

Baptist and Reflector

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

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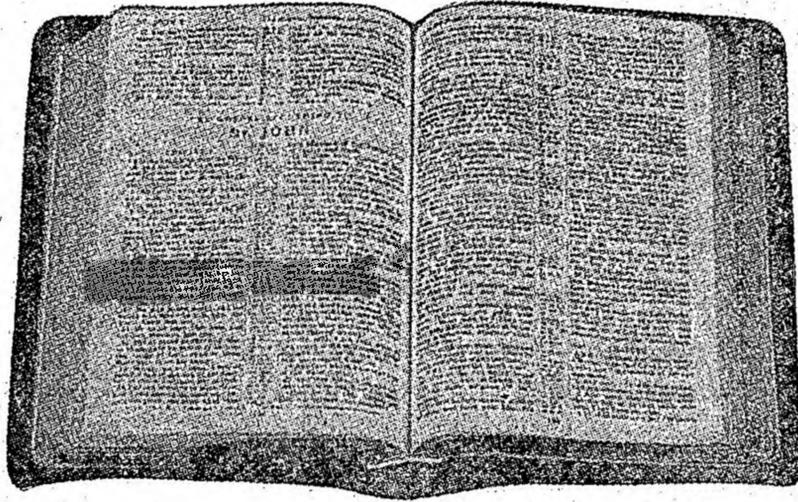
STATEWIDE EVANGELISTIC CONFERENCE

First Baptist Church, Nashville, Tennessee

February 6-7

Preachers

James L. Sullivan
Fred F. Brown
C. Y. Dossey
J. G. Hughes
J. D. Grey



For God so loved the world . . .

Devotional Leaders

Leonard Sanderson
Robert Ritchie
Jonas Stewart
J. O. Carter
Clyde Bryan

Conference Leaders

Harold Gregory
W. Hines Sims
Norris Gilliam
L. G. Frey

Lawrence Trivette
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Make it possible for your pastor, educational director, choir director, laymen and others to attend. This conference has been planned because of a great spiritual awakening. Let's be prepared to follow in the great Evangelistic Crusade.

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EDITORIAL

Two Columns Divided Into Three

AT THE DECEMBER, 1949, meeting of the Tennessee Baptist Press, Inc., it was suggested that that portion of Baptist and Reflector now published in two columns be arranged in three columns. It was suggested that this would make reading easier. With this issue we begin a trial of this arrangement.

The editorial page is left in the two-column arrangement for the time being. The reason for this is that the plate at the top of column one is new, and it is deemed wise to continue this arrangement for awhile and avoid the expense of a new plate until the present one becomes worn.

Moreover, the departmental pages will have to continue in two columns in order for each department to have the space allocated to it and still retain its heading at the top of the column.

Our readers are requested to send us a letter or a card and tell us whether they like or dislike the three-column arrangement.

The Allocation of Unusual Space

NORMALLY Baptist and Reflector confines its printed articles to one page or less. This is done in order to do justice to other contributors and to make the material more apt to be read. Frequently the blue pencil has to be used to make articles and news notes conform to or fit into available space.

But in our issue of Jan. 12, 1950, a presentation of the question of Federal Aid to Sectarian Institutions was carried which ran far beyond the space usually allotted to material in the paper. Wise brethren felt that the importance of the matter justified the unusual space.

However, this was an exceptional case. And please note how much space was required. Hence, this exceptional case does not obligate the paper as a normal procedure to allow space to articles in full which run over a page in the paper. Even in the case of the Federal Aid question, we had to use the blue pencil in order to carry the discussion.

Therefore, contributors are earnestly requested to confine their material to not more than four and one-half double-spaced

Pre-Convention Publicity

IT IS HELD by some that in the interest of intelligent voting the Executive Committee of the Southern Baptist Convention should publish in the state papers in advance of the Convention the new proposals which it plans to present to the body. This is not as simple nor is it needed as much as may appear on the surface.

Even now the state papers are embarrassingly pressed for space to publish the important denominational material they are already receiving and still do justice to other material. Sometimes our papers are described as "little more than denominational bulletins." Pre-convention publicity of the kind suggested would complicate the problem. Some of the proposals brought before the Convention are necessarily long. There would be the space required for these and for shorter proposals and then the space required for editorial and other discussion. There would be no need to send out the material if it were not going to be published and discussed.

The Executive Committee has no desire to "cover up" something nor to prevent discussion. If it does not publish in the state papers in advance of the Convention its new proposals, it is because such is either not possible or not feasible.

Some of the proposals brought before the Convention by the Executive Committee are not finally decided upon for sure until the meeting of the committee on the very eve of the Convention, a meeting which sometimes lasts until far into the night. It would not be wise to publish in advance and to have discussed pro and con proposals which the committee itself does not know for sure will be presented to the Convention until on the very eve of the meeting. Such proposals as have been matured and definitely decided upon by the committee are sent to the state papers.

In the pre-convention Book of Reports handed to every messenger upon registration are published the proposals which the Executive Committee contemplates bringing before the body unless the meeting of the committee on the eve of the Convention should change or eliminate some of them. Then there is the pre-convention Bulletin published by the Publicity Director and made available to messengers and visitors in which usually some of the proposals are published. This publicity is just as far in advance of the Convention as is feasible in view of the uncertainty regarding some of the proposals. No messenger need be uninformed sufficiently to vote intelligently if he will just read.

So far as our knowledge goes, neither the Executive Boards of the State Conventions nor the various state papers normally publish in advance of their convention meetings the proposals which they plan to bring before their bodies. This is not due to any desire to "cover up" something or to keep down discussion. It is due to the fact that they do not know for sure whether some of the proposals will ever be presented to the bodies until on the very eve of the meetings thereof. Why criticize the Executive Committee for following the same course and for the same reason?

Let the Executive Committee send to the state papers for publication and discussion at the editor's discretion any important new proposals which have been matured and definitely decided upon. As to the rest, let the Committee continue as it has been doing. So far as Baptist and Reflector is concerned, it does not care to devote space to proposals which may never even be presented to the Convention or which if presented will be in a different form from that which they have in their tentative state.

The Executive Committee already publishes in advance such proposals as possibility and feasibility and space in the papers permit.

typewritten pages and to fewer pages if possible. Thank you in advance.

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.

On Time

The Baptist Courier

An ever-present problem of church leadership is that of getting meetings started on time. Surely, the presiding officer cannot afford to be late; and he can not afford to wait for those who are late. Some seem to regard it as their peculiar right and a badge of honor to keep others waiting. All such should realize that the work can go on without them. Countless precious minutes are wasted in waiting for some "important" person to arrive before opening a meeting. It ought not to be so.

(We say so too!—R.B.J.)

"They Did Not Join"

Baptist New Mexican

"They did not join" is an appendix attached to a simultaneous revival report submitted to the denominational paper. Ninety-seven did join—all treading the sacred baptismal waters, but eleven did not. Eleven out of ninety-seven is almost 10 per cent. We wonder if the ratio is any better anywhere else.

"They did not join" often means that children of Methodist or Presbyterian or Disciples of Christ homes, playmates of Baptist reared boys and girls, were brought under conviction and made the public profession but decided against joining the Baptist church. This is normal and their cases may be accepted in good grace by evangelist and pastor.

"They did not join" can be and often is tragical. Parents intervened or the church failed to follow up—in both cases the wrong can be beyond measure. Recently, someone checked on a given number of cases over a period of ten years and found that almost 100 per cent of the number never did join, each becoming a harder case with the passing of the years.

"They did not join," has, unquestionably, soiled the record of skeptical Christian parents, of evangelist who over valued numbers, and of pastors too busy to follow through on all professions. Maybe it would be better for most of us if we could stay the hand of the recording angel. But alas! Sins of every nature must be accounted for, and more especially the sins of contributing to another's life failure.

Someone may be required to answer. Is that someone you?

(Serious.—R.B.J.)

Pulpit Manners

Albert T. Bacon in the Watchman-Examiner

Ministers too often detract from the worship and distract worshippers when, during the service, they confer with guest speakers, with ushers, or with deacons. The service can better wait—at the end of the song—than suffer such distractions. Let our pastors be blameless in this regard, giving undivided attention to all the service, as they want the congregation to do. Then their example and their warnings, consistent with their example, will help poor lay members to cultivate a spirit of true reverence in and for the service of God's sanctuary.

(Brother minister, you have no right to be guilty of this.—R.B.J.)

Who Is A Bigot?

Southern Baptist Home Missions

Cardinal Spellman, of the Catholic church, recently has used the term bigot very freely; but from reading all that Cardinal Spellman has to say, one can readily understand that a bigot is anyone who does not agree with Cardinal Spellman, or who objects to the Roman Catholic hierarchy putting its hands into the public treasury of the nation.

There are two words the high brass in Catholicism constantly use. One is "toleration," the other is "bigot." Their definition of toleration, as put into practice in Spain, is to tolerate only Roman Catholics, and their idea of a bigot, as expressed by Cardinal Spellman in his attack upon United States Congressman Graham H. Barton of North Carolina for his sponsorship of a bill that would make unlawful the appropriation of Federal funds to parochial schools, is anyone that opposes the program of the Catholic church to get its hands into the public treasury.

The time has come for Baptists to show that Catholicism is a mixture of paganism with Christian ideals and teachings; that it is a perversion of New Testament Christianity. We, who hold to the New Testament as the law of Christianity and the only law of Christianity, should show that Catholicism is a corruption of New Testament Christianity and begin doing it now. Every pastor should inform himself on what Roman Catholics actually believe, and meet their errors with the truth of the gospel.

(Splendid advice, Dr. Lawrence.—R.B.J.)

Churches Must Do More

David M. Gardner in The Baptist Program

While it is true that some churches, because of debts or location, cannot for the time being give 50 per cent of their budgets to outside causes, there are many churches which should give more than 50 per cent to outside interests. There is no reason for any church to have to look for a place to spend money on themselves when half of the world is dying without the gospel. There are many churches in the South which could divide their budgets, giving on the basis of 25 per cent for home and 75 per cent for outside causes. There are many individual Baptists who would give more to their churches if the individual church would give more to missions.

(Finance Committeemen, take notice.—R.B.J.)

Emphasize Prayer

The Christian Index

The old-fashioned mid week prayer service is rapidly passing into extinction. Great is the pity. Sermonettes have come to take the place of the prayer hour. The one service when God's people humbled themselves and individually voiced their prayers has, in the larger churches, become the third opportunity of the week for the pastor to preach. Too seldom now is the hour set aside for Bible reading and prayer. There is a lack of freedom for the individual to stand and ask fellow Christians to join in prayer for specific cause. Neither is there the freedom to give thanks for answers to prayer.

We don't hold the pastors entirely responsible. Their sermonettes probably developed by necessity as the people failed to respond. Pastor and people share the blame. They will agree that the change is not for the best. God's people can advance only on their knees. They should assemble themselves together for prayer—prayer by the people and the pastor instead of just the pastor. Let's revive the old-fashioned prayer service. Let's gather informally, forgetting the clock, and sing the hymns, read the Scriptures, and call upon God's people to pray together. Many a revival has broken out in just such an hour.

The sermonettes are fine. We feel, however, as important as they are that they should be subordinate in the mid-week service.

(Right—absolutely.—R.B.J.)

"Meet Thy God"

By J. E. SKINNER

ALTHOUGH THE SOLEMN words of this heading were spoken by Amos to threatened Israel in the long ago, they are as appropriate to all others today as to Israel in the approaching day of her national downfall. This is true because He is the same, the sin of evading Him is the same, and His demand that man shall return to Him in recognition of His Presence is the same.

Although he doesn't relish the inconvenience of it, the ungenerate won't mind so much to meet the collection plate, or the preacher, or even the church and its ordinances; but to meet God is another thing altogether.

Although it was inconvenient and a bit expensive, idolatrous Israel didn't mind keeping the appointed feasts, turning in their tithes to the Levites, attending the formal worship at the Temple—anything outward and formal in fact. But to meet God face to face with their sins against Him was the last thing their rebellious hearts wished to do, and therefore they would not.

Ultimate or final salvation from the eternal penalty of sin is a thing desired by every rational soul that believes the revealed facts of the Scriptures. But to meet God in repentance and contrition to lay bare their wicked hearts with confession before Him here and now, is quite another thing. And, like Israel of old, they will "climb up another way" and risk impending doom rather than to meet God with their sins and wholly trust in the Saviour from sin here and now, which is "the day of salvation" (2 Cor. 6:2).

And, just as God rejected the formal services of impenitent Israel, because they would not meet Him in repentance of their sins, and as even the very services He had commanded became an abomination to Him, (Isa. 1:11-15); even so, He will reject the formal services of the ungenerate who refuse to meet Him in repentance of their sins today, and even denounce them in the day of judgment as "workers of iniquity" (Matt. 7:22, 23). Since all must meet God some day, why not meet Him in "the day of salvation?"

Surely, there are enough encouragements to induce any intelligent soul to meet God in repentance and confession of his sins. His gracious call to meet Him in repentance is universal—including both the wicked and self-righteous, (Acts 17:30, 31). His gracious offer of forgiveness through faith in His beloved Son is likewise universal, (Jno. 3:16). His gracious offer of a Spiritual Birth of His Holy Spirit into His Family is likewise extended to "as many as receive" His Son as Saviour and Lord, (Jno. 1:13). He even gives assurance that in this new re-

lationship under His Covenant of Grace "their sins and iniquities will I remember no more," and that "all shall know me from the least to the greatest of them" (Heb. 8:10-12). "For by one offering He hath perfected forever them that are sanctified" (or set apart to His holy service), (Heb. 10:14). "Now where remission of these is, there is no more offering for sin" (V. 18).

If to meet God in repentance with reconciliation through faith in His beloved Son is so richly rewarded and glorious, how much more glorious to meet Him every day in the full consciousness of that rich possession, and in the full assurance of the continued fellowship and partnership with Jesus forever? (Rom. 8:15-17). It is the inalienable right and privilege of the child of God to meet Him everywhere and under all circumstances; not only to tell Him of our needs and our desires for others, but also to praise and bless His holy name for what He is, and for what He is doing for His prodigal world through His Eternal Son, Jesus Christ. With the consciousness of His holy Presence with us throughout the day, it will not be hard to call for His strength in a moment of weakness, His courage in a moment of fear, His wisdom when confronted with a problem, His power for an appointed task, and His comfort in a time of sorrow. He will be the first we meet in the morning and the last we meet in the evening.

Instead of magnifying our questionable ability to take care of ourselves and to carry forward a humanly impossible task, why not return to Him—Who knows our needs better than we do, Who assigned our task with the understanding and provision that it would require Divine power to perform it in the measure of His purposes and plans? Why not?

The question is not what we might do with wealth, but what we are actually doing with what we have.—WM. R. LESLIE

Still Carrying On

J. C. OWEN, 12821 N. Aurora Avenue
Seattle 33, Washington

WILL YOU ALLOW me space in your valuable paper for a word of explanation of my location in this far northwestern city?

I am now nearly fifteen years beyond the permissible retirement age. We had our comfortably furnished home in Lakeland, Fla., and enough to live on in fair comfort but having come out here for some revival meetings I was so deeply

impressed with the sheer religious destitution that I could find no rest. So when this little church—the First Southern Baptist church in Seattle, asked me to become their pastor I hurried back to Lakeland, disposed of our home, secured the approval of the Retirement Board for my use of the retirement while serving this little church, helped my wife into our car and after a drive of more than four thousand miles put up in a small rented apartment and tackled this task.

In this state only about 20% of the population hold membership in any religious organization, and most of these are not very active in the work of their church. Out of the 350 families visited in this part of this city I found fewer than 30 Baptists. Catholics, Mormons and Jehovah's Witnesses predominate. Several were Lutherans in the Old Country but have not transferred their membership. The other small Baptist church in this part of the city has membership open to all comers whatever baptism they may have had. The prevailing "Comity" prevents any sort of competition among the churches and the evangelistic spirit seems distressingly absent.

The churches usually are small in membership and the pastors have to support themselves and families by outside employment of themselves, their wives or other members of their families. The church I am serving is paying rent on the hall in which our services are held, paying on lots on which we are erecting a small building which we can use till larger quarters can be provided. This takes all our financial strength and will for some years to come.

Please pray for us, send us more preachers and workers and larger financial support. You can make no better investment for the Lord anywhere.

Long-Time Red Cross Help

LIVING ON BORROWED blood is the way a 16-year-old Kansas youth describes himself. By the end of August he had received over 250 blood transfusions for a rare blood disease—purpura—which causes him to bleed internally.

Four years ago when his trouble began, the victim was hospitalized for several months, receiving about 26 blood transfusions to keep him alive. "Then," he said, "my family had a hard time finding donors with the right type blood for me." Today it is a different story. The blood he needs in his battle for life is supplied daily through the Wichita Regional Blood Center.

The test of courage comes when we are in the minority; the test of tolerance comes when we are in the majority.

—RALPH W. SOCKMAN

BAPTIST AND REFLECTOR

What Sort?

By ROBERT G. LEE

"Revive Thy work in the midst of the years"—Hab. 3:2

JUST AS ALL of us know that fire burns, that ice is cold, that Yesterday cannot become Today, so it is common knowledge to every Baptist and to all true Christians everywhere that the hope of our present civilization is a world-wide spiritual awakening.

As to the need for a mighty spiritual awakening, I ask WHAT SORT?

I—What Sort of A World?

What sort of a world is this—in which we need a great moral regeneration and spiritual awakening? It is a world in which multitudes in every walk of life are struggling blindly through the maze of circumstances; or giving up, are allowing themselves to drift downward with the current. The life of nations is a kettle of porridge that boils with bubbles and angry plops—and may boil over the sides and scald the world. Unbelief, with legions arrogant and assertive, is rampant. In many churches, there is the powerful trend toward modernism and worldliness—and a strong revulsion against evangelistic preaching. In many schools, as tens of thousands of students can testify, is the exaltation of unbelievers. Science above the Word of God. Churches not a few suffer from apostate leadership and inward betrayal.

Our land has a wave of sex horrors which causes nation-wide apprehension and indignation. The magnitude of the problem, with maniacal sex perverts running loose, is so great some statesmen say the electric chair or noose should be readied for extra use.

One does not have to be the driver of a garbage wagon to say that the underworld is getting the upper hand—trying to ride rough-shod over everything in church, home, state, and school that does not aid in debauching mankind for money.

Acknowledging this, each evangelical group throughout America and the world is now planning in its own way to make its contribution to a spiritual awakening using methods adaptable to their beliefs and practices. Southern Baptists—mighty hosts indeed—in general, agree on combining mass evangelism and personal evangelism and visitation methods of evangelism as their method.

II—What Sort of People?

By this we mean what sort of Christians are we going to be? There must be consecrated lives. Consecrated lives—alive to God. Consecrated lives—dead to the world. Consecrated lives—fearing

God too much to fear anything human. Consecrated lives—ready to live soberly. Consecrated lives—courageous to live righteously. Consecrated lives—failing not to live godly in this present world. Consecrated lives—having and holding the old-fashioned recognition of God enthroned in human lives, giving an eager desire to do His will and keep His commandments. Consecrated lives—an absolutely frank endeavour to live like Jesus in this materialistic money-minded, mechanized, self-confident, ego-centered generation.

Edward Gibbons, the historian, no champion of Christianity, reached the conclusion that the first Christians beat the world and won an empire in their day by their "sheer goodness." The Christian Church is potentially the most amazing fellowship the world has ever seen, capable of shocking the world into attention and of crushingly convicting the world of its sin. A fellowship of men and women of such personal purity, pure love, moral power and radiant joy would be sought by multitudes of men and women seeking release from sorrow and sin. Such fellowship is the final argument for Christian truth.

We are in a strange state of parched and calloused sensibilities. We are not shocked, alarmed, grieved, crushed by our failure to realize the radiant and power of our New Testament heritage. Someone has accused us of moving stolidly on in our conventional routine of church work, fully reconciled to the fact that it is largely a grind, as we go on saying our prayer, singing our hymns—while finance, ecclesiastical politics, pep socials, card index systems, make up the "program."

There are those who never trust a leader unless he is going in their direction.

—*Christian Advocate*

There is a way by which the Christian church, any church, may possess her possessions and serve her generation—the way of sheer personal goodness—following the personal experience of Christ as Saviour from sin, arrived at through New Testament facts.

It is the actual assertion in ethical conduct that spiritual values are mightier than material resources for Kingdom purposes. It is the way of radiant faith in Christ; the way of consuming love for Christ; the way of the most rugged moral courage; the way of sincerity and honesty and truthfulness and generosity. It is not the easy way, to be sure. It is the New Testament way. It is a practical

demonstration of the fact that Pentecost makes the Sermon on the Mount practicable. Only the New Testament Christ can reproduce the New Testament facts in this or any generation. We must be people who are "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (II Cor. 4:10-11).

III—What Sort of Preaching?

Yes, what sort of preaching must be done—in village church, country church, city church, tabernacle, tent, brush arbor, or in the open air? There must be preaching that covets no phraseology that lends respectability to sin—preaching that boldly denounces sin and fearlessly portrays its awful consequences. Preaching which, with rebuke for those who hold and put forth views that tend to lessen convictions of the enormity of sin, pictures the terrors of a lost condition. Preaching which, fearless of any ridicule from all dissenters, gives the Biblical portrait of hell. Preaching that puts no question marks after God's word. Preaching which, desiring no plaudits of men, declares that everlasting punishment for the wicked is inescapable outside of the grace of God. Preaching which burns with condemnation of sin and a proclamation of its doom-ing and damning results. Preaching which is definitely doctrinal and prophetic. Preaching which, while proclaiming the horrors of hell and the glories of heaven, lifts up a Saviour. Preaching by preachers who believe in the cross as substitutionary and declare it with undeviating purpose. Preaching by preachers who never minister without blood in the bowl.

IV—What Sort of Results?

Yes—what results can we expect? Since sin is the same and God the same and the Gospel the same, we can expect results that will cause us to hear the cries of penitents and see the tears of those who call on God for mercy.

Dr. J. Edwin Orr speaks of how in the autumn of 1857, in the town of Hamilton on the shores of Lake Ontario in Canada, all classes of the community were affected by an impressive revival of religion. Soon afterwards prayer meetings began in New York and grew so rapidly that the secular Press devoted whole columns on front pages to report the movement. Churches were thrown open in the evenings for special prayer and preaching services—and multitudes of converts joined local churches as a result. Will such never be again?

The sure way to freeze to death is to be wrapped up in yourself.

On Dedicating Babies

By R. LOFTON HUDSON

A RECENT ARTICLE by a noted, veteran, Southern Baptist pastor suggests that there be "a dedicatory service for children under two years old, preferably between six and twelve months of age." Then he describes the service.

Frankly, I am glad to see this viewpoint presented in our Southern Baptist papers. There should be no objection to looking at both sides of this question. And Baptists ought never to assume that they have the last word on any matter. But I object to "infant dedication services!"

1. *First of all, it seems to me to be a sop to those who practice "infant baptism" and call it dedication.* (You will notice that most of them say "I baptize thee" and enter the name on their rolls). If infant baptism is not scriptural, is public infant dedication any more nearly so? This looks to me like a step back to "the Mother Church." From where I sit it is extremely bad psychology, especially in a period of history when the Roman church is crumbling right before our eyes.

2. *I object to dedication of any human being, infant or adult, except one's own self.* When did we get the idea that these children belong to us and can be dedicated by us? We are merely baby-sitters, entrusted with a few early and tremendously important years of our offsprings' lives. Moses said, "Teach them diligently." Paul said, "From a child thou hast known the holy scriptures." But what about Hannah and the other Jewish parents? Surely we are not going back to the Old Testament for our technique of leading parents to dedicate themselves to God, as the stewards of childhood. Imagine Paul writing to some of the churches, "I hope to come to you shortly, in time to participate in your annual dedication service." A public dedication service may easily become a bargain which a parent makes with his conscience to take his attention away from the fact that dedication is in the heart only.

3. *Of course, our churches need to take more interest in babies.* Not the kissing sort, either. But what about our splendid Cradle Roll and Nursery programs sponsored by our Sunday School Board? Maybe these need to be supplemented by other aids that aim at both parents and child. But, for heaven's sake, let's not make a ritual out of dedication. Some churches have tried that with humility, in the foot-washing service.

4. *As a pastor, I think that anything else that crowds into our church programs ought to be looked on with suspicion.* The capacity for attention, in the human be-

ing, is limited. We cannot emphasize everything with equal force. There are so many special days now that it is hard for a pastor to find time and place for preaching the Gospel and giving insight into pressing human problems. If we allow this innovation to grow, it will be only a few years until one more Sunday morning will be lost from the fifty-two. Parents need guidance about child-rearing, and I would be willing to give many Sundays a year to that. But to bring these squalling infants to the front of the church and sprinkle some water from a rose on them or have the pastor to lay a hand of blessing on them, "I'm agin that." We might remember at this point what the famous Baptist preacher, Charles Spurgeon, said when they wanted to lay ordaining hands on him to set him aside for the gospel ministry: "Empty hands for empty heads."

I should like to pray one prayer for such a service of "infant dedication." It would run something like this: "O Lord, here stand insecure and anxious parents, facing honestly the responsibility of having in their hands these priceless little personalities. They earnestly desire to do their best. They would like to turn these children over to Thee, but they cannot because they are already Thine. Thou hast loaned these children to them. Perhaps some of them fear the responsibilities of parenthood, deliver them from that fear, we pray. By this ritual of dedication of children some of these, no doubt, seek a substitute for their own humble, daily consecration to Thee. Help them to see that there is no such substitute. So, may they study and pray and work to surround these children with the best possible Christian environment, which is all Thou dost expect and all they can hope to do. In the name of the lowly Nazarene we ask. Amen."

Convention Invitations

NASHVILLE, Tenn.—(BP)—Invitations for the 1952 Southern Baptist Convention should be made now. They should be sent to the Committee on Time, Place and Preacher in care of the Southern Baptist Convention Executive Committee, Nashville, Tennessee. This is the recommendation of the Convention Arrangements Committee, a subcommittee of the Executive Committee.

"The Convention Arrangements Committee has no disposition to attempt to determine where the Convention will meet," according to Dr. Duke K. McCall, executive secretary for the Executive Committee, "It is imperative, however,

that information about the facilities available be in the hands of the Convention when it determines where it will meet. Otherwise, the Convention Arrangements Committee could be greatly embarrassed by not having available adequate facilities or having them available only at a prohibitive cost."

Invitations for meetings of the Convention should include information about the number of hotel rooms available, the procedure for handling reservations, the distance of hotels from the Convention auditorium, and also information about the size of the auditorium, rental cost, available exhibit space, and committee and press rooms.

At the present time invitations for the 1952 session of the Southern Baptist Convention may be addressed to the Committee on Convention Arrangements, Southern Baptist Convention, 127 Ninth Avenue North, Nashville 3, Tennessee.

A Timely Suggestion

By JEROME O. WILLIAMS

ONE OF THE BEST things our churches could do this year would be to emphasize the Christian home. This is in harmony with the theme for the Sunday schools through the year and the continued emphasis of our denomination.

A good time to put special emphasis on this subject would be the weeks preceding Christian Home Week, May 7-14, 1950. Pastors would find it most helpful to call the leaders of the church together for a series of conferences on the various phases of Christian home life.

It occurs to me that it would be well to use the little booklet, *The Church and Family Life* by Dr. Joe W. Burton, as a guide in these discussions; then for Christian Home Week follow the suggestions made in the leaflet, "Christian Home Week" being distributed by the Sunday School and Training Union departments.



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 January 29, 1950

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXTS: Acts 10:17-20, 24, 34-43 (Larger and Printed)—Matthew 28:19-20 (Golden).

Unto All Men

The message of salvation through faith in Christ was and is intended for all men everywhere. Christianity, in the mind of Jesus, is to be a universal religion. There are to be no racial or geographical or cultural limitations or boundaries. This great and abiding truth is clearly taught in what has come to be called the Great Commission (Golden Text) and strikingly illustrated in the account of Simon Peter's contact with Cornelius of Caesarea (Larger and Printed Text). Simon Peter was one of the leaders of the Early Church (Jerusalem) and in a sense represents this church in its growing conception of Christianity as being intended for all men, rather than being confined to the Jews.

This lesson, then, is one with a missionary emphasis; and should be approached with the chief aim of having our churches challenged with the missionary appeal. Such appeal comes from the words of Jesus as found in the Great Commission.

I. THE ORDERS GIVEN (Matt. 28:19-20).

Let us be reminded that these words of our Lord are indeed our orders. For He had just said, "All power is given unto me." The word translated "power" is an interesting one in the Greek. It is in reality a military term, and suggests that the Great Commission might well be regarded as military orders. Those who have served in the armed forces should be able to appreciate the full significance of this idea, for military men obey orders or suffer the consequences. This is indeed often their first lesson.

1. *To make learners.* A disciple is to be a learner, one who opens his heart and hand and hand to the Lord Jesus Christ. He is to be teachable. The message of Christianity is an intelligent message and makes its appeal to the intellect. The learner is to fall in love with the Great Teacher and surrender his heart and life to Him. His emotions will be stirred when he discovers something of Jesus' love for him. This will move him to enrol himself in the group of learners who are willing to do His will.

2. *To baptize.* Such baptism is to be in the name of the three persons of the Trinity, Father and Son and Holy Spirit. God is three-fold in His make-up, but in reality one person; and so is every human being. Baptism implies church membership because it is the first act required of the newly regenerated person after being received by vote of the church (it is such vote rather than baptism that constitutes membership). In baptism is to be seen the glorious teachings concerning burial and resurrection: first, of Jesus; second, of the one being baptized.

3. *To teach.* And what is teaching? It begins with the giving of information but is not ended unless and until the pupil or learner has responded in accord with the wishes of the teacher. And so Broadus comments on this passage as follows: "Notice that it is not simply teaching them the commandments of Christ, but teaching them to observe His commandments. They who disciple and baptize men must teach them the duty of obeying Christ in all things; and the Christian instructor has still fallen short of his task unless those whom he is called to instruct have both learned what Christ's commandments are, and have learned to observe them."

II. THE ORDERS OBEYED (Acts 10:17-20, 24, 34-43).

1. *With reluctance, at first.* Simon Peter must have a vision before he would become convinced, and so must we. The orders had been given to the assembled disciples (more than five hundred in number, if we follow Robertson). Peter represents the church in all ages in his reluctance, therefore refusal, to obey. All of us need to be brought to the point of saying with him, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."

2. *With enthusiasm, at last.* There was astonishment upon the part of those who accompanied Peter that the Holy Spirit was poured out upon the Gentiles (vs. 45). This was followed by these Gentiles being baptized in keeping with Jesus' commands. It always brings joy when His commands are obeyed. He had said, "All nations." He still says, "All nations." We sing, "We've a story to tell to the nations." "God so loved the WORLD." The Gospel is to be universal.

THURSDAY, JANUARY 26, 1950

You are certainly doing your part to help me have a truly happy New Year. I'm thrilled with the letters which have been coming in this month. Some of them are from friends who have never written before. Others are from old friends who wish to keep their Young South word pictures up-to-date. I hope that you will keep on writing and that my February mail will be even heavier than this month's was.

Let's look together at some of the new word pictures in our file. The place-marker is back of the L's, so I guess we'd better start there this time.

The first new word picture is that of Geraldine McCollum, Greenback, Tennessee. Geraldine does not give her exact age, but her letter begins, "I am a teen-age girl and belong to Greenback Memorial Baptist Church." Geraldine's hobby is collecting good poems. She would like very much to exchange poems with other teen-agers. Or, she says, she will help with any other hobby you have if you'll write and tell her about it. That sounds all right, doesn't it? I hope you will take Geraldine up on her offer. Maybe your first letter to her will include a copy of your favorite poem. Of course, from now on, you will be on the lookout for good poems to add to Geraldine's collection, won't you?

When Joan Meece, 321 Highview Avenue, Lynn Garden, Kingsport, Tennessee, wrote her last letter (just before Christmas), she had not missed a day in school the entire year. That's a good record. I hope she was able to keep it perfect throughout December. Joan is eleven and in the sixth grade. Her favorite subjects are reading and spelling. Her hobby is sewing. She is a Christian and attends services at Lynn Garden Baptist Church. Joan wants some pen pals.

Virginia Moore is an eight-year-old friend who lives at Route 1, Old Fort, Tennessee. She is in the third grade at Old Fort School. Her church is Beech Springs Baptist Church, in Polk County. Virginia has a nice family—one four-year-old sister and a seven-year-old and three-year-old brother. I'm sure they have lots of fun together. At the end of Virginia's neatly printed letter she says: "I want lots of pen pals. I will answer everyone who writes me. I will exchange pictures with anyone who sends me one of theirs." How about it, eight-year-olds?

Sometimes we wonder if pen-pal friendships last very long. But we don't wonder long, when we get letters like the recent one from Betty Osborne, Greenbrier, Tennessee. Betty is an old friend, married now, but we still enjoy hearing from her, and part of her last letter has been added to her word picture. Here it is:

"Dear Aunt Polly:

"I have written you before and I want to thank you for the nice pen pal I have. We have been writing each other for almost two years. She is a perfect pen pal, always quick to reply with long, friendly letters. She and her husband visited us last spring and it was really a pleasure to know her. She is as nice in person as she is on paper. Her name is Mrs. Dorothy Cordle of Covington, Tennessee. Thanks again, Aunt Polly, for such a wonderful friend."

We appreciate Betty's thoughtfulness in writing such a lovely letter about her pen pal. Doesn't it make you want to find such a friend, too? Keep on watching the word pictures in our column, until you find someone who sounds like just the person you'd like to meet. Then write a letter to that person. Who knows? Perhaps in even less than two years you, too, will be writing me a happy report about your pen-pal experience.

Mary Alice Pruett, 1538 Battlefield Drive, Nashville, Tennessee, wrote her letter several weeks ago, but this is the first opportunity we've had to tell you about it. Mary Alice was thirteen years old on January 11. She goes to Stokes School. She likes poetry and has written a few poems. With her letter she sent a nice Thanksgiving verse and picture. Among her collections are pennants, postcards, and match covers. She says, "I have two large sacks of match covers and I am going to cover a table with them. I have pennants in two rows going all the way around my room—40 pennants in all." Mary Alice already has an interesting pen-pal list—three children in England and two in Africa. I hope she will share with us some of the most interesting information things she learns from her far-away friends. That would be fun, wouldn't it? We'll look forward to another newsy letter from Mary Alice!

And we'll have to look forward to another visit in our word-picture file. There are some other new friends you'll want to meet, and some new information about some of our old friends. I'll share them with you just as soon as possible. I'd like to bring your word picture up-to-date right away, too. Aren't there some things you need to write and tell me?

Love,

Aunt Polly,

A Long Way . . . I

Less Than A Year Ago—

the two Tennessee Baptist Camps were still in the planning stage.

Today—

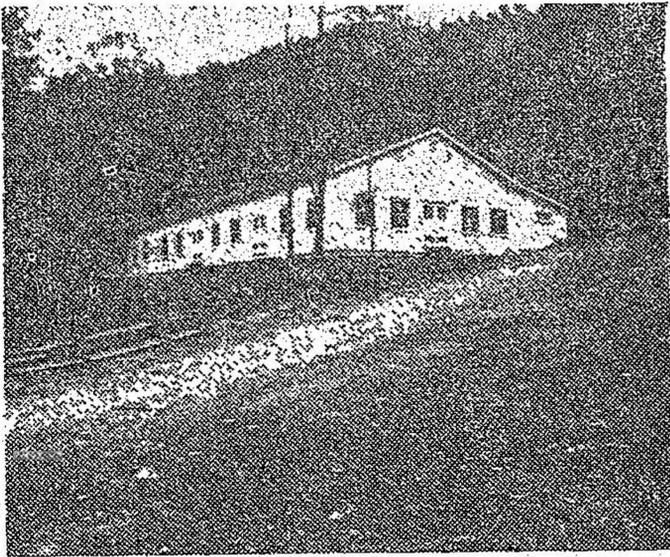
The following construction has been completed at the two camps:

CAMP CARSON SPRINGS

- ★ Dining Hall
- ★ Dormitory
- ★ Second Dormitory
- ★ Caretaker's Cottage
- ★ Water Supply System . . . Well, purifying system, storage reservoir
- ★ Sewage Disposal System . . . Approved by State Department of Health

CAMP LINDEN

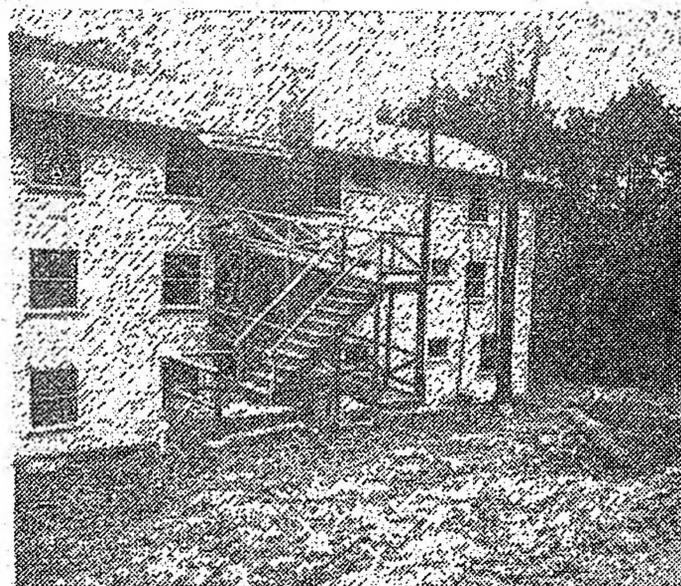
- ★ Dining Hall
- ★ Dormitory
- ★ Caretaker's Cottage
- ★ Water Supply System . . . Spring, purifying system, storage reservoir
- ★ Sewage Disposal System . . . Approved by State Department of Health



Dining Hall at Camp Carson



Entrance to Camp Carson



Rear view of one of the two Dormitories at Camp Carson

Send co

TENNESSEE BAPTI

NORRIS GILLIAM

149 Sixth Avenue, North

LESS THAN A YEAR!

Tomorrow —

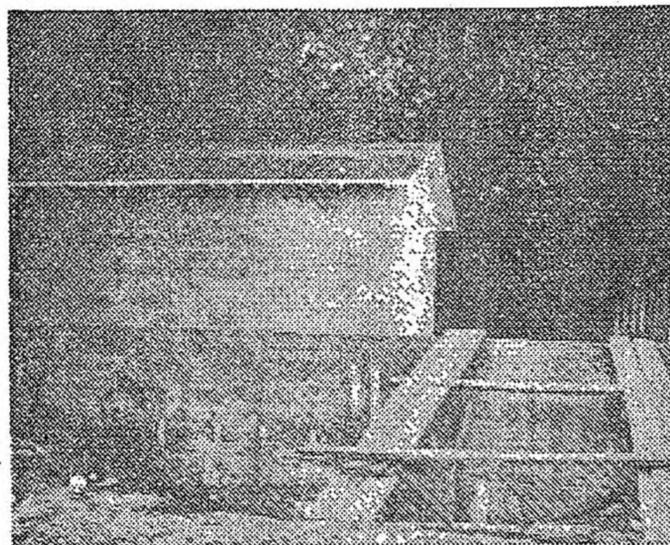
- ★ Tennessee Baptists will enjoy the recreational facilities afforded by these camps.
- ★ Tennessee Baptist Young People will have greater physical and Spiritual stature from having attended the various encampments.
- ★ Tennessee Baptists will be adequately rewarded for their wise investment in these camps in greater denominational loyalty, stronger support from young people, development of various programs utilizing the camp facilities.



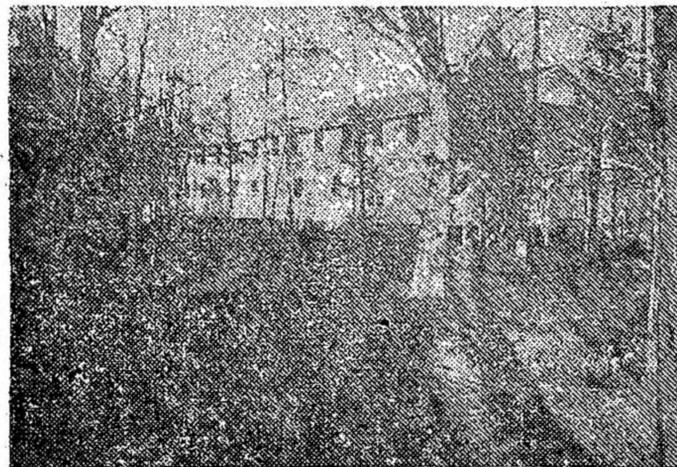
Dining Hall at Camp Linden

Now —

- ★ The development of these camps is not complete
- ★ Funds should be provided to build an auditorium at each camp
- ★ These funds can be expected only from friends of the Tennessee Baptist Camp Program
- ★ Funds must be available by March 1 if these auditoriums are to be constructed in time to be used this summer
- ★ HASTEN THE COMPLETION OF THIS PHASE OF THE "KING'S BUSINESS"



*Reservoir at Camp Linden.
Pump House above*



*Dormitory at Camp Linden
40 rooms—Capacity 240*

tribution to:

ST FOUNDATION

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Nashville, Tennessee

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149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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MISS MARY ANDERSON, Assoc.



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

Extension Film Strip Ready

"Ye Visited Me," a colored film strip telling the story of Extension Department work, will be available February 15, at your Baptist Book Store.

The film strip consists of 30 colored pictures which are designed to inspire and instruct the church membership, as well as the Extension workers, about the ministry of the department.

A printed narration accompanies the film strip. The price is \$5.75. The supply is limited. Order yours today.

Standard Sunday School for First Quarter of Sunday School Year

| Church | Superintendent | Pastor |
|--------------------------|----------------------|------------------------|
| Avondale, Chattanooga | Mr. Ben O'Neal | Rev. Ralph D. Field |
| First, Milan | Mr. H. P. Clemmer | Dr. H. J. Huey |
| First, Athens | Mr. E. L. Wilson | Rev. F. M. Dowell, Jr. |
| Oak Grove, Chattanooga | Mr. Jack A. Sizemore | Rev. C. J. Donahoo |
| Mt. Juliet | Mr. L. P. Bell | Rev. B. B. Powers |
| Eastdale, Chattanooga | Mr. Clark Robertson | Rev. A. R. Denney |
| Ridgedale, Chattanooga | Mr. Otto Whittington | Rev. Earl Stallings |
| Lonsdale, Chattanooga | Mr. Will S. Anderson | Rev. J. Burch Cooper |
| Grace, Nashville | Mr. H. N. Wilkinson | Dr. W. L. Stigler |
| El Bethel, Shelbyville | Mr. Floyd Bennett | Rev. Hoyt Vassar |
| Big Spring, Elizabethton | Mr. Joe Emmert | Rev. Major Arrowood |
| First, Lenoir City | Mr. Ralph Waller | Rev. J. E. Ledbetter |

Pointers For A Successful Sunday School

(By Oleta Meek)

1. Have enough capable workers.

The Lord has admonished us to pray that laborers be sent into his harvest field. After definite prayer, a personal conference with the prospective worker is necessary for enlistment of the person you feel led to speak with. Help this person to see the challenge of the work, the privileges, and responsibilities. Give the person an opportunity to pray about the matter before making a decision. You want in your Sunday school only persons who feel called of the Lord for that work. Be willing to train inexperienced workers.

2. Have good workers' meetings.

A successful teachers' meeting depends on leadership and planning. If you do not have an officers and teachers' meeting, plan to start one. Records show that the majority of workers will attend a meeting which is well planned and which offers some real help for the workers.

3. Train for the task.

Take advantage of the training courses or study them individually. Join the Book-of-the-Month Club—by reading and studying a training course book each month. Also take advantage of your library for extra study on the improvement of teaching and pupil understanding.

4. Use the Standard of Excellence as a guide.

It has been found that standard schools do better work. Most schools, on checking up, find they have to their credit more points than they lack. The point you need may be a study course, a program of visitation, or sufficient number of workers. With a special effort, you can reach that point and have a better Sunday school.

A good motto for Sunday school workers in this New Year is, "I can do all things through Christ who strengtheneth me." (Phil. 4:13).

*Take Your Family
To Sunday School*

**"Fellowship with the finest of men,
women, boys and girls will be yours."**

TRAINING UNION STATE CONVENTION

February 16-17

First Baptist Church, Chattanooga

Opening Session 7:00 P.M.—February

Registration Fee—50c

Awards Issued—October, 1949

(Concluded)

| | | | |
|-----------------------|----|------------------------|-------|
| PROVIDENCE | | Speedway Terrace | 2 |
| Baptist-Tabernacle | 6 | Sylvan Heights | 1 |
| Union Stockton Valley | 1 | Temple | 1 |
| | 7 | Union Ave. | 6 |
| MIDLAND | | Woodstock | 3 |
| Fairview | 11 | Poular Ave. | 1 |
| | 11 | Whitten Memorial | 1 |
| | | | 131 |
| ROBERTSON | | SWEETWATER | |
| Springfield | 4 | Madisonville, First | 1 |
| | 4 | Old Sweetwater | 21 |
| | | | 22 |
| SHELBY COUNTY | | WATAUGA | |
| Bellevue | 10 | Poplar Grove | 1 |
| Boulevard | 6 | First Hunter (Watauga) | 42 |
| Breedlove | 1 | Beck Mountain | 47 |
| Galilee (Parkway) | 4 | | 90 |
| Highland Heights | 5 | W.M. CAREY | |
| Kennedy Memorial | 2 | Fayetteville, First | 28 |
| La Belle | 8 | Petersburg, First | 22 |
| Lamar Heights | 2 | | 50 |
| Leawood | 35 | WILSON COUNTY | |
| Levi | 14 | Round Lick | 54 |
| Mallery Heights | 4 | | 54 |
| McLean | 1 | GRAND TOTAL | 2,016 |
| Prescott Memorial | 1 | | |
| Riverside | 2 | | |
| Seventh St., Memphis | 20 | | |
| Southland | 1 | | |

Awards Issued—November, 1949

| | | | |
|--------------------|-----|-----------------------|-----|
| BEULAH | | Erwin, First | 79 |
| Martin, First | 40 | Ninth St., Erwin | 1 |
| | 40 | Fall Creek | 24 |
| | | Litz Manor | 1 |
| BIG EMORY | | | 115 |
| South Harriman | 74 | INDIAN CREEK | |
| Trenton Street | 72 | Savannah | 9 |
| Friendly Kellytown | 17 | | 9 |
| | 163 | JEFFERSON | |
| CAMPBELL | | Dandridge | 2 |
| Lake View | 62 | Piedmont | 1 |
| LaFollette-West | 42 | White Pine | 2 |
| Murrayville | 27 | | 5 |
| | 131 | KNOX | |
| CHILHOWEE | | Beaumont Avenue | 2 |
| Armona | 1 | Beaver Dam | 3 |
| Maryville, First | 1 | Calvary | 3 |
| Mt. Lebanon | 37 | Central | 1 |
| Everett Hill | 77 | Churchwell Avenue | 2 |
| | 116 | Corryton | 1 |
| CLINTON | | Knoxville, First | 5 |
| Oak Ridge, First | 1 | Grace | 1 |
| | 1 | Highland | 88 |
| CROCKETT | | Inskip | 37 |
| Bells | 7 | Loveland | 2 |
| | 7 | Lyons Creek | 1 |
| | | Marble City | 1 |
| CUMBERLAND GAP | | Mascot | 39 |
| Shawnee | 37 | Meridian | 39 |
| | 37 | Mt. Harmony | 1 |
| DUCK RIVER | | Mountain View | 1 |
| Manchester, First | 4 | Oak Hill | 12 |
| | 4 | River View | 1 |
| DYER | | West View (Belmont) | 2 |
| Midway | 33 | Ramsey Hts. (M) | 2 |
| | 33 | Alice Bell | 2 |
| | | | 246 |
| GRAINGER | | MADISON | |
| Blue Springs | 3 | Ararat | 5 |
| Central Point | 23 | Bemis (Herron Chapel) | 4 |
| Little Valley | 11 | Calvary | 25 |
| Mitchell Springs | 31 | Hillcrest | 4 |
| Narrow Valley | 1 | West, Jackson | 39 |
| Powder Springs | 25 | North, Jackson | 6 |
| Oakland | 1 | Malessus | 1 |
| | 95 | Liberty Grove | 3 |
| | | Royal Street | 31 |
| | | Westover | 1 |
| HOLSTON | | | 119 |
| Bethel | 10 | | |

(To Be Continued)

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President
MISS NELLIE TALLANT
Young People's Secretary



MISS MARY NORTINGTON
Executive Secretary-Treasurer
MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary



BERNICE BROWN
Office Secretary

Lorene Tilford Writes From Shanghai

I hope that this greeting will reach you in time for Christmas. We are grateful that we can write you direct. Letters that came to me via Hongkong last week indicate that my last mimeographed letter has reached you. Lucy Smith, Box 1625, Hongkong, is our link via air.

I am very warm and comfortable as I sit in my bedroom beside a sunny window to write you. We have had a good year and we have much for which to be thankful. Nothing has been as we had expected it to be. Those who remained behind expected the worst, but God has given us His best. We have comfortable homes in which to live, plenty of food, fuel and clothing to keep us warm, satisfying work to do, generous, faithful, responsive friends to share our tasks and friendship, and a calm heart that gives poise in the midst of a confused situation.

It is impossible for me to give you an adequate picture of our situation. We have the freedom of Shanghai, but are not allowed to travel to other places in China. We are allowed to use our radios and 7:00 P.M. and 10:00 P.M. each evening finds us tuning into the Voice of America for news. We have one English newspaper, The North China Daily News, that prints some world news. We have one Mission car on the campus that is used for Mission business. Gas is rationed and it is expensive, about \$2.00 U. S. a gallon. Our money has been fluctuating recently. The rate has been changed from \$2.200 the first of September to \$13.000 the first of this month, but the purchasing power is only half of what it should be. We go around feeling poor most of the time, although the Mission gives us a generous supplement. Students and faculty members come freely to our homes. We have several Bible Classes in our homes, prayer groups in our chapel, weekly worship services in our auditorium, and are asked to serve with the Chinese on church committees. We keep clear of political affairs and work only in our circumscribed areas, doing the thing that God called us to China to do. We do not know how long we are going to be able to continue working as we are, but we shall stay as long as our being here is a help and not a hindrance to our Chinese friends and co-laborers.

There are 1,234 students on the campus. More than one-half of this number are freshmen. The standard has been lowered to admit so many and we find ourselves teaching high school English instead of college English. I especially enjoy my class with the English majors in American Literature. This is the first time that I have taught it, and I am appreciating anew our own struggle for liberty, and the cost of freedom during the revolutionary war and the battle for the adoption of our constitution that followed. I fear that most of us accept too easily and ungratefully the "American Way of Life" without realizing that it too has been expensive. Just as the way of salvation was bought with the precious blood of Christ, freedom has been bought with the blood of the martyrs. We realize that freedom is more easily lost than won.

On Thanksgiving we attended an annual Thanksgiving service at the English Church at 11:00 A.M. Bishop Roberts brought the message and the proclamation was read by our Consul-General. After the service, the Baptist missionaries went to the Baptist Compound for a wonderful dinner. There were thirty of us to sit down together in Dr. Buford Nichol's home. I have never been as conscious of the full meaning of Thanksgiving as I was that day. My heart overflowed with gratitude for God's care and leadership during the year, and in our hearts we felt close to each of you at home, realizing anew that your prayers and loving care had helped to bring us to this time.

Now we enter the Christmas season with memories of happy experiences that we have shared with each of you, and with our churches. Although you cannot send us gifts, even cards will be difficult for you to send, we know that in your hearts you are reaching out to us and lifting us in prayer, which is the greatest gift that anyone can give. We are thinking of you and praying for you, our churches, and our nation that your hearts and the hearts of Christians everywhere may be prepared to receive in a fuller way the Babe of Bethlehem.

—LORENE TILFORD

Mr. Loran N. Baker



Mr. Loran Baker was born and reared at Springville, New York. He received his higher education from Cornell University and was County Agent of Erie County, New York, before coming to Campbell County, Tennessee, as General Manager of Coal Mining Company. He has been with T.V.A. since 1934. At present he is connected with the Division of Agriculture Relations, Education and Information section.

One of his duties is to entertain foreign visitors to this country, who are securing information in regard to our T.V.A. program. The past year he entertained over a thousand visitors from fifty-nine different countries.

Mr. Baker has been interested in Brotherhood work for a number of years. For three and one-half years president of the Knox County Baptist Brotherhood, which is now supporting a mission in down town section. Mr. Baker teaches the Sunday school class each Sunday morning. A number of people have been won to Christ in this Brotherhood project. Mr. Baker as East Tennessee vice-president will be interested in getting Associational Presidents for each one of the following associations. Also, he is interested in organizing Brotherhoods in each of these associations.

The following associations composed in East Tennessee territory and the number of Brotherhoods in each association.

| | | | |
|----------------|----|-------------------|---|
| Big Emory | 5 | Mulberry Gap | 0 |
| Campbell | 0 | McMinn | 3 |
| Clinton | 5 | Nolachucky | 1 |
| Chilhowie | 1 | Northern | 0 |
| Cumberland Gap | 0 | Ocoee | 6 |
| East Tennessee | 1 | Providence | 2 |
| Grainger | 0 | Sequatchie Valley | 1 |
| Hiwassee | 0 | Sevier | 0 |
| Holston | 10 | Polk | 1 |
| Holston Valley | 4 | Sweetwater | 1 |
| Jefferson | 5 | Tennessee Valley | 1 |
| Knox | 11 | Watauga | 3 |
| Midland | 0 | | |

AMONG THE BRETHREN

Minister Ordained At Madison

Sunday afternoon, January 1, the First Baptist Church of Madison ordained Charles B. Lankford to the full work of the gospel ministry.

The ordination council was composed of the following: Moderator, Oscar T. Nelson, pastor of the church; A. D. Nichols, clerk; J. Harold Stephens, Richard Sims, A. W. Osborne, Paul J. Harting, L. S. Ewton, J. Gilbert Hutchinson, Harold D. Gregory and Eddie R. Holland. A. D. Nichols gave the charge to the church and to the candidate; Harold D. Gregory presented the Bible; J. Harold Stephens preached the sermon; and A. W. Osborne prayed the ordination prayer.

Bro. Lankford is mission pastor of the Old Hickory Boulevard Mission sponsored by the First Baptist Church of Madison. The mission is doing a splendid work and has a Sunday school enrollment of 155 and a Training Union enrollment of 76.

On the afternoon of December 4 at Ellis Auditorium, Dr. Lee delivered his sermon, "Pay Day Some Day" at a rally of Memphis Negro Baptists.

—B&R—

H. B. Burress has accepted the call of Rock Hill Church in Beech River Association as of January 8. Bro. Burress is also pastor of Ward's Grove Church in Madison Association. His address is Lexington, Route 1.

—B&R—

Pastor C. M. Pickler completed his seventh year with Boulevard Church, Memphis, on January 1. The work is going forward magnificently.

—B&R—

Bilbo Lively of New Albany, Mississippi, has accepted the care of Pocahontas Baptist Church in Hardeman County Association.

—B&R—

Pine Grove Church, Beech River Association, held its first service in the new building on January 1. The building is on Highway 22, about four miles from Lexington. T. L. Mad-dux is the pastor.

—B&R—

Charles A. Wells, artist and world-traveller of New York, will be with Pastor L. B. Cobb and the First Baptist Church of Cleveland for a week beginning May 5. He was with Pastor Cobb in a similar engagement at Kingsport.

—B&R—

Mr. and Mrs. William Fleming of Fort Worth have made a New Year's present of \$100,000 to the Southwestern Seminary provided the school will match this with \$100,000 in 1950. It will be applied on the J. B. Tidwell Bible Building.

—B&R—

The First Baptist Church of Owensboro, Ky., has 581 tithers. Robert Humphreys is pastor.

New President of Cumberland University

LEBANON—Dr. W. Edwin Richardson was named president of Cumberland University by the institution's board of trustees.

Dr. Richardson has served as acting president since Aug. 9, 1949. He was named to that position following the resignation of President Edwin S. Preston.

The board also elected Andrew Tanner, Nashville attorney, as president of the trustees succeeding Raymond L. Rogers, also of Nashville.

Harold Stephens, pastor of Inglewood Baptist Church, was elected board vice-president, and Fred Powell, Nashville attorney, was named secretary.

Retiring officers of the board were: Dr. A. H. Hopson, pastor of the Lebanon First Baptist church, vice president, and Harry Phillips, Nashville, secretary.

The board also named Miss Bernie Haley, Lebanon, as secretary to President Richardson, and reappointed John L. Cottrell as business manager and treasurer.

Hugh King, who formerly served as Training Union worker in Tennessee and as minister of education in Woodland Park Baptist Church, Chattanooga, and now field worker in the North Georgia Association, Georgia, joins the Georgia Training Union staff February 1.

—B&R—

Norris Shiflett, minister of music and education in the First Baptist Church, Augusta, Ga., died recently after an illness of several days. Before going to Augusta he was minister of music and education at East Lake Baptist Church, Chattanooga, Tenn. He attended Carson-Newman College and Southwestern Seminary. His widow and a young son survive him.

—B&R—

Thursday afternoon, Jan. 12, while returning from a chapel engagement at Carson-Newman College, W. R. Rigell, pastor of Central Baptist Church, Johnson City, lost control of his car near Jonesboro. The car overturned and Dr. Rigell was pinned underneath and suffered serious internal injuries. The brotherhood will pray for the speedy recovery of this faithful brother.

Springhill Ordains Deacons

January 8, Springhill Baptist Church, Goodlettsville, Ernest A. Jones, pastor, ordained as her first deacons Brethren Jimmy Hill and Henry Scott. The church was organized July 24, 1949, from a mission of the Union Hill Baptist Church, Homer A. Robinson, pastor.

The presbytery was composed of C. Homer Robinson, A. D. Nichols, Charles Julian and Deacons T. F. Brooks, J. E. Sweeney, J. T. Galbreath, Earl Hitt and Charlie Pruitt. A. D. Nichols preached the sermon.

The past year Speedway Terrace Baptist Church, Memphis, received 358 additions, 163 of them by baptism, the second largest number in baptisms in Shelby County. During the year the Sunday school enrollment went from 961 to 1226 and the church entered its new annex. The church raised last year \$71,000 and entered the New Year with increased allocations to missions. Mark Harris is pastor.

—B&R—

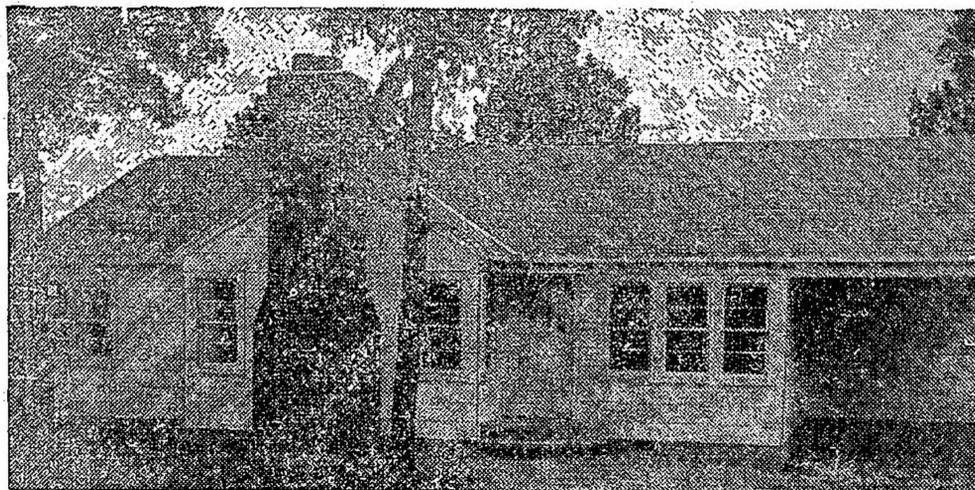
The Ministerial Conference Auxiliary of Harrison-Chilhowee Baptist Academy has elected officers for the semester as follows: President, Mrs. Virgil Hazlewood; vice-president, Mrs. Fred Walhmd; secretary, Mrs. W. F. Wagoner; assistant secretary, Mrs. Charles Shounts; treasurer, Mrs. C. L. Bray; assistant treasurer, Mrs. Basil Florence; publicity chairman, Mrs. W. H. Hicklen; social chairman, Mrs. Norman Watson; chorister, Mrs. Louis Queen; critic, Mrs. Judson Taylor; program committee: Mrs. C. L. Bray, Mrs. Wyatt Coleman, Mrs. Judson Taylor and Mrs. Virgil Hazlewood.

—B&R—

Jan. 8, in the Signal Mountain schoolhouse at 5 P.M., the Signal Mountain Baptist church celebrated the 64th birthday of its honored pastor, R. W. Selman. Ralph Norton, pastor of Red Bank Baptist Church, presided and Earl Stallings, pastor of Ridgedale Baptist church, delivered the address.

—B&R—

President Truman has appointed Frank A. Hooper, Atlanta, one of Georgia's most esteemed laymen, to serve as U. S. States District Judge for the Northern District of Georgia. The Knox County Associational Brotherhood is sponsoring a Men's Bible Class at the Baptist Mission Center in Knoxville.—*Brotherhood Quarterly*.



Pictured here is the new Shelbyville Mills Baptist Church, Shelbyville, Tenn., parsonage which was recently constructed and finished by the friends and neighbors of the U. S. Rubber Co., village. The parsonage is now occupied by Rev. and Mrs. Harold Kilpatrick and family.

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

ATTENDANCES AND ADDITIONS TO THE CHURCHES JANUARY 15, 1950

| Church | Sunday School | Training Union | Additions | Church | Sunday School | Training Union | Additions |
|-----------------------------|---------------|----------------|-----------|--------------------------------|---------------|----------------|-----------|
| Allons Chapel | 103 | — | — | Knoxville, Alice Bell | 100 | 36 | 1 |
| Ashland City, First | 40 | 23 | — | Arlington | 507 | 105 | 4 |
| Athens, Antioch | 126 | 53 | 1 | Bell Avenue | 856 | 403 | 8 |
| East | 461 | 165 | 4 | Broadway | 1485 | 452 | 13 |
| First | 546 | 221 | 1 | Deaderick Avenue | 260 | 79 | 2 |
| West End Mission | 99 | — | — | First | 1091 | 149 | — |
| Calhoun | 129 | 25 | — | Lincoln Park | 717 | 207 | 1 |
| Coghill | 72 | 58 | — | Rocky Hill | 206 | 94 | — |
| Cotton Port | 94 | 79 | — | Sevier Heights | 614 | 238 | — |
| Eastanalle | 63 | 12 | — | Washington Pike | 258 | 68 | — |
| Englewood | 155 | 40 | — | Lawrenceburg, First | 258 | 170 | — |
| Etowah, East | 85 | 62 | — | Lebanon, Barton's Creek | 119 | 60 | 3 |
| Etowah, First | 432 | 101 | — | Cedar Grove | 101 | 70 | — |
| Etowah, North | 370 | 112 | 7 | Fairview | 130 | 70 | 6 |
| Good Springs | 111 | 58 | — | First | 527 | 143 | — |
| Idlewild | 72 | 64 | — | West End Mission | 79 | 64 | — |
| McMahan Calvary | 88 | 53 | — | Lewisburg, First | 407 | 146 | 1 |
| New Hope | 44 | 26 | — | Lexington, First | 251 | 50 | — |
| New Zion | 93 | — | — | McEwen | 91 | 44 | — |
| Rodgers Creek | 25 | 25 | — | Madison, First | 463 | 115 | 1 |
| Union Grove No. 2 | 80 | 39 | — | Madisonville, Chestnut | 74 | 22 | — |
| Auburntown, Prosperity | 156 | 128 | — | Maryville, Broadway | 400 | 187 | — |
| Bluff City, First | 196 | 78 | 2 | Everett Hills | 228 | 167 | 1 |
| Brighton | 177 | 98 | — | First | 845 | 261 | 6 |
| Bristol, Calvary | 400 | 109 | — | Medina | 180 | 115 | — |
| Virginia Avenue | 334 | 135 | 6 | Memphis, Bellevue | 2756 | 826 | 6 |
| Mission | 52 | — | — | Boulevard | 788 | 238 | — |
| Brush Creek | 77 | 38 | — | Central Avenue | 666 | 180 | 6 |
| Carthage, First | 214 | 63 | — | Elliston Avenue | 153 | 45 | 2 |
| Chattanooga, Avondale | 632 | 143 | 7 | Highland Heights | 1041 | 380 | 1 |
| Birchwood | 101 | 36 | — | Kennedy | 142 | 54 | — |
| Brainerd | 501 | 229 | 4 | LaBelle | 757 | 184 | 13 |
| Chamberlain Avenue | 297 | 100 | 3 | Leawood | 336 | 92 | — |
| Clifton Hill | 337 | 103 | 2 | Mission | 30 | — | — |
| Missions | 51 | — | — | Levi | 262 | 132 | — |
| Concord | 287 | 118 | — | Barton Heights | 151 | 54 | 1 |
| Eastdale | 410 | 132 | — | Mallory Heights | 221 | 86 | — |
| East Lake | 523 | 164 | 19 | Merton Avenue | 354 | 74 | 2 |
| Haynes Chapel | 64 | 30 | — | Prescott Memorial | 652 | 131 | — |
| Edgewood | 170 | 65 | 2 | Speedway Terrace | 1097 | 187 | 10 |
| First | 1017 | 276 | 7 | Temple | 1557 | 285 | 3 |
| Chapel | 114 | 44 | 4 | Union Avenue | 1104 | 226 | 2 |
| Highland Park | 3196 | 929 | 37 | Milan, First | 406 | 66 | — |
| Lupton City | 158 | 110 | 1 | Millington | 196 | 62 | 3 |
| McCarty | 74 | 40 | — | Milton | 54 | 22 | — |
| Morris Hill | 247 | 129 | 1 | Monterey, First | 322 | 130 | — |
| Philadelphia | 144 | — | — | Thorn Hill | 30 | — | — |
| Red Bank | 736 | 225 | 1 | Morley | 109 | — | — |
| Ridgeview | 270 | 99 | 2 | Murfreesboro, First | 526 | 96 | — |
| Spring Creek | 276 | 121 | — | Walnut Street Mission | 84 | — | — |
| Suck Creek | 47 | 27 | — | Powell's Chapel | 109 | 74 | — |
| Church Hill, First | 164 | 88 | 1 | Taylor's Chapel | 84 | 30 | — |
| Oak Grove | 172 | 110 | — | Third | 150 | 76 | 2 |
| Cleveland, Big Spring | 296 | 176 | — | Westvue | 578 | 172 | 7 |
| Watinville | 41 | — | — | Woodbury Road | 69 | 54 | — |
| Calvary | 151 | 110 | — | Nashville, Belmont Heights | 1054 | 292 | 9 |
| Rutledge Memorial | 95 | 46 | — | Glendale | 53 | — | — |
| Four Point Chapel | 21 | 18 | — | Jordonia | 47 | — | — |
| Clinton, First | 484 | 145 | — | Madison Street Mission | 79 | 28 | — |
| Columbia, First | 425 | 113 | — | Bordeaux | 95 | — | — |
| Godwin Chapel | 19 | — | — | Eastland | 605 | 119 | 7 |
| Rock Springs | 103 | 82 | — | Edgefield | 433 | 168 | — |
| Second | 106 | 66 | — | Grubbs Memorial | 121 | 47 | — |
| Cookeville, First | 470 | 102 | — | Inglewood | 893 | 238 | — |
| Steven Street | 114 | 70 | — | Lockeland | 583 | 148 | 3 |
| Corryton, Fairview | 218 | 107 | — | North End | 159 | 70 | — |
| Dyersburg, First | 560 | 82 | — | Radnor | 312 | 119 | — |
| Eagleville | 134 | 80 | 4 | Third | 271 | 80 | — |
| Elizabethton, First | 645 | 154 | 1 | Newport, First | 307 | 73 | — |
| Slam | 235 | 156 | — | Oak Ridge, First | 546 | 114 | — |
| Estill Springs, Cross Roads | 83 | 60 | — | Highland View | 505 | 158 | — |
| Flintville, First | 139 | 60 | — | Robertsville | 386 | 100 | — |
| Fountain City, Central | 949 | 266 | 2 | Old Hickory, First | 712 | 265 | — |
| Hines Valley Chapel | 61 | — | — | Paris, First | 493 | 73 | — |
| Fowlkes | 114 | — | 2 | Parsons, First | 226 | 67 | — |
| Gallatin, First | 388 | 115 | — | Philadelphia | 220 | 32 | — |
| Gladeville | 137 | 57 | — | Rockwood, First | 344 | 178 | — |
| Goodlettsville, First | 230 | 105 | — | Rogersville | 336 | 100 | — |
| Grand Junction, First | 111 | 80 | — | Missions | 192 | — | — |
| Hampton, Union | 204 | 147 | — | Gills Chapel | 93 | — | — |
| Harriman, South | 277 | 173 | 2 | Hennard's Chapel | 125 | 81 | — |
| Trenton Street | 420 | 114 | 1 | New Salem | 54 | — | — |
| Walnut Street | 286 | 112 | — | Providence | 40 | 64 | — |
| Humboldt, Antioch | 229 | 64 | — | Rutledge | 90 | 40 | 2 |
| First | 528 | 112 | 4 | Oakland | 108 | 56 | — |
| Jackson, Calvary | 502 | 167 | — | Shelbyville, Shelbyville Mills | 177 | 85 | — |
| First | 846 | 162 | 3 | Holly Grove Mission | 26 | — | — |
| Madison | 101 | 58 | — | Surgoinsville | 132 | 40 | — |
| North | 265 | 114 | 4 | Sweetwater, First | 102 | 98 | — |
| West | 872 | 269 | 3 | Tullahoma, Highland | 132 | 75 | 1 |
| Jefferson City, First | 641 | 231 | 1 | Watertown, Round Lick | 164 | 76 | — |
| Johnson City, Unaka Avenue | 295 | 130 | 4 | Whitwell, First | 219 | 88 | — |
| Kingsport, First | 815 | 226 | 1 | | | | |
| Lynn Garden | 429 | 117 | 2 | | | | |
| Mission | 55 | — | — | | | | |

Highland Heights Ordains Minister

We hereby certify that on Christmas day, December 25, 1949, Glynn T. Hill, having felt the call to pastor a church near Macon, Georgia, and after satisfactory examination was solemnly and publicly set apart and ordained to the work of the Gospel Ministry by authority and order of the Highland Heights Baptist (Memphis, Tenn.) Church at 2:30 on above date.

Charge to candidate and church given by Charles L. Morgan, pastor of Prescott Memorial Church.

Ordaining Council: Chas. L. Morgan—Prescott Memorial and E. B. Bowen, pastor of Berclair Baptist Church.

Presentation of Bible by T. J. Tichenor, pastor of Seventh Street Baptist Church.

The ordination sermon was delivered by S. A. Murphy, pastor of Highland Heights Baptist Church.

The ordination prayer by Mr. Nolan D. Smith, Superintendent of Sunday school, Highland Heights Baptist Church.

Laying on of hands by all pastors of sister churches present and the deacons of Highland Heights Baptist Church, after which we were dismissed in prayer by Bro. Glynn T. Hill.

—W. B. Hatcher

Pastor and Mrs. C. E. Wright, and family, of the First Church, Watertown, were presented a beautiful Silver Service and a generous cash purse for Christmas by the members of the church.

—B&R—

The First Baptist Church of Shreveport, La., M. E. Dodd, pastor, at the evening worship service January 8 honored Tennesseans, it being the 135th anniversary of the Battle of New Orleans, won by General Andrew Jackson. The First Church expects to occupy its new Educational Building in the early fall.

—B&R—

Church Reporter Jean Anderson reports that in the five months since Jack J. Cranford came to the pastorate of the Collierville Baptist Church there have been 70 additions, the majority of them upon a profession of faith. Also work is proceeding on the construction of the annex to the church building. It is to be a two story brick veneer building matching the brick of the auditorium. W. W. McGinnis is chairman of the building committee, with the following serving with him: E. C. Cooper, B. B. Isbell, Robert Pulliam, Ray Russell and J. T. Highsmith.

—B&R—

Baptist and Reflector has received the account of the ordination of a minister which took place May 1, 1949. This brother is not to blame for the tardiness with which this was sent in, but the write-up was received too late to have the proper news value.

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NASHVILLE, TENN.

Carson-Newman Faculty Exceeds Goal In Enlargement Campaign

By ALVIN S. PEEK, Class of 1926

The faculty of Carson-Newman College compose a unit of the College Family Division in our campaign to raise \$650,000 for a greater and better Carson-Newman College. The quota for the Faculty Division was set at \$25,000, and the College President, Dr. Harley Fite, was named chairman of the group. The faculty numbers 56 members, and they were the first to reach their entire quota. To date, the faculty has pledged \$28,152.00, or 112% of their goal. This figure includes some small pledges by other workers on the campus, but exclusive of these gifts, the faculty exceeded their quota.

The faculty of Carson-Newman college has always ranked high, and too great a tribute cannot be paid to their faithfulness in the past. Many of the faculty members have given the best years of their lives to Carson-Newman college. They have worked without much thought of money, with the zeal and passion of missionaries. Now, the faculty of Carson-Newman college has shown their love and sincerity of, and belief in Christian education by their willingness to share liberally their part in the Expansion Campaign.

The faculty has answered the call of the Campaign in a magnanimous way. Now, in the near future, the alumni and former students of Carson-Newman will be given an opportunity to give to the Campaign. The churches of East Tennessee are taking first steps toward organizing the church units of the Campaign. This group will launch their Campaign in the spring, and should exceed their goal without difficulty. Trustees, students, and friends of Carson-Newman college, and Christian education are investing in God's work by having a part in the Campaign. Some have given generously; others will feel led to make additional gifts and pledges.

And now back to Carson-Newman's noble faculty. To me, the faculty of Carson-Newman college has issued a challenge to every alumni of Carson-Newman college. \$28,152.00 divided by 56 gives more than \$500 average for each faculty member.

Fellow alumni, 2300 alumni giving similar amounts would total more than a million dollars from the alumni alone. Sounds big, doesn't it? Maybe it does; yet consider what a great accomplishment this would be for Carson-Newman alumni, and there is nothing unreasonable nor impossible about it. East Tennessee Baptists and friends of Carson-Newman college, what I say to the alumni and former students of Carson-Newman, I say to you. Carson-Newman faculty members are not a highly paid group, and if they can average \$500 per person, many Carson-Newman alumni, former students, and East Tennessee Baptists can give \$500. Five-hundred dollars spread over a period of three years is not such a large amount; yet, with a great number giving this amount or more, we can soon reach our Campaign quota and exceed it by thousands.

TO ME, IT IS A CHALLENGE. WHAT ABOUT YOU?

Dr. Oscar E. Sams of Mars Hill, N. C. is the only ex-President of Carson-Newman College now living. During his administration the Academy Division of the college was discontinued. This action preceded membership in the Southern Association of Colleges and Secondary Schools.

—B&R—

Alumni of Cumberland University are located in 48 states, the District of Columbia and five foreign countries.

Historical Help Requested

The Executive Board has voted to publish a history of Tennessee Baptists and has asked the editor to write it.

To produce this book will require a considerable length of time and much painstaking work in gathering and classifying material and bringing it out in printed form. The editor needs all the help he can get. Therefore, he requests our pastors and people and denominational workers in the state to do the following:

1. Send Baptist and Reflector such historical material relating to Baptists as may now or later be available.

A. Copies of "The Baptist" and "The Tennessee Baptist" and aged copies of "Baptist and Reflector," or clippings of historical interest from them.

B. Biographical data relating to Baptist ministers and laymen (including women) which have historical value.

C. Historical sketches of churches, associations, conventions and institutions.

D. Church and associational minutes of historical interest.

E. Any Baptist historical item from any source.

2. Set us on the track of sources of historical information.

3. Send material to Baptist and Reflector, 149 Sixth Avenue North, Nashville 3, Tenn., giving date and source of the material if these are not indicated on the copy and stating whether you want any or all the material returned after use.

4. Do these things as promptly as possible. The editor thanks you in advance for your kindness.

Resolutions

Henderson

We wish to express for the entire Concord Association of Baptists our deep and abiding feelings of regret and loss at the transfer of Dr. Griffin Henderson. Dr. Henderson pastored the First Church of Murfreesboro for nearly 4 years in a marvelous manner. At the same time he gave unstintingly and devotedly of his time to Associational matters and kingdom interests over the state. His enthusiasm for missions has given us new zeal. His knowledge of present affairs has helped to solve many perplexing problems. He and his family have won a place in many hearts of this Association that shall not be forgotten.

Therefore be it resolved:

1. That we feel keenly the loss of his person and influence.
2. That the people of this Association and of Murfreesboro know that we have lost a champion of our cause and a leader in the battle for righteousness.
3. That we realize that our loss is the gain of the students of the University of Tennessee and of the entire Baptist Student Department of our state.
4. Further, that we recommend him to those to whom he will minister as an honest student, an ardent worker, a consecrated Christian minister and a lover of men.

Committee on Resolutions of the Concord Baptist Association.

WENDELL W. PRICE, *chairman*
JOHNNIE BRASWELL
G. W. DAVENPORT

In Memoriam

Barker

Rev. J. T. Barker, a retired pastor, passed from this life to his Heavenly reward on November 22, 1949. He was certainly one of our finest preachers, who preached the Gospel with power.

The Lord has taken unto Himself one of earth's fairest flowers. He will long be remembered in Dyer County Association, where he labored so long.

He was kind, gentle, and ever ready to render service. Many preachers and laymen sought his counsel and advice, when having spiritual problems.

May the Lord comfort his companion and all those whom he left behind.—R. L. NEWMAN

Baptist World Alliance Sunday

By ARNOLD T. OHRN

I know you will forgive me for reminding you once more of the great world fellowship offering that the Southern Baptist Convention has authorized once more.

The day is February 5, 1950. Baptist World Alliance Sunday will come around each year early in February as an occasion for remembering our brethren around the world and our fellowship with them. But we do not know if we will ever again have the chance for a fellowship offering in connection with it. This year the need is still very great.

Friends, we need help to carry our relief program through this winter. There is still hunger and nakedness and bitter cold and stark need. You will believe our relief committee and our agents of mercy when they say: "We have ways of reaching those who need it most, if we only are given the means." You will not forget to do something about it, will you? Prayers and sermons on Baptist World Alliance Sunday, we want them too, but we do not want to forget the Baptist World Alliance fellowship offering. God bless you all.

... Every Christian citizen who neglects to inform himself concerning the great issues that face us in national life is unfaithful in his citizenship. There are enough Christians in America to make our nation faithful to God and to keep her faithful... J. E. Lambdin in *The Baptist Training Union Magazine*.

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Resolutions

Gregg

Whereas, in the providence of God a call came to Brother James M. Gregg from the Lockeland Baptist Church moving him from the Calvary Baptist Church of Bristol and from our midst, and

Whereas, Brother Gregg has so admirably served our Association as Moderator and in many other capacities, and

Whereas, his going depletes our ranks in a very great measure,

Therefore be it resolved:

1. That we today, January 3, 1950, in Executive Session do hereby register our regrets and such a loss,

2. That we extend our congratulations to Lockeland Church and to the Nashville Association on their great gain in the coming of Brother Gregg to minister unto them,

3. That a copy of these resolutions be sent to Brother Gregg, to the Lockeland Baptist Church, to the clerk of the Nashville Association,

McLean Ordains Minister

David A. Smith, senior in Union University, was ordained to the Gospel Ministry by the McLean Baptist Church of Memphis, Tenn., Wednesday evening, Dec. 28, 1949. The Memphis Baptist Pastors' Conference served as the presbytery for his examination.

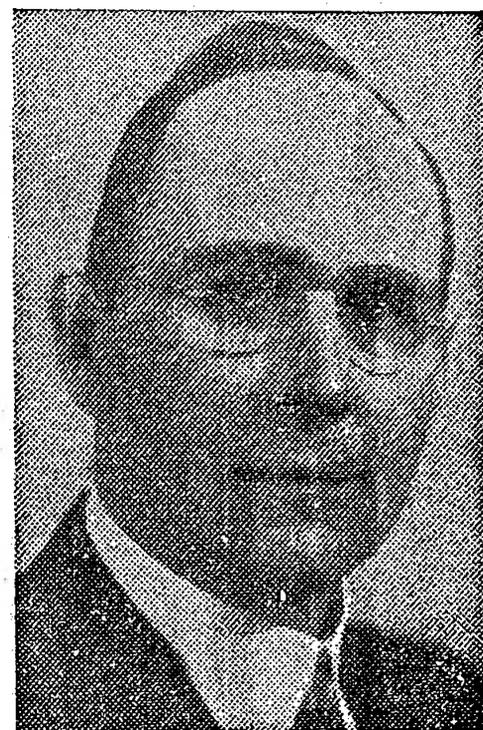
Dr. D. A. Ellis, pastor emeritus of McLean Baptist Church, delivered the ordination sermon. Deacon Duke O. Smith, his father, presented a Bible on behalf of the church. The ordination prayer was led by his great uncle, the Reverend Arthur Smith, retired Baptist minister.

Some months ago, he was called as pastor of the Mission of the First Baptist Church of Blytheville, Ark., where he serves in a full-time ministry.—SELWYN SMITH, *pastor*

tion, to the Baptist and Reflector for publication and a copy spread on our minutes and a copy published in the Holston Herald.

FREEMAN WRIGHT, *Chairman*
HAROLD G. POLK, *Secretary*
Executive Board, Holston Association

In Memoriam



REV. H. L. THORNTON

On Nov. 7th, 1949, at Tucson, Arizona, after nine weeks in the hospital, Rev. H. L. Thornton entered into the rest prepared for God's saints. Born May 8, 1889, near Falmouth, Ky. Son of J. L. and Hattie Brown Thornton. Ordained in 1910 by the Pleasant Ridge Baptist Church in Pendleton County. He was a graduate of Carson-Newman College and the Southern Baptist Theological Seminary.

He had been pastor of Van Buren Street Church, Louisville, Ky., First Baptist, London, Ky., First Baptist, Central City, Ky., First Baptist, Johnston City, Ill., Erlanger Baptist, Erlanger, Ky., Lonsdale Church, Knoxville, Tenn. and Columbia Street Southern Baptist, Tucson, Arizona, for the past four years.

Funeral services were held at the Tucson church Nov. 9th, with the new pastor, Rev. N. T. James in charge. Field worker T. T. Reynolds paid high tribute to him as a friend and a faithful preacher of the gospel. Dr. Willis J. Ray, Executive Sec'y of Arizona and President of Grand Canyon College, praised him as a strong doctrinal preacher and denominational man, one who loved his home, the Word of God and the teachings of the Lord Jesus Christ.

The body was returned to Knoxville, Tenn. where on Sunday afternoon, Nov. 13, in the Lonsdale church where he was pastor for seventeen years, a great concourse of friends gathered to pay a tribute of love and respect to this man of God. Rev. Burch Cooper, pastor and Dr. T. C. Wyatt, chaplain of East Tennessee Baptist Hospital and a close personal friend were in charge of the services there.

Mr. Thornton was clerk of Knox County Association for thirteen years and was held in high esteem by his fellow preachers. The large number of floral pieces attested to the love of his many friends.

Survivors include his widow, Mrs. Carrie Stubblefield Thornton; Mother, Mrs. J. L. Thornton, Covington, Ky.; three daughters, Mrs. H. E. Smith, Knoxville; Mrs. Wilma Thornton, Indianapolis, Ind.; Mrs. Anne Wiloughby, Tucson, Ariz. Four sons, Harry L. Jr. and Don of Tucson and Paul and Alvin, Knoxville, and nine grandchildren. The family resides at 3531 S. 9th Ave., Tucson, Ariz.

Ex-Governor B. W. Hooper of Newport, Tennessee is a former student of Carson-Newman College and a graduate.

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By H. S. HERNDON, *Pastor*

The Antioch Baptist church of Tibbs, Tenn. has just completed a Training Union study course, having an average attendance of 53. Taking into consideration the number of resident members of 80 we feel this was a good attendance. Everyone wishes to express their appreciation to Bro. and Mrs. H. B. Donnell for their great help in making a success of this study course. We are also indebted to Mrs. Edward Smith for her grand work with the Juniors. Mrs. Smith is our own "Miss Harriett," Adult Bible teacher in Sunday school.

Plans are being made and the foundation laid for your Bible Institute soon, our Sunday School Study Course in March, our Vacation Bible School, and our summer revival.

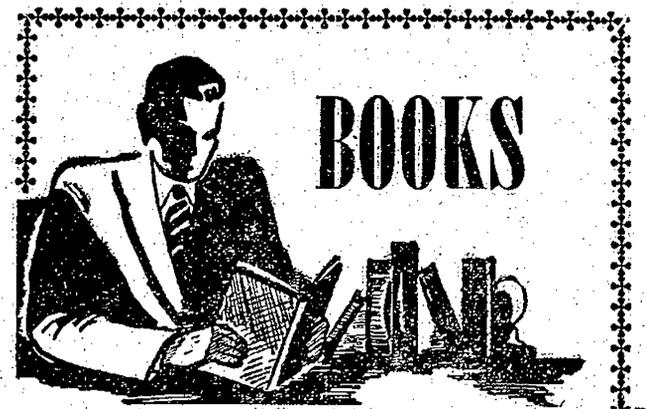
First Baptist Church, Pulaski, will begin construction on the Educational Unit of a new building this spring. Wallace and Clemmons' are Nashville architects and plans were drawn while L. G. Gatlin was pastor. The building is to be erected on new central location "ideally situated" according to the pastor, Dr. J. Clark Hensley. Building committee: Porter Fogg, Chm., K. M. Franklin, A. D. Starnes, B. L. Jordan, and Robert Childers.

—B&R—

Lawson Bray was ordained to the Gospel Ministry by the Enon Baptist Church, Dyer County Association, on Christmas Day, 1949. Clyde McCord, the pastor, was moderator; W. E. Chadwick, of Fowlkes, gave the charge to the church and preacher; C. W. Baldrige, Parish Chapel Church, preached the sermon; R. J. Cooper of Halls, led in the questioning and Robert L. Newman, associational missionary, led in the ordination prayer. Bro. Bray is pastor in East Tennessee and is a student at Harrison-Chilhowee Baptist Academy.

—B&R—

President Roland Q. Leavell reports that Mr. O. J. Farnsworth, prominent New Orleans businessman, has given \$15,000 for the construction of a faculty residence at the New Orleans Baptist Theological Seminary.



BROADMAN COMMENTS, by R. Paul Caudill. Broadman Press, Nashville, Tenn. Copyright 1949 by the publishers. 476 pages. \$2.00.

This is the second annual volume of expositions of the International Sunday School Lessons by the scholarly pastor of the First Baptist Church of Memphis, Tenn. The publishers say: "Broadman Comments is rapidly being recognized as one of the nation's foremost commentaries on the International Sunday School Lessons." The examination, study and use of the volume clearly show the soundness of this estimate.

The portion of the Scriptures to be studied in each lesson is printed. Then follow "Notes on the Lesson Passage," which are concise and illuminating. Then the lesson is logically outlined, which is followed by the "Lesson Interpretation." The final part of the treatment is "The Lesson in Life." It would be hard to improve upon this arrangement, even if it could be done.

Broadman Comments is biblical, scholarly, spiritual, practical and, therefore, satisfying. Its trumpet sounds a clear note. All in all, this reviewer places it at the top of expositions of the Sunday school lessons.—O. W. TAYLOR

PELOUBET'S SELECT NOTES, by Wilbur M. Smith. W. A. Wilde Company, Boston, Mass. Copyright 1949 by the publishers; 429 pages, \$2.75.

This is the seventy-sixth annual volume of expositions of the International Sunday School Lessons established by the late F. N. Peloubet. Through these many years the book has accomplished a wonderful ministry.

The scripture selection to be studied is given. The departmental topics for the lessons are indicated. The approach to the lesson in the case of different groups is suggested to teachers. The setting of the lesson is given and the plan or outline of the lesson is given. Reference books for teachers are listed. And the exposition of the scripture lesson is given.

The comments are scholarly, reverent, spiritual and practical. And there is no modernism in the book. Dr. Smith believes the old Book and does not hesitate to indicate that he does. *Peloubet's Select Notes* will be found to be of real help to teachers and students of the Sunday school lessons. The book can be purchased from the publishers or from the Baptist Book Store in your state.—O. W. TAYLOR

THE GIST OF THE LESSON, Torrey, Fleming H. Revell Company. Copyright 1949 by the publishers. 161 pages. Price not indicated in the book.

This is a vest-pocket commentary on the International Sunday School Lessons begun and carried on for years by the late Evangelist R. A. Torrey. It is now edited by John W. Bradbury, editor of the *Watchman-Examiner*.

The text to be studied is given, the lesson is outlined and then the editor's exposition is given. In theology it is conservative. Modernism neither creeps in nor is expressed. It is a helpful concise treatment of the Sunday school lessons. The booklet may be bought from your Baptist Book Store.—O. W. TAYLOR.

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