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Plan to Attend *State Student Assembly* **CAMP LINDEN**

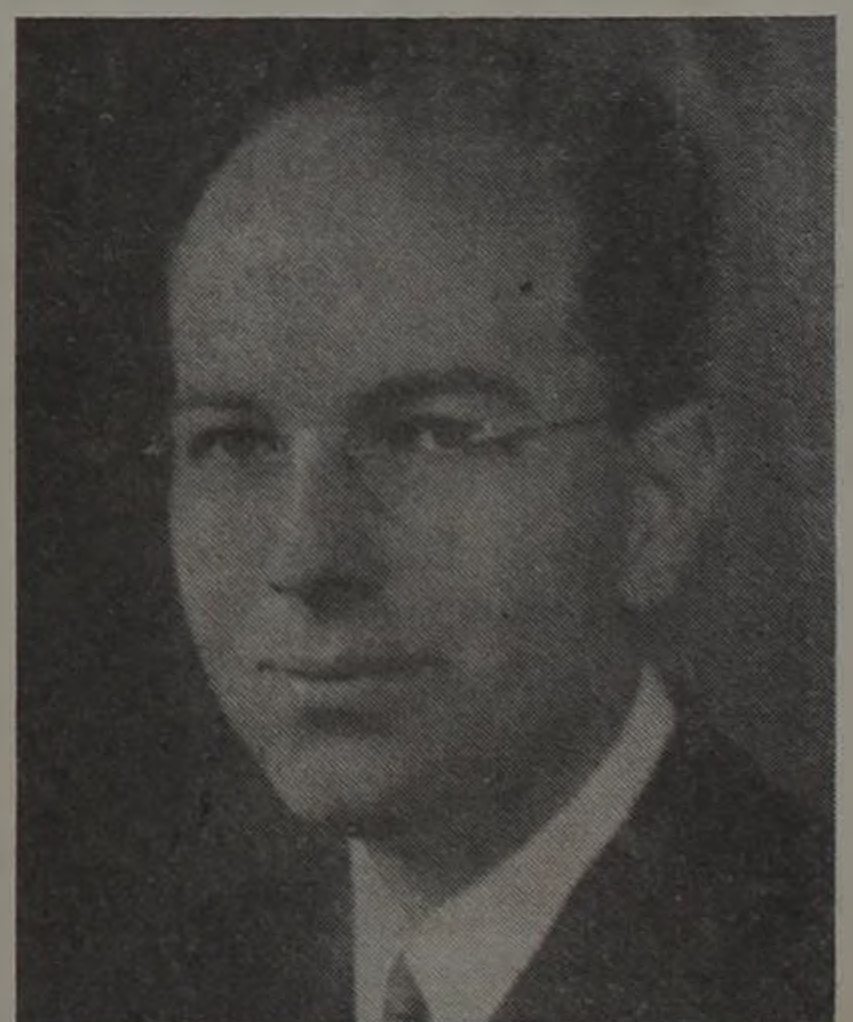
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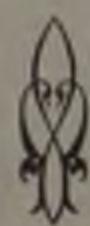
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EDITORIAL

Doctrinal Encroachment Upon Churches?

THE SOUTHERN BAPTIST Convention rightly has conditions for the seating of messengers. It has been suggested by some that a further condition should be adopted—acceptance of a confession of faith proclaimed by the body.

Whether this should or should not be done is not here argued. As we see it, such are the complications that the proposal should not be adopted at this time and, if ever adopted, should not be done until fully adequate time beforehand is given for announcement, study and discussion. But we thoroughly disagree with certain brethren who hold that should the Convention do this it would be “an encroachment upon the autonomy (self-rule) and independence of the churches.”

NO PRESENT ENCROACHMENT

The major messenger conditions now in effect are: 1. “Members of a regular Baptist church.” 2. Members of churches “in friendly co-operation with this Convention and sympathetic with its purposes and work.” 3. Members of a church which is “a bona fide contributor” to the Convention’s work.

Being a missionary agency, the Convention rightly limits messengers to those who are committed to the same missionary program in the Commission as that to which the Convention is committed. There is no encroachment here.

A church not in friendly cooperation and not sympathetic with the purposes and work of the Convention is not presumed to send messengers and could not rightly expect them to be seated if it did. The Convention does not encroach upon the churches in this.

The Convention “does not claim and will never attempt to exercise any authority over” churches or other Baptist bodies. But, like other Baptist bodies, it has the right to prescribe the conditions of membership in itself. The church which does not meet these excludes its own messengers from the body. There is no encroachment at all.

If present messenger conditions encroach upon the churches,

then no *effective* conditions can be imagined which would *not* encroach upon them. But to have no effective conditions and open the door to friend and foe, just so they wore the name “Baptist,” would never do.

The Convention does not and cannot “lay down the law” to churches. No church is compelled to accept present conditions. But if a church does not see fit to meet the conditions, it has only itself to blame for its messengers not being seated. There is not the least encroachment upon the churches in this.

NO ENCROACHMENT OTHERWISE

The adoption of the doctrinal condition under consideration would be but the expression and expansion of a principle already in operation.

The saving and serving doctrines of the Word of God are imbedded in the Commission. The Convention now rightly limits messengers to those who accept and practice the doctrine of missions. But this is only one of the doctrines in the Commission. It and the others are implicit in it. Since the Convention does not encroach upon the churches by requiring messengers to accept and practice the Commission with the doctrines *implicit* in it, how could the Convention encroach upon the churches should it require messengers to accept a confession of faith which made the doctrines in the Commission *explicit*?

The present limitation of messengers to “members of a *regular* Baptist church” makes soundness in faith and practice in *principle* conditional to the seating of messengers. The adoption of the doctrinal condition under consideration would simply make this more specific. Churches which did not see fit to meet the condition would exclude their own messengers from the body. There would be no encroachment upon them at all.

As already said, we are not arguing whether this confession of faith as a messenger condition should or should not be adopted. But we do contend that it would not be an encroachment upon the churches. We have read and heard charges that it would do this, but, so far, we have not read and heard any *proof* that it would be.

Simultaneous Revivals East of the River

IN 1949 Southern Baptist churches west of the Mississippi River engaged in simultaneous revivals with wonderful results. A similar series of simultaneous revivals in Southern Baptist churches east of the river is being planned for March 25-April 8, 1951.

Recently BAPTIST AND REFLECTOR carried an initial announcement concerning this simultaneous revival sent in by Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, state director of this revival movement. It presented W. C. Kirk, pastor of Edgefield Baptist Church, Nashville, state director of publicity for the movement. We regret that the cut of Bro. Kirk which we had was not suitable to use so that we will have to carry a likeness of him later. Further publicity concerning the revival from time to time will give additional details not indicated thus far.

We urge *all* our pastors and churches to *begin now* to plan and pray for this revival. And when the time comes let *all* of them be found holding revivals in this simultaneous revival east of the river. Through the good grace of God may the result of this movement make the hearts of all of us like the hearts of the people of Samaria in a revival under Philip—“there was great joy.”

Think Before You Speak

This is scriptural, wise and profitable.

Dr. W. T. Connor wisely said, "Don't put your tongue into high gear before your brain gets warmed up."

This idea and often repeated suggestion is scripturally grounded. David said, "While I was musing (thinking-meditating) the fire burned." He kept his tongue "with a bridle" while in the presence of his enemies, then thought until all of his intelligence faculties had "waxed hot" before he spoke to the Lord in prayer; after which he could speak for the Lord to the world and give us the 39th Psalm.

Jehovah rebuked Job for darkening counsel with words without knowledge. Job had a high rating with the Lord, but even such a good man as Job had talked in the presence of the Lord without thinking.

Jesus had to sharply rebuke Peter for speaking to Christ as a devil because he was talking without thinking. The Lord gently but positively corrected James and John for making a selfish request. They had asked for a personal favor without thinking on but one side of the question.

Much of the great teaching ministry of Jesus was definitely devoted to leading men to think before they talked. He well knew that because it is easier to talk than to think, men would need to think on all sides, then recheck before they could speak wisely. He often asked a thought question, a puzzling question and a revealing question for this very purpose. Sometimes he related a parable as the basis for right thinking as in the case of the lawyer, Luke 10:29-37, so that the lawyer could first listen and think, then Jesus could lead him to talk, "which now of these three *thinkest thou* was neighbor unto him that fell among the thieves?" The lawyer, having a fact basis and time in which to think first, gave the right answer.

Paul was bringing home the same great truth when he wrote to the Corinthians, "I had rather speak five words with my understanding—(things well thought out, clearly and intelligently stated), than ten thousand words in an unknown tongue"—meaningless talk. These wonderful imprisonment letters of Paul looked at from

the human side, and that side was certainly present, are glorious revelations because Paul had a lot of time in which to think, meditate and pray before he wrote them.

WISE

"Think Before You Speak." To think before we speak on the very face of it will be accepted as a wise principle. It full well illustrates wisdom being justified by her children. If wisdom simply stated is the right and best use of the mind, thinking before we talk is wisdom on parade.

The pastoral advice of James, "Be swift to hear, slow to speak," is the very essence of wisdom in this matter. It is folly to speak before the mind has received the truth and heard worth-while things and has had time in which to consider, interpret, evaluate and form a right judgment about them. We talk about things and about people. Surely it is the part of Christian wisdom when we talk to and about people to be slow enough to raise these three simple questions. Is this true? Is it necessary to say it? Is it kind to say it?

There are two kinds of wisdom in use today. One is described as "earthly, sensual and devilish," the other as "the wisdom that is from above." This wisdom from above is described as being pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits without partiality and without hypocrisy." No man will ever qualify under this unless he thinks first with all the thinking facilities he has, before he starts to talking. James is here writing about wisdom as applied to Christian tongue-control. He said that the tongue was small, an unruly evil, like a fire and full of deadly poison. A thing like that certainly should be put under the best thinking control the Lord may help us to exercise before it is turned loose, otherwise it is more dangerous than fire, snakes and wild beasts at large.

The practical wisdom of this principle—Think Before You Speak—can be helpfully tested by looking carefully at any one of these descriptive words in James 3:17. The last word is "hypocrisy." The word originally meant an actor in a play, one who spoke and acted in an artificial role

to produce effect. The actor didn't have to feel it when he laughed or cried, or be dead when he died, so long as he seemed to be true and real to the audience. He was a good deceiver. But in daily life thinking before speaking will save men from hypocrisy. We appreciatively pardon the actor for he was giving of his best for our entertainment with the full understanding that he was only acting a part. However, when men act hypocritically in real life they are doing it to actually deceive for their enjoyment and profit. Sound and right straight-line thinking will keep us off the stage of life with this mask on when we start to talking.

PROFITABLE

Think Before You Speak. This is a profitable practice because it makes one grow at the highest level of his life. The men at the forefront in life are the men who have outthought and outlived the others. It furnishes the finest training and pays rich dividends in the whole realm of self-culture. Pastor James said that the man who is able to control his tongue is a "perfect man," that is, one who is mature and full grown in the whole field of self-control.

It is profitable again because it will save us from saying things that bring us deep regret and may open wounds in the hearts of others that will never heal.

This practice is profitable because it has a protective value. Jesus was teaching this when He said, "If a man be angry he is in danger, then if he goes a step farther and says 'Raca' he is in greater danger, possibly prosecution and a jail sentence, and if he speaks in the heat of anger without thinking and says, 'Thou fool,' it could lead on to murder and the terrible possibility of sending a soul to hell." The successive steps seem to be: anger; second, a mean, ugly critical word spoken produces a response in kind. Then a deeply wounding, insulting word spoken. That situation has resulted in death and hell for many a poor man who spoke without thinking.

Most of us know a few people who seem to practice this as a fixed rule in their lives, and consistently they have been found to be great Christians.

Why

Baptists

Are

Here

by Edgar Godbold

The Committee on Relations with other Religious Bodies, of which Dr. T. C. Gardner of Texas is chairman, in its report to the recent meeting of the Southern Baptist Convention, recommended that Southern Baptists make a special effort during the next year to stress and teach our distinctive Baptist doctrines. This recommendation was unanimously and enthusiastically approved.

The reason for our existence as a separate denomination is involved in this recommendation. If Southern Baptists are on the map simply to add another denomination or faith, simply to set up some big machinery for making an impression on the people, simply to issue a lot of propaganda in order to let people know that we exist, this writer doubts that there is a real purpose for us. Unless all of these organizations, publicity campaigns, propaganda endeavors, and so forth, are for the purpose of winning lost people to Christ, Southern Baptists should go out of existence.

DOCTRINAL DIFFERENCES

The recent action of what was formerly the Northern Baptist Convention, now the American Baptist Convention, has greatly cleared the atmosphere. The differences between those who have been called Northern Baptists and those we know as Southern Baptists are doctrinal, no geographical. The territorial lines are now wiped out and we know that Southern Baptists must give a good reason for their existence. Furthermore, the action of the now American Baptist Convention proves that the differences between these two groups are theological and not political. The action taken in Boston will mean that there will be no more demand that the two conventions merge. Neither will there be any more effort, if both groups are really sincere, to force us into an affiliation with the Federal Council of Churches. Southern Baptists are now really on their own and the denominational highway is wide open for us.

Therefore, we should first convince ourselves that we have a real purpose to accomplish through our existence. This fact demands that every pastor and other Baptist leaders inside our churches and beyond make special effort during this year to teach the members of our churches our distinctive beliefs. The rank and file of our Baptist people should have

some convictions based on Biblical information that we have opportunities and responsibilities as a people because we are alone among all the religious faiths in what we believe, that we are right in it, and that God expects us to convince others in a spirit of love and consideration.

PROCLAIMING CONVICTIONS

These facts further demand that Baptists tell others, after they have convinced themselves, that the Bible is our sole authority for all of our teachings, our conduct, and our church polity. Baptists must be Bible-reading, Bible-believing, Bible-teaching, Bible-loving, and Bible-obeying people. We must be able, of ourselves, to point to a "thus saith the Lord" for our doctrines, our conduct, and our denominational principles.

When we have done all this, we can then have a more effective approach in our efforts to prove to others that we have a real reason for existing. We can then show them that we believe in one Lord, one faith, and one baptism, that every individual to the ends of the earth must give an account of himself to God, that all believers are equal in the sight of God, that once saved always saved, and that a New Testament church is the only institution or plan which our Saviour has left with us to promote His cause most effectively.

We can further show them more convincingly that we believe in a regenerated church membership, in freedom of conscience, in the independence of each church, and in the complete separation of church and state.

DISTINCTIVE DOCTRINAL EMPHASIS

Why should not every church in the Southern Baptist Convention adopt some effective plan for the promotion of our distinctive Baptist doctrines this year among her own membership? If a doctrinal week is the best plan, let us use it. If the use of our Sunday school, Training Union, W.M.U., and Brotherhood organizations, each having its own special effort along this line during the year is best, let us use that plan. We believe that each church is independent and therefore responsible for the promotion of the work that God would have her accomplish. Every church then should make some sort of a special effort this year to answer the question "Why are Baptists here?"

Dr. Godbold is president, Louisiana College, Pineville, Louisiana, and a member of the Southern Baptist Convention Committee on Relations with Other Religious Bodies.

American Baptists either have distinctive doctrinal convictions or have no reason for existence. These distinctives, drawn as we believe from the Word of God, must be kept constantly before our people. Unless this is done, the Training Union, Woman's Missionary Union, Sunday school and Brotherhood will find themselves without a distinct message. Our new converts will have no idea of the meaning of Baptist distinctives. And the rank and file of our church members will be easy prey for every wind of false doctrine.

In times of emergency, the Southern Baptist Convention has found it wise and necessary to make statements of faith and policy. For instance, long ago the Convention made clear its faith and policy in reference to missions when it limited representation to those who support the missionary program. In 1925, the Convention adopted a statement of faith and policy made by its president on the doctrine of direct creation by God to meet the teaching of evolution. In 1948, the Convention set forth a statement of faith defining the doctrine of co-operation.

None of these statements of faith and policy has the effect of a creed or law binding upon the churches, or even upon the Convention itself, should it decide to change these things.

We believe that Southern Baptists should make a statement of faith and policy relative to ecumenicalism, which will be a guide to Southern Baptist committees, agencies, and institutions in the immediate future.

Baptists have always maintained the right of any Baptist body to set forth a statement of faith. As Dr. E. Y. Mullins, presenting the report of a committee said in 1924, "That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a statement of their faith whenever they may think it advisable to do so."

Federal and World Councils

There has been a great deal of agitation concerning the activities of the World Council and the Federal Council of Churches and their local affiliates. Southern Baptists have spoken in clear tones that they do not desire to align themselves in this sort of artificial unity. Strong committees in 1914, 1919 and 1938 presented reports relative to the matter. We do not believe that Southern Baptists will ever enter into any sort of organic connection with the Federal or World Council in the vain hope that it will promote spiritual unity.

1. For Southern Baptists to join the

World Council of Churches would be but to weaken our age-long struggle for separation of church and state. The World Council has in its dominant leadership many state churches and shows no disposition to take a stand against the union of church and state.

2. The idea of a protestant ecumenical church has no scriptural authority. For Southern Baptists to join such an organization would be to eventually lose our adherence to the local, visible, democratic, sovereign, autonomous, authoritative, Christ-given churches of the New Testament.

3. There is involved in the question of cooperation with these ecumenical organizations the question of liberalism and modernism. It is an effort to lay a basis of union so broad that those who reject such truths as the deity, virgin birth and resurrection of Christ can work in harmony with true believers. This becomes apparent by the fact that many local and state councils of churches now welcome universalists and unitarians into their organization.

4. Could such cherished Baptist doctrines as believers' baptism, a regenerated church membership, soul competency, and salvation by grace be maintained if Southern Baptists should enter into close ties with those who deny these fundamental scriptural truths? Even if these great doctrines were not endangered in our present churches, Southern Baptists cannot enter into comity agreements which would deny these truths to people living in many of our American communities.

Diversity of Practices

There is a great deal of diversity in the practices of churches in both the North and the South. It has been suggested that there be constitutional amendments which would alter the historical basis of membership in this Convention. Surely those making the suggestion cannot realize the sensitive nature of the problem. All our statements of faith and other pronouncements have insisted that each Baptist body is autonomous and is not affected by other Baptist bodies.

The Southern Baptist Convention must never seek any authority or power to make churches subservient to the will of the Convention. The Convention is an advisory body of messengers from free and independent churches. It has no ecclesiastical functions or authority over the churches.

American Baptist Alliance

It has been suggested that an American Baptist Alliance be formed after the pattern of the Baptist World Alliance and accept into its membership all the Bap-

FOUR COMMON PROBLEMS OF AMERICAN BAPTISTS

by T. C. Gardner

tist bodies in America. It is our opinion that there is no need for such an alliance.

Recommendations:

1. That Southern Baptists begin immediately a great crusade to indoctrinate all of our people in the fundamentals of our faith. It is recommended that a definite period to be set apart each year by this convention or The Executive Committee for special emphasis upon our Baptist doctrines. It is further recommended that doctrinal books be taught all age groups and doctrinal sermons or messages be delivered each day during the Baptist Doctrine Week.

2. That we hereby reaffirm our conviction that Southern Baptists cannot enter into organic connections with the Federal Council of Churches of Christ in America or any other organizations which would compromise Baptist principles and truths revealed in the inspired Word of God.

3. That if there be a desire to investigate the possibility of changing the constitution of this convention to limit the constituency in any way, that it be done only after a lengthy and thorough study by a qualified committee.

Too Busy To Die

by H. H. Smith, Sr.

Physicians, psychologists, and preachers are in agreement about this: If one would live to an advanced age, he should keep busy and never retire. If infirmities compel one to change his employment, he can usually engage in other activities congenial to himself and helpful to his fellowman. Man was made for work, and he is never healthier or happier than when he is employed at some worthwhile task.

Both body and mind thrive best when properly exercised. Several years ago a prominent minister who was also a distinguished author (was it William Adams Brown?), who had passed beyond his three-score and ten, thought it advisable to have a checkup on his physical condition. When the doctor completed the examination and hinted that the minister might not live very much longer, the dauntless man said, "Why, doctor, I can't die yet; I've got three more books to write." It is such a spirit as that that enables one to live to an advanced age.

Is it not true that a great deal of the most important work of the world has been done by men and women who were so absorbed with their tasks that they were too busy to think of dying? We might mention, as examples, three men whose lives have left deep impressions upon the world: John Wesley, the founder of Methodism; David Livingstone, missionary-explorer, who opened up Africa to the world; William Booth, founder of the Salvation Army, whose ministry to the bodies and souls of men has been world-wide.

John Wesley was a tireless worker all his life. He needed only six hours of sleep out of every twenty-four, and he filled his long days with useful labors, and kept it up well beyond his 80th year. At 83, he traveled 76 miles in one day and preached three times. At 85 he was still traveling, preaching, and writing sermons. At 87 he complained of feeling the infirmities of age, "but he goes on preaching and writing, if with slower step and hand, yet with a spirit as brave, and a face as bright, as in his prime."

Almost with his last breath he gave orders that a sermon which he had preached on "The love of God to fallen men," should be scattered abroad and given to everybody. Old age caused a slackening of his labors, but still he

pressed on, reaching the age of eighty-eight.

David Livingstone has been an inspiration to all Christendom. The one aim of his life was to do the will of God and to help others to do likewise. Early in life he adopted this motto: "Fear God and work hard." What a volume of sacrificial labors his Journals record! Within six months' time he had 27 attacks of fever, but plodding on, he said: "Fever or no fever, I'm determined to work for Christ's kingdom." Obstacles of the most formidable sort only made him cry out: "Death alone will put a stop to my efforts." Henry M. Stanley, who spent several months with him in Africa, said: "His is the Spartan heroism, the inflexibility of the Roman, the enduring resolution of the Anglo-Saxon—never to relinquish his work, though his heart yearns for home, never to surrender his obligations, until he can write FINIS to his work."

Stanley begged the old hero to leave his work, go home to his family, whom he had not seen for several years, rest up and return to finish his work. Though weakened by disease, he would not leave his post, and about a year later the end came. In an African hut, in Ilala, kneeling in prayer, he breathed his last; perhaps with the prayer upon his lips which he had offered a short while before: "All I can say in my solitude is, may Heaven's richest blessing come down on everyone—American, English, Turk—who will help heal this open sore of the world."

William Booth was everybody's friend and benefactor. His long life has been spent in behalf of humanity. He is now eighty, a patriarchal looking man, with his long white beard; and there he sits at his desk, "where he has spent so many hundreds of hours writing for his Master." He is on the road to blindness, but he continues his labors for the cause to which he has given his long life. Though old and

infirm, he is planning greater things for the needy ones of the world. Before he leaves this life, he wants to secure a promise from his son, Bramwell, that he will open up work in China, one of the few great countries where the Army has not taken up work. The promise is made, and they shake hands on it.

Harold Begbie, Booth's* biographer, says: "During his last visit to America, his daughter, Eva, persuaded him one afternoon in Chicago to lie down on the sofa, and extracted from him a promise that he would not move till she came to call him with a cup of tea. 'Now, you won't move, will you, darling?' she pleaded at the door. And the old man said, 'No, I won't move; I promise you.' But a very short time after leaving him she heard movements in the room. She opened the door and found him walking to and fro, his eyes and cheeks wet with tears. 'Darling,' she exclaimed reproachfully; 'you faithfully promised me that you wouldn't move.' 'Oh, I know, I know,' he broke out; 'but I've been thinking of all the sufferings of little children, the children of the great cities, and I can't rest, I can't rest.'"

After the operation on his eyes was known to fail to restore his sight, and his son, Bramwell, told him, as gently as he could of the sad fact, he said: "God must know best! and after another pause, 'Bramwell, I have done what I could for God and for the people with my eyes. Now I shall do what I can for God and for the people without my eyes.'"

Too busy to die! But we have to pass on leaving many unfinished tasks. Even though our lives be prolonged to the most advanced age, we are unable to accomplish all the work we set our hearts upon. Do we find here a hint of immortality? Just as we seem to be making some progress in grace, in victory over self, in the development of our talents, in a fuller dedication of ourselves to God—just then death calls and we must go. Surely there must be life beyond this world, and surely there is for those who follow the Christ, for He has said: "Because I live, ye shall live also."

(*Quotations by permission; *Life of William Booth*, by Harold Begbie; Macmillan Company, Publishers, New York.)

"These things have I written unto you that believe on the name of The Son of God, that ye may know that ye have eternal life."

1 John 5:13

If you will ask the next ten people you meet one of the following questions, you will be surprised at the answers you get. Ask them, *"Are you a child of God?"* *"Have you been born again?"* *"Have you been redeemed from sin?"* *"Are you going to heaven when you die?"*

To these questions you will probably get some such answers as the following: *"I try to be a Christian."* *"I am a member of the church."* *"I reckon I have been saved."* *"I hope I am going to heaven when I die."* Maybe one out of the ten will answer without hesitation or mental reservation, *"Yes, I am a child of God. I have been born again, and I know that I am going to heaven when I die."*

Suppose we were as foolish about our human relationships as we are in this matter of our relationship to God. We would have no assurance of whose child we are. We would be in constant confusion and in eternal hot water.

The 1 Epistle of John was written specifically, to give this assurance. It contains only five brief chapters. It can be read in less than 30 minutes. If you will sit down and read the first Epistle of John slowly, carefully, thoughtfully, and prayerfully, noting each time the word *"Know"* is used, you will be abundantly repaid for this spiritual exercise. You will find the word *"Know"* occurring more than 30 times. You will find still more profit in taking a pencil and paper and making a notation of each chapter and verse where the word *"know"* appears. Write down in your own words just what it says in each particular instance. Take the following as examples:

"We may have full knowledge of Christ if we will keep His commandments." (2:3).

"We know that we are in Christ because we keep God's words and try to live as Christ lived." (2:5).

"We know the truth when we acknowledge that Jesus is the Christ." (2:21).

"We know that when Christ appears we shall be like Him." (3:2).

"We know that Christ came to take away our sins." (3:5).

"We know that we are passed from death unto life, because we love the brethren." (3:14).

"We know that Christ abides in us, by the presence of the Holy Spirit which He has given us." (3:24).

"We know the difference between the Spirit of Truth and the Spirit of Error, by whether or not we know God and accept God's Word as proclaimed by God's minister." (4:6).

THURSDAY, JULY 20, 1950

THE ASSURANCE OF SALVATION

by M. E. Dodd

"We know that we are born of God, because we believe that Jesus is the Christ." (5:1).

"We know that we have eternal life, because God says so in His Word." (5:13).

These are enough to show that the 1 Epistle of John was written to give Christians the assurance of salvation.

There are three things that I would like to emphasize in connection with this matter of the assurance of our salvation.

First, it is the high privilege of every professed Christian to have the assurance of salvation. To have the assurance of salvation puts one on shouting ground.

Second, it is the solemn duty of every professing Christian to have the assurance of salvation. One who is in constant doubt and fear and anxiety about his own salvation is not likely to be a very useful Christian. He either cannot or will not do much toward getting other people saved when he has no joy or peace in the knowledge of his own salvation. This may explain why so few Christians are real soul-winners.

Third, it is a positive sin for one not to have this assurance of salvation. It is a sin because it discredits God's Word and dishonors God Himself. It is a sin because it casts a reflection upon the Holy Spirit with evil implications. Suppose someone should ask me, *"Are you the son of the late W. H. Dodd of Trenton, Tennessee?"* And suppose I should hesitate and equivocate in my answer, giving some such answer as most people do when asked, *"Are you a child of God?"* by saying, *"I am trying to be,"* or, *"I hope I am."* I may be trying to be a good son or an obedient son, a loyal son; but I am not trying to be a son. I am a son or I am not.

Since, then, it is my privilege and my duty to have the assurance of salvation, and a very great sin if I do not have the assurance of Salvation, I will seek with all my heart to come into full possession of perfect assurance.

We have SALVATION because of what Christ did for us.

We have JOY in our salvation by what we do for Christ.

We may have the ASSURANCE of salvation by what Christ says to us. Here is one thing He says: *"He that heareth my word and believeth on Him that sent me hath everlasting life and shall never come into condemnation but is passed from death unto life."* John 5:24.

Believe Christ for Salvation, obey Christ for the joy of salvation, and accept the word of Christ for the assurance of salvation.

John says, by the Holy Spirit:

1. That our relationship to God is established by Christ whom we have seen and heard and handles as the Word of Life, 1:1-5.

2. That our fellowship (not relationship) is broken by our sinful acts and ways, 1:6-8.

3. That fellowship is restored by confessing our sins, 1:9, and looking to Jesus Christ as our mediator, 2:1-2.

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.

Y.M.C.A. Removes Name "Christ" From Stated Aims

The Word And Way

Christians who have held the Young Men's Christian Association in high esteem are grieved at the action of the International Convention of the Y.M.C.A., which recently changed the Statement of Aims. Since its inception the avowed purpose of this organization has been, "To lead students to faith in God through Jesus Christ; to lead them into membership and service in the Christian church." The new goal adopted by constitutional amendment reads, "We unite in the desire to realize full and creative life through our growing knowledge of God." This is like turning away from a well-balanced, delicious meal to one that is saltless and tasteless. A real and comprehensive knowledge of God is impossible without Christ. This is another sad illustration of a tendency among institutions to modernize and streamline ideals in order to court wider favor and interest.

(Sad, indeed, if true.—R.B.J.)

Baptist Sacramentalism

C. E. Colton in *The Watchman-Examiner*

A sacrament is any act or ritual which of itself bestows grace upon the participant. When we accept, by word or by practice, the idea that spiritual blessings can be attained merely by the act itself, we are sacramentalists. As such, we are denying the fundamental Bible principle and Baptist principle of personal experience with the Saviour as the only valid religious reality. Such attitudes are rapidly developing among the rank and file of our Baptist constituency, and unless Baptist leaders step in to turn the tide, we shall soon lose the one thing which has made Baptists what they are and without which we shall soon lose our standing as champions of a religion of personal experience.

It would be surprising to all of us to know actually how many Baptists hold a sacramental view of the Lord's Supper. There are many Baptists, I am afraid, who

believe that the mere act of partaking bestows some mysterious grace on the partaker. Few Baptists, if any, would make any declaration of a belief in baptismal regeneration, but I have come in contact with some who have expressed a sacramental attitude toward it. I am not suggesting, in any sense, that we should do away with these blessed ordinances which Christ gave to his church, but I am stating that we need a re-emphasis on their true significance for the believer.

Furthermore, in our observance of Christmas and Easter, we are fast approaching a sacramental conception of religion. Whenever we attach more importance to the act of public worship on any one given Sunday than we do on any other Sunday, we are sacramentalists.

(Serious.—R.B.J.)

Pastors Spoil Some Churches

Mrs. C. L. Stover in *The Alabama Baptist*

Too many of our churches today have been spoiled by pastors whose only conception of the ministry is to run from house to house and listen to every tattle-tale and old grudge that each member can think of, until the church actually begins to think that this is the "test of fellowship" for them before they call the next pastor. Far too many of our churches today want an appeaser for a pastor. If the man they call can appease every old hypocrite and disgruntled member of their number, he is the man, if not he just doesn't "fit." Jesus said He did not come to bring peace but a sword and if the minister really stays with the Word he certainly will not please all the church members. As he preaches the Word you will see the "chaff" appear to stir up trouble and then those who should be strong and stand alongside the pastor and help rout the devil will almost invariably meekly give in and say their pastor should appease their precious feelings.

Not all church members are like this. Thank God for them and this article is not intended for the faithful few this world over. But it is time for someone to voice an opinion in behalf of the real duties

of the church members and the pastors. As I see it the main issue the faithful pastor shall have to stand on is "Preach the Word."

Visiting isn't the only thing they are supposed to do. A pastor can go until his head falls off and still not satisfy the average member. I would like to challenge any church member anywhere to compare their lists of visits with those of their pastor and see if his visits do not exceed theirs. Too long we have had our eyes on someone else and what they failed to do instead of looking deep into our own hearts and finding our own faults. Too many eyes are focused on the preacher to see how much he does. We are responsible to God for what we do ourselves and not what our pastor does.

(The preacher's wife speaks. Hurrah for her!—R.B.J.)

No Small Potatoes

Arkansas Baptist

Hiwassee College, Madisonville, Tennessee, refused to accept surplus potatoes from the government and received a gift of \$10,000 in stocks in appreciation for their stand, by an anonymous donor. The donor said, "It is gratifying to know that your small college realizes that freedom is no small potatoes."

This is indeed refreshing in a day when denominational institutions are grabbing for government hand-outs. Even some Baptist institutions have fallen a prey to the lure of what is mistakenly thought to be easy money from the government. We are glad to record, however, that these are rare cases among Baptist institutions.

When Baptists can no longer support their own institutions, it is better to surrender the institution than to surrender freedom. Say what you may, when Baptists accept government money they are surrendering their freedom and are hushing their voices against the inroads which are threatening to break down the historic and time-honored wall of separation of church and state.

(True.—R.B.J.)

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 July 23, 1950

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXT: I Samuel 2:26; 3:1-10, 19-21; 7:3-6, 15-16; 9 to 10; 12:1-5; 13:5-15 (Larger)—I Sam. 7:3-6, 15-16; 12:1-5 (Printed)—I Sam. 3:19 (Golden).

Samuel, the Upright Judge

Israel is at one of its darkest and most chaotic periods when Samuel appears. He furnished for his country a type of leadership that the world as a whole and communities in particular so much need at present. Dummelow comments upon him in the following statement. "He has been called 'the last of the Judges and the first of the Kings.' In reality, he was neither a judge (in the sense in which Ehud and Jephthah were judges) nor a king. But he found Israel a loosely knit body of tribes; he left it a united people. Recognized as he was by the whole nation, he made a national monarchy possible; and at the foundation of it he laid firmly the conception of the responsibility of the national ruler to God."

I. HE WAS BORN IN ANSWER TO PRAYER

See Hannah as she pours out her heart in prayer to God in the temple of the Lord, in which she asks for a man child. Hear her as she vows a vow, if her request is granted, to rear him as a Nazarite and give him to the Lord all the days of his life. Watch her as she presents him to the Lord at Shiloh soon after she has weaned him. It is a beautiful and touching story, indeed.

The careers of the truly great begin in the homes and at the feet of a praying mother. The story of Robert E. Lee and his mother's influence upon his life is one of many illustrations on this point. As in the case of one's education (concerning which one famous educator said should begin at least one hundred years before the person's birth) so with a person's greatness in terms of usefulness, it begins with and can be largely explained by the devotional life of his parents.

II. HE WAS EDUCATED WITH A RELIGIOUS EMPHASIS

The Golden Text summarizes the education that Samuel as a youth must have received, together with its results in his life. "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground." Maclaren observes in this connection: "The continuous growth of a character, from a child serving God, and to old age walking in the same path, is the great lesson which the story of Samuel teaches us."

The world could well afford a renewed emphasis upon the importance of character in educational processes such as advocated by Herbart and his school some years ago. Basic in such emphasis, of course, is Christ and His teaching; for an education that leaves Him out turns out to be mis-education, and character is indispensable.

III. HE JUDGED HIS PEOPLE IN RIGHTEOUSNESS

The seventh chapter of I Samuel recounts this judging. Samuel begins by calling upon Israel to put away from among them the strange gods and to turn whole-heartedly to the Lord. Then he prays for them. Here we glimpse him in the role of a priest and a prophet. He also offers a sacrifice. God delivers Israel out of the hands of the Philistines, and Samuel establishes his circuit of judgeship.

The soundness of a society's social and political fabric is seen in the integrity of its judiciary. When the great mass of the people feel that they can get justice before the courts, it is a good omen. But when the case is otherwise, revolution is in the offing, with only a spark needed to set the blaze. Judges are to judge fairly.

IV. HE WAS HONORED FOR HIS UPRIGHTNESS

Chapter twelve of I Samuel records how the people honored the upright judge near the end of his life of useful service. Saul has been installed as king over the Lord's people, Israel. The people are pleased at the arrangement and are united in their acclaim. The old judge is ready to step aside in retirement, and he calls the people to witness as to the fairness of his administration. No one registers a complaint, but all testify to his just dealings.

In a very definite sense the doing of that which is right is its own reward. Added to this, however, is the approval of the group in which righteousness is done toward the upright person. Such approval is sure to come, either during the person's lifetime or later. If accorded while he is still living, it is like dew falling on dry ground.

Did you attend the high school graduation exercises in your town this year? Did the principal of the school make the Commencement address? Or did the graduating class invite an outside speaker—friend to be their special speaker? Usually the guest speaker at graduation exercises talks especially to the graduating students—congratulating them, encouraging them, and often offering important advice for the future. Can you remember one bit of advice which your school's Commencement speaker offered this year?

Recently some students in another state asked several hundred people an interesting question about Commencement advice. That question was: "What, in your opinion, is the most useful and valuable advice. . . that you would give any boy on his graduation from school?" I did not get to see all the replies. I saw some of them, and the one I liked best was the shortest—just two words spoken by Colonel Robert R. McCormick. Those words were: "Be American."

What do you think Colonel McCormick meant by those two words? Do you think he meant that both of the student's parents should be natives of this country? Did he mean that the most important thing in the world for the graduate student is that he be born and reared in America?

You are probably laughing at both of those explanations. Of course, that is not what Colonel McCormick meant!

One dictionary definition of "American" is simply, "A citizen of the United States." But people do not have to be born in America to become citizens of this country. And many who have come to this country from other lands have studied and worked hard to prove that they, too, could "be American" in more ways than possessing citizenship papers.

Would you like to write here what you would mean if you should advise someone to "be American?"

"Be American" means _____

Circle each of these words or phrases which you used in your definition:

Loyal	Independent	Neighborly
Clean	Honest	Protective
Understanding	Fair	Love freedom
Generous	Thankful	Respect rights of others
True	Happy	Busy
Helpful	Just	Loving
Pure	Strong	Friendly
Brave	Courage	Ambitious

Draw a line under each word which you think describes a good American! Can you think of other words which should be added to the list? Draw two lines under words which you would like to be true of you. Check yourself by the list each day this week and see how well you have lived up to your standard for a good American.

Please—today—copy your explanation of the term "Be American" on a postal card and send it to me. Let's put everybody's ideas together and make a special Young South definition to share with each other! I'll be watching for your card!

Love and good wishes,

AUNT POLLY

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

JESSE DANIEL
Secretary

MISS GLADYS LONGLEY
Associate



MISS OLETA MEEK
Elementary Worker
MISS DOROTHY CAMPBELL
Office Secretary

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

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



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

Visual Aids Workshops

The workshop at Ridgecrest will be sponsored by the Baptist Sunday School Board as one of the regular summer assemblies at the Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

ROOMS AND MEALS

Regular assembly accommodations are available for those attending the workshop. These include rooms in hotels and cottages and meals in the assembly dining room. Prices range from \$2.25 to \$4.50 per day for room and meals. Those who desire to stay in a cottage may pay for the cottage on a weekly rate and prepare their own meals, or take any or all meals in the dining room at the regular price per meal.

REGISTRATION

Requests for rooms in one of the hotels or a cottage and a \$2.00 registration fee should be mailed immediately to:

Mr. Robert Guy, Manager
Ridgecrest Baptist Assembly,
Ridgecrest, North Carolina

Each person should indicate in his request for a room that he is attending the Visual Aids Workshop. Further information on accommodations and rates may be secured from Mr. Robert Guy at the above address.

OTHER CONFERENCES

Those attending the Visual Aids Workshop will have an opportunity to participate in conferences in the Church Library School and the Church Recreation Conference which will be in session at the same time. Register now!

AUGUST 17-23

Ridgecrest Baptist Assembly
Ridgecrest, North Carolina

You Won't Let Us Down

Yes sir: You are right. You can bring a crowd from your church and spend the day at either one of the camps. In fact, we are expecting hundreds of Sunday School Workers to drive over for a day and receive helpful suggestions in improving their work. Special help will be offered for those who work in the different age-groups. If you have not seen the suggested program for the camps, ask your Superintendent to show you a copy. Drop us a card and give the date and number you plan to have over from your church. Better still—come and spend a week—make reservation at once. See superintendent for details.

Three Successive Weeks

Tennessee was well represented in the three great Sunday school weeks at Ridgecrest. Over three hundred enthusiastic Sunday school workers have returned to their homes eager to serve the waiting multitudes in their church community through the church's Sunday school.

It does not cost to spend a week at Ridgecrest—It pays.

In fact, it costs a church more not to send Sunday school workers there each year than it would to send them. The church loses in earning power and efficiency.

We want six hundred at Ridgecrest during Sunday school weeks next year. Talk this over and make your reservations early.

By the way, it is not too late this year to send some workers to Camp Linden—July 31-August 4 or Camp Carson Springs—August 7-11. But you will have to hurry!

RUSH YOUR VACATION BIBLE SCHOOL REPORTS IN

Tennessee 1950 Sword Drill

Friday night, July 7, brought to the close a very excellent year of sword drilling for our Intermediates. The following eight participated in the State Drill at which time Charlene Campbell was chosen to represent Tennessee at Ridgecrest, July 29, 1950.

Sandra Pullen, North Central Region
Laura Jean Kellems, Southeastern Region
Bonnie Cate, Northeastern Region
Charlene Campbell, Eastern Region

Harold Alexander, Southwestern Region
Janice Simpson, Northwestern Region
Peggy Hanson, South Central Region
Sammie Louise Jenkins, Central Region

The following participated from associations at the Regional Conventions.

SOUTHWESTERN REGION

Virginia Sewell, Madison
Doris Holloway, Madison
J. E. Elkins, Big Hatchie
Harold Alexander, Big Hatchie

Rebecca Shellings, Fayette
Norma Wright, Shelby County
Franklin Rogers, Shelby County
Geneva Roberts, Shelby County

NORTHWESTERN REGION

Joan Laster, Gibson
Norma Kolwyck, Gibson
Ellen Miles, Weakley

Martha Darnell, Weakley
Janice Simpson, Gibson

SOUTH CENTRAL REGION

Peggy Hanson, Lawrence
Fay Eakins, Lawrence
Theodore Mattox, Lawrence
Shelby Jean Wales, William Carey

Jean Medford, Duck River
Marie Martin, New Duck River
Gene Martin, New Duck River
Frances Henson, Maury

CENTRAL REGION

Dorothy Wedel, Nashville
Sammie Louise Jenkins, Nashville
Mignon McClendon, Nashville
Joyce Sleigh, Cumberland

Allie Ruth Minneham, Cumberland
Joe Trahern, Cumberland
Betty Mayes, Robertson

NORTH CENTRAL REGION

Mary Lou Givan, Salem
Joyce Ann Adamson, Salem
Jean Adamson, Salem
Mary Evelyn Weatherby, Wilson
Linda Bass, Wilson
David Turner, Wilson
Emma Grace Allred, Riverside

Sandra Pullen, Concord
Edith Bugg, Concord
Lucille Whiteaker, Stone
James Griffith, Stone
Shirley Scott, Union
Betty Rogers, Union

SOUTHEASTERN REGION

Edna Long, Tennessee Valley
Juanita Dodd, Tennessee Valley
Rosetta Jernigan, Hamilton
Marie Raines, Hamilton
Jeanette Jordon, Hamilton
Laura Jean Kellems, McMinn

Barbara Lasuer, McMinn
Martha Ann Edgeman, Bradley
Mattie Sue Curbow, Bradley
Joan Kilpatrick, Polk
Mary Miller, Polk

NORTHEASTERN REGION

Bonnie Cate, Jefferson
Yvonne Cate, Jefferson
George Markham, Holston Valley
Barbara Travis, Nolachucky
Bryon Eiseman, Nolachucky

Jimmy Peoples, Nolachucky
Kenneth Whitehead, Watauga
Melba Tate, Holston
Billy Edwards, Holston

EASTERN REGION

Frankie Dodson, Chilhowee
Helen Caldwell, Chilhowee
Jackie Crawford, Providence
Ruth Spraker, Providence
Melba Stewart, Campbell

Phyllis Thomas, Sevier
Mary Katherine Goans, Clinton
Janie Martin, Clinton
Norma Sawyer, Knox
Charlene Campbell, Knox

BAPTIST AND REFLECTOR

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

MRS. SAM HOLLOWAY
President



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MISS NELLIE TALLANT
Young People's Secretary

MRS. DOUGLAS GINN
Office Secretary

Department of Student Work

ROGERS I. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

The Board Meeting at Camp Carson

There were thirty-two members of the W. M. U. Executive Board who held their mid-year meeting at Camp Carson, June 20-21. The mountain air, the rhododendron blooming all around, the delicious food and the sweet fellowship made the two days stand out as a very happy time for all.

Morning, afternoon and evening sessions were held. Time was taken to really consider the best plans for our work.

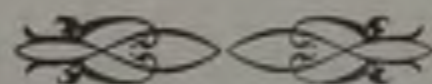
We voted to send \$3000 to the W. M. U. Building Fund on our \$5000 pledge for this year. Three Training School Scholarships were awarded. Two Margaret Fund students have graduated, Orville Blake and Samuel Robinson.

We petitioned the State Board to employ another women field worker for East Tennessee. (The women said they wish Vaughtie Rowland had a twin sister.) They appointed a committee on Constitution and By-Laws believing some changes should be made.

We accepted the resignation of Mrs. Edgar Dollar of the North Western Division and elected Mrs. H. H. Boston in her place.

As the Southern Union Standard point 3 will be changed in '51, we voted to make that point read, "At least 75 per cent of the members of the society giving regularly through the Cooperative Program. Each society making an annual gift to the Training School and W. M. U. Building Fund." The auxiliaries will have the same for their point 3.

The record book and the guide book were freely discussed and changes will be made as suggested. It was a constructive meeting. Next year we plan to meet at Camp Linden.



Our School of Efficiency

At Camp Carson about 200 women were led to think about the best W. M. U. methods on June 22nd and 23rd. We were blessed in having our state officers remain over from the Board Meeting so they could lead the discussion. It was profitable to all to hear the discussion on parliamentary law led by our lovely president Mrs. Sam Holloway.

We were unusually blessed by the presence of several Southwide leaders who came to us from the Y. W. A. camp at Ridgecrest. Mrs. C. D. Creasman, Southwide stewardship chairman, assisted Mrs. Eva Hollis. Miss Edith Stokely, community mission chairman, helped Mrs. R. J. Edwards in her conference. Miss Mary Christian assisted Mrs. Wm. Fallis, our new mission study chairman, and Miss Margaret Bruce supported Miss Tallant in her conference. We had the "last word" in methods.

We were blessed in having Mrs. J. R. Black, Oak Ridge, to lead the conference for presidents, Mrs. H. R. Sprouse, Nashville, for enlistment, Mrs. Oscar Nelson of Madison on program making. Each did a splendid piece of work. Your secretary tried to help the treasurers in one conference and the associational officers in another.

The B. W. C. s of Newport gave the playlet, "Growing Means Building." It was enjoyed by all and we hope it will be widely used.

Miss Ruth Ford of China was our missionary speaker and she made us see the need of praying constantly for China. She is always an inspiration.

THURSDAY, JULY 20, 1950

State Student Assembly

Camp Linden

AUGUST 30-SEPTEMBER 6

A TYPICAL DAY'S SCHEDULE

- 7:00 Morning Watch
- 7:30 Breakfast
Prayermates
- 8:25 Bible Class
- 9:15 The Workshop of B. S. U.
- 10:15 Recess
- 10:30 My Covenant Series
- 11:20 Assembly in Auditorium
- 11:30 Address
- 12:15 Lunch

Afternoon Recreation

- 6:00 Supper
- 7:15 Christianity in Action
- 8:15 Assembly in Auditorium
- 8:30 Address
- 9:30 Campfire
- 10:00 Family Altar
- 10:30 Taps

Program Personnel

- Dr. Clarence Jordan, Koinonia Farm, Inc., Americus, Georgia.
- Dr. Philip Davidson, Dean of the Graduate School and Provost of the Undergraduate Colleges, Vanderbilt University, Nashville.
- Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville.
- Dr. William Fallis, Book Editor, Book Editorial Department, Baptist Sunday School Board, Nashville.
- Rev. Cecil Lea, Educational Director, Immanuel Baptist Church, Nashville.
- Dr. Robert Palmer, pastor, First Baptist Church, Murfreesboro.
- Dr. D. F. Ackland, Editorial Associate, Baptist Sunday School Board, Nashville.
- Dr. Gaye L. McGlothlen, pastor, Immanuel Baptist Church, Nashville.
- Dr. Charles W. Pope, Executive Secretary, Tennessee Baptist Convention.
- Mr. S. E. Grinstead, student worker, Negro schools of Nashville.
- Student Secretaries.
- Students.

Send \$1.00 Registration Fee
to

Rogers M. Smith
149 Sixth Avenue, North
Nashville 3, Tennessee

AMONG THE BRETHREN

J. B. Caldwell, Doyle, and R. G. Shelton and Charles E. Hunt, Clarksville, Esco and Ruth Carrington, Parsons, were recent visitors to the office.

—B&R—

Pastor J. B. Caldwell and the Greenwood Baptist Church, Doyle, have been assisted in a revival by L. W. Todd of Jackson. There were 24 additions, 21 by baptism.

—B&R—

The sympathy of Tennessee Baptists goes out to Carl P. Daw, pastor of the First Baptist Church of Newport, over the death of his mother in Havana, Fla., June 23. She was buried in St. John's Cemetery, Pensacola. Also Miss Nannie Murray died June 27 in Newport. She had been a member at Newport since 1894 and served her church and denomination well and had a host of friends throughout the state. God comfort all the bereaved.

—B&R—

On a recent Sunday evening, Parker H. Hooker was guest speaker in the First Baptist Church of Friendsville, Willard Haggin, pastor.

—B&R—

The Nashville Baptist Pastors' Conference has adopted a statement of appreciation concerning Dr. John D. Freeman, who has gone from Nashville and his work with the Home Mission Board to his native Arkansas to be secretary of the Baptist Foundation in that state. But since we have already carried references to his past service and his going to this position, we shall reproduce only that part of the statement of the Conference which says: "We of the Nashville Baptist Pastors' Conference want him and his host of friends to know the love, esteem and appreciation we have for him. God has used him well . . . his life shall remain as his monument throughout time."

—B&R—

Pastor Oscar Nash and the Celina Baptist Church have been assisted in a revival by Homer L. Cate, pastor of the First Baptist Church, Shelbyville. Several were added to the church by baptism and others professed faith who have not joined as yet.



Truett Myers has been appointed visual aids associate in the Sales and Advertising Department, Baptist Sunday School Board, Nashville, Tennessee.

Our Sick

Mr. Frey is greatly improved and is working in his office on a part-time basis. Mr. Fetzer is still confined at his home. Let our people hold him up in their prayers.

—B&R—

Geo. W. Griffin, rural church worker, Washington, D. C., is anxious for as many rural pastors as possible to attend the Baptist World Alliance in Cleveland, Ohio. All hotel rooms are taken, but rooms in private homes are available, and he has secured the cafeteria in the Y. M. C. A., with a large special room for meetings and fellowship. Interested parties can address him at Ridgecrest, N. C., where he will remain until the meeting of the Alliance.

—B&R—

Bob N. Ramsey, pastor of the First Church, Cookeville, assisted Pastor James E. Boyd and the First Church, Sparta, in a revival in which there were 37 decisions, 21 additions by baptism, 3 by letter and 10 rededications. Thomas Parker led the singing. This was one of 15 simultaneous revivals in Union Association.

L. G. Mosely, former pastor in Tennessee, recently began his fifth year as pastor of Parkview Baptist Church, Newport News, Va., with the marks of the Lord's blessings upon the work.

—B&R—

July 1, A. D. Childress of Bluff City began his duties as pastor of Ninth Street Baptist Church, Erwin. He succeeded Robert H. Dills, who had become pastor of Hillcrest Baptist Church, Dyersburg.

—B&R—

James H. Kelley is leaving a pastorate in Dallas, Texas, to become pastor of the First Baptist Church of Brownsville, Tenn. Wallace H. Bassett, pastor of Cliff Temple Baptist Church, Dallas, writes in fine praise of him and recommends him to the fellowship of Tennessee Baptists.

—B&R—

South Harriman Baptist Church, Harriman, and Pastor J. L. Stafford have done the following: Refinished auditorium floors, installed new pews and pulpit furniture and remodeled the baptistry; installed a new electric Hammond Organ with chimes, the organ the gift of Dr. and Mrs. B. F. Sanders and Merwin Sanders and the chimes the gift of Mr. and Mrs. Mark Briggs and J. Briggs of Prattville, Ala. The latter part of June the largest Vacation Bible school in the church's history was held.

—B&R—

July 10-17, the young people of McCalla Avenue Baptist Church, Knoxville, sponsored revival services with Chalk Artist, Evangelist Miller Mikell as speaker. E. Warren Rust is pastor.

—B&R—

A new Baptist work has been started on Charlotte Avenue about six miles from the city limits of Nashville under the direction of the Nashville Baptist Association and Park Avenue Baptist Church, Roy Hinchey, pastor. Roy N. Sandefur is leading the work. The use of a building for a chapel was recently granted.

—B&R—

Having resigned the pastorate of the Columbia, Va., Baptist Church to accept a position with the Virginia State Board, one of the first tasks of Cecil H. Franks was to begin a new church and construct a building by the side of U. S. Highway 50 on Lee Boulevard, six miles from Washington, D. C. June 25 the Lee Boulevard Baptist Church was formally organized with 110 charter members. The first number was 20.

Ordination of Deacons

Three deacons were ordained at the First Baptist Church, Cookeville, on June 18, at 3:00 p.m. They were: W. S. Johnson, Carl Brown, and Fowler Stout. The pastor of the Church, B. N. Ramsey, delivered the charges both to the church and to the men being ordained as deacons. The message for this service was given by Albert McClellan, director of publicity for the executive committee of the Southern Baptist Convention.

LATE BUT IMPORTANT!

ATTENTION FELLOW BAPTISTS!

Write all candidates for Governor, State Senate and House asking, "Do you favor local option for each separate county in the sale of beer, wine, liquor or other intoxicants? If elected would you work to introduce or support such legislation?" Ask that they write you as to their stand, stating that if you do not hear from them you will assume they do not favor such legislation—and will so inform your people. See that their statement—pro or con is published in your county paper before **August 3rd**. Urge your people to **vote** only for those favoring the above.

Yours for sobriety,

Harold D. Gregory

ATTENDANCES AND ADDITIONS TO THE CHURCHES

JULY 9, 1950

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	241	53		Harriman, Trenton Street	369	96	4
Allons Chapel	167			Walnut Street	275	98	
Ashland City, First	60	19		Humboldt, First	476	105	2
Athens, Antioch	122	32		Jackson, Calvary	464	119	
East	374	134		First	781	113	2
First	503	191	2	North	252	129	
West End Mission	80	60		West	794	205	
Calhoun	130	25		Jamestown, First	267	58	1
Coghill	89	40		Jonesboro, First	233	100	
Cotton Port	117	86		Kingsport, First	696	163	
Eastanalle	67	23		Lynn Garden	381	115	
Etowah, East	106	45	1	Mission	58		
Etowah, First	357	80		Knoxville, Alice Bell	129	39	
Etowah, North	336	93		Arlington	430	115	
Good Springs	83			Bell Avenue	804	363	4
Idlewild	104	73		Broadway	1273	398	8
New Hope	28	21		Fifth Avenue	958	272	2
New Zion	60	54		Gillespie Avenue	221	87	1
Auburntown, Prosperity	220	228		Lincoln Park	613	199	1
Benton, First	189	64		McCalla Avenue	590	167	
Brighton	234	145		N. Fifth Avenue	86	46	6
Bristol, Calvary	326	130		Sevler Heights	540	214	1
Chapel Hill, Smyrna	74	84		Washington Pike	240	64	2
Chattanooga, Avondale	524	92		Lawrenceburg, First	288	149	
Clifton Hill	236	61	1	Lebanon, Barton's Creek	113	55	3
Missions	18			Cedar Grove	96	63	
Concord	235	114		Fairview	134	83	
East Lake	468	138	4	First	462	130	
Haynes Chapel	52	30		Immanuel	73	26	
First	858	188	3	Lenoir City, First	359	106	
Chapel	59	16		Lewisburg, First	399	136	
Highland Park	3271	630	38	Mt. Juliet	120	57	
Kingwood	200	85	4	Madisonville, Chestua	92	24	
Lupton City	135	90		Maryville, Broadway	334	141	
Morris Hill	247	138	2	Everett Hills	301	151	
Oak Grove	225	103	3	First	731	211	2
Ridgedale	575	192	4	Medina	156	105	
St. Elmo	367	138	5	Memphis, Bellevue	2397	798	11
Second	219	84	3	Boulevard	743	241	5
Signal Mountain	93	36		Central Avenue	651	182	
Silverdale	143	73	1	Elliston Avenue	139	52	1
Suck Creek	66	19	5	LaBelle	650	168	1
Church Hill, Oak Grove	165	90		Levi	202	99	
Cleveland, Big Spring	293	157		Parkway	315	135	
Watinville	47	37		Milan, First	374	50	
Calvary	143	90	4	Milton	66	31	
Rutledge Memorial	96	45	1	Monterey, First	301	112	
Four Point Chapel	16			Thorn Hill	33		
Clinton, First	397	85		Morristown, First	539	110	2
Norris	67	29		Buffalo Trail	137		
Columbia, First	389	113	2	Murfreesboro, First	454	108	
Godwin Chapel	23			Walnut Street Mission	60		
Rock Springs	96	79		Powell's Chapel	115	102	
Second	133	89	1	Westvue	544	137	8
Cookeville, First	478	89		Woodbury Road	81	46	
Steven Street	115	47		Nashville, Eastland	595	93	2
Westview	166	75	2	Grace	780	235	1
Covington, First	251	70		Lockeland	519	128	1
Dyersburg, First	580	115	2	Saturn Drive	97	44	
Eagleville	132	65		Shelby Avenue	370	101	
Elizabethton, First	604	157	10	Oak Ridge, Robertsville	354	91	2
Immanuel	203	60		Old Hickory, First	570	214	1
Oak Street	165	101		Oliver Springs, First	172	30	
Siam	248	131		Puryear, High Hill	114	10	
Fountain City, Central	959	189		Rockwood, First	319	129	2
Hines Valley Mission	44			Rutledge, Oakland	79	40	
Smithwood	452	159	1	Savannah, First	134	45	6
Fowlkes	115	88		Somerville, First	155	114	1
Gallatin, First	385	82	1	Tullahoma, Highland	91	55	
Gladeville	143	68		Union City, First	598	94	4
Grand Junction, First	116	69	2	Watertown, Round Lick	170	99	
Center Point	20			Winchester, First	230	129	5

Resolutions

SHANNON

Whereas, Brother J. H. Shannon has resigned as pastor of Shop Springs Baptist Church, Wilson County, Tennessee, to accept work in the Sequatchie Association as pastor of Whitwell Baptist Church; and

Whereas, during his pastorate in Wilson County he has endeared himself to all, serving as Moderator of Wilson County Association of Baptists two years, and taking a leading part in other Associational work proving himself faithful at all times:

Now, therefore, be it resolved by this body in regular business session July 3, 1950, that we take this means of expressing our appreciation for his faithful efforts in this Association to advance the cause of Christ wherever he was led to labor.

Be it further resolved that a copy of this resolution be spread upon the minute book of the Executive Board of this Association, and that copies be mailed to Whitwell Baptist Church, and the BAPTIST AND REFLECTOR.

Executive Board,

Wilson Association of Baptists

HUDDLESTON

Whereas, Brother Hoyt Huddleston has given up his work in the Wilson County Association of Baptists to accept a call to the First Baptist Church of Benton, Tennessee; and

Whereas, he has served so faithfully as pastor of various churches in Wilson County Association over a period of several years, being loved by all wherever he went; and

Whereas, this being his home county, he being known from a child to be faithful and upright in every way:

Now, therefore, be it resolved by this body in regular business meeting July 3, 1950 that we take this means of expressing our appreciation to Brother Huddleston for his fine work in our Association.

Be it further resolved that a copy of this resolution be spread upon the minute book of the Executive Board of this Association, and that copies be mailed to First Baptist Church of Benton, Tennessee, and to the BAPTIST AND REFLECTOR.

Executive Board,

Wilson County Association of Baptists

CAMP PROGRAM RECEIPTS

Received to February 28, 1950	\$104,245.97
Additions during March, 1950	1,636.94
Additions during April, 1950	2,411.75
Additions during May, 1950	2,411.11
Additions during June, 1950	1,343.84
Total	\$112,049.61

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"The response to my recent appeal to Southern Baptist pastors to join me in giving a Book Shower to our preacher brethren in New Zealand and Australia, was so scant at the Southern Baptist Convention that I am induced to make this additional appeal which would include laymen, women and young people.

"This is not a charity appeal but is intended as a 'Goodwill' gesture because of the difficulties they have in purchasing our American books, on account of the dollar shortage.

"Send any book from your library which you think would be of service." —M. E. Dodd, Box 16, Shreveport, La.

MIDDLE TENNESSEE NEWS

By HOMER A. CATE, Shelbyville, Tennessee

Walnut Street Mission of the First Baptist Church, Murfreesboro, Robert L. Palmer, pastor, has just closed a successful revival meeting in which 5 were received for baptism.

Pastor E. L. Smothers of Magness Memorial Baptist Church did the preaching in a series of revival services at the Springdale Baptist Church, Birmingham, Ala., June 19-28. Charles L. Norton, State Training Union Director, supplied the pulpit in Bro. Smothers' absence.

First Baptist Church, Shelbyville, Homer A. Cate, pastor, recently employed Miss Helen Vaughn, a student at Carson-Newman College, to serve the church as full-time secretary.

First Baptist Church, Fayetteville, William Carey Association, D. D. Smothers, pastor, plans a Youth Revival to begin soon.

An historic moment took place at the site of the First Baptist Church, Lebanon, Alvin H. Hopson, pastor, when workmen began razing the old building preparatory to building the new, modern, spacious, and adequate structure planned by the congregation.

One of the great days in the history of the Barren Plains Baptist Church, Robertson County Association, John B. Holland, pastor, was enjoyed by every member of the church, when, in an all-day program which included a special message in the afternoon by Brotherhood President, A. Roy Green, \$24,000.00 was pledged, and \$21,875.00 of this amount was turned into cash or bankable notes. The goal for the day was \$20,000.00. The most remarkable thing about the services of the day was the high spiritual note which characterized the entire program and the attitude of every member present. The money is to be used in an ambitious building program in this fine rural church. The Writer had the privilege March 27-30 of leading this church in a stewardship revival.

James T. Shirley, pastor of the First Baptist Church of St. Johns, St. Louis, Mo., did the preaching in the recent revival of the Cornersville Baptist Church, Norman O. Baker, pastor. There were 10 additions to the church.

Mr. and Mrs. William R. Norman, Jr., members of the First Baptist Church, Nashville, W. F. Powell, pastor, left recently for the San Andres Islands as representatives of the Baptist Student Union of Tennessee to do mission work for the summer.

The average daily attendance of the Vacation Bible school, First Baptist Church, Old Hickory, Paul J. Harting, pastor, reached the all-time high of 287, with an enrollment of 314. Homer Martinez has been doing the preaching in a series of revival services at the First Baptist Church, Old Hickory. The meeting closed with a victorious note June 25. Bro. Martinez led a Youth Forum in the church basement each night prior to the evening service.

First Baptist Church, Murfreesboro, Robert L. Palmer, pastor, is expecting their newly elected Educational Director, David Roddy to arrive soon. Bro. Roddy has done similar work with the Georgetown and Cynthiana, Kentucky churches.

Mr. Hardie Bass, architect of the Baptist Sunday School Board, has been with the Third Baptist Church, Murfreesboro, Wendell Price, pastor, making suggestions for the start of their building plans. A completely new church is to be planned.

Ambitious visitation plans are being made by the Inglewood Baptist Church, Harold Stephens, pastor, as members of the church are being enlisted to contact at least an aggregate of 200 new people each week.

New Providence Baptist Church, Clarks-ville, has recently closed a revival in which J. Harold Stephens, pastor of Inglewood Church, Nashville, did the preaching. There were 27 additions, 21 of them by baptism. Six others made profession of faith but did not join the church. There were 4 rededications. Since October 1, the church has received a total of 45 new members, 25 of these for baptism. E. H. McCaleb is pastor.

On Sunday, July 16, Belmont Heights Baptist Church, James L. Sullivan, pastor, presented to the congregation the pastors of their missions, Glendale Chapel, Madison Street Mission, and Jordonia. The church has raised in their building fund to date, \$48,189.41. Their goal by September 1 is to raise \$75,000.00. As of June 29, 152 new members have been added to the church during this associational new year.

Resolutions

OUTLAND

Whereas, Rev. John W. Outland has tendered his resignation as pastor of Maplewood Baptist Church to accept a call to the pastorate of the First Baptist Church of Tullahoma, Tennessee.

And whereas, the Maplewood Church has accepted his resignation upon his urgent insistence.

Therefore, be it resolved that we express to him and the Tullahoma Baptist Church our appreciation of his services as pastor of our Church for the past three years.

Be it resolved, that we heartily commend his sound gospel preaching, his loyalty to Baptist teachings, and his whole hearted support of our Baptist Cooperative Program.

Be it further resolved, that we commend him to the full confidence of our Baptist brethren at Tullahoma, and may this union of Pastor and Church prove to be one of the most pleasant and fruitful experiences in the history of the Church.

Resolved, that a copy of these resolutions be furnished the Tullahoma Church, one sent to the BAPTIST AND REFLECTOR for publication, one given Brother Outland, and one spread upon the minutes of our Church.

Done by order of the Church June 27, 1950.

Dee Ford, Church Clerk

WAUFORD

Whereas, Dr. Charles E. Wauford has announced his retirement as pastor of Island Home Baptist Church, Knoxville, Tenn., after completing 23 years of faithful service in this post, we wish to express to him, and to the world, our thanks for this association.

We are thankful for the time when he and his family came to us.

We are thankful for the memory of his departed wife, whose cooperation and interest could always be depended upon in any activity promoting the welfare of the church.

We are thankful for the unnumbered times he has visited us during our trials and bereavements and sympathized with us in times of trouble and distress.

We are thankful for his spiritual leadership and guidance to all our members down through these years.

We are thankful, perhaps most of all, for the influence his preaching has had on our individual lives and the lives of our children who have been brought up under that influence.

We are thankful for his expressed desire to live out his allotted span of life in our community and finally to be buried beside the body of his wife in our churchyard. We pray that God may find profitable use for his talents and knowledge in the remaining years of his life.

Be it therefore resolved by the Island Home Baptist Church, assembled in business session this 14th day of May, 1950, that this tribute be spread on our minutes, a copy be given to Bro. Wauford and a copy be sent to BAPTIST AND REFLECTOR.

John L. Griffin, Clerk

C. Monroe Ford, Moderator

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EAST TENNESSEE NEWS

By LLOYD T. HOUSEHOLDER, Maryville, Tennessee

Gunter Wagner, German student in Zurich Seminary, and guest of the Tennessee Baptist Student Union for the Summer, has spoken in several churches in East Tennessee during the past week. On Wednesday evening, June 28, he was with First Church, Maryville. On Monday, July 3, he spoke to the Knoxville Baptist Pastors' Conference. His message was well received by a large number of pastors from the Knoxville area.

Sunday, July 2, Arlington Baptist Church, Knoxville, J. Howard Young, pastor, celebrated its twenty-fifth anniversary. The original building was erected in one day, July 4, 1925, by a group of men who were interested in having a church in this section of Knoxville. J. C. Shipe became the first pastor of the church. Out of this early organization has come one of the fine churches of Knoxville. Under the present pastor's leadership, the building has been enlarged into a beautiful house of worship with modern facilities for Sunday school, and other phases of the work, 30% of the church's income goes for the Cooperative Program.

Sunday, July 2, Pastor W. W. Warmath of Fifth Avenue Baptist Church, Knoxville, began a series of six sermons on the subject, "After Death—What?"

Central Baptist Church, Fountain City, Charles S. Bond, pastor, is to be congratulated upon the completion of one of the most beautiful church buildings to be found anywhere. Its architectural simplicity and worshipful arrangement appeals to the fancy of all those who love the beautiful, and appreciate worshipful surroundings. It is well worth a trip to Knoxville to see it.

First Baptist Church, Cleveland, L. B. Cobb, pastor, occupied their new educational building, Sunday, July 9. Deacon W. F. Sloan, chairman of the Building Committee, passed to his eternal rest. He was a very fine leader in this splendid church.

Reginald W. Johnson, pastor of Victory Memorial Baptist Church, Louisville, Ky., will be the preacher in a revival at White Baptist Church, beginning August 13. R. C. Hudlow is pastor.

Beginning June 18 and continuing for two weeks, C. Y. Dossey, assistant superintendent of Evangelism for the Home Mission Board, conducted a revival at Bell Avenue Baptist Church, Knoxville. There were 48 additions. During the 21 months since E. L. Williams became pastor of this good church, there have been 670 additions. E. Powell Lee, also of the Home Mission Board, directed the music.

First Baptist Church, Kingsport, E. Gibson Davis, pastor, voted recently to install a new heating and air-conditioning system. This improvement will involve an expenditure of \$45,000.00.

A. L. Helton of the United Dry Forces of Tennessee, Inc., was guest speaker at Broadway Baptist Church, Maryville, Sunday evening, June 25.

Pigeon Forge Baptist Church, Sevier County, has called Clyde Whaley of Knoxville as pastor.

First Baptist Church, Jellico, has called R. R. Lloyd, Sr., as pastor. Bro. Lloyd hails from New York but is a graduate of Southern Seminary. The writer has known him since seminary days. He is a very capable preacher and a faithful servant of the Lord. He is a splendid addition to the ministerial fellowship of this area. His son graduated recently from Carson-Newman College.

Carl Epperson, a recent graduate of Southern Seminary, is conducting a revival at Stony Point Church, Knox County.

Monday, July 10, Knox County Association conducted an all-day Missions Conference at First Church, Knoxville. Speakers and conference leaders were S. F. Dowis of the Department of Cooperative Missions, Home Mission Board; Mrs. Noble Y. Beall and Guy Bellamy of the Department of Negro Work, Home Mission Board.

Central Baptist Church, Bearden, will observe the eighth anniversary of the pastorate of L. H. Hatcher with appropriate ceremonies, August 13. The church has made splendid progress under Bro. Hatcher's leadership.

Knox County Association has just closed a simultaneous Vacation Bible School Program. A large number of the churches cooperated.

Broadway Baptist Church, Knoxville, entered new quarters for the Young Adult Department of the Sunday school Sunday, July 2. This great church has recently purchased additional property which completes an entire city block owned by the church. This property is to be used for the future program of expansion by the church.

Two Ministers Ordained

Red Bank Baptist Church, Chattanooga, has ordained two young men of their membership to the gospel ministry this church year.

Jack Kennedy, a student at Cumberland University, was ordained in December with Ralph Norton, pastor, bringing the ordination sermon.

While in school Bro. Kennedy is serving as part-time pastor of the Hurrican Baptist Church at Lebanon. He will graduate next June.

Elmer Crosby, a graduate of Carson-Newman College, was ordained to the gospel ministry at the Red Bank Church last March with C. H. Petty of Chattanooga, bringing the ordination sermon. Since his graduation this spring, Bro. Crosby has been serving the Red Bank Church as minister of Education.

Baptismal Window In Richmond Church

RICHMOND, Virginia—(BP)—The baptistry of the First Church, Richmond, is conventionally located just above and behind the pulpit in view of the entire congregation. It is one of the few baptistries in the Southern Baptist Convention emphasizing the baptismal mode of immersion by using stained glass and back lighting.

Prepared by Payne Spiers Studio of Paterson, New Jersey, the work shows John the Baptist as he baptized Jesus in the Jordan river. A booklet describing the scene says:

"Baptists through the years have practiced only 'believers baptism.' We baptize only those who have accepted Christ as Savior and Lord. On confession of their faith in Him they are 'buried with Christ in baptism and rise to walk with Him in newness of life.' We are part of a great world fellowship of those who have found in this beautiful ordinance a symbol of the death, burial, and resurrection of Christ. It is to us a token of our entrance into the fellowship of the church and our oneness with those who through the years have thus borne witness of their faith."

The Baptismal scene is one of a series of 16 stained glass windows portraying the life of Jesus. Ten of the windows are in two parts, the upper part showing some event in the life of Jesus and the lower part showing the relationship of that event to modern life. For instance, the Nativity of Christ picturing the coming of the wise men to the infant Jesus has as its counterpart, children and young people placing flowers, toys and books into the hands of Jesus. The dedication of Jesus in the temple has as its counterpart, a scene of two families going into a church.

Dr. Theodore F. Adams is pastor of the church. He personally supervised the designing of most of the windows.

More than a thousand people attended the Regional Training Union Convention held at First Church, Maryville, on Friday, June 30. Ralph Norton of Red Bank Church, Chattanooga, was the speaker.

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