

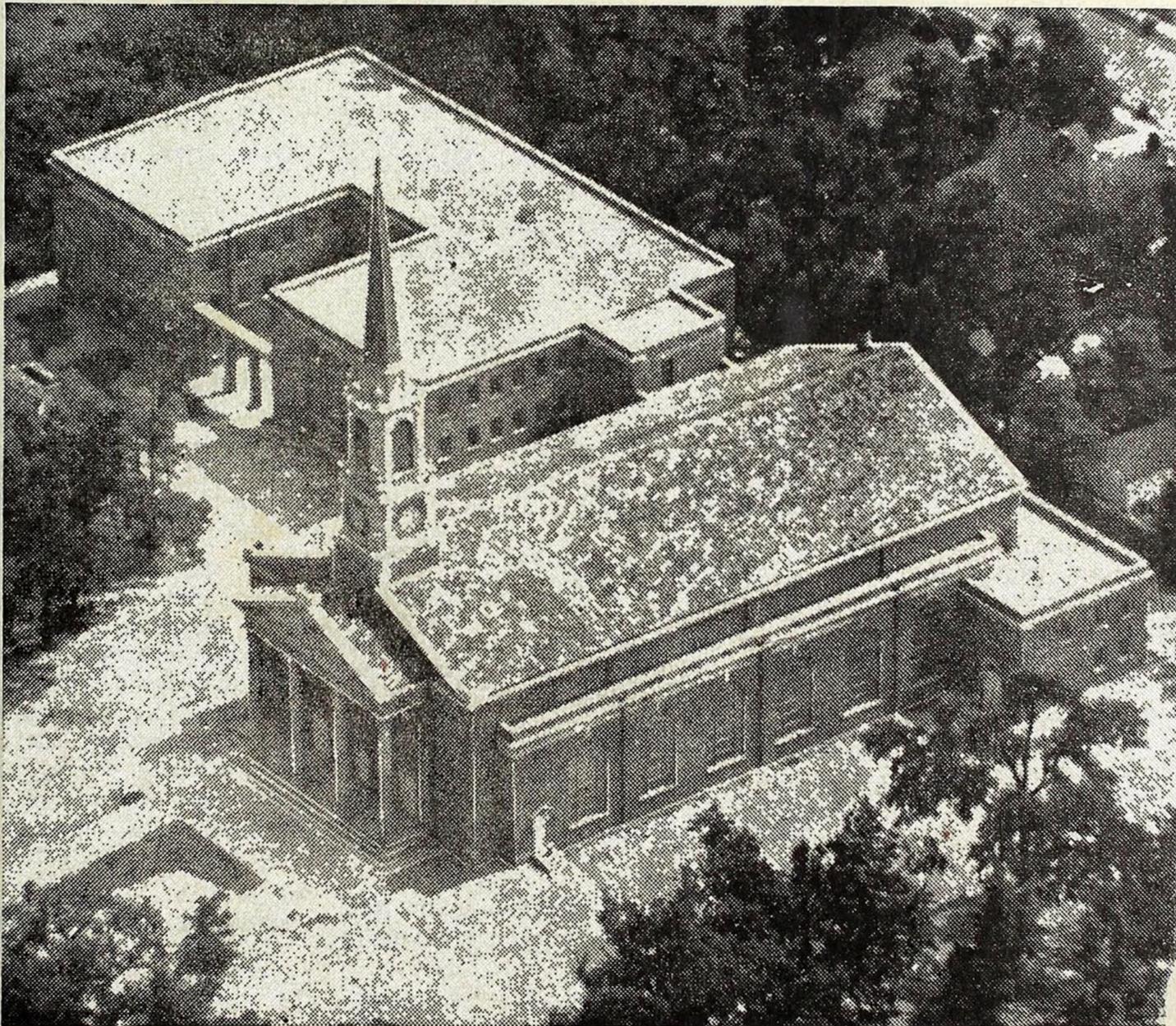
# Baptist and Reflector

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

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NEW EDIFICE TO BE ENTERED BY FIRST BAPTIST CHURCH, MEMPHIS,  
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CAUDILL IS PASTOR.

LEBANON TENN

10-52

## The Best Refutation of Error

The Tennessee Baptist Pastors' Conference this year was one of the best we have ever been privileged to attend. The program Tuesday morning just preceding the State Convention in Chattanooga's First Baptist church carried out clearly and constructively its theme: "Ye Shall Know the Truth and the Truth Shall Make You Free." The devotional message by Robert L. Palmer of Murfreesboro and the musical numbers by Otto Whittington, Dave Bingham and Miss Lucille Ramsey of Chattanooga were well received. The addresses were pointed and powerful in dealing with the issues between the New Testament Faith and Religious Totalitarianism.

Raymond T. DeArmond of Knoxville gave the Biblical basis for the doctrine of "The Competency of the Individual Before God." He traced the rise of the state-church and of the ecclesiasticism denying this doctrine and issuing in the blind leading the blind. He depicted the contrasting ministry in Jesus with his 'person-minded' emphasis and redemptive work for the individual. "There are not enough priestly skirts in the world to hide God's altar from one penitent soul in Christ" exclaimed the Sevier Heights pastor. "There's no sense in a man trying to get to heaven in a blind alley when there's a boulevard that goes there!"

Harold J. Purdy, Nashville, warned against godless materialism, ruthless ecclesiasticism and spiritual lethargy as the present threats to religious freedom, with the last named as more dangerous than the other two. "This is a time of crisis shaking us awake. We are beginning to re-evaluate some of the things we have been taking for granted. Let us stand fast in the liberty wherewith Christ has made us free," urged the Belmont Heights pastor.

Portraying "The Church, the Citadel of Freedom" R. Paul Caudill, Memphis, made it clear that it is only when the Church points the way to Jesus Christ the Head of the Church in Whom alone is basic freedom that this obtains. "Our basic concern," stated the pastor of First Baptist church, Memphis, "has to do with the mind and the heart and the soul of man, not the mere rearrangement of material things." "We need to analyze the soil in which communism is taking root" Dr. Caudill pointed out reminding that Catholic dominated countries had proven themselves to be the most fertile ground for communism. Vigorously protesting any envoy to the Vatican, he said "the terrible persecutions of minority religious groups" in Catholic dominated countries prove that any information to be gained through an envoy to the Vatican "would be a bad risk to America . . . a bad risk to liberty." "We must rise up against any

ambassadorship to the Vatican . . . it would eventually spell shackles to the freedoms we know."

Constantly, throughout this Pastors' Meeting and throughout the Convention that followed it, the speakers were as one voice in unequivocal condemnation of President Truman's nomination of an ambassador from the United States to the Vatican. The Convention as a body made its solemn protest and took action to have this protest personally delivered to the Senators and U. S. Representatives from Tennessee, with the hope of securing from these men a committal against the President's nominee of Gen. Mark Clark or any representation whatsoever at the Vatican.

A free church in a free state is our Baptist heritage, coming to us at the price of our forefathers' blood in some instances. They proclaimed God's Word and spiritual victories were won. Today God's Word must be faithfully, fearlessly set forth, for it is as true now as when Dr. J. M. Pendleton, one of the early editors of the BAPTIST AND REFLECTOR wrote, "The best refutation of error is the proclamation of Truth."

## Through Christ We Are Able . . .

"We Are Able" became more than a mere slogan to Tennessee Baptists meeting in 77th annual convention sessions in Chattanooga. "We Are Able" became a firm high determination of a great Baptist host assured that in Christ all things are possible as His Spirit masters. The convention had as its theme, "We Are Able." The theme song with its searching question, "Are Ye Able?" could only be answered by a faith that was emptied of self and filled with the Holy Spirit.

The six sessions of the convention from Tuesday afternoon to Thursday morning developed this one theme:

"We Are Able to Achieve a Two Million Dollar Cooperative Program"

"We Are Able to Promote a Worthy Mission Program"

"We Are Able to Attend to the Lord's Business"

"We Are Able to Build Great Schools for Training Our Leaders for Tomorrow"

"We Are Able to Win Fifty Thousand Souls to Christ"

"We Are Able to Meet the Needs of Our Children, Aged and the Sick"

We commend Chairman Slater A. Murphy and members of the Program Committee for their work, and all those sharing

One does not make friends; one recognizes them.—*Here and There.*

An optimist laughs to forget, a pessimist forgets to laugh.—*Northwestern Bell.*

First man learns to talk. After many years he learns to listen.

Violence in the voice is usually the death-rattle of reason.—*Arkansas Methodist*

Defeat is not bitter if you do not swallow it —*Animator*

Belief in private enterprise never keeps anybody from grabbing at government checks. —*Boston Globe.*

In Latvia you must have a police permit to attend church—the charge \$2 each.—*Christian Herald.*

Most of us carry our own stumbling block around with us; we camouflage it with a hat.—*Mary Alkus, Kiwanis Magazine.*

It is harder to rejoice sincerely over the good fortune of another than to sorrow genuinely in his sorrow.—*Woman's Weekly, London.*

Americans spend \$20 billion a year on gambling, \$5 billion on public education. Isn't this gambling with the future of the nation's youth? *Quote*

on the program in making it a convention of inspiring challenge and worthy response.

The convention had its heated debate over responsibility for Cumberland University's return to former trustees but the messengers overwhelmingly approved the actions of the Executive Board both with respect to this and concerning the acquisition of the Ward Belmont property. The convention by its decisive action was saying, "We Are Able to Debate" and then it declared after that debating of a controversial matter, "We Are Able to Keep Together."

## BAPTIST AND REFLECTOR

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# SANCTIFICATION

by ROY W. HINCHEY

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Romans 12:1

Sanctify them through thy truth: thy word is truth. John 17:17

One of the great neglected doctrines of the Bible is sanctification. In fact some people find doctrinal subjects so dull that they shy away from them. Others seek to explore their meaning and find in them food for their souls. We will do well to give serious thought to this great Bible truth.

## What Is Sanctification?

It has been called by some the most misunderstood doctrine of the Bible. There is ground for that. The term has been so strangely used by some that it has caused many sincere people to feel that it is an idea gotten up by fanatics. It is often tied in with those who talk in so-called unknown tongues, boast of holiness and dance in religious ecstasy.

Others have felt that in order to be sanctified they must reach a state of holy perfection. They claim a "second blessing" in which the old sinful nature has been permanently taken away, they feel that they do not sin and will not sin.

We would certainly not discourage holiness but we find no basis in scripture for the idea that we will get rid of our sinful nature in this life. Paul said, "I find then a law, that, when I would do good, evil is present with me." Rom. 7:21. In the next breath he cried, "O wretched man that I am! who shall deliver me from the body of this death." Romans 7:24. He was simply saying that he was chained to an unregenerate body and that wherever he went the enemy accompanied him ready to assault when he was at a disadvantage.

History is filled with the accounts of the struggles of great Christians with the remains of sin in their hearts. Either there is no such thing as regeneration in the world or regeneration does not remove all sin from its subjects. A professed Christian who had been a terrible drunkard said in a testimony meeting, "I have lost my desire for alcohol, but I still have my appetite." He meant that he had no desire to do evil, he hated it but he still had to struggle with his physical nature.

It often happens that men who have been extremely immoral in their lives, after an experience with Christ change their whole course of living. They become outwardly correct in their actions, temperate, honest and benevolent. That is wonderful. Many causes may contribute to this. The greatest cause will be the new conscience produced by the indwelling Christ. But reformation falls far short of regeneration. They differ in nature as a clean heart differs from clean

clothes. A faultless image fashioned out of pure marble may be beautiful but it is far below a living man.

What do we mean by sanctification? We see an example when a great country goes to War. Mighty peace-time plants are changed to war production. They are set apart for a new kind of work. Men are dealt with after a like fashion. They receive a call from their government. Suddenly their whole life is set apart for a new purpose.

That is the way God deals with an individual. He calls him, He sets him apart for his own use and when the individual realizes his position and surrenders to His will and enters into the divine plan that is sanctification in action.

But it is not enough to define this doctrine. It is something God meant for every Christian to attain.

## An Appeal for Sanctification

In Romans 12:1, appealing to the motive of gratitude to God who has already demonstrated his mercy in salvation, Paul beseeches the Christian to make a present to God. What is that present that pleases him above all others? He says it is our bodies our lives presented as a "living sacrifice."

Sacrifice has always been a big word in Christian living. It had real meaning to the early Christians. They were confronted with issues of life and death. Paul prayed once like few of us have prayed. He asked to know the "fellowship of his suffering." Phil. 3:10. Scripture and history reveals that the prayer was soon answered. Many others have shared the fellowship of their Lord in scourging, imprisonment and death.

We do not face that in our Country today, yet we want to believe that if the occasion should arise we have many who would stand up in the face of it. If the state should foolishly pass a law prohibiting worship I believe I could stand in my pulpit next Sunday and preach to a sizable congregation. If they should in a like foolish manner pass a law commanding them to come I don't believe I would have one in my congregation. If Baptists have to, they won't, if they don't have to, they will.

But we are not asked to die, Paul is beseeching us to present our bodies a living sacrifice.

## We Must Cooperate with God if he is to Achieve his Purpose in Sanctification

Scripture indicates that God takes the initiative in sanctification just as he does in salvation. It is true Jesus said, "I sanctify myself," John 17:19 but he had a unique relationship with the Father. When he prayed for us it was in a different vein. He said, "sanctify them through thy truth: thy word is truth." God does not storm our wills and crush them in order to save us. If he did he would not save us, he would

lay us waste. Neither does he sanctify us against our wills. We must cooperate with him.

We must give heed to his truth, "Thy word is truth." The Bible traces the course from earth to Heaven in a red line, but it is more than that, it is to be incorporated into our daily life. It is to be lived. It is not just a set of ideals.

We must cooperate in real prayer, not just "give me" prayers. Many of our prayers are just that. Sometime they are appropriate, but Jesus taught that the highest kind of prayer is the type that seeks to know the will of God, the type that gets us into the right attitude toward Him. He taught us by example in Gethsemane.

We must be faithful in definite commands, church attendance, soul-winning efforts, love of neighbors are examples. Tithing is a definite command. No man can squeeze God's tithe in his own hand in the face of world need without killing something good within himself. He cannot get very far along the road of sanctification. "To him that knoweth to do good and doeth it not, to him it is sin."

We must become more intimate with Jesus. The daily contact and memory of faithful Christian friends help us in our struggles with the adversary, but there are experiences that far surpass these. They are the personal experiences with our Savior. When we get a clear vision of the One who dared Calvary for our sins and in the atmosphere of full surrender say, "Master you may have my best," we are well on the road of sanctification.

## The Baptist Hour

*"Preaching Christ Without Compromise"*

Broadcast by 270 Stations

Heard by Millions every week

CHARLES WELLBORN preaches  
THE BAPTIST HOUR CHOIR sings

And Souls Are Saved!

Subject this week

RESPECTABLE THIEVES

Subject next week

TRESPASSING WITH THE TONGUE

Tennessee has the following stations carrying the Baptist Hour (the time is Sunday unless otherwise stated):

WLAR—Athens	12:30 P.M.
WDOD—Chattanooga	7:45 A.M.
WJHL—Johnson City	2:30 P.M.
WROL—Knoxville	1:30 P.M.
WLIL—Lenoir City	12:15 P.M.
WJJM—Lewisburg	1:30 P.M.
WGAP—Maryville	12:00 P.M.
WHBQ—Memphis	9:00 P.M.
WCRK—Morristown	3:30 P.M.
WGNS—Murfreesboro	6:30 P.M.
WLAC—Nashville	1:30 P.M.
WTPR—Paris	3:00 P.M.
WKSR—Pulaski	7:00 A.M.
WHAL—Shelbyville, Saturday	5:30 P.M.

# CARSON-NEWMAN COLLEGE

## STATEMENT OF OBJECTIVES

During the past century, Carson-Newman College has contributed distinguished leadership to the fields of law, medicine, education, business, the ministry, music, athletics, science, industry, dramatics, government, homemaking, art, journalism, and others. The college means to continue to provide a broad Christian education as the basis for enduring services to mankind, services noted for integrity, intelligence, and devotion. To such an end the leaders of this institution feel the need to restate and to reinterpret in concrete language from time to time the spirit of the original founders and, in the light of modern educational philosophy and techniques, to search for new means for the most effective achievement of its goals. Thus the following objectives and methods of attainment are set forth.

### 1. To Accomplish the Will of God.

Carson-Newman College gladly acknowledges its absolute allegiance to the Lord Jesus Christ and to the inspired word of God and sets as its chief objective the realization of His Will and Way in the education of young men and women.

To this end we propose to lead our students into an expanding Christian experience through the influence of a wholesome Christian atmosphere and a Christian faculty, and through the application of academic studies to practical life situations.

### 2. To Educate Leaders for the Denomination.

Carson-Newman College acknowledges its dependence upon and pledges its loyalty to the Baptist denomination of which it is a part in fulfilling its mission of Christian service to the world.

We affirm without reservation, therefore, the obligation of Carson-Newman College to require of her graduates instruction in the Bible, in denominational principles and in missions at home and abroad that they may be properly prepared to fulfill their obligation of Christian leadership and hold in high regard the Christian College, its heritage, traditions, and purposes.

### 3. To Promote the Practice of Christian Principles.

Carson-Newman College endeavors to promote in its students the practice of Christian principles in every area of life, emphasizing personal honesty, decency, clean speech, temperance, and clean living; to demonstrate these precepts in its own relationships on the campus and in the community; and to provide an environment conducive to the founding of Christian homes.

### 4. To Develop Socially Responsible Citizens.

Carson-Newman College seeks to equip its students with a basic knowledge of American institutions which deal with our historical, political, social, scientific and religious heritage; to produce good citizens con-

cerned with perpetuating the best in our American tradition, especially human liberties and the democratic way of life; and, with an awareness of changing world conditions, to produce leadership in the promotion of civic, national and international understanding and good will.

### 5. To Contribute to the Quality of Living in the Community.

Carson-Newman College, being essentially a service institution, desires to put its cultural and academic resources at the disposal of the people in the churches, in its community, and in its area and intends to provide opportunities for assistance to those who desire it.

### 6. To Emphasize the Cultural Value of the Arts and Sciences.

Carson-Newman, in keeping with its purposes as a college of arts and sciences, undertakes to teach its students to appreciate and enjoy literature, art, music and other cultural activities, to understand the common phenomena in one's physical environment, and to utilize scientific habits and skills in their manner of thinking, in their communication of thought, and in the formulation of their judgments.

### 7. To Maintain a High Level of Scholarship.

Carson-Newman College consciously strives to attain a high level of scholarship and attempts constantly to improve the quality of its offerings and instruction by endeavoring to provide modern equipment, a well-planned curriculum and by encourag-

ing its faculty to continue study, do research, write articles and books, and to engage in whatever other creative activities will increase their professional contributions and stature.

### 8. To Provide Basic Vocational and Professional Training.

Carson-Newman College reaffirms its desire to provide a broad general education that is basic to service in the various vocations and professions into which our students will enter, to make provisions for the differences in academic capacities and achievement among them, to train them to study, to help cultivate in them the habit of thoroughness, and to afford them as wide a participation as possible in the planning of the college program.

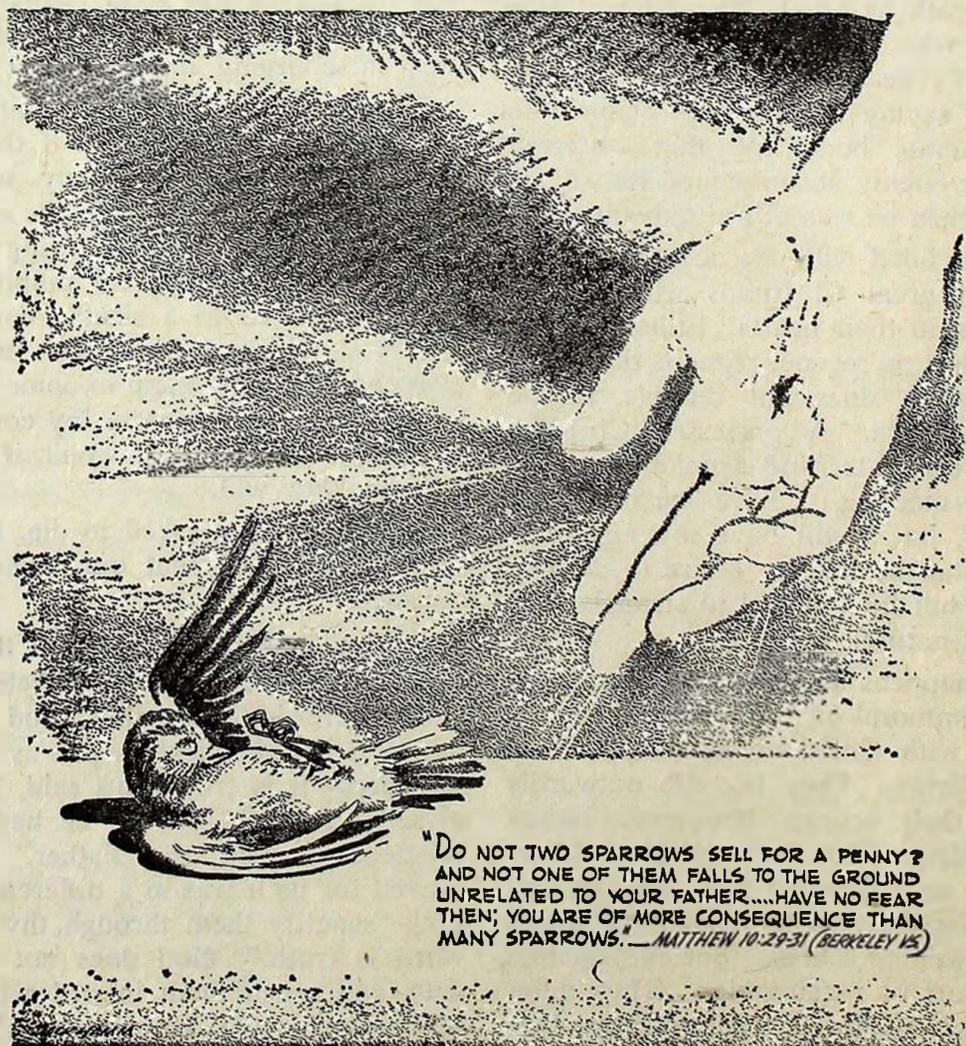
### 9. To Develop Strong Bodies and Healthful Habits of Living.

Carson-Newman College believes there must be an efficient physical education program fashioned to produce in the students bodily soundness, physical strength and ability, habits of temperance and healthful living, and enjoyment of active participation in sports and other leisure-time activities.

### 10. To Produce Poised and Refined Christian Men and Women.

And it is also the aim of Carson-Newman College to produce thoroughly mature Christian young men and women, pleasing of personality, socially adept, poised, and refined. This implies that they will be inclined toward harmonious and cooperative living, and hold a genuine respect and sympathy for the viewpoint and needs of others.

In order to accomplish this aim, effort is made to maintain a proper balance between its academic and extra-curricular offerings and to develop and utilize a broad, scientific program of personal guidance.



"DO NOT TWO SPARROWS SELL FOR A PENNY?  
AND NOT ONE OF THEM FALLS TO THE GROUND  
UNRELATED TO YOUR FATHER.... HAVE NO FEAR  
THEN; YOU ARE OF MORE CONSEQUENCE THAN  
MANY SPARROWS." — MATTHEW 10:29-31 (BERKELEY 15)

# THE PILLAR OF SALT

by Dr. F. W. BOREHAM

In his famous allegory Bunyan tells how his pilgrims found a pillar on the highway on the top of which certain hieroglyphics were inscribed. On careful scrutiny the cryptic symbols were discovered to represent the three words of the text: Remember Lot's Wife. The pilgrims were so excited about the matter that, on resuming their journey, they could talk of nothing else. If they had examined the monument more closely they might have found other marks of interest. If they had scraped away the accumulations of earth from the base of the obelisk they might have discovered that it rested on a square pedestal, on each side of which an inscription is engraved.

I. Salvation is Harder for Some than for Others. This is the sum and substance of the legend graven on the side facing the North.

Lot's own course was not difficult: angels had directed him. The course of his sons-in-law caused them no perplexity: they did not take seriously the threat of the city's destruction. But Lot's wife found things extremely bewildering. Her husband was leaving Sodom, her children were remaining in it. As a mother-swallow, whose call to migrate has come to her before her young have learned to use their wings, will flutter round the nest, screaming pitifully, before abandoning her tiny fledglings to their dreadful fate, so Lot's wife found herself torn between two rival affections.

II. Example is Infinitely Mightier than Precept. This is the sense of the inscription on that side of the pedestal which faces the East.

Lot's wife did not see the angels: her husband did. But she noticed that her husband haggled and hesitated. Is it any wonder that, under such wavering leadership, she moved uncertainly and looked back wistfully?

III. A Gregarious Religion is a Precarious Religion. This expresses the general tenor of the sentence inscribed on that side of the pedestal which faces the South.

Lot's wife left Sodom because others were leaving it: she obeyed the herd instinct: she worshipped as Bacon would say, the Idol of the Tribe. Such mass movements, at home or abroad, are always unsatisfactory. The only reliable religion is based on strong personal conviction.

IV. One may go a Long Way without Getting There! These words may well translate the imaginary inscription on that side of the pedestal which faces the West."

One of the most affecting things in the New Testament is the record of the way in which the followers of the Son of Man fell away from Him as He drew nearer and nearer to the Cross. "From that time many of His disciples went back and walked no

more with Him." "Every man went to his own house; but Jesus went to the Mount of Olives." "Then all His disciples forsook Him and fled." There are things that grow as the snowball grows: the mass getting greater the further it rolls. But there are things that grow as the statue grows: the figure nearing perfection as the marble dwindles.

One of the most poignantly painful things in Christian experience is the fact that a man may attain great eminence in the Church, and then, like Lot's wife, turn his back towards Sodom. The most tragic and sensational discovery that Bunyan's pilgrim made was the discovery related in the last sentence of the book: he saw that there was a way to hell from the gates of the Celestial City as well as from the City of Destruction.

—*The Australian Baptist*

## Churches Multiply by Dividing

There are many paradoxes in life which one learns by experience to be fundamental in the "warp and woof" of the totality of reality. This is true in the Christian religion, as well as in nature, both theoretically and pragmatically.

Two of the many examples of multiplying by dividing are the swarming of bees and the marrying of people. The original swarm of bees divides and makes other swarms; the original families divide and make other families. This is surely God's method of increasing life.

Southern Baptists have grown great churches from small churches by following this great paradox in their Sunday schools. However, both pastors and churches need to become truly missionary and carry this process on by dividing cheerfully our big big churches into more and more churches. The people in a city can never be reached for Christ by building one large church, but by building many smaller churches, then growing them into larger churches, then dividing them into smaller churches, and on and on.

While in the great evangelistic crusade in Oregon and Washington last month, I saw this great paradox demonstrated in a very unselfish manner. Recently, the original Southern Baptist church in Portland voluntarily divided and sent its pastor and about one hundred members downtown to organize a second church. The two churches then started a mission in another section of the city. During my first evening in Portland I helped to organize this mission into the Third Southern Baptist church of Portland.

Rev. E. D. Giddens became the pastor of the Baptist church in Richland, Washington, about two years ago. From this church of

some three hundred members six other self-supporting churches have been formed during his brief ministry at Richland, and one other mission is now ready to become a self-supporting church. I was greatly impressed with the wonderful cooperative spirit between the mother church, which is only four years old, and her daughter churches.

As the United States government develops rapidly the basin of the Columbia river below the Grand Coulee Dam many new cities, towns, and communities will spring up in a very brief period, as the thousands of people will rush into this fertile, irrigated, vast basin. As each new community is established a Southern Baptist church should be organized therein.

There are many cities, towns, and county communities where Southern Baptist churches should be organized in this two-state area of the northwest, especially on the west coast. Many of our churches and associations in the older Southern Baptist states should help organize and support many new churches in this territory in cooperation with our Baptist people there. After founding churches there, they become self-supporting in a very few months.

As we follow Dr. J. N. Barnette's program in getting 5,000 Southern Baptist churches to organize 5,000 new Sunday schools in March and April of 1952, we should see that quite a number of these potential churches are set up in the great northwest. We need now 100,000 Southern Baptist churches in the United States; in five years we should have twice that number.

M. M. Barnett  
Secretary of Evangelism  
Missouri Baptist Building  
Jefferson City, Missouri

## H. M. Slagle Ordained to Ministry

H. M. Slagle, Jr. was ordained Sunday, November 11, in an impressive service at First church, Elizabethton. Some 15 ministers and 50 deacons composing the council of which Dr. Russell Bradley Jones, interim pastor and head of Carson-Newman Bible department, as moderator and D. W. Pickelsimer, pastor of East Side church, as clerk. The ordination sermon was preached by Dr. C. L. Bowden, pastor of First church, Ripley, and former pastor of the local church. Others sharing in the services were Brethren George Westmoreland, D. W. Pickelsimer, Ray Brown, M. R. Thomason, J. R. Brooks, R. R. Grindstaff, S. H. Glass, Ralph Sneed, M. J. Ross, Carl T. Ash, W. R. Allen, and J. W. Crowe.

E. T. Jordan, chairman of the deacons, presented the Bible. C. R. Farley led the singing in the service with Mrs. C. L. Bowden at the organ. Miss Shirlene Slagle, daughter of the candidate, sang "O Master, Let Me Walk with Thee." Mr. Slagle has been called as pastor of Cobbs Creek church, Carderview.

## Next Sunday's 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 Training, copyrighted by International Council of Religious Education

TEXTS: Exodus 32; Numbers 11 to 14 (Larger)—Num. 14:1-11 (Printed)—1 John 1:9 (Golden).

### A Doubting and Disobedient People

The following has been suggested as an approach to the lesson. "Many of the quarter's lessons stress divine providence and deliverance and take note of the faith and obedience of individuals. This lesson provides the opportunity of viewing realistically the other side of the picture, the sin and doubt, the complaining and disobedience that prevailed among the people. Consideration may also be given to modern apostasy and indifference and the need for national as well as individual repentance." The material of the printed text lends itself to development around a "pod of p's."

#### Pusillanimous (vv. 1-4)

This word, which Webster defines as "destitute of manly strength and firmness of mind," describes the state of mind and activity upon the part of the Israelites just after the report of the Spies concerning the prospect of entering Canaan. Their cowardice and doubting led to their murmuring against Moses and Aaron, and even against the Lord. Open rebellion and revolt came dangerously near because of their lack of faith in the providences of God. One sin generates another, as this instance illustrates. It all began in unbelief with regard to God and His promises. It is always the case. To lose faith in God, or never to possess it, is to invite chaos, panic and ultimate disaster. To trust implicitly in Him and to follow where He leads, even though it means suffering and hardship, is to insure success. Our country has inscribed upon its coins the words, "In God We Trust." Is it not about time its people inscribe these words upon their hearts so that they will begin to show forth in their lives? God-fearing people are always courageous.

#### Prostrate (v. 5)

This word characterizes the reactions of both Moses and Aaron when the people turned against them in threatened rebellion and in failure to meet the challenge of Canaan's conquest. But it was enough to flatten them out. The time was ripe for advance, and the Lord was ready to lead; but the people were not prepared to follow. The obstacles were too formidable; at least so they thought. Leadership always involves followship, and when it fails the entire group fails. Small wonder, then, that Moses and Aaron fell on their faces before the congregation. It has happened frequently since then.

#### Presumptuous (v. 10a)

This word describes only in part the attempted destruction of Joshua and Caleb at the hands of the rebellious and infuriated people of Israel. It is bad enough to turn against God and those whom God has chosen to lead His people. It is even worse to try to dispose of them because they insist upon fidelity and progress. These people would presume and try to take matters in their own hands. It is always better, and safer, to let the Lord handle some matters in His own way (see Ps. 19:13). It is always dangerous to strike God's man when he is doing God's work or delivering God's message (see I Chr. 16:22).

#### Provoked (vv. 10b, 11)

The Scripture uses this word to describe God's attitude towards Israel. The people had gone too far in their repudiation of the Lord's leaders and in their rebellion against His revealed will. There is a line across which none dare to go in trying to thwart the purposes of God. And since no human being knows just where that line is drawn, the only sensible procedure is to stay as far away from it as possible. For when the Lord says we have gone too far then certainly we have gone too far. Let us not provoke Him. Maclaren comments in this connection, "It is an awful condemnation for a man to be brought by God's providence face to face with a great possibility of service and blessing, and then show himself such that God has to put him aside, and look for other instruments" (see Heb. 3:16-19).

#### Propitious (vv. 6-9)

This word would sum up the attitude of the two who brought back the minority report from the Spies. Joshua and Caleb believed that the Israelites, under God, could conquer the Canaanites and take possession of their land (see v. 8). The thing that made the attempt conducive to absolute success was, as they put it, "the Lord is with us." And this momentous fact made all the difference in the world to them, just as it does for us. When we are sure that God is with us, we can be just as confident as were these two men. To be sure, we are not to assume that God is with us merely and solely because we assert that He is. Our manner of conducting ourselves, both towards God and our fellow-man, is to be in keeping with the teachings of His Word. We are to find and then place ourselves in the center of His will. We are to seek and follow the guidance of His Spirit. If these are actualities for us, the challenges of life are propitious. His abiding presence is auspicious.



Hi, there! Did you have a good Thanksgiving holiday? I hope so. Be sure to write and tell me all about it.

Somehow, as I have been looking over the word-picture clippings which you sent in last month, it has been easier for me to "see" you in your homes, to think of you in various situations. I am still working on my giant picture chart which shows all the information sent in by you and the other boys and girls. When I finish, I will be able to tell at a glance how many have birthdays in the same month, how the ages compare, which subjects are most popular at school, and so on.

I wish there were so many different word pictures that it would take several charts to show them. There ought to be a space for every boy and girl who reads our *Young South* column. But this is a grand start. We can add to our chart as other letters and information are sent in.

Just for fun, let's look at a few of the first week's clippings which came in. Perhaps you will find in them a word picture of someone who would make a good pen pal.

MARY ANN TUTTEROW is almost thirteen years old. Her birthday is January 28. She lives with her father and mother and a sister. Another sister is away in college. Both of her parents are employed. Mrs. Tutterow was probably glad last week for Mary Ann's interest in cooking. Perhaps she needed some help in preparation for Thanksgiving.

Besides cooking, Mary Ann's favorite ways of spending leisure time are talking over the telephone, writing letters, and reading. She is learning to play the violin and the piano.

Another time we will learn about Mary Ann's school and church activities, and some of her "favorites." Already you can tell that she is a friendly person. Why don't you write to her and become one of her pen pals? Perhaps you could begin by exchanging favorite recipes, or telling about the best book you have read recently. Or maybe you share her interest in music. Write and tell her so. The address is 1122 Alexander Street, Knoxville, Tennessee.

It is almost time for a "Happy Birthday" card to NANCY ANN HENSON. On December 10 she will be sixteen years old. Nancy Ann lives with her mother and father and one sister at 607 S. Graham, Memphis, Tennessee. Her father is employed as Credit Manager with a farm equipment company. Her mother does not work away from home. Guess what Nancy Ann's favorite job is! Washing dishes. You know, I've been surprised at the number of girls who said they really liked to wash dishes. Somewhere I

had gotten the idea that almost 'nobody liked to do this job. I'm glad I was wrong.

Nancy Ann also plays the piano. And she is learning to play the organ. Her seventeen year-old sister is taking voice lessons and they enjoy playing and singing together.

This summer the Henson family went on a vacation trip to Ruidoso, New Mexico. I'm sure Nancy has many interesting experiences to share with pen pals. Would you like to enjoy some of them?

BARBARA DUKE saved all her clippings and sent them in together. Let's look at the one about her home and family. Barbara is ten. Her birthday is January 13. This is her very first time to write to us, and we hope she will find many new friends through the column. She has one brother.

Barbara's favorite job at home is setting the table. The job which she finds hardest to do cheerfully is drying dishes. She, too, is learning to play the piano, and she says her favorite leisure-time activity is practicing music. She and her family have lots of fun together. This summer they went on picnics, went swimming, played ball, and did other things together. They have a special time each day for Bible reading and prayer together.

Surely a person in such a happy family would be an especially nice new friend for you. Write to her and become better acquainted. The address is Shady Grove Avenue, Donelson, Tennessee.

It hasn't been long since we had a interesting letter from KATHERINE LANNOM, 108 Walnut Hill Drive, Nashville, Tennessee. From that letter we were able to begin a good word picture of this eleven-year-old friend. Katherine's birthday is April 30. She has one brother, George. Her father is an airplane mechanic and her mother is a secretary.

Katherine's favorite job at home is cleaning, but she does not particularly like to wash dishes. Reading and drawing are her favorite leisure-time activities. She is learning to play the piano, and of course, has to spend some time practicing. She says she and her family had a nice vacation trip together. Perhaps if you write to her, she will tell you more about that.

Katherine sent in all four of the word-picture clippings, so we can look forward to learning much more about her interests and activities.

There are lots of other friends for you to meet, too. Don't miss a single issue of your BAPTIST AND REFLECTOR!

Love,

AUNT POLLY

## Kentucky Baptists Map Expansion Program

BOWLING GREEN, Ky.—(RNS)—A five-year expansion program and a fight on gambling were mapped by the General Association of Baptists in Kentucky at its 114th annual session here.

The 700 messengers called for 300 new churches and 30,000 baptisms a year, greater hospital, children's home, and school facilities, and enlargement of the state mission program.

They adopted a resolution calling for restoration of the county-unit plan of local-option voting on sales of alcoholic beverages. The 1948 General Assembly passed a law allowing cities of the first four classes to vote separately on the question.

The messengers also urged passage of a law prohibiting gambling on the premises of alcoholic-beverage outlets. Kentucky Baptists were called upon to oppose all kinds of gambling, "even that permitted by some officials in some churches and by non-profit groups."

The group unanimously adopted a resolution opposing the appointment of an American ambassador to the Vatican.

Rev. and Mrs. A. G. Dunaway, Southern Baptist missionaries who have been in the States on furlough, have returned to their station in Nigeria. Their address is Baptist Mission, Okuta via Shaki, Nigeria, West Africa. Mrs. Dunaway, formerly Margaret Lanier, is a native of Nashville, Tennessee.

Rev. and Mrs. F. Calvin Parker, Southern Baptist missionaries to Japan, announce the birth of Franklin Hale on October 26 in Tokyo. The permanent American address of the Parkers is Russellville, Tennessee. Mrs. Parker, formerly Harriett Hale, is a native of Hamblen County, Tennessee.

Rev. and Mrs. Buford E. Cockrum, Southern Baptist missionaries who have been in the States on furlough, have returned to Nigeria. Their address is Baptist Mission, Ogbomosho, Nigeria, West Africa. Both are natives of Tennessee.

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# NEWS OF OTHER STATE CONVENTIONS BY BAPTIST PRESS

## Louisiana Baptists Vote College Emphasis Plan

NEW ORLEANS, La.—Six recommendations adopted by the Louisiana Baptist Convention at the annual meeting in New Orleans, November 13-15, will place a new emphasis during 1952 on Louisiana College, the state's Baptist school.

The recommendations provide for distribution of the annual Christian Education Day offering proportionately between Louisiana College and Acadia Baptist Academy according to enrolment, and in addition encourage churches to include the college in the regular church budgets.

The administration was instructed to begin immediate construction of a new student recreation center. A \$25,000 increase in the 1953 budget was recommended to provide an increase in faculty salaries.

Dr. Edgar Godbold, retired president of Louisiana College, Pineville, was re-elected president of the convention, which adopted a Cooperative Program goal of \$858,040 for 1952.

The 1952 convention is set for November 11-13 at a place yet to be chosen.

## \$2,250,000 Budget Goal of South Carolina Baptists

GREENVILLE, S. C.—The State Convention of the Baptist Denomination in South Carolina, meeting at Pendleton Street Baptist Church in Greenville, November 13-15, adopted a 1952 financial goal of \$2,250,000, all undesignated gifts to be divided equally between state and Southern Baptist Convention work.

Dr. Leon H. Latimer, Greenville, was elected president for the coming year. The 1952 convention is scheduled for Columbia, November 11-13.

Among convention speakers were Dr. Robert G. Lee, Memphis; Dr. J. D. Grey, president of the Southern Baptist Convention, New Orleans; Dr. George W. Sadler, Foreign Mission Board, and Dr. W. F. Powell, Nashville.

## Jackson Layman Re-Elected Mississippi Leader

JACKSON, Miss.—Purser Hewitt, Jackson newspaper man, was elected to his second term as president of the Mississippi Baptist Convention when it met in Jackson, November 13-16.

Messengers at the meeting adopted a \$25,000 increase in the state's Cooperative Program goal for 1952, making the new budget \$925,000.

Other officers elected were C. E. Patch, Baldwyn, first vice-president; Dr. John W. Landrum, Canton, second vice-president; and George Gay, Ripley, clerk.

## Alabama Baptists Increase Budget

MONTGOMERY, Ala.—A 1952 budget of \$1,718,000, including \$640,000 for capital needs for convention institutions, was adopted by the Alabama Baptist Convention, meeting in Montgomery November 13-15, according to Dr. B. R. Justice, Enterprise, president of the convention.

Elected president for the coming year was Dr. John H. Buchanan, pastor of Southside Baptist Church in Birmingham. R. A. Tuck, Boaz, delivered the convention sermon.

## North Carolina Baptists Begin Nine-Year Inclusive Program

ASHEVILLE, N. C.—A nine-year plan of financial growth including all churches of the Baptist State Convention of North Carolina and reaching a total projected goal of more than \$234,000,000 was outlined and launched at the meeting of the convention in Asheville, November 13-15.

Included in the program is a \$50,000,000 goal for all mission, education and benevolent causes and nearly \$13,500,000 for capital needs of educational and other institutions. The projected plan includes operating and building expenses in local churches as well as support of state and Southern Baptist Convention work.

Grover H. Jones of High Point was re-elected president of the convention which is scheduled to meet in 1952 in Winston-Salem, November 11-13.

The convention adopted an over-all budget for 1952 of \$4,500,000.

## Florida Baptists Ask For Sunday Laws

WINTER HAVEN, Fla.—A resolution calling upon the state legislature for passage of Sunday laws to prohibit operation of non-essential businesses was adopted by mes-

sengers to the Florida Baptist Convention in Winter Haven, November 14-15.

Also among the social service resolutions passed were pleas for outlawing lewd shows and gambling and a strong protest of President Truman's appointment of an ambassador to the Vatican.

A 1952 Cooperative Program goal of \$964,280.67, to be divided half to state work and half to Southern Baptist Convention causes, was adopted.

Dr. Albert L. Carnett, pastor, Woodlawn Baptist Church, Jacksonville, is the convention's new president. The convention is scheduled to meet in Ft. Lauderdale, November 12-13, next year.

## Oklahoma Baptists Vote \$1,000,000 1952 Budget

OKLAHOMA CITY, Okla.—Adoption of a \$1,000,000 Cooperative Program budget for 1952 and rearrangement of the annual Falls Creek assembly program in the future were two principle actions taken at the annual meeting of the Baptist General Convention of Oklahoma in Oklahoma City November 1. The traditional ten-day assembly in the Davis Mountains, which this summer registered 20,435 people, will be converted to two one-week assemblies with 1952 dates set for July 29-August 5 and August 6-13.

Anson Justice, pastor of Kelham Avenue Baptist church, Oklahoma City, was elected president of the convention which will meet in 1952 again in Oklahoma City. The dates are November 11-13.

## Missouri Baptists Urge Local Option Law

SPRINGFIELD, Mo.—Messengers to the annual meeting of the Missouri Baptist General Association in Springfield, October 29-November 1, voted to urge "that steps be taken to enact the Local Option Law in Missouri."

The association also adopted strong pronouncements against gambling, vice and traffic in narcotics, according to J. E. Rains, St. Louis, moderator of the association.

Elected moderator for the coming year is Dr. Fred C. Eastham, Springfield. The 1952 meeting is scheduled for St. Joseph, October 28-30. The group adopted a \$1,000,000 budget for 1952, covering all state work and gifts to the Southern Baptist Convention Cooperative Program.



## January Bible Study Week

A DOCTRINAL STUDY OF THE CHURCH  
THIS YEAR

### THE NEW TESTAMENT DOCTRINE OF THE CHURCH

By J. Clyde Turner

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"As a great teacher, Christ could have established a school, but He did not; as 'the Great Physician,' He could have established a hospital, but He did not . . . He could have established any one of a score of worthy institutions, but He chose rather to establish His church because the church can do more to bless men and nations than any other institution around us."

—J. HOWARD WILLIAMS

"All Baptist beliefs must be based on the Bible. Today our denomination faces a challenge to its unified life from both

within and without in terms of our beliefs about the church. It is appropriate and imperative therefore that Southern Baptists should now use Dr. Clyde Turner's book *The New Testament Doctrine of the Church* as a guide to finding what the Bible teaches."

—DUKE K. MCCALL

"The ever-present, all-consuming passion of our Lord was the kingdom of God; for the realization and promotion of this kingdom, he established his church."

—J. E. DILLARD

"Informed Baptists are convinced Baptists, and convinced Baptists are working Baptists, and working Baptists are victorious Baptists; all of which adds up to a hearty commendation of Dr. Turner's *The New Testament Doctrine of the Church* which Southern Baptists will study in January, 1952."

—LOUIE D. NEWTON

"Thousands are finding great satisfaction and spiritual benefits in the January Bible study. Plan early for the new year."

—T. L. HOLCOMB

### Promote January Bible Study Week With All Forces

Enlist the support of the deacons—Put the entire Sunday school enrolment above the Primary department into this week of study (Juniors and Intermediates may study in separate groups)—Check on attendance by departments—Ask all organizations in the church to co-operate—Keep the interest high—Order books early and distribute them to your people for advance study.

## Mrs. Wm. A. Owen Dies at Covington

Mrs. Wm. A. Owen, 80, died November 21 at the home of her son, Hays E. Owen, at Covington. She was the mother of Richard N. Owen, editor of the BAPTIST AND REFLECTOR, of Nashville. Other survivors are four daughters: Mrs. Sarah Owen Walker and Mrs. Frank McBride, of Covington; Mrs. A. R. Sims, Richland, Georgia; Mrs. Charles McBride, Houston, Texas, and fourteen grandchildren and two great-grandchildren. Her husband, the late Judge Wm. A. Owen of the Tennessee Court of Appeals, was three times elected to the Presidency of the Tennessee Baptist Convention. She was a granddaughter of the Rev. Nathan Hays McFadden, first pastor of the First Baptist church of Covington. She was a devout Christian. Funeral services were held at Covington November 22 by her pastor, the Rev. D. P. McFarland, and burial was in the family plot at Covington.

## New pastors and other religious workers presented to convention at Chattanooga by Mr. L. G. Frey:

Melvin G. Faulkner, Arlington, Knoxville, from North Carolina; Robert B. Oldham, First, Monterey, from Kentucky; Archie King, First, Smithville, from Indiana; Henry M. Chiles, Central (Bearden) Knoxville, from Kentucky; Jerry F. Seabough, Fifth Avenue (Mission) Knoxville, from Missouri; Otto Sutton, Trinity, Memphis, from Louisiana; William E. Lyles, Fowlkes, from Arkansas; L. G. Whitehorn, Missionary, Indian Creek Association, Waynesboro, from Arkansas; Jerry L. Glisson, First, Huntingdon, from Texas; V. O. Summar, Fall Creek, Norene, from Georgia; Chaplain Fred L. Bell, Mid State Baptist Hospital, Nashville, from North Carolina; Horace J. Barnaby, Saturn Drive Church, Nashville, from Florida; Ray F. Dykes, White Oak, Chattanooga, from Mississippi; W. B. Haynie, McEwen, from Virginia; Bertis Fair, Calvary, Alcoa, from North Carolina; Harold J. Purdy, Belmont Heights, Nashville, from Kentucky; John Edmund Haggai, Woodland Park, Chattanooga, from South Carolina; D. Kenneth Duncan, Millington, from Missouri; James A. Nunnery, Orlinda, from Kentucky; C. E. Tutor, Pinson, from Mississippi; A. L. Booth, Surgoinsville, from Kentucky; Chas. Riley, Winchester, Memphis, from Arkansas; Herbert C. Gabhart, McLean, Memphis, from Kentucky; George E. Williamson, Spring Creek, Chattanooga, from Virginia; Wyman E. Wood, Mt. Olive, Knoxville, from North Carolina; Jerry Autrey, Second, Union City, from Louisiana; Roger Sharrock, Barton's Creek, Lebanon, from Georgia; O. G. Lawless, First, Selmer, from Kentucky; Burton Humphreys, Bethel, Johnson City, from West Virginia; Richard R. Lloyd, First, Jellico, from Kentucky; John S. Trent, Shellsford, McMinnville, from Mississippi; Ralph H. Yarborough, New Market, from North Carolina; Harry E. Allen, First, Lynnville, James A. Ivey, Jr., education director First church, Knoxville; Henry F. Adams, West Nashville, Nashville; W. H. Pitt, Mt. Pisgah, Locke; Virgil Tarvin, Macedonia, Dyer association, from Arkansas; Clarence C. Akridge, Rutledge Falls, Lebanon; Edwin R. Alexander, Fayetteville, associational missionary William Carey association; Lindell Whitehead, Leatherwood and Green River churches, Waynesboro.

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## Visual Aids for Training Union

The suggested projected visual aids will help enrich the Training Union programs for December. To receive maximum results careful preparation should be made. First, study the program material—title, theme, aim, writer's interpretation, etc. Then, select the visual aid that will help achieve the desired purposes. Decide on manner of presentation; that is, where and how it is to be used. Preview material so you will know contents. Arrange room and set up equipment well in advance of program.

The individual 2"x2" color slides and hymn-slides may be purchased for 50 cents each in cardboard readymounts. Prices quoted on slide sets, filmstrips, and hymnstrips are purchase prices unless otherwise stated; prices quoted on motion pictures are rental prices. Order materials early through the Baptist Book Store serving your section of the state. For synopses of visual aids listed below and for a more complete list, please refer to *Focus: A Catalog of Audio-Visual Aids* which you may obtain free from your Book Store.

### DECEMBER 23

#### YOUNG PEOPLE AND ADULTS

##### Individual Slides

- Ha 67 Jesus Our Saviour Is Born (Luke 2:1-40)
- Ha 54 God Created All Things (Gen. 1:1)
- Ha 46 Jesus Died for Us (Luke 23:33-56)

##### Motion Picture

*Child of Bethlehem*—22 minutes; sound; rental \$1.00 (in December, \$12.00)

##### Filmstrips

- " . . . And On Earth Peace"—30 single frames; with manual; color; \$5.00.
- For God So Loved the World*—25 single frames; with manual; captions with Scripture on pictures; \$3.00.
- The Meaning of Christmas*—24 single frames; captions on pictures; \$5.00.

### DECEMBER 31

##### Individual Slide

- Ha 692 Isaiah Answers, "Here Am I; Send Me" (Isa. 6:8)

##### Filmstrip

*Foreign Mission Board of the Southern Baptist Convention*—53 single frames; \$2.50.

Also available with 16" 33 $\frac{1}{3}$  r.p.m. recording. Transcription sale, \$7.50; transcription rental, \$1.00.

##### Motion Pictures

- Advance in South Brazil*—27 minutes; sound; black and white; rental, \$6.00.
- In the Circle of His Will*—20 minutes; sound; color; rental, \$3.00.
- What Happened to Jo Jo*—30 minutes; sound; black and white; rental, \$8.00. (Young People)

### DECEMBER 23

#### JUNIOR AND INTERMEDIATE UNIONS

##### Individual Slides

- Ha 274 No Room at the Inn (Luke 2:4-5)
- Ha 15 Birth of Christ (Luke 2:1-20)
- Ha 722 Angel Announces the Glad Tidings to the Shepherd (Luke 2:8-20)
- N 125 The Nativity (Luke 2:16)
- Cc 189 Lerolle—The Arrival of the Shepherds

## Georgia Baptists Pledge Fight on Law Violations

MACON, Ga.—(RNS)—The president of the Georgia Baptist Convention led the state's largest religious group in a pledge at their annual meeting here to stamp out violations of liquor and gambling laws that he described as "widespread."

Dr. Louie D. Newton of Atlanta, distributed to the messengers (delegates) a list, by counties, showing that 1,596 slot machine tax stamps had been issued by the federal government. The machines are illegal in Georgia. He also distributed a list showing 190 federal retail liquor stamps issued in 60 counties that under the state's local option law are dry.

His motion to the convention, adopted by a standing vote, pledged the messengers "to go home and seek the cooperation of concerned citizens in our respective counties in an approach to the grand jury, solicitors, sheriff, policemen and other responsible law enforcement agencies in closing up every retail beer, wine and liquor dealer operating in dry counties under U. S. stamp taxes and every establishment operating slot machines."

## Cooperative Program Gifts Go All to Foreign Missions Since Mid-November

NASHVILLE, Tenn.—(BP)—Southern Baptist Convention Cooperative Program receipts went over the top Wednesday, November 14, and passed the operating and capital needs budget by more than \$10,000. All undesignated receipts above the \$7,200,000 budget are to be allocated to the Foreign Mission Board.

With gifts from more than half the states coming to the Executive Committee offices early in November, receipts were higher than anticipated and the transition from the capital needs budget to the Foreign Mission Advance Program came at least two weeks earlier than last year, according to Porter Routh, executive secretary.

In its first year to receive all gifts above the operating funds and capital needs budget as designated by the Convention, the Foreign Mission Advance Program last year received \$675,044.38.

According to vote of the Convention in San Francisco this year, beginning in 1952 all Cooperative Program receipts exceeding the operating and capital needs budget will be divided between the Foreign Mission Board (75 per cent) and the Home Mission Board (25 per cent).

The following telegram has just been received By Baptist and Reflector:

Executive Committee, Nashville advises that funds for Foreign Mission advance should reach your state office by November 30 to count on 1951 Cooperative Program Goal. Foreign Mission Board receives all receipts beyond \$7,200,000. December contributions may not reach Nashville until January.

M. THERON RANKIN  
Foreign Mission Board

## Calvary Hill, Dyersburg

Calvary Hill church, Dyersburg, observed its fourth anniversary, November 5. During the 14 months' pastorate of Rev. John Dugard 88 new members have been added, 37 by baptism, and \$11,614.11 have been contributed. This church began as a mission sponsored by First church, Dyersburg, and received from the mother church the \$13,000.00 edifice debt free. But the expansion program by 1949 necessitated a loan from the Home Mission Board. The church has made regular monthly payments on this loan and is 11 payments ahead.

A lovely pastor's home has been built and paid for by the church and friends of the church at a cost of \$9,533.00. Basement Sunday school rooms have been added to the church, a beautiful church sign, and baptistry painting have been purchased this year. The church began with 32 charter members and now has 376 in its membership. This church has the BAPTIST AND REFLECTOR in its budget.



# Woman's Missionary Union

MRS. M. K. COBBLE, President  
MISS LAURA FRANCES SNOW  
Young People's Secretary

MISS MARY NORTHINGTON, Executive Sec'y Treas.  
MRS. DOUGLAS GINN  
Office Secretary

## GOING AROUND IN CIRCLES

*Mrs. E. N. Large*, associational superintendent, was in conference with the women of the association on the question of circles.

*Mrs. Ima Doubter*: Why have circles anyway? We enjoy meeting together. The same fourteen women have come for years and we know we can count on them. Besides, how could we ever get enough to be officers and chairmen? We have had enough time as it is now.

*Mrs. E. N. Large*: I believe you answered your own question, "Same ones come." Do you not have more women who could come?

*Mrs. Ima Doubter*: Oh, yes, at least forty, but they won't come. We have our meetings announced every Sunday. They know about it and could come, but won't.

*Mrs. Enthusiasm*: Let me tell our experience. We had only twelve members until we tried the circle plan. Two years ago we made two circles, six in each one, took the names of the women in Sunday school as prospects, assigning half the names to each circle. Being so few in each circle we felt a greater urge to enlist. We visited and enlisted them through personal contacts and interest. We found leadership ability in the new ones to work on the major committees in the society.

At the end of the first year we made four circles with ten in each. Now we need another circle.

*Mrs. In A. Rutt*: We have had four circles for years, North, South, East and West Circles. A suggestion has come that will ruin our society as surely as it is used, that we change our circle lines or draw names and regroup us. As for me, if they bother our circle, I'll stop going. And I know others who will too.

*Mrs. A. Convert*: We had a similar idea until we saw the circle as only a segment of the missionary society. We saw that the good of the whole should be the rule for circles, rather than just staying forever in our smaller fellowship. We found to our surprise that we soon loved the new circle membership as much as the other. We

adopted the policy of regrouping each year. The first change was made by drawing names; the president, secretary and young people's director grouped us according to activity, leadership and cars. With each group was placed a list of prospects. At the close of each quarter the lists of prospects unenlisted were turned back for redistribution. Each circle worked hard to turn back as short a list as possible.

*Mrs. B. A. Testimony*: I just can't wait to tell our story. We had six circles with attendance around forty. Our pastor made a map of our church community and divided it into fourteen districts, suggesting that we divide this time by districts. We did and made fourteen circles. After spending a week studying methods, especially circle methods, and visiting to enlist, we had leaders and chairmen wherever needed. Now in less than four months our attendance is more than a hundred.

*Mrs. Addition*: We did one thing in addition to these others. Our town is small but we divided the rural part into circles, using the roads for lines of division. We more than doubled our attendance.

*Mrs. Newcomer Idea*: In our city we have so many new women coming in all the time. One woman agreed to seek for membership in a circle the new women as they joined our Sunday school or church. As the number grows another circle is started.

*Mrs. Addition*: In our society each circle seeks to enlist the new women.

*Mrs. Hattie Problem*: We have so many young matrons who refuse to join circles made up largely of older women.

*Mrs. Lively*: Let me tell you how we met that problem. We gathered together a group of younger unenlisted women, presented to them the opportunities and plan of a training circle, made up of those who had never been members. Seven women signed to be members. An experienced woman active in W.M.U. work led them, using the general plan of work as the other circles do. At the end of the first year there were fifteen members, and out of these eleven were ready for responsibilities elsewhere in the missionary society. The four that were left were the newest members. In less than five months they had enlisted twelve more.

*Mrs. Lydia*: No one has spoken of Business Woman's Circles. We found there were eleven business women interested in missionary society. Some had been members of the society before going into business; these we used as chairmen of committees corresponding to the other circles in the society. Likewise a program of study and activities was adopted in line with the general organi-

zation. Report of their work was given monthly by the adviser, an active member of the society. The attendance at their missionary program is added to the attendance of the society at the regular missionary program meeting. Soon their enlistment will justify another circle, placing the younger women in one and the older ones in the other.

*Mrs. E. N. Large*: As it is time to adjourn may I sum up briefly the things to which you have borne testimony:

1—Enlistment and efficiency through circles.

2—Advantages in varying methods of grouping.

3—Avoiding clannishness through frequent regrouping.

4—Possibilities in various types of circles for different size membership, for "first attenders," for "new members" and the Business Woman's Circle for business and professional women.

5—The proper relationship of each circle to the missionary society as a whole.

—Contributed

## BOOKS RECEIVED

"*Peloubet's Select Notes*" by Wilbur M. Smith. 77th volume on the International Bible Lessons for Christian teaching, 1952. W. A. Wilde Co., Boston, Mass. \$2.75; 418 pp.

"*Special Day Programs and Selections.*" Material planned for church and Sunday school by Flora E. Breck. W. A. Wilde Co., Boston, Mass. \$2.00; 142 pp.

"*Keys to Christian Living*" Luella Knott presents faith, the Bible, prayer, obedience, consecration and suffering as keys which Christ gives His followers opening to them riches of the kingdom. W. A. Wilde Co., Boston, Mass. \$2.50; 248 pp.

"*The Seven Words.*" Christian faith made evident through Jesus' words on the cross. Clovis G. Chappell. Abingdon-Cokesbury Press, Nashville, \$1.00; 78 pp.

"*Hidden Valley*" by Douglas C. Percy. Zondervan Publishing House, Grand Rapids, Michigan, \$2.00; 155 pp. Prize-winning Christian mystery novel based on mission needs in Africa.

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# West Tennessee NEWS

by EDWIN E. DEUSNER, Lexington

Trace Creek church, Denver, Tennessee, began full-time preaching on November 4. Robert Brown, Jr., a student at Union University from Raleigh, Tenn., is the pastor. He has been there since March 18 and it is his first pastorate. The church is in Humphreys County, about four miles from the New Jacksonville Steam Plant, but it holds membership in Carroll-Benton Association. Four new classrooms have been added to the building.

R. O. Pittman resigned the care of Levi church, Memphis, in September and is now located at Route 1, Osceola, Arkansas. He is coach of the Junior High football team at Osceola and also director of the high school band. Since October 1 he has served the church at Luxora, Harold White, pastor, as minister of music. While at Levi, for five and one-half years, he witnessed 732 additions to the church, with 399 of these coming by baptism. Gifts to missions more than tripled and eight pieces of property were bought and paid for. The Levi church sponsored two missions which have become churches: Barton Heights and Longcrest. Brother Pittman also served Shelby Association as Sunday School Superintendent for four years.

Pastor and Mrs. Walter M. Martin, Antioch church near Humboldt, are the parents of a fine son who was born November 9 at a Humboldt hospital. He has been named Roger Lee.

First church, Bolivar, W. R. Woodell, pastor, was assisted in a Revival the week of October 28 by Pastor S. A. Whitlaw, First church, Hope, Arkansas. There were five additions to the church during the week. Stewardship was emphasized in the Sunday morning service, and at the evening hour Miss Katherine Cooper, a sister of Pastor David Cooper of Pleasant Hill church near Springfield, surrendered her life for mission service.

Otey Rhodes is the new pastor of Woodlawn church, between Ripley and Brownsville, and the church is on a half-time basis. Pastor and Mrs. Rhodes are living temporarily at Greenfield. He is an Arkansan and his wife is a Tennessean.

C. O. Young, Jr., a native of the Sardis section of Henderson County, is the new pastor at Poplar Corner in Madison-Chester Association.

Pastor Joe Harting, Brownsville, recently assisted the church at Stanton, R. K. Bennett, pastor, in a Revival. The Brownsville pulpit was supplied in his absence by Gene Hadley, a student at Union University.

Missionary Franklin Fowler, of Paraguay, was guest preacher at Calvary church, Jackson, on November 18. He and Pastor James Canaday were classmates at Carson-Newman College back in the '30s.

First church, Union City, W. A. Boston, pastor, is to have "Church Emphasis Week" December 2-8. Dr. Fred Brown, Knoxville, will be the guest speaker for the occasion.

Pastor A. M. Sams, Pleasant Plains church, Madison-Chester Association, has been a patient at Jackson-Madison County General Hospital.

Mrs. Wilfred C. Tyler of Blue Mountain, Miss., Recording Secretary of W.M.U. of the S.B.C., gave a review of Frank C. Laubach's book, "Wake Up or Blow Up," on November 10 at Goldsmith's auditorium in Memphis. The occasion was planned by the Memphis Alumnae of Blue Mountain College.

Now that Hillcrest Avenue church, Dyersburg, has retired the debt on its pastorium they are thinking about building a basement to provide additional classroom space. Pastor Robert Dills continues to lead in an aggressive program.

Brother T. C. Jowers, a retired pastor in Beech River Association, celebrated his 86th birthday on November 18. He makes his home at Reagan, Tenn.

While Pastor Waif Hamilton, North Jackson church, was attending the Tennessee Baptist Convention his pulpit was supplied by Rev. Orvin Dangeau.

Mrs. Bradford Duncan of Jackson taught the book, "Pilgrimage to Spanish America" to the ladies of First church, Alamo, W. Floyd Cates, pastor, on November 19.

Walter B. Seale, an evangelist singer who lived at Wills Point, Texas, died on October 10. Several years ago he was connected with Vaughn Conservatory of Music at Lawrenceburg, and in more recent years has assisted in numerous revivals in this area.

## GO—By Giving Now!

by Lone Gray, Foreign Mission Board

Every Christian wants to be a missionary. That desire came into the heart when Jesus came in.

Every Southern Baptist has an opportunity to be a foreign missionary right now. But you'll have to hurry.

All the money which your Baptist state convention sends to the Southwide Cooperative Program this month will go to foreign missions. The Southern Baptist Convention voted to give all money above the 1951 budget of \$7,200,000 to the Foreign Mission Board for the continuation of its Advance Program.

Dr. Porter Routh, executive secretary of the Southern Baptist Convention Executive Committee, believes that the budget figure will be reached in the money which comes into his office in November. Therefore, the money distributed through the Nashville office in December will go for the advance of world missions.

BUT you will have to give your money now and ask your church treasurer to get it into your state office immediately so that it will get to the Executive Committee in Nashville for December distribution.

Last year the Foreign Mission Board received \$675,000—money received above the Convention budget—for advance on foreign fields. But, because the Convention budget was raised this year, the Executive Committee will have to receive \$475,000 more than it received last year in order that the Foreign Mission Board will receive as much income.

If the same margin of advance is provided this year, a total of \$1,150,000 must be given beyond the \$7,350,000 which Southern Baptists gave to the Southwide Cooperative Program last year.

Remember that it must be given now and must reach Nashville—via of your state office—in time for December distribution.

### The Lord Said YOU!

You *must* go out as a missionary! For the Master said, "Go ye into all the world."

But *you* have to earn a living. *You* have to support a family. *You* have to go to school. *You* have to keep house.

There is no substitute. The Lord said *you!*

*You* can go! *You* can send an hour of *you*—a day of *you*, a week of *you*, a month of *you*.

One hour's pay equals one hour of *you*. One day's pay equals one day of *you*. It was earned with your mind, your energy, your time. It is *you!*

Give your money—exchanged for the time out of your life—to the Cooperative Program now.

"Go ye into all the world—"

"Lord, here am I, send me."

# ATTENDANCES AND ADDITIONS TO THE CHURCHES NOVEMBER 18, 1951

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Alamo	212	76	---	Fort Robinson	120	73	---
Alcoa, First	284	81	2	Glenwood	360	104	1
Athens, Antioch	114	---	---	Lynn Garden	370	126	1
East	412	152	---	Knoxville, Alice Bell	141	61	---
First	509	230	---	Arlington	501	168	7
West End Mission	68	56	---	Bell Avenue	1166	538	4
Calhoun	114	64	---	Broadway	1318	482	2
Clearwater	75	---	---	Central	323	109	---
Coghill	65	53	---	Fifth Avenue	855	247	3
Conasauga	18	27	---	First	1015	138	5
Cotton Port	90	84	---	Inskip	495	167	---
Eastanalle	60	25	---	Lincoln Park	717	245	8
Englewood	208	57	---	Sevier Heights	558	206	8
Etowah, East	98	23	---	LaFollette, First	236	73	---
Etowah, First	366	87	---	Mission	30	10	---
Etowah, North	298	151	---	Lawrenceburg, First	304	154	---
Good Field	83	50	---	Lebanon, Cedar Grove	77	39	---
Good Springs	111	64	---	Fairview	163	88	---
Idlewild	76	54	---	Rocky Grove	28	---	---
Lake View	86	51	---	Rocky Valley	56	65	---
McMahan Calvary	75	37	---	Lenoir City, First	410	141	---
Mt. Harmony No. 1	64	---	---	Kingston Pike	24	22	---
New Bethel	76	---	---	Nelson Street Mission	28	20	---
New Hope	48	22	---	Lewisburg, First	604	229	1
New Zion	73	50	---	Lexington, First	269	42	---
Niota, East	112	101	---	Loudon, First	333	125	1
Niota, First	136	57	---	Martin, First	395	135	---
Oak Grove	69	51	---	Madisonville, Chestnut	61	31	---
Riceville	128	45	---	Maryville, Broadway	384	160	---
Rocky Mount	49	22	---	Everett Hills	365	195	5
Rodgers Creek	27	---	---	First	849	340	---
Union Grove No. 1	73	63	---	Maynardville	108	---	---
Union Grove No. 2	89	63	---	Medina	141	95	---
West View	56	50	---	Memphis, Barton Heights	156	89	---
Wild Wood	90	49	---	Bellevue	2696	1102	14
Zion Hill	63	---	---	Boulevard	792	228	3
Auburntown, Auburn	141	76	---	Central Avenue	840	274	---
Prosperity	150	103	---	Highland Heights	1254	520	3
Benton, First	180	62	1	LaBelle	788	214	2
Bristol, Calvary	379	122	2	McLean	396	145	2
Brownsville	416	138	4	Chapel	93	68	---
Brush Creek	87	78	---	Parkway	491	196	1
Camden, First	227	96	3	Poplar Avenue	410	169	6
Carthage, First	196	74	---	Seventh Street	716	298	2
Chattanooga, Avondale	692	171	---	Southland	176	65	---
Brainerd	599	238	1	Shirley Park	345	138	---
Brainerd Hills	91	31	---	Sylvan Heights	377	---	1
Cedar Hill	243	---	2	Temple	1410	367	2
Chamberlain Avenue	277	89	2	Union Avenue	1171	381	---
Clifton Hill	223	72	---	Winchester	247	116	2
East Ridge	502	154	3	Millington	271	133	4
Edgewood	200	67	5	Monterey, First	246	125	---
First	895	324	1	Morristown, First	605	185	---
Highland Park	3489	1042	20	Buffalo Trail	105	53	---
Lookout Mountain	69	35	---	Murfreesboro, First	564	148	---
Northside	478	163	1	Walnut Street Mission	47	---	---
Red Bank	754	244	2	Mt. Herman	96	70	---
Ridgedale	645	240	2	Rocky Valley	56	65	---
Soddy, Oak Street	144	70	---	Mt. View	158	96	6
Spring Creek	248	140	1	Powell's Chapel	135	97	---
Suck Creek	50	35	---	Taylor's Chapel	87	39	---
White Oak	350	109	2	Westvue	522	157	2
Woodland Park	719	228	---	Nashville, Eastland	676	140	8
Clarksville, First	499	175	3	Ewing	68	43	---
Cleveland, Big Spring	364	164	1	First	1343	371	1
Waterville	83	69	---	Grace	1065	342	6
Calvary	151	132	---	Harsh Chapel	212	85	2
First	453	147	---	Inglewood	985	260	1
Clinton, First	456	138	---	Judson	677	162	2
Columbia, First	449	145	---	Due West	70	33	---
Godwin Chapel	30	---	---	Lockeland	623	170	1
Rock Springs	70	52	---	Madison, First	375	130	1
Second	207	133	---	Madison Heights	166	128	1
Cookeville, West View	188	82	---	Mill Creek	112	78	---
Corryton, Fairview	148	89	---	Park Avenue	654	180	1
Crab Orchard, Hailey's Grove	92	34	---	Westwood	136	73	1
Crossville, First	191	92	---	Woodmont	437	145	---
Dyersburg, Calvary Hill	132	92	---	Woodmont Center	135	64	---
First	665	295	---	Oak Ridge, Robertsville	438	143	13
Hillcrest	247	104	---	Old Hickory, First	659	280	---
Elizabethton, First	585	203	---	Paris, Fairview	79	31	1
Oak Street	138	86	---	Paris	429	130	---
Siam	193	114	---	Philadelphia	190	32	---
Erwin, Ninth Street	247	98	3	Portland, First	246	73	---
Fountain City, Central	939	240	---	Pulaski, First	292	96	2
First	308	138	---	Rockwood, First	318	138	---
Fowlkes	134	117	1	Rogersville, Hennard's Chapel	128	84	---
Friendship	120	30	---	Rutledge	93	44	---
Grand Junction, First	96	69	---	Oakland	95	67	---
Harriman, South	349	142	1	Savannah, First	150	77	---
Trenton Street	474	140	1	Pickwick Road	24	---	---
Walnut Hill	212	88	---	Shelbyville, El Bethel	119	65	---
Henderson, First	175	---	---	Shelbyville Mills	221	101	4
Humboldt, Antioch	227	93	---	Shop Springs	103	58	---
First	544	145	---	Sneedville	74	37	---
Iron City	117	46	---	Springfield, Pleasant Hill	116	55	1
Jackson, Calvary	579	226	---	Mission	17	---	---
First	848	170	---	Stantonville, West Shiloh	178	101	---
North	290	135	---	Summertown	69	34	---
West	807	314	2	Tullahoma, First	251	56	---
Jefferson City, First	578	304	2	Highland	92	70	---
Northside	203	150	1	Union City, First	677	119	1
Kenton, Macedonia	128	97	---	Watertown, Round Lick	207	103	---
Kingsport, First	753	176	6	White Pine	153	87	---
				Winchester, First	268	92	6

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(Continued on page 14)

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Spring Semester, January 30, 1952—Summer School, June 2, 1952

New Apartments Ready for Occupancy  
New Dormitory for Men Being Completed  
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J. G. Lott, Memphis  
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**Two Years**

D. A. Ellis, Memphis  
Will Cheek, Nashville  
Sterling Fort, Clarksville  
W. C. Summar, Oak Ridge  
George Logan, Nashville  
V. Wayne Tarpley, Chattanooga  
E. L. Williams, Knoxville  
Harold J. Purdy, Nashville  
F. E. Maxwell, Memphis

**One Year**

T. C. Meador, Erwin  
A. J. Ewing, Nashville  
William Gupton, Nashville  
John L. Hill, Nashville  
W. L. Baker, Donelson  
Hayward Highfill, Humboldt  
James Gregg, Nashville  
Robert E. Given, Ripley  
J. E. Tanksley, Bartlett

**TRUSTEES OF  
TENNESSEE BAPTIST FOUNDATION**

**Three Years**

John L. Hill, Nashville  
M. W. Egerton, Knoxville  
W. K. Porter, Paris  
A. Roy Greene, Nashville  
Norman Smith, Clarksville

**Two Years**

Ben Carson, Kingsport  
Adrian Blanc, Jefferson City  
A. E. Batts, Nashville  
Jack Massey, Nashville  
D. A. Ellis, Memphis

**One Year**

Walter Hale, Jr., Nashville  
Maxey Jarman, Nashville  
H. C. Woolf, Maryville  
Charles Kerley, Lewisburg  
Andrew Tanner, Nashville

**BOARD MEMBERS FOR TENNESSEE  
COLLEGE FOR WOMEN**

(to complete property transactions)

L. S. Ewton, Nashville  
Lewis Moore, Nashville  
J. R. Claypool, Nashville  
Mrs. Gene Rhodes, Nashville  
Mrs. J. E. Lambdin, Nashville  
Leonard Sanderson, Lewisburg  
Thomas W. Jarrell, Nashville  
Homer Robinson, Goodlettsville  
W. C. Creasman, Franklin  
B. Frank Collins, Goodlettsville

## *Benefits of Having* **Baptist and Reflector** *in Your Church Budget*

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1. More people read the **Baptist and Reflector** regularly.
2. Your church makes a better attempt at keeping its members informed on all denominational work.
3. Gives your church an opportunity to witness each week in each home.
4. Your church places the unenlisted, uninformed, uninterested on a preferred list instead of taking for granted, "It can't be done." (An occasional copy in the proverbial wastepaper basket in the postoffice will not be as great a loss to the church as the failure to enlist interest of a family.) Which is wiser—take a chance on a family or the wastepaper basket?
5. Paying for the budget list monthly, out of the church budget, develops a realization that the **Baptist and Reflector** is an agency of the State Convention, to be supported and used by all churches, as is any other one of the agencies or institutions owned and operated by Tennessee Baptists.
6. Budget lists are easily checked and adjusted for additions, drops, etc. by both local church and the **Baptist and Reflector** offices. This plan guarantees that each person will receive the paper continuously; guarantees against the loss to the readers of certain issues or to your state paper of copies going to some after the expiration date when Club lists are not promptly renewed. The Budget Plan saves time for local church office and for the **Baptist and Reflector**.

**Churches large or small are benefitted by adopting the Baptist and Reflector Budget Plan.**

**\$1.20 PER HOME A YEAR**

# **BAPTIST and REFLECTOR**

**Belcourt at Sixteenth Avenue, South**

**NASHVILLE, TENNESSEE**