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EDITORIAL

Voting in the Church

IT IS GENERALLY agreed that the New Testament churches were democratic, or self-governing, bodies under the Lord. Such bodies act officially by the vote of their members. This logically suggests that the New Testament churches so acted.

CHURCHES VOTING

1. *Choosing an Apostle* (Acts 1:21-26). The assembly here present, later called "the church," selected Matthias by casting lots—a method of voting.

2. *Choosing Deacons* (Acts 6:1-6). The apostles appointed as deacons only those whom "the whole multitude" (the church) "chose." The proposal "pleased" the church. "Pleased" is from *aresko* like Latin *placuit* when a vote was taken" (Robertson, *Word Pictures in the New Testament*). How could "the whole multitude" as a democratic body express its pleasure and choice except by some form of voting?

3. *Choosing Pastors* (Acts 14:23). "Elders" meant "pastors." "Ordained" is *cheirotoneo*: "To vote by stretching out the hand" (Thayer, *Greek-English Lexicon of the New Testament*). The *Critical and Explanatory Commentary*, by Jamieson, Faussett and Brown, holds that since "there is indisputable proof that the concurrence of the people was required in all elections to sacred office in the earliest ages of the church," so it was here.

4. *Choosing Workers* (II Cor. 8:19). A certain brother "was chosen by the churches" to travel with Paul in a work supported by the churches. Since he and another man were called "the messengers of the churches" (verse 23), the second man must also have been "chosen by the churches." And "chosen" is *cheirotoneo*: "To vote by stretching out the hand" (Thayer).

Had all the voting been done by casting lots, or stretching out the hand, or by voice, or by ballot, or by common consent with the force of a vote, the principle would have been the same—democratic bodies acting officially by voting.

CHURCHES VOTING ON MEMBERS?

1. *Logical Conclusion*. Since the churches voted in all these

important respects, surely they also had a voice in one of the most important things—the reception of members. No other idea logically squares with the democratic nature of the churches and with their voting practice.

2. *Cumulative Evidence*. The combined items of evidence support the idea of voting by the churches in receiving members rather than the following: An official board or one man receiving members, leaving the church as such no voice as to who comes into its membership.

3. *Additions and Voting*. Some teach that the Lord adds people to the church when He saves them and that this excludes the idea of their being voted upon by the church. The truth is that the Lord *saves people first* and *then* adds them to the church. "And the Lord added unto them day by day those that were saved" (Acts 2:47, RV). "Meantime the Lord added the saved daily to their number" (Moffatt). Therefore, the objection noted has no scriptural basis.

How does the Lord add *saved people* to the church? In the nature of the case, it is by that process which constrains them to and leads them into Christian obedience. Two items in this are the leading of His Spirit and the impress of His truth. Included also is such a part as His democratic church has in receiving members. A democratic body acts officially by voting. By no sound logic, then, can it be argued that the Lord's adding saved people to the church excludes the vote of the members of the church.

4. *Exclusion and Voting*. "Put away from among yourselves that wicked person" (I Cor. 5:13). Paul told the *church* to do this, not some official group or some individual. How could the democratic church act in the case except by some form of voting? And if a church was to *exclude* members by voting, surely it was also to *receive* them by voting.

5. *Reception and Voting*. "Him that is weak in the faith receive ye" (Rom. 14:1). If the members of a church distributively are to receive such a brother into Christian care and fellowship and companionship, why are they not also to receive him corporately into these things by way of *membership*? And a democratic church can officially receive members only by some form of voting.

6. *Approval and Voting*. Unlike some preachers today, Simon Peter did not take the baptism of the believers in the household of Cornelius into his own hands without consulting anybody. He submitted it to the approval of a group of brethren who had gone with him (Acts 10:23, 47). Like him, these men were no doubt members of the church at Jerusalem. Today they would be called "an arm of the church." And the proposed baptism submitted to them was approved by common consent, which was the equivalent and had the force of a vote.

This represented New Testament procedure. Gospel workers in those days did not act independently of the churches, as is proved in Acts 8:13; 11:22; 13:1-4; and 14:26-27. The only consistent interpretation of these scriptures is that the workers went forth and served under church authorization. Hence, voting by the churches in receiving members is to be understood everywhere. And the vote can be direct, or through an arm, or a vote authorizing workers to receive and baptize members, and the principle would still be the same.

Considered in the light of the total New Testament teaching and of the democratic nature of the churches and of their voting practice, there is no scripture which disproves this conclusion. No other conclusion harmonizes with the revealed facts and circumstances.

Cumulative evidence indicates that receiving members by the vote of the church is scriptural.

Thy Speech Betrayeth Thee

by Herbert Barclay Cross

Having been reared in an eastern city, I was somewhat shocked and amused at the drawling speech of the people of the western village where I began my ministry as a home missionary. I determined at once to keep my native tongue. You may imagine my surprise and confusion when returning home after three years I found that what I had determined not to do had happened. I spoke with a drawl too.

This experience gave me a better understanding of that experience of Peter in the high priest's court the night Jesus was on trial. Twice he had successfully denied that he knew Jesus but then another approached him with, "Surely thou art one of them; for thy speech betrayeth thee." His Galilean accent had given him away.

REVEALING SPEECH

This experience of Peter's, as well as that of anyone who travels from country to country or from one section of a country to another, illustrates a fact too often overlooked by many of us Christians. Our speech does betray us and very effectively. Our accent does not make much difference except to cause some amusement and good natured jibes. But our speech as Christians betrays much more than the locality from which we may come. It shows very definitely what is on the "inside."

GOSSIP

Our speech tells to everyone who hears us the kinds of people with whom we have associated. The influence of those with whom we live, work, and play is subtle but very real. In a sense we are products of our environment. We use the language of our associates. Peter's Galilean accent did reveal his association with Jesus but his cursing and swearing revealed his rearing among rough sailors and fishermen and gave force to his denial of Jesus and Jesus' way of life. Many of us are using the speech of the world and thus we, too, deny and even betray the Lord Jesus and his way of life.

Take the matter of gossip of which practically all of us are sometimes guilty.

Perhaps nothing we do has such a destructive effect upon our fellows. We repeat what we hear without taking time or thought to check into its truthfulness. With each telling the evil is enlarged and the story so changed that after a few tellings the original story would not be recognized.

In my youth I knew a young minister whose whole life was ruined and he died in a hospital for the insane because of malicious gossip which originated in his own church and for which there was absolutely no foundation. Even the church leaders passed it on and enlarged on it. Every gossip story is a clear and unmistakable indication that the person indulging in its telling is not right in his heart. He may be a Christian, even a church leader, but he does not have the spirit of Christ whose ministry was to save personality, not to destroy it.

JOKES

Another form of speech which betrays what is on the "inside" is that of telling "off-color" or even "dirty" jokes. Don't get me wrong, I enjoy a joke as well as anyone, but I want mine clean. Many Christian men, some ministers, and even some women, indulge rather freely in such stories. While pastor in another state I was attending an associational meeting. On arrival I saw a group of men standing listening to another tell a story. The point of the story was not apparent until its end. A "dirtier" story could not have come out of a "red light" district. I did not know the story-teller but later in the session he was introduced as one of that state's outstanding denominational leaders.

HALF-TRUTHS

Still another form of speech that is quite common among us as Christians is that of telling "half-truths" or distorting the truth. We start out by telling part of a truth, then we take that part and place our own interpretation upon it so that those to whom we speak get an entirely wrong impression. This is particularly true of writers. Always incalculable harm is done to the progress of the kingdom of God as well as to the individual Chris-

tian's usefulness by telling only part of the truth.

IRREVERENCE

One perhaps treads on dangerous ground these days even to suggest that words and phrases usually referred to as "slang" so frequently used by Christians betray a carelessness which often borders upon irreverence and vulgarity. True an English professor once told me that occasionally a slang word or phrase could aptly express a thought, but this is a rare exception and not the rule. All too often Christians use lightly, even jokingly the name of Jesus and God.

TOPE OF VOICE

But not only does our speech betray us, the tone we use reveals our inner self. We may use exactly the same words but a different tone and convey opposite meanings.

For many years I answered the phone with "yes" instead of the conventional "hello." One morning I answered a call from a friend as usual. After telling me the purpose of his call, he asked, "What are you angry about?" I assured him that I was not angry at anyone. Then he said, "You sure sounded so when you answered the phone." I had never realized the impression the tone of my voice was making. In this case my tone gave a wrong impression but many, many times it tells only too truly the attitude of one's mind or heart.

There is another side to our speech and the tone of our voice to which we give little, if any, thought. It not only betrays to others our "inside" condition but it quite frequently prevents or delays a decision for Christ. This is so important that I wish to recall three experiences in which I had a part.

The first was at boarding school. Among the ministerial students there were two from the same church. They roomed together and were friends of a sort, but they were always quarreling and fussing. In a school-wide revival I was assigned a boy who, though fine in every way, was not a Christian. No sooner had I spoken

(Continued on Page 5)

Baptists Opposed to Infant Baptism

by W. Barry Garrett

The necessity and validity of the baptism of infants are vigorously denied by the people called Baptists. In fact it is our position on baptism that gave us our name. Originally we were called Anabaptists by pedobaptists (those who baptize infants), because we have always "re-baptized" those coming into our membership who were "baptized" in infancy. Gradually the prefix was dropped and we came to be known simply as Baptists.

We frequently are called upon to explain why we do not practice infant baptism. Every Baptist should be "ready always to give an answer to every man that asketh you a reason" for our position on this all-important question.

TWO INSTANCES CITED

Two instances are mentioned in which I had opportunity to bear witness to the Baptist interpretation of baptism. When I was pastor in Indiana I called in the home of friends who had an afflicted child two or three years old. The mother was anxious to have the child "baptized," so if it died it would be safe.

Such superstition amazed me, but it afforded an excellent opportunity to testify to the lovingkindness of the Lord, to the fact that baptism is only for believers in Christ and has no saving power or meritorious grace, and that prayer is much more appropriate for an afflicted infant than is baptism.

The other instance was that of a university professor who lived near our parsonage. He wasn't sure in his own mind about the Bible, God and other things taught by the church. But his children had never been baptized. Just in case there was something to this religion business and to be on the safe side he wanted me to baptize them. This was a golden opportunity to bear testimony to our faith in the saving power of Christ without the assistance of ordinances or works of men.

BAPTISMAL REGENERATION

Baptists do not practice infant baptism because they reject the doctrine of baptismal regeneration. The Bible teaches that a person becomes a child of God by faith in Christ. Baptism does not contribute to the salvation of the soul; rather the soul of man must be regenerate be-

fore any valid baptism can take place.

Infant baptism was not at first practiced among the early churches. The heresy of baptismal regeneration first developed, and then people began to wonder what would happen to their children if they died before baptism. Since, according to that theory, baptism imparted saving grace, people began to baptize their infants, as they thought, into the faith of Christ.

NOT IN NEW TESTAMENT

Baptists do not practice infant baptism because there is no mention of such in the New Testament. Several passages are usually cited by those who advocate infant baptism, but a careful examination

The author is editor of the "Arizona Baptist Beacon"

and proper interpretation will reveal that these passages do not teach what is claimed for them.

Jesus received and blessed little children and compared the kingdom of heaven to them, and it said that for this reason baptism must not be withheld from them. In these places in the New Testament no mention is made of baptism and those who use these scriptures to support infant baptism read into them something that is not there.

Other passages refer to the baptism of households, such as that of Lydia and of the jailer at Philippi. But here it is an unwarranted assumption that there were infants in the household. The simple fact is that infant baptism is not to be found in the New Testament.

BAPTISM OF BELIEVERS

Baptists do not practice infant baptism because the New Testament is clear that only believers in Christ are proper subjects for baptism. According to the "Great Commission" we are first to make disciples of people, then baptize them, then instruct them in the full way of Christ. (Matt. 28:18-20) This is rather difficult to do with a newborn babe. He

would have a hard time understanding that Christ died for his sins, when even the words "mama" and "daddy" are meaningless sounds to him.

Faith always comes before baptism according to the New Testament, and this automatically excludes all those who have not come to an age sufficient to understand that a soul without Christ is lost and that Christ died on the cross for the salvation of the lost.

DIRECT ACCESS TO GOD

Baptists do not practice infant baptism because they believe in soul liberty or the right of every individual to direct access to God without the intervention of priest, church, ordinances or parents. An unconscious infant who is enrolled in the Christian community is being forced into a life decision without his consent or approval.

Proxy religion or an enforced alignment with the church is not acceptable to God. The child should be taught, trained and reared in a home environment that will be conducive to a voluntary and wholehearted response to the appeal of Christ. We must never be guilty of forcing our religion even upon the children in our own homes.

OTHER REASONS MENTIONED

Baptists do not practice infant baptism because it substitutes baptism for Christ as the way of salvation, it perverts the significance of baptism from a symbol of salvation to a means of obtaining salvation.

Baptists do not practice infant baptism because it fills the churches with unregenerate members, and the logical result of this is to rob the church of its power and spirituality and to introduce worldliness and secularism into the life of the church.

Baptists do not practice infant baptism because it is one of the most devastating curses ever unleashed on society and it is the root of more religious corruption than nearly any other heresy. Baptist blood has run deep because of our position on this and other important questions. We are determined to continue to "earnestly contend for the faith which was once delivered unto the saints."

ADVANCE

Through Storm

by J. R. Grant

Without storms we advance very little. Jesus and his disciples advanced through them. Paul's life was full of them. Without stimulating storms the world could not have had Livingstone, Luther, Lincoln, Lee, Fanny Crosby, Mullins, Scarborough, or Truett. It was problems in Europe and America that challenged the Pilgrims to advance. Our stalwart forefathers, on foot and in covered wagons, bravely faced discouraging storms.

In this modern age, with all its labor-saving devices, comforts, and conveniences, too many of us are dodging the daily storms so essential to advancement. In trying to *give* our children the best that society has for them, we may be standing in the way of their progress. It is discouraging to see parents shield their children from problems that enabled Jesus to grow "in wisdom and stature, and in favour with God and man." Too often, well-meaning parents say to their children, "Run along, we'll do the work."

Auntie was disturbed at seeing her little nephew pull a wagon in which his playmate was riding. His mother took the longer look when she said: "Let him pull. It's the only way to grow. His day for riding will come."

Some think of education as a training which enables people to advance without work. A father and mother brought their pampered boy to my office and said in his presence: "Here is our son. He has failed in two colleges, but we are determined to give him an education so he won't have to work as we have." We did what we could for him, but he soon failed with us.

I once meant well when I picked up a pipped egg and tried to help the little chick by removing the shell. Why did it not grow and become a normal chicken? I had deprived it of the exercise which nature had provided for its development.

As a boy on a farm I heard a story whose meaning has increased with the years. A farmer was out in the pasture looking for two mules. They had fallen

into an old dry well. The farmer, thinking they were dead, began pouring on them load after load of dirt. Neither mule was seriously hurt, and one of them refused to be buried. He kicked out from under each load of dirt and stood on it. As the well filled up he advanced to the top. He soon walked out a free mule.

All people have storms. Some go up with them, some go down with them. After the Civil War the South bravely faced her problems and for nearly a century has advanced through them. The best way for us to develop into our best selves is to get under a big load and go forward. We advance no higher than the hills we climb. Our most dangerous place is on Easy Street, where there is nothing to challenge us. If your work has many problems that seem almost too much for you, thank God for them. Pray for wisdom, strength, and courage to solve them.

The quickest way to become soft, flabby, and useless is to quit work. The world's failures are people who chose to shirk rather than to work.

Thy Speech Betrayeth Thee

(Continued from Page 3)

to him than he said, "If," mentioning these two fussing students, "these men are Christians, then I want none of it." This boy may have been won to Christ later but he was not at that time.

The second was in my home church. We had put on a special program which required many of us staying very late on Saturday night. Sunday was a very full day. At night we were all very weary. One of the kindest men I have ever known, being tired, spoke sharply to a young man. It came near sending that boy away from church and Sunday school and Christ.

The third case was the saddest of all. The wife was active in every phase of our church life. Her husband was not a

The one way to advance spiritually is to work daily at something worth while. If, each day, we could measure our spiritual growth as we do our physical growth, we might be more interested in taking daily spiritual nourishment. Church attendance is not enough to take us far toward spiritual maturity. Even a little service on Sunday is not sufficient. We want our loved ones to be faithful seven days a week. Does God want less? We may not be the best singers, teachers, or leaders, but there is something each of us can do. It matters little what that something is but it matters a great deal whether we are willing to do it.

The church must furnish work for every member of it, or it must accept a large part of the blame for spiritual drifters. Most young Christians are willing to work. They are waiting for guidance and encouragement. As a parent, teacher, and deacon, I must shoulder part of the blame for the fact that so many Christians today are not advancing toward spiritual maturity.
—The Teacher

Christian. Every revival season and in between the wife would urge me to talk with her husband. One day after many rebuffs, I did get into his private office. I had hardly begun to speak when he looked up from his desk and said to me, "Mr. Cross, do you know my wife." I did. She was almost constantly fussing and quarelling. I replied, "Yes, I know." I never got any further with him and as far as I know he died a lost man.

To watch and control our speech and our tone of voice as Christians is most important. Our speech and tone of voice tell everybody what we are inside more clearly than anything else we do. This in itself is bad but what a stark tragedy it is in damaging our soul-winning influence and causing many souls to be eternally lost.

Tribute To Noah B. Fetzer

by Florence Fetzer Crox, Dona Fetzer Bell and Jennie Fetzer Rymer

He was named for his grandfathers, Noah Fouts and Benjamin Fetzer. Noah was born and reared on the farm on which his father was born and reared. His early years were pleasantly spent with boyhood friends; the Fetzer store and the Fetzerton postoffice which was located in a nook of the store building. He loved horses and always kept a good one. He loved sports and was a great hunter.

He accepted Christ as his personal Saviour when he was a mere lad and was baptized into the Cookson Creek Church. He loved that church all his life. He was ordained a deacon there while still a young man. He was always very active in the church and always taught the Bible.

When he had finished the elementary course of study at home he attended high school at Benton; then finished his education at Carson-Newman college. When he was 21 years old he was accepted into Conasauga Lodge No. 396, Free and Accepted Masons at Ocoee, Tennessee, later serving the lodge as its worshipful master.

He very much liked music and there were many musical instruments around him; an orchestra, of sorts, could easily be arranged. Someone in the large family could play one or more instruments. Noah could play them all. There were no trained voices, no artists—but there was melody, music and right much love.

When Noah was in business in Charleston, he was very active in the Sunday school and all organizations of the church, and was teacher of a Bible class there for several years. When he had gone on to Chattanooga he taught the Men's Bible class in Chamberlain Avenue Church, of which he was a charter member.

While he was in business in Chattanooga he was married to his boyhood sweetheart, Daisy Lee, who one time said, "Noah was a perfect lover and is a perfect husband." His parents, perhaps, considered him a perfect son. His one brother and his sisters knew him to be perfect.

Sorrow entered his life in 1911 when the Lord took his infant son and his mother. The next year he moved on to Nashville where he was soon identified with the State Board and thereafter was in his element. For 38 years he was bookkeeper for the Executive Board and statistical secretary of the Convention. Dr. Gilliland was Executive Secretary when Noah became bookkeeper. Dr. Wilson, Dr. Bryan, Dr. Freeman and Dr. Pope, the secretaries who have worked with him, have expressed their love for him to his sisters.

During these eventful years with his beloved State Board he taught a Men's Bible class at Belmont Heights Baptist church. Noah loved the Lord and Noah loved men, hence his success as a teacher of men.

It was inevitable that in so large a

family sorrows would come. He had lost a sister when he was a lad. He lost a sister in 1917, the youngest one. In 1923 he lost his father; his only brother, Frank Fetzer in 1939; a sister, Maggie Fetzer Copeland in 1946. These all were great sorrows to him. It was a great sorrow for him when Daisy's mother went home to the Lord. But Noah had a great and abiding faith and could see the Lord in all things. His favorable personality, with his sense of humor, made and kept friends for him. He was wont to say, "there are few things that matter at all—but things that do matter, matter mighty much."

His going matters mighty much to his sisters. It was such a thrill when a pastor would present one to a visiting minister as Noah Fetzer's sister. It was a thrill to hear Noah say, "they are great gals."

Remarkable Things

by E. P. Alldredge

The three most remarkable things about Noah Fetzer were not mentioned at his funeral and have not been touched upon by any of the writers who have referred to his death.

1. His marvelous understanding of God's Word. He was a layman. He never attended a theological seminary or even a good Bible school. But there were not three preachers in Tennessee, during the thirty years that I knew him, who understood the basic doctrines of God's Word more clearly than did this Godly layman. And he believed those great truths to the depth of his being.

How did he achieve such a distinction? The answer is (1) he had a keen and well-balanced mind; (2) he bought the

best books and helps obtainable; and (3) he mastered these books, along with the most thorough going personal study of the Bible itself.

2. A fore-runner of the present tithing program of Southern Baptists. When I came to Nashville in September, 1920, twenty years before Southern Baptists put on their present Southwide campaign for tithers, in spite of his very heavy and exacting duties as office secretary of the State Executive Board, Noah Fetzer was going here and yonder and everywhere over Tennessee, making great addresses on God's plan of financing His kingdom and winning many laymen and preachers as tithers.

(Continued on Page 7)

Russian Bible Society

by Wendell G. Davis

On about June 13th of this year there appeared in my study a Mr. Kerechun representing the Russian Bible Society. He asked the privilege of telling our people about his work and taking an offering. After discussing the matter with some of our people, we agreed to give him the privilege of speaking to our Wednesday evening congregation on June 21.

When I made the announcement that Mr. Kerechun was to appear, one of our members called attention to an item in the March 1 issue of *The Biblical Recorder* raising some questions about this organization. Checking with the North Carolina Board of Public Welfare, which is responsible for issuing license for public solicitations in this state, we found that this organization had no such license.

When Mr. Kerechun came for his engagement, we called his attention to the item in the state paper and also asked him about the solicitation license. He told me that the item in *The Biblical Recorder* had been corrected in a later issue and that his organization had made application for the state solicitation license.

After Mr. Kerechun had left our church with an offering for his work, we made further investigation. I have a telegram from the commissioner of the North Carolina Board of Public Welfare, dated June 26, saying that The Russian Bible Society had at that time made no application for a state solicitation license. I also have a letter from Dr. L. L. Carpenter, Editor of *The Biblical Recorder*, saying that the item in the March 1 issue of *The Biblical Recorder* was not corrected. Dr. Carpenter states, "I have not made a correction about the Russian Bible Society, for I think there is no correction to be made. All the evidence I have been able to secure indicates that this Russian Bible Society is unreliable."

I have written other sources about this society. Dr. Louie Newton's name was used by Mr. Kerechun. Dr. Newton says that after careful investigation, including the opinion of the American Bible Society, his church declined to cooperate with the Russian Bible Society. Dr. J.

M. Dawson, executive director of the Baptist Joint Committee on Public Affairs, says, "The Russian Bible Society affords us considerable embarrassment since it is not recognized by any of our Baptist Conventions or agencies and has been disavowed by the American Bible Society."

The Russian Bible Society gives a Washington address. One Washington pastor writes as follows: "From everything I have been able to learn about them (Russian Bible Society) since coming to the District of Columbia, the whole matter seems a bit cloudy. There is no agency here—Baptist Churches, District of Columbia Convention, Washington

Federation of Churches, or any other I know of—who endorses this society."

Since these facts lead us to doubt this organization and cause us to wonder if the funds are really being used for the furtherance of the gospel, either in Russia or anywhere else, and since our churches have plenty of worthy causes to support, I am hoping that others will take this word of caution and profit by my experience.

The American Bible Society is doing a good work and is worthy of the support of any church that wants to help put the Word of God in the hands of others.

Remarkable Things

(Continued from Page 6)

3. He was greatest as a church member. If the Lord tarries and Belmont Heights Baptist Church goes on for another hundred years, it will never find another such man and woman as Mr. and Mrs. Noah B. Fetzer. First of all, in addition to his heavy task as office secretary and also much effective field work for the Baptists of Tennessee, Noah Fetzer not only served as a church member, a deacon, and as a teacher of the Men's Bible Class of our church, but, for seven years, he served as the first treasurer of Belmont Heights Baptist Church. And he, and most of the other deacons of Belmont Heights Church for the first twelve years, literally served unto blood! What I mean to say is, Belmont Heights Baptist Church did not have active deacons during its first twelve years; it had suffering deacons. I know, for I was here with them when these deacons literally passed through Gethsemane! For even when Dr. Kelly White came here as pastor in 1928, our 585 members owed \$143,000.00 and were trying to pay 6% interest on it and keep the church work

going.

Now all through this Gethsemane period of our church Noah Fetzer did four things that perhaps one layman out of a million would have done:

(1) He carried his heavy end of this load at Belmont Heights Church and never once murmured or sounded a low note! God bless his memory and example!

(2) He gave his tithes and offerings to God—and some of his offerings were almost unto blood—and gloried in his privileges!

(3) He cooperated to the limit with each one of his pastors—and not once did he join in any faction, not once did he mention any personal slight or hurt, and not once did he fail to use his great influence for harmony and cooperation.

(4) And in all his marvelous service in this church, Noah Fetzer was upheld and inspired and cheered on by the noble woman and fellow worker who walked by his side, and who worked and suffered and triumphed with him, Mrs. Daisy Fetzer.

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.

Non-Participation

Religious Herald

Probably the most noteworthy thing about the meeting in Chicago was the failure of the messengers to participate except as listeners—in spite of poor accommodations—and as rather listless voters in favor of every report and recommendation presented by the various committees and boards. With a single exception the messengers accepted without question or debate all statements and plans proposed from the platform. This complete lack of participation might have been good under the circumstances which prevailed in Chicago, but its continuance at future annual meetings will likely have a deadening effect upon the Convention because intelligent, thoughtful men and women will find little to arouse their interest in such monotonous proceedings. Busy laymen will be less disposed to spend their time and money to attend. This, it seems, is a real but inescapable danger under the present arrangement.

(Baptists thrive on discussion.—R.B.J.)

Should Drop Sectional Name

Dr. W. O. Carver in *Alabama Baptist*

Now that we no longer limit ourselves in vision and programs; now that we have grown so powerful in numbers and in finances as to be free from fear, has not the time come to drop the absurdity of a sectional name? This course would also tend directly toward enabling us to transcend our sectarianism, our prejudices and other provincialisms; to free our hearts and our minds for wider and truer Baptist fellowship, understanding and co-operation. It is highly important in these critical days, when deep and broad issues are of pressing importance in the life of our country and of the world, that Baptists should find a way to unite in a common, impressive, and victorious contribution of our principles, our experience and our calling toward the solution of situations and problems which are wider and more pressing than any of the issues which lie

within the scope of our several Baptist groups. With the "Southern" Baptist Convention meeting this year in Chicago and next year in San Francisco, we must feel increasingly foolish in continuing to call ourselves by a sectional name with sectarian implications which are being used by some to the menace of our unity and to the danger of further divisions and distractions.

(Many will agree with Dr. Carver.—R.B.J.)

Sin Against Atheism

Newsweek

In Kaliningrad, U.S.S.R., an East Prussian girl became engaged to a member of the Komsomol, the Communist youth organization. She wished to be married in church, but her young Communist fiancé felt he should inquire whether such a move was Red orthodox and wrote to the Soviet newspaper Komsomolskaia Pravda. The paper's irate editorial answer, published March 21, has just reached the United States through the Ecumenical Press Service in Geneva: "It is clear," said the paper, "that religious beliefs are profoundly alien to our convictions . . .

"You, a convinced atheist, can you possibly think that if you get married in a church without changing your convictions, you will not be committing a grave violation of the Komsomol Charter? . . . Such conduct would be an open violation of the charter . . .

"What will the youth think of you if they know," concluded the paper, "that you have not been able to change the convictions of your future wife or to explain to her where she has gone astray, but have you yourself waived your convictions and principles and gone to church. They will say: This is not a true Komsomol member."

(If that so-called Christian girl had half-sense, she would recognize that no Christian could marry an atheist.—R.B.J.)

Converted

Newsweek

Unwilling to become a "deathbed Catholic," author Gene Fowler ("Timberline"), will be baptized in the Roman Catholic faith in his home town of Denver. "I have had a good time in this life," Fowler explained, "and I want to be sure of having a good time in the next."

(How can he be sure by joining the Catholics? They certainly do not believe in the security of the believer. About the only thing he can be sure of is Purgatory, according to Rome.—R.B.J.)

Pictures are No Substitute for The Word of God and Preaching

Western Recorder

From here and there, over the state and beyond, comes word of a gradual movement which seems to be under way—the substitution of slides and moving pictures for regular worship services. This editor is not trying to dictate to churches, but he does have the right, and we think, responsibility, to speak his convictions. Nothing should ever be made a substitute for the reading and study of God's word and the preaching of the truth from the pulpit. Visual education is a new and valuable means of imparting information to old and young alike. Through the eye we learn more rapidly than through the ear. Visual education is a wide open door to effectively serving the people and many churches are taking advantage of this opportunity to inform and challenge. However, in the opinion and deep conviction of this writer such things ought never to substitute for the preaching of the gospel. The people are hungry for something that is real from the heart of God and the good pastors. They yearn for Spirit-indicted preaching! The man of God does well to see that both his message and his heart are thoroughly prepared for the high hours of worship; and in this writer's conviction he does well to see that nothing breaks in on that holy hour.

(Absolutely right.—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 August 27, 1950

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3, Tennessee

TEXTS: Luke 1:46-55; 2:7-19,40-52; Mark 3:31-35; John 2:1-12; 19:25-27; Acts 1:13-14 (Larger)—Lu. 1:46-48; 2:48-51; Mk. 3:31-35; Jn. 19:25-27; Acts 1:14 (Printed)—Lu. 1:46-47 (Golden).

Mary, the Mother of Jesus

Church historians use the term, mariolatry, by which reference is made to the worship of Mary as being the mother of God. Communicants of the Roman Catholic Church are taught to pray to the Virgin Mary as one who has special standing with God, since she was the mother of Jesus Christ. Such concepts are foreign to the teachings of the New Testament, of course, but should be mentioned negatively as an approach to this lesson. We are to see in the printed passages of this study Mary in terms of her humanity and humility, a worthy but imperfect mother; the wife of Joseph, the carpenter of Nazareth, and the mother of six other children besides our Lord. These notes assume the Virgin Birth of Jesus, miraculously conceived by the Holy Spirit, without explanation or comment (due to space limitations).

I. AN HONORED MOTHER: GOD'S HANDMAIDEN (Lu. 1:46-48).

God had chosen Mary to become the mother of the promised Messiah. This was indeed a high honor, and Mary so regarded it. Her heart overflowed in gratitude and she burst into a song of praise. Her hymn is characterized by humility, however, as she visualized the honor that should come to her from all succeeding generations. But she remembered that she was but the handmaiden of God. Christian mothers can and should share with Mary in her feelings of thanksgiving. It is an honor, high and holy, to become the mother of a child.

II. A GUIDING MOTHER: JESUS' TEACHER (Lu. 2:48-51).

The boy Jesus had become separated from his parents while visiting Jerusalem at the feast of the passover. They found Him in the temple in conversation with the great religious leaders of that day. Mary is vexed and is about to chide Him for His seeming disobedience or carelessness, whereupon Jesus reminds her that He must be about the Heavenly Father's business. As a result of her guidance, attempted here but accomplished elsewhere, Jesus grew to full maturity with a well-balanced make-up and personality: physical, mental, social, spiritual.

III. A DISTURBED MOTHER: CHRIST'S OVERSEER (Mk. 3:31-35).

The events recorded in this passage took place on what is often referred to as the Busy Day in the life of our Lord. His enthusiasm was so great and the opposition to Him was so severe that Robertson, and others, thinks that Mary and His half-brothers came to take Him home. They suspected that He was about to break under the strain and was already half-way beside Himself in over-work. They wanted to get Him back to His former home in Capernaum where He could rest and be quiet. If this were the case, the mother heart was again asserting itself. Mary wished to oversee His complete restoration.

IV. A WEeping MOTHER: CROSS' WITNESS (Jn. 19:25-27).

The Roman soldiers had nailed the body of Mary's first-born, Jesus, to a cross. And now she stood by, along with some other women, and was watching Him die. Did she remember the prophecy of Simeon, uttered when the child was presented before the Lord in Jerusalem? "Yea, a sword shall pierce through thy own soul also" (Lu. 2:35). She must have done so. It was a cruel and bitter hour for her, but she was no doubt divinely sustained in it. In the midst of her dire grief, Jesus commends her to the care of John the Beloved, into whose home she likely went for the remainder of her days. It was one of Jesus' last and tenderest ministrations toward His mother, and manifests His care and concern for her even while He was dying.

V. A PRAYING MOTHER: CHURCH'S INTERCESSOR (Acts 1:14).

Jesus had been crucified, buried and had arisen from the dead, and had ascended to His Father in heaven. The apostles and others were meeting in an upper room in the city of Jerusalem. In this company of disciples was found Mary, the mother of Jesus. Was it the church? These notes take the position that it was, for the group performed one of the functions of a church (Acts 1:15-26). But here we get our last glimpse of Mary, and it is of her at prayer. She has had some glorious and strange experiences during her life, and she must have pondered them deeply. She joined the group "in prayer and supplication." Could there be a better last look at her than this?

Are you still searching for a new friend—one who will become a loyal pen pal? Maybe some of the new word pictures in our Young South file will help you find exactly the right person to write to.

Many of you are already familiar with JEWELL CARDWELL of Crab Orchard, Tennessee. Jewell is fourteen years old and will start to High School this year. She goes to Chestnut Hill Baptist Church. She has two hobbies—writing and crocheting. Maybe her writing hobby explains why she is anxious for several new pen pals. If you are between the ages of thirteen and seventeen, how about writing a friendly get-acquainted note to Jewell? Perhaps you two will become very good friends through your letters.

If you are not quite old enough to choose Jewell Cardwell for your pen pal, maybe you'd like to write to WANDA CHRISTINE GUICE. Wanda Christine is eleven years old, and in the fifth grade at school. She lives at the Tennessee Baptist Orphanage, Franklin, Tennessee (Route 2). Her Birthday is April 4. Wanda Christine is learning to play the piano. Maybe before very long she will be able to play well enough to help with the music in Sunday school or Training Union, where she goes every Sunday. I hope she will get many letters—and many new friends—through the printing of this word picture.

MARGIE ANN JOHNSON, Fowlkes, Tennessee, is another old friend of ours. Margie Ann was twelve years old the eleventh of October. When she goes back to school this fall she will be in the eighth grade. She especially likes English, Spelling, and Reading. Margie Ann is a member of Fowlkes Baptist Church. There are three other children in Margie Ann's family—ten-year-old twin brothers and a fifteen-year-old sister. Margie Ann likes sports like softball, and baseball. She also enjoys reading and riding her bicycle. With so many interests, it will be easy for Margie Ann to find lots of pen pals. Perhaps right now you are thinking that you'd like to write her a letter. She'd be happy to have it!

MARY LAWRENCE, Route 1, Lavinia, Tennessee, is twelve years old and in the seventh grade. She likes to go to church, and had a good time in the Vacation Bible School there this summer. She wants some pen pals twelve or thirteen years old.

JANELLE MASON, R. R. 6, Springfield, Tennessee, began her most recent letter by saying, "I am looking for a nice pen pal." Here's hoping she finds one through today's column. Janelle is nine years old, in the fifth grade at school. She is a member of Hopewell Baptist Church. I like her nickname—Jenny. And I like the pretty blue stationery she wrote on. Maybe if you'll write her a letter right away, she will answer you on a sheet of it. Anyway, she will surely answer it and you too may become life-long friends! Doesn't that sound exciting? Try it!

GLORIA McDONALD, Box 24, Doyle, Tennessee, is another twelve-year-old friend who is looking for a pen pal. Gloria is in the eighth grade at school. For three years she has been a member of Greenwood Baptist Church. History is Gloria's favorite subject in school. I imagine she also likes to read books with historical backgrounds or settings. With her studying and reading, she finds time to play basketball and volley ball. And she will find time to answer every letter which she gets. Will there be one in her box from you?

Next week we will have some more word pictures to look at. While you are waiting to see them, perhaps you will write to one of today's friends. And—of course—if your own word picture isn't up to date, this is the time to do something about it. Have you sent in the clipping (or a copy of it) from a recent BAPTIST AND REFLECTOR, asking some questions about yourself and the type pen pal you'd like to have? If you haven't, look it up now and fill it in and send it to me. If you've misplaced it, just write me a newsy letter and tell me everything about yourself that you'd like to know about the pen pal you choose! That will be an excellent word picture! I'll be waiting for it!

Love,

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

Agenda for State Planning Meeting

I. THE PURPOSE OF THE MEETING

1. To preview our 1950-51 Southern Baptist Sunday School Program and to discuss our part in launching this program in the associations and in the churches.
2. To consider some attractive means of launching the program that will challenge the attention of every church.
3. To restudy the possibilities of the associational and church planning meetings, and to plan to make them effective.
4. To re-evaluate the use of the association as a means of helping every church do better Sunday school work.
5. To strengthen our faith, increase our zeal, and kindle our compassion as we, in places of leadership, lead our associations to greater conquests.

II. OUR 1950-51 SOUTHERN BAPTIST SUNDAY SCHOOL PROGRAM

1. Presentation of film strip.
2. An informal study of the planning booklet.
3. Launching the program and committing the churches on Promotion Day. Attractive poster to be available.

III. A SUNDAY SCHOOL PLANNING MEETING IN EVERY CHURCH

A. The Associational Planning Meetings

1. The purpose of the meetings:
 - (1) To launch the 1950-51 program in the association
 - (2) To project associational goals and objectives for the year
 - (3) To challenge every church to launch the program on Promotion Day
 - (4) To complete plans for a Sunday school planning meeting in every church
2. Suggested program for associational meeting carried in August Bulletin.

B. The Church Planning Meetings

See August Bulletin for a complete discussion of the meetings.

IV. HELP AVAILABLE FOR ASSOCIATIONAL PLANNING MEETINGS

State secretary will outline the plan of his state, the procedure, and introduce the enlisted workers. Sometime during conference opportunity may be provided for each associational superintendent to meet with the worker who may help in the associational meeting.

V. MATCHING PRESENT OPPORTUNITIES WITH CONSECRATED LEADERSHIP

Because of unparalleled opportunities of our day, associational leaders should:

1. Complete and maintain a working organization.
2. Outline a month-by-month program of work and carry it through.
3. Maintain regular meetings to help the workers in the churches.
4. Be a positive and aggressive leader. (An informal discussion and conference.)

VI. CLOSING MESSAGE

"... We returned all of us to the wall, every one unto his work." (Neh. 4:15).

Attend All Three

(1) Attend the state planning meeting nearest you. (2) See Associational superintendent and missionary concerning date and place of associational meeting. (3) Work out dates for church planning meeting in cooperation with associational superintendent and missionary. Make a good ready for the new Sunday school year!

State meetings—September 1, Lebanon, First; September 5, Chattanooga, First; September 7, Morristown, First; September 8, Knoxville, First; September 11, Lawrenceburg, First; September 12, Clarksville, First; September 14, Milan, First; September 15, Bolivar, First.

Was Christ's Death Necessary to Our Salvation?

by TERRY DAVIS

Encircled and under fierce bombardment in Spain's civil war, heroic Colonel Jose Moscardo still refused to surrender his fortress to the Loyalists. To break him down, the Loyalists forced his son, Luis, a prisoner, to speak to his father by telephone across the lines.

"Papa," began Luis. "What is it, my son?"

"They say they will shoot me if you don't surrender."

"Then commend your soul to God, cry 'Viva Espano' and die like a patriot."

"A big kiss, papa." "A big kiss, my son." The Loyalists shot young Luis.

Do you not think that if there had been any possible way to have prevented the death of his son, save, surrender, that this brave colonel would not have taken it? Of course, he would have. If they had demanded a ransom, he would have gladly paid all the money that he possessed, he would have offered them all of his precious heirlooms; he would even have been willing to offer his own life to save his son. But to surrender? He could not, even though the boy paid with his life; for too much was at stake, too many patriots, loyal to him, would have suffered and died, and the cause for which they were fighting would have been lost.

Another son, one night many years ago, knelt beneath some gnarled old olive trees and looked straight into His Father's face, knowing that the next day He was to die a horrible, lingering death.

Listen to Him as he fervently prays and earnestly pleads, "My Father, if it be possible, let this cup pass away from me: Nevertheless, not as I will but as Thou wilt."

Listen as He prays again with such agony that blood is forced from His pores, "Oh my Father, if this cup may not pass away from me, except I drink it, Thy will be done."

Yes, this was JESUS. And let us now each one put ourselves in God the Father's place; and let us imagine that this is our own son pleading with us, and that it is in our power to prevent his suffering. Do you think that you could have stood by and watched your son's face being beaten into a bloody pulp by hatred filled fists. Do you think you could have stood by and seen his mental anguish and humiliation as he was mocked by crowds of little minded people? Do you think that you could have stood by and seen his brow punctured in a hundred places by a crown of thorns, his back torn to shreds by a Roman scourge, his flesh and bones and his hands and feet torn asunder by iron spikes, and his body writhing in intense mortal agony for six long hours that he hung on a cruel cross? Do you think you could have, if it had been in your power to prevent it?

Of course you couldn't! Of course you couldn't! And why didn't God prevent this unjust suffering for His Son? I will tell you why. Because He loved us, undeserving sinners that we are, and Christ's intercessory death was the only possible way of our being saved.

Do you think that if it were possible for us to be saved from an eternal hell by joining a church, by being baptized or christened, by living a clean moral life, by morality in any form, by sacraments, or by any other method under the sun, that God would have let His Son go through all of that torture and horror?

Of course not! Not if there had been any other possible way that man, who wilfully sinned and turned his back on God, could have earned his salvation or worked his way back to God. It is only through the shed blood of the Lamb of God, spotless and without blemish, that through faith our sins can be washed as white as snow; so that we can one glorious day stand before our Maker clean and uncondemned. Not in our robes of righteousness, which are as filthy rags, but in Christ's spotless and stainless robe of righteousness which we acquire by placing our trust in Him.

Was Christ's death necessary for our salvation? If it wasn't, then God in all of His omnipotence and omniscience permitted His Son to die in vain.

Is Christ's death necessary for our salvation? Is oxygen necessary for our continued existence on this earth?

I leave the only possible answer with you.

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

Two Refreshing and Inspiring Weeks

MRS. EVA HOLLIS, *Stewardship Chairman*

Miss Northington certainly knows how to plan our work in the most unique and soul-refreshing way. This year we went over to Camp Carson for our State Board Meeting, and for the "School of Efficiency" as she called our conference meeting. Next year we will meet at the West Tennessee Camp, Linden.

Mrs. Sam Holloway, our gracious State President, picked a party of us up on the afternoon of June 18th and drove us to Camp Linden for the night. Mrs. Dan Shepard, who did so much toward the selection of the site, was along, and although the day was far spent she wanted us to see a lovely little waterfall nearby, so we started out, but some of us never arrived—including your humble servant. Being used to the bright lights of the city, the night coming on, rough going and pigs and cows in the path, as well as small streams and broken board crossings, it seemed the part of wisdom to turn back and avoid a possible accident. However, the boys and girls will enjoy a hike to the pretty water-fall, as well as to other interesting places near the camp.

We met the two stalwart life guards, Leland Sedberry and Sanford Gray as well as Bob Wilson, Camp Director, and the women in charge of the meals, etc. After spending a pleasant night, before which we had a little prayer and praise service, we started out towards our destination, Camp Carson. Arriving without mishap we were made comfortable for the night, and on Monday the board members who did not have to drive so far began coming in and the fellowship was delightful. Tuesday and Wednesday were spent in talking over the work and planning for greater things in the future. Miss Tallant formally offered her resignation as Young People's Leader, which was accepted, with regret, and Miss Laura Frances Snow was elected to fill the vacancy.

On Thursday and Friday our "School of Efficiency" was in session, and these pleasant conferences on all phases of the work were held, the value of which was enhanced by the aid of Southwide and other experienced officers. Miss Ruth Ford, of China, stirred our hearts, as usual, as she told of the needs in China.

Friday afternoon, Dr. and Mrs. Warden of Jefferson City drove me over to Jefferson City, where I was to teach in the Preacher's School. During my stay there I slept in the infirmary, in cool and pleasant surroundings.

During the school, the wives of the preachers and I studied "Partnership with Christ" together for two hours each day. The remaining hours each day until 3:30 o'clock were spent listening to the men's lectures delivered by the faculty members. The preaching of Dr. Mahan, a ripe old minister of God, and discussions, were participated in by all.

At 7:15 we met for morning devotions with the preachers and their wives. At 7:30 breakfast, after which there was something interesting and instructive each hour. Dr. and Mrs. Fite, Dr. and Mrs. Warden, Mrs. Payne, the students and the men who brought the inspirational addresses at First Church in the evenings were all gracious and cordial and I have never spent a more pleasant week. I did not want to leave and hope sometime to be privileged to return to Jefferson City where the atmosphere of Carson Newman sheds its benign influence over the whole town. Dr. Fite, the president, seems to be honored and beloved. I hope to be a better steward of the Lord Jesus Christ because of these delightful two weeks.

THURSDAY, AUGUST 24, 1950

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3, TENNESSEE

E. N. DELZELL
Secretary



BERNICE BROWN
Office Secretary

The Nashville Brotherhood Association met Sunday afternoon, July 30. Two new Brotherhoods were reported in the Association. New Hope and Saturn Drive and each one was represented at the meeting. New Hope having twelve men present.

The Shelby Brotherhood Association had a great Rally meeting Friday night, July 28, in honor of Rev. D. A. Ellis. This was a great program and fine fellowship. There were between four hundred to five hundred men who attended this meeting.

New Brotherhoods Organized

We are grateful for the number of new Brotherhoods organized in the past month. We are recognizing some of these organizations at this writing. Especially we noted a new Brotherhood organized at Sweetwater, Tennessee. David T. Barnett sends us a list of the officers with this notation attached. "Our regular meeting nights are the first and third Friday night of each month and the membership is growing with each meeting. So far we are visiting the lost, the sick and needy, and promoting cottage prayer meetings where there are lost to be won to Christ, and backing the other organizations in the church." *What more could a Brotherhood do?*

SWEETWATER ASSOCIATION

North Sweetwater Baptist Church

REV. FLETCHER LINGERFELT, *Pastor*

President J. R. Hollaway
Activities Vice-president Bruce Mincey
Program Vice-president Tommy Rogers
Membership Vice-president John Hicks
Secretary-Treasurer David Barnett
Chorister Hubert R. Ingram

FIRST BAPTIST CHURCH, LOUDON

First Baptist Church, Loudon

REV. W. PAUL HALL, *Pastor*

President Ed McCown
Activities Vice-president Lee Price
Program Vice-president I. Sanders
Membership Vice-president Olan Williamson
Secretary-Treasurer Clifford C. Kirk
Chorister Vaughn Shubert

NEW SALEM ASSOCIATION

First Church, Carthage

REV. W. W. HARRISON, *Pastor*

President W. E. Taylor
Activities Vice-president Nat McKinney
Program Vice-president Tom Ammonette
Membership Vice-president J. R. Smith
Secretary-Treasurer Joe J. Hiatt
Chorister W. W. Harrison

ROBERTSON ASSOCIATION

North Springfield Baptist Church

REV. HOWARD D. THOMPSON, *Pastor*

President Mitchell Jones
Activities Vice-president Mathis Pope
Program Vice-president Will Rice
Membership Vice-president Lee Thompson
Secretary-Treasurer Billy Jones
Chorister Cloyde Anderson

AMONG THE BRETHREN

Mel Dibble, well known singer and evangelist, directed the music and did the preaching at First Baptist Church, Gallatin, recently. There were 30 additions by baptism and 7 by letter. John C. Huffman is pastor.

—B&R—

Willis J. Ray has tendered his resignation as president of Grand Canyon College, Prescott, Arizona. The resignation will become effective when the new college president is elected. For the past two years Dr. Ray has been serving as executive secretary of the Arizona Baptist Convention and president of the college.

—B&R—

Mrs. Sibyl Brame Townsend is to return to her Alma Mater, Blue Mountain College, Blue Mountain, Miss., in September, as alumnae secretary and assistant dean of students. Mrs. Townsend was associate in the Student Department, Baptist Sunday School Board, prior to her marriage to Rev. Carl Townsend, in 1936. After the death of her husband in 1947, she returned to her native home, Yazoo City, Miss., with her three children, and taught in the city high school there.

—B&R—

A mission of Mill Creek Baptist Church, Nashville, was organized in the Scout House of Richland School property, June 20. Property has been bought at 6112 Charlotte Avenue. This building is being used for Sunday school rooms while a tent in the front yard is being used for an auditorium. Plans are underway to replace the tent with a temporary building.

July 23-August 4, Eldridge L. Miller did the preaching in a revival and his father, Dr. G. Daniel Miller, led the singing. There were 37 additions, 16 for baptism.

—B&R—

Eighteen G.A.s from Round Lick Baptist Church, Watertown, visited the Baptist State Building, August 4. Pastor V. R. Butler and the G. A. leaders accompanied the group.

Every Baptist a Tither

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

Supt. Creasman Honored



W. C. CREASMAN

At the summer convocation of Union University, Jackson, on August 18, the degree of Doctor of Divinity was conferred on Superintendent W. C. Creasman of the Tennessee Baptist Orphans Home, Franklin. We believe that it is an honor deservedly bestowed and that it will be worthily worn.

Silverdale Baptist Church, Chattanooga, C. H. Petty, pastor, has just closed a five night music school. Kenneth Cochran, music director of Red Bank Baptist Church, Chattanooga, was teacher.

—B&R—

Roy R. Newman has accepted the call of West Woodlawn Baptist Church, Birmingham, Ala., and has already moved on the field. Before going to Alabama, Bro. Newman was pastor of First Baptist Church, Villa Rica, Ga. He was formerly pastor of Tennessee.

—B&R—

L. A. Foster, secretary of the Sunday School Department, Missouri Baptist General Association, since 1944 has resigned to accept the office of president of Hannibal-LaGrange College. He succeeds A. E. Prince, president of the institution since 1940.

—B&R—

John G. Clark, associate pastor of First Baptist Church, Knoxville, has accepted a call of First Baptist Church, Pulaski, Va. He will succeed Ryland Knight who retired recently.

Notice

When sending in the attendances and additions to the churches for publication in BAPTIST AND REFLECTOR, please give the name of the church. Several cards have come to the office with no church name given and we are unable to identify the congregation. Therefore, these attendances and additions can not be published.

Southern Baptists have a new church in the Philippines, their first. It is a Chinese congregation located at Baguio. Dr. Winston Crawley is pastor.

—B&R—

The Baptist Press states that two Southern Baptists have been named as outstanding rural ministers of the year by the *Progressive Farmer*. They are Rev. Sam W. Scantlan, superintendent for rural missions for Oklahoma Baptists, and Rev. W. T. Red, pastor of two half-time churches in South Carolina.

—B&R—

The Baptist Press also states that CONSERVATIVE BAPTISTS have been advised to seek fellowship with Southern Baptist churches on the local level by Gabriel R. Guedj, one of the Conservative leaders. He is pastor of the Memorial Baptist Church, Fresno, Calif.

—B&R—

Pastor M. I. Crocker of the Little Hope Baptist Church in the Cumberland Association, has been assisted in a glorious revival by James Binkley, pastor of the Seventh Baptist Church, Nashville. Lt. Howard Lee and Mrs. Mac Rinehart were in charge of the music. There were over-flowing crowds, 24 professions of faith and 25 additions to the church and 12 re-dedications.

—B&R—

The ladies of the Friendship Class of West Jackson Baptist Church, Jackson, met at the church Monday, July 31 at 9 o'clock for the purpose of quilting quilts for the Baptist Children's Home at Memphis. Lunch was carried and except for a short rest period with lunch at noon, the entire day was spent at quilting. Each of the five groups of the class now has a quilt ready which will be carried to the Home soon. Every one enjoyed the day and all are happy to have had a part in the making of the quilts for such a worthy cause. The teacher is Mrs. D. T. Coppedge and R. E. Guy is pastor.

—B&R—

Charles Bowles, pastor of Hunter Street Baptist Church, Birmingham, Ala., and former pastor of McCalla Avenue Baptist Church, Knoxville, will do the preaching in a revival at Broadway Church, Knoxville, September 10-24. Music will be under the director of Elmer F. Bailey.

—B&R—

Grainger County Association will meet with Oakland Baptist Church, Rutledge, August 23 and 24.

YOU HAVE OFTEN LOOKED FOR THEM

... HERE THEY ARE ...

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ATTENDANCES AND ADDITIONS TO THE CHURCHES AUGUST 13, 1950

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	243	41	---	Jefferson City, First	408	112	4
Allons Chapel	180	---	---	Jonesboro, First	186	70	1
Ashland City, First	39	20	---	Kingsport, First	703	168	2
Athens, Antioch	123	32	---	Knoxville, Alice Bell	112	42	2
East	362	156	---	Arlington	370	104	3
First	462	182	---	Bell Avenue	795	346	1
West End Mission	88	63	---	Broadway	1189	442	11
Calhoun	112	25	---	Churwell Avenue	181	60	3
Coghill	83	68	---	Fifth Avenue	825	236	9
Cotton Port	110	100	---	First	749	---	1
Eastanalle	65	---	---	Inskip	405	113	1
Englewood	153	33	---	Lincoln Park	580	203	---
Etowah, East	110	48	---	McCalla Avenue	614	168	---
Etowah, First	333	87	---	N. Fifth Avenue	70	33	1
Etowah, North	316	118	---	Oakwood	466	241	2
Good Springs	96	56	---	Sevier Heights	495	205	---
Idlewild	100	75	---	LaFollette, First	357	128	2
New Hope	52	36	---	Mission	97	40	---
New Zion	85	65	---	Lake City, First	172	32	---
Niota, East	129	48	---	Lawrenceburg, First	256	140	6
Niota, First	152	53	---	Cedar Grove	105	62	---
Union Grove No. 2	97	73	---	Fairview	448	127	---
Auburntown, Prosperity	186	158	---	First	448	127	---
Benton, First	167	82	---	Lenoir City, First	378	116	11
Brighton	331	262	---	Nelson Street Mission	32	24	---
Bristol, Calvary	360	125	2	Lewisburg, First	555	211	35
Brownsville, First	382	111	1	Mt. Juliet	145	56	---
Woodland	159	130	1	Madisonville, Chestua	72	36	---
Chattanooga, Apison	112	68	---	Maryville, Broadway	318	134	---
Avondale	570	132	3	Everett Hills	259	163	3
Birchwood	75	36	---	First	643	203	3
Brainerd	406	176	3	Maynardville	142	27	---
Clifton Hill	292	97	1	Medina	189	118	5
Concord	267	115	---	Lathams Chapel	93	38	6
Eastdale	383	---	3	Memphis, Bellevue	2351	868	11
First	868	170	6	Boulevard	725	215	8
Hixson Chapel	34	34	---	Central Avenue	675	170	3
Rivercrest Chapel	59	18	2	LaBelle	668	197	3
Highland Park	3051	740	29	Levi	241	116	1
Lupton City	151	103	4	Barton Heights	122	53	3
Morris Hill	239	119	---	McLean	264	140	---
Oak Grove	254	---	3	Chapel	55	46	1
Oakwood	173	65	---	Mallory Heights	165	75	3
Red Bank	577	183	5	Parkway	270	133	---
Ridgedale	572	242	6	Seventh Street	479	216	3
St. Elmo	342	118	---	Speedway Terrace	701	125	---
Silverdale	145	64	---	Sylvan Heights	215	97	---
Woodland Heights	245	80	5	Union Avenue	975	254	8
Oak Grove	197	123	---	Milan, First	413	58	---
Cleveland, Big Spring	290	227	1	Monterey, First	289	106	---
Rutledge Memorial	92	40	---	Thorn Hill	22	---	---
Four Point Chapel	25	---	---	Morristown, First	488	120	1
Columbia, First	349	96	---	Buffalo Trail	78	50	7
Godwin Chapel	48	---	---	Murfreesboro, First	365	81	4
Rock Springs	99	77	---	Walnut Street Mission	46	---	---
Second	139	90	2	Westvue	512	130	3
Cookeville, Steven Street	110	60	---	Woodbury Road	69	61	2
West View	185	74	---	Nashville, Eastland	556	78	3
Decatur, Goodfield	121	44	10	Grace	762	256	---
Dyersburg, Calvary Hill	129	76	1	Inglewood	981	213	14
First	585	140	---	Madison Heights	128	47	1
Hillcrest	204	66	4	North End	147	65	---
Elizabethton, First	511	127	---	Third	242	---	---
Oak Street	128	73	---	Oliver Springs, First	163	47	2
Siam	260	153	---	Rockwood, First	305	141	---
Fountain City, Central	847	208	---	Rogersville, Hennard's Chapel	137	111	---
Hines Valley Mission	44	---	---	Rutledge, Oakland	97	56	2
Smithwood	446	176	5	Savannah, First	103	24	2
Fowlkes	117	89	---	Shelbyville, First	335	69	---
Gladeville	183	93	16	Somerville, First	178	111	1
Grand Junction, First	115	76	---	Stantonville, West Shiloh	264	124	---
Greenbrier	192	80	---	Tullahoma, First	219	52	2
Harriman, South	240	151	4	Highland	80	43	---
Trenton Street	375	80	1	Union City, First	491	105	2
Humboldt, Antioch	310	---	12	Winchester, First	257	101	14
First	498	121	1				
Jackson, First	730	117	---				
North	274	135	1				
West	754	207	10				

Books

THE SOCIAL KIT (Game Kit Number II) by Jack B. and Edith Fellows (BROADMAN PRESS)

Here is a Kit containing 100 Ice Breakers to fit most any party group. Getting the interest of the entire group at the beginning of a party is most important. This Kit contains 100 different games which may be used in getting a party off to a good start. Each game is printed on a separate four-by-six inch card, which has a two-fold value—(1) that it might be easily used in directing the game; and (2) then later filed for future use, either in a two-ring binder or file box. Recreational leaders, Social Chairmen of Sunday school classes and Training Unions, or anyone planning a party will find this kit to be very useful.

Madge McDonald


JUDAH BENJAMIN UNSUNG REBEL PRINCE, by Martin Rywell. Published by The Stephens Press, Asheville, N. C. 111 pages, price \$3.50.

Mr. Rywell of Harriman, Tennessee, has written an interesting book about one of the lesser-known heroes of the South. He is to be commended for rescuing from oblivion Judah Philip Benjamin, U. S. Senator from Louisiana (1853-1861); Attorney-General of the Confederate States of America; Secretary of War; Premier of the Confederacy; author; railroad builder; and lawyer par excellence.

The book is not only a sympathetic study of one of America's great men, but also a commentary of the War Between the States. Furthermore, the author has written into its pages something of his own philosophy of life.

The volume is dedicated "To Cumberland University—in whose atmosphere I became conscious of the South."

—Edwin E. Deusner



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E. L. Edens Retires



After almost a half century of faithful service to his Lord as a minister of the gospel, Dr. E. L. Edens retired August 1 because of health conditions.

Dr. Edens graduated from Carson-Newman College and the Southern Seminary in Louisville and has held pastorates in Kentucky, Alabama and Tennessee. While in the seminary, he was pastor at Sonora, Ky., then held pastorates as follows: Pembroke, Ky. (1915-1917); First, Athens, Ala. (1917-1919); Calvary, Tuscaloosa, Ala. (1919-1922); First, Versailles, Ky. (1922-1924); Unity, Ashland, Ky. (1924-1936); Central, Corbin, Ky. (1936-1941); First, Aliceville, Ala. (1941-1943); First, Lawrenceburg, Tenn. (1943-1944); Siam, Elizabethton, Tenn. (1944-1948); First, Powell, Tenn. (1948-1950).

His work in all of these churches has been marked particularly by these three things; (1) an emphasis on missions and evangelism (2) an outstanding training and organizational program for the members and (3) a sound and substantial financial program based on the scripture.

He has held steadfast to the faith and has preached the Christ-centered gospel without reservation. While in Kentucky and Alabama, he served on the Executive Committee of the State Mission Board for a number of years and was moderator of several associations in which he served as pastor.

Mrs. Edens, nee Mayme Rutledge, has been a most able and efficient helper through the years. All those who know her love her because of her talent and charming personality. She served as State Stewardship Chairman of the W. M. S. in Kentucky for several years, was a trustee of the Kentucky Baptist Children's Home at Glendale, and was a counsellor at the R. A. camp at Clear Creek.

They have two fine Christian sons, Don and Jack, who serve as deacons in their individual churches in Nashville, Tenn.

Upon their retirement, Dr. and Mrs. Edens will live at Powell, Tenn., where they have built a home. As his health permits, he hopes to remain in service supplying pulpits and teaching in training courses in the Knoxville area.

God has richly blessed this fine couple through the years and may he continue to do so.

—Contributed

Be a co-operative Baptist. Plan for a great revival in your church March 25 - April 8, 1951.

Truman Considering "Regular Minister" To Vatican Instead Personal Representative

by Louie D. Newton

Time Magazine, issue August 11, page 10, under The Presidency, press conference, makes following statement:

"Would the President appoint a successor to Myron C. Taylor as his personal envoy to the Pope?

"No, said the President, and then offhandedly gave the newsmen a break—a regular minister to the Vatican, for the first time since a Protestant-minded Congress had stopped appropriations for one in 1867, was being considered.

"A regular minister?" asked a reporter incredulously. Baptist Harry Truman said yes benignly, grinned, and looked around for the next thrust."

I wired the President, asking if he was correctly quoted, but have not yet received reply.

Our Only Recourse

Our only recourse now is with the Senate. The President cannot, under the Constitution, appoint a regular minister to the Vatican without the consent and approval of the Senate.

I have written our Georgia Senators, asking them to oppose such appointments. Will you stand up and be counted in this last stand for separation of church and state by writing your Senators immediately?

Bogota Church Organized

At the call of district missionary Henry Guy Jackson, a council of twenty-seven pastors and deacons from fourteen churches met at Bogota, Tenn., to consider the formation of a new church at that place. The council was organized by electing H. G. Jackson, chairman, and C. W. Baldrige, clerk. After considering the location and the prospect of twenty-three charter members, the council voted to recommend the organization.

The moderator gave the invitation for those who desired to enter the new organization, and twenty-three persons from four churches came forward with letters from their respective churches. On motion and second these twenty-three voted to organize themselves into a church. The church covenant was read by association moderator, Tom Brice. This was adopted by the new church. W. E. Chadwick presented the articles of faith, which were adopted by the church. On motion and second the body voted to name the church Bogota Baptist Church.

W. B. Oakley brought the inspirational message from Matt. 16:18 "The Prevailing Church." After the message the doors of the new church were opened for additions, and one was received on statement.

Visiting members from other churches extended the hand of fellowship to the new church. Missionary Jackson was called to serve as pastor; and Bro. Morgan was elected to serve as superintendent of the Sunday school.

Mrs. J. W. Phillips has resigned as church secretary at Central Baptist Church, Knoxville. Mr. Phillips has been transferred to Chattanooga and they will move there soon. Miss Mary Hu Medlin, daughter of Mr. and Mrs. Hugh C. Medlin, has been chosen as the new secretary.

Southern Baptists moved into the capital needs section of their \$10 million budget exactly thirty days earlier in 1950 than in 1949 according to Dr. Duke K. McCall, treasurer, Southern Baptist Convention.

Brownsville Calls Pastor

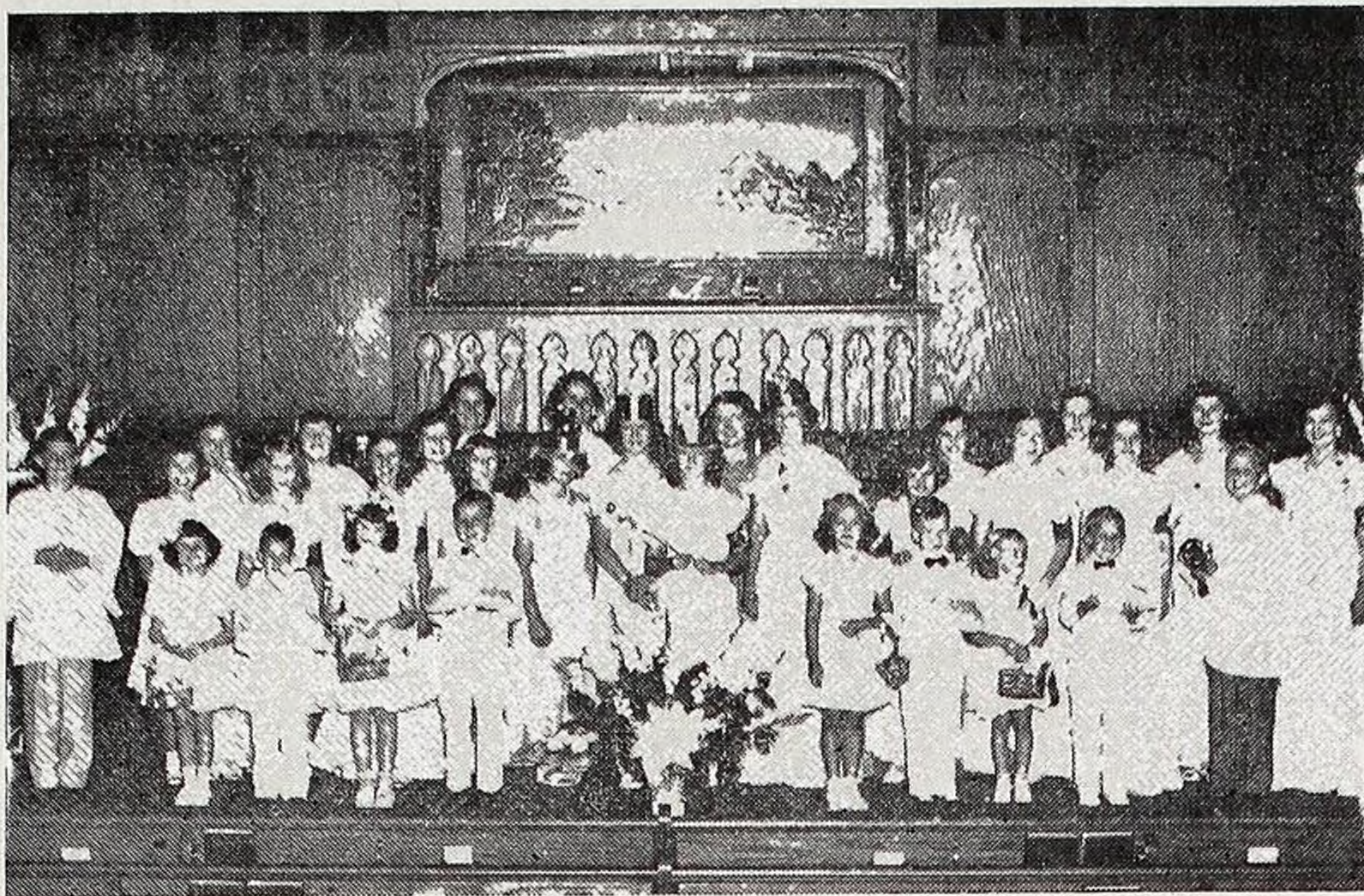


This is the likeness of James H. Kelly, who has come from the Beverly Hills Baptist Church, Dallas, Texas, to the pastorate of the First Baptist Church of Brownsville, Tenn. Mr. Kelly holds the B.A. degree from Baylor University and the Th. M. degree from the Southern Baptist Theological Seminary. Mrs. Kelly attended Baylor University. They have a six-year-old son, John.

Goes to New Orleans

President Roland Q. Leavell has announced that John K. Durst, associate pastor of First Baptist Church, Richmond, Va., has accepted the position of assistant professor of Religious Education in the New Orleans Baptist Theological Seminary. He will be associated with Dr. John M. Price, Jr., head of the department of Religious Education.

Mr. and Mrs. Durst moved to New Orleans early in August.



Pictured above is the G. A. Coronation service held at Calvary Baptist Church, Jackson, June 11. Mrs. James A. Canaday directed the service.

Baptist Hour Rallies Being Held

It has been announced by the Southern Baptist Radio Commission, in Atlanta, that the Baptist Hour is sponsoring a special series of twenty-six evangelistic rallies throughout the South this summer. Charles Wellborn of Waco, Texas, will be the speaker for all of these services.

The first Baptist Hour Rally was held in Shreveport, Louisiana, on Monday night, July 31. A complete schedule of the meetings also includes: Marshall, Texas, August 1; Texarkana, Texas, August 3; Lufkin, Texas, August 4; Houston, Texas, August 5; Beaumont, Texas, August 6; Corpus Christi, Texas, August 7; Atlanta, Georgia, August 12; Knoxville, Tennessee, August 13; Spartanburg, South Carolina, August 14; Greenville, South Carolina, August 15; Austin, Texas, August 17; Waco, Texas, August 18; Fort Worth, Texas, August 19; Dallas, Texas, August 20; Palestine, Texas, August 21; Wichita Falls, Texas, August 22.

Lawton, Oklahoma, August 24; Oklahoma City, Oklahoma, August 25; Shawnee, Oklahoma, August 26; Tulsa, Oklahoma, August 27; Hot Springs, Arkansas, August 29; Little Rock, Arkansas, August 31; El Dorado, Arkansas, September 1; Alexandria, Louisiana, September 2; and New Orleans, Louisiana, September 3.

Pastor V. R. Butler and the Round Lick Baptist Church, Watertown, recently held a revival in which the preaching was done by J. T. Barbee, pastor of Harpeth Heights Baptist Church, Nashville. There were 30 additions, 22 upon a profession of faith and 8 by letter. There were 18 rededications.

Oscar T. Nelson, pastor of First Baptist Church, Madison, recently assisted Pastor Porter Floyd and the Fellowship Baptist Church in Concord Baptist Association in a ten day revival meeting in which there were 21 additions by baptism and 3 by letter. A remarkable scene was witnessed when a man 89 years of age spoke to a man 79 years of age during the invitation and the brother received Christ and came forward for baptism.

—Resolutions—

Arbuckle

Whereas, on July 12, 1950, Rev. Roy O. Arbuckle tendered his resignation to the Glenwood Baptist Church, Oak Ridge, Tennessee in order to enter a Seminary for further study and preparation of the Lord's work.

Be It Resolved, that the Glenwood Baptist Church of Oak Ridge, Tennessee does hereby extend to Rev. Roy O. Arbuckle its profound gratitude for the outstanding services rendered for God and Church during his pastorate at Oak Ridge, Tennessee.

Be It Further Resolved, that the Glenwood Baptist Church register its regret at the loss of Rev. Roy O. Arbuckle and the said Church hereby gives him its highest recommendation.

Be It Further Resolved, that a copy of these resolutions be incorporated in the Minutes of the Church, a copy be given to Rev. Roy O. Arbuckle and a copy be sent to the Baptist and Reflector.

G. C. Fox

Mrs. H. D. Roberts

East Nashville Revival

August 20-September 1, the Baptist Churches of East Nashville are sponsoring a revival which will be held at eight o'clock each evening at East Stadium. Carl J. Giers, pastor of First Baptist Church, Chattanooga, will do the preaching. David Bingham, also of Chattanooga, will direct the music.

Church-goers in the sunny southern city of Jacksonville, Fla., will get free rides on local buses for the next ninety days. All they have to do is to tell the bus operator, "I am going to church" or "I have been to church." Wiley Moore, president of the bus company, made the announcement at a luncheon of company officials and more than thirty local ministers. Mr. Moore is a member of Second Ponce de Leon Baptist Church, Jacksonville.

Una Church Calls Pastor



DEWEY R. ROACH

Una Baptist Church, located on Murfreesboro Road, Nashville, recently extended a pastoral call to Dewey R. Roach. He moved on the field June 15.

Bro. Roach is a graduate of Carson-Newman College and of Southwestern Baptist Theological Seminary. In 1947 Bro. Roach received the Master of Theology degree from Southwestern Seminary at Fort Worth, Texas. Since that time he has completed all the requirements leading to the Doctor of Theology degree with the exception of submitting a thesis. He expects to receive this degree in the spring of 1951.

Mrs. Roach is the former Miss Margaret B. Parker of Harriman.

The church has completed a very successful Vacation Bible school.

The Building Committee has led the church in erecting a modern, red brick parsonage. Their next endeavor is to complete the educational plant and construct a new auditorium.

August 4 the First Baptist Church of Petersburg was destroyed by fire. Services are being held in the elementary school. Plans are under way to begin services in the basement of the church within a month. The church is still planning to entertain the association September 14.

Gladeville Baptist Church has called as pastor Jack Kennedy, a student at Cumberland University and pastor of Hurricane Church.

Chaplain Otto L. Hampton, formerly of Clarksville, and now Chaplain of the TB Ward, Veterans Hospital, Miami, Fla., recently visited in Clarksville and Nashville.

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Tragic DP Story With Happy Ending

WHITE CASTLE, LA.—The forty members of the First Baptist Church of White Castle have literally gone the second mile in helping a Displaced Person and his family get a new start in America.

When Mr. and Mrs. Nestor Klymko and son Jozyp came to this community under the sponsorship of Mr. and Mrs. Allen Landry, the members of the church welcomed them with open arms and helped them obtain the things every young family needs in establishing a home. Soon the "New Americans" endeared themselves to every member of the church; the sponsor was delighted with hardworking Nestor. "We have never seen finer Christian people," says the pastor of the church, Rev. Clyde Clark. "They entered right into the church life and were soon a real part of it."

Suddenly, the three-year-old child needed an emergency operation on his abdomen. At first it was thought that he had cancer. The father was worried because, "we do not have money." Due to the urgency of the case, the sponsor rushed the child to the hospital and told his father, "you can re-pay me later." Immediately Mr. Klymko began making plans to put away "American dollars" to meet this obligation. Before long, the hospital bill, and the cost of the private duty nurses needed, the medicines, the doctor bill, etc. ran the indebtedness to more than \$900.00.

Because the forty members of the church loved their new friends, they undertook to help Mr. Klymko pay his debt and promptly collected all but \$75.00 on the bill. This amount Mr. Klymko is now repaying in small installments himself. But that's not all of the story.

Although the Klymko family had proved themselves to be honest, hardworking, Christian people and had won the abiding love of their fellow church members, a non-Baptist family on the adjoining farm had taken to teasing "the foreigners" in such a way that in a short time it became apparent to the sponsors, the pastor, and members of the church that the ex-DPs would be better off in some other community. As a joke, someone on the adjoining farm hid the bicycle belonging to Nestor. No real harm was meant, but the DPs, not understanding the customs of their new country thoroughly, and not having complete command of the language, soon began to feel that the folks on the farm next door wanted them to go away.

The pastor consulted with the sponsor, then talked things over with the members of his church before talking with the "new Americans." Everyone agreed that although the DPs wanted to stay and the sponsor and members of the church were anxious to keep their new friends, it would be impossible for the Klymkos to be happily and permanently resettled because of this new persecution by the neighbors.

It was with a heavy heart that Pastor Clark went to see the Southern Baptist Displaced Persons Resettlement Director in New Orleans with the request that a new place be found for the Klymkos. Surely, the hand of God was in this re-settlement, because the Re-settlement Director knew of a sponsor in Independence, La., who needed very badly just such a family. Quickly a transfer was arranged and the DPs received a cordial reception by their new neighbors and even found some of their friends from the "old country" living in their new community.

This story has a happy ending, but what about the other Baptist DPs living near our churches today? Some occasionally need help even as this family did. Is your church ready to pitch in and be the "good Samaritan"? Are the people in your community doing what they can to help these unfortunate people get a new start in life? God forbid that any of our Baptist people even unknowingly persecute the DPs who come to the United States to obtain liberty and the chance to begin a new life free from fear.

Sponsors for other Displaced Persons are still needed. Write today to the Southern Baptist Displaced Persons Office, 2940 Napoleon Avenue, New Orleans, for further information and assurance blanks.

Responsibility without accountability is a liability. Organize now for simultaneous revival crusade in Tennessee March 25 - April 8, 1951.

Jefferson County Association

by the Editor

Superintendent Creasman of the Orphans Home and the Editor attended a portion of the first day's meeting of the Jefferson County Association on August 3 at Pleasant Grove Baptist Church, New Market. Assistant moderator G. C. Puckett presided in the moderator's absence. Officers elected were: Earl Northern, moderator; Joe Cross, assistant moderator; and Roland C. Hudlowe, Sr., clerk-treasurer. Boyd Reed welcomed the body, the church being pastorless at that time. Preston Lawrence led the singing with Mrs. Rose Hux at the piano and sang a solo. Others who appeared on the program were: D. R. Walker, B. C. Cochran, President Harley Fite of Carson-Newman College and Dr. Douglas J. Harris of the Bible Department of Carson-Newman College, who preached the annual sermon on the subject "The Doctrine of the Second Coming of Christ as Presented in the New Testament," and Superintendent Creasman and the Editor. The hostess church served an excellent dinner at noon.

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