greatest growth in number of baptisms and in churches has been made during the period of our greatest coordinated undertaking.

## ACCOMPLISHMENT THROUGH COOPERATION

By putting our resources together our churches can participate in the greatest enterprise known to man. One wonders if we as a people will ever wake up to occupy the fields of service open to us. We cannot do it independently of other churches of the same faith. The man power and spiritual resources are insufficient to do this. A better way which can be successful is to share what each one has and place them together for a mighty force to evangelize the world. One church cannot supply missionaries enough to win a whole state to Christ but all the churches together can. One church is unable to build a seminary for the training of preachers, missionaries, educational directors, and music directors but all the churches of the Southern Baptist Convention are well able to do it. One church does not have enough resources nor man power to adequately do foreign mission work.

When all our churches function as one body in this glorious task we are able to send missionaries, build hospitals, schools and churches on the various mission fields. This same principle applies in the work of the local church. One man is unable to do little toward completely evangelizing a whole community, but when a whole church cooperatively undertakes such a task, it can be done. A member of a local church does not sacrifice his liberty when he cooperates with his brother. Neither does a church sacrifice its autonomy when it decides to cooperate with her sister churches in kingdom work. A church has the power to cooperate or not to cooperate. The Christian thing to do is to labor together.

## OPPORTUNITY THROUGH COOPERATION

Southern Baptists have been given the greatest opportunity to evangelize the world we have ever known. The doors of many nations are open to us. The teeming millions of people in these nations are looking for what the Gospel will do for them. It seems that as never before the masses are ready to hear the message of salvation. With our over six million members surely we have enough people to occupy every field open to us. Six million members fully consecrated to Christ are well able with God's help to conquer both the homeland and the foreign fields for our Saviour.

Baptists have the money to make the greatest advance for Christ in their history. Never have we been so blessed. Never must we believe that God has placed us in the midst of almost unlimited material resources simply for our selfish enjoyment. It is not that God loves us better than others that we are so favored. It is rather that He has a great world mission for His people. Just as Israel suffered when this was forgotten so will we suffer if we neglect God's purpose.

It will be tragic indeed if we fail to take advantage of what many believe will be our last chance to win a lost world to Christ. How can we afford not to do our very best to cooperate to the limit of our ability for the sake of Jesus Christ, our hope and our salvation? He says to all of us "Go ye therefore, and teach all nations."



# SALVATION . . . THEN BAPTISM

by Ralph L. Murray, Knoxville

While a student in the seminary at Louisville, I was invited to preach in a Baptist church located in a mining community among the Cumberland Mountains. I was glad to go. In the afternoon of my day there, some of the good deacons took me to see a strong, sturdy miner who had been stricken down in the strength of manhood with a strange disease. The medical experts had given him but a few short weeks to live. I was told I would find him in a state of semi-consciousness and complete invalidity. When we came into his presence, I found him as my friends had said.

During our stay, the sick man grasped the fact that a minister was in his home. He indicated his desire to have the plan of salvation presented to him. As best this writer could, the simple story of God's love was unfolded to an eager, receptive heart. He accepted God's Son as his Savior.

That night, carrying out the expressed wishes of the stricken man, four friends carried him to the church on a stretcher. He was placed on the front pew of the church auditorium, and worshiped with us in the evening service. At the invitation, with the help of his friends, this man of broken body but undaunted spirit, made public his profession of faith in Christ.

That trip to church was his last trip—alive. A few days later, grieving friends and loved ones put his body to rest. Baptism, for him, was an absolute physical impossibility.

I write of that experience to ask a question: Is there a possibility that my friend, now departed from earth, is unsaved because he is unbaptized?

In answer to that question, I have had some reply, "Yes, there is a possibility that he is lost. Baptism is an essential part of salvation."

My answer to that question is No! This friend of mine will greet me in that place of the presence of God! I do not see a possibility of his being lost!

## CALVARY IS THE ESSENTIAL OF SALVATION

Some years ago prominent American and British authors were asked to submit the manuscript of one of their published works to a publishing house. The submitted manuscript was to contain that work which the author felt was his best. Accompanying the work was to be a statement from the author, outlining his reasons for the selection. In effect, the writer of each of these submitted manuscripts was saying, "This is my best."

God must have looked over the varying ways by which men had been permitted to approach Him through the centuries of human history. There were the systems of sacrifice, given in the time of the exodus; there were the pleadings of the prophets, rising to heights of emotional and spiritual sublimity, imploring for a wide-spread and heart-felt repentance; and there was, at last, Calvary. Man and God come together, not through the shedding of the blood of animals, not through the pleading of men of God, but through the sacrifice of His only begotten Son, Jesus Christ. And it must have been that God turned



to men and said, "This is my best!"

If we add, as an essential to salvation, baptism, or any other thing, we are saying that God's best is not good enough to save us. We are elevating some thing of which man is capable, and asserting its worth as equal to God's best—Calvary! Calvary must be, and can be the only essential to salvation.

## BAPTISM EXPRESSES THE EXPERIENTIAL OF SALVATION

To insist that baptism is mandatory for salvation is to com-

pletely misunderstand the nature and the meaning of the ordinance itself. From the very beginning, baptism has been merely the outward expression of an inward experience.

In the first volume of Edersheim's *Life and Times of the Messiah* we find documented evidence of the fact that baptism was so used by the Jews, even prior to the emergence of the Baptizer, John. A comment by a Jewish writer seizes upon this spiritual truth when he writes of baptism: "A man who is guilty of sin, and makes confession, and does not turn from it, to whom is he like? To a man who has in his hand a defiling reptile, who, even if he immerses in all the waters of the world, his baptism avails him nothing; but let him cast it from his hand, and if he immerses in only forty seah of water, immediately his baptism avails him."

John, the Baptizer, preached repentance. For his followers, baptism was the outward expression of an inward experience. It was to this baptism that Jesus submitted himself. There was no sacramental quality in the submission. Neither was there any salvatory significance. In his own explanation, Jesus was baptized to "fulfill all righteousness." By that act of dedication, Jesus gave outward expression to an inner conviction, namely that he was the fulfillment of all Messianic prophecies. Appropriation of that conviction came in the form of a voice and a dove from heaven. But baptism did not make Jesus the Son of God. Baptism was only an outer expression to an inner reality!

Paul gives us the key by which we can disclose the meaning of baptism for Christians today. That key is found in the sixth chapter of Romans. There Paul asserts that baptism is the outward expression of an experiential reality. Baptism is the medium by which the new Christian makes adequate confession of his experience in Christ. The little child, the fool, the philosopher, the sage—all of them find in the act of baptism the adequate expression of the new experiential reality.

By baptism, the new Christian can find expression for the fact of his death. "Therefore we are buried with him by baptism into death" (Romans 6:4). Not only can the convert acknowledge his death, but he can assert his spiritual renascence: "And you, being dead in your sins . . . hath he quickened together with him, having forgiven you all trespasses" (Col. 2:13). Thus baptism doth make preachers of us all! The first truth of *the believer's* sermon is the reality of an experience. He is saying with Paul, "If any man be in Christ, he is a new creature. . . ." Baptism is the medium by which the noblest, the humblest, the most learned and the most ignorant can say, "It has been my experience. Therefore, I know!"

## BAPTISM AFFIRMS THE EVENTUALITY OF SALVATION

An abiding eventuality of the Christian faith is expressed in the symbolism of baptism. As he progresses in his sermon, the convert moves from the realm of experiential reality into the area of vibrant, overcoming faith. By his baptism, the believer asserts his personal faith in the empty tomb and the living Savior. "Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Romans 6:8-9). And in this truth there is a foregleam of every Christian's future: "We shall be like him, for we shall see him as he is!" It is the eventuality of the bodily resurrection; the exchange of a physical body for a spiritual body. This is the glorious end toward which we are moving! And this eventuality is affirmed by the symbolism of baptism.

Only Calvary is the essential of salvation. The life of my departed friend is embraced in that timeless reality. But had he lived, I believe that he would have found baptism the best, and perhaps the essential for an adequate expression of the compass of his Christian faith!



# MAGNIFYING CHRIST IN THE CLASSROOM

by J. A. Southern, Cumberland University

In the early days of our country institutions of higher learning were established with the idea that Christian leadership was essential and in the effort to produce educated men with Christian purposes the curricula centered largely around the Bible and its teachings. All ten colleges started before the Revolution were Christian colleges except the University of Pennsylvania, and it included the Bible in its curriculum. Harvard was established to "educate Indian and American youth in knowledge and godliness." Yale was founded "by religious people for religious ends." Princeton was launched in the belief that "without education piety would cease to be intelligent." Harvard once required all students to translate the Old Testament from Hebrew and the New Testament from Greek.



What a change has taken place in educational motives since those early years when our fathers sought to give the youth of their day adequate Christian training. Today, with expanded industrial developments, international entanglements, technological advancements

and with the material yardstick as a measure of success, is it any wonder that Christ has been all but completely left to the churches and the church-related schools? Even teaching in the public schools is mostly secular, with no religious and practically no moral content.

## SCHOOLS MUST PRODUCE CHRISTIAN LEADERS

Today, in the church-related schools we are trying to train Christian leadership. Here Christ must be magnified if in our leaders there be integrity of character and the deep spiritual vision and courage which was so much a part of our forefathers.

To magnify means to enlarge, to exalt, to extol, to glorify. To enlarge Christ in the classroom would mean to make a student more conscious of his or her need of Christ. A student coming from a fine Christian home, with excellent parental supervision, may find it easy to drift away and lose consciousness of his or her need of Christ. "Quench not the spirit." It is not necessary to throw water on a fire to put it out; only remove the fuel and soon the flame is gone. Cease to magnify Christ to the student and his spiritual fire may soon go out.

## GROWTH DEMANDS NOURISHMENT

Christ is exalted if as we grow He grows with us and in us. Growth implies nourishment—no nourishment, no growth. As Christ is presented to the student he will grow spiritually and in him Christ will be exalted.

Christ is extolled insofar as one comes to admire Him. Could this one not be a student into whose life Christ had never come? Could not admiration beget worship, worship beget faith, and faith beget salvation?

Christ is glorified as He is elevated to a place of honor. Motivation for service, in the life of modern youth, may well follow this elevation to a place of honor. Individuals might well forget self and the ease and comforts of this age—risk their lives to carry the Gospel of the Glorified to the far corners of the earth.

Just how can this Christ be magnified in the classroom? By what ways and means can the youth of our day and generation "study to show themselves approved unto God"? In what way can young men and young women, trained in their homes and churches, continue their studies in a Christ-like atmosphere so as to insure stability of character and a definite purpose in life? Through what means may a student, from out of the world, come to know something of the higher and nobler things of life? Christ is the answer to these questions and there are at least two channels through which and in which Christ can be magnified in the classroom.

## TEACHER CHRISTIAN

The teacher is at the heart of education. Nothing can compare with the influence of the teacher upon character education and the teacher who has a love of teaching, a love of students and a love of knowledge is no hired servant. It is well known that a teacher may fail to communicate his subject but he cannot fail to communicate himself. He is his own message; he teaches what he is and no teacher can be so objective in his teaching that he will not teach himself.

Students cannot be fooled; they read the life of a teacher as he teaches, as he lives. His conduct in the classroom, his daily walk before the students, his presence at the house of worship all speak of him. In his teaching, his conversation, his personal conferences, his public appearances he speaks for himself. Whether he is a skeptic, a cynic, one given to blasphemy, a perverter of the truth, or a saint of God, a Christian gentleman, a lover of real truth; he teaches himself to others and his influence will soon begin to bear fruit in the lives of his students.

What you would put in the state, you must first put in the schools. is the advice given by a Prussian statesman years ago. Prussian militarists followed this advice and two world wars resulted. There can be a true democracy only with Christian leadership and only insofar as the spirit of Christ prevails in the classroom will a true Christian leadership be developed.

## TEACHING CHRISTIAN

"Ye shall know the truth, and the truth shall make you free!" Knowledge and truth are two high aims of education, with understanding and wisdom the most desirable ends. That true knowledge be learned is perhaps the desire of most teachers, for intellectual dishonesty is the lowest level of dishonesty. Knowledge may broaden, refine, enable one to perform certain skills, and increase the desire to know more, and to be useful must be used, but how much more valuable it can be if permeated by a spirit of brotherly love and a desire to serve others rather than self.

What a responsibility those of us who are teachers have that we teach not only that which is true but that right use be made of knowledge and facts that the student learns. The highest form of teaching is that which would magnify Christ by teaching all truth as it pertains to the whole man, which means education taking in the whole man rather than limiting itself to part of his faculties.

And what field of intellectual endeavor is there where Christ cannot be magnified? To the man of language and letters He is the Word, to the geologist the Rock of Ages, to the biologist the Lily of the Valley, the Rose of Sharon, the Bread of Life, to the chemist the Water of Life, to the physicist the Light of the World, to the philosopher the Life, the Truth and the Way, to the sociologist the Hope of the World, to the historian the Alpha and Omega, the Eternal, to the theologian the Lord of Righteousness, Prophet, Priest, King of Kings, Lord of Lords.

With a combination of Teacher-Christian and Teaching-Christian in the classroom we can look with confidence to the future. Our democracy will be safe in the hands of Christian leaders who have been at the feet of those who magnify Christ.

## CHRISTIAN SCHOOLS NEED SUPPORT

Finally we would make an appeal to Tennessee Baptists that they support our Baptist schools: Carson-Newman, Cumberland, Union and Harrison-Chilhowee, where there are consecrated teachers, where Christ is magnified in the classroom. These schools must be supported by our gifts, our influence, our prayers, and by our Baptist young people from our Baptist homes.

Through them we can have Christian leadership and can help make Christ known to a lost world.



# 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 December 18, 1949

TEXTS: Jeremiah 29:31 (Larger—Jer. 29:1, 4-14; 31:3 (Printed)—  
Jer. 29:13 (Golden).

## The Universal God

Two other topics given for this lesson will assist us in our approach to the same. They are, "God is with us everywhere" and "God available to all men." The first of these is especially applicable to the first of the above texts, Jeremiah 29; while the second is of particular significance to the second, Jeremiah 31. A study of the two chapters will show that in the first the prophet is writing words of comfort and encouragement to his people who had been carried away into captivity and were living in exile; with the reminder that God's presence is in no sense localized but that He is omnipresent. In the other chapter God's spokesman, Jeremiah, voices the teaching of His availability. The general topic, "The Universal God," receives treatment in the notes that follow; with a bird's-eye view of the entire teachings of the Bible, both Old and New Testaments.

### I. GOD, THE FATHER, CREATES MEN IN A UNIVERSAL SENSE.

All men are creatures of His hands. In a creative sense, He is the Father of all men. This is a truth taught in His Word, and is accepted by all people versed in its teachings. But this is not the only truth taught therein, as the next section of these notes will indicate; for men must not only be created but they must also be re-created. The Fatherhood of God, about which many speak and write glibly and even loosely, can be thought of only in this limited sense. God is the Father of all men, but by creation only. He has all power and is sovereign in His universe. He rules and reigns in His creation. He holds the universe in the hollow of His hand. His authority is supreme and His decrees are final and immutable, with relation to His eternal purposes. The omnipotent God has created all men.

But God is not only omnipotent, He is also omnipresent. He is everywhere. One of the classic expressions of this teaching is found in Psalm 139. And we may join the writer of this Psalm in his rhetorical question, "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" By joining these two great teachings, His omnipotence and His omnipresence, we should be reminded of our own limitations and of our utter dependence upon Him. By glimpsing such thoughts we at the same time are reminded of our need, our dire need, of His great love and mercy.

### II. GOD, THE SON, RE-CREATES MEN IN A PERSONAL SENSE.

This re-creation is of necessity limited because it is personal. It depends, in the final analysis, upon the yieldedness and surrender of the individual person to the will of God. The original creation has been marred and wrecked by the stubborn willfulness and rebellion of the sinner (and all men apart from His grace are sinners). On this basis Jesus referred to some men as having the Devil for their father (Jn. 8:44). Our Lord never used words carelessly, let it be remembered. Incidentally, how can this verse be interpreted by those who speak of the Fatherhood of God in an unlimited sense and with universal application, and with no regard to personal faith and salvation? One wonders. The last stage of this re-creative act rests within the acceptance upon the part of the person of God's offer of pardon and forgiveness. He must repent and exercise faith in the Lord Jesus Christ.

Jesus has made provision for such pardon and forgiveness in His atoning death. A recent lesson in the present series dealt with this aspect of the plan of salvation, and need not be expanded here. We should remember, however, that the death of Jesus on the Cross was in our behalf and that by trusting in Him as Saviour we may and do experience re-creation or regeneration.

All who thus trust Him constitute a new creation, or a new order of re-created persons in which the Fatherhood of God becomes a glorious reality in all of its fullness. Does Paul have this in mind in an extended sense, as well as in an individual sense, when he writes, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17)? We may conclude, then, that God desires to be the Father of all men; and that He becomes so in a re-creative sense to all who yield themselves in faith and trust in His only begotten Son, Jesus Christ. He makes men in Adam, and He re-makes men in Christ. "For as in Adam all die even so in Christ shall all be made alive" (1 Cor. 15:22).

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

Your Christmas cards—are they made and ready to be mailed?

Christmas carols—do you have a booklet of them? Are you listening for your favorites—and for new carols—on the radio and in church and school? Are you singing them joyfully as you get ready for Christmas Day?

Now, your Christmas tree—what about it? I hope you will have a sure-enough tree, if possible. Artificial ones are pretty, but somehow they don't give me the feeling of life and warmth that real trees give. Maybe you'd like a small growing tree which you could transplant after Christmas—either in your own yard or at school or church.

If you get your cut tree now and want to wait until Christmas Eve to decorate it, be sure to keep it in a cool place. One good method is to hang the tree with wire fastened to the upper branches and set the base of the tree in a can or bucket of water. Even if you have to keep the tree in the house, it will stay fresh if you keep the tree in a can filled with water.

Of course, you will be careful about fire hazards. Don't stand your tree too near an open flame. Have your wires checked before you use the lights. Mounting a tree in a box or can of wet sand or dirt not only helps to keep the tree steady, but keeps it from drying out too much.

Many people prefer trees without lights. Perhaps you will use only simple ornaments this time. My favorite tree decoration is "snow" made by mixing one cup of cold water with a small box of Lux flakes and beating with an egg beater until all the fluffiness stands alone like pie meringue. I spread it on my tree, putting big dabs in places, to look like drifted snow. Sometimes I scatter on a bit of mica, to give a glistening effect. A box of spun glass ("angel hair") stretched over the entire tree also gives a magic snowed-on appearance to my Lux-snow covered tree.

Have you ever made eggshell ornaments for a Christmas tree? Half a shell makes one ornament. With an icepick, make a little hole in each side of the shell, run a ribbon or strong thread through and hang the shell on the tree like a tiny basket. You may decorate the shell with your water colors or with Christmas seals. Each shell basket may be filled with Christmas candy and shared with friends who come to see your tree and visit with you during Christmas.

Your Christmas seals will also make nice ornaments, if you fix them this way: Use three seals for one ornament. Fold each seal in the center, right sides together. Then stick half of each seal to half of another, until all the wrong sides are stuck together. With a needle, thread through the top of your paper ornament a black string long enough to tie to a tree branch.

Popcorn and cranberries strung together make bright tree ornaments. They are especially pretty if you put a piece of white popcorn, a red cranberry, more popcorn, and so on.

Someone said to me recently: "You know, our Christmas tree last year was very large and had on it more ornaments and lights than we've ever used before. But somehow I didn't enjoy it much. There was something lacking. I think I missed the fun we used to have making our tree decorations—the thrill of making with my own hands the ornaments which changed a plain little cedar or pine tree into a sparkling Christmas



tree. Next year, I'm going back to popcorn and cranberries and homemade ornaments. It's more fun."

I hope you will have some of the same type fun. And on Christmas Eve or Christmas morning, as you stand with your family around the tree—your very own tree—I hope you will share your Christmas joy through the singing of a Christmas carol, the exchange of happy Christmas wishes, and, of course, through the gifts which you've planned for those you love. I hope you'll remember the One whose coming we celebrate at this season, and that he will be pleased with your observance of his birth.

A joyful, peaceful Christmas to you—is my Christmas wish. I'll be looking forward to an after-Christmas letter telling all about your holidays.

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

## 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 DORIS BROWN  
Office Secretary  
O. O. MIXSON  
Convention President

### Ridgecrest Sunday School Weeks

There will be three Ridgecrest Sunday School Weeks this year, June 22-28, June 29-July 5, and July 6-12.

The following requests are made of those who plan to attend:

1. Make your registration as early as you can.
2. Select for attendance only Sunday school officers and teachers, or capable prospective workers. Because of limited accommodations, do not bring children or boys and girls, unless it is absolutely necessary to make possible the attendance of a capable worker.
3. Superintendents, pastors, educational directors, and other key leaders are urged to attend. Special conferences will be provided for pastors, educational directors, and Sunday school superintendents in each of the three weeks.
4. Send \$2.00 registration fee for each person.
5. When making registration give first, second, third, and fourth preference for accommodations. If only one preference is given, and that is not available, an exchange of letters is necessary. In the meantime, other space is reserved and your request is still pending. List several preferences, and Mr. Robert Guy, the manager, will in all cases do the best he can for you.

So, select those who will go to Ridgecrest this year, and send names and registration fee to Robert Guy, Ridgecrest, North Carolina. Do not be discouraged if definite assignment cannot be promised immediately. Be assured that accommodations will be provided.

### Polk Baptists Show Increase

A tabulation of reports submitted by the churches of the Polk County Baptist Association show: 7,328 members; 3,936 Sunday school enrollment; 1,743 Vacation Bible School enrollment; \$55,424.00 total contributions. When the Polk County Baptist Association was organized in 1921 there was only one church with full-time preaching—at present 13 churches have full-time preaching, they are: Benton, First; Blue Ridge Temple; Chestuee; Coletown; Cooksons' Creek; Isabella; Mine City; Mt. Zion; Oak Grove; Old Ocoee; Smyrna; Zion; Zion Hill. These reports indicate that during the year 359 members have been gained; Sunday school enrollment has increased 256; and \$9,051.00 more was given to church work this year than last year.

### Another Feature At the Dallas Clinic

Wednesday morning, December 28, in the Convention-wide Sunday School Conference in Dallas, Texas, "An Expanding Bible Teaching Program" for Baptist churches will be presented and studied.

In addition to a presentation of the various items in a Bible teaching program, Dr. R. Paul Caudill, Dr. C. Oscar Johnson, and others will lead discussions.

*Take Your Family  
To Sunday School*

*Little children will say, "My Daddy and Mommy brought me to Sunday School."*

### Excerpts From Training Union Report to the

### Tennessee Baptist Convention

(Continued from last week)

#### STANDARD TRAINING UNIONS

Association	Church
Big Emory	Rockwood
Big Hatchie	Brighton
Campbell	Avenue
Knox	Riverview
McMinn	Etowah
New Duck River	Chapel Hill
Nolachucky	Montvue
Ocoee	Big Springs
Ocoee	North Cleveland
Ocoee	Lupton City
Ocoee	Philadelphia
Ocoee	Silverdale
Ocoee	South Cleveland
Ocoee	Woodland Heights
Shelby	Highland Heights
Watauga	Big Springs
Watauga	Calvary
Watauga	Siam

#### STANDARD ASSOCIATIONS

Association	Director
McMinn	L. E. Hudson
Shelby	Oliver Barbour, Jr.
Jefferson	Mrs. Earl N. Cox
Watauga	J. W. Greene

#### TEN CHURCHES RECEIVING THE LARGEST NUMBER OF AWARDS FOR THE YEAR 1948-1949

Church	Association	Number	Pastor
Bellevue	Shelby	437	R. G. Lee
Old Hickory	Nashville	419	Joe Harting
First, Trenton	Weakley	342	Paul A. Wieland
Highland Heights	Shelby	294	Slater Murphy
Big Springs, Cleveland	Ocoee	287	Samuel Melton
First, Nashville	Nashville	260	W. F. Powell
Bell Avenue	Knox	228	E. L. Williams
Oakwood	Knox	225	L. E. Roberts
Belmont Heights	Nashville	224	James L. Sullivan
Grace	Nashville	213	W. L. Stigler

#### TEN ASSOCIATIONS RECEIVING THE LARGEST NUMBER OF AWARDS FOR THE YEAR 1948-1949

Association	Number of Awards	Director
Ocoee	5920	O. O. Mixon
Knox	4149	Marcella Adams
Shelby	3701	Oliver Barbour, Jr.
Nashville	3452	Harvey Douglas
*Holston	1455	Harry Perry
McMinn	1399	L. E. Hudson
Chilhowee	1064	Joe Rorex, Jr.
Madison	991	Charles Dinkins
Watauga	872	J. W. Greene
Gibson	777	

(\*) We regret this omission from the Training Union Minutes.



## 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

## Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

### Camp Linden News

There was great rejoicing on October 29th when laughter rang through the beautiful woods at Camp Linden. About 500 young people from Southwestern Division gathered at this beautiful spot in the Middle Tennessee hills for a divisional Young People's meeting. A very inspiring and helpful service had been planned by Miss Hortense Rushing, divisional young people's leader and Mrs. Albert Stone, superintendent. Miss Cornelia Leavell, missionary from China, brought the message of the morning hour.

Everyone rejoiced over the two lovely well-built buildings which are ready for use. The dormitory has 40 rooms and will care for more than 200 children. The dining room, kitchen, and canteen building is well equipped. As we make plans now for a big camp season in 1950 we pray that you would plan to send your G. A.'s, R. A.'s, and Y. W. A.'s and continue to give so that more buildings will dot the 80 acre tract of land owned by Tennessee Baptist. It is yours.

### Greetings to G. A.'s From Miss Lenora Hudson

You will remember that you who attended G. A. camp last summer gave Miss Lenora Hudson \$100.00 as a gift to use to help in her work in Japan. She has now been across three months. This money was used to furnish her room. She says each night she remembers the Tennessee G. A. girls when she comes back to her attractive and comfortable room. In a letter of last week she said:

**"Give the G. A. Girls My Love"**

Won't you pray for her? This statement from her letter tells of the great need in Japan.

"The work here is so difficult and you feel so helpless. God must lead us as we can never see the way. The task is so great and I must depend so much on Him to help me. Don't forget to pray. We need your prayers."

Lenora Hudson

### A Message From Mrs. Geo. E. Hollis, State Stewardship Chairman

#### The Christmas Offering "Christmas for Christ"

Here we are at this delightful time of the year when we have the opportunity of making our offering to the King Himself, in memory of one who sacrificed her life too, that some in far-away China might learn that Jesus Christ is the only way to God, and Eternal Life.

Our goal for Tennessee is \$75,000. What is your goal for your society? Is it a sacrificial goal? Are you giving every organization in your church the opportunity of having a part in this most important offering? We are asked not to spend for any gift for a loved one or friend, more than we put into the Lottie Moon Christmas offering.

If you meet each day and pray, and listen to the needs of all our foreign fields during our Week of Prayer, you will feel the urging of the Holy Spirit, to give until it hurts. May this be the greatest offering we have ever made.

"Give and it shall be given unto you, good measure pressed down, and shaken together, and running over, shall men give into your bosoms. For with the same measure ye met withal, it shall be measured to you again." Luke 6:38.

You have the month of December to give to this offering.

### GIFT SUGGESTION

Make your Christmas Gift reach around the world  
by giving

**World Comrades, The Window  
of Y.W.A., Ambassador Life**

**\$1.00 each for the year**

**1111 Comer Building  
Birmingham 3, Alabama**

### Thanksgiving Breakfasts

#### UNIVERSITY OF TENNESSEE

A special breakfast was held for the overseas students at the Baptist Student Center Thanksgiving morning. There were eleven special student guests present and a representative number of the Baptist students. Dr. and Mrs. George Schweitzer, Rev. and Mrs. John Clark, Rev. and Mrs. Charles Lemons and daughter, were honored guests. Rev. Lemons is the pastor of the Calvary Baptist Church of Knoxville and is pastor adviser for the B. S. U. Dr. Schweitzer is the faculty adviser for the B. S. U. and brought a very inspirational message on this special occasion. A fine spirit characterized the meeting and everyone present had a very enjoyable time. This is an annual event of the B. S. U. at the University.

#### NASHVILLE

On Sunday morning, November 20, a similar breakfast was held for the overseas students who are students in Vanderbilt, Peabody, and Scarritt Colleges. There were only three special guests present for this event, but they and the hosts enjoyed a very fine hour of feasting and fellowship. There was a very brief program conducted by the B. S. U. members. Mr. Percy Pentecost, graduate student in history at Vanderbilt, gave a brief account of the origin of Thanksgiving, and then some special music was rendered by Miss Barbara Ann Reese with Miss Emily Dance accompanying her on the piano. This is also an annual event at the Baptist Student Center in Nashville and ordinarily more guests are present.

#### UNIVERSITY OF TENNESSEE JUNIOR COLLEGE

A special breakfast was held in the First Baptist Church of Martin on Wednesday morning, November 23, for the Baptist students on this campus. The students brought articles of food with them and after the breakfast distributed this food to an underprivileged family in Martin. The people said upon receiving this box of food from the students, "Well, there still is a God!" They were greatly blessed by receiving the box and the students were greatly blessed by giving it. The State Student Secretary and his daughter, Sara Sue, had the privilege of sharing in the brief program at this breakfast and enjoyed it thoroughly.

**PLEASE OBSERVE**  
**Student Night At Christmas**  
**December 25**  
**IN YOUR CHURCH**

**PLEASE OBSERVE**  
**Dedicated Vocations Week**  
**January 8-15**  
**ON YOUR CAMPUS**



# AMONG THE BRETHREN

## New State Convention Presidents

Alabama	Brady R. Justice
Arkansas	T. H. Jordan
California	S. G. Posey
Florida	Millard J. Berquist
Georgia	Spright Dowell
Illinois	Paul Carleton
Kansas	W. A. Burkey
Kentucky	Robt. E. Humphreys
Louisiana	J. D. Grey
Mississippi	W. E. Greene
North Carolina	F. O. Mixon
Oklahoma	Thos. P. Haskins
Oregon	H. C. Price
South Carolina	A. E. Tibbs
Tennessee	James L. Sullivan
Texas	William Fleming
Virginia	R. C. McDanel

A. A. Pruett, Chattanooga, retired Baptist minister, died October 27, following a lingering illness. Brother Pruett was a pastor in Ocoee Association for 25 years before ill health forced him to retire April 1, 1948. Before coming to Ocoee Association he preached for a number of years in Alabama. He was the father of Miss Alma Ruth Pruett who is the associational secretary and clerk for Hamilton County Association.

—B&R—

Recently St. Elmo Church, Chattanooga, engaged in a revival service with Homer A. Cate, pastor of First Church, Shelbyville, doing the preaching and John G. Dickinson, local choir director, leading the music.

—B&R—

J. O. Carter did the preaching in a revival at Bulls Gap in which there were 19 additions to the church. J. Frank Boston, the new pastor at Bulls Gap, baptized 10 new members the night before the revival started. Since October 1, there have been 33 additions to the church.

—B&R—

A great revival was held at First Church, Lebanon, A. H. Hopson, pastor, October 24-November 4. Bob Ramsey, pastor of First Church, Cookeville, did the preaching. The revival was characterized by intensive visitation. Many of the members of the faculty of Cumberland University joined with fellow church members in this visitation program. There were 75 additions to the church.

—B&R—

Charles Ausmus, pastor of Lincoln Park, Knoxville, did the preaching in a revival at Park Avenue Church, Nashville, Roy W. Hinchey, pastor. There were 40 additions to the church.

—B&R—

Foy T. Huckabee has resigned as pastor of Middleton Church to accept a similar position with Brunswick Church near Memphis. While at the Middleton Church Bro. Huckabee led the church in building seven Sunday school rooms, install a baptistry, organ and chimes, and a pastorium was bought.

—B&R—

Dedication services for recently completed buildings and those now under construction at Southwestern Baptist Theological Seminary, Fort Worth, Texas, will be held during the week of the Annual Midwinter Conference and the Holland Foundation Lectures, February 6-10.

Buildings to be dedicated include the three wings of the Memorial Building, Fleming Library, Scarbrough Hall, and Truett Auditorium. J. M. Price Hall, the Religious Education Building, will also be dedicated at that time.

## Celebrate Anniversary of Long Pastorate



Pictured above are Pastor and Mrs. A. R. Pedigo of Immanuel Church, Knoxville, at a surprise service given by the church on the occasion the anniversary of Rev. Pedigo's coming as pastor 34 years ago. He is among the oldest active pastors in the state from point of service.

Twenty people were present at the service who were present thirty-four years ago at the beginning of the long and fruitful pastorate. Tributes were paid to the pastor and his companion by the heads of all departments of the church and the main address was delivered by Dr. H. E. Christenberry, Sr.

Immanuel Church has recently completed a beautiful new edifice and have been worshipping in it since early summer.

Bradley County Association, J. C. Williamson, missionary, met Sunday afternoon, November 13, at Wesleyann and organized the Wesleyann Baptist Church.

Fifteen Baptists came forward and made known their desire to become charter members of the church. At the close of the service an invitation was given and a young man united with the church by baptism.

An offering was taken and the \$14.00 received was designated for the Cooperative Program.

—B&R—

There were 53 additions to Calvary Church, Jackson. James Canaday, pastor, during the revival October 17-30. Norris Gilliam, Nashville, did the preaching and George Wadlington of Union University led the singing.

Dr. Frank H. Leavell, Secretary of the Student Department, Baptist Sunday School Board, died at his home in Nashville, December 7.

## Bell Avenue Church Celebrates Anniversary of Pastor

On October 9, Bell Avenue Baptist Church, Knoxville, celebrated the first anniversary of their pastor, E. L. Williams. Bro. Williams came to Bell Avenue Church from Woodland Park Church, Chattanooga.

During the year the church has experienced unusual growth in every phase of church life. There have been 405 new members added to the church, 157 of these by baptism. The Sunday school enrolment now totals 1,234 and the Training Union 394.

A new pastorium has been built on Chilhowee Drive and the present pastorium, next door to the church, has been converted into an annex for the Sunday school.

Two broadcasts are sponsored by the church each Sunday on WKGN. The morning program at 7:30 a.m. and God's Twilight Hour at 10:00 p.m.

Miss Miriam Preston, daughter of Mr. and Mrs. William Hall Preston, Nashville, and Miss Shirley Wieland, daughter of Pastor and Mrs. Paul A. Wieland, First Church, Trenton, represented Blue Mountain College in the annual meeting of the Mississippi Intercollegiate Association of Student Government Organizations for Women at Mississippi College at Clinton, Miss., December 2 and 3.

—B&R—

Pastor David Burris and the Oakdale Church, Oakdale, ordained William Lee Delius to the Gospel Ministry, November 24.

—B&R—

Pastor H. D. Bingham of Telford Church and the people in the growing community between Kingsport and Sullivan Gardens met and organized Vernon Heights Baptist Church, November 6, with nine charter members.

An offering was taken for the Cooperative Program which amounted to \$18.68.

—B&R—

Southern Baptist Radio Commission has announced that mail receipts for the Year-Round Baptist Hour are running far below expenses. They are appealing to every Baptist for prayer, spiritual, and financial support.

—B&R—

Paul J. Harting, pastor of First Church, Old Hickory, was the evangelist in a revival with Pastor Vern Powers and the Greenbrier Church, Robertson County, October 23-November 2. There were 20 additions to the church, 14 by baptism and 6 by letter. The pastor led the singing.

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NASHVILLE, TENN.



## GOD LEADS HIS PEOPLE



On a lot donated by a member of the church and with the help of four thousand hours of free labor, the First Baptist Church of Elk Valley has completed the beautiful \$30,000 edifice shown above and use it for full time church services, Sunday school, Training Union and W. M. S.

Wayne Markham is pastor and lives on the field. Construction of a pastor's home is contemplated in the near future.

The structure has ten educational rooms and a full size basement. It has hardwood floors and is heated with a furnace. All of the church furniture is factory made.

Without a cent on hand at the beginning of the project, the church was built and furnished and was debt free when dedicated.

Missionary Lowell Lawson supervised the building project and Mrs. Lawson served as building fund treasurer.

## ECHOES FROM STATE CONVENTIONS

### California

California Southern Baptists avowed belief in separation of church and state, deplored liquor traffic, and protested teaching of dancing in public schools in their annual session.

The convention voted a Cooperative Program goal of \$110,000 and a total operating budget of \$244,000.

A survey will be made to determine the possibility of establishing an orphanage.

### Illinois

Illinois Baptists adopted a five-year, long range program which includes the organization of 50 churches, securing housing facilities for a state headquarters, and the establishment of a teaching foundation at the University of Illinois.

Messengers voted a goal of \$230,000 for cooperative missions for 1950.

### Oregon

The Baptist General Convention of Oregon, made up of Washington and Oregon, voted to cooperate in the Western Evangelistic Crusade in 1950, to set up a department of evangelism to investigate the purchase of a state headquarters building, and to add two new workers, namely, a Sunday school secretary and a full-time executive secretary for Woman's Missionary Union.

### Texas

Evangelism was the major emphasis at the meeting of the Baptist General Convention of Texas.

Over ten million dollars was reported as having been raised during the year for the Cooperative Program and for Baptist institutions in the state. A \$5,000,000 budget was voted for next year and will be divided 50-50 with S.B.C. causes.

Convention institutions were instructed by the convention to refuse any gifts from the government.

### Kansas

Kansas Baptist voted a \$11,375 Cooperative Program goal for 1950, and to work toward the goal of "Every Baptist a Tither."

A Dry Crusade Committee was set up to lead in movement for resubmission of liquor question to Kansas next year.

### South Carolina

South Carolina Baptist Convention set a 1950 Cooperative Program goal of \$1,800,000 and voted to spend \$6,500,000 on a new combined campus for Furman University and the Woman's College of Furman University—\$3,500,000 to come from the Cooperative Program and \$3,000,000 from private subscriptions.

### Florida

Florida Baptists set a goal for 1950 of one baptism for every ten resident church members and the organization of 36 new churches.

A Cooperative Program goal of \$732,427.83 was adopted and a \$100,000 religious center building at Stetson University was voted.

### Virginia

The Baptist General Association of Virginia voted a \$2,000,000 Cooperative Program goal for 1950 to be divided 50-50 between state and Southwide causes.

### Georgia

Georgia Baptist Convention voted to increase its Cooperative Program goal for 1950 to \$1,167,400 of distributable funds, an increase of \$145,000 of the current year.

### Kentucky

The General Association of Baptists in Kentucky voted a Cooperative Program goal of \$1,250,000 for 1950 and voted a general program of advance in evangelism.

### Arkansas

Arkansas Baptist voted a budget of \$1,016,666.67 for 1950 with \$318,666.67 going to Southwide causes.

A resolution was passed looking forward toward the possibility of taking over Southern Baptist College, Walnut Ridge, as an institution of the convention.

### Mississippi

Mississippi Baptists voted a 50-50 division of Cooperative Program funds and endorsed the 1951 Simultaneous Evangelistic Crusade.

### Louisiana

Louisiana Baptist Convention voted a 12 percent increase in its Cooperative Program for 1950, bringing the total to \$696,815.

### North Carolina

North Carolina Baptist Convention voted to purchase property at Fort Caswell for an assembly and to continue a 50-50 division of Cooperative Program funds between state and Southwide causes.

### Alabama

Alabama Baptists voted to return two Birmingham hospitals, owned by them less than one year, to their original owners.

A Cooperative Program budget of \$900,000 was voted with 45 percent going to Southwide causes.

### Oklahoma

Baptist General Convention of Oklahoma set a Cooperative Program goal of \$900,000 for 1950.

After an illness which took some eight months to recuperate, H. Evan McKinley of Morristown was able to resume his work on November 20. On this date he began a revival with Pastor W. C. Rice and the Baptist Church at Cottonwood, Ala.

Bro. Rice accepted Christ in a revival which Bro. McKinley held at Etowah thirty years ago.

—B&R—

A son, C. J., II, was born to Rev. and Mrs. C. J. Veatch of First Church, Madisonville, on November 21, at the Sweetwater Hospital. Mrs. Veatch is the former Edith Sherwood of Erwin.

## CAMP PROGRAM CAMPAIGN RECEIPTS

Received to June 30, 1949.....	\$87,102.46
Additions during July, 1949.....	1,147.49
Additions during August, 1949.....	878.49
Additions during September, 1949.....	531.97
Additions during November, 1949.....	1,851.09
Total .....	\$101,327.05

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# WEST TENNESSEE NEWS

By EDWIN E. DEUSNER, Lexington, Tennessee

Lee Baum is now associated with Trinity Baptist Church, Memphis, as Assistant to Pastor W. O. Love.

Robert Tarzier, a Russian Baptist preacher in exile, is located in Memphis for the present and is available for special services or as a supply. He is well recommended by Pastor James Russell Irwin of Buntyn Street Baptist Church, and may be reached through him.

Pastor Joe Harris had a rather unusual week in Calvary Hill Church, Dyersburg, November 20-27. Each night visiting brethren taught, "The Plan of Salvation" by Austin Crouch. Pastor R. J. Cooper, Halls, was the speaker on November 21.

The First Church, Somerville, has purchased a parsonage at a cost of \$12,000 and Pastor Jonas L. Stewart has already moved in. This church is doing great work.

Pastor R. J. Cooper, Halls, will be assisted in a Training Union Emphasis Week during January by Mrs. A. B. Clark, Jackson. During February there is to be a Sunday School Emphasis Week conducted by Miss Oleta Meek, Nashville.

Pastor Aubrey C. Halsell, Poplar Avenue Church, Memphis, did the preaching for his brother, Pastor Thomas E. Halsell, and the Walnut Street Church, Evansville, Indiana, November 27-December 4. Walnut Street Church belongs to West Kentuckiana Association and is Southern Baptist. It was one of the top ten churches in the Southern Baptist Convention in the ratio of baptisms to membership—one person being baptized for every 4.7 members.

The annual Union Thanksgiving Service for Shelby County Baptists was held at Union Avenue Church, Memphis, with Pastor James Coggin, Central Avenue Church, preaching the sermon. C. P. Kidd, Minister of Music and Education at LaBelle Church, was in charge of the music.

Tom S. Brice, Newbern, was elected Moderator of Dyer County Association at its last meeting. Other officers are: Joe Harris, Calvary Hill Church of Dyersburg, Vice-Moderator; Bryan Easley, Newbern, Clerk; and C. H. Parish, Treasurer.

The Church at Trimble has gone to full time and has called Roy Lee as pastor.

Parish Chapel, another Dyer County Church, has also gone from half time to full time. C. W. Baldridge is the pastor.

Paul Harding, a student at Union University, is the new pastor at RoEllen Church, Dyer County Association.

First Church, Scotts-Hill, (Beech River Association), Elvis McCord, pastor, had a Fifth Sunday meeting on October 28, 29 and 30. Pastor C. L. Haggard preached on "God's Commission to the Church." Pastor Wade Carver, Parsons, delivered a message on "The New Birth." Pastor R. E. Pettigrew's subject was "Is Tithing Scriptural?" and Pastor E. P. Brewer preached on "The Security of the Believer." Pastor G. G. Joyner discussed "The Plan of Salvation." Pastor C. R. Story's subject was "The Third Person in the Trinity," and Pastor Woodard Bartholomew brought an expository message on I Cor. 9:14 and II Cor.

11:8. The Sunday morning message was given by Pastor Pettigrew who spoke on "Missions."

George J. Burnette, Memphis, conducted a Stewardship Revival at Zion Church, Big Hatchie Association, the week of November 27-December 4.

The Sunday School of First Church, Milan, Henry J. Huey, Pastor, has qualified for the A-1 Standard of Excellence for 1949-1950, Dr. H. P. Clemmer is the Superintendent.

Pastor Barney Flowers, Trezevant, was the visiting preacher for the Revival at West Paris Church, T. W. Carl, Pastor, November 27-December 4.

Mrs. B. H. Ramsey passed away at her home in Dyer on November 19. She was the mother of Dr. Preston L. Ramsey, now Pastor of the First Church, Somerset, Ky. "Ma Ramsey," as she was affectionately known, was an active worker in the First Baptist Church, Dyer, and taught a class of ladies for many years.

The First Church, Trenton, is making plans for the celebration of its centennial in 1950. The new educational building has just about been completed. Prof. R. C. Briggs of Union University delivered a Thanksgiving Sermon in the church on November 24. Paul A. Wieland is the pastor.

Rev. C. S. Koonce, a Baptist minister living at 249 Lewis St., Memphis, passed away on November 9. He had been a member of Bellevue Church for more than 32 years.

The West Tennessee Baptist Pastor's Conference was held in the Chapel of Union University on December 5. Those on the program were Tom Brice, Newbern; H. J. Huey, Milan; Thomas Pope, Huntingdon; and W. A. Boston, Union City. The theme for the day was "The Pastor and His Work."

Pastor H. B. Speights of Tate Street Church, Corinth, Mississippi, was the special speaker at the Associational Mass Meeting of McNairy County's Training Unions on December 5. The meeting was held at West Shiloh Church, Prince E. Claybrook, Pastor.

Pastor Harry Porter of Pleasant Site Church spoke at a special Thanksgiving Service at West Shiloh on November 23. An offering amounting to \$70 was received for the orphans.

Marvin Fitts, President of the B. S. U. of Union University, announces the annual Religious Emphasis Week which will be held on the campus, January 23-28. Dr. W. Douglas Hudgins, pastor of the First Baptist Church, Jackson, Miss., will be the evangelist. He will also be available for counseling with students. Services will be held during chapel and in the evening. While this is chiefly for students, everyone is invited to attend and enjoy the fellowship together.

Pine Grove Church in Beech River Association ordained Deroy Dickerson and Don Penix to the deaconship in a special service at the First Church, Lexington, on December 4. This Church is planning to enter its new building in the near future and until then is meeting in a school house and in the homes of its mem-

bers. T. L. Maddux, the pastor, is a student at the Louisville Seminary.

Pastor R. J. Cooper, Halls, has been engaged to assist Potosi Baptist Church, Potosi, Missouri, in a Revival beginning April 9, 1950. It will be part of the simultaneous revivals west of the Mississippi. A. J. Johnson is the Potosi pastor.

Gibson Baptist Church is making rapid progress on their new building and it will be the most attractive building in town when completed. D. L. Sturgis is the pastor.

Pastor Drew P. McFarland, Covington, recently assisted Pastor A. L. Bishop and First Church, Henderson, in a revival with several additions being recorded.

Something of the progress being made at Boulevard Church, Memphis, may be seen through a comparison of the record for 1947 with that of 1949. During these two years: 436 new members were added; total gifts increased from \$49,009 to \$66,647; mission gifts jumped from \$12,075 to \$16,596; the average Sunday School attendance grew from 515 to 682; and the average Training Union attendance grew from 166 to 245. The Sunday school reached the A-1 Standard during the last year. C. M. Pickler is the pastor, and S. W. Welch is Educational Director.

After 61 fruitful years in the Baptist ministry, Dr. R. P. Mahon has retired and is now living with his son, R. P. Mahon, Jr., 137 Pearl St., Jackson. On November 13 he united with the First Baptist Church, W. Fred Kendall, pastor, and it is interesting to know that he joined this same church more than fifty years ago while a student at Union University. Dr. Mahon's life has been spent in various denominational activities. He was a missionary to Mexico; Superintendent of the Baptist Hospital at Alexandria, Louisiana; on the faculty at Baptist Bible Institute (now New Orleans Seminary); pastor at Humboldt, Lake Charles, La., and London, Ky. His last work was with Clear Creek Mountain Preachers School at Pineville, Ky. Dr. Mahon is now past 84 years of age but is enjoying reasonably good health. His son is Managing Editor of *The Jackson Sun*.

Huntingdon First, Thomas W. Pope, pastor, set a new record on November 3 when a total of 360 attended Sunday school, and 130 gathered for Training Union. This topped all previous records by 51 and 34 respectively.

During the Revival there a total of 18 joined the church by baptism and 4 by letter. Pastor C. M. Pickler, Boulevard Church, Memphis, was the visiting preacher.

Pastor W. Fred Kendall, Jackson First, has been in a good meeting at Hillcrest Church, Dyersburg. We regret to learn that Pastor A. T. Willis is leaving Hillcrest and will do mission work at Huntsville, Alabama. He has done a monumental work at Dyersburg.

J. I. Bishop, Southwide R.A. Leader, conducted a recognition service for all R.A.'s of Shelby County at Boulevard Church on November 6. Norris Gilliam supplied for Pastor Pickler on that Sunday and Bro. Bishop conducted the R.A. service during the afternoon.

Pastor R. G. Lee has been in a good Revival at the First Church, Lubbock, Texas. In his absence the Bellevue pulpit was supplied on November 13 by Dr. Guy Newman, Baylor University. This great church broke ground for their new \$900,000 auditorium on November 6.

Pastor W. A. Boston, Union City, did the preaching for Pastor Gordon L. DePriest and the First Baptist Church, Tiptonville, November 27-December 4.



# HOME MISSION AUTHORS—1950

by John Caylor



(Top Row: Harold E. Dye, John D. Freeman, Dorothy Grijalva, Joshua Grijalva; Bottom Row: Marel Brown, Anne Crittendon Martin, Janice Singleton, John Caylor.)

Authors of the books in the 1950 home mission series are presented in the above picture.

Rev. Harold E. Dye, pastor of Central Baptist Church, Bakersfield, California, is author of an attractive book on mountain missions. He gives the story of the life of Rev. A. S. Petrey who for fifty-two years has been a missionary in the Cumberland Mountains in Kentucky. Harold Dye is no novice in the field of writing. He is author of two Broadman books, *Robes of Splendor* and *Through God's Eyes*, and the popular home mission book, *Shining Like the Stars*. The name of the biography of Brother Petrey is *The Prophet of Little Cane Creek*. Readers declare this to be the best work of the author.

Dr. John D. Freeman is a former editor of the *Western Recorder* and the *Baptist and Reflector*. He has written other books. This offering is titled, *Buried . . . Living* and describes the work of a young couple going into a rural area and investing youthful life in rural ministry. It shows in a romantic story what consecrated young people and dedicated country folk can do in the building of a church and a community.

Rev. and Mrs. Joshua Grijalva are introduced as new writers. Mrs. Grijalva was secretary to Superintendent Loyd Corder of the Mexican Mission work for a number of years. Joshua is pastor of the Antioch Mexican Baptist Church of San Antonio. These young people are college and seminary folk who have been blessed of the Lord in service to Spanish-speaking people. They write interestingly about Mexican migrants for Intermediate readers.

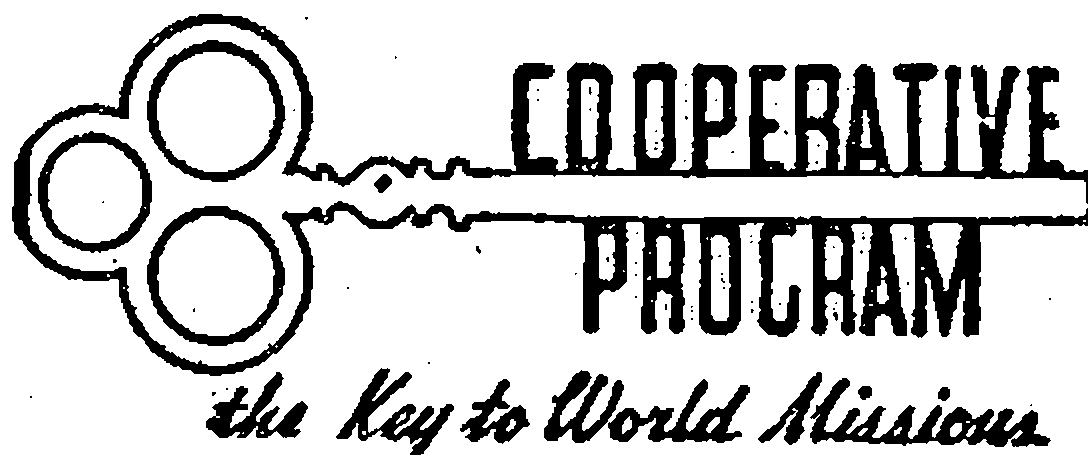
Mrs. Alex B. Brown (Marel Brown) is a well-known author of devotional and poetic offerings. She wrote *Lilly May* and *Dan* in the race series for the Home Mission Board in 1945. Her book on home missions is titled,

*The Greshams of Greenway*. She describes a farm family in a progressive series of incidents centered around the home and the church.

Mrs. Charles R. Martin (Anne Crittendon Martin) is the daughter of Dr. Crittendon, secretary of California Baptists, and the wife of Charles Martin, ministerial student in Southern Baptist Theological Seminary, and has served as managing editor of the *Baptist Student* and as publicity director of Howard College. She worked in the W. M. U. offices on the magazine staff. Her picture story book on home and church life on the farm under the title, *The Farmer Twins*, is a most attractive book.

Miss Janice Singleton is secretary of Woman's Missionary Union in Georgia. She has prepared background materials and helps in book form for those who teach the various books in the series. Her book is *Rural Resource Book*.

Dr. John Caylor, in releasing the 1950 series, completes his third series of mission study books as editor with a total, including other home mission books outside the graded series, of twenty-seven new volumes of mission study books in the past three years.



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## Kelley Grove Church Organized

The Kelley Grove Baptist Church was organized Sunday afternoon, November 20, at Dayton. There were twenty-three who united with the church.

Dalton Hughes of Chattanooga was unanimously elected as pastor.

Robby Karnes, a thirteen-year-old lad, dismissed the congregation with prayer.

## Kimball Church Observes First Anniversary

Sunday November 13, Kimball Church, Jasper, observed its first anniversary. When the church was organized a year ago there were 29 members. The total membership now is 86.

Since a lot has been purchased for the building site, foundation poured and steel window frames purchased, the people are looking forward to a new building in the near future.

Services are being held in the school building, and the church is operating a full-time program with Training Union and Missionary organizations included.

William J. Powell is pastor.

## Oregon Convention Extended Welcome By Southern Baptist Leaders

R. E. Milam, Executive Secretary Treasurer, Oregon

Southern Baptist leaders extended a welcome to the Baptist General Convention of Oregon, Nov. 3-5 meeting in the First Baptist Church of Longview, Washington, (a city of twenty thousand which had no Baptist church until Southern Baptists came,) in their first annual convention meeting since recognition last May as a cooperating constituency by the Southern Baptist Convention.

This part of distinguished leaders consisted of Dr. Duke McCall, executive secretary of the Executive Committee; Mrs. George Martin, president of Southern W. M. U.; Dr. S. F. Dowis, Supt. of Cooperative Missions and Dr. Fred A. McCauley, Western Representative of the Home Mission Board; Hon. John W. McCall, Chairman of Executive Committee Baptist Brotherhood, and Mrs. John W. McCall; Mrs. L. L. Knight, President of Virginia W.M.U. and Rev. Roy Sutton, assistant executive secretary.

Dr. Duke McCall as spokesman for Southern Baptists warmed the hearts of his hearers in his welcome, and inspired and encouraged them with a first hand account of how Southern Baptists everywhere, through their institutions and agencies are standing true to the faith, and moving forward to carry out the great commission.

R. E. Milam was re-elected Executive Secretary, Treasurer; H. C. Price, pastor of First Southern Baptist Church, Portland, was elected President and Mrs. Roland P. Hood, formerly of Texas City, Texas was elected executive secretary of the State W.M.U. The Home Mission Board has provided Roland P. Hood and C. C. Brown as missionaries and it is hoped that another can be employed by January 1. The Sunday School Board is making it possible for a State Sunday School and Training Union secretary to be on the field soon.

Idea, a quarterly periodical published by the Inter-Directors Exchange Association, in the interest of the work of the Education and Music Directors of the churches in the Southern Baptist Convention, has made its appearance in its second issue. Complimentary copy will be sent on request. The address is Idea Headquarters, 4110 Youree Drive, Shreveport, La.



## BAPTISMAL SERVICE



Pastor J. R. Hamlin of Adams Chapel Church, Weakley County, was privileged to administer the ordinance of baptism to Bobby and Dorothy Henry, twins, in a single immersion. Two other candidates, Charles W. Adams and Martha Lou Scates were baptized in the same service.

Bro. Hamlin has been pastor of Adams Chapel Church ten years. The little one-room frame building has been replaced with a block and concrete building consisting of eight Sunday school rooms, assembly room, and auditorium.

## Chattanooga Sanctuary Dedicated

Chamberlain Avenue Church, Chattanooga, was dedicated in a special service, Sunday morning, November 13.

Work was started last June on a building program which also included the erection of a new educational plan, which is expected to be ready for occupancy by the first of the year. The cost of the building program will total approximately \$60,000.

The sanctuary has new pews, carpet, stained glass windows, hardwood floors, baptistry, and choir stall containing opera chairs. The organ is practically new, being installed about a year ago.

A. A. McClanahan will complete 20 years as pastor of the church May 30, 1950.

## High Point Church Organized

Sunday, November 6, a council composed of pastors and deacons from neighboring churches met at High Point and organized the High Point Baptist Church with twenty-five charter members.

L. A. White, a minister and member of the Halls Baptist Church, Halls, has led in a mission program for the past two years. About a year ago the Halls Church extended an arm to this community and twenty-two united with the church during a revival which Bro. White conducted.

R. L. Newman, associational missionary, will serve the church on the third Sunday and Bro. White one Sunday each month until a pastor is secured.

Mrs. Irene Heathcott was elected clerk.

A church building is now under construction.

# FOREIGN MISSION ADVANCE

M. THERON RANKIN  
Executive Secretary

GENEVIEVE GREER  
Editorial Assistant

## ZURICH SEMINARY

Purchase of land adjoining the present grounds of the Zurich seminary and the erection of a dormitory were authorized by the Foreign Mission Board at its monthly meeting November 10. Funds already allocated for use in Europe will provide the \$100,000 needed for the property and building.

Dr. J. D. Franks, who laid the groundwork for establishing the international seminary, arrived in the States November 9 and spoke to the Board members regarding the theological seminary and the proposed addition to its property.

The maximum number of students expected the first year was twenty-four. But twenty-six are already on the campus and several more are making arrangements to enter later. Apparently the number of students at the seminary will be limited only by how many can be accommodated, Dr. Franks said. Every student received is first recommended by Baptist leaders in his country.

The present student body represents twelve different countries. Room assignments are so made that none from the same nation room together. The international outlook gained by students at the school will have a tremendous influence on the European nations as each goes back to his own country to serve.

When Dr. Franks returns to Zurich early next year he will serve the seminary as personnel representative and business manager.

The resignation of Dr. and Mrs. W. J. Kilgore, missionaries to Argentina, was accepted by the Foreign Mission Board with regret. Dr. Kilgore was professor of theology and related subjects at the Buenos Aires theological seminary.

Dr. T. B. Stover and Miss Jo Withauer, missionaries to Brazil, were married November 1 in Rio de Janeiro.

## SOUTH CHINA

South China mission stations were rapidly falling to the Communists as Secretary Baker J. Cauthen wrote out his November report to the Foreign Mission Board. The Communist army, gathered on the borders of Kwangtung Province early in October, made the initial push into Kukong with very little fighting. Miss Clifford Barratt, missionary in Kukong, reported that church services proceeded as usual after the turn-over. Once or twice soldiers have come to her gate to make inquiry, but have not asked to enter the property.

Mission activities in Canton have gone on as usual since the Communist army took over the city. There was a heavy loss of civilian life as the retreating Nationalist army blew up ammunition dumps, the airfield and a big bridge over the Pearl River the night before the Communist army occupied Canton. But the occupation itself was peaceful and the city quietly accepted the change of government with no looting or rioting.

Shiuhing, where Missionary Margie Shumate is located, has also been occupied, and the remaining South China stations will undoubtedly be occupied within a very short time. So far, the difficulties encountered under the Communist regime have not been as great as anticipated.

## ROME TRAINING SCHOOL

Miss Virginia Wingo, director of the women's training school in Rome, Italy, plans to move into the new school building in January with four or five students. The building is to be completed in December and partly furnished. However, formal opening of the training school will not be held until some time during the fall of next year when about a dozen students are expected.

A memorial of the women of the South to Mrs. Frank W. Armstrong, the cornerstone of the building was laid June 2. The site, on Via Antelao in the Monte Sacro section of Rome, was chosen in the summer of 1948. Miss Wingo, appointed April this year, arrived in Rome August 16 and is taking language classes at the Berlitz school there.

## EUROPEAN BAPTIST FEDERATION

A committee of seven European Baptists from as many countries met with Dr. W. O. Lewis of the Baptist World Alliance in Zurich, Switzerland, in October to lay basic plans for a federation of Baptist groups in Europe. The committee was appointed at the meeting of the Executive Committee of the Baptist World Alliance in London last year.

The group in Zurich adopted a constitution, arranged for another meeting of the committee in Paris next year, and made tentative plans for a general convention to meet in Copenhagen in August, 1951.

Mr. Basil M. Gwathmey, a local member of the Foreign Mission Board since 1911, died October 18 in Richmond, Virginia. His father, Mr. R. R. Gwathmey, served for many years as treasurer of the Board.

## ADVANCE—AT HOME AND ABROAD

The strength of the Advance Program lies in the fact that it is a program of advance for the entire Southern Baptist Convention. A tithing church membership committed to faithful stewardship and an equitable distribution of funds by local churches and the state conventions will automatically increase all Southern Baptist work.

This means that the whole Baptist program must be extended in order to extend the foreign mission program. It is sound policy. As the cords are lengthened, the stakes will be strengthened.

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**Babson Report—**

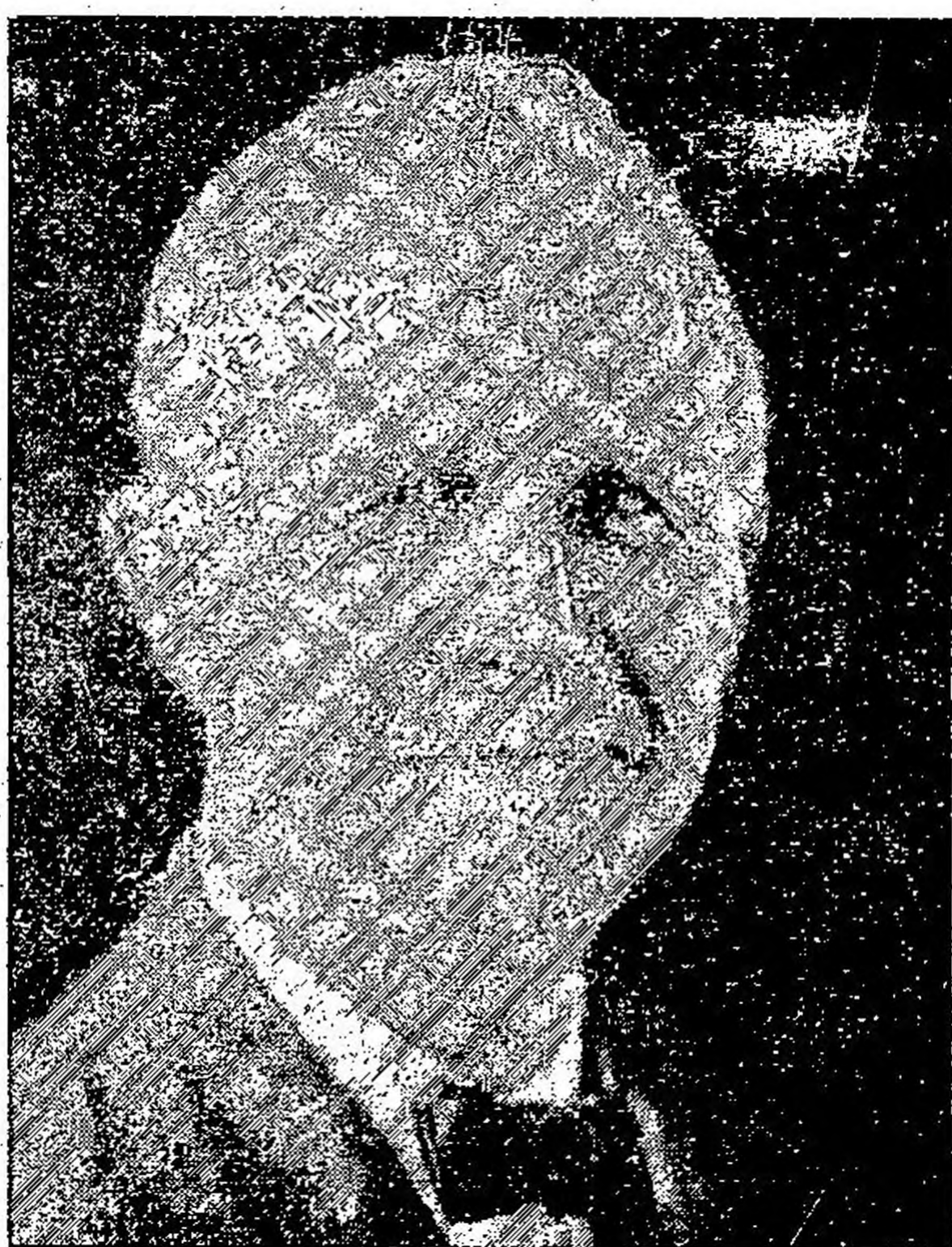
# **NOTHING BUT TROUBLE FOLLOWS WHEN YOU DIE WITHOUT A WILL; DONT BE FOOLISH, SEE A LAWYER**

**Financial Tangles, Family Squabbles And Heavy Lawsuits Are  
So Unnecessary, But Don't Prepare Your Own Document**

**By ROGER BABSON**

BABSON PARK, Mass., Oct. 28—Too many people die without leaving a will. The result: financial tangles, family squabbles, lawsuits, and the disposition of the property entirely contrary to the wishes of the deceased.

Some day each of us will die. Making a will can neither hasten nor retard death, but a properly



**MR. BABSON**

drawn will, executed by a competent lawyer, may save postmortem disputes and prevent the distribution of an estate contrary to the wishes of the testator.

For example, property belonging to an intestate estate usually cannot be sold without a license from the court. This costs money. A will saves this difficulty. Everyone, man or woman, who has real estate, bank accounts, securities, or a car should not wait until he is upon his death bed, either, to frame this important document.

## **DISTRIBUTION WITHOUT A WILL**

Every state has laws concerning the disposition of property for those who are too lazy to make a will. Let us suppose you are married, your wife is living, and you have young children. You die, leaving a modest amount of property. You leave no will. In most states your wife is entitled to only one-third of your property; your children, whether you have one or a dozen, to the other two-thirds. Your wife must be appointed legal guardian which involves an appreciable expenditure from your children's share of the property. Your wife's share of the property may soon be exhausted trying to support the children. When your children come of age and receive their inheritance, they may not see fit to aid their mother. Thus your widow lives on "old age assistance" because you failed to spend \$10-\$25 and a half an hour with a lawyer.

We all know of situations where, without a will, property and especially real estate has passed along, by law, to children not on speaking terms with one another. One of the inheritors may wish to sell, rent, or otherwise dispose of the property. The consent of other brothers and sisters who have a similar interest in the property cannot be obtained. The family squabble con-

tinues and all parties lose money via lawsuits. Or, consider the case when a man dies and leaves no children but leaves other relatives. In Massachusetts, for example, if the estate is \$10,000 or less, the wife gets all. If the estate totals more than \$10,000 the wife gets the first \$10,000 and only one-half the additional value of the estate. The long lost relatives get the rest! Wherever you live, the legal disposition of your estate may be quite contrary to your wishes.

## **WHY PROCRASTINATE?**

Don't be foolish! I knew a thrifty Scot who said he would save \$10 and a visit to his lawyer. He got a sample form of a will, copied it, but failed to have it witnessed by the proper number of witnesses required by his state to make this document legal. The Probate Court tossed it out and the old man's wishes went to the winds.

A friend of one of my business associates died the other day. She was a widow in her middle 50's. She had no children nor near kin. She left no will. She had talked to many about her estate and what she had her heart set on doing with it when the time came. Then she hastily added: "I have 25 more years to live and plenty of time to think about a will." She would shudder now, I am sure, could she see the property being divided up by law among all her first cousins.

It used to be the custom among English lawyers, at professional meetings, to offer the first toast to those who wrote their own wills! They know that carelessly written wills bring the lawyers lots of business.